

# Perspective

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Transpersonal Ecosophy

Spirituality & Scarcity: A Hungarian Perspective

Hope from Flu Epidemics?



ATP NEWSLETTER

## REVIEWS

**Couples Waking Up Spiritually**

**The Scientific Case for ESP**

**Mindful Motherhood**

**Constructivist Psychotherapy**

**Failsafe: Saving Our Earth**

**Creativity and Madness**





## NEWS & COLUMNS

- 4 • CALENDAR OF EVENTS
- 6 • CONFERENCE PRESENTATION: What Went Wrong?  
The Death and Rebirth of Essential Science . . . *Charles T. Tart*

## ARTICLES

- 8 • **New Science, New Culture Manifesto:** Transpersonal Ecosophy's Vision of What It Means To Be Human . . . *Mark A. Schroll*
- 11 • **Hungarian Perspective on Different Economic Systems and Spirituality:** Thoughts on Scarcity and Spirituality . . . *Zoltan Bris*
- 15 • **Message of Hope:** What the 1918 Spanish Flu Epidemic Can Teach Us about Today's Swine Flu Crisis . . . *Maureen Minnehan Jones*

## ATP NEWSLETTER

- 20 • **Conference Review: Society for the Anthropology of Consciousness/ATP: Bridging Nature and Human Nature,** April 2009, Portland, Oregon . . . *David Lukoff and Mark Schroll*
- 21 • **Conference Announcement: 11th EUROTAS International Conference: Beyond the Mind: Towards a Consciousness of Unity: From a Culture of Competition to a Culture of Sharing,** October 2009, Milan, Italy
- 21 • **The Spiritual Crisis Network**
- 22 • **Conference Announcement: 17th International Transpersonal Association Conference: Consciousness Revolution: Transpersonal Discoveries That Are Changing the World,** June 2010, Moscow, Russia
- 23 • **A Transpersonal Care Program at the San Francisco Veterans Administration Medical Center . . . John F. Hiatt**

## REVIEWS

- 24 • **Waking Up Together:** An Interactive Practice for Couples: Volume I by Leland "Chip" Baggett . . . *Stan Charnofsky*
- 25 • **The ESP Enigma:** The Scientific Case for Psychic Phenomena by Diane Hennacy Powell . . . *Dan F. Fennell*
- 25 • **Mindful Motherhood:** Practical Tools for Staying Sane in Pregnancy and Your Child's First Year by Cassandra Vieten . . . *Valerie Baker*
- 28 • **Constructivist Psychotherapy** by Robert A. Niemeyer . . . *John Rowan*
- 28 • **Failsafe:** Saving the Earth from Ourselves by Ian Prattis . . . *Mark A. Schroll*
- 30 • **Madness, Mystery, and the Survival of God** by Isabel Clarke . . . *Excerpt*

- 31 • **AHP AD RATES**

### AHP PERSPECTIVE

Editor-in-Chief: Kathleen E. Erickson  
EricksonEditorial@att.net; 415/435-1604  
Fax: 415/435-1654; P. O. Box 1190, Tiburon CA 94920  
Consulting Editors: Don Eulert, David Lukoff  
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P. O. Box 1190, Tiburon, CA 94920, (415) 435-1604, [ahpweb.org](http://ahpweb.org)  
Membership: (309) 828-2965; [ahpoffice@aol.com](mailto:ahpoffice@aol.com)

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# ATP NEWSLETTER

## Conference Review

### Society for the Anthropology of Consciousness (SAC)/ATP BRIDGING NATURE AND HUMAN NATURE

April 1-5, 2009, Portland, Oregon

— Mark Schroll & David Lukoff

The first co-sponsored conference of SAC and ATP, held in Portland, Oregon, at McMenamins Edgefield Resort, was a huge success. One conference highlight was Nora Bateson's film trailer on the life of her father Gregory Bateson. Pointing out one of G. Bateson's many accomplishments, she noted his influencing the life and professional career of Margret Mead. G. Bateson's work in cybernetics grew into systems theory and systemic orientations of thought in *Steps to an Ecology of Mind* (1977), in which Bateson refers to particular moments in history when attitudes and values were changed, as the "Ecology of Ideas." G. Bateson's book *Mind and Nature: A Necessary Unity* (1979) summarized this. Unfortunately, Bateson died while writing *Angels Fear: Towards an Epistemology of the Sacred* (1987), which his oldest daughter Mary Catherine Bateson finished; linking the anthropology of religion with primordial anthropology and transpersonal perspectives.

