HUMANISTIC/TRANSPERSONAL/INTEGRAL

HUMANISTIC OR TRANSPERSONAL?
MISSING LINK IN WILBER’S INTEGRAL THEORY
TRANSITIONS

Transpersonal Psychology Newsletter — pp. 17–21

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REVIEWS:


“Secrets of Great Marriages” by the Blooms

New Foreword by Stanley Krippner to “Awakening of Intelligence”
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This year’s annual membership meeting for the Association for Humanistic Psychology will be a telephone conference call on Saturday, September 25th at 5 p.m. EDT. Call 712-775-7000, and enter 674632# as the code (include the # sign).

GADGETS AND GIZMOS ON AHPWEB
AHPWEB.ORG has a new section Tools for Self-Exploration. Items so far include, from HeartMath, the emWave Personal Stress Reliever with a heart-rhythm monitor, LED display, and audio feedback that can be used to return the body to physiological coherence; and from Psyleron (an outgrowth of the Princeton Engineering Anomalies Research Group): the Mind Lamp that changes colors with your thoughts and feelings, the Random Event Generator—1 Exploration Kit that can track mind–matter interactions including consciousness changes in group situations, and the SyncText Synchrochronicity Tool determined by a random event generator after you make initial choices. Please submit any other suggested product tools to harnish@wildblue.net

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Starting with this Perspective issue, there will be short Editorial descriptions of Perspective issues on AHP’s Facebook page.

RESEARCH ON EXISTENTIAL THERAPY
Mick Cooper, author of Existential Therapies and Professor of Counselling at the University of Strathclyde, Scotland, is reviewing research evidence on the effectiveness and efficacy of existential therapies. Please send references on published or unpublished research using controlled, observational, or systematic case studies designs to mick.cooper@strath.ac.uk
A Heart-Felt Thank You
As We Continue Our Each One, Reach One Outreach to Kindred Spirits on the Edge

—Icaroy U. “Cuf” Ferguson

In this brief message, I just want to extend a heart-felt thank you to all AHP members, those who stayed with us and those who newly joined AHP, as we transitioned to a new way of operating more efficiently and hopefully more effectively. Using a home-based model of operating, with contracted staff, we are happy to report that AHP is currently operating “in the black,” back debts have been paid or forgiven by debtors (for which we are most grateful), members should be able to have access to AHP publications in a more timely manner, and uplifting and cutting edge events continue to be sponsored and co-sponsored.

A very special thank-you to our continuing, returning, and new event and seminar presenters, who help to inspire and to sustain our individual and collective foci, journeys, and paths toward our Optimal Selves and Optimal Realities. Since I do not want to omit anyone, I trust that each presenter will consider this a personal Presidential note. In this personal context, however, my deepest, heart-felt thank you to M. A. Bjarkman, past AHP President and current Treasurer, who, through her enormous, generous, and nurturing Heart and her wonderful, ongoing work with AHP and The Conference Works (TCW), has helped to sustain AHP and the AHP family in ways that words alone are insufficient to capture.

Additionally, I particularly want to extend a heart-felt thanks to our contract staff: Kathleen Erickson, who, as Editor, produces this wonderful AHP Perspective publication, manages the AHP financial books, and interfaces with the interested public; Ron Maier, who oversees membership services and our social media activities with LinkedIn and Facebook; Deb Oberg, who oversees Continuing Education Credits for AHP-sponsored events and Chairs our Events Committee; and John Harnish, who does a magnificent job, as our Web Producer, in overseeing and updating our worldwide and very actively accessed website (ahpweb.org), with millions of annual hits.

With regard to the AHP website, if you are interested in producing a seminar sponsored by AHP and having it posted on AHP’s website Calendar, please contact us at AHPoffice@aol.com. We want to support our members in getting their work out in the world. Also, I’d like to call attention to a few new features on our website: “AHP Member Book,” a feature that highlights an AHP member’s book on our website’s home page; “Self-Exploration Tools and Gadgets,” a feature that highlights products, tools, and toys related to the evolution of consciousness and humanistic psychology (see p. 5); and “Hum/Psych Streaming Video,” a feature that highlights Humanistic Psychology Internet Video Resources.

All of the above are part of our continued Each One, Reach One Outreach to kindred spirits on the edge. In this context, AHP is the voice of ordinary people with an extraordinary vision for a more conscious and humane global society. AHP was founded as a bold new affirmative approach to psychology and life, and we continue to nurture and to evoke the vision and affirmative approach. Through our Each One, Reach One Outreach, we are simply saying “Welcome Home” to those who have stayed with AHP and to those who are seeking a supportive arena to explore and engage self and kindred spirits in the evolution of consciousness. A heart-felt gratitude, therefore, to all who allow us to serve them on their paths to evolve a more Conscious and Caring World.

— Cuf Ferguson
Humanistic or Transpersonal?  
Homo Spiritualis and the Perennial Philosophy

— Samuel Bendeck Sotillos

God became man so that man might become God. — St. Irenaeus

In man the Spirit becomes the ego in order that the ego may become pure Spirit. — Frithjof Schuon

In the late 1950s a “third force” in modern psychology known as humanistic psychology was beginning to take shape. In 1958 the Journal of Humanistic Psychology was founded and in 1961 the Association for Humanistic Psychology (AHP) was formally launched. Humanistic psychology was defined in contrast to behaviorism, known as the “first force”, and psychoanalysis, known as the “second force”, in modern psychology. It was developed to offset the reductionism of the first two “forces”, which was not a simple undertaking given the predominant intellectual myopia of the times.

It is important to realize that at its origin humanistic psychology acknowledged the spiritual dimension as being the Summum Bonum of the human condition—“The spiritual life is then part of the human essence. It is a defining characteristic of human nature, without which human nature is not full human nature” (Maslow, 1972:325). Or, “The spiritual dimension cannot be ignored, for it is what makes us human” (Frankl, 1973:x).

However, from within this “third force” there emerged a growing dissatisfaction about the limitations of this outlook, which resulted in the development of a “fourth force”, transpersonal psychology, whose purpose was to acknowledge the rightful place of the empirical ego as well as that which transcends it—the Self (Walsh & Vaughan, 1993). The school was originally defined through its official organ the Journal of Transpersonal Psychology in 1969, and the Association for Transpersonal Psychology (ATP) in 1971. Anthony J. Sutich defined this “fourth force” in modern psychology in these terms:

Transpersonal (or “fourth force”) Psychology is the title given to an emerging force in the psychology field by a group of psychologists and professional men and women from other fields who are interested in those ultimate human capacities and potentialities that have no systematic place in positivistic or behaviortistic theory (“first force”), the experiencing Individual definition classical psychoanalytic theory (“second force”), or humanistic psychology (“third force”). (Sutich, 1969:15–16)

Abraham H. Maslow, pioneer of both third and fourth “forces”, describes how humanistic psychology was a preparation for a more complete psychology:

I should say also that I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still ‘higher’ Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization, and the like. (Maslow, 1968:iii–iv)

Frances Vaughan, former president of both the Association for Humanistic Psychology and the Association for Transpersonal Psychology, makes the following distinction between these two “forces” in modern psychology:

Transpersonal psychology was differentiated from humanistic psychology, placing greater emphasis on the study of spiritual experiences, optimum psychological health and the full spectrum of human consciousness. . . . Humanistic psychology then became primarily identified with feeling-oriented therapies and the process of self-actualization. (Vaughan, 1995:162)

Although the perennial philosophy has been underscored as one of the central theoretical tenets of transpersonal psychology, and arguably of humanistic psychology (Bendeck Sotillos, 2009), very few people have researched the integral psychology of the perennial philosophy that recognizes both what is human and what is spiritual,
HUMANISTIC OR TRANSPERSONAL?

emphasizing their implicit interconnectedness while not misrepresenting “the decisive boundary” between them (Lings, 1991) in the understanding that, to use an expression of Meister Eckhart, they are “fused but not confused”.

