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STATEMENT OF PURPOSE: Society is a reflection of its people. As we are transformed, so is our society. We believe that personal growth and spiritual awakening co-evolve and are intricately related and that such growth is facilitated by *thoughtful reading*. *Lotus* hopes to energize, stimulate, and inform readers on their journeys of self-awakening and inspired living. *Lotus* is dedicated to providing resources for personal and spiritual development. Our purpose is to provide our readers with the most thoughtful writings available, current, and time honored.

We chose the name *Lotus* because it is one of the most sacred symbols from antiquity. The seeds of the lotus contain, even before they germinate, perfectly formed leaves, the miniature shapes of what one day as mature plants they will become. This is a powerful reminder of the vast potential within us to manifest our essence, to be the grand men and women we were meant to be.

From the Editor...

*"The tragedy of life is not death but what dies in us while we live."
—Norman Cousins*

When we have a love affair with life we are miracle makers. Loving life implies that we believe the universe is friendly. Some of the most important questions we can ask ourselves are, *Is the universe a friendly place? Can you trust the goodness of others? Do you believe in healing energy? Do you know the power of love?* Your answers to these questions reveal your beliefs. Your chosen views then manifest themselves in your world and your relationships.

When the world seems friendly you become empowered. You are guided by possibilities rather than probabilities. Probabilities pull us into the mundane and ordinary. The landscape narrows. Not to discover your personal power causes parts of you to die. Enthusiasm, desire to learn, authenticity, and love of life whither. Possibilities push us into creativity and originality. The landscape expands and hopes become realities.

Living in the land of possibilities requires being responsible. Living as though you have great power over your life makes you powerful. Discovering personal power, you reconstruct your life. You become responsible for your actions. You pay attention to your own needs and desires, change your diet, and become responsive in personal relationships. Creativity awakens. You redesign your environment and improve your work life. Persistence and determination develop. You follow through with commitments.

Although it may not be fair, we have total responsibility for our own life without total control over it. Pain and problems are opportunities for growth. This viewpoint causes you to pay attention to how you respond to change. You willingly process your thoughts and feelings, you grieve your losses and turn towards the promise of your evolution. You realize truths that resonate within your very core. Your health and vitality flourish. Life renewed is miraculous.

Loving life depends upon your loving yourself. Our greatest miracle is learning to love ourselves. Our inability to love ourselves stems from being unloved by others during some critical part in our life. That reality may be unchangeable yet you can always love yourself. Accept your inherent sacred lovability and treat yourself in loving ways. Befriend yourself. Let others love and support you. Loving yourself causes you to speak and act from the heart. Love makes life worth living. You become truly alive and have a fierce will to live. You become a miracle.

Welcome to Lotus.

Mary NurrieStearns

Mary NurrieStearns
Editor

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Letters



Following are letters from our readers. We encourage readers to share stories of transformation as they empower, and reading them inspires.

GLARING OMISSION

Having chosen a career in which I am predominantly working with divorcing or separating couples and their children, I picked up *Lotus* for the first time specifically to read the article *Reducing the Trauma of Divorce*. While I heartily approve of all of the very wise advice directed at reducing the trauma and stress that often occurs in divorcing couple's lives, I cannot help but comment on what I consider to be a glaring omission in this generally helpful article. In most states today, people are utilizing mediators to assist in resolving the issues involved in their divorces. This method essentially allows the parties to take complete responsibility for the decisions made regarding their "new" lives, with the assistance of a mediator trained in both interpersonal conflict resolution, and state and federal law regarding divorce. In addition, there is nothing preventing parties in mediation from using their own attorneys for advice on agreements reached in mediation, should they desire to. While mediation may not be for everyone, I would urge anyone facing a divorce or separation to seek a local service for a consultation. Once educated, they can determine for themselves whether this peaceful approach is for them.—Marilyn L. Rinn, Austin, Texas.

