

JUNE / JULY 2011

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# Perspective

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## ASTROLOGY, TAROT, AND MASLOW

## TRANSFORMING LOVE



TRANSPERSONAL  
PSYCHOLOGY  
NEWSLETTER

PP. 14-17

### REVIEWS

PSYCHOTHERAPY OF LOVE

SOUL MUSIC

THE EPISODE OF LIFE

SHAMANISM



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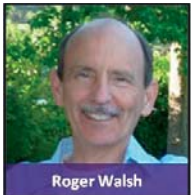
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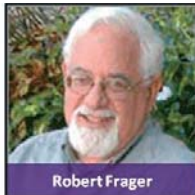
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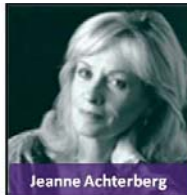
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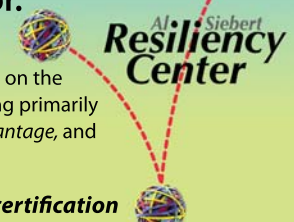
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# ASTROLOGY, TAROT, AND MASLOW: Using the Esoteric Arts for Self-Development

— Toni Gilbert

## THE INNATE CALL TO DEVELOPMENT

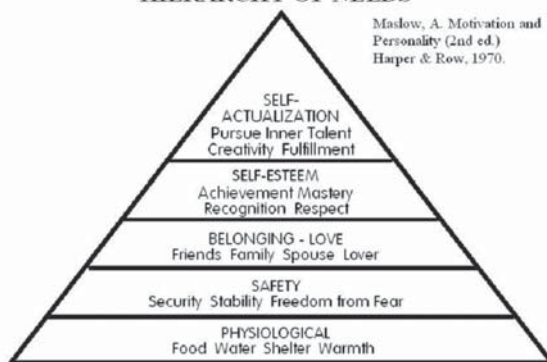
Like all of Nature, humans develop according to universal patterns. Theoretically, *physis*, a Greek name given to an archetypal force, is one cosmic power behind the material world. We know *physis* as the urge toward growth (E. Edinger, 1999, *The Psyche in Antiquity: Book One, Early Greek Philosophy*, Toronto, Canada, Inner City Books). As complex material and spiritual beings, that urge takes place, not only at the material level, as we grow into adulthood, but also at the mental and spiritual levels. To say it another way, growth of the mind, body, and spirit is a natural unfolding of our potential.

There are many ways that our nature unfolds. Two cosmic forces that help us grow are the large archetypes of *Chaos* and *Grace*. The *Grace* archetype dominates when one commits to higher values in living. The archetype of *Grace* gives us feelings of peace and harmony with our surroundings. If you are in a state of *Grace*, good things happen to you and you feel blessed. You notice that the flow of your life is easier, and you may experience lucky events. *Grace* in our personality expresses itself with an easy style because we are comfortable with ourselves and we enjoy life. The *Grace-filled life* is healthy and satisfying.

When you are out of sync with your natural growth pattern, you start noticing symptoms of one sort or another in your body and/or your

environment. One symptom that shows up when the urge to grow is not heeded is chaos. The archetype of chaos happens when one doesn't stay on the upper path or upper levels of the archetypal expression operating through you. The energy of chaos expresses itself as random events that are unpredictable and uncontrollable, and people have difficulty navigating through this mixed-up energy. Chaos in a personality may express itself with behaviors that are out of line with a higher code of behavior; confusion and depression may accompany it. How many times have we witnessed primitive acts (i.e. cheating, stealing, and negative thinking and behaviors) and then watch a fall from *Grace*?

## ABRAHAM MASLOW HIERARCHY OF NEEDS



When one gets out of synch with *Graceful living*, negative feelings and negative consequences or what may be termed *negative karma* usually follow. Many of us have seen the stumble-and-fall act so many times that we can predict the negative consequences that usually follow.

Each of us has the potential to recognize the mysteries buried in our

soul and as we learn to clarify areas of our life into which we need to bring more psychological and spiritual understanding. Tools such as astrology, Tarot, guided imagery, and dream interpretation use archetypal psychology help us retrieve unconscious information and grant us insights on how to live our life more fully. With each new insight, the soul shines through a little more and we grow, each according to an innate timing known only to our earthly bodies and our spiritual Nature (T. Gilbert, 2011, *Gaining Archetypal Vision: Using the Archetypes in Personal Growth and Healing*, Atglen, PA: Schiffer Books).

## MASLOW'S HIERARCHY OF NEEDS

In his 1954 book *Motivation and Personality*, transpersonal psychologist Abraham Maslow studied what he called exemplary people such as Albert Einstein, Jane Addams, Eleanor Roosevelt, and healthy college students rather than mentally ill or neurotic people. He claimed that the study of crippled, immature, and unhealthy specimens can yield only a crippled psychology and a crippled philosophy. He uncovered what humans needed

in order to grow and develop. Then, he outlined those needs into a pyramidal shape, a five level model of humanity's physical, mental, emotional, social and spiritual needs.

At the bottom of the pyramid, the base is wider and the first three levels represent the material *needs* we must have in order to move to the next step of developing and grow into fully

mature beings. At the first level are the literal requirements for *survival*: air, water, food, sex, sleep, homeostasis, and excretion. This is what we need to be alive. After that is the second level, where safety needs take precedence and dominate our behavior. *Safety* needs include: security of the body, resources, morality, the family health and well-being. At the *third level*, needs are social and involve feelings of *Belongingness*. This aspect of the hierarchy involves emotionally based relationships of friends, family, and intimacy. According to Maslow, most people don't develop beyond this level. At this level, people can be reasonably happy and so they become complacent and don't heed the innate call toward growth.

The following upper two levels represent higher level needs as we develop our spiritual selves. At the *fourth level*, everyone needs to be respected and to have self-esteem and self-respect. It is the normal human desire to be accepted and valued by others, and many seek fame or glory, which is external and depends on others. At this level one comes to the realization that one must first accept and love themselves. Finally, at the *fifth level* you have all you need for self-actualization. This pertains to realizing what your full potential is and the mastery to materialize that potential. The requirement to attain this final step takes a strong personal commitment. Maslow describes this as the *desire* to become everything that one is capable of becoming.

Although there are no true lines marking the developmental stages or strict order of developmental events, essentially people must satisfy basic needs like hunger and safety before they turn their attention to raising their consciousness to include beauty, truth, and the development of their higher potential and self-actualization (T. Gilbert, 2004, *Messages from the Archetypes: Using Tarot for Healing and Spiritual Growth*, Ashland, OR: White Cloud Press).

## LEVELS OF ARCHETYPES

The archetypes are thought to be formless energy that is full of information—the essence that exists before manifestation into an image, action, or form. The archetypes are available and waiting to represent perceptions, behaviors, and feelings as well as material manifestations in the world. A good rule of thumb is this: Something is archetypal if its essence can be identified throughout all time, and in all cultures and places around the world. A complete discussion of the archetypes can be found in my book *Gaining Archetypal Vision* (2011). Studies of the complex or matrix of archetypal energy operating through us is made easier by reducing them into two broad levels of expression so that we can better understand what clients are expressing. This enables us to work more comprehensively with the archetypes present in their situation. In my first book, *Messages from the Archetypes*, I separated multiple aspects of the Tarot archetypes—or who we are energetically—into two categories: the *upper refined personality* and the *lower primitive personality*. (You may also think of the upper levels as light and the lower levels shadow.) We operate in both levels but chose one level predominately. This model will be used during my assessment below.

Because we have multiple levels of consciousness, the energies of the archetypes are available to us to use in a dynamic and complex way. They are the behaviors that we choose to express moment to moment. We choose these levels according to our personal development, mood, thoughts, values, and environmental circumstances.

## TAROT CARDS

Tarot, as we know it today, emerged from a collection of seventy-eight cards developed in the fifteenth century. The archetypal images on the face of each card carry a rich symbolic tapestry of human experiences. Many of the images on Tarot cards are derived from characters and symbols that can be found in the popular art of the Renaissance. When researching books on Tarot, a person can find a

variety of interpretations for archetypal symbols, and all of them are useful at some level. I relied on the author of the deck's interpretation and my own intuitive responses in relation to the archetypes of astrology and the levels of the pyramid.

## ASSESSMENT FOR THE COLLECTIVE USING NEW MOON ASTROLOGY, TAROT, AND MASLOW'S HIERARCHY OF NEEDS PYRAMID

This assessment model is based upon New Moon Tarotology using the Stoicheion-Soma astrology system (C. Payne Towler, 2007, *New Moon Tarotology*, <http://www.tarotarkletters.com/2007/12/stoicheion-soma.html#more>). I brought Maslow's pyramid in to the equation as well as my evaluation method for the archetypes in counseling (Gilbert, 2004, 2011).

This composite model uses Maslow's pyramid and assigns the personal planets to each level of the pyramid. The astrology of a certain time frame (in this case the new moon) is researched and studied in order to understand the archetypal influence of the planets before you shuffle the cards. One Tarot card is drawn for each level of the pyramid.

The following interpretation was received for the full moon starting February 3, 2011 and ending on March 4 of the same year. You may assign your own date and will need to consult the ephemeris for the current planet locations.

The inner planets assigned to levels of the pyramid are: 1: Physiological = Saturn; 2: Safety = Mars; 3: Belonging = Jupiter; 4: Esteem = Venus; and 5: Self-Actualization = Mercury.

As I shuffled the Osho Zen deck, I removed my ego by stilling my mind and body, cut three times using the inside cut as I put them together and placed them in a vertical layout: 1 at the bottom through 5 at the top. During this time, I was silently focused upon the question: "What do we (the collective) need to know to make our lives flow smoother? Give us instruction on how can we live closer to your will." The Osho Zen Tarot

cards were 1:Completion (XXI of the Major Arcana); 2. Patience (7 of Rainbows); 3. Experiencing (3 of Fire); 4. Playfulness (The Page of Fire); and 5. Courage (VIII of the Major Arcana).

**INTERPRETATION**

**Level 1, Physiological:** Saturn was assigned this level of needs because it represents the archetypes of structure, stability, and our traditional wisdom. We need certain physical requirements, like food and shelter, to stay alive. Saturn is the masculine archetype of the father setting limits and restricting activities, thus protecting his children.