We recall the following words of Frithjof Schuon, a preeminent expositor of the *philosophia perennis*, quoted by Ken Wilber (1977) in what is considered a landmark work in the field of transpersonal psychology: “There is no science of the soul [*psyche*] without a metaphysical basis to it and without spiritual remedies at its disposal” (Wilber, 1977:11, Schuon, 1984:14). Wilber continues to put forward the centrality of the perennial philosophy within this emerging “fourth force” in modern psychology: “One might say that the entire aim of this volume [*The Spectrum of Consciousness*] is simply to support and document this statement of Frithjof Schuon, a statement that the siddhas, sages and masters of everywhere and everywhere have eloquently embodied” (Wilber, 1977:11). Although “the perennial philosophy” was popularized via Aldous Huxley’s (1944) acclaimed book under the same title, very few know of the traditionalists or perennialist school of comparative religion including René Guénon (1886–1951), Ananda Kentish Coomaraswamy (1877–1947), Titus Burckhardt (1908–1984), and a more contemporary exponent, Seyyed Hossein Nasr (b. 1933), who have ardently presented the *philosophia perennis* in its unclored light:

*The term *philosophia perennis, which has been current since the time of the Renaissance and of which neo-scholasticism made much use, signifies the totality of primordial and universal truths—and therefore of the metaphysical axioms—whose formulation does not belong to any particular system.*

(Schuon, 1991:21)

A challenging ambiguity prevails when it comes to the term humanistic. Humanistic psychology initially declared its intent to do away with the errors and reductionism of behaviorism and psychoanalysis that dehumanized humanity by attempting to construct a psychology centering itself on the human ideal (Sutich & Vich, 1969). The perennial philosophy, on the other hand, views the term humanistic as denoting another current of reductionism which is rooted, alongside behaviorism and psychoanalysis, in the modern deviation: “There is a word which rose to honour at the Renaissance and which summarized in advance the whole programme of modern civilization: this word is ‘humanism’” (Guénon, 1996:25). Since the “third force” in modern psychology endeavors to revive a more inclusive conception of the human person, it could be misleading to apply the perennial philosophy’s critique to humanistic psychology insofar as this psychology actually differs from the Humanism born with the Renaissance, which may be defined in the following terms: “humanism” [is] . . . the point of view that would like to reduce everything to the purely human level, which basically is one with the profane point of view itself” (Guénon, 2001:81); or “The humanistic perspective not only proposes the cult of man, but by that very fact also aims at perfecting man according to an ideal that does not transcend the human plane” (Schuon, 1990:10). Conversely, according to Abraham Maslow, “The goal of humanistic studies [or humanistic psychology] was defined as the perception and knowledge of the good, the beautiful, and the true” (Maslow, 1994:8). However, we can see how certain problems might arise from the following characterization of humanistic psychology, which could lead to what might be termed “humanistic narcissism”:

*One of the most revolutionary concepts to grow out of our [humanistic psychology’s] clinical experience is the growing recognition that the innermost core of man’s nature, the deepest layers of his personality, the base of his ‘animal nature,’ is positive in nature—is basically socialized, forward-moving, rational and realistic…. We do not need to ask who will socialize him, for one of his own deepest needs is for affiliation and communication with others…. He is realistically able to control himself, and he is incorrigibly socialized in his desires. There is no beast in man. There is only man in man. . . .*

(Rogers, 1961:90, 105, 194)

Examples could also be provided within the “fourth force” of modern psychology as it has been noted that even the so-called spiritual archetypes, described by the school of C.
humanistic or transpersonal?

G. Jung, to which, without knowing it, we are subject, although they may in certain respects distinguish us from the animals, do, by their automatic character, nevertheless recall the nature of the animal. (Tournier, 1973:95)

By the same token, transpersonal psychology could be said to have divorced itself from what is human per se, which is conceived of as a “spiritual bypass” or “pre/trans fallacy” which could lead to spiritual narcissism. Be that as it may, even though we live in the Kali-Yuga which is marked by countless ingenious counterfeits, nevertheless the discernment (viveka) between the Real (Ātmā) and the illusory (māyā), the Absolute and the relative, remains situated in the spiritual domain itself. This is why it is crucial to demonstrate that the spiritual traditions and their corresponding psychologies are linked to a chain of transmission (silsila), both human and Divine, which alone can safeguard and integrate the human psyche. While the perennial philosophy does acknowledge the animal aspect of the human being, it in no way defines man by this criterion, since it would be sub-human to do so:

It should be noted that human animality is situated beneath animality as such, for animals innocently follow their immanent law and thereby enjoy a certain natural and indirect contemplation of the Divine Prototype; whereas there is decadence, corruption and subversion when man voluntarily reduces himself to his animality. (Schuon, 1981:69)

For this reason it is essential to demonstrate the hazards of defining the human person by what is strictly human, in the psycho-physical sense, instead of by what lies above the psycho-physical sphere, namely the spiritual: “To say homo sapiens, is to say homo religious; there is no man without God” (Schuon, 1990:51), which also implies that “Man is fully man only when he realizes who he is [in divinis]” (Nasr, 1989:183), because “without a sense of the sacred you are less than a man” (Yellowtail in Fitzgerald, 1994:9). The human individual becomes what he or she is by transcending his or her animal nature: “Man is totally himself only by transcending himself” (Schuon, 1990:39)—a truth which is also expressed by Victor Frankl, a pioneer of both humanistic and transpersonal psychology: “Self-transcendence is the essence of [human] existence” (Frankl, 1988:50). Likewise Paul Tournier states that “Man is not just a body and a mind. He is a spiritual being. It is impossible to know him if one disregards his deepest reality” (Tournier, 1965:55). To ignore this danger of reducing the human being to the sub-human by ignoring the spiritual dimension would be to close one’s eyes to the many errors that have led the modern and post-modern world into its present-day dilemma:

