



Perspective

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Neuroscience of the Soul

Humanistic Psychology in Japan

The Humanistic Psychologist

Poems

REVIEWS:

FINAL CROSSING

SUEÑOS

INTEGRAL SPIRITUALITY

TAO OF WILLIE

SCIENCE OF LOVE

LIGHT ON LIFE

SMILE FOR NO GOOD REASON



ATP NEWSLETTER

pp. 20-23



AMERICAN HOLISTIC NURSES ASSOCIATION
LOGO FOR 2007 ANNUAL MEETING

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KEN EHRLICH

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AHP PERSPECTIVE

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IN THIS ISSUE ~

Nurses are out in front as mainstream professionals who investigate and integrate alternative and complementary care. Toni Gilbert's cover story includes her take on how they navigate such waters. The article has several resource lists, too.

David Ryback reviews Richard Restak's THE NAKED BRAIN and talks about personality and soul in his usual creative-humorous way.

The ATP NEWSLETTER is full the ongoing events and concerns of of the very active transpersonalists.

FUTURE ISSUES:

FEBRUARY ISSUE on
 ECOPSYCHOLOGY: deadline Jan. 1.

SOCIAL CHANGE

SEND ARTICLES TO THE EDITOR:

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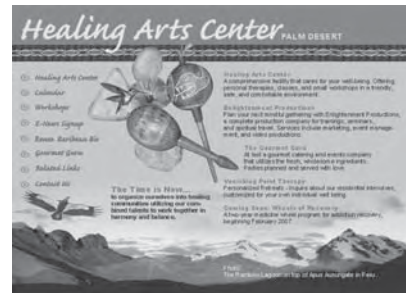
THE BUSINESS OF HEALING CONFERENCE

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AHP–ATP Cosponsored Events

AHP PROFESSIONAL MEMBER SEMINAR 2007 (near Cancun, Mexico)

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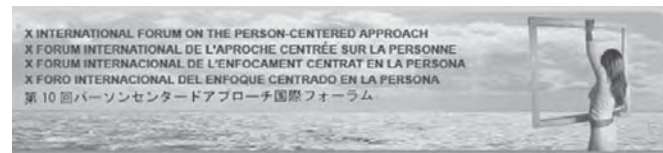
X INTERNATIONAL FORUM ON THE PERSON-CENTERED APPROACH

A Window to the Sea; Natalie Rogers

ENDORSED BY AHP

May 7–12, 2007 • Mallorca, Spain

Contact: Tomeu Barcelo, barcelo1@arrakis.es; www.pcaforum2007.org



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Journal of Humanistic Psychology

Volume 47, Number 1, Winter 2007

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Comment by the Editor

As I write this comment, Katusha rockets are raining down on assorted townships in Israel, while guided missiles are eviscerating populaces from Lebanon to Iraq. It is a despairing time in general, and an even more discouraging period, it seems, for the humanistic prospect of understanding and dialogue. Yet amid this mess arises a most intriguing inquiry—**Yisrael Rich** and **Rachel Cinamon's "Conceptions of Spirituality among Israeli Arab and Jewish"** youth. In this article, you will

discover how ostensible adversaries can be remarkably allied in the quest for core spiritual illumination—and you will discover further how these alliances could bode favorably for a more peaceable future.

In "**Combat Trauma: Treatment from a Mystical/Spiritual Perspective**," **Larry Decker**, who has been a previous contributor to *JHP*, takes another angle on spiritual cultivation in his recollection of the battle-hardened veterans with whom he has worked over a several-decade span. Decker shows specifically how the

traumas of war can be approached from an emancipatory and earthy perspective, and he draws from an abundant literature to illuminate his thesis. For those



JHP EDITOR KIRK SCHNEIDER

of you who are wondering about the subtleties and intricacies of emancipatory work with war veterans, this article is a must-read.

In our next article—in this sociopolitically accented issue—**Jeanette Diaz-LaPlant** shows how humanistic psychology can impact cultures in diverse communities throughout our world. Specifically, she focuses on the need for a new humanistic paradigm that addresses “community building, environmental and economic development, and restoration” of impoverished societies. This would be a new humanistic paradigm, moreover, that applies its time-honored principles of self-realization to social and interpersonal realization, and to the flowering, consequently, of humanity as a whole.

Roger Cunningham, currently a student at Saybrook Graduate School and Research Center, is an old-time political activist, actor, and perceptive observer the New York art scene. His article on “**The Courage to Create Rollo May**,” and “**The Courage to be Paul Tillich**,” is not only a clever play on the respective thinkers’ book titles, but a witty and illuminating look at the concrete implications of their philosophies. Drawing on his personal experiences, Cunningham guides us through a vision of creativity and risk-taking that would surely inspire the masters about whom he writes.

It has been a while since we have featured an article about Rajneesh and the legacy he has spawned, but in his article on the **Osho International Meditation**

Center, **Anthony D’Andrea** reminds us that the legacy is surprisingly active—and relevant to contemporary humanistic concerns. D’Andrea’s article serves as both an update and critique of the meditation center; but it also serves as a cautionary tale about charismatic leaders, New Age movements, and the visionary paradigms they inspire.

At first blush, **Thomas Patterson** and **Stephen Joseph’s “Person-centered Personality Theory: Support from Self-determination Theory and Positive Psychology,”** signifies a departure from the earlier-mentioned articles. However, at a deeper level, this article also implicates sociopolitical issues, and has ripple effects beyond the fields of person-centered theory and positive psychology. In particular, “Person-centered Personality Theory” signifies a major contribution to the integration and unification movements in psychology, and is accessible to tough-minded and tender-minded alike. I am grateful to Patterson and Joseph’s for their trailblazing, bridgebuilding endeavor.

As a final note, I am delighted to announce that our long-time and distinguished Associate Editor, **Cuf Ferguson**, has been elected **President of the Association for Humanistic Psychology**. Cuf, who will be the first African American to serve as president of AHP, has a very impressive record of contributions to humanistic psychology, including articles on global and multicultural communities, such as *Transitions in*



AHP PRESIDENT AND JHP ASSOCIATE EDITOR
CUF FERGUSON

Consciousness from an African American Perspective, 2004; and “**Follow the Leader: Fear and Projection as Root Causes of the War in Iraq**,” as well as presentations such as “**Peace: An Archetypal Energy for Personal Growth and Transformation**” delivered to the Association for Humanistic Psychology’s International Conference in June 2005; and “**Contributions of African Americans to the Consciousness of American Society**,” Jack Satter House, 2004. Congratulations, Cuf, and to our AHP family!

UNCONDITIONAL CARING

Just finished doing a mind game with the book **Growth Games** by Howard R. Lewis and Harold S. Streitfeld (1970), which cites AHP as a place to contact about the information in the book, which shows how psychologists at the time looked at and tried to deal effectively with negativity by exploring a variety of growth games. I looked online and find that AHP is alive and flourishing, although both authors are not. I found the book thought-provoking about physical surroundings. I found that they are adaptable to heart-knowing, a process that I have been doing inspired by the book **Education of the Heart** by Thomas Moore (1996). The book helped me to learn about sound vibrations in relation to the body, the dog Rajah that I live with, plants in relation to God, and colors.

— RICHARD H. BAKER, care2.com



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— VINIT ALLEN

RUSSIAN BALLET

Recently, I had the unique opportunity of attending the long-awaited “An Evening With Russian Ballet Superstars,” presented by the combined legendary troupes of Mariinsky (Kirov) and Bolshoy under the shadow of the Parthenon at the Herodion Theatre in Athens, Greece. Undoubtedly, every dancer was magnificent; but, when



Ms. Vishneva transformed herself into “Manon,” and in her flowing long gown leaped into the air, time in the ancient theatre was momentarily suspended while together with the enchanted audience she ascended into a world of sublime aestheticism, passionate artistic excellence. Ms. Vishneva’s ballet artistry moves one’s soul, touches one’s inner being, it ennobles one’s existence.

— Appreciatively, SPYROS DAMASCOS

INDIA CONFERENCE

WORLD CONGRESS ON PSYCHOLOGY AND SPIRITUALITY: Furthering Their Integration, January 5–8, 2008, Delhi, India, is pleased to announce that the principal founder of Transpersonal Psychology, Stanislav Grof, and Christina Grof, will present on Indian Contributions to Transpersonal Psychology, along with B. K. S. Iyengar and Sri Sri Ravi Shankar.

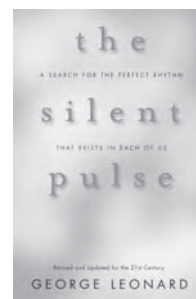
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GEORGE LEONARD’S BOOK *SILENT PULSE* REISSUED

The *Silent Pulse: A Search for the Perfect Rhythm that Exists in Each of Us*, is a revised and updated version for the 21st century of the 1986 book by George Leonard, a father of the human potential movement. It explores how the human body and mind are made up of rhythmic waves and how measurable vibrations touch us emotionally and creatively.



AHP PROFESSIONAL DAY IN CANCUN, January 14–15, 2007, Tulum, Mexico

HEALING ARCHETYPES IN MAYAN HISTORY, MYTHOLOGY, AND COSMOLOGY WITH JUNGIAN ANALYST MONIKA WIKMAN

Of all cultures immersed in ritual and symbolism, the Mayan culture may provide a more complex representation of cosmology and of the human psyche than any other. The Mayan lived in two psychically distinct worlds with inspiring yin/yang creation cosmology revealing a self-renewing world. Their astronomical calendaring equals modern discoveries. And their shamanic and ritual practices leave fruitful questions for us regarding the transpersonal psyche, connection to nature spirits, and the meaning of human sacrifice as a value.

Taking their archetypes into ourselves for exploration can provide perspective about our own psyche and the creation of our present world of violence, sacrifice, and the search for genuine peace. Patterns of renewal go hand in hand with conscious sacrifice to a higher order. Mayan creation myths of the world tree and the Milky Way star ladder provide fodder for our own inner shamanic work. Tulum buildings specifically carry the figure of a unique healing god. Planes of the pyramids intend a cadenced progression to the sacred.