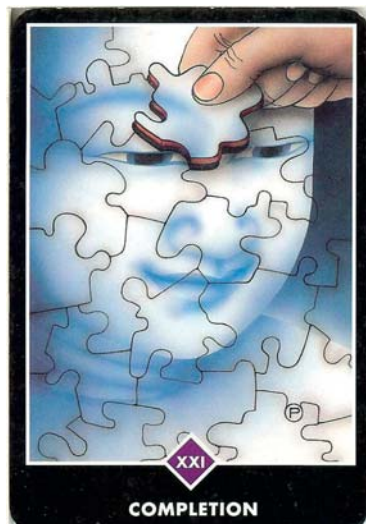
**Osho Zen card:** Completion XXI of the Major Arcana: This archetype represents the completion of a great inner work. This “great work” involves bringing all parts of your psychological self into balance. This firm foundation promotes growth and development of your inner and outer resources. With this stabilizing archetype, our physical self grows healthier as we continue to develop our own philosophy on how to live life fully.

**Refined/Light:** Many of us are at a fork in the road considering which path to take. We need to stop and build a plan to ensure the choices made in 2011 are the ones that will lead to the stability of your foundation at your feet (body) as well as the roof over your head (mind and spirit). We accept certain restrictions and limitations, on our time and money, and do our part to make sure the family and friends are getting their basic needs met. We are in a flow because we feel that our doing also has meaning and benefits the whole. In this flow, opportunities open up like magic.

**Primitive/Shadow:** Fear and anxiety are your constant companions.

Your mind attaches itself to whatever is problematic, real, or imaginary. There are many distractions that keep you from turning inward. There are constant physiological challenges as well as sickness and injury. The good news is that, at times like these, many feel the need to grow and learn. This may manifest as going back to school to become all you are capable of intellectually, a religious conversion, or as a strong personal choice to improve your life. All in all, it is the balance of structure and discipline that are the foundation from which springs our growing and expanding awareness. The larger goal is to become home to yourself and know that you are a part of the All that Is.

**Level 2, Safety:** Mars was assigned to this level of the needs pyramid. Mars represents the active masculine arch-



type and is the warrior that we need to have on guard to maintain our safety. Mars is currently conjunct the sun and moon in the mystical sign of Pisces. Because Saturn is retrograde in the balancing sign of Libra, and because it is trine the current Mars sun (masculine) and moon (feminine) conjunctions, we are being asked to hold our extra masculine energy (Mars) and direct it in pursuit of the more feminine aspects of living. This does not mean for you to be passive, you can still be productive in the sense of getting in touch with feelings and visions. At this time, the combination of energies plays out as the archetypal pattern of receptivity; the feminine energy in the receptive tide that has been expressive for months

and now needs to relax back into itself for a period. For now, be receptive to the energies present because they are providing a time of inner communion, active discussion and exchange of ideas, planning, and then a time of waiting for an opening before taking action. The goal is to be like the Boy Scout . . . prepared.

**Osho Zen card:** Patience, the art of waiting for the future to open like a bud; ever so slowly, teasingly opening to our future. It is a time to contemplate the wonders of life, hold communion with others, and deepen our feeling of oneness with all that surrounds us. It is at times like these that we learn to surrender to a higher power, a key ingredient to developing a strong inner sense of Self.

**Refined/Light:** For those walking the higher path, there is stability, and freedom from survival issues. There is no fear waiting for the “new” to begin. You are planning to catch the wave when the time feels right. This is a good time to rewrite your resume and make contacts for that new job. It is also a good time to tend to neglected spiritual issues.

**Primitive/Shadow:** Fear of failure or the fear of success is plaguing you. You feel held back, limited. The reality is that there is a small shadow is upon your greater field of vision. You don't yet see that you have an opportunity to move through old habits and patterns that hold you back. Know that the outer state of our world is a reflection of our inner state. Begin a steady regimen of prayer, whereby you ask for directions and then meditate to receive your answers.

**Level 3, Belongingness:** Jupiter was assigned this level on the pyramid because it represents the archetypal principles of expansiveness, luck, opportunity, and generosity. This level of the pyramid is about the necessary social connections and the interaction of the archetypes that define who we are . . . mother, sister, brother, and neighbor. Jupiter is currently moving into the fiery and active sign of Aries which bodes well for relationships—friends, family, and lovers. Because



Jupiter enhances our feelings and is trine a retrograde Saturn, our actions will be of the more contemplative type. In relationships we may find ourselves doing things like reading together; discussing the ideal human state; and sharing our contemplation upon the connection to all that surrounds us. The goal is to understand that there are many perspectives in our community and to find common ground.

**Osho Zen card:** Experiencing, and the Three of Fire, is the archetype of integrity and virtue. We have integrity when our heart's desire matches our thinking and our actions. The card's image shows a woman in communion with Nature. The woman is in deep relationship with the tree, she is receptive to the energy of the life force of all things and open to what it has to teach her. Three is the numeric archetype of newly creative forces springing to life from the stillness of the two. Not quite at full speed ahead, this card implies positive potential for gathering friends and family together for stimulating conversation.

**Refined/Light:** Jupiter gives relationships a boost during this time. Relationships are our greatest teachers and give us plenty of opportunities for growth internally and externally. At this level, if your social goals are frustrated, you don't waste time on the negative, but set a new set of goals or plan a new form of activity. You know that there are many directions of thought and don't take things personally. At this level, you don't waste precious time on turmoil.

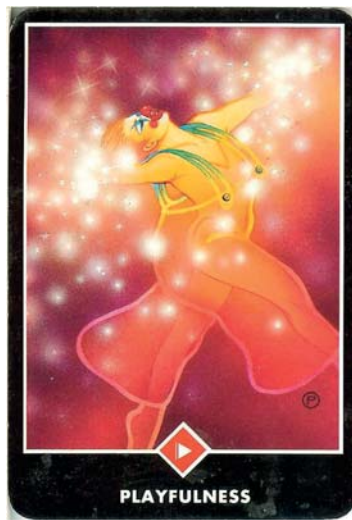
**Primitive/Shadow:** You may feel cut off from people and the natural world. You want to be with others but feel awkward when you are. At this time, many will realize that they really do not know how to be in relationship. You may reach the bottom, close to death itself, but you still cannot get to harmony rather than despair. During times like these it is good to go for walks in Nature with the intention of getting in touch with who you

really are and what you want. Look at the world with the eyes of a child and rekindle your relationship with the All that Is. Make no mistake, because you exist you are important.

**Level 4, Self-Esteem:** Venus was assigned this needs level because she is the archetypal energy of the mother—nurturing, receptive, and loving. Venus is not only our nurturer but also our teacher. For instance, what did the relationship with your mother and grandmother tell you about who you are? How do you express their same energetic pattern in your life? It is at this level that we hone our talents to become masters of our world. During this leg of the journey, we gain recognition and respect, our material needs are met, and we learn to love our self. This is important because love of the self is the gateway to higher consciousness. The overarching goal is to correct negative inner talk so that you do not manifest self-destructive actions.

**Osho Zen card:** Playfulness and Page of Fire is the archetypal principle of mastery over emotional and mental blockages. The image on the card reminds us to play like a child and not take life so seriously. As Venus leaves Sagittarius and moves into earthy Capricorn, she brings with her philosophical ideas that are helpful to our growth and developmental challenges. Her loving energy is square Neptune, Uranus, and Jupiter, which means that there is plenty of differing perspectives available to incorporate into your inner work, and plenty of emotional energy and intellectual vision as you go about the task of refining your life's story.

**Refined/Light:** You know who



you are on all levels of your being. You have learned your heart-lessons and you are ready for action with a renewed agenda. You have the right balance of playfulness and clarity to get the job done. You know that you are special, but that life is a game to be played with a light heart. For the lively page, life does not become a burden.

**Primitive/Shadow:** Taking yourself too seriously prevents you from participating at this level. You are burdened with ego concerns and may exhibit jealousy, passive aggressiveness, and other immature behaviors. You do not know how to play well with others. Luckily, Venus has a compassionate side. She beseeches you to practice loving kindness toward yourself and others in daily meditations, rituals, and affirmations.

**Level 5, Self-Actualization:** Mercury was assigned this level of the pyramid because he is the God of all types of communications—physical, mental, and the psychically spiritual. Currently, Mercury is leaving Capricorn, where some hard work has been done, and he is ready to spread his wings

and bring his lessons to Aquarius the archetype with a broad vision for the community. We bring our talents for communicating into a larger arena, and your higher Self is showing you how to display your talents and gifts to the world. You may do this through music, writing, talking, singing, and all manner of communications. You have achieved this level by having the strength and courage of your convictions to

become all that you are capable of becoming. You have met the challenges put before you and are now bursting forth ripeness. People who are achieving this level are radiantly charismatic and creative.

**Osho Zen card:** Courage VIII of the Major Arcana is the archetype of

overcoming your primitive nature and blossoming forth your innate gifts and talents. Like the flower in the image, you have made it; bursting forth from the earth in all your radiant strength. You are displaying your gifts for all to see and are not afraid to take the risks inherent in a well-lived life.

**Refined/Light:** You are set to bring your communicating self and what you have learned into a larger audience—your family or your community. You know how to use strength and courage to your benefit. Life is easier for you now, and you have faith in yourself.

**Primitive/Shadow:** You have not learned how to meet your challenges with strength and valor. You must continue working to develop and master these skills. Look to your fam-

ily and friends for positive role models. Who among them has refined his/her basic nature? Strive to be like this person. Follow those whose strength of character gives them the courage to do what is right at all times.

Overall, this interpretive message communicates continued growth and development at the multi-dimensions of our Being and prompts us to be mindful of the multi-perspectives of our world. A brief peek at the matrix of astrological archetypes operating through us hints of how we can use them to catch the incoming waves for a good ride. This interpretation is a reminder to take the more refined path in all our doing. Nature welcomes positive role models, peacemakers who show the way to live in harmony with our surroundings. Health, happiness, and prosperity are ours to win or to lose, and we are encouraged to choose our path well from moment to moment.

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## Transforming Love: Feeling Each Moment of Creation

— Allan Schnarr

### CREATION MEANS TRANSFORMATION

Here I am at the beginning once again, feeling the love within calling something forth. I don't know what is being born, even though the Dream of what may be moves within me. I have fallen in love again—with what may be. I dream a world flowing with lifegiving Creativity, a world where the new life given by one, inspires the lifegiving potential in another. My soul smiles through my eyes as I feel the longing for this wonder I envision. I ache with what is not yet. I have learned that giving birth means dying. When I give myself to my Dream, I am transformed. I have to let my old self go—to seed. I need to gestate, to approach the readiness to become the new life bursting forth. Death and rebirth is

frightening, painful—and ultimately, joyful.