MEDITATION COURSE

I am writing in response to the letter in the Spring 1993 issue asking about a meditation course through correspondence. Such a course is available from the Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, CA 90065. This organization was founded by Paramahansa Yogananda, author of *Autobiography of a Yogi*. The lessons are available in languages other than English and are reasonable in cost. For me, they were a transformational experience, and I definitely want to share this information with Kannan M. in Singapore, as well as other interested

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1/2 V ad *Eupsychia Inc.*

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persons.—*Pat Spellman, Washington, District of Columbia.*

M U C H A P P R E C I A T E D

I enjoy your magazine very much and look forward to receiving each new issue. The articles are superb and most interesting. I particularly enjoyed the article by Steven Hendlin on *The Damaging Effects of Perfectionism*, and your interview with Tom Rusk on *Ethical Persuasion* was quite interesting. The photo on your front cover of Tom Rusk was outstanding. Robert Brunick seemed to capture the inner essence of the man. The blending of the light and shading made it more than a photo, it was very life-like. It gave one a feeling of seeing Tom Rusk in person. The photography throughout your magazine is always delightful. I also liked the photo of the Dali Lama on a previous cover. I would like to see more on Eknath Easwaran. I've been studying his work on *The Babagavad Gita*, and find him to be a very interesting person. Keep up the good work, you are very much appreciated.—*Edna W. Miller, Austin, Texas.*

F I L L E D T H E V O I D

I am very pleased with *Lotus*. I am glad that I made the choice to subscribe. Thank you so much for being so close to the soul without being a 'Bible clutching' magazine. *Lotus* is in a class by itself. I appreciate the different writers as I am a serious reader. *Lotus* has filled the void.—*Irene R. Langlois, Worchester, Maryland.*

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Steven Nash Ad

Letters

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O P E N M I N D

I have just received my first issue of *Lotus*. I hope that I will see more articles on meditation, its benefits for the body and mind-body healing. I am totally committed to the same and hope that your excellent writers will seek some of these out. I am pleased to open my 78 year old mind to your writers.—*Irene Anderson Langloris, Worcester, Maryland.*

E X C E L L E N T

Lotus continues to be my most excellent source of journal reading. Thanks!—*Anne Harrell, Dexter, Michigan.*

D E L I G H T E D

I am so delighted with your magazine I have referred a number of people to it, and some have ordered their own subscriptions already. I am gifting two of my friends with *Lotus* as I can think of no other gift that is as informing, supporting, and revealing. Thank you for the high quality and consistent information. I will continue to use *Lotus* in my work as a therapist, speaker, and instructor. You are doing a great job in helping the world heal.—*Trudy Lieb, Longview, Washington.*

H I G H E R I N T E L L I G E N C E

I am very thankful to have found such an inspiring, educational, informational magazine such as *Lotus*. The articles help me relate to a higher intelligence in life which I find lacking in our world today.—*Anne Alexander, Denver, Colorado.* •



FINDING MYSELF

M A R Y A N N W E L L M A N

“**H**old very still,” the voice said, “Don’t move at all.” I held my body very still, but my thoughts were free to wander. It was a July day, warm and sunny, a day to be outdoors enjoying summer. How had it come to be that I was lying inside a long silver tube having a CAT scan to rule out the possibility of a brain tumor? Me, one of the healthiest, most active people you’d ever want to meet. It felt as if I were living in the middle of a nightmare. My life was in real turmoil, my physical and emotional well being at serious risk. It had been so long since I had a peaceful night’s sleep, so long since I’d been able to relax and feel at ease. Will these hyperactive thoughts show up on a brain scan I wondered.