The word “humanism” constitutes a curious abuse of language in view of the fact that it expresses a notion that is contrary to the integrally human, hence to the human properly so-called: indeed, nothing is more fundamentally inhuman than the “purely human,” the illusion of constructing a perfect man starting from the individual and terrestrial; whereas the human in the ideal sense draws its reason for existence and its entire content from that which transcends the individual and the earthly. (Schuon, 1982:9)

Rather than being a mere play of semantics, the above passage provides another example of how modern psychology (behaviorism, psychoanalysis, humanistic, and transpersonal) differs from the integral or traditional psychology of the perennial philosophy, since modern psychology is an outgrowth of the scientism of the Enlightenment known as the Cartesian–Newtonian outlook (Rank, 1998, Edwards, 1998, Ferrer, 2002, Grof, 1984, Tart, 2009) as opposed to traditional psychology which is rooted in a sacred science based upon metaphysical principles (Guénon, 2001, Nasr, 1993). Less discerning adherents of transpersonal or even humanistic psychology may perhaps argue otherwise, but since both are contingent upon and in many cases continuations of the first two “forces”—“It is a prolongation of rationalistic materialism, extending it to the whole of [modern] psychology” (Tournier, 1964)—this materialistic science is not easily overcome, nor is the problematic influence of New Age thought which made its appearance vis-à-vis the Human Potential Movement (Vitz, 2002, Drury, 1989, Hanegraaff, 1998) leading numerous seekers astray as these spiritual forms are not rooted in a genuine revealed tradition. This point would require further analysis which cannot be contained by this article (see Smith, 1982, Stoddart, 2008, Upton, 2001, Bendek Solillos, 2010).

The perennial philosophy’s view of humanity is clearly expressed by John Herlihy:

According to all the great spiritual traditions of the world, the defining
characteristic of the human species is the quality of human-ness, for want of a better term. Humanity is considered human because it enjoys a number of higher faculties that distinguish the species from the rest of the animal kingdom and place it at the pinnacle of the creation as a being created in the image of God [imago Dei].

(Herlihy, 2005:149)

The following passage, however, expresses what happens when the human norm, rooted in the recognition of the Origin and Center of all things manifest and unmanifest—a recognition which appears in varying forms in both East and West—becomes subverted by one’s terrestrial or “horizontal” identity:

. . . a remarkable fact [is] that man, as he regarded himself as a creature, interpreted his existence in the image of God [imago Dei], his creator; but as soon as he started considering himself as a creator [the kingdom of man], began to interpret his existence merely in the image of his own creation, the machine.

(Frankl, 1988:16)

A defining point of “height psychology”—humanistic and transpersonal—as first envisioned by its pioneers is that the human individual is inseparably connected to, and accordingly fulfilled by, the spiritual domain. In the words of Frankl, “The ‘spiritual’ is what is human in man” (Frankl, 2000:28)—or, more simply: “Man is spirit” (Frankl, 1985:70). According to the perennial philosophy, the human state is consummated in the transpersonal; and yet, devoid of the transpersonal, the human state cannot be what it meant to be. “To speak of a ‘spiritual anthropology’ is already a pleonasm—to say man is to say spirit—but it is justified in a world which, having forgotten the divine, no longer can know what is human” (Schuon, 1982:76).

Furthermore, “the sole way to the Transpersonal is through the Personal, . . . the only path beyond the human leads straight through the human” (Upton, 2008:34). The human individual is properly human only so long as that individual’s animality is subsumed into the spiritual domain:

What is human is what is natural to man, and what is most essentially or most specifically natural to man is what relates to the Absolute and which consequently requires the transcending of what is earthly in man.

(Schuon, 1982:9)

The polarity between what is human and what is spiritual is not only harmonized but actually resolved by the plenary principles of the perennial philosophy. It is only through an alignment of humanistic and transpersonal psychologies with the tenets of the perennial philosophy that an integral psychology addressing the entirety of the human person—Spirit, soul and body—may be authentically effective. What has been presented here is only the outline of such an alignment, partial at best, yet it underscores what is indispensable to any operative psychology that means to address the human being in toto, which is to also say in divinis. We are quite aware that it is a nearly impossible task, or at least a daunting one, to compare the primordial tradition, unanimous in all times and places, with modern psychology. And although many questions, and important ones at that, remain unanswered, it is through he guiding light of the perennial philosophy that we may progressively achieve greater clarity on this matter, a viewpoint that reminds us of the immense danger of disowning spirituality, for it is only through the spiritual that man may know what it means to be fully human: “Without the transcendent and the transpersonal, we get sick, violent, and nihilistic, or else hopeless and apathetic” (Maslow, 1968:iv).

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REFERENCES


The Missing Link in Ken Wilber’s Integral Psychology: Adrian van Kaam

In Ken Wilber’s introductory Note to the Reader in his book Integral Psychology: Consciousness, Spirit, Psychology, Therapy (K. Wilber, 2000, Boston: Shambhala), he paid historical tribute to a few individuals who made attempts at formulating a predecessor to integral psychology. These individuals include James Mark Baldwin, William James, and most especially Gustav Fechner. As Wilber concluded about Fechner, who did his work in the early and mid-1800s: “Fechner’s approach to psychology was thus a type of integral approach. He wished to use empirical and scientific measurement, not to deny soul and spirit, but to help elucidate them” (Wilber, 2000:xi).

In van Kaam’s book Existential Foundations of Psychology (A. van Kaam, 1966, New York: Lanham), he passionately argued for the formulation of what he referred to as “comprehensive psychology.” He developed his ideas into a discipline that he called “anthropological psychology,” which he described as “an open, personal, progressive integration of historical and contemporary psychological knowledge” (van Kaam, 1966:166). However, in some fundamental ways, van Kaam’s formulation of a comprehensive psychology appears to me to go deeper than Wilber’s integral psychology, as van Kaam’s view of psychology has tremendous scope, inclusive of “the study of the self-image expressed in cultural endeavors other than psychology, such as art, literature, social customs, language, philosophy, science, education, and patterns of worship” (van Kaam, 1966:160). In a foreshadowing of Wilber’s later integral attempt to unite opposing theories of psychology, which Wilber initiated in his very first book The Spectrum of Consciousness (K. Wilber, 1977, Wheaton, IL: Quest Books) and developed in his book Integral Psychology (Wilber, 2000), van Kaam said the following:

The integration of seemingly opposed constructs requires the continual shaping and reshaping of a theoretical model in its structure and substructures. This constant change in theoretical vision enables the psychologist to comprehend with inner consistency the ever-increasing number of phenomena and laws uncovered by the growing number of differential psychologies.

(van Kaam, 1966:161)

Van Kaam appeared to have a non-egotistical approach to integrating all the diverse psychologies that were prevalent when he was formulating his ideas. This may represent a significant contrast to the personal ego involvement that a number of authors have claimed Wilber exhibits. For example, Daryl Paulsen in his 2007 JHP article entitled Wilber’s Integral Philosophy: A Summary and Critique, said the following:

First, for Wilber there is nothing beyond Wilber. As one studies Wilber’s writings it becomes apparent that Wilber believes everyone is partially right, but he is more right. Although he incorporates others’ works, they are always reduced to a component in his system, not the other way around.