My Dream is my sacred calling, my vocation. Through it I foresee what in my life is as yet un-lived. **I glimpse my life purpose, and feel the worth of who I may be.** I sense my part in joining the Creator's ongoing act of love. Something ever more glorious is evolving. I am a participant in the process. My Dream is the divine spark within me. My Dream mirrors the fullness of what Spirit is bringing to birth in all that is. I feel the movement of the energy within me. My pleasure and my pain call me to flow with what is meant to last, and what needs to pass. I feel the evolutionary momentum carrying me along.

I have been following the Dream all my life. In recent years, I became intentional about understanding how

my Dream comes true. I have come to understand it as a cyclic birthing process, wherein **my feelings are my guide.** As my appreciation has deepened, I have learned to cultivate awareness of these feelings: **Amazement, Surrender, Passion, and Fulfillment.** They are my experience of Creator Spirit bringing new love to birth through me.

I start by falling in love with what is. In my **Amazement** I am inspired to dream of what may be. I discover that the promise of exciting new life means that something in the Dream must die. I grieve the illusions I **Surrender**, even as I awaken to what waits to emerge. My **Passion** for the possible pushes forth the new expression of life. **Fulfillment** follows: I am living my Dream, joyfully co-creating what I love.

**I start with a dream of love, and eventually realize the love that is a dream worth living.**

**AMAZEMENT:** The love of what is given awakens the Dream of what may be. **Synonyms for Amazement:** wonder, awe, bliss, enlightened, enriched, surprised, astounded, fascinated, inspired, enthralled, spellbound, entranced, captivated.

**Whenever I embrace the moment, I am likely to be inspired. In the fullness of what is now lies the seed of what may come to be.**

I'm closing my eyes and opening my awareness. I hear the lovely music sailing along on the hum of the air conditioner. I notice my body a little tense from being in this position for a while. I stretch my spine and welcome a sequence of easy, deep breaths. I feel my fingers dancing on the keys. I notice the quiet hum of pleasure in my body. The light is on inside. Someone is home. I feel my heart opening to embrace the wonder of being as present as I am now able to be. I was not always so. I marvel at the richness of simply noticing the fullness of this moment.

I love the breadth available right now, and as I give my attention to it I sense the depth of what it may become. The wonder of this moment inspires me. I imagine following such moments through the publication of this article, and the joining at a workshop with others who are willing to live into the life they love. I know I am not the only dreamer. That thought brings my eyes near tears. I am entranced by the possibility.

One of my recent interns lived in Norway for years. When I told him about the workshop on Creativity I was dreaming up, he told me he had contacts in Norway that would surely be interested in having me offer it there. I'm still amazed. The point is not whether the trip to Norway happens or not. I am honoring my sense

of wonder every time I meet a resonant dreamer, and every time I hear about those I have yet to meet. Come out, come out, wherever you are!

**I envision a world where creative exchange marries the dreams of those who love what makes all well.**

I'm not talking about renowned teachers and artists making really big things happen. I'm dreaming of gatherings of those willing to live their daily lives in a conscious cycle of death and rebirth. If you live for transformation, I dream of creative exchange with you!

When I have the satisfying opportunity to gaze upon favorite works of art, or to listen to beloved pieces of music; when a meal with loved ones entrances my senses; when a breathtaking sunset settles the day; when a simple breath feels easy and full—whatever the moment that amazes me—if I tune inward, there is my Dream, my longing for ever-richer creative engagement with like-souled others. Amazement continually reawakens my Dream of what my life may become.

**Amazement stretches my love for what is into a love for what may be.**

Each experience of Amazement is a dream-seed that will grow if it is gathered, planted, watered, and given the light of awareness. I need simply cultivate beginner's mind, stop clinging to the familiar, and stay open to the newness of each moment. I can choose to live like a child whose innocence has not been lost, allowing this moment and the next to surprise me. I can muse with wonder at all that is beyond me, beyond my control, simply given. I can let the universal story—and my part in it—unfold.

**My experience of Amazement is limited only by my willingness to be open to the unexpected. I need simply stay present, breathing and feeling, noticing what is.**

Sounds idyllic, doesn't it! So simple. "So naïve!" I hear the naysayer within me—and project the echoes into you.

**DISILLUSIONMENT: GET REAL!** The excitement of Inspiration is often the harbinger of Disillusionment.

Falling in love with a Dream can seem obviously foolish! And yet, I believe, it happens to us all. Since my earliest separation from the harmony of the womb, and then from that sometimes perfect (m)other, I long for the lasting bliss that is not soon crushed by its own passing. Again and again I think I've found her—him—it, and I sail into the light, only to find myself blinded, my wings melting, and myself falling. The challenge, I believe, is not to avoid falling in love, but to learn how to fall.

**Love must be refined. Love is always more than it seems.**

Some developmental psychologists refer to the mother of molding oneness who never disappoints me. Every child must develop a belief in this other in order to have some confidence that the world is a nurturing place, that basic needs will be more or less dependably met. Those who study childhood also speak of optimal disappointment or frustration. I am in danger of losing myself in the other until I learn to accept that the perfectly satisfying other is an illusion: I need to be disappointed. Similarly, I am in danger of losing the other inside myself until I learn that my control of the other is an illusion: I need to be frustrated.

**My dream of my control over the perfect other is an addictive illusion.** I can get caught in the quick high if I continually seek it to block out my disappointment and frustration. As uncomfortable as these feelings are, they invite me to test the reality of what is. They challenge me to stop clinging to my fantasy of the way I wish it were. Pipe dreams need to die.

To live in creative flow is to learn to differentiate between fantasy and the Dream from which reality is made. Disillusionment is the refiner's fire. It is the place where dreams come to die—and to be reborn. Disillusionment is frightening—and painful.

The flight of the phoenix is into the fire, willingly releasing there what no longer meets the reality of the moment.

**Nothing new is born unless something old dies. What once seemed to be love is no longer what it seemed. What love is now is not yet what it may be. What love may become is never under my control.**

**SURRENDER:** The love of what is lost purifies the Dream. **Synonyms for Surrender:** germinate, release, let go, discard, prune, eliminate, sacrifice, deconstruct, refine, purify, distill, sift, cleanse, clarify (blocked, disoriented, confused, depleted). What a challenge, to find the pot of gold, and be fool enough to give it all away! How else will I travel the rainbow?

I have learned to be wary when I think I've arrived. I sense the grandiosity beneath the surface, chanting the spell, "It's all under control now. I've made it. It's perfect. I'll never let it end." These moments are echoes of my gloriously idealized marijuana highs many years ago. Oh, the power! The omnipotence! The hubris. I've learned to recognize the growing intensity of my clinging to whatever pleasure I'm idealizing. I'm back in childhood wanting my birthday party never to end. I can get rather desperate in my refusal to let go. I can tense up more and more, doing my best to push the pleasure higher, faster, harder, more! What I'm really doing is scaring myself. I have learned to recognize the crash and burn that is inevitable.

**The morning after reminds me that Disillusionment is reality setting in.**

The wise choose to Surrender, to let go what is passing, to grieve what is already gone. The wise do not cling to what never really was, demanding that it be what's next. The wise stay with what is now. It's the only way to live in creative flow.

**What do I need to let go? What**

**do I need to stay with? How is what I love being refined?**

When I was born my parents took me to the local convent, laid me on the altar, and consecrated me to God. This initiated the script that became ever more clear. As oldest son I was to be the hero/saint for our big dysfunctional family. I was to make myself wonderful enough that everyone would be blessed by my presence. I did my best to follow this Dream of saving the world as I stretched out beyond my family. I went right out of high school into a religious order and was eventually ordained a priest. By the time I got to Chicago to study clinical psychology I'd been living my savior Dream for nearly thirty years.

The grandiosity had been niggling me for nearly a decade, but it wasn't until I fell in love for the third time that I began to ache deep in my gut. When I listened closely, I felt like I was dying. It was the most frightening moment I could remember when I realized I might need to let my Dream die. Who was I without that Dream? And yet, how could I stay with it when it was so clearly an illusion. The truth was I was trying to buy the love for which I was longing. I needed a new Dream rooted in a love that fed me and filled me—so that I could let it flow through me.

I fell in love and got married. Over thirty years later I am still living this new Dream. The love I have learned to live in my relationship with my wife continues to be the foundation for an ever-evolving way of embodying love.

**Sometimes Surrender puts one Dream to rest so that a more complete Dream may be born.**

Many years ago I had the Dream of being the director of a master's program in pastoral counseling. I instigated the formation of a team. We wrote a proposal. About a year later the program was formed. I applied for the director position. Even though I had friends on the search committee, I never even received an interview! I was devastated. What a staggering loss! If I didn't have the

power to make the Dream happen, everything could fall apart. It had happened in early life trauma. I was terrified.

**Behind every illusion of control lies fear.**

As I moved through my fear, I began to search for meaning in the experience. I came to realize that I was not cut out to be an administrator, nor tied into institutional constraints. My call to follow a creative path came into focus. What I considered a sort of sideline dream moved to center stage. I realized my life purpose was intricately bound to my Dreams of creativity.

The cycle of death and rebirth is relentless. Again and again I need to let go of my Dream, to let it pass, so that it can live on renewed. This is the only way that love truly lasts.

Surrender can have many facets:

- There comes a time for shedding one's skin, for pruning what does not belong. What is, or has been, does not fit with the Dream of what may be.
- Sometimes a larger purpose needs to come into focus. A narrowly limited perspective needs to be let go. I may be clinging to my way when something much more wonderful is pressing its potential upon me. What if I don't know the whole story?
- Recurrently, expectations, assumptions, shoulds, self-defeating mindsets, dispiriting beliefs need to be released. These are representations of the way my need for control has a tight grip on the status quo. The familiar is my friend because I can make it work for me. It's a comforting illusion.
- Sometimes I am startled by the fear of my own powerlessness. There is something I have to do, but I can't, and everything will fall apart if I don't.
- Periodically, as I let go the illusion of my control, I find myself in the deep passage. I need to confront what I have long buried in the darkness. Tremors from past trauma need to be felt. Vulnerabilities

inside myself need to be tenderly held and allowed to heal.

- Surrender always involves grieving. The only way to keep the Dream alive is to release the shame and guilt, and to feel the fear, the anger, and the sadness. I need to accept the loss of what I have loved.