Finally the test was over and I left the hospital and drove home. Luckily I was not having one of the horrible migraine headaches that had sent me to the hospital for the test, so I was able to drive myself. As I drove I thought over the past few years of my life. I am a woman who has held increasingly responsible positions in university administration. I was in a very demanding job as director of admissions of the medical school at a prestigious university. I had earned a Ph.D. a few years back, working full time all the while. Increasingly I had felt that administrative work was not right for me but the critical “should” inner voice kept me going forward. As pressures grew at my job and I became increasingly uneasy, I knew I needed to make some changes but did not know



Mary Ann Wellman, Ann Arbor Michigan.

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how.

As the leadership at the school underwent dramatic changes and my situation became unbearable, I began having migraine headaches. I did not know pain could be so intense. I had never had headaches before, and initially these lasted two and three days at a time. Then they turned into daily headaches, and I went to my doctor who ordered the CAT scan. When the results of the test came back normal, I sought help at a nationally known headache clinic. It took six months of care before the headaches were under control. During this time I learned that, in my case, the headaches were triggered by the tremendous stress I had been experiencing. I needed to find ways to reduce that stress.

I had decided to try biofeedback as a treatment for the headaches because I was experiencing many unpleasant side effects from medication. Learning to relax, becoming aware of different ways of looking at situations, and just talking with the biofeedback therapist made me realize that my life was out of balance. As the biofeedback program drew to a close, I decided to start working with another therapist on a regular basis to gain further insight into myself. I wanted to know who I really was because I felt so out of touch with myself. I realized that the peace I needed was within and I needed to look inside to find my answers.

This decision to seek ongoing therapy was perhaps the best thing I have ever done for myself. I became quite introspective during the months of therapy and learned that the person I thought I should be was not the real me at all. The word "should" was stricken from my vocabulary. I learned that I tried too hard and felt responsible for just about everything! I found that it is possible for me to become an observer, to be very flexible, to see the humor of the human condition. As time passed I realized I wanted and needed to make

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Success Stories



FULFILLING LIFE

S H E L L Y G R I F F I N

It was spring of 1979, I was a junior in college and began to experience the sensation of switches going off and on in my head. My ability to concentrate was gone, I grew afraid of crowds, so I cut classes and avoided public places. Voices echoed in my ears. My brain was bombarded with intrusive thoughts, my moods swung wildly, I was hit with crying jags, and panic attacks washed over me in regular intervals. My mind had become a chamber of horrors. Then darkness completely enveloped my soul.

When I came back into the light two weeks later, I found myself in a psychiatric hospital. I spent the next month there on a number of drugs to allow me reentry into the world of the sane. At 19 years of age I suffered a nervous breakdown. The doctor diagnosed me as bipolar, manic depressive, and explained I'd need to remain on anti-depressants for life to be functional.

In the years that followed until 1990, I was hospitalized 16 times, each stay anywhere from one to five weeks. Being a sensitive individual I was unable to tolerate any medication long because of the unbearable side effects.

In 1987, while struggling through graduate school I became paralyzed with headaches. I experienced stabbing pain in my eyes and temples. My skull felt as if it had been set on fire. I went through the gamut of physicians to find a cure. Drugs didn't help. One morning while in an agonizing stupor, I knelt beside my mother and begged her to help me die. The room grew dim, my head jerked back violently, and



Shelly Griffin, Gillette Wyoming.

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everything went black. When I finally came to, I was in another hospital. They were unable to give me any pain medication until a psychiatrist had diagnosed my condition. I stood at the nurses' counter begging for drugs. Suddenly I began to fall. My nails raked across my face, my chin hit the counter and I blacked out. Several hours later, I awoke to find myself taped down to a bed, unable to move until a CAT Scan had been performed. Later, I was placed in a lock-up unit with padded walls in case I tried to hurt myself. I recall a spiritual experience during that confinement. Half of me knew how desperately ill I was and the other half (like I was out of my body looking down on me) knew that everything would be all right. I once heard Dr. Joan Borysenko describe an episode she had of mental illness as "a sacred journey—the dark night of the soul." While I've never met her, I am so grateful she acknowledges the importance of such suffering.