Van Kaam’s use of the term “existential” is quite different from our present-day meanings we give to the term, and was also quite different from the dominant meanings of the term in the mid-1900s. As van Kaam wrote in the 1983 Foreword to his (1966) book *Existential Foundations of Psychology*:

*The book became a plea to widen existential psychology to a universal anthropological psychology, sufficiently foundational to integrate objectively on a scientific basis all validated findings and insights of the various “differential” psychologies, covering both the subjective experiential and the measurable aspects of human life.*

(van Kaam, 1983:xi–xii)

Van Kaam eventually broadened his comprehensive and anthropological psychology into what he referred to as Formative Spirituality and established the Institute of Formative Spirituality to study “the scientific integration of formationally relevant findings and insights of different arts, sciences, and formation traditions” (van Kaam, 1966:xii; see http://www.epiphanyassociation.org for more information about Formative Spirituality, and S. A. Muto & F. Martin, 2009, *Portrait of Adrian van Kaam and Humanistic Psychology*, *Journal of Humanistic Psychology* 49(3):355–375, for a comprehensive portrayal of the life and philosophy of van Kaam).

In discovering the integral writings of Adrian van Kaam, who has written more than 75 books and 360 articles (Muto & Martin, 2009), I was quite struck by the similarities in outlook and perspective on psychology that he shares with Ken Wilber. This similarity is inclusive even of van Kaam’s establishment of an organization whose explicit purpose was to explore the integration of virtually all facets of life. Although Van Kaam was coming from a universal Catholic religious perspective (see http://www.city-net.com/~alimhaq/text/fs.html and Muto & Martin, 2009), his intensive focus on integrating diverse psychologies sounds quite similar to me to the basic premise of Wilber’s Integral Institute organization. In my opinion, it would have been interesting, appropriate, and academically respectful for Wilber to acknowledge the integral contributions of Adrian van Kaam along with Fechner, James, Baldwin, and the others who Wilber respectfully acknowledged in his informal history of the precursors of integral psychology. Van Kaam’s Institute of Formative Spirituality was in full force when Wilber wrote his first book *The Spectrum of Consciousness* (Wilber, 1977), but I do not recall any mention of van Kaam in any of Wilber’s books, and I have read nearly all of them. This is not to take away from what I believe is an enormous contribution that Wilber has made to psychology and to philosophy in his integral approach. But I contend that there is a missing link in how Wilber has portrayed the development of integral psychology, and I believe that acknowledgement and respect should be given to Adrian van Kaam for the significant role that he played in the integral scheme of things.

When van Kaam developed his ideas about anthropological psychology in the mid-1900s, the world of psychology was torn apart between Rogers’ client-centered therapy and Skinner’s behaviorism. Neo-Freudian and Jungian psychodynamic theories were also prominent at this time, and I believe that van Kaam had a deep and far-reaching perspective to “integrate” (see E. Benjamin, 2007, *Integral vs. Integrative*, http://www.integralworld.net) all these diverse psychologies that he referred to as “differential” psychologies. Van Kaam also wrote about extending the strict quantitative experimental classification of what science is, allowing for non-quantitative phenomenological explorations of experience, which has been gradually increasing in
acceptance by the scientific mainstream in the context of qualitative science (J. Creswell, 2007, Qualitative Inquiry & Research Design, London: Sage; C. Moustakas, 1994, Phenomenological Research Methods, Thousand Oaks, CA: Sage). For all these reasons, I consider Adrian van Kaam to be the “missing link” of integral psychology, and this brief article pays tribute to him for his unacknowledged role in the formation of today’s integral psychology.

**ELLIOT BENJAMIN, Ph.D.,** is a philosopher, mathematician, musician, counselor, writer, and the author of more than 60 published articles in the fields of pure mathematics, humanistic and transpersonal psychology, spirituality and the awareness of cult dangers, art and mental disturbance, and mathematics enrichment. Elliot is a doctoral candidate in the Ph.D. psychology program at Saybrook University, with a concentration in Consciousness and Spirituality. He teaches psychology and philosophy at Akamai University, and mathematics at CalCampus. Elliot lives in Maine and enjoys playing tennis, ballroom dancing, and occasionally playing the piano at nursing homes.

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**TRUE ROCKS**

**by Paul Rest**

I love true rocks.
Not the ones made up of concrete and the like.

But those rocks which still remember the song of the Earth,
And sing it for all to hear who pass by and would listen.

I even love those rocks that have been blasted from the Earth
By machine and powder and all other manner of invention.

Finding that they too remember their song, although they sing it a bit softer.

I love walking and suddenly feeling a pull to look in those grasses by the side of the path and finding a rock slowly singing its song . . . but I must be very quiet and still within myself to hear.

That ancient song formed before there was time in the womb of the still young Earth.

Yes, that song: of stars and galaxies and heavens above and earths below, music—note after note, harmonies so beautiful and sweet I want to put my head upon that stone like a pillow and dream with that song deep in my bones and flesh, like the prophets and sages of old did, when they listened to the voice of God and angels—hearing that song, and knowing that they,

As I do, there listening, kneeling in the weeds, am in that presence.
TRANSITIONS: A Bridge That True Love Never More May Sever

Michael Berman

We do not necessarily die only once in a lifetime. In a sense, we die a death every time an important transition takes place in our lives, such as moving from one job or one home to another, or when a significant relationship comes to an end.

What often proves to be helpful in such situations is not to look back, and a reference to the importance of this can be found in Genesis. Despite the warning from God that Lot and his wife were not to look back on the destruction of Sodom and Gomorrah, in Genesis (19:26) we learn that Lot’s wife did look back and was turned into a pillar of salt. The traditional interpretation of the incident is that its purpose is to illustrate the folly of disobeying divine commands. However, a case could also be made for an alternative interpretation, and it could be argued that the point being made is that by letting go of the old instead of struggling to hold on to it, the required transition then takes place a lot more smoothly.

As for the bridge, it is generally regarded as a symbol of transition, particularly from life to death, and can be found in stories from many cultures. In Finnish tradition, for example, Vainamoinen, and the shamans who journey to Tuonela, must cross a bridge of swords and knives. And in Muslim mythology, Al-Strâr, also known as the Bridge of Jehennam, is described as being no wider than the edge of a sword, a bridge across which all who enter heaven must pass.

In Greek mythology, Charon or Kharon is the ferryman of Hades who carries souls of the newly deceased across the rivers Styx and Acheron that were believed to divide the world of the living from the world of the dead. A coin to pay Charon for passage, usually an obolus or danake, was sometimes placed in or on the mouth of a dead person. And it is said that those who could not pay the fee, or those whose bodies were left unburied, had to wander the shores for one hundred years. In this way Charon acted as a psychopomp. The word psychopomp means “a deliverer of souls” and is derived from two Ancient Greek words—psyche meaning “soul” or “spirit,” and pompos meaning “sending.”