**I am not in control, and I hold faith in the Dream. The evidence says the Dream is dying, And I hold faith in the Dream. However frightening or painful the loss, my faith is in death and rebirth: New life emerges as the old life dies. As I let go what I loved, I discover what my love is coming to be.**

**GESTATION: To awaken inside the womb, and to wait wistfully to be born.** Surrender does not instantly catapult me into a new way of being. When I let go of an old way, I am like the seed falling into the ground. I am no longer a part of what fed me for so long, no longer connected to what sustained my growth. **There is nothing I can do to make something happen.** I am dependent on what is given to move me into what I am coming to be. I lie quietly in the dark, waiting for the warmth and moisture. When I have received what I need, I outgrow my old shell and begin to reach through the dark. The light calls me, though I do not see it yet.

To Gestate is to waste time, to do nothing. I accept my powerlessness, my lack of control. I let go the shame and guilt that tell me there is something wrong with me for not having everything under control. I Surrender the illusion that there is something I can do/must do to make the Dream happen.

I allow myself to drift through the present: I am not holding onto the past; I am not reaching for the future. There are no problems to solve, no place else that I need to be. I accept that this is a time for listening. I open myself to receive what may be

given. Let it come. Let it in.

**To Gestate is to hold faith in the Dream without immediate evidence of it or investment in it.**

**In the beginning was the formless void . . .**

A few weeks ago I was working on the Dream Weavers workshop. I hit the veritable wall. My mind went fuzzy. I couldn't get myself to focus on what to do next. I was very frustrated. Then something told me to just sit in my easy chair and let go. My fear that I'm just building a grand illusion vibrated through me. As I breathed, I began to feel relief. I let my body sink into the chair and my mind empty. I found it comforting to let myself be. For quite a while, I simply drifted.

Along came a moment in a tiny while when a spark caught my awareness. I let it awaken inside me. An hour later a poem that mystified and amazed me had emerged.

**If I can allow myself to be empty, a new fullness becomes possible.** I do not need to know what's next. In my vulnerability lies new possibility. When I Surrender and take time to Gestate, I let something from beyond me to come to be. I allow the surprise.

**PASSION:** The love of what may yet be actualizes the Dream. **Synonyms for Passion:** devotion, dedication, boldness, daring, audacity, fidelity, commitment, attentiveness, zeal, enthusiasm, perseverance, ardor, eagerness, fervor, gusto, zest, firmness, urgency, determination.

There comes a time when the new life will not be contained. With its own sense of urgency it bursts forth into the light. **Passion finds a way to be born!**

Whatever has held me back can do so no longer. The lifegiving power I need is flowing through me. I take the risk. I make the change. I love something new into being. I actualize my Dream.

- A couple months ago, as I was pouring over the requirements of agents who may be interested in

my book, I noticed many who preferred authors with a "national platform." This was disillusioning for me since I had no such thing. Somewhere in the back of my mind, a seed began to gestate. Several weeks later the inspiration for a workshop on Creativity as vocation came to me. The fire was lit! I realized I love the possibility of helping others find the creative path that is so enriching for me. Since then the workshop and this article have fed the generation of each other. I know my Passion is ignited when it's a challenge to focus on and care about my other commitments!

- Six months ago I finished the book I've been birthing in one way and another for two decades. I was waiting to hear from a small publisher that had expressed interest but was in difficult financial straights. I was disoriented. What was I to do now with my creative time? I allowed the uncertainty to gestate for several weeks. Then came the flash of a possibility. I could write articles and have them ready to publish as a way to market the book when the time came. Four articles poured out in three months. I was loving the opportunity to write outside the constraints of the book, on topics near and dear to my heart. I was amazed what was coming to be.
- When my wife-to-be and I fell in love it was our Passion that carried us through all the treacherous straights of a priest choosing marriage.
- When my sense of life purpose was on the rocks a few years out of grad school, it was my Passion for a meaningful life that moved me to quitting a secure job with nothing but hopes of something else.
- When the job I loved as director of the practicum at Claret Center was in jeopardy due to financial troubles, it was my Passion for creative community that urged me to the generation of the off-site locations that have stabilized this richly

fulfilling professional activity. I believe that virtually all the turning points in my life, personal and professional, have come down to my Surrender to disillusionment, allowing gestation, and claiming the Passion to generate something new.

Passion breaks through constraints, brushes aside limiting expectations, washes away shoulds and should-nots, snaps the trance of consensual "reality." It sees past the why not in favor of the energy in the why. Passion flows around the naysayer, believing in the way that it has found. It gambles on the potential the Dream holds. Passion invests in

what it loves, and brings it to birth!

**It's the new life waiting within that must emerge. It will have its day in the sun. I have only to let it out.**

**FULFILLMENT:** The love-of-what-is-now senses the Dream happening. **Synonyms for Fulfillment:** satisfaction, success, gratification, blessed, enjoyment, glowing, enthralled, pleasure, joy, happiness, triumph, realization, accomplishment, completion, manifestation, materialization, surfacing, emergence.

So many of my favorite moments in life are times when I realize I am living my Dream. **A life-giving creative exchange of love is happening!** It always seems like a miracle to

me. I know it is beyond my power to have made it happen. I have longed for it, poured my heart and soul into whatever flowed toward it—and now, here it is!

- My wife, Leila, and I gave ourselves for over twenty-nine years to nurturing our daughter into loving life. Several months ago, at her wedding, my heart was recurrently so filled with joy that it watered my eyes. When I had a chance to speak, I identified how fulfilling it was, as a parent, to see our child embodying our deepest values. Leila and I have valued love, and here we were, seeing it between Amanda and her husband, between them and their friends, between all the family

# TRANSFORMING LOVE

## Feeling Each Moment of Creation

### AMAZEMENT

*Fascination with what is given*

leads to:

*Falling in Love with a Dream  
(of what may be)  
which may lead to*

The **ADDICTIVE  
ILLUSION**

OF

**THE PERFECT  
OTHER**

**MY  
CONTROL**

resulting in

**DISAPPOINTMENT**  
*you are lacking*

**FRUSTRATION**  
*I am lacking*

Leading to

**DISILLUSIONMENT** ... refine the Dream

a call to

### FULFILLMENT

*Co-creating what I love*

*Improvise lasting inspiration:  
living the Dream; becoming the Dream.  
Relish the unexpected and uncontrolled new life.*

### PASSION

*Boldly blaze a new path!*

*Fierce devotion to realizing the Dream!  
Snap the consensus trance!  
Improvise a way through the constraints!  
Make a change!*

### GESTATE

*What in the Dream is not lost?  
What in the Dream is not dying?  
What may live on thru me?*

### SURRENDER (prune, grieve)

*Confront the illusion; stop clinging to it.  
What is lost? What is dying? Needs to die?  
What do I need to let go?*

members gathered. How did this moment ever come to be?

Fulfillment marvels at what is happening, celebrating the blessing that is given, and owning the investment that has participated in what has come to be.

- My favorite professional activity is as director of an internship for therapists in training at Claret Center in Chicago. So long ago I fearfully dreamed of supervisors and interns creating a community where we cultivated with each other the kind of safety we need to generate with our clients. Year after year, with each group, we got better at respecting and responding to the personal and professional needs of each member. A couple months ago, many of us gathered to celebrate the twenty-fifth anniversary of the internship. We sat in a circle and each person spoke about what they'd done in their lives with what they received from our creative exchange. I was profoundly moved to hear each person talk of embodying the values we'd reached for in our time together. How did this moment ever come to be?

Fulfillment wonders at all that has happened to bring the Dream to fruition. It rejoices in the sweet delight of what has been born.

- My Dream of creative community withered when I left religious life—but it would not die. Eventually I sent an invitation to a number of people to gather once a month to support each others' growth in love. Ten years later there were still seven of us who had been meeting once a month. Again and again, when we were together, I would feel a burst of joy that brought me near tears. My voice would falter when I told them how deeply meaningful our gathering was to me. How did each of these moments ever come to be?

Fulfillment relishes the mystery of all the interconnected weaving that has filled out the tapestry of the Dream as it currently radiates its splendor.

**The more I have allowed myself to die and be reborn, the more I have let my Dream be transformed, the more my appreciation of love has been refined—the more frequently I can experience Fulfillment.**

I can find it in the little things. A stranger smiles at me as I'm walking along, and I realize that I've been smiling. A client remarks on how clean and clear my windows are. Our building engineer whistles while he works. A wedding invitation arrives in the mail. A conflict with a colleague resolves itself smoothly. A robin builds a nest holding three blue eggs right outside my window.

To realize Fulfillment in any given moment, I need to:

- Recognize that this is not about taking credit for what is happening,
- Appreciate that what is given and what I do with it bring each moment into being,
- Embrace what is, as it is, and love what it may become,
- Let my Dream be transformed into the universal Dream.

## TRANSCENDENCE

The great wheel of life turns and I am recurrently renewed. I release my old self and its newly exposed illusion of control.

**The Dream of love that has seduced me awakens me to the love that transcends me.**

The Creator's song of love enchants me. As I let it flow through me, I claim it as my own. Then comes the moment when I'm softly humming my melody—and I hear, from outside myself, the harmonies. Spellbound again by something beyond myself, I welcome the surround sound. I realize an orchestra is playing a rapturous symphony—and then, suddenly I'm the director! I orchestrate with a purpose—until all the musicians flow into improvisational jazz!

**Steadily I learn that the music has a life of its own. I need to find my instrument and learn to play my part.**

The universal love story is being played out. In each moment, in my awareness, love is revealed. I fall into it, flow with it, learn from it. I align my intentions with my understanding of it. I begin to take initiative to join love in making all well. I swell with the pleasure as coincidences meaningfully support my intentions.

Inevitably, without my notice, the power has corrupted me. I realize it when my illusion of control bursts. Then I grieve my way through the Surrender of my love for making things go my way. Eventually I listen deeply in the emptiness, waiting for the Creator's song of love to find me again.

Each time the Dream returns, it's a little less mine. Slowly I discover what it means to love, to make all well. Steadily I discover how to match my intentions to those of the Creator. I learn to let go so that fear, shame, anger, guilt, and sadness pass quickly. As I honor what needs to die, I find myself, empty, wide open. Therein arises something new, something divine, something lifegiving for all. I allow myself to flow with the joy of this new life so that it may last. I give myself to what is meant to be as it comes to be.