By November of 1990, I was desperate. I ran myself a hot bath, slipped into the scalding water and pleaded with God to let me die. I broke down and explained to Him that I couldn't take my own life so He needed to do it for me. Suddenly, I felt a calmness swirl about me and a warmth pierce me on the left side (it was inside, near the ribs—not from the water temperature). My body was flooded with a peace I'd never before experienced. In spite of the agony that raged inside, I knew now that I was safe. I had found my way home.

That December I was referred to an osteomyelitis surgeon who found that all four quadrants of my mouth were full of infection, partly responsible for the gut-wrenching headaches. He cut into the areas, drained the infection and packed the scraped area with antibiotics. While recuperating I divulged that

I had been an overeater since childhood and began experimenting with bulimia after I read about Karen Carpenter's death. He urged me to get professional help.

In the spring of 1991 I entered an eating disorder's clinic. God blessed me with a wonderful team of professionals who said, "Shelly, you're not chemically depressed. You suffered a traumatic childhood and were badly abused. You need to heal your inner child."

From that point on, I devoured every self-help book and tape I could get my hands on. My journey began with Louise Hay and positive affirmations because my self-talk was so negative. Then I moved on to many phenomenal people who have shown us the way to healing. I worked through the 12-step process of Overeaters Anonymous and later graduated to more spiritual work in healing.

Sometime in February 1992, I experienced the sensation of walking through a door and leaving forever behind what Deepak Chopra calls "Maya" (the illusions). I had begun my transformation and for the first time in my life felt whole.

I am grateful to the doctors through the year who worked with me, even though I baffled them and never responded well to their treatment. It is because modern medicine did not work for me that I was forced to find my true self.

The cornerstones to my vibrant health today are daily meditation, nutritious foods and drinks, supplements, exercise, laughter, and loving relationships. My life is now devoted to others as a professional speaker. I speak on topics such as "Defeat Negative Thinking." Daily I receive cards and phone calls from others who tell me how much I've helped them. My life is fulfilled and blissful, and I owe it to the lessons illness taught me. •

A L P H A S O N I C S
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changes in my lifestyle. Because I am married and not the sole income earner it was possible for me to leave my full-time pressure-filled job and go to a part time position as a counselor. When I made that decision it was easy and I knew it was the right thing. To have thought of doing it a couple of years earlier would have been impossible for me.

Actually everything seems much easier these days. I still have the problems of day-to-day life like everyone else, but my attitude is so different from what it used to be that nothing seems like a big deal anymore. I've learned to slow down, to take my time, to be as kind to myself as I am to others. I had never realized that I wasn't very good to myself in the past.

Now I have balance in my life. Time to work, time to have fun and pursue interests I didn't even know I had. I take time every day simply to be quiet. Wherever I am, I sit quietly and just relax and observe my surroundings or close my eyes and "see" the ocean or forests. I play with my cats and I work in my garden and I spend time with my family and friends — things I thought I didn't have time for in the past. I have learned the coping skills necessary to live an contented, peaceful, and happy life. I have found myself. •

**Give a Gift of
Joyful Living.
Give Lotus.**

Success Stories



HIGHER UNDERSTANDING

T I M O T H Y J O H N

It was spring of 1987 when I accepted that my life would have to change its course. My girlfriend of three years and I had just arrived home from my parents' anniversary party. It was a wonderful day, filled with love and unity. She and I had recently patched up our differences and were planning on sharing a wonderful life, a house, kids... the American dream. I wanted to share my life with someone and be happy; at least it's what I thought I wanted. However, as I relaxed, sitting on the couch, a vague, irritable feeling swept over me. Tears fell from my eyes and I didn't know why. I felt lost and alone, and didn't know what was happening. I became severely depressed. In the midst of my turmoil came an unfamiliar voice from within, "Tim, you had better get on with your life." Hopelessness overtook me. I lost my sense of worth and direction in life. My life as it was did not make sense to me.