It is said in a Serbian legend (Rajko Djuric 1999 Écrire les frontières, Le Pont de l’Europ, Strasbourg: Council of Europe Publishing, p. 43) that in the beginning the earth was one and undivided and people could come and go as they pleased. However, with the arrival of death, the earth split into two: this world and the hereafter. In despair, human beings prayed day and night to God, begging Him to bring these two parts together. As a result, God took pity on the just and blew on the earth to create a bridge between the two worlds—the very same bridge Annie’s grieving lover is left to seek.


Annan Water

Oh Annan Water’s wondrous deep
And my love Annie’s wondrous bonny
I’m loath that she should wet her feet
Because I love her best of any.

Go saddle to me the bonny grey mare
Go saddle her soon and make her ready
For I must cross that stream tonight
And all to see my bonnie lady.

And he has ridden o’er field and fell
O’er moor and moss and many a mire
His spurs of steel were sore to bide
And from the mare’s feet flew the fire.

The mare flew on o’er moor and mire
But when she’d wan the Annan Water
She couldn’t have ridden a furlong more
Had a thousand whips been laid upon her.

Oh boatman come put off your boat
Put off your boat for golden money
For I must cross that stream tonight
Or never more I’ll see my Annie.

Oh I was sworn late yestreen
And not by one oath but by many
And for all the gold in fair Scotland
I dare not take ye to your Annie.

The sides are steep the waters deep
From bank to brae the water pouring
& your bonny grey mare she sweats for fear
She stands to hear the water roaring.

And he has tried to swim that stream
And he swam on both strong and steady
But the river was broad & strength did fail
And he never saw his bonny lady.

Oh woe betide the willow wand
And woe betide the bush of brier
For it broke beneath her true love’s hand
When strength did fail and limbs did tire.

And woe betide you Annan Water
This night you are a gloomy river
And over you I’ll build a bridge
That never more true love may sever.

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The Integral Counseling Psychology program at CIIS was the world’s first East–West transpersonal psychology graduate program. A psycho-spiritual focus is infused throughout the classes and practicum, and the program has recently added a third Integral Counseling Center in San Francisco to serve low-income clients. All three counseling centers are transpersonally oriented. The Integral Counseling Psychology program has also revised its curriculum in accordance with new BBS regulations to include more training in community mental health that incorporates an understanding of the clients’ spiritual orientation and spiritual resources as part of the treatment. Also, in the Psy.D. program at CIIS, the curriculum and environment are infused with the “Seven Ideals of CIIS” which include diversity and spirituality. This program is APA-accredited (on probation) www.ciis.edu.

ITP’s new Psy.D. in spiritually oriented clinical psychology is the first to integrate a spiritual orientation with APA accreditation standards. It includes spiritual practices and approaches and spiritually oriented psychology perspectives in practicum and site-based training. The spiritual orientation of this program draws upon and supports research in the field that provides evidence that the presence of spirituality and/or religious connection promotes better psychological and physical well-being. It includes Aikido, with other spiritual practices, and the wisdom of many religions, consciousness studies, and the field of transpersonal psychology as a whole. In the third year, each student may design a self-directed program in a specific spiritual practice and connected clinical practice. www.itp.edu

John F. Kennedy University’s Master of Arts in Counseling Psychology Program–Holistic offers an Integral Psychotherapy Specialization based on the All-Quadrant, All-Level (AQAL) framework of Ken Wilber and others, using it for the study of psychotherapy and counseling and the inclusion of an Integral Life Practice, which is also a unique aspect of the program. ILP consists of “modules” that are engaged by students to deepen their development and transformation both in depth and breadth. The core modules include Body, Mind, Spirit, and Shadow. The MA in counseling psychology with a specialization in integral psychotherapy meets the educational requirements for the California Marriage and Family Therapist license. www.jfku.edu

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BOOK REVIEW

PSYCHOSIS IN THE FAMILY
By Janet Love

Reviewed by Heward Wilkinson

Janet Love’s book Psychosis in the Family stands with such extraordinary works as Milner’s The Hands of the Living God and Dorman’s Dante’s Cure in evoking the experience of psychosis. But this time it is seen from within the family of the sufferer, particularly from the mother’s point of view, herself a transpersonal psychotherapist, yet as a mother exposed as totally as anyone could be to the disintegrating impact of psychosis, yet also paradoxically healing and regenerative. This amazingly vivid account grips the attention from start to finish, evoking poignantly what so many have experienced, the sheer excruciating, unfathomable, ungraspability of the experience and nature of psychosis on any single model. The devastation wrought by the inadequacies and bureaucratic closedness of our mental care systems is painfully articulated, yet it is not anti-psychiatric, and one of the heroes is a psychiatrist.

Familial and intergenerational fault lines are agonizingly evoked, yet without going down the “schizophrenogenic family” model path. This is a book full of pain, full of madness, yet full of sanity. Psychotherapy is affirmed, but does not get off scot-free either! It is both a clarion call about the failures of our services, yet an awesome message of hope and overcoming!

Much more than that, however, is the fact that Janet Love does not take a simplified view of psychosis but instead expresses the multiplicity of facets of insanity and moves freely between models of the mind and of madness. This does greater service to the reality of the experience of psychosis than any attempt at a single unitary theory. Woven throughout the personal narrative is a transpersonal quest where Janet seeks to face her suffering though finding meaning in her experiences.

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CONFERENCE ANNOUNCEMENT

THE 12TH INTERNATIONAL EUROTAS CONFERENCE
GWATT, SWITZERLAND
Knowledge, Pleasure, & Belief
September 29–October 3, 2010

The 12th International EUROTAS Conference’s program is being designed by the Community of Interest in Transpersonal Psychology, which has set itself the target of understanding transpersonal knowledge and transpersonal phenomena according to the philosophy of science, and of boosting its practical relevance. They are also dedicated to linking active persons in fields related to transpersonal understanding. This year’s topic arose from a lengthy process of trying to crystallize the essentials of what all human beings have in common.

What inspires us?
What moves us?
What makes us happy?
Together with you, we would like to delve deeper into this topic.
Do we look for mere fun?
Do we long for a smile of our hearts?
Are we—as a common destiny—all in the same boat?
What are we craving for in the ocean of serendipities?
Do we strive for consciousness, are we driven by the joyfulness of experiments, or do we look for identity?

We invite you to deepen your synergetic knowledge and to discover the paradigms that shape us.

Dr. U. Z. Rüegg of the Institut for Transpersonal Psychology and Creative Art Therapy and the President of the Swiss Transpersonal Assn. invites you to the 12th Eurotas conference. www.eurotas.org or Swiss ITP, Halenstrasse 10 CH-3012 Bern, Switzerland
In October 2010, the European Transpersonal Center (ETC) starts a series of programs with prominent scientists and therapists from all over Europe (see table). It was founded by Gennady Brevde from Lithuania, Sergey Strekalov from Russia, and Maris Daugelavichus from Lithuania to provide a setting for self-knowledge and training in transpersonal approaches.