Sunday, January 14, 6–9 p.m., **PREPARATION**

What we'll see at Tulum tomorrow guides the exploration of the archetypal, mythic, and symbolic worlds of the Mayan and of ourselves. After the presentation of Mayan cosmology myths and images with attention to the specific *geni loci* of Tulum, we will then go inward via active imagination. Preparation for seeing at Tulum will include assignment of intention, exercise of active imagination, drumming, and dream incubation.

Monday January 15 9–1, **WALK-ABOUT**

For four hours participants will walk-about the spiritual site of Tulum, with its field of history and timelessness. Using tools from the evening of preparation, attending to personal opening of senses and spirit, the exercise intends to serve personal and transpersonal healing. The walk-about provides the venue for individuals to cultivate experiential connection to the timeless dimensions of the psyche and discover acausal reality via synchronicity where healing becomes possible.



MONIKA WIKMAN



RETURN 2–4 p.m.

In this session of Return, participants share experiences and learning: Where I Went and What I Saw. No interpretation allowed.

INTEGRATION 6–9 p.m.

The closing session seeks Integration of what we met at this crossroad of Postmodernism and Mayan culture. Jungian practice suggests—and images of Mayan practice parallel—that attention to the archetypal activates and stimulates transformation and psychological health.

Objectives:

1. Expansion of multicultural insights and understandings;
2. Learning to work with dreams, symbols, and imagery;
3. Ability to use archetypal perspectives from Mayan culture, history, myth, and cosmology to find new perspectives on self, culture, and psychological practice.
4. Ability to use active imagination techniques for healing

MONIKA WIKMAN, Ph.D., is a Jungian Analyst and author of **Pregnant Darkness: Alchemy and the Rebirth of Consciousness** (2005) and various articles in Jungian psychology journals. Monika obtained her BA from University of California San Diego and her doctorate from the California School of Professional Psychology in San Diego, where her research took her deep into the study of dreams of people with terminal cancer. After teaching graduate students at California State University Los Angeles, she graduated as a diplomat from the Jung-von Franz Center for Depth Psychology in Zurich. She lectures internationally on mythology and symbolism, dreams and wellness, alchemy and creativity. In private practice as a Jungian analyst and astrologer, she lives along a creek and under the starry skies of Tesuque, New Mexico with horses, her husky Loki, and friends.

See the AHP Calendar of Events on page 5 or visit <http://ahpweb.org> for more information and for signing up for AHP Professional Members Day. 12 CECs offered. Workshop fee \$150.

ALTERNATIVE NURSING PRACTICE

Creating Inroads for Integrative Healthcare

— Toni Gilbert

With increasing client and professional interest in alternative and complementary care, registered nurses are incorporating alternative and complementary modalities into their practices outside the traditional health care setting. Alternative nursing is defined using nursing theory and models of assessment, reflection, and holism. Nursing and the concept of holism provide a framework for the practice of complementary/alternative modalities inside and outside the institutional setting. Further, charting of nursing diagnosis and nursing interventions with alternative/complementary therapies demonstrate how they are incorporated into the nursing process. Examples provided are a partial list of certification resources that are advantageous in a professional alternative nursing practice.

Reviews of holistic nursing websites support the premise that registered nurses are incorporating complementary and alternative medicine (CAM) into their practices outside of traditional nursing occupations (<http://www.naturalhealers.com>). While some institutions have the monetary capital to encourage nurses to integrate CAM practices into their workplace, most do not. For many administrators it is a simple equation: If insurance covers the cost of complementary and alternative modalities, the scientifically researchable ones are integrated; if insurance doesn't pay for them, they are not incorporated.

Scores of individuals pursue careers in nursing because they yearn to work in a compassionate manner, but traditional nursing positions are often perceived as stressful and the environments uncaring. In some workplaces, the nurses' quality-of-living perspectives are often overlooked or not considered important.

Many studies have addressed the dissatisfaction that nurses find in their jobs, and some quit their mainstream nursing positions so that they can work in an environment that is more satisfying. These departing nurses will tell you that they want to find an outlet to more

fully express their innate talents. They may even seek an education outside the nursing profession in a related caring field such as psychology or theology. They seek situations that match their value systems, and that harmonize with their holistic beliefs. They want the freedom to practice caring in a way that seems more natural to them.

Large numbers of nurses are attracted to CAM modalities, but they must be creative when integrating their healing techniques into their practices outside of the mainstream workplace. The typical alternative nursing practices include such modalities as aromatherapy, herbal medicine, energy work, meditation, guided imagery, medical massage and craniosacral therapy to name just a few. (<http://www.ahna.org>). Nurses with alternative practices can be found in business and home-based offices as well as in beauty and health settings such as spas, cruise ships, and wellness centers.

ALTERNATIVE NURSING PRACTICE DEFINED

According the fact sheet at the National Center for Complementary and Alternative Medicine (NCCAM), complementary and alternative medicine (CAM) refers to philosophies and approaches that

Western medicine does not ordinarily accept, use, study, understand, or make available. Complementary medicine or practices are used together with conventional medicine. Alternative medicine or practices are those that are used in place of traditional methods (<http://www.nccam.nih.gov/health/watiscam/>).

Alternative nursing uses the science of traditional nursing education and nursing theory as a framework for complementary and alternative healing modalities in alternative nursing practices. Alternative nurses build upon the traditional practice of nursing by adding healing modalities that are currently outside mainstream healthcare. Staying within state guidelines, nurses practice esoteric skills and document this care within the nurses' scope of practice. This moves their practice outside of and in place of traditional nursing care.

REGULATION OF PRACTICE

The practice of nursing is regulated by each state and the ability of nurses to bring alternative and complementary modalities into a nursing framework depends upon how each state defines CAM and integrates it into the profession. Nurses wanting to work outside the current traditional healthcare

system while maintaining a nursing license must contact their state's board of nursing and ask for a contact person who can help with the legalities of setting up an alternative nursing practice (Amdall Thompson).

NURSING THEORY IN PRACTICE

In her article Nursing as a Context for Alternative/Complementary Modalities, Noreen Cavan Frisch, Ph.D., explains how nursing theories that form conceptual models for practice, and taxonomies such as nursing diagnoses, provide a unique and discipline specific view of professional care. Theories help to articulate new worldviews, and they suggest how nurses think about care. Each theory addresses concepts of the nursing paradigm in different ways. For instance, Dr. Callista Roy's theories ask the nurse to explore the relationships between the client, the health of the client, and their significant others, and the environment where healing takes place (Roy). Such theories ensure that the nursing practice is consistent with recognized nursing principles and values.

Nursing theory provides the concepts, language, and worldview to conceptualize nursing care and, at the same time, a framework that tells how, why, and when to use alternative and complementary modalities. As CAM modalities are documented according to theory and with the standard taxonomies, they are then acknowledged in peer-reviewed journals, and

the modalities are slowly brought into the domain of nursing activities. For instance, Margaret

Neuman's theory of pattern recognition gives the nurse a conceptual framework for applying modalities

that are based on recognizing patterns of archetypal expression in such insight-producing therapies as astrology, Tarot counseling, guided imagery, and dream interpretation. Neuman's theory explains how client insights lead to an expanded awareness that is a necessary component of growth and development (Neuman). This fits nicely with what health psychology researchers such as Jeanne Achterberg and others have told us for over thirty years—that careful attention to the development of the mind and spirit are what is needed for optimal psychological and physical healing to occur (Achterberg).

Alternative and complementary modalities that are incorporated into an alternative nursing practice that is consistent with nursing theory are given significance by those theories. For instance, Martha Roger's theoretical contribution brings reflection upon human and environmental energy fields and guides the practice so that the nurse can incorporate concepts of energy exchange such as Reiki and Therapeutic Touch for the benefit of client healing (Neuman). Jean Watson's philosophy and theory of human caring opens the door for deep relating in an authentic relationship and facilitates nursing's expansion into the spiritual aspects of the person

Complementary and alternative interventions advantageous in alternative nursing practice. CECs from accredited nursing organizations.

Polarity Healthcare Seminars
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Randall Gibson, M.Ed, CMT
(330)-836-5060
www.polarityhealthcare.com

Beyond Ordinary Nursing
Susan Ezra, RN, HNC
Terry Reed, RN, MS, HNC
Guided imagery
(650) 570-6157
www.integrativeimagery.com

Healing Touch Certification Program
Energy therapy
(303)-989-7982
www.healingtouch.net

Archetypal Tarot Counseling
Toni Gilbert, RN, MA, HNC
Tarot counseling, dream interpretation
(541) 327-7749
www.altjn.com/events/atc.htm

Aromatherapy for Health Professionals
R. J. Buckle Associates
(215) 546-3122
www.rjbuckle.com

Astrology for Nurses
Samten Williams, RN, BSN
(513) 561-0757
www.samtenwilliams.com

The Institute for Meditation and Psychotherapy
(978) 526-4095
www.meditationandpsychotherapy.org

Wild Iris Medical Education
Herbal Medicine
Alan Clark, MD
(707) 937-0518
www.nursingceu.com

being cared for. In part, Watson's theory makes ministerial duties an accepted part of the nursing domain (Barrett).

Just as nursing theory is used to thoughtfully understand and interpret a nurse's action, the actions need proper documentation in order to incorporate them into a professional context.

DOCUMENTATION IN AN ALTERNATIVE PRACTICE

Documentation of nursing care using CAM modalities makes it clear that the care provided is practiced within the scope of the nursing profession. Using taxonomies such as NANDA Classification of Nursing Diagnoses makes a statement of client problems and nursing concerns as well as opportunities to promote wellness. As nurses use the classification system, they are ac-

theory) guide the interpretation of the client's situation and the selection of appropriate nursing care.