Shortly after that evening things began to change rapidly. I was laid off from my job and my girlfriend left me for another guy. I ended up moving five times that year, searching, trying to find meaning and purpose to my life. I finally ended up in California, with a new job and a new beginning.

With my move to San Diego in November came a commitment to get a focus and to make something of myself. I vowed to be more understanding and less selfish in relationships. I decided finally to grow up and take responsibility for my life.

I had a black belt in karate. I started training again hop-



Timothy John, Austin Texas.

ing it would give me discipline and direction. But the nagging uneasiness with myself and life persisted. I started to look inward, exploring my spirituality. I came across a book *Way of the Peaceful Warrior* which changed my life. I connected with the author, Dan Millman, and his story. It inspired me. I read it every night desiring to learn about inner strength, peace, and happiness.

My healing process had begun. I moved in with my oldest sister (a spiritual seeker herself) and learned from her journey. The days were long. For eleven months I cried and released my pain and hurt. Many evenings I read Dan Millman's story, my only comfort in the unbearable loneliness. I often felt like dying. My life or what I imagined to be "my life" seemed to fade away. My body began to change physically as my internal structure changed. I came to realize how I had always relied on someone else for support and strength: my parents, my girlfriend, previous teachers.

I was now facing myself and my life completely alone. It was the most difficult thing I had ever done. I sat for hours and cried. I wrote in my journal and cried, releasing all of the dysfunctional *shit* of my past. I never chose to work with a therapist. I learned what I could from reading, made changes in my life and worked through challenges for the most part on my own. My sister often commented that I resembled our father when I first moved in with her, but as the months passed I let that person from small town Wisconsin die, and came into my own being.

Still dealing with issues around relationships and addic-

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NOBEL PRESS AD

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tions, I would go to the boardwalk and watch sunsets, trying to escape from my problems with a twelve pack of beer. One evening while arguing with a beach local over some mundane issue the vague presence within said once more, "You'd better get on with your life Tim."

I put in for a transfer with work and found myself moving to Austin Texas in search of yet another new life, and the hope of training with a Master who might understand what was going on inside me and guide me through the turmoil of my mind.

I arrived in Austin in the fall of 1988 and things fell into order. I started to enjoy life. I began martial arts training with new intensity and excelled. I found love again and was content for the first time in years. This continued for about a year, a sort of spiritual time-out. In the fall of 1989, that voice within spoke its words once more. Feeling troubled by the loss of another relationship, I decided to attend an NLP personal development seminar.

I wasn't sure why I was at the month-long intensive until the completion of the first week when I

was introduced to my next mentor and guide. Richard was a learned and disciplined shaman who was teaching for a day as part of the NLP intensive. He told me he had been expecting me even though I had never heard of or met him. I was scared of him at first, wondering how he knew what I was going through. However, as I listened to him, I knew he knew. That infamous voice inside drove me to learn what it was.

Over the past three years, I have counseled with Richard on the phone for countless hours. I have made several trips back to work and train with him. Training has been brutal at times. The fight with myself has been my hardest.

With my training and discipline I have learned to surrender to living my life fully each moment. The pains of birthing a new life have been many, nevertheless the struggles and challenges I faced with myself and Richard have strengthened me. The desperation and hopelessness that consumed me have slowly faded. I now live a simpler life and do what I love to do. I teach martial arts and guide others to higher levels of understanding, and peace in their lives. •

J O H N K E N N E D Y A D

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M A R Y A N N V A V A L E T T E

Schools



NAOMI LYON.

Understanding others is knowledge. Understanding oneself is enlightenment.
—Tao Te Ching

As we grow, we often seek support and resources from communities of higher education. Many schools and universities have programs to help individuals better understand their relationship to life and to develop their potential. These programs support the needs of adult learners who share a vision of personal and societal transformation.

THE PHOTOGRAPHY FOR "SCHOOLS" WAS SUPPLIED BY PESCOTT COLLEGE.

Following is a listing of universities and schools which offer a variety of studies. These programs incorporate experience into the learning process to encourage personal transformation as well as professional knowledge.

These schools offer lectures, workshops, weekend study, home study, or residential programs.

Some are flexible to meet adult needs and goals. From the East Coast to the West, from busy campuses to sprawling retreat centers, students can find a vital intellectual community that values their experience while challenging them to achieve new levels of knowledge and skill.

- **LESLEY COLLEGE** offers an independent study degree program that provides a flexible, individually-designed structure to allow students the opportunity to pursue an advanced degree in their field of choice. Each student's program is unique and is based on a study plan developed by the student. Upon completion of the study plan, the student is awarded the Master of Arts, Master of Education, or



MIKE PACKARD

Certificate of Advanced Graduate Study in Independent Study in his or her field. Students are able to arrange project schedules to fit busy adult lives and are able to tailor their programs to meet their own professional and academic goals. For more information contact: Jo Ann Gammel, Program Advisor, Lesley College Graduate School, 29 Everett Street, Cambridge, MA 02138-2790. Phone: 617-349-8454.

- **PRESCOTT COLLEGE** is an innovative, four-year, private, liberal arts college. It values self-direction, experiential learning, and interdisciplinary studies. It is recognized for its leadership in field ecology, environmental studies, and environmental education. Its programs focus on the human and natural worlds and how they influence one another. It is the mission of Prescott College to educate students to understand, thrive in, and enhance our world community and environment.

Prescott College is accredited by the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools and is located at 220 Grove Avenue, Prescott, Arizona 86301 (602) 778-2090.

- At **JOHN F. KENNEDY UNIVERSITY** students find a community that values their experience while challenging them to acquire higher levels of knowledge and skill. Its five schools offer degree programs in the fields of law, liberal arts, psychology, management, and holistic studies. Academic excellence is combined with practical experience to



PIERCE CROWELL

provide the tools needed to achieve professional and personal goals. A JFKU degree is preparation for life-long community participation.

John F. Kennedy University is accredited by the Western Association of Schools and Colleges. The School of Law is accredited by the Committee of Bar Examiners of the State Bar of California. Contact JFKU, 12 Altarinda Road, Orinda, CA 94563 or call 510/253-2211. Graduate School for Holistic Studies is located at 360 Camino Pablo, Orinda, CA 94563. Contact Greg Newton: 510/254-0105.

- THE UNIVERSITY OF SANTA MONICA is dedicated to establishing heartfelt wisdom and practical excellence at the same time providing learning opportunities to make graduates competent in their chosen field.

The University offers graduate programs covering psychology and spirituality, programs designed to transform the student's life while he earns a Master's Degree. The University offers a supportive learning environment that nurtures personal development and healing of the heart.

The University's status of "Institutional Approval" is the highest status an institution can achieve with the State educational



ELIZABETH KAUFMAN

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structure. For further information call Norm Frye, Director of Admissions (310) 829-7402 or Write USM, 2107 Wilshire Blvd., Santa Monica 90403.

- PACIFICA GRADUATE INSTITUTE'S Degree Programs are built on the convictions that the science of psychology is enhanced immeasurably by the study of literature, religion, art, and mythology and that psychotherapy has the aim of discovering the creative depths of the human psyche.

Pacifica Graduate Institute offers two complementary, yet distinct, graduate programs. One program leads to Ph.D degree in Clinical Psychology and the other to a M.A. Degree in Counseling Psychology. These degrees are recognized and approved by the State of California. Classes are held at the Institute's 13-acre retreat center campus in the Santa Barbara foothills, overlooking the Pacific Ocean and the Channel Islands, offering a unique setting for contemplation and study. For

information and brochures, contact PGI at 249 Lambert Road, Carpinteria, CA 93013. (805) 969-3626.

- CALIFORNIA INSTITUTE OF INTEGRAL STUDIES was initially created so Eastern and Western scholars could come together to study the fundamentals of Eastern culture and philosophy. M.A. and Ph.D. programs seek to ground the student in the traditional academic disciplines while also encouraging the investigation and integration of the less traditional, esoteric, and Eastern philosophical approaches.

CIIS is an accredited graduate school with innovative programs leading to degrees in Business, Clinical Psychology, Drama Therapy, East-West Psychology, Philosophy and Religion, Social and Cultural Anthropology, and is introducing studies in Women's Spirituality and Expressive Arts Therapy. For information on these and other degree programs contact CIIS, 765 Ashbury Street, San Francisco, CA 94117. (415) 753-6100.

- ATLANTIC UNIVERSITY has a graduate program in human consciousness studies called transpersonal studies. This is an interdisciplinary field which includes courses in Holistic Health and Holistic Living, Women's and Men's Studies, Spiritual Philosophy, Creative Writing, Psychology, and the Nature of reality. The primary focus encourages personal transformation and helps individuals understand their relationship to all life and to develop their potential to serve the wider human community. In 1994, the University will offer two new areas, Global Citizenship and Transpersonal Counseling. Summer intensives and home-study programs are also

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DEREK PETERSON

available. For more information contact the Registrar at Atlantic University, 67th Street and Atlantic Avenue, Virginia Beach VA 23451. (804) 428-1512.

- THE BARBARA BRENNAN SCHOOL OF HEALING is an educational insti-

tution dedicated to Healing Science and has students of all professions and backgrounds. All classes are taught in warm, supportive groups. Each class is designed to give each student maximum attention and bring out your unique healing gifts. Introduction to Healing Science Workshop is an educational and spiritual experience. Professional Healing Science Training Program is a 4-year, in-depth education in Healing Science leading to certification and master in the practice of Healing Science. Contact Heidi Heyman (516) 329-0951 or write: PO Box 2005, East Hampton, NY 11937-0903.

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MIKE GOCH

of Holistic Health. Training courses are also conducted in Boston, New York, Atlanta, and Chicago. For more information: ASAT, PO Box 703, Rockport MA 01966. (508) 281-4400.

• NIZHONI SCHOOL FOR GLOBAL CONSCIOUSNESS, an international day and boarding school for ages 6 to adult, offers students a multi-dimensional education with College Level Academies in programs including Ecology and Energy, Language and Communication, High School, Middle School, Little Beings School as well as Summer Camp and Language Intensives. Contact Nizhoni, Rt.14, Box 203, Santa Fe, New

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• THE PENDLE HILL COMMUNITY welcomes all those seeking a time of spiritual enrichment and study. Pendle Hill balances solitude and community on a beautiful, wooded, 23-acre campus for short-term, weekend conferences or one to three residential terms. Contact Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086. (800) 742-3150.

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as well as a Master of Fine Arts in writing and visual arts. Courses of study include, but are not limited to, Holistic Studies, Counseling and Psychology, Women's Studies, Writing and Literature, and Cultural Studies. For more information, contact Admissions Office of Vermont College, Montpelier VT 05602, 800-336-6794. •



ROB ALEXANDER

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MANY ROADS,

ONE DESTINATION

B R E N D A S C H A E F F E R

Spiritual life may not always be found in a religion. Nor is religion always reflective of the life of spirit.

Religion is a linking of the spiritual nature of man with the transcendent, the sacred. It allows for the experience of heaven on earth. In the words of American poet Henry Wadsworth Longfellow, true religion is “the great world of light that lies behind all human destinies;” in the words of Shakespeare, it is the “treasure of everlasting joy.” This religion allows for the experience of ecstasy, bliss, and a sense of harmony with all life. It views prayer not as a mere act of beseeching but in the words of Mother Teresa, “God speaking in the silence of the heart.” Here both nature and spirit commune. ✧ Religion is that which guides us to the realization that my personality is not who I am; rather it is something I have. It guides us to the knowledge that we can transcend the suffering that has resulted in our addictions, habits, roles, and pretensions. It confronts the abuse we experience in relationships. It guides us to our true nature that contains the seed of spiritual consciousness, the opening to God.

Brenda Schaeffer, a psychologist who conducts workshops on addictive relationships, is the author of "Is it Love or is It Addiction?" and "Loving Me Loving You."



The path of spiritual development in a certain sense is a path of repentance. Adin Steinsaltz eloquently presents the paradox of repentance. In *The Thirteen Petalled Rose*, he writes that in the Jewish concept of repentance, a person must liberate her or himself from all alien influences and gradually overcome the "forms engraved by time and place before he can reach his own image." In other words, a person must break free of the chains, the limitations, and the restrictions imposed by environment and education. In this view, remoteness from God is not physical distance but spiritual distance.

In repentance, each of us must turn away from the pursuit of what we crave in our desires in order to reach for the divine. When we do, there likely will be a time we feel cut off from the past. This is the moment of turning. Here a major metamorphosis occurs. The sharper the turn, the more prominent the release of the past, the transformation of self, and the eagerness of moving forward will be. Repentance is not only a psychological phenomena but also a process that can effect real change in the world. Repentance can be viewed as a thrust to break through the ordinary limits of self and return to the spiritual self.

MANY ROADS TO THE ONE DESTINATION

Many religions have seen that we need mythology and rituals to help grow into our manhood and womanhood and into our sacredness. Yet, spiritual life may not always be

found in a religion. Nor is religion always reflective of the life of spirit.

There are many roads to the one destination of God. Spiritual people do not judge others' paths unless it puts a roadblock in theirs. Even then, the spiritual person judges without being judgmental and walks around, perhaps even through, the roadblock. Our religious path is up to us. Perhaps if we were all fully in tune with our spiritual nature, we would not need a path. We'd discover we are the path.

REFLECTIONS ON MY OWN SPIRITUAL PATH

I was raised a Catholic and still identify with many of its rituals and deep spiritual truths. I've examined world religions and studied principles of metaphysics, been intrigued and transformed by the Fourth Way teachings of Gurdjieff and Ouspensky, and been fascinated and harmonized with Eastern philosophies. I seek counsel from a Catholic priest, a retired minister, and a wise woman. What may appear eclectic in my spiritual path, even scattered, is not. As seekers of truth, we must fearlessly and openly explore and experience the knowledge of differences to discover the similarities. For inevitably, like a sieve, the mind lets through that which is truth. I soon learned that there is a universal knowledge that transcends the specific structures called religion, philosophy, and ways of knowing. True spirituality is all of the above and more. All paths speak to that which is divine within us and gives food for the spirit. As an explorer and questioner, I had to discover for myself what religion and spirituality was and was not. I can tell you what I believe religion does not do.

- Religion does not tell me I am bad and how to be good. It affirms

my goodness, my naiveté, and my transgressions as fully human and as lessons to be learned.

- Religion does not say, This is the only way, the truth, and the life. It says, The way, the truth, and the life are all here within you.

- Religion does not say, This is the only way to know God. It says, You are a child of God and have whatever you need within you to live a life of spirit. It doesn't serve systems. It calls me to a deeper level of living within the system.

- Religion does not control with fear. It guides me gently to the wonderment, the amazement of life and God. It does not damn and imprison me in my pain, suffering, and unwise choices. It trusts I need those experiences to learn.

- Religion does not count and measure deeds and require specific giving. It invites the yearning of my soul to love and serve others. It doesn't discipline because it thinks I need punishment. It disciplines to stop the ego long enough to know the joys of spirit.

- Religion does not say, Choose this religion or that one. It says, Your daily life is your sacred school.

- Religion does not say, You have to achieve to get to heaven. It says, You experience heaven in the moments of rapture, wonderment, ecstasy