They state:

We developed the idea of establishing a new center while attending Eurotas and ITA international conferences that gave transpersonally oriented people a brief opportunity to experience transpersonal methods, techniques, and concepts, along with warm and intimate connection with each other. But these inspiring atmospheres of fruitful interaction and devotion to high-level scholarship came and went—like a carnival or fireworks. We decided to launch a Center that could be the locus of such programs and interaction as ongoing activities. As distinct from conferences, ETC is not “fireworks,” but a “fireplace.”

Participants in ETC events will not get a superficial acquaintance with topics, but an in-depth experience, knowledge, and practice to assist the process of evolutionary transformation as well as the personal growth of the participants. For example, upcoming programs include those in the table below.

The motto of the ETC is: “The most brilliant discovery is self-discovery!” The Center’s website is at www.transpersonalcenter.eu

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**European Transpersonal Center Programs, Vilnius, Lithuania**

http://www.transpersonalcenter.eu/

**Rainer Pervoltz of Germany**
Cofounder of International Institute of Exploration of Consciousness

**Vladimir Kozlov of Russia**
Ph.D. Psychology, Professor, President, International Academy of Psychological Sciences

**Barbara Schasseur of France**
D.E.S.S., initiated master of the Afro-Brazilian cult of Umbanda in Brazil

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The 17th ITA conference, held in Moscow, June 22–27, 2010, was attended by more than 850 participants from 26 countries. The event marks the continuation of the tradition of ITA conferences dating back to 1972. It was an opportunity for the new generation of Russian and European transpersonalists to meet transpersonal pioneers, such as Stan and Christina Grof.

The Conference positioned transpersonal psychology within Russian society as scientific, advanced, progressive, and relevant to many important issues. The program included scientific, artistic, and spiritual presentations. According to the main conference coordinator Vladmir Maykov:

We introduced for Russia (and hopefully for the world) new important possibilities including civilized discussion on such delicate and controversial issues as psychedelic therapy and inter-religious dialogue.

Xenia Kuleshova, who created the psychological center “Loft” in Moscow, was a key organizer of the conference and supervised the art program of the Conference. Each day, during lunch and dinner time, participants gathered around thematic tables focused on different important issues while dining on Indian food.

Closing the Conference was an amazing concert, Soul of the World. Famous rock and ethnic musicians from all over the world performed at this event along with spiritual teachers sharing some of their tradition during the concert. You can see some of the feedback at http://www.ita2010.com

Stanislav Grof, who along with his wife Christina, founded the ITA, taught a holotropic breathwork seminar to 440 participants and generously donated the proceeds to the ITA Conference. His reflections on this conference summarize the sentiments expressed by many in attendance:

I have to think about what Jim Garrison said in his brilliant presentation on the global crisis when he talked about “cultural creatives” and quoted Paul Ray and Sherry Anderson: “Cultural creatives feel much closer to cultural creatives in other countries than they feel to their countrymen and women. That is certainly true about us; we feel more deeply connected with you (in spite of our cultural, historical, and language differences) than with people with whom we share the language and nationality, but not the vision—creating a global community in which violence will not be seen as an acceptable way...
A conference sponsored by the Association for Transpersonal Psychology and the Institute of Transpersonal Psychology was held February 12–14, 2010, at Menlo College in Atherton, California. With the theme of *Spirituality In Action*, 238 attendees explored how transpersonal psychology is addressing contemporary ecological and economic crises. Transpersonal psychology’s contributions to developing innovative, holistic approaches to psychotherapy, health, healing trauma, social relationships, and global consciousness were explored in presentations, papers, workshops, and speakers with a multidisciplinary and integrative approach to human potential, self-development, relationship, and community. 11 countries, 26 institutions of higher education, and 38 faculty were represented. The following Keynotes are available to ATPmembers at www.atpweb.org:

* Charles Tart on *The End of Materialism: How Evidence of the Paranormal Is Bringing Science and Spirit Together* (his recent book)
* Jenny Wade on transcendent sexuality
* Fred Luskin on forgiveness
* Olga Louchakova on Understanding the “Transpersonal” Brain: Neurophenomenological Advances
* Ed Bruce Bynum on African spirituality
* Marilyn Mandala Schlitz on transformation and healing

17th ITA Conference Review cont’d.

of solving conflicts, and humanity will treat with respect not only its own kind, but also nature and other species. And sectarian chauvinism will be replaced by spirituality that is universal, all-inclusive, and all-encompassing.

* Dean Radin on consciousness research
* Donald Rothberg on engaged spirituality

Selene Vega

Stanislav Grof

Richard Kaplan (musician) & Olga Louchakova

Carl Becker (Japan), Tatiana Ginsberg (Russia), & David Lukoff (USA)
A GUIDE TO INTEGRAL PSYCHOTHERAPY: COMPLEXITY, INTEGRATION, AND SPIRITUALITY IN PRACTICE
By Mark D. Forman

Reviewed by Daryl Paulson

SUNY Press has just published another book in its integral section, A Guide to Integral Psychotherapy, which is very much worth reading, digesting, and reading again. The book is well-written, containing an introduction and 14 chapters, a reference section, and an index. Chapter 1, “Integral Theory and the Principles of Integral Psychotherapy” is a general overview of what this book will discuss. Specifically, quadrants, stages, lines, states, and types of individuals are the main focus. It is, then, a summary of Ken Wilber’s view of psychology.

In our society, we do not see the whole picture of life, because from an early age onward, we tend toward sub-specialization. That is, we have learned from a portion of the whole picture and have mistakenly concluded it is the whole. Unfortunately, we are unaware of this disjunction. In integral studies, one is brought to seeing the real whole picture. Perhaps the most basic form that has been used to see the whole picture is the four-quadrant model (Figure 1). It comprises the four perspectives—subjective, both individual and collective, and the objective individual and collective states.

This opens our way of viewing the world. This is critical in psychotherapy, because we need all four perspectives in order to appreciate a person “in the world” for who and what they are and do, relative to other beings. If we concentrate on one quadrant, the other three can go unnoticed, limiting our view. Unfortunately, this has been allowed to happen in psychotherapy.

Stages of growth are also important. Integral psychology accepts that, as one grows, one develops through a series of stages from pre-personal through personal into transpersonal stages. A person at the pre-personal level is in an immature stage of development and is very fragile. These individuals are centered in the physical body and emotions. In the personal stage, they are centered primarily in their ego, and this is where most people will remain throughout their lives. The transpersonal stages are ones in which individuals no longer identify with their ego, but instead, they identify with the mystical domains.

Lines of development describe the core abilities of a person. These include intelligences, such as linguistic, musical, logical–mathematical, visio–spatial, intrapersonal, interpersonal, and kinesthetic, and acute perceptions of the natural world.