**I start with a dream of love, and eventually realize the love that is a dream worth living.**

*ALLAN SCHNARR, M. Div., Ph.D., 773-564-9172, is a licensed clinical psychologist with training in spirituality. Since 1983 he has been a psychotherapist and Associate Faculty at Loyola's Institute of Pastoral Studies. Since 1985 he has been the Coordinator of an internship for therapists interested in integrating spirituality and psychotherapy at Claret Center in Chicago. His courses are in emotional awareness and relational skills. He is the author of **Emotional Wisdom**. A practitioner of Yoga and Tai Chi for thirty years, his commitment is to body-centered awareness in the present moment and emotional truth in relationships. Allan has been married for thirty years and has one adult daughter.*



# ATP NEWSLETTER

## *Spirituality and Mental Health*

— David Lukoff

**A**braham Maslow's research and theory on the highest potential of human beings emphasized the importance of spiritual experiences. Each issue of the *ATP Newsletter* highlights a program that embodies spirituality. This issue focuses on the California Mental Health & Spirituality Initiative.

### LAUNCH OF THE MENTAL HEALTH AND SPIRITUALITY INITIATIVE

In November 2004, the passage of Proposition 63, the Mental Health Services Act (MHSA), provided the California Department of Mental Health with increased funding, personnel, and other resources to support county mental health programs. In 2006, Jay Mahler, a leading mental health consumer advocate, saw this as an opportunity to develop a systematic approach to remediating the neglect of spirituality in the public mental health system by convening a diverse group of about 20 consumers, family members, and service providers (including this author) to form a "spirituality workgroup" to "find effective, collaborative means to lead the public mental health system in California to inquire about, embrace, and support the spiritual lives of the people it serves or desires to serve."

In 2008, the California Mental Health & Spirituality Initiative was launched with funding from 53 of the 58 county mental health agencies. Specific activities of the initiative have included conferences on mental health and spirituality, a website, community dialogues, teleconferences, development of online and face-to-face curricula, as well as surveys of mental health service recipients (individuals and families), provider agencies, and county mental health directors. The surveys demonstrated that spirituality is widely viewed as a resource for wellness and recovery by both directors of

county mental health agencies as well as consumers and their families. An episode of mental problems can be a genuine route to spirituality that can be a resource during recovery from such episodes. For information, including audio and video resources, go to: <http://www.mhspirit.org>

This is also the theme of an Esalen workshop, December 9–11, 2011, **An Integrative Approach to Psychosis and Other Transformative Spiritual Experiences** with Michael Cornwall, David Lukoff, Jay Mahler, and Laura Mancuso. <http://www.esalen.org> or [dlukoff@itp.edu](mailto:dlukoff@itp.edu)

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## *Worldwide Celebration of the Lives and Work of Stan and Christina Grof*

**W**isdom University, the Association of Holotropic

Breathwork International, and Grof Transpersonal Training will hold an event to celebrate Stan and Christina's 80<sup>th</sup> and 70<sup>th</sup> birthdays. The celebration will combine a six-week Holotropic TeleSeries from May 24–June 28,

during which Stan, Christina, and colleagues will discuss their work, with a Global Breathwork Day on



June 11, during which Holotropic Breathwork will host breathwork events. This will mark the first time people come together globally to "Breathe as One." [www.wisdomuniversity.org/grof-eflyer.html](http://www.wisdomuniversity.org/grof-eflyer.html)



# ATP NEWSLETTER



## Spirituality: Promises and Pitfalls

ATP-ITP Conference  
February 17-19, 2012

The third ATP-ITP Spirituality & Psychology Conference will bring together therapists, heal-

ing practitioners, academics, and researchers to explore the promises and pitfalls of the spiritual path. Spiritual freedom and awakening are the goal, but spiritual bypassing and abusive power relationships are also well-known perils on the spiritual path. The most recent neuroscientific findings as well as the wisdom of spiritual teachers are included in this conference. Join us as we examine the nature of spiritual illusion while we seek the wisdom and health benefits available in spirituality. Keynote speakers include Roger Walsh, Shauna Shapiro, Jeanne Achterberg, and Robert Frager, and they will be joined by a host of experts including Brant Cortright, Olga Louchakova, David Lukoff, and Arthur Hastings.

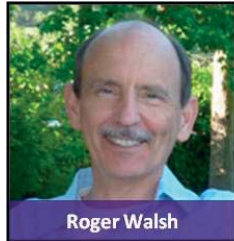
The conference has 3 tracks:

### **SPIRITUALITY & CULTURE**

This track explores the relationship between culture and spirituality as integral parts of human development, world view, and well-being.

### **RESEARCH & SPIRITUAL DEVELOPMENT**

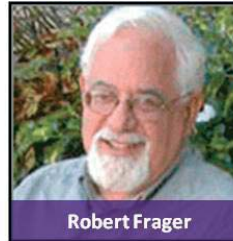
This track focuses on transpersonally oriented research, including neuroscience, and the cultivation of spiritual emergence and development.



Roger Walsh



Shauna Shapiro



Robert Frager



Jeanne Achterberg

### **SPIRITUALLY ORIENTED PSYCHOTHERAPY**

This track addresses the interface of spirituality and clinical practice, including the role of spirituality as a resource and the spiritual practices that are helpful or dysfunctional for specific problems.

In addition to experiential workshops, presentations, and up-to-date applications for psychotherapy, personal growth and

social transformation, the conference will offer music, ritual, yoga, meditation, drumming, and social networking opportunities, all on the beautiful campus of Menlo College in Atherton, California.

**To submit a workshop, presentation, or poster proposal, go to:** <https://atpitp.wufoo.com/forms/call-for-proposals/> or [www.itp.edu](http://www.itp.edu) or [www.atp.org](http://www.atp.org).

**Proposal Deadline: July 31, 2011**

### *Integrative Approaches to Psychosis*

Esalen cofounder Richard Price facilitated the opening of several pioneering sanctuaries in the 1970s that valued the transformative power of psychotic/visionary processes. That work has been updated in the revolutionary California Mental Health & Spirituality Initiative ([www.mhspirit.org](http://www.mhspirit.org)) that was influenced by the consumer/survivor recovery movement, new understandings of spiritual competency in the health care field, developments in transpersonal psychology, and global trends toward holistic healthcare. The ATP-ITP conference will include presenta-

tions on approaches that use integrative and spiritual approaches to support people in moving through psychotic/visionary states (also see Esalen workshop on p. 14).

### *Healing/Transpersonal Conference in Australia*

Phoenix Institute will hold a conference **Exploring Holistic and Transpersonal Approaches to Healing** November 26-27, 2011, in Melbourne. It will provide opportunities for discussion and networking. Send **proposals for papers, panels, and workshops** to [adam.rock@phoenixinstitute.com.au](mailto:adam.rock@phoenixinstitute.com.au) by September 1. **www.phoenixinstitute.com.au**



# ATP NEWSLETTER

## Austrian Transpersonal Psychology and Psychotherapy Conference

— David Lukoff

I have been to transpersonal conferences held in a beautiful Oceanside resort (Asilomar, California), a mountaintop retreat center (Romania), a chateau (France), a monastery (Portugal), but this was the first one at a palace! The Austrian Transpersonal Association held their 2011 conference May 4–8 at Schloss Puchberg, a 400-year-old palace that was renovated into a conference center by the Catholic Church. The surrounding fields and forests were in full spring bloom making for wonderful integrative walks.

The theme was *Transpersonal Psychotherapy: Our Responsibility in the World*. After a day of workshops, the conference was organized into 3 days with a focus on:

- \* Finding your tracks (path)
- \* Deepening your tracks
- \* Leaving tracks

After each keynote, participants could go to the speaker's corner to continue the discussion with the presenter.

Roundtables allowed for further discussion.

Two-and-a-half-hour workshops in the afternoon were focused on specific areas of application, and then evenings were



SCHLOSS PUCHBERG

Tom Gonsior



NOTED TRANSPERSONAL AUTHOR DR. SYLVESTER WALCH GIVING FIRST KEYNOTE TALK

Tom Gonsior



MARYAM KHORASSANI-MICHELS, CONFERENCE COORDINATOR, & DAVID LUKOFF, ATP CO-PRESIDENT

Tom Gonsior

# ATP NEWSLETTER



## Annual EUROTAS Conference Bulgaria, September, 2011

After successful conferences in Germany, Spain, Romania, Italy, and Switzerland, the Board of Directors of EUROTAS (The European Transpersonal Association) decided to place its confidence with the young Bulgarian Association for Transpersonal Psychology to organize the annual conference in 2011. The unique nature combination of forest and sea, beachside hotels, and the wonderful soft sun of September will make the days of the conference truly inspiring and unforgettable. The Bulgarian Association for Transpersonal Psychology chose as the title **Non-Ordinary States of Consciousness and Their Role in Human Culture: Bridging Differences**. The focus will be on the tremendous potential of non-ordinary states of consciousness as a path for healing, improvement, change, personal growth, and

transformation, and as a way for enrichment of human culture.

The Conference will include a tribute to one of the founders of transpersonal psychology—Stanislav Grof—and will feature a celebration of his 80th birthday with him attending by video feed. The Conference will also feature other pioneers of transpersonal psychology: Ralph Metzner, Charles Tart, and James Fadiman, as well as many specialists from Europe and around the world: Jahrsetz Ingo, Drew John, Blin Bernadette, Brevde Gennady, Harris Friedman, Beddigton Serge, Lattuada Pier-Luigi, David and Christel Lukoff, Maykov Vladimir, Rodrigues Vitor, Schmitz Steven, Biechonsky Jure, Sole Magda, Dmitrii Spivak, and many others.

The Conference will be held at a beautiful resort on the Black Sea about 17 km from Varna, the capital of Bulgaria. Registration & info: <http://www.eurotas2011.com>

## New Russian Transpersonal Academic Department

As a sign of the continuing development of Transpersonal Psychology in Russia since the 2010 International Transpersonal Conference held in Moscow, the Department of Transpersonal Psychology has been launched at the prestigious and conservative Moscow Institute of Psychoanalysis. Headed by Svetlana Doroganich, the program includes Holotropic Studies, Integral Psychology, Transpersonal Counseling, and Yoga Studies—Sovatsky Method (TCYS-SM, that recently received professional training certification by the Russian Government Board of Professional Psychology Examiners). Dr. Doroganich has organized four Transpersonal TCYS-SM training and kundalini retreats in Moscow since 2008 and one in California in November 2010 (that included a day of dolphin–human communication training), mainly attended by Russian transpersonalists living in the USA, and simultaneously Skyped to transpersonal students in Moscow and Kazan, Russia. Future yearly trips to Moscow for European and USA transpersonalists are planned, starting in June 2011.

Visit: <http://www.inpsycho.ru/edu/transpersonalnaya-psihologiya-vtoroe-vysshee-obrazovanie/oprogramme>; or contact Stuart Sovatsky at [stuartcs1@comcast.net](mailto:stuartcs1@comcast.net)

devoted to live music and dance with Hafiz poetry set to music, Jewish songs and jazz, and a participatory dance-along by Ursel Burek, a German dance therapist (who trained with Anna Halprin).



Tom Gonsior

RECEPTION IN THE HALL OF MIRRORS

## A PSYCHOTHERAPY OF LOVE: PSYCHOSYNTHESIS IN PRACTICE

BY JOHN FIRMAN AND ANN GILA  
SUNY Press, 2010, 202 pp.,  
\$24.95 (hardcover), ISBN  
9781438430904.

Reviewed by Daryl S. Paulson

This book has 12 chapters, various notes, references, an index, and is the third psychosynthesis book that these two people have written. Sadly, John is no longer with us; he died just after signing the book-publishing contract.

The Introduction presents the scope of this work. Deep within each of us is an innate drive to embrace and actualize ourselves into a unified, whole expression. But what happens if, during the process, a family separates? What happens if one does not fit with others? Or what happens if one uses drugs or alcohol to provide a way out? These problems are what this book discusses, and such problems impact the vast majority of us.

Psychosynthesis is a process of developing oneself into an organized system consisting of mind, emotions, and body. In doing this, the person centers on his true self/Self. This process must not be ignored. When it is, one loses one's sense of being and may resort to desperate behaviors to be recognized.

Chapter 1, "Psychosynthesis Personality Theory," is a chapter of synthesis, not analysis. Assagioli recognized that a person is driven to integration through wholeness and actualization of his/her personality. He viewed the human being as constructed in a complex manner, which he presented as an oval, or egg-shaped diagram (Figure 1).

Looking at the diagram, the

lower unconsciousness is the area that contains elementary physical activities in life. This is the area of fundamental drives and primitive urges. The middle unconsciousness is similar to our waking consciousness and is easily accessible. The higher unconsciousness is the area of artistic, philosophical, and scientific actions, as well as the realm of latent psychic forces and spiritual energies. It is also the source of urges to humanistic and heroic actions, as well as of altruistic love. The field of consciousness is the part of the personality of which we are directly aware. Our conscious self, or the "I" aspect, is the center point of our pure awareness. It is not

tion and learn to act not in productive ways, but in ways that produce a response—good or bad. This can be seen today in children who dress and behave "strangely." They are looking for attention. This is the beginning of the negative patterned behavior.

There is some good news; people can change. In doing this, they must focus their will on changing their behaviors, and they must feel loved. The love I am describing at this point is emphatic love. This includes feeling wanted and appreciated, as well as moments of ecstasy, creative inspiration, and spiritual insight.

Chapter 2, "A Psychosynthesis Development Theory," is about how

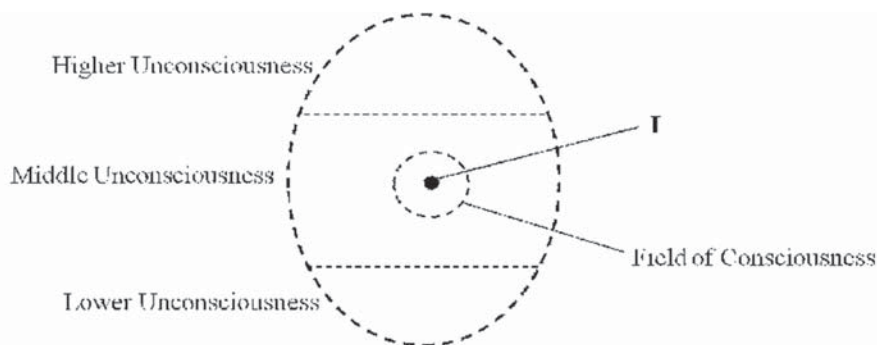


Figure 1. Egg-Shaped Diagram of a Human Being

the changing content of our awareness, but instead it is the center of consciousness.

The authors' map is the same as presented by Assagioli, except the "Self" is not displayed within it. It should be interpreted that it exists, pervading all space in the entire diagram and beyond. It is, then, everywhere.

As a person develops a sense of self, right and wrong, and higher, as well as lower, values, s/he learns from other important figures that certain behaviors are "right," and others are "wrong." For example, one may push the boundaries too far for the approval of one's parents, or perhaps the parents are focused on their own lives, ignoring the child. If this continues, the child may feel that s/he is not good enough to warrant atten-

one can develop an authentic personality. An authentic personality is one which does not do what others do, but centers on one's own inner meaning and one's own direction in life. One persists in living an authentic life because one is held and nurtured by one's own being, essentially loved by one's true Self.

What can happen if one's life does not develop in an authentic way? When one does not get the forms of love and acceptance one needs, one may become "primally wounded." When people are treated as objects, instead of subjects, or an "it" rather than a "thou," it makes them feel like they do not exist. Individuals in this state feel anxiety, shame, guilt, emptiness, meaninglessness, and worthlessness. They simply do not feel their humanity.

Such people then shape the way they appear to be in order to exist. They do not have the safety and security that they need, particularly at an impressionable young age. They live through a “survival unifying center,” instead of finding their own “authentic unifying center”—that is what they feel they must do to survive, instead of who they actually are.

Chapter 3, “Spiritual Empathy,” is a very good chapter. If a person is not allowed to “be” and develops as urges direct, s/he tends to become disjointed. One’s self–Self relationship breaks down.

The authors give an example of spiritual empathy, which is very good. Spiritual empathy is the feeling of the spirit of another in one’s own life. They also discuss the common problems of accepting to or resisting a therapist’s input.

Chapter 4, “The Death and Rebirth of the Therapist,” is another great chapter. The therapist should suspend the client’s focus on diagnosis and prognosis and, instead, become as the client. This enables the therapist to “grasp the client’s essence.” This is a very painful process in which the client does not know where s/he is going, essentially betwixt and between. For the therapist, this is also an unknown, but it is guided through the higher Self.

The therapist must get behind the client and always remain in that position. S/he can offer ways to change, but the client is in control. This opens up another world to the therapist—the world of the Self. The Self knows what to do, when to do it, how to do it with love, and will guide the therapist.

Chapter 5, “Empathic Resonance,” is a rather good chapter. When a person dies to his/her old ways of being and becomes connected to his/her Self, s/he expresses love in spiritual empathy. These individuals tend to become less defensive, more open to experience, and more aware of their self–Self connection.

The authors discuss the client, the

therapist, and the wounds of both. It is the wounding and the healing that really brings the therapist’s resonance to bear on this relationship. It helps the client resolve this problem by being there in empathy.

Chapter 6, “Love, Power, and Ethics,” is a chapter about the proper way for a therapist to treat a client. It is extremely important that a therapist seek to help the client, instead of him/herself. This often requires the fullest use of the therapist’s willpower.

The authors describe four aspects of helping.

1. *Creating a safe place.* Without a place that not only feels safe but is safe for the client, no therapy will work.

2. *Vertical power.* There is a vertical connection between the “I” and the “Self.” It is the therapist’s role to channel this power with empathetic love.

3. *Horizontal power.* This is the connection between individuals.

4. *The dance.* This is the integration of the previous three aspects into a working system. The goal is to eliminate the suffering caused as people attempt to exert power over others.

Chapter 7, “Stage Zero of Psychosynthesis: Survival,” is the beginning stage of this life. The four original stages formulated by Assagioli were: 1) explorations of the personality; 2) emergence of “I;” 3) contact with the Self; and 4) response to the Self. The first stage (Stage Zero–Survival Stage) takes place just after one is born. How does an infant make sure s/he is fed, warmed, held, played with, and clothed? We have all experienced the first stage (Stage 0) when we have not been treated properly. For example, we have felt humiliated, discounted, used as objects to serve others, and abandoned.

The authors offer some very good suggestions at this level of functioning. Particularly when people are in the survival stage, they make the unifying center a place to figure out how they can survive. They do not have the experience to make authentic choices centered in their real self, but instead they adopt a character from a story they have read or a movie they have seen, or something similar. They essentially form a script from which to operate.

The goal is to move such clients away from their survival self-image into forming their actual self. The problem for them is that the actual self has not yet been developed.

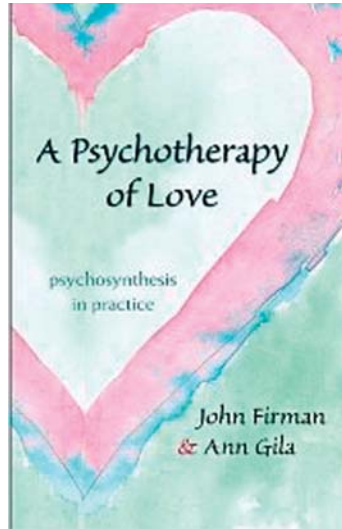
Chapter 8, “Stage One of Psychosynthesis: Exploration,” is about learning how the personality is constructed. It includes all the structures (lower, middle, and higher unconsciousness), as well as the traits (cognitive, intuitive, beauty, interpersonal, affective, etc.).

In exploring this vast arena, an individual must first detach from the survival center. One can disassociate from the survival personality, which is very real to the individual, and begin to see oneself and the world more as it really is.

Chapter 9, “Stage Two of Psychosynthesis: Emergence of I,” is a very “to-the-point” chapter. An individual needs an authentic “I” to separate what s/he should do versus what will be done. One needs to get in touch with one’s self and know what to do.

In order to do it, there are three steps to follow:

1. Detachment from the survival unifying center,
2. Disidentification from the survival unifying center, and
3. Disentrancement from the survival trance.



*Detachment from the survival unifying center.* This is best done by using the therapist as an authentic unifying center. This also helps the person with the next step.

*Disidentification from the survival unifying center.* This assists the person to get past his/her wounded self, which has developed into a survival personality. As the person reaches out for his/her authentic personality, s/he does this by disidentifying with her survival self and identifying with her true sense of being.

*Disentrancement from the survival trance.* As the person finds his/her authentic self, s/he also becomes aware of both higher and lower selves. S/he has developed a sense of personal being. His/her middle self is now expanding. This expansion allows the person to open to new ways of being, which can be chosen, instead of remaining an individual whose wounds are covered but not healed.

Chapter 10, “Stage Three of Psychosynthesis: Contact with Self,” is another good chapter. After individuals become aware of themselves beyond the survival self, they can redirect what is important to them. What is my real purpose in life? How can I accomplish it? These become questions that must be answered.

These individuals now search for their deepest traits. In terms of psychosynthesis, what they are now doing is searching not for self, but for Self. During this process, they are helped not by insight but by obstacles that they must confront and move beyond. From this, they learn something of immense value. They are now aware of having a Self, but what is it?

Chapter 11, “Stage Four of Psychosynthesis: Response to Self,” describes when individuals become aware of the Self, but often wonder “what is it?”

The Self is an empathetic guidance system in direct contact with the various levels of being. This Self has both empathetic wisdom and love,

enabling people to be more aware of their own truths, their own paths, and expressions of their own natures and values. Often it is as if God calls them, for it is a deeper call. It is a time when an individual begins to accept the transpersonal as the will to follow and subjugate their personal self interests.

Chapter 12, “Psychosynthesis as a Psychology of Love,” is the summary, or capstone chapter, which is great. The bottom line is that psychosynthesis is a therapy of love and acceptance.

The authors point out that psychosynthesis is not a technique of therapy but a way of expressing love for one another. In order to be able to love, the therapist must be called to work with people. In order for this to be true, the therapist will have experienced the pains of addictions, the survival patterns that create struggle, explorations of personal wounding, and the transcendence that brings a deeper understanding. In other words, the therapist must first suffer what s/he is attempting to cure, emerging from the process not torn, bent or disfigured, but rather a whole being desiring to share with another that ability to change one’s life. S/he does this by unconditional love.

In summary, it is a sad thing that John Firman is no longer with us. Perhaps this is a time the second author and life companion, Ann Gila, will draw support from her “Self” and carry on their mission with more excellent books on psychosynthesis. This book is written in a voice that is practical, applied in theoretical design, and drawn from current thinking in psychotherapy, and it is given out of love.

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*book 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.*

## THE EPISODE OF LIFE: CONSCIOUSNESS, CREATION, AND THE UNIVERSE

BY AMJAD FATEMI

Denver: Outskirts Press, 2011, 550 pp. with references and index, \$26.95, ISBN 9781432769628.

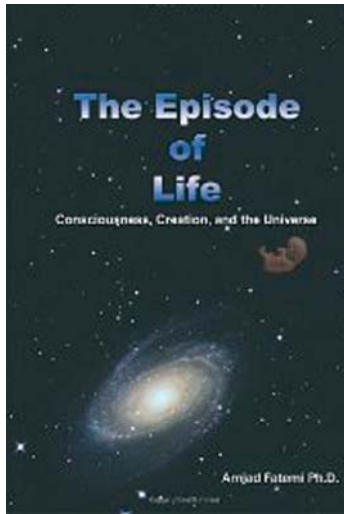
Reviewed by David Ryback

**A**telling character of the author of this book is what he puts on the back cover. Instead of the usual endorsements by experts, author bio, and photo, Dr. Fatemi writes, *There is no difference between you and some “recognized authority” upon any subject. All you need to do is think, and try to find a connection between your inner self and external knowledge. This is what the book is about.*

To begin with, Fatemi distinguishes between two paths at the fork in the road—“One path ends up nowhere except to fulfill the desires of our egoistic mind, and the other path is subject to dropping the egoistic mind and entering into a journey of freedom for higher understanding.” He is a dualist—self-realization vs. selfless-realization. His quest is to explore the edges of human consciousness, beyond egoistic mind and spiritual consciousness to the creation of consciousness, with the aspiration of understanding and explaining the creation of the universe.

Scientific knowledge in itself, according to Fatemi, is inadequate for this quest. Logical positivism, so

dominant a hundred years ago in defining what we accept as scientific truth, no longer holds. Yet there is no clear alternative in our current culture. If, as Francis Crick of DNA fame says, “We are nothing except a package of neurons . . . just a vast assembly of nerve cells,” then where is the meaning of life? In “every piece of poetry, writing, sculpture . . . nature’s scenery . . . the moon, history,” answers Fatemi. “They are mirror images of my inner experiences . . . connecting me to the vastness of the universe . . . and lead me to the state of being.”



Before the arrival of Islam in the Persian Empire, Zoroaster taught another duality—the followers of good on the path to Ahura Mazda, the ultimate one; or to Ahriman, the devil. The “good” meant avoiding lying or betrayal in service of “behavior to be beneficial for everybody in society.” Then came Islam, involving, according to Fatemi, suppression of desire so that “after death they could go to heaven.”

In his search for a personal spirituality he can accept, Fatemi takes guidance from his children. Sitting with his daughters on the balcony on a moonless night, his 11-year-old daughter asks, “Dad, is there anything between the stars?” Stunned and stymied by the question, Fatemi then hears his younger daughter utter, “There is God.” But then he asks, “What was there before the Big Bang? Then, other basic questions: “what is good, what is bad, what is right, what is wrong, what is justice, and so on.” Part of his answer comes from dividing human consciousness into three groups:

1. Brutal, trivial, and self-serving savage characters

2. Moderate characters who are aware of morality and respect

3. Good characters who are very aware, alert, and peaceful

This last group, according to Fatemi, is made up of individuals who are selfless and guide others to higher levels of awareness. They leave passions behind and climb to higher consciousness. They avoid what he calls the Triangle of “C”—Criticize, Complain, and Control. Denouncing lust, vanity, and attachment, they espouse love, compassion, and detachment, transcending the sensational to the virtuous.

So how does one achieve this status? “The very first step,” writes Fatemi, “is put a stop to questioning and arguing, and just practice to be and follow the feeling of empty mind as perception or intuition. To be means to live in the moment, or the now, with clear mind.”

Fatemi takes an example from the character George Baily in the classical film *It’s a Wonderful Life*. After seeing what life would have been like had he not been alive, George hears his angel, Clarence, say, “Strange, isn’t it? Each man’s life touches so many other lives, and when he isn’t around he leaves an awful hole, doesn’t he?”

In the last section of the book, “Creation of the Universe,” Fatemi struggles with the boundaries of time and energy in terms of when spirituality began. Did it exist before the origin of the universe? Did the universe create itself? In the end, his humility surfaces: “I have not discovered an answer,” he admits, “or maybe I am not aware of it.” In this “about 10 to 20 billion”-year-old universe with its “ten thousand billion galaxies,” who are we? he muses.

“Within every single occurrence,” he concludes, “there is birth, duration, and termination, no matter if it is a plant or a galaxy.”

The *Episode of Life* looks at consciousness in the context of a mysterious universe. In the end, it brings us to a perspective that Carl Rogers once suggested: What is most personal and intimate is also most universal.

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## SOUL MUSIC: TRACKING THE SPIRITUAL ROOTS OF POP FROM PLATO TO MOTOWN

By JOEL RUDINOW

University of Michigan Press, 2010, 264 pp., \$28.95, ISBN 9780472051083.

Reviewed by Cheryl Fracasso

Joel Rudinow’s (2010) book *Soul Music: Tracking the Spiritual Roots of Pop from Plato to Motown* provides a critical analysis of what the word “soul” means in soul music. Rudinow asks: How does music impact and move the soul both individually and collectively? What does it mean that music can be therapeutically healing or toxic? How is the field of philosophy beginning with Plato to the current day relevant to music? How does culture and the history of race and racism in American popular culture relate to the roots of soul music? How did the word “soul” in soul music come into existence? Rudinow—a philosopher of music and musician—takes the reader on a thought-provoking journey that addresses all of these questions. Readers with an interest in philosophy and music may find this book particularly interesting

since Rudinow uniquely blends these two fields while providing a comprehensive overview of the roots of soul music, and its antecedents (i.e. spirituals, gospel, blues, and rock & roll) to the present day.

Rudinow begins by reflecting on the vital role music has played in American culture that has historically had the power to tap into emotions, both individually and collectively.

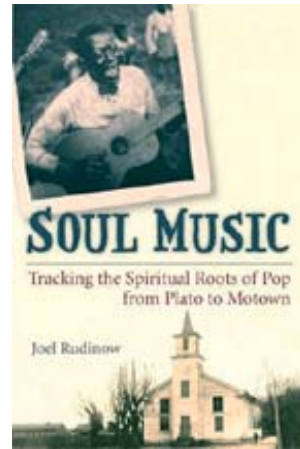
Rudinow reflects:

*As I write this, America (and the world) has just witnessed the inauguration of Barack Obama as the forty-fourth president of the United States, our first “president of color.” Popular music was prominently used throughout the inaugural festivities and ceremonies, much of it representing a category known as “soul music,” a style of popular music that originated in post-World War II America and flourished during the civil rights movement of the 1950s and 1960s. In widely circulated footage, the soon-to-be first family was seen grooving to Stevie Wonder as he performed Higher Ground at the Lincoln Memorial. Two days later, at the inauguration ceremony, California Senator Dianne Feinstein, who chaired the joint inauguration committee, introduced Aretha Franklin, the Queen of Soul, to sing My Country ‘Tis of Thee.* (p. 1)

In Chapter One, Rudinow discusses the “metaphysics” behind the soul and its relation to music. The term *soul/soul* music is defined, supported by a historical and social overview of the earliest emergence of the term and originators of soul music. Rudinow notes that Ray Charles was among one of the first to change the landscape of music when he blended musical elements from the blues with the African American church, which later officially became known as “soul music.” However, Rudinow states that the earlier roots span back to the African American church with many musicians such as “Horace Silver, Art Blakey, Max Roach, Clifford Brown, and

John Coltrane” (p. 10) who were speaking out about the culturally and politically repressive conditions in the 1950s. This chapter takes the reader on a journey through the next few decades of the emergence of the term *soul* in music, while exploring the relation between the American civil rights struggles of the 1950s and 1960s. Rudinow also reflects on metaphysical issues such as the puzzle at the heart of soul music, metaphysics and the soul (i.e. what is consciousness and how is it defined), and concludes with a reflection on the philosophy of music and how the soul and music may interact.