The documents of nurses who use CAM chart the traditional assessment phase that begins with first contact with the client. Nurses cordially greet the client, while conducting a visual scan for clues about health and hygiene. They tune into intuitive sensations at the moment of the first encounter, and continue to seek further evidence for support. During the initial interview the nurse gains a perspective on the philosophy or religion the family values are based upon. This forms the foundation for the nurse to gain an understanding of client's world, from their point of view, as the nurse listens to their biographical stories. The nurse furthers her understanding by paying attention to the client's emotional state and asking about that person's experiences and beliefs about health.

nonreligious rituals such as prayer and meditation. The care given is documented in a nursing context using nursing diagnosis, goal-directed actions, and measurable outcomes.

OBSERVATIONS OF LAY ALTERNATIVE PRACTITIONERS

Generally speaking, unlicensed alternative practitioners in the healing arts are intelligent and gifted. The masters among them are usually self-taught and have focused upon their subject and perfected their craft. Some among the alternative community have much to offer the nursing profession and should be given consideration when offering health professionals continuing education.

But, just as with professional practitioners, lay people may not reach their full potential as healers until they have been practicing their heal-

Table 1. Selected Nursing Diagnoses with Possible Complementary and Alternative Interventions

Nursing Diagnosis	Nursing Intervention	Rationale
Post Trauma Syndrome	guided imagery, hypnosis	to decrease anxiety
Readiness for Enhanced Knowledge	spiritual support, astrology, art therapy	to facilitate enhanced self-esteem
Hopelessness	spiritual support, tarot counseling, guided imagery	to increase belief in transcendent values
Readiness for Enhanced Self-Concept	meditation, dreamwork	to increase actions that are congruent with expressed thoughts and feelings
Energy Field Disturbance	energy work such as Therapeutic Touch, Reiki	to facilitate postoperative healing

complishing three important things: identification of work as within the scope of professional nursing, appropriate documentation of care, and adding to a body of knowledge for nurses to use about specific interventions (Cavan Frisch). Table 1 is an example of how nursing diagnoses (together with nursing

Eventually, the nurse and the client plan interventions that fit a client's perceived needs. The nurse plans holistically, considering the individual's values when creating treatments that treat the whole person. They discuss things such as diet and exercise changes, visualization, and various religious and

ing techniques for 10 to 20 years. However, careful attention should be used when consulting a lay practitioner. A good rule of thumb might be to consider the lay person an apprentice if they have less than ten years experience in the techniques that they offer. If they have less than three years experience, they

should not be taken as seriously, for they may be at an idealistic stage, or they may be someone who is looking to cash in on the healthcare market.

Further, when working with the lay alternative practitioner, keep in mind that they are not required to employ the same professional guidelines that the licensed nurse must follow. The lay person's customs, conduct, and knowledge may not be the same as that of the trained licensed nurse.

INTEGRATION WITHIN THE NURSING PROFESSION

Nursing theorists have made a difference in the way that the profession is perceived, experienced, and practiced, but because the nursing field has been slow to change, some nurses have sought higher education degrees outside of the nursing profession. In part, this has enhanced the growth of the ever-expanding role of the professional nurse. Pioneering alternative nurses explore esoteric therapeutic modalities and then introduce them to nursing in language that can be understood. Modalities such as

astrology and Tarot then become integrated with traditional ones to become a part of the new holistic paradigm of complementary and alternative care.

Although we have a long way to go before we place a fully integrated holistic profession within the walls of our institutional workplaces, traditional practice and alternative practice nurses can be proud of what they are accomplishing within the hallowed halls of the nursing profession.

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THE NEUROSCIENCE OF THE SOUL

— David Ryback

THE NAKED BRAIN: How the Emerging Neurosociety is Changing How We Live, Work, and Love

BY RICHARD RESTAK

Harmony Books, 2006, \$23, 255 pp.
ISBN 1-4000-9808-4.

Reviewed by David Ryback

Decades ago, Desmond Morris brought us *The Naked Ape*, plumbing the depths of our evolutionary heritage. Today, Richard Restak brings us **The Naked Brain**, plumbing the depths of our cerebral soul, if I can use such an oxymoron.

I use it intentionally: How can we find our soul if not in the depths of our brain? Social science research has begun a new dependency—on neuroscience, where PET scans and fMRIs reign supreme in the discovery of what makes us tick when it comes to our emotional and motivational selves. What better arena to uncover the semipermeable membrane between everyday mind and the hidden unconscious, between ego and id, between Persona and Self! We've always wondered what went on behind the bony structure that envelopes the three-pound mass of soft tissue that recently had its own TV slot. Descartes thought the pineal gland was the window to the soul. He may not have been that far off.

What is our soul if not the consolidation of memory, habits both known and unknown, and the tendency to go one way or t'other when it comes to what are known as moral decisions? If you doubt this perspective, how do you feel when someone suffers brain injury and loses the qualities we refer to

as character and personality? When the frontal lobes of our brains are destroyed, we can be diagnosed as having "theory of mind disorder." They might as well say "theory of soul disorder." We can no longer make social or moral judgments as well without this part of our brain.

We pride ourselves on being in control of our lives. Yet if we get too thoughtful about everyday decisions, we become stymied, nay, even neurotic, in our "paralysis of analysis." "That's because," writes author Restak, "acts of conscious self-control in one area interfere with our ability to exert control in another." And here—I give it all away in a single quote—is the essence of what we humanists are challenged by: "We are all continuously in the process of trying to explain ourselves to ourselves by coming up with plausible causes for our actions. This is especially true in regard to our emotional responses."

CONSCIOUSLY IMPOSING REALITY

What! Now what did you do with our soul? We look for explanations, you say, merely to explain ourselves to ourselves? But where's the deep truth? Replies Restak: "Any of the 'explanations' we wind up accepting as true may merely reflect an arbitrary selection by our left hemisphere [the logical thinker in this cerebral game] among many various possibilities." O quantum mechanics, where are you, now that we need you?

Now here's the kicker. Says Restak: "Conscious intention and behavior often function quite independently of each other." Here's the brief history of this statement:

Wilder Penfield operated on the brain while the patient was fully awake and, probing the brain with an electrode, awoke memories "buried deep within the temporal lobes of the brain." Roger Sperry found that "each of the hemispheres processes different aspects of the environment." His student, Michael Gazzaniga, found that the left hemisphere "imposes explanations and meaning" on all we see and do.

So, as the trite question goes, how do you feel about that? Well, according to the world of neuroscience, that depends on your medial prefrontal cortex (MPFC), 'cause that's where all the stuff we humanists care about is happening. "The MPFC," writes Restak, "is responsible both for our concept of how we feel from moment to moment and for our ability to intuit the feelings of other people." That is where, we're told, the awareness of the world and our empathic sensibilities reign supreme. But, and listen carefully here, since this part of the brain can override the fear-mongering amygdalae, then, admits Restak, "thanks to the frontal lobes of our brain, we have the power to create for ourselves a new and more empowering reality."

Wait! There's more: "If social neuroscience has one basic tenet, it is this: Since we spend most of our time either thinking about or engaging with others, our brain's most important function is to free us from the prison of our own minds ..." Hallelujah! Free at last! From our own minds. Now, if that's not soul, then what is!

Soul involves connecting deeply with others. "The prison of our own minds," in Restak's thinking, is the isolation of the brain absent so-

cial interaction. After all, the brain does not physically interact with the world, except through the senses, which are not always infallible. Most of the brain's functions work to engage with the outside world. Otherwise, we would indeed be in "the prison of our own minds." Thinking about others all the time, on the other hand, as in romantic obsession or neurotic need for constant attachment, is a different sense of prison. Restak refers to the first meaning of it.

HOW TO DEVELOP EMPATHY

Now what about empathy, to which a whole chapter is dedicated? Nothing much new here, except the research on how we recognize and interpret faces, thanks to "a facial recognition center that exists on the underside of the temporal lobe in the ... fusiform face area." And this area comprises the IOG (focusing on makeup, etc.), the RFG (to recognize), and the ATC (activating memory). Does it matter at all what the initials stand for? Point is, they've got this thing down to a science—irrefutable neuroscience, in this case.

But there is some fascinating stuff, even for us humanists cynical of their approach. As associate editor of the *Journal of Humanistic Psychology*, I've occasionally come across article authors convinced of the idea that if we imitate our clients in some physical, behavioral way—walking like them, adopting their expressions, mimicking their postures—then our empathy suddenly becomes superb. Now we have the neuroscientific research to validate such experience. As researcher Marco Iacobini of UCLA puts it, "The way we understand the emotions of other people is by simulating in our brain the same activity we have when we experience those emotions." Or, as primatologist Frans de Waal, says, "Try to mimic it a bit, and you will feel internally what other people feel."

MEDITATION DEVELOPS THE BRAIN

Compassion and mindfulness are not ignored, you'll be glad to hear. The left frontal lobe, again, is where this happens. Referred to as "loving-

kindness-compassion meditation," it involves positive emotions, maternal love, "our own experience of pain. . . 'moved by compassion'." Neuroscientist Richard Davidson concludes; "Achieving this brain state is a skill

ART, n.: a harmonious ordering of elements

Some of you have wondered why I write a lot of rhyming verse with four or five beats to the line. Perhaps it is because I, like one of Lorenz's ducklings, got imprinted with it early. The blues, Chaucer, and Shakespeare depend on the pentameter rhythm. At Yale we had to memorize the Prologue of *The Canterbury Tales* and I've never recovered. — Tom Greening

KEEP THE WORLD FROM GETTING WORSE

I will admit from time to time
I've written poems without rhyme,
but Pope or Frost would never thank
me for such verse that's merely blank.
I find that life is much askew,
so it's the least that I can do
to bring neat rhyming to this mess,
and ease our aural pain and stress,
thus add a little melody
to soften harsh cacophony.
John Dryden, Chaucer wrote good rhymes
in former also troubled times.
Be grateful to a bard who plucks
some music from the clanging flux.
By writing rhythmic, rhyming verse
he keeps the world from getting worse.