States of consciousness include waking, dreaming, and non-dreaming deep sleep, which integrate with growth stages and lines of development. We also see states of consciousness, such as temporary, altered, psychopathological, regressive, and mystical. From a psychological perspective, to help clients adjust to intense and changing states of consciousness is a central goal.

Types of humans are male and female, but also introverts and extroverts. The author finishes this chapter by taking us through a review of the four quadrants relative to therapies. It is a very well-done, in-depth chapter expressed in simple words.

In Chapter 2, “Psychotherapy as a Four-Quadrant Affair,” the author states that we are ignorant of a tremendous amount of information about psychology. Psychological problems actually are not due to one specific area of life, but from ignoring the quadrant system—that is, accounting for the genetic (upper right quadrant), the psychologic...
Chapter 4, “Dynamic and Incorporative Development,” is also a very good chapter. One of the things that critics have found problematic with Wilber’s model is that it is too focused or linear for easy adaptation. The author has written a noteworthy chapter on this topic. I, myself, have also written about this in the *Journal of Humanistic Psychology*. I do not find problems with the four quadrants or the levels, lines, states, or types. What I find difficult is using this model and fitting a person to it. Instead, the process should be to examine the person and fit the model to that unique individual. The individual person is, after all, the point of the counseling process. There is nothing wrong with the integral model, except how it is applied adaptively.

The author’s image of a labyrinth for psychological growth is better than most. As a person grows, s/he moves ever more toward the center of his/her being as s/he negotiates the twists and turns of the “labyrinth.” This brings me to an important point. We must have sufficient will power to complete this process. Given one has the will power, one ultimately can progress from one’s lowest to highest level (Figure 2). Figure 2A depicts a “perfect” progression of growth, which no one actually accomplishes. The realistic tortuous journey is Figure 2B, which requires much will power to complete. One achieves a new level of growth and integrates that with each prior level. This is a very good chapter.

In “Lines of Development in Practice,” Chapter 5, the author addresses the question: “What is development?” Is it mental ability, emotional growth, or something else? The author suggests it is a synthesis of all the various intelligences—linguistic, musical, logico–mathematical, visio–spatial, intrapersonal, interpersonal, and kinesthetic, and perceptions of the natural world. For example, the author first describes Piagetian mental development and its weaknesses, and then focuses on a self-system line, consisting of:

1. Being the locus of identification,
2. Giving organization or unity to the mind,
3. Being the center of will and free choice,
4. Being the center of defense mechanisms,
5. Being the metabolization of experience, and
6. Being the center of navigation (p. 79).

He discusses the way Wilber uses the lines of development, integrating the findings of 11 different researchers to make his model appropriate. This is a succinct and interesting chapter.

Chapter 6, “Pre-Personal Identity Development,” is a chapter dealing with in what stage of life a person currently resides. It appears, in psychotherapy, that severity of symptoms decreases as a client is able to recognize
and integrate where s/he is with where s/he has been. When this integration fails, symptoms of unhappiness, depression, and anxiety persist. In therapy, integrated development is key and should be pursued slowly, with great care. The author portrays a number of examples that are clear and precise, written to help the therapist visualize the client developing in therapy.

Chapter 7, “Early and Mid-Personal Identity Development,” continues the development process begun in Chapter 6. Most people who are troubled and confused in their view toward life seek psychologists. The basic problem of such people is that they do not know what they truly want and do not want in life. They need to experience the positive and negative consequences of their actions as guides to discovering what they want. A major problem for them is that they are expressing themselves negatively and continue to do so, because they do not perceive this behavior as negative. Simply stated, they have not developed to a stage of life where they can differentiate what they want from what they do not want. They are arrested at this stage of development because of their psychological tension, which keeps them from risking and, therefore, from growing. Escape from this predicament requires risking growth beyond where they are.

There are many valuable aspects to this detailed chapter. It is finely written in both depth and breadth, yet very understandable.

Chapter 8, “Later Personal and Transpersonal Identity Development,” discusses higher personal development. As individuals develop, so, too, does their worldview. For example, initially they may tend to see the world as “my religion is right; the others are wrong” . . . that is, an extremist viewpoint. The author discusses Fowler’s treatment of spiritual development, which is very useful to anyone who is on the transpersonal line of development.

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Chapters 7, 8, and 9 discuss the development process from early personal identity to later personal and transpersonal identity. Each chapter provides valuable insights into the challenges and opportunities that individuals face as they develop. Chapter 10, “Interventions for Mid-Personal, Late Personal, and Transpersonal Stages,” focuses on dealing with issues of adults who are growing from their mid-personal to transpersonal stages of growth. This chapter explores existential–spiritual disorders and covers topics such as fitting in with others, developing oneself, and exploring what can be believed as true. The author provides a comprehensive overview of interventions that can be used in therapy to support clients as they navigate these stages of development.
of the world of the Spirit.

Chapter 11, “Spirituality in Integral Psychotherapy,” is a great chapter. The author discusses a concept I mentioned several chapters earlier. Here, he covers the first-person, second-person, and third-person perspectives of a spiritual tradition. He goes further, though, and stresses that spirituality is inherent in personal, internal concerns that can arise at any time in a person’s life. There is childhood, adolescence, adulthood, and elderly spirituality. He covers in depth, in this chapter, spirituality in association with the four quadrants. Interestingly, he discusses near-death experiences (NDEs) in great detail, both positive and negative effects, and offers several very good explanations.

Chapter 12, “Gender and Typology in Integral Psychology,” deals with gender and ethnicity. It is important to keep in mind that no type—masculine, feminine, gay, straight, black, white, Latino, Asian, Native American, Buddhist, Christian, Jewish, or Muslim—can be “better” or “worse” than any other category. The author discusses whether males and females differ psychologically and finds, as did Wilber, that men are more agency-prone than females, who are more community-prone. Agency is emphasis on rights and justice, and community is focused on responsibility and care. This chapter is written with care and concern.

Chapter 13, “Diversity in Integral Psychotherapy,” begins with a discussion of typology as related to diversity and then develops these points into understanding the therapeutic practices. Interestingly, he employs Shapiro and Austin’s four-quadrant control model in this chapter. There exists a struggle between an individual’s rights and the collective norms that must be acknowledged. This is a current issue of rights versus control. The author makes a stand for this quite boldly.

Chapter 14, “Development of the Integral Psychologist,” is the important capstone of this book, in that it is critical to apply intellectual and experiential knowledge. The author states that there will be more of a significance presence when there is an interplay of stages, states, lines, and types taking place inside therapists for translation into their relationships with clients. The author then expands this to include the four quadrants. His discussions of this are complete and rigorous.

I heartily recommend this book to anyone interested in integral psychotherapy. It is very well-written and succinct in detail. If there is anything that would stand out, I would suggest that the author use Wilber’s thought as a starting place and then bring out his thoughts for or against Wilber’s thought. I enthusiastically advise everyone to explore this fascinating book for themselves.