Another highlight was Diane Hardgrave's paper "Meditation, Stress Reduction and Immune Response," which summarized her doctoral research. Hardgrave's preliminary analysis of her data reveals that Epstein-Barr Virus (EBV) antibodies were reduced twice as much during Cellular Theta Breathing (CTB) meditation compared with mindfulness meditation, and 4 times as much as compared with the control. This suggests that the combined occurrence



SITE CHAIR JEFFERY L. MACDONALD, NOGA ZERUBAVEL, GEORGE WILLIAMS, SAC PRESIDENT & CO-CHAIR JOHN BAKER, CO-CHAIR MARK A. SCHROLL, SARA LEWIS

of ASC, a meaningful experience, and reduced anxiety appear to have an immunological impact. Hardgrave's preliminary data supports Thomas B. Roberts' hypothesis that he put forth in his book *Psychedelic Horizons* (2006): "Will our immune systems become stronger with positive experiences? Strongly positive feelings are the hallmarks of mystical experiences, or peak experiences" (p. 58). Equally important about Hardgrave's data are the methodology and biological markers she examined. Hardgrave did not find cortisol (a chemical that increases under stress) to be a reliable marker.

David Lukoff represented ATP at the Conference and gave a presentation on spiritual emergencies and ecological distress and described how

the roots of humanistic and transpersonal psychology are entwined with ecopsychology and with SAC. This cosponsored conference will be followed up with more.

Many papers from the Conference will be available on audio or video from an archival link at ATP's website later this year. Some video files from SAC/ATP Portland will also be available on YouTube, such as

-- Mark A. Schroll on Primordial Remembrance for an Era in Crisis, Part I: <http://www.youtube.com/watch?v=JkG4kWnZmYo>; Part II: [http://www.youtube.com/watch?v=YVx3sj02\\_68](http://www.youtube.com/watch?v=YVx3sj02_68)

-- Alan Drengson's comments: <http://www.youtube.com/watch?v=OsqyOlmOvzw&NR=1>



# ATP NEWSLETTER



## Conference Announcement

# Beyond the Mind

11TH EUROTAS INTERNATIONAL CONFERENCE

October 15-18, 2009, Milan, Italy

TOWARDS A CONSCIOUSNESS OF UNITY: FROM A CULTURE OF COMPETITION TO A CULTURE OF SHARING  
Stanislav Grof, John Rowan, Olga Louchakova, David Lukoff, Judith Miller



*We all are trapped in our minds. Realizing this is the first step of the journey towards liberation.* -- Ram Dass

*Not two repeats the wave riding mother ocean,*

*Not two whispers brother wind to the flower fragrance,*

*Not two roars sips of wet summer sister cloud on the back of the sky*

*Father of lighted flashes,*

*Not two shines the beam in the ice,*

*Melt sun, murmur of white moving,*

*Not two mother, plentiful mother, guardian of fire*

*Spread flying by smiling steam,*

*Not two sprouted seed of lavished heart*

*Not two resounds the beat of the ten thousands beings.*

“Not two” is the expression that defines “the way” in the Tao tradition. In the *Advaita Vedanta* the word *Advaita* means “not dual”. Saint Thomas’ Gospel says: “If you do not make one of two, you will not enter the Kingdom.”

The fathers of psychology, from William James to Rollo May to Ken Wilber, state that the primary illness of modern society is separation, the dualism between subject and object. Modern physics says: Matter is energy.

The 11th international Meeting of EUROTAS, with its five days of speeches, workshops, study groups,

and invited experts from thirty countries and from most continents, suggests to dare unity. Dare to trust our true nature, mother of freedom; to find the courage of responsibility and of sympathy for our human condition. Dare the descent from the world of ideas of the transpersonal vision to that of everyday life, through practical suggestions in different fields, particularly regarding the scientific, educational, social, environmental spheres.

For more information or to register, visit <http://www.eurotasitaly2009.eu>

## Human-Dolphin Talk

**K**irill Mikhailov, Chairman of the Board of Directors, and Svetlana Doroganich, Director of Research, of the Utrishskiy Dolphinarium in Moscow, Russia, will present on Human Dolphin Research on August 24, 7:30-10 p.m. at 6225 Doremus Ave., Richmond, CA, 94805. Reserve a place by email: [stuartc1@comcast.net](mailto:stuartc1@comcast.net)

## THE SPIRITUAL CRISIS NETWORK

**T**he Spiritual Crisis Network (SCN) is a charity in the UK founded in 2004 by a group of a dozen or so volunteers coordinated by Catherine Lucas. The SCN incorporated as a company limited by guarantee in November 2008, thus achieving charitable status, which enables UK taxpayers to claim Gift Aid on donations.

The Spiritual Crisis Network provides information to those affected by spiritual crisis, their caretakers, and support professionals. According to their website, [www.SpiritualCrisisNetwork.org.uk](http://www.SpiritualCrisisNetwork.org.uk),

We recognize that:

- \* Spiritual crisis and mental health difficulties often overlap.
- \* The relationship between spirituality and mental health is a complex one.
- \* People need support locally when in crisis.