— Tom Greening

EPILOGUE TO CHAUCER'S *THE CANTERBURY TALES*

Will April come, and with it some surcease,
perhaps a feeble promise of some peace?
Will flowers bloom again, in spite of war,
will doves and sparrows once more dare to soar?
Perhaps we too should take the time to wend
to Canterbury there somehow to mend
our ragged spirits at some holy shrine
and pray a warm, forgiving sun will shine
through churning clouds of violence and hate,
or will our pilgrimage be sadly late?

— Tom Greening

that can be learned." Experienced meditators show greater activity in the frontal-parietal cortex, where focus of attention takes place. Without such experience in meditation, the brain activity lasts no more than three minutes. So, it turns out, practice does make for better results.

Finally, the neuroscience take on reappraisal: UCLA scientist Golnaz Tabibnia reports that merely by labeling a disturbing emotion by name, "activates the prefrontal areas, leading to a decreased response from the amygdala. . . . That's why emotion-labeling may help reduce emotional responses in the long term." So, rather than worry and obsess about the details of the challenges in our lives, we may be better off just labeling the tendency to ruminate as "worry," and put that activity off for—oh,

I don't know—let's say 6:30 that evening. Why not call it Transcendental Worry and spend a half hour each evening totally immersed in worrying about all those concerns we accumulated during the day, just to postpone them till 6:30? Let the amygdalae go crazy for half an hour, and then back to the left frontal cortex for that great sense of control that makes us feel on top of things. As Restak puts it: "Change your thoughts and you change your brain; change your brain and you change your feelings."

ROMANTIC LOVE: AN ADDICTION

How can we end without addressing the neurophysiology of romantic love, especially that hellish experience of being dumped and then having our amygdalae wreak havoc over our mental domain? Anthropologist Helen Fisher of Rutgers University, just having

been dumped herself, shared, "It's involuntary, difficult to control, and generally impermanent." Her research shows a strong resemblance of this experience to that of addicts. "In these instances, rejected men and women continue to feel attachment for their abandoning partner, as well as craving and romantic love." This, she adds, often leads to stalking, and hatred either of self (suicidal depression) or the other (homicidal thoughts and, occasionally, actions). Here, the limbic system seems to be out of control, overwhelming the otherwise staid frontal lobes with unstoppable waves of intense emotion. Here's where we see the victory of old brain over new brain.

Much better to flood the poor brain with oxytocin, the "cuddle" chemical that comes from being held with love. How to do so? "By creating an atmosphere of trust," writes Restak, "we enhance the oxytocin levels of the brains we come in contact with, and vice versa." Much better than testosterone, with its fight-or-flight responses.

So, ladies, treat your men with trusting affection. Hopefully, it'll get them on the right footing for openness and relaxation. That's what female love is all about—embracing and holding. Men, on the other hand, need action, at least if their testosterone levels predominate. But, then, what do they know? Their naked brains need to be covered—with trust, love, and oodles of oxytocin. At least that's the sensibility that appears to be emerging in this new neurosociety. Now we have the technology to go out and change how we live, work, and, most importantly, love.

DAVID RYBACK is an associate editor of the Journal of Humanistic Psychology and the author of Putting Emotional Intelligence to Work. His naked brain is currently involved in helping others attain more social intelligence, while not neglecting his own. He can be reached at EQassoc@aol.com.



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The Japanese Association for Humanistic Psychology Conference

— Shoji Muramoto

The Japanese Association for Humanistic Psychology was founded in 1982. A

dominant concern for Japanese humanistic psychologists has been to synthesize traditional Eastern spiritualities and modern Western rationalism. The current president is Professor Kazuhiko Nojima at Kyushu University. This year's conference focused on **Transcendence and Human Nature**. Transcendence is not rare or abnormal, but also constitutes our ordinary life. Yet, it has not been acknowledged within the Japanese camp of humanistic psychology.

Guest speakers included Professor Bin

Kimura, Mr. Yuen Sakai, Professor Yuzo Watanabe, and Professor Tetsuo Yamaore. Professor Kimura is a

psychiatrist well-known mainly in Europe for his books in German about the phenomenological–anthropological approach in psychiatry. Dr. Ikeda is one of his disciples, and a translator of **Heidegger's Zollikon Seminars**, edited by Medard Boss into Japanese. Mr. Sakai talked about **Spiritual Care and Transcendence**. Professor Watanabe spoke on **Psychotherapy and Transcendence: How the Transcendent Works in Dream Analysis**, and Professor Tetsuo Yamaore, a scholar in religious studies famous in Japan, talked on **The Japanese Mind and Transcendence**.



PRESIDENT KAZUHIKO NOJIMA OF THE JAPANESE ASSOCIATION FOR HUMANISTIC PSYCHOLOGY

The number of members is approximately 1,000. The association publishes *The Japanese Journal of Humanistic Psychology* twice a year. You can visit our

website which includes abstracts of the journal at: http://www.e-jhp.jp/magazine/magazine_eindex.htm. For more information, see **Humanistic Psychology in Japan** by Shoji Muramoto and Edward Hoffman in the *Journal of Humanistic Psychology*, Vol. 45, Number 4, 465–482, Fall 2005.

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Alternative Journal of Nursing
Exploring New Frontiers In Nursing Practice

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The Humanistic Psychologist

— David Lukoff

Below find the current Table of Contents of the *The Humanistic Psychologist* (THP), the official Journal of the Division of Humanistic Psychology, American Psychological Association, Division 32, in its third decade of publication, which is devoted to reflective inquiry into humanistic psychologies, broadly defined. *The Humanistic Psychologist* (THP) publishes papers on qualitative research; humanistic, existential, and constructivist psychotherapies; transpersonal/spiritual psychology and psychotherapy; as well as phenomenological, feminist, and multicultural perspectives.

The Humanistic Psychologist invites papers that contribute to advancing the field of humanistic psychology, broadly defined. Especially welcome are articles, interviews, reviews, comments, and reports that explicate a humanistic perspective with respect to any of the following three areas:

1) **approaches**: theoretical or philosophical foundational issues, such as those of existentialism, hermeneutics, phenomenology, poststructuralism, and transpersonal psychology;

2) **methods**: methodological advances within human science research, such as those offered by qualitative and descriptive methodologies;

3) **findings**: in content areas such as psychotherapy, education, social responsibility, organization and management, as well as all other areas of psychological life.

Scott D. Churchill (Editor), University of Dallas; **David J. Cain** (Associate Editor), Alliant International University; **Harris L. Friedman** (Associate Editor), The University of Florida; **Christopher Aanstoos** (Founding Editor); Individual Online and Print - US/Canada: \$35.00; All Other Countries: \$65.00;
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EUROTAS and GRETT Meeting, Loire, France, October 5-8, 2006

— Olga Louchakova

EUROTAS unites transpersonalists from 26 countries and regions. Their annual conferences are hosted by the regional associations. From the 5th to the 8th of October this year, a large group of American colleagues attended the 18th annual EUROTAS conference and 5th Annual Forum of GRETT (French transpersonal association). The site of the conference in the Loire Valle boasted stunning views, ancient chateaus, wine tasting, and great cuisine. Bernadette Blin-Lery, the founder of GRETT, intuited the theme of the conference, **Revealing the Divine Feminine**, during



TANNA JAKUBOWICZ-MOUNT CONDUCTING AN EARTH-HUMAN HEALING CEREMONY IN FRONT OF THE CONFERENCE CHATEAU TO CLOSE THE EUROTAS MEETING

Among more than 20 Americans attending the conference, there were six students from the Institute of Transpersonal Psychology, faculty from the Institute for Transpersonal Psychology, California Institute of Integral Studies, and Saybrook Graduate School and Research Center, and independent

scholars. It was the largest ever American presence at EUROTAS, and hopefully will lead to further collaboration and friendships. Next year's EUROTAS conference will be in Freiburg, Germany, with the theme of **Forgiveness**. For more information, visit <http://www.eurotas.org>.



BERNADETTE BLIN-LERY WELCOMING PARTICIPANTS TO THE EUROTAS CONFERENCE

the 2005 conference in Moscow. Her intention turned the gathering into the outstanding event of great charm, remarkable clinical and scientific focus, and international bonding, indeed graced by the Goddess.

Transpersonal Psychology in the Mainstream

— David Lukoff

Transpersonal psychology continues to expand its influence in academia and science.

American Psychologist, published by the American Psychological Association, recently contained an article by **Stanley Krippner** on shamanism, which was his address after being awarded the APA Award for Distinguished Contributions to the International Advancement of Psychology, 2002.

Stanley C. Krippner, Conflicting perspectives on shamans and shamanism: Points and counterpoints, *American Psychologist* 57(11): 962-977, November 2002.

Roger Walsh also had an article in *American Psychologist*.

Roger Walsh, Shauna L. Shapiro, The meeting of meditative disciplines and western psychology: A mutually enriching dialogue, *American Psychologist* 61(3): 227-239, April 2006.

Transpersonal psychologist **David Lukoff, Ph.D.**, and transpersonal psychiatrist **Francis Lu, M.D.**, are serving on a DSM V Workgroup on Religious & Spiritual Issues, which has the goal of expanding the sensitivity of the DSM V to spirituality in all diagnostic categories as well as expanding the category of Religious or Spiritual Problem.

ATP/ITP Annual Conference: 100 Years of Transpersonal Psychology

Sept. 7–9, 2006, Palo Alto, California



AWARD TO ATP FROM REPRESENTATIVE OF THE
RUSSIAN TRANSPERSONAL ASSOCIATION

— Dan Gaylinn

One-hundred years ago, William James used the word *transpersonal* for the first time. A century later, the Association for Transpersonal Psychology and the Institute of Transpersonal Psychology collaborated for their annual professional conference to reflect on the innovations and discoveries that have shaped the field since that day, and to chart the future for the next 100 years. With more than 40 workshops, keynote talks and presentations, and more than 200 registrants from the US, Brazil, Russia, Latvia, Mexico, and England, the truly international collective met to share invaluable



VLADIMIR KENGA, PRESENTER,
PRESIDENT OF THE LATVIAN
TRANSPERSONAL ASSOCIATION

insights toward the next developments in the field.