DARYL S. PAULSON, Ph.D., is a scholar-at-large in transpersonal and integral studies. He is also President and CEO of BioScience Laboratories, Inc., a medical research facility. Paulson has taught courses in transpersonal psychology, psychosynthesis, and Integral Psychology. He formerly was a member of Wilber’s Integral Institute, where he served on the core Integral Business Group. He is the author of six books, to wit, Handbook of Regression Analysis; Applied Statistical Designs for the Researcher; Caring Business, Competitive Business: An Integral Approach for the 21st Century; Handbook of Topical Antimicrobials: Industrial Applications in Consumer Products and Pharmaceuticals; Handbook of Topical Antimicrobial Testing and Evaluation; and Walking the Point: Male Initiation and the Vietnam Experience. Paulson is a decorated Vietnam veteran who served as a Vietnamese language interpreter with combat units.
REVIEWS

SECRET S OF GREAT MARRIAGES: REAL TRUTH FROM REAL COUPLES ABOUT LASTING LOVE

By Linda & Charlie Bloom

Reviewed by Karen Castle

THE TITLE OF THIS BOOK REALLY CATCH MY EYE. Who doesn’t want to know the secrets of great marriages? Even if you are not in a relationship, it would be good to know how married couples stay together. My husband and I have been married for four years, and each year we are both grateful and amazed that we are celebrating another anniversary.

I was intrigued by the thought of getting some best-kept secrets of couples who have been doing it and are successful. My expectation led me to think the couples would have a wide range of experience but all 27 couples interviewed had been married for thirty-plus years. I was intimidated by this at first but quickly got over it and began to read the stories anyway.

What I discovered was inspiring. First of all, Charlie and Linda Bloom reassured me that the majority of married couples today lack relationship skills. The Blooms learned from interviewing couples that being in a relationship requires knowledge and inner strength that most of us are not familiar with. Any couple must undergo a process of integration which depends on the individual personalities and circumstance. Even if we think alike, we may not always agree. In relationships it is common to find that one person is the leader and the other is the follower.

However, a long-lasting relationship in young couples today requires some sort of balance in being the leader. One way of looking at this is the story in Chapter 16, Great Marriages Require Both Partners To Be Teachers and Students. Jack and Beverly have a story that I resonated with. Jack was already an experienced leader in his field when they met and Beverly was rather shy yet they immediately began hosting workshops together. They acknowledge this was challenging for them but it also “activated some valuable . . . learning opportunities for them both.” They were forced to take a look at certain aspects of themselves and expand upon an opportunity that could easily have gone awry. Both Jack and Beverly were able to learn and grow from this process. Being open to each other and to change resulted in the best outcome. My husband and I encountered a similar circumstance when we met, and we, too, were able to iron out our differences.

On another note, this couple knew that trust was imperative in their relationship. Beverly says, “I trusted Jack and truly believed he felt the same . . . no matter how I felt at the time of an upset, we would assume a misunderstanding had occurred, and that our partner’s intention was positive.” That kind of information, shared from the heart, is what I was looking for. With a conscious effort, we too can choose to overcome the type of thinking that our partner is against us and let go of the drama. Beverly and Jack also said a profound statement at the end of their story. They said many people look for formulas to maintain relationships but in their experience the best formula is very simple, “to show up in the moment and tell the truth. Only when we are honest with ourselves can we be truly intimate with someone we love.” Now that is some good advice no matter what.

Another great story I read was about a couple who felt they had more than a marriage because they honored their great friendship, too. One would think these would go hand in hand, but it is not always so. In fact, Nancy admits to needing outside support from her friends to take the pressure off her marriage. She realizes that Tom may not always be able to give her what she needs and that it is essential to get support from her friends. However, because of this they realized that over the years one of the key secrets to having a deep relationship was the small acts of kindness and courtesy they extended to each other. She says, “we have learned to never underestimate the value of these small gestures. Some people are blessed with great marriages, some have great friendships, [we are blessed to] have both.” Reading this helps me to see objectively and to respond to my husband with playful admiration as if he and I were simply friends.

Also important in relationships is the cycle of giving and receiving to each other. The Blooms know that partners who have great relationships “deeply believe that in the process of mutual caregiving...
and support, no one needs to keep score.” This fortifies an environment of abundant generosity and kindness. To love unconditionally and to give unconditionally is what families do for each other. My husband and I know that scene all too well. We experienced the loss of his son just months after our wedding. I will never forget the weeks and months that followed. Somehow between the two of us we managed to take turns supporting each other. One of us was up while the other was down, and I noticed how naturally we balanced each other’s energies from the grieving process to bearing witness.

Barbara and Larry Dossey share about unconditional love and support in their relationship, too. Larry shares about when he was in Vietnam and then suffered twenty years of nightmares as a result of it. He never shared any of it with anyone, not even Barbara. One night he was watching a Vietnam movie and had a cathartic, gut-wrenching experience afterward. Larry said he never experienced anything like it before. He knows he could not have gone through that without his wife’s support. He says, “she hung in there with me through every moment of my experience. . . . going through this . . . deepened our capacity to be present with the suffering.” This is true of any strong relationship. At times it is necessary to just be a witness for each other.

Secrets of Great Marriages is a great book to have around. One can pick it up and quickly read a few pages. It could be just the story you need to read in a difficult moment, or it could allow you to experience gratitude for the love you share. I experienced both aspects, and I realized my husband and I are doing fine. Reading several of these stories reassured me that we are strong after facing some major life-changing adversity. One thing we like to attest our secret to is our morning coffee conversations. Every morning we give each other 30 minutes or so to just being with each other as we start the day. The book really helped solidify the importance of that, and I very much appreciate Charlie and Linda Bloom’s time and effort along with all the other couples who shared their great stories and added their helpful advice to younger couples.


AWAKENING OF INTELLIGENCE
By Diego Pignatelli

Foreword by Stanley Krippner

Diego Pignatelli’s Awakening of Intelligence is a riveting book that explores transpersonal phenomena from a perspective that is crucially needed in a world that has been ripped apart by ignorance, fanaticism, and the lack of intelligence. The book is divided into three sections that begin with a pragmatic and experiential introduction to the thoughts of Alan Watts, Chuang Tzu, and Jiddu Krishnamurti. Following this, Pignatelli introduces concepts from both quantum physics and science fiction. Once his readers have finished this innovative perspective, Pignatelli takes them on a ride of altered states of consciousness ranging from Wilber and Grof’s pre-trans theoretical debate to poetic narratives that link mythology, philosophy, religion, mysticism, and science fiction with the world of Transpersonal Psychology—a topic usually ignored by mainstream scholars. The third section concludes with an overview of transpersonal psychology that is enriched with the interface between creativity, philosophy, Indic mythology, science fiction, religion, and cutting edge research from quantum physics, near-death experiences, and “archetypes of meaning.” The search for a “unifying symbol” within the human dimension in a society that seems to have lost the purpose of archetypal meanings is explored, concluding that society has become dissociated from this deep, inner connection. The result is a synthesis of various fields that unifies the meaning of altered states of consciousness in a way that will intrigue and electrify the reader’s intellect.

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