Our vision is to act as a resource:

- \* For those going through or recovering from spiritual crisis.
- \* For professionals, caretakers, and supporters of those going through or recovering from spiritual crisis.

We aim to do this by:

- \* Gathering and sharing information about local resources.
- \* Providing general information about spiritual crisis.
- \* Building a national network for the local support of spiritual crisis.
- \* Raising awareness and understanding of the issues.

If you would like to receive intermittent emails about updates to the website about resources available, and occasional requests for local information, subscribe to their Yahoo! newsletter at <http://www.SpiritualCrisisNetwork.org.uk>



Jennifer Elam

SO AFRAID



# ATP NEWSLETTER

## Conference Announcement

### CONSCIOUSNESS REVOLUTION: Transpersonal Discoveries That Are Changing the World

17TH INTERNATIONAL TRANSPERSONAL ASSOCIATION CONFERENCE, JUNE 23-27, 2010, MOSCOW

**T**he International Transpersonal Association announces its 17th International Conference will be held June 23-27, 2010, in Moscow, entitled **Consciousness Revolution: Transpersonal Discoveries That Are Changing the World**. The mission of the Conference is to present, both experientially and didactically, breakthrough discoveries revealing the fundamental role of consciousness in all human affairs. Emphasis will be placed on celebrating the role of transpersonal perspectives throughout human history from the time of the first shamans to the recent neurobiological discoveries of modern consciousness researchers. Please make plans to join us for this extraordinary event.

Among those expected to present are Stanislav Grof, Christina Grof, Michael Murphy, Arny and Amy Mindell, Charles Tart, Roger Walsh, Frances Vaughan, Stuart Sovatsky, Robert Frager, David Lukoff, Les Lancaster, Vitor Rodrigues, Ervin Laszlo, Fritjov Capra, Jack Kornfield, Angeles Arrien, Dean Radin, Arthur Hastings, Rick Tarnas, Michael Harner, Tav Sparks, Silvia Nakkach, Lama Surya Das, Eduard Sagalae, Victor Petrenko, Victor Makarov, Eugeny Faidysh, Eugeny Krupitsky, Dmitri Spivak, Vladimir Baskakov, Vladimir Maykov, Bronislav Vinogradsky, Karan Singh, Rajiv Malhotra, Harris Friedman, Stanley Krippner, and Max and Ellen Schupbach, as well as many more.

Conference themes include The Transpersonal Perspective in Human History; The Great Spiritual Traditions of the World—Their Empirical and Theoretical Foundations, Validity, and Importance; New Cartography of the Human Psyche and the Holotropic Perspective; Transpersonal Psychology and

Depth Ecology; Roots of Human Violence and Greed: Consciousness Evolution and the Global Crisis; The Integral Vision; Processwork; Noetic and Spiral Dynamics; Transpersonal Therapies; Transpersonal Psychology and the New Paradigm in Science; Anomalous Phenomena and Transpersonal Psychology; Human Possibilities and Farther Reaches of Human Nature: Future of the Body, Spiritualization of the Material World, Optimum Health, Well-Being, and Performance; Transpersonal Dimensions of the Masculine and Feminine; World Spiritual Communities; Transpersonal Dimensions of Art; and Toward a Comprehensive Map of Human Development. There also will be many cultural events, including dance, instrumental music, chanting, paintings, sculptures, movies, and opportunities for pre- and post-conference tours and specialized events.

Part of the anticipated legacy of this Conference will be the publication of presenters' papers exploring the relevance of transpersonal research and ideas for science, politics, economy, ecology, religion, art, and other fields. We expect 1,000 participants from 50 countries, plus the keynote speakers.

This conference is supported by some prominent Russian individuals and organizations, as well as by sponsorship from the European Transpersonal Association (EUROTAS), Association

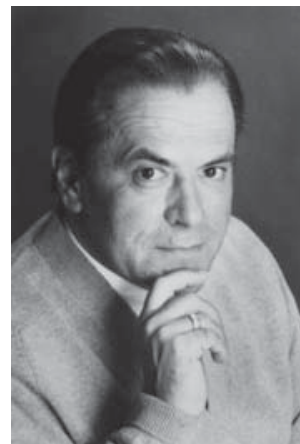
of Transpersonal Psychology US, Association of Transpersonal Psychology and Psychotherapy Russia, Japanese Transpersonal Psychology Association, Australian Transpersonal Association, All-Russian Professional Psychotherapeutic League, Association of Body-Oriented Psychotherapy Russia, Institute of Group and Family Psychotherapy Russia, Moscow Association of Analytical Psychology, World Business Academy US, John Fetzer Institute US, Institute of Group and Family Psychotherapy Russia, Institute of Transpersonal Psychology

US, California Institute of Integral Studies US, John F. Kennedy University US, Institute of Noetic Sciences US, and the Esalen Institute US. A number of additional sponsors are anticipated.