Chapter Two addresses the question: Can music be evil? This chapter is particularly compelling, as Rudinow provides a historical overview of how and where this myth originally emerged, beginning with the legendary story of Robert Johnson who allegedly “went down to the crossroads” (p. 32) and sold his soul to the devil in exchange for musical talents. Rudinow highlights myths surrounding many other musicians who allegedly received musical talents overnight via making a “deal with the devil,” which fed this idea that the blues and evil were somehow correlated. Rudinow states: *The blues are full of references to charms and omens and conjures and potions and magic and animal spirits and the Lord. But we should be reminded by all of this that the blues are part of an oral tradition and that the conception of superstition we are assuming here arguable presupposes a scientific understanding of the world culturally alien to indigenous tribal beliefs and practices. If we view the blues through privileged lenses of skeptical empiricism many of its lyrical themes and references may strike us as “superstitious.”* (p. 41)



Rudinow also explores how myths surrounding music’s power to be destructive were exacerbated by critics suggesting this was the “devil’s music,” following the tragic deaths (i.e. overdoses and/or suicides)

of musical legends such as Janis Joplin, Jimi Hendrix, Keith Moon, Jim Morrison, and Kurt Cobain, to name a few. However, Rudinow cautions the reader to also consider that historically the music industry also has a high rate of substance abuse, in addition to other industries. Rudinow says:

*But we must avoid jumping to conclusions as murky as they are facile about music’s role in such all too human affairs. Music is hardly the only area of human cultural activity associated with extraordinary high rates of substance abuse and other forms of disaffection. Look at the history of stand-up comedy, for example.* (p. 31)

Chapter Three continues with a cultural history, examining the origins of the spirituals, the blues, and the gospels. Key figures in each of these traditions are traced, and the theological “problem with evil” in relation to the blues is addressed. Rudinow proposes a new way to view this “problem with evil,” suggesting that the blues are more reflective of a “crisis in faith” that has emerged among the collective soul of people.

Chapters Four and Five move on to explore the relation between blues notes and Greek philosophy, while exploring the dynamics of how and why music may emotionally move people. Rudinow presents a fascinating discussion on Pythagoras, Plato, and spiritual intonation. The reader is introduced to the theory of Pythagorean harmonics and key things contributed to music such as the octave, and consonance and dissonance. A thorough discussion



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of Plato is presented, with a focus on the *Republic* 111 where Plato discusses the use of music to cultivate both desirable and undesirable character traits. Plato's famous "Theory of Forms" is examined, followed by an examination of how Plato uses harmonies and/or harmonics as a way to reach an understanding and appreciation of abstract formal relationships (i.e. through hearing a harmonic interval, being aware of the arithmetic ratio between the pitches, and grasping the perfection of the harmonic relationship). Rudinow then explores how blues tonality and the tritone (commonly referred to as the "devil's interval") became so-called demonized, tracing this back to Pythagorean tuning theory.

Chapter Six provides a thorough discussion on the sociocultural relation of soul music, race and ethnicity, and racism. Rudinow succinctly poses the question: Can white people play the blues? A historical relation of the rock & roll era is examined, with a focus on the period between the late 1940s to early 1950s when soul music gained popularity among young white people. Chapter Seven moves on to reflect on the theories of irony and cryptic communication developed by philosopher Leo Strauss. Rudinow argues that irony can be an effective strategy of "covert communication" under conditions of political repression, as well as therapeutically cleansing by combining tragedy with comedy—which is very similar to the blues.

Chapter Eight concludes with a thorough overview of music as a healing art. Clinical applications of music are reviewed, followed by research that has shown music to be effective in treating various disorders. Rudinow states: "Music has been used to treat clinical depression, autism, stroke, Parkinson's and Alzheimer's diseases, and for the regulation and modulation of

physiological functions, including respiration, heart rate, and blood pressure" (p. 173). Rudinow argues that the traditional psychopharmacological explanatory models of music therapy have many limitations, and should instead be replaced by models based on physics that account for concepts such as resonance and entrainment in sounds/acoustics. Rudinow concludes with an overview of the clinical use and benefits of music in palliative care, while leaving the reader to ponder the powerful emotional effects that music has and how it can radically transform not only our individual lives, but our collective society as a whole.

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## SHAMANISM: A BIOPSYCHOSOCIAL PARADIGM OF CONSCIOUSNESS AND HEALING

BY MICHAEL WINKELMAN  
Praeger, 2010, second edition,  
309 pp., \$54.95, ISBN  
9780313381812.

### Reviewed by Grant J. Rich

Michael Winkelman, an anthropologist, has published extensively on shamanism and has earned an international reputation for his work on the topic since the mid-1980s. His recent book is a thoroughly updated and substantially revised edition of his 2000 book *Shamanism*. As the author points out, a Google search of the word shaman yields twelve million hits, there are 50,000 hits on Google Scholar, and more than a thousand subject listings in books in print (p. xvii). In his book, Winkelman aims to take an academic biopsychosocial approach to the topic. In addition to cross-

cultural comparisons of various types of shamans, mediums, priests, and other healers, there are extended discussions of modern neuroscience, linguistics, evolutionary considerations, and related fields. One begins to develop a sense of the type of book this is when one notes the jacket blurbs by such authors as David Whitley, Stanley Krippner, Charles D. Laughlin, and Paul Devereux. In the text itself, one finds a wide range of cited scholarship, from anthropologists such as Erika Bourguignon, Michael Harner, and Bronislaw Malinowski to popular neuroscience-types from Harvard's Herbert Benson (relaxation response) and Allan Hobson (sleep research) to John Cacioppo, Antonio Damasio, Daniel Goleman, and Susan Blackmore. Though the author liberally cites some best-sellers by a number of public intellectuals, this book clearly aims to target the serious academic market, and original research by Winkelman and many others is also reviewed here.

Early in the book (p. 46), Winkelman discusses the origin of the term *shaman* in the English language, noting the common explanation that the word was borrowed from Germans who introduced the term (*saman*) from the Tungus of Siberia in Russia. Most readers would probably agree that Winkelman applies the term in its broader sense in the book, rather than in its original, narrow geographically based sense. Toward the beginning of the book, the author also reviews previous scholarship on the topic, such as the seminal book *Shamanism: Archaic Techniques of Ecstasy* (1964) by University of Chicago historian of religions Mircea Eliade. In a number of ways, such as in its cross-cultural scope, Winkelman's book can be seen as heir to this scholarship, in that it aims to synthesize a wide-range of cross-cultural material on the subject. Indeed, the present book expands upon the author's (1984) dissertation, a cross-cultural study

## REVIEWS

of magico-religious practitioners which utilized a 47-society stratified subsample of the Standard Cross-Cultural Sample, spanning 1750 B.C. to the twentieth century, representing all world regions except the Circum-Mediterranean. In other ways, such as in the quantitative nature of his 1984 study, and the focus on neuroscientific research, the present book differs dramatically from Eliade's book in approach.

Winkelman is not without his critics. For instance, the author relates a conversation he had with Alice Kehoe, a well-respected anthropologist and scholar of Native America, regarding why she did not consider his cross-cultural research on shamanism in her critique of the cross-cultural validity of the shaman concept, and "she retorted, 'Consider yourself lucky!'" (p. 61). Winkelman's categorizations of shamans vs. shaman/healers vs. healers vs. mediums vs. priests vs. sorcerer/witches may be illuminating for some, but others may find the creations artificially constructed and constraining, if not limiting. Other readers may find that Winkelman seems too credulous at times, as in his citations of Stanislov Grof's work, or his interpretations of the data regarding neurotransmitters such as serotonin and dopamine as being key pieces to the puzzle of the shamanistic mind. In the latter case, it may be more helpful to argue that every state of consciousness is altered from the state of consciousness before and after the moment assessed, and virtually all states of consciousness involve changes in these neurotransmitters.

Serotonin, for instance, is involved in processes including mood, sleep, and eating, among other functions, yet Winkelman's focus on the impact of LSD and related substances seems to make strange what is, in reality, more

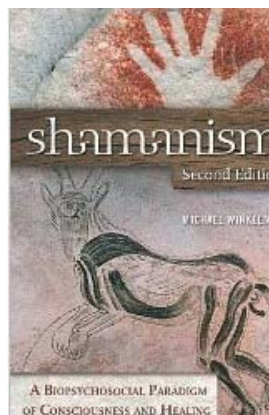
familiar than exotic. Just as his explorations of the role of the brain in shamanism sometimes border on a sort of "neo-phrenology," the author's explanations of other states of consciousness also sometimes seem amiss. For instance, arguing that extreme activation of the sympathetic division of the autonomic nervous system (ANS) produces the "quintessential flow experience" seems questionable, in that while such a physiological state may seem to correlate with the fight-or-flight response, it seems hard to believe it correlates with many peak experiences of the sort Maslow or Csikszentmihalyi have written about. Another example of scholarship that is bound to be controversial is the author's addition of a new chapter for this revised edition on the evolutionary origins of shamanism. Some readers may find the author's leap from chimpanzee displays to human shamanic rituals to be too speculative (p. 272). Other readers may be content that Winkelman concludes the chapter by stating that "the shamanic capacity far exceeds the ritualized behaviors of chimpanzees, but the substantial homologies between ape displays and humans' shamanic rituals indicate their evolutionary origins in the behaviors shared with our hominid ancestors" (p. 276).

In sum, despite some criticisms, Winkelman's book is well worth

reading. In a field littered with ascholarly and antischolarly work, the present book offers a welcome alternative. Perhaps the author tries to do too much, and some may argue he should leave his linguistic arguments to the linguists, evolutionary explorations to the specialists, etc. On the other hand, it is a terrific contribution to have a single volume that reviews the academic research on this huge subject, a literature the author knows well and has been immersed in for decades. If approached

as an encyclopedia or handbook, the book makes a helpful introduction to the field for graduate students. Most of the key citations to the field are listed in the extensive bibliography. Few readers will have the background in both biological psychology and cultural anthropology that this book presents, and thus professionals from both disciplines will find that there is something to be learned from Winkelman's book. Perhaps one sign of a successful book is that the reader feels compelled to argue with it at times. Such is the case with the present book. Given the prevalence of shamanism around the globe, and its significance and relevance for practicing psychologists, readers are encouraged not to ignore the book, but to read it.

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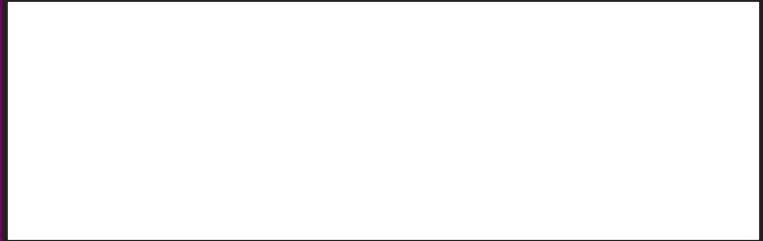
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