The conference opened with a choreographed celebration of **Women's Wisdom**, which set the tone for the next two days. Another evening was devoted to the role of media in transpersonal psychology and included two films. The first was a moving film which contemplates the awareness of death as an affirmation of life, by Ivana Steigman and Dan Gaylinn, and the second film was a well-crafted documentary which traces the history of transpersonal psychology, by Kevin Page.

In attendance were many who played important roles in the founding and development of the field and of ITP (including James Fadiman, Robert Frager, and Stanislav Grof), ATP (including David Lukoff, Stuart Sovatsky, Frances Vaughan, Ron Jue, Dwight Judy, Arthur Hastings, and Jeanne Achterberg), and the *Journal of Transpersonal Psychology* (including Marcie Boucouvalas, Kaisa Puhakka,

and Miles Vich). Many promising students also participated in poster sessions and presentations.

This successful event was made possible by all who contributed their time and energy, including Arthur Hastings, David Lukoff, Kaleo Waxman, Dan Gaylinn, John McKenzie, Lyssabeth Mattoon, and many additional volunteers. Audio and video clips from this year's Conference will soon be uploaded to the Members Only archives at <http://www.atpweb.org>.

Festschrift for Stanislav & Christina Grof

Festschrift: A volume of learned articles or essays by colleagues and admirers, serving as a tribute or memorial especially to a scholar.

A multimedia *festschrift* will celebrate the lifetime contributions of Stan and Christina Grof, with a slide show of 35 years of International Transpersonal Conferences, including excerpts from seminal presentations. People who were at the conferences are invited to share their memories (briefly).

In addition, this evening will be a fundraiser for the Stanislav and Christina Grof Archives. The Grofs have donated 12 boxes of video and audio tapes of all the ITA conferences, and ATP is planning to get the tapes digitized for [atpweb.org](http://www.atpweb.org).

For information about the exact date in April, sliding scale donations, and directions to CIIS, please visit <http://www.atpweb.org>



ATP PAST PRESIDENTS STUART SOVATSKY, DWIGHT JUDY, RONALD JUE, JAMES FADIMAN,
JEANNE ACHTERBERG, ARTHUR HASTINGS, AND DAVID LUKOFF
(ALSO IN ATTENDANCE WERE PAST PRESIDENTS FRANCIS VAUGHAN AND ROBERT FRAGER)



WORLD CONGRESS ON PSYCHOLOGY AND SPIRITUALITY:

Furthering Their Integration

Delhi, India January 5-8 2008, at the Habitat Centre

<http://www.habitatworld.com/>

With registrants expected from some twenty countries—including Japan, Romania, France, Russia, Portugal, Slovenia, Austria, Poland, Australia, Israel, Germany and Brazil—and keynotes from **B. K. S. Iyengar, Sri Sri Ravi Shankar, Stanislav and Christina Grof, and Sudhir Karkar**, the World Congress promises to further internationalize the efforts of spiritually oriented psychotherapists, conflict resolutionists, healers, educators, and artists. With its strong commitment to sustaining collaborative projects long after the close of the Congress, the event is designed to be strong on networking and in empowering younger generations in these various fields. Congress Advisors, including Member of Indian Parliament, **Karan Singh**, Terrorism Advisor **Jonathan Granoff**, **Rabbi Michael Lerner** and **Jack Kornfield** have all voiced support for such followup, along with Congress benefactors Andrey Bunich of Russia, and the Infinity Foundation, Princeton, New Jersey, USA.

Given its emphasis on sharing new research from the vast majority (90%) of as-yet untranslated texts, Congress planners are anticipating radical changes in current transpersonal understandings of such popular topics as engaged nondualism, tantra and hatha yogas, the many varieties of meditation and enlightenment, the further reaches of life-long spiritual development, the role of egoic aspirations and powers of intellect and emotionality in spiritual growth, and intergenerational and whole cultures of enlightenment.

With post-Congress meditation and yoga retreats, temple tours, and sound healing and ayurvedic workshops, an elaborate Vedic fire ritual and World Fusion Youth Dance Meditation, the Congress will serve as a doorway to further travels in India, including a tour of Auroville organized by the California Institute of Integral Studies.

Registration at early rates and online proposal submission forms can be found at www.atpweb.org along with the Congress Position Paper. Further information can be requested at stuartcs@jps.net. The Association for Transpersonal Psychology looks forward to creating this next wave of intercultural spiritual transformation with you in India.

Contemporary Attitudes and Issues in Transpersonal Psychology

Researchers at The Institute of Transpersonal Psychology plan to offer a survey entitled Contemporary Attitudes and Issues in Transpersonal Psychology (CAITP) starting in December 2006.

David Lukoff, Ph.D.: "I think the CAITP will be an important new study for the field.

The CAITP participants will contribute to this field-wide assessment of the meaning and value of transpersonal psychology. I encourage all ATP members and others who are involved directly in the field of transpersonal to take 20 to 30 minutes out of their busy schedules to participate."

The CAITP survey will be accessible at: <http://www.questionpro.com/akira/TakeSurvey?id=549130>.

The CAITP survey is intended for professionals and students at all levels of involvement in the field of transpersonal psychology. If you have any questions, please feel free to contact Kevin Page directly at: page3co@swbell.net.



TONY TURVEY & DAVID LUKOFF AT FINDHORN

TRANS-SCOT WEBSITE

Trans-scot.net provides information about Transpersonal Psychology Training Events in Scotland. So if you want to attend the **4th International Mindfulness Conference** in North Wales, or do a **Vision Quest in Edinburgh**, or visit **Findhorn**, go to <http://www.trans-scot.net>, the creation of Tony Turvey, who organizes transpersonal events in the Isles.

Japanese Association for Transpersonal Psychology/Psychiatry

— Haru Murakawa



The Eighth Annual Congress of the Japanese Association for Transpersonal Psychology/Psychiatry (JATPP) was held in the heart of Tokyo on August 31, 2006. This Congress was part of the five-day long 2006 **International Congress of Psychotherapy in Japan** and **The Third International Conference of the Asian Federation for Psychotherapy**. This conference was administrated by a steering committee of the **Science Council of Japan**. Twenty-seven different academic societies collaborated to make this a major conference in the field of psychotherapy.

It was a great honor for JATPP to be a part of this huge congress, and to have Dr. David Lukoff from ATP as the main presenter for our annual congress. The theme of our JATPP congress this year was **Psychotherapy and Spirituality**. The keynote speech by David persuasively situ-

ated the importance of spirituality in mental health, possibly for the first time in Japan, and had a great impact on those Japanese psychotherapists who had viewed this theme skeptically.

In the afternoon session, we also had presentations on various cultural issues in psychotherapy, including one on the use of Zen koans in psychotherapy by Reggie Pawle, Ph.D., and *The Experiences of Qi and the Japanese Self*, which I presented.

The success of this congress was an epoch-making event for JATPP, bringing us into the mainstream of Japanese psychotherapy, and showing how we could contribute to the field.

Since 1998, JATPP has published a journal under the editorship of Dr. Osamu Ando, of Hanasazono Medical University. The Table of Contents of the *Japanese Journal of Transpersonal Psychology/Psychiatry* for a recent issue is shown below.



HARU MURAKAWA

HARU MURAKAWA, PH.D., is a member of the Japanese Association for Transpersonal Psychology and Psychiatry and currently serves as Treasurer of the Association for Transpersonal Psychology in the US.

Japanese Journal of Transpersonal Psychology/Psychiatry

Volume 5, Number 1, 2004

Special Issue: Human Society and Spirituality

Dream-Encounter Group: Secularity and Spirituality in Small Groups Kenji Suzuki / Ibaragi Christian Univ.

Spiritual Health in Education Manami Ozaki / Tokai University

Human Society and Spirituality: Spirituality as Communality Ryuichiro Taniguchi / Seigakuin University

Ecopsychology and Spirituality Sachiko Kawaura / Nanzan University

Signe and Constellation: A Note to the of Spirituality Tatsu Hirukawa / Meiji University

Articles

Ken Wilber's Views on Buddhism Hideyuki Gouda / Nippon University

A Study on the Construct of Spirituality in Nurses and Nursing Students Masahiko Nakamura / Ehime University, et al.

A Case Study on the Construct of Spirituality in Nurses through the Analysis of Personal Attitude Construct Masako Nagase / Tokai University, et al.

Toward a Postmodern Mode of Existence Takahiro Hayashi / Kyoto University

A Critical Evaluation on Past-Life Therapy from the Perspective of Clinical Psychology: Its Problems and Possibility Yuichi Ishikawa / Sagami Woman's University

Book Review Buddhism as Psychotherapy Yasuo Yuasa / Professor Emeritus, Ohbirin University

A Review of 5th Annual Conference

FINAL CROSSING: *Learning to Die in Order to Live*

BY SCOTT EBERLE

Lost Borders Press, 2006, \$20, 187 pp., ISBN 0977763218.

Reviewed by Rick Flinders

Once read a book about Zen which began: “If you like sweets and easy living, don’t read this book.” At the age of 19, I liked sweets and easy living, but I read the book anyway. It was one of the most influential books I’ve ever read.

Final Crossing, by Dr. Scott Eberle, is a serious work about a serious subject: death. Indeed, is there any subject more serious? Perhaps, the author himself might argue, there is only one: life. And it appears to be Eberle’s intent, by exploring one man’s conscious journey through the dying process, to cast light and understanding on the process of how we might more consciously live.

This is not a superficial tourist’s guide. For more than 20 years, Eberle has worked with the dying as a physician, teacher, and companion. He writes with an experience and authority that can come only from someone who has done the work. Like the Zen book I read 40 years ago, Eberle’s volume entails some hard work and self-reflection. But it is well worth reading, and it leaves lessons in life for years to come.

Scott Eberle has been a family physician in Sonoma County, California, for the past 20 years. He trained in Community Hospital’s (now Sutter’s) Family Medicine Residency in the mid-1980s, on the crest of the first great wave of the AIDS epidemic. He became an early leader in developing the county’s network of services for people with HIV diseases, and he helped found the HIV Early Intervention Clinic, which still exists.

Eberle forged his physician’s

skills and temperament literally at the bedside of hundreds of dying patients. What he heard and saw guided the arc of his career toward a nearly singular expertise in end-of-life work. He has directed medical services at Hospice of Petaluma, founded his own Center for Wellness in Medicine, taught courses and workshops for providers and caregivers, conducted wilderness retreats, and become co-director of the School of Lost Borders. He says of his work, “It’s not just about death. It’s about life, and all life’s transitions.”

In *Final Crossing*, Eberle distills his experience into the form of an intimate case study. The case introduces and illustrates a model for life’s “Great Transition” that, in my opinion, enlightens even the best work of Elisabeth Kubler-Ross.

The book is structured on four house calls Eberle makes to his patient—who is also a dear friend and his former teacher—during the last six months of the patient’s life. Between visits Eberle narrates, educates, and explains his model, a metaphor for the four stages of the classic human journey: severance, threshold, transition, and re-integration. The model is based on ancient Native American ritual and practice, first known among the Mayans in 1500 BC and later modified by tribes among the Northern Cheyenne. It is a familiar hero’s journey. Odysseus, Arjuna, Black Elk, Siddhartha, and the “Hero with a Thousand Faces” all come to mind. Eberle brings his own understanding and experience to the interpretation of each stage.

The heart of this book beats loudest in the home visits, where Eberle encounters the dying man. More than anything else, Eberle listens, and he constantly re-invokes himself to be present. It is hard not to relate to these visits as a physician, and there are innumerable lessons to be learned. While I’ve spent my hours at the bedside of dying patients, both as family and hospice physician, I marvel at the experience and wisdom Eberle brings to the encounter. In the end, Eberle implicitly asks the reader to see him not as a physician, but only “as a fellow human being peering into the great mystery of death.”

“Doc, I’m not afraid of death,” his patient tells him. “It’s the dying that scares me.” I was reminded of the line from Woody Allen, whose humor is never just funny: “I’m

not afraid of death. I just don’t want to be there when it happens.” Awareness of death and acknowledgment of our mortality is the first stage of the journey. As Bob Dylan wrote in his liner notes for **Bringing It All Back Home**, “I do know that we’re all gonna die someday an’

that no death has ever stopped the world.”

That between-the-eyes realization comes to us all in different ways, at different times. In the ancient model, this is called “Decision Road,” and it begins the journey to our final crossing. Eberle writes of his work in guided wilderness experiences as a way of awakening this awareness, and of the power of pristine nature in helping to remove



the cloak our civilization has placed over death and anything to do with it. This cloak has been called the “Great Forgetting” by other cultures, perhaps a kinder term for mass denial.

At one visit, the patient negotiates his plan of care. He gives Eberle a coin, a German penny given to him by a grateful student from a past profession, symbolizing his fare to the ferryman Charon who, in Greek mythology, accompanied mortal passengers across the River Styx to the world beyond. The patient makes Eberle promise to be present at his death. Eberle agrees, but with a condition that I’ll let you read the book to discover.

As the patient’s health fades and the visits continue, Eberle depicts sequential stages of the journey toward death, during which the traveler comes to terms with his relationships with family and community and, eventually, the world. Finally, in the grand arena the Mayan ancients called “The Great Ballcourt,” the traveler engages in a contest with death itself. Death, of course, always wins; but the traveler experiences both transcendence and discovery in the process of letting go.

In the background of *Final Crossing* is the societal awakening that death is not to be denied or ignored. Since the 1970s—thanks to the work of pioneers such as Kubler-Ross and Stephen Foster, and writers such as Joseph Campbell and Carlos Casteneda—the cloak of “Forgetting” has been lifting. In 1974, the same year Eberle’s patient began his career in life-transition counseling, the first American hospice chapter opened in Marin County, California. Death is no longer as secret or hidden as it was back then; people are allowed to die at home. In modern medicine, death is not always the enemy. Often the enemy is dying in a sterile and alien environment, surrounded by futile technologies and separated from the

ones we love and the surroundings we are “at home” with. What does it mean to die “with dignity”? Thirty years ago we couldn’t even ask the question, much less allow patients and families to acknowledge and participate in the greatest of all life’s transitions.

Also in the background is Eberle’s own personal transition. Defined as an AIDS physician for more than 15 years, he struggles with the commitment to a pioneering field of work, leaving behind the comfort and security of a more defined specialty. The same year his friend and patient dies, he leaves behind his AIDS work and becomes a specialist in transition and end-of-life care.

At one point, Eberle quotes from an elderly man who faces a potentially life-threatening diagnosis. The man reorganizes his life. He assesses his values. He reconciles and enriches every one of his personal relationships and considers what work is most meaningful to him in the time he has remaining. While his outcome is still in question, he remarks to his daughter, “You know, whether I live or die, I’ve still got to make the same changes.”

Eberle’s thesis, based on a career’s experience, and illustrated intensely and personally throughout his book, is not easy. But it is simple. There are lessons in the final crossing. Do we have to wait until we die to learn them? [Reprinted from *Sonoma Medicine*, Fall 2006.]

RICK FLINDERS, M.D., is director of the Family Medicine Residency Program at Sutter Santa Rosa, and serves on the Editorial Board of the Sonoma County [California] Medical Association, which published this review in its magazine Sonoma Medicine. <http://www.scma.org/magazine/scp/Fall06/flinders.html>

SUEÑOS: Como Interpretar sus Mensajes

BY ALEJANDRO PARRA
Kier Editorial, 2005, 160 pp., \$7.50,
ISBN: 9501770400.

Reviewed by Carlos Adrián Hernández Tavares and Stanley Krippner

Sueños: *Cómo Interpretar sus Mensajes* [*Dreams: How to Interpret their Messages*] is a Spanish-language book that presents to its readers a varied and focused introduction to dream working, as well as an interesting review of several ancient traditions that developed a form of dream interpretation. It provides examples of the role played by dreams throughout human history, from tribes and clans, to the great Egyptian, Asian, and European empires.



Modern scientific studies are cited that have influenced popular notions of this very important aspect of human experience. The book’s author, Alejandro Parra, an Argentine scholar, writes in a reader friendly manner, describing important contemporary explanations about the different faces that dreams can present, from nightmares, to dreams that serve a creative purpose, to those that may facilitate communication with transpersonal sources. His knowledge about dreams and dreaming in different parts of the world is admirable, and his bibliography of selected books is excellent. Parra cites studies that have attempted to unravel some of dreams’ mysteries as well as their possible application to our daily lives. Among those mentioned are

explorers well-known to readers of this journal, e.g., Sigmund Freud, Carl Jung, Stanley Krippner, Robert Van de Castle, Montague Ullman, and Clara Hill. Parra also outlines a variety of dreamworking techniques that can be used in counseling children and adolescents, as well as exercises that can easily be used independently or in group. In this book, readers can find guidelines for joining and participating in dream workshops, not just to make intellectual interpretations of their dreams, but to utilize their valuable messages in the resolution of everyday problems. Parra even includes ways the dreams can be utilized for spiritual development, enlightening dreamers in their relationship with “eternal sources.” **Sueños: Cómo Interpretar sus Mensajes** is an important book for Spanish language readers; it presents authoritative information in an interesting and understandable fashion, material that can be of great help to those that have the deep motivation to experience waking life to the fullest.

CARLOS ADRIÁN HERNÁNDEZ TAVARES was a presenter at the 2006 Psiber Dream conference of the International Association for the Study of Dreams, and has reviewed other books for the AHP Perspective magazine.

STANLEY KRIPPNER, PH.D., is the Alan Watts Professor of Psychology at Saybrook Graduate School in San Francisco and a former president of AHP.

INTEGRAL SPIRITUALITY: A Startling New Role for Religion in the Modern and Postmodern World

BY KEN WILBER

Integral Books, Shambhala, 2006, 313 pp. \$22.95, ISBN: 1590303466.

Reviewed by Daryl S. Paulson

In *Integral Spirituality* is Ken Wilber's most recent book, and it consists of an introduction, ten chapters, three appendices,

and an index. Although rather thin in size, the book is packed with new concepts that expand Wilber's integral approach to interpreting the world. It is extremely well-written, provocative, and quite accessible to those who have never read any of Wilber's previous work.

The book's introduction provides an overview of Wilber's integral perspective, and in it Wilber presents complex ideas with his usual clarity and conceptual simplicity. His integral program is grounded in five core concepts: quadrants, levels, lines, states, and types.

The quadrants delineate the subjective and objective perceptions of both the individual and the larger collective—group, community, and society. Levels are stages of development that occur within each of the four quadrants. Lines are specific areas of development—moral, interpersonal, cognitive, and spiritual—that are available to humans, often viewed as multiple intelligences. A state, as in states of consciousness—waking, dreaming, and deep, formless sleep—also includes meditative, altered, and peak experiential states. Finally, types of development are mainly gender role, such as masculine and feminine. Wilber concludes the introduction by discussing several examples of how his theoretical system has been applied in the practice of medicine, business, spirituality, and ecology.

In **Chapter 1, “Integral Methodological Pluralism,”** Wilber presents two views of each of the four quadrants—a total of eight views. The upper left quadrant, the individual's subjective or interior life world, can be viewed from an interior perspective (phenomenological) or from an exterior perspective (structural). One's felt experience of a sunset is the interior perspective (phenomenological) of one's subjective experience. Yet, one can also view an experience from an external perspective of the first-person interior view, which leads to a stage, or structural view.

In **Chapter 2, “Stages of Consciousness,”** Wilber discusses stages of consciousness. Stages are not actually experienced directly by a person in terms of a stage but can be categorized through a structural or developmental view. For example, one can experience relaxation without consciously perceiving the alpha wave state, galvanic skin resistance, or even the level of relaxation one is experiencing. But to go further into a relaxation state/stage, both stage and state must be known, as in biofeedback. Here, one learns phenomenologically (state) the level of relaxation via stage feedback—the alpha wave state and galvanic skin resistance. The stage feedback is important in correlating the phenomenological “feel” to that level of relaxation, thereby one becomes more proficient with biofeedback relaxation. By just viewing an instrument's gauges, a third-person perspective, one can never experience relaxation directly and so has no control of the degree of relaxation. Without instrumental feedback—low-level or high-level—relaxation cannot be controlled. This is also true in meditation. Experiencing individual meditative phenomena from a first-person point of view and describing it from a third-person view (texts on stages of meditation) provides a more effective strategy for deepening the experience.

In **Chapter 3, “States of Consciousness,”** Wilber defines states as direct felt experiences by an individual—the first-person perspective of one's interior view. Wilber discusses natural states of consciousness (waking, dreaming, and deep sleep), as well as altered and trained states of consciousness as experienced by means of drugs or meditation, respectively.

Wilber brings phenomenology (states) and structuralism (stages) together in **Chapter 4, entitled “States and Stages,”** and his argument is convincing. Both are needed. From a structural, or stage view, Wilber argues that one can-

not experience transcendence, but from a state view, although one can experience transcendence, one has no idea what stage of meditative development one is experiencing. Hence, both views are necessary. In this chapter, Wilber also introduces the Wilber–Combs lattice. The Wilber–Combs lattice is a matrix combination of states of consciousness relative to stages of development. Although individuals can have a multitude of state experiences—prepersonal through transpersonal—those experiences will always be interpreted in terms of the developmental level one occupies.

In **Chapter 5, “Boomeritis Buddhism,”** Wilber presents a spiritual, developmental dysfunction very common in contemporary life, which occurs when stages and states are not both accounted for. Because the stage level is invisible to individuals from their interior, phenomenological perspective, a spiritual experience, particularly for those who are actually at a preconventional level of stage development, will be misinterpreted as a transconventional stage. This is a real problem when basic spiritual teachings, such as being one with God, are translated into terms that support feelings of superiority, self-importance, and specialness. But this is not all. Non-attachment becomes irresponsibility; emptiness becomes nihilism, and no-mind becomes hedonism.

Wilber focuses particularly on the Buddhist view of form and emptiness, because they are dualistically interpreted by Boomers. Boomers attempt to rid themselves of the relative world and live in emptiness. This emptiness is not the “Buddhist emptiness,” but that of the Dharma bums (Ginsberg, et al.) who used this view to act out self-absorbed behaviors, which eventually leads them to living only for pleasure. Wilber argues that a “correct view,” one that incorporates ethics, morals, care, and concern, is needed, which augments structural and phenom-

enological views of one’s subjective experiences.

In **Chapter 6, “The Shadow and the Disowned Self,”** Wilber describes how the great spiritual traditions have little or nothing to say about defense mechanisms, which are psychological components important to each person’s development. For example, one’s disowned personality components—the Jungian “shadow”—which are critically important to spiritual growth, are invisible to spiritual traditions. Shadow components of one’s personality (impulses, feelings, and qualities) are disowned, because they do not fit one’s self-image, particularly a spiritual self-image. Eventually, shadow components can become dissociated from one’s awareness and projected onto others. The reowning of shadow contents, while not generally the concern of spiritual traditions, greatly affects one’s authentic spiritual development. Integrating the shadow, for Wilber, requires three steps: finding, facing, and reintegrating, which he discusses in detail.

Wilber begins **Chapter 7, “A Miracle Called We,”** by differentiating an individual, viewed as a collective group of cells, from the social collective, viewed as a group of individuals. A society is made up of individuals, but not in the same way a person is made up of cells. Wilber uses Whitehead’s term, the dominant monad, to expand his point. Whole organisms are dominant monads in that they have near-complete governance of their subcomponents—cells, organs, etc. Cells in each organ do not determine consensually what they will do; they are under the control of

a “dominant control function, or monad.” Societies, work groups, animal packs, etc., are not leviathans, a single superorganism functioning in the way that cells function within individuals. Wilber’s point: There is a fundamental difference between individual and social holons.

Wilber also articulates the view of both the interior and exterior of the intersubjective collective world space. The exterior view of the intersubjective collective world space is best understood by studying language, described via semiology, genealogy, archeology, grammatology, and post-structuralism. Notice the similarity encountered here to the exterior perspective of the subjective component of a person, explained by structuralism. Wilber

then describes the interior view of the intersubjective dimension of the collective—the shared fabric of the “we.” This fabric is composed of shared feelings, meaning, values, beliefs, and worldviews, described by hermeneutics.

In concluding this chapter, Wilber stresses that God has three faces of equal importance: 1) the “I–I” component (upper left quadrant), approached through contemplative practices and meditation; 2) the “Thou” (lower left intersubjective quadrant), the divine being described in Christianity, Islam, and Judaism whom we serve; and 3) a Great “It” (lower right interobjective quadrant), consisting of the Cosmos, Gaia, ecology, etc. He states that a missing component in many individuals’ lives is a “Divine Thou” to whom we, as human beings, are subordinate.

In **Chapter 8, “World of the Terribly Obvious,”** Wilber focuses on the objective world of an individual (biological), viewed from both the outside and inside. The inside view of this objective domain can be understood by what



REVIEWS

Wilber terms biological phenomenology. Using the example of meditation, he discusses actual biochemical—objective—changes that occur in the brain that are correlated to meditative subjective experiences. Additionally, using cognitive science as an example, he presents an argument that one's subjective experiences are rooted in biochemistry. He next discusses the exterior view of the objective domain of an individual described in terms of behavior, physiology, and anatomy. He also describes the interior/exterior views of the collective objective quadrant (lower left). From the interior view of the collective objective quadrant, he understands social bonding to occur via language. The exterior view of the objective, collective quadrant he describes in terms of systems theory of societies.

In **Chapter 9, "The Conveyor Belt,"** Wilber presents his diagnosis of violent acts (e.g., terrorism) between people. The fundamental problem, he concludes, is the inability of people to acknowledge vertical stage-by-stage development, occurring in both the personal and collective domains. He brings up many useful suggestions for resolving world tension, mainly through his integral approach, which includes all quadrants and all levels. For example, those groups who are at the premodern level—mythical religions—are squeezed into a no-exit situation by those at the modern level—rational thought. They simply are oppressed to the degree that they go to war against their oppressors—i.e., they become terrorists. Wilber is particularly brutal in his assessment of modern pluralistic liberals in that they claim to be accepting, except of those who are not liberal.

Wilber's view of a well-balanced integral approach to life is presented in **Chapter 10, "Integral Life Practices."** He provides suggestions for balancing one's develop-

ment from all quadrant views—eight of them, relying heavily on his own solution. Many humanistic—existential readers may feel uncomfortable with his formulation of an integral practice, for there is really no emphasis on empowering individuals to choose authentically how they will live.

Appendix I, "From the Great Chain of Being to Postmodernism in Three Steps," offers a very valuable overview of the great chain of being, cultural relativity, the myth of the given, modernity and postmodernity, some of Wilber's best writings to date. **Appendix II, "Integral Post Metaphysics,"** is a fine exposition of Wilber's integral program. **Appendix III, "The Myth of the Given Lives On,"** is composed of an insightful presentation of the influences of culture on an individual's view. In this discourse, Wilber critiques a number of authors who do not see the world as does he.

All in all, this book contains some of Wilber's best writing and I recommend it highly to all humanistic—existential thinkers.

DARYL PAULSON, PH.D., is a scholar-at-large in transpersonal and integral studies. He has taught courses in transpersonal psychology, psychosynthesis, and integral psychology. He was a member of Wilber's Integral Institute, where he served on the core Integral Business Group. He is the author of six books, and a decorated U.S. Marine veteran who served as a Vietnamese language interpreter.

THE TAO OF WILLIE: A Guide to the Happiness in Your Heart

BY WILLIE NELSON WITH TURK PIPKIN
Gotham Books, 2006, 185 pp., \$20,
ISBN 159240197X.

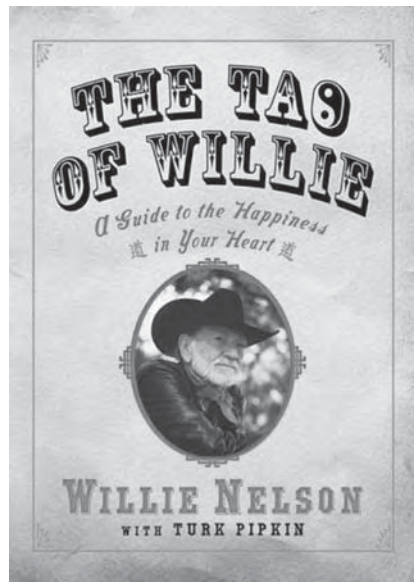
Reviewed by David Ryback

Humanistic psychology is all about discovering the truth within, and then enhancing that same journey for others. Whether you're a teacher, coach, or therapist, that's what it's all about. But who would have thunk that a raggedy, long-braided singer with his guitar slung over his back would do the same thing? If you turn away from your own "original nature," to use Willie's words, "your chances of finding tranquility are pretty much shot to shit." I think that's cowboy language for "ain't gonna happen." "If you have a good heart, you don't have to be nothing but yourself."

According to Willie, it's not all that difficult. For example, remember people's names for starters. Remember to "aim high in the manner in which you conduct your life . . . believe in the power of laughter and the beauty of a good joke.

When he gets on stage, Willie looks for a friendly face, connects with it, and builds on that until the room "is lit up like a neon sign." What an audience wants, more than anything else, is to "find love in a performer's heart." I guess that would be as true in any classroom or workshop setting.

Perhaps the way Willie performs offers another lesson in life: "I don't play the same notes each time, I play the song, and the song plays me." Sounds like a good riff on existential authenticity to me. To



bring that point home, he characterizes happiness in a single, short word: NOW . . . “happiness exists at just one time. And that time is now.” And what do we do in those moments of now? According to the tao of Willie, “Underlying everything is the simple idea of love.” And letting things happen. It took him four marriages to learn this final lesson—letting things happen instead of being a control freak, “and once I did it, my relationships with everybody improved.”

There’s so much more than these simple lessons learned in this great read—witticisms, some of Willie’s favorite jokes, comments on his friendships with music greats such as Ray Charles (with whom he plays chess in the dark, just to be fair, and gets beaten). “In the end, writes Willie, “all of us are just angels flying close to the ground.”

Willie may be a rascal and a rusty, old curmudgeon at times, “a highwayman . . . a joker . . . a gambler” according to his coauthor, but when he reveals his deeper self, he is an angel. The red-headed stranger is humanistic. Listen to his music. You’ll hear it in his voice.

*DAVID RYBACK is a lover of authentic music and a speaker on emotional intelligence. His forthcoming book **The Awareness Factor** is about authenticity in the workplace.*

**SCIENCE OF LOVE:
The Wisdom of Well-Being**

By THOMAS JAY OORD
Templeton Foundation Press, 2004,
\$15, 115 pp., ISBN 1932031707.

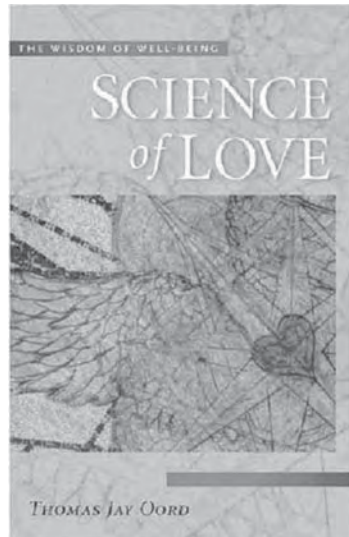
Reviewed by Marilee Niehoff

Love in Any Language

*Love in any language,
straight from the heart
Pulls us all together, never apart.
Once we learned to speak it,
all the world will hear
Love in any language fluently spoken here.*

This song was performed in sign language by the author’s daughters at a wedding he attended.

Reading these lyrics, I agreed and even wanted to sing along with its kind message. In *Science of Love*, Thomas Jay Oord explores the various meanings of this word, and how it affects people and their relation-



ships, from scientific, religious, and emotional perspectives.

He says that love has such a big impact on the human mind and body that it alters our moods and general health, even changing the structure of our brains. Thus the relationships we have with other people play a large role in determining many aspects of our lives. For me, love of my family and husband has always been a very important part of my life. It was what prompted me to write a book in my husband’s honor after his death, collecting memories and photographs for his family to remember him by.

Thomas Jay Oord lists important ways to continue to increase and improve love for one another in the human race. He suggests that we:

1. **Promote exemplars of loving behavior** by creating good role models for our society.
2. **Practice spiritual disciplines** and engage in organized religion.

3. **Increase scientific knowledge** about prosocial behavior, to better understand the workings of love.

4. **Think deeply about the meaning of love**, and apply reasoning and intelligence to this question.

5. **Participate in and advocate the growth of loving communities**, since communities play a large role in facilitating loving interactions.

6. **Speak out against negative cultural influences** which hinder our progress in this field.

7. **Endorse a vision of God** as the source of love, and search for answers in the religious realm.

He quotes Jeremy Taylor’s thoughts on love in friendships as well as in romance: “When friendships were the noblest things in the world, charity was little. Nature has made friendships and societies, relations and endearments; and by something or other we relate to all the world; there is enough in every man that is willing to make him become our friend.”

MARILEE NIEHOFF has spent a lifelong career as an organizational psychologist.

LIGHT ON LIFE: The Yoga Journey to Wholeness, Inner Peace, and Ultimate Freedom

By B. K. S. IYENGAR WITH JOHN J. EVANS AND DOUGLAS ABRAMS
Rodale, 2006, \$16, 304 pp., ISBN 1594865248.

Reviewed by Marilee Niehoff

In *Light on Life*, B. K. S. Iyengar seeks to draw his reader into a deeper appreciation of Yoga. Writing within the context of yoga’s widespread popularity, he hones in on a point that many practitioners have overlooked: Yoga is about emotional, intellectual, and spiritual development along with physical. It is a quest for wholeness,

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for freedom, and for self-realization. Anyone who thinks Yoga is not spiritual is missing the point.

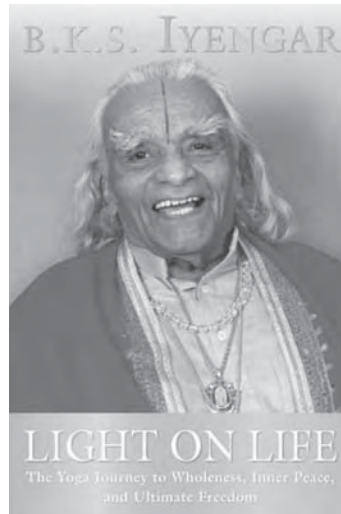
In seven chapters, the author encourages his reader to use Yoga to partake in the joy and nobility of life. With lofty promises of divine freedom, he guides the reader through five phases of the inward journey—stability, vitality, clarity, wisdom, and ultimate bliss. Each of these he aligns with self-realization of the physical, mental, intellectual, divine, and energy body.

As a long time friend and fan of Rodney Yee, and as a yoga instructor myself, I can appreciate not only the importance yoga exercises can form in a balanced life, but also how his commentary is relevant to a spiritually hungry generation who may be looking to Yoga to satisfy deeply felt needs. In directly speaking to the spiritual side of yoga, his emphasis sets him apart from the common Yee workout video, or the practices you might find in a spa like the one I worked for in Texas.

Rather than seeing “greed, violence, sloth, excess, pride, lust, and fear” as things which “wreck our happiness,” he sees them as a “natural manifestation of the human predicament that are to be solved.” We should “stop trying to fit the broken pieces together” but instead see that through integration of mind, body, and soul, our “inner divinity shines out as through clear glass.”

While his experience of human

nature is markedly different from my own, his book certainly illustrates clearly many of the same spiritual needs that I have encountered in myself, and in this world. Moreover, he offers truly original stretches and exercises, accompanied by clear, easy-to-understand illustrations that I find quite useful. These make excellent daily practices, which can even be adjusted or



tailored to your personal routine.

This book is a thought-provoking read, and should be digested slowly, with an eye to the deeper implications of Iyengar’s meaning. Just as so many can get swept up in the glamour of Eastern meditation practices without acknowledging its spiritually potent content, so it is easy to skim through these honey-coated philosophies and smooth

writing without real understanding of the axioms behind them. This book is a great place to start.

MARILEE NIEHOFF, Ph.D., has been a lifelong organizational psychologist.

SMILE FOR NO GOOD REASON

LEE L. JAMPOLSKY

Hampton Roads, 2003, \$14, 256 pp., ISBN 1571744150.

Reviewed by Marilee S. Niehoff

Smile, you say? “Why should I smile? I don’t have any real reason to smile!” “Yes you do, because smiling is a reason in itself!” In *Smile for No Good Reason*, Dr. Jampolsky encourages us to learn to smile by changing our attitudes about our lives and our circumstances. He outlines 12 attitude change principles that are demonstrated through a collection of short stories and lessons:

1. The essence of our being is love.
2. Health is inner peace. Healing is letting go of fear.
3. Giving and receiving are the same.
4. We can let go of the past and future.
5. Now is the only time there is, and each instant is for giving.
6. We can learn to love ourselves and others by forgiving rather than judging.
7. We can become love finders rather than fault finders.
8. We can choose and direct ourselves to be peaceful inside regardless of what is happening outside.
9. We are students and teachers to each other.

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THANKS TO MARVELOUS MARILEE NIEHOFF, a long-time member of AHP, who generously reviewed more than 30 books in the Perspective over the last 12 years (and who knows how many before that?). We wish Marilee the best in her retirement from being an AHP reviewer. She has been a colleague of great warmth, humor, and love, and she is often thought of fondly. — THE EDITORS



REVIEWS

10. We can focus on the whole of life rather than on the fragments.

11. Since love is eternal, death need not be viewed as fearful.

12. We can always perceive ourselves and others as either extending love or giving a call for help.

I particularly liked Dr. Jampolsky's emphasis on loving yourself by learning to love others and on taking responsibility for having a good attitude. Attitudes and outlooks determine how we live, feel, and affect others. I also liked his holistic emphasis on being connected to others, to God, and to ourselves by giving. Learning to love and give to others, rather than simply focus-



ing on ourselves and our problems, assists us in maintaining health and in staying humble.

Taken as broad guidelines, they may, however, oversimplify real difficulties we all face. And even though we can be resilient in the face of hardship, hardship changes a person. Several years ago, I suffered a major injury and my family was told that I was dying. While I kept

a positive attitude and made a great recovery, I am forever changed by that experience. I can understand why people give up when there seems to be no hope. Sometimes problems go beyond the power of positive thinking.

On a lighter note, I understand that this book is not intended to be an all-encompassing text on how to deal with hardship but a guide to developing more positive and healthy attitudes. We should all smile more as life really can be funny. This is a good book for daily inspiration. Choose a principle to learn about and read a story or two about it each day.

I smile when I remember the time

when my son was young and taking piano lessons at home. He decided to give his teacher a surprise one week. As she entered and began to take off her coat, he let out our little dog who promptly ran and jumped on the teachers legs. My son felt such glee. She thought it was funny, too.

"May we all smile upon each other and know we are loved."

MARILEE S. NIEHOFF, Ph.D., has been a lifelong organizational psychologist, teacher, and water therapist. Much of her work has been about helping people learn to deal with stress in a holistic manner. Things that make her smile are her wonderful family and being a Great Grandmother!

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