We are now seeking international funding, including from American benefactors, to support the participation of transpersonal psychologists and spiritual leaders who might otherwise not be able to attend.

Tax-deductible donations can be made to the

STAN GROF



International Transpersonal Association by contacting Harris Friedman, President of the International Transpersonal Association, at [harrisfriedman@floraglade.org](mailto:harrisfriedman@floraglade.org), or Glenn Hartelius, Secretary of the International Transpersonal Association, at [payattention1@mac.com](mailto:payattention1@mac.com).

The organizing Chair is Vladimir Maykov, Ph.D., President of the Russian Association of Transpersonal Psychology and Psychotherapy. <http://www.ita2010.com>

# ATP NEWSLETTER



## *A Transpersonal Care Program at the San Francisco VA Medical Center*

— John F. Hiatt, M.D.

### GENESIS OF THE PROGRAM

In 1994, the personal spiritual process of the author led to the “revelation” that it was his life he was leading and that one has to be true to what and who one is. This led to using the transpersonal framework and techniques he had been experiencing to develop a treatment program.

### THE PROGRAM STRUCTURE

There are currently three therapy groups. Two are for higher-functioning patients with more ego strength. They tend to be heavily based in experiential work, spiritually oriented discussion, and insight-oriented group psychotherapy. Most patients carry diagnoses of depression, PTSD, pain disorder; they have minimal character pathology, and they have no current substance abuse. The third group is for patients with less ego strength and diagnoses such as bipolar affective disorder, severe post-traumatic stress disorder (PTSD), or dissociative disorders. This group does minimal experiential work, mainly of supportive group psychotherapy and spiritual discussion.

### CLINICAL METHODS

Once a patient has been identified for the program, they are seen individually for anywhere between four and eight sessions. In the first session, we delineate what has brought them to treatment and what their goals are, experiences they have had of a spiritual nature and their view of what is, and their openness to experiential work and non-ordinary states of consciousness (SOCs) and levels of reality. In most cases, patients are eager to talk about these issues and to explore the link between their psychological problems and spiritual life. They have been enthusiastic about the use of experiential techniques in this process.

In the second session, the experiential work begins. The first step is to teach them

the basic technique for altering consciousness, which we describe as going into their “energy body”. This is essentially a guided imagery in which they learn to perceive themselves as a field of energy. Once they have achieved this, they are then asked to look at the energy field and to find a place where the energy is different and to identify what region of their physical body it corresponds to. The patient is then asked to go into that region of different energy and report what is seen.

At this point, the author, who also has been going into an altered state as he elicits it in the patient, brings into mind the same thing the patient is seeing and suggests methods for exploring it and overcoming any obstacles that may present themselves. After the exploration is complete, the patient is brought back into a state of full physical presence, and the events that transpired are discussed. Although the events are often dreamlike in their content and way of operating, the patients are fully awake and so have 100% recall of what took place.

In subsequent sessions, we go back and forth between doing experiential work and discussing it and the implications for their understanding of themselves and the primary question they are bringing to the treatment situation. The technique used for subsequent experiential sessions is like the second part of the first session. The patient takes himself into an altered state, and the author starts to suggest the first step of a journey. The patient picks up from there, and the author, also in an altered state, follows the patient.

After the patient has been well-launched on their exploration and acquired the basic tools, they are referred to one of the transpersonal groups. In these groups, led by the author and one of the program nurses, the same kind of work continues. Given the larger number of people, more time is spent in discussion and about one out of four or five sessions is spent on experiential work. As the patients become proficient, they can do much of the journey without assistance.

There are some patients for whom any mention of spirituality evokes resistances that could hinder their treatment. On the other hand, certain groups of patients have proven to be quite responsive to this approach. Those with existential issues, depression/dysthymia, and PTSD have shown a facility

for this kind of work.

It is the author’s clear impression that important material is often reached much more quickly using this type of direct experiential work rather than with conventional verbal methods alone. A final benefit that we have observed has to do with acceptance of self and symptoms. Many difficulties a person faces, such as the cycling of bipolar disorder or past traumas, do not fully resolve with the most successful of therapies. Much of what we do in medicine has to do with helping the person to cope with afflictions. We have found that the spiritual context has been enormously helpful in this aspect of clinical work.

The program is an evolving thing. We are charting new ground, at least within the context of the Veterans Administration and the University of California San Francisco Medical School—conceptually, methodologically, and programmatically.



SAN FRANCISCO VA MEDICAL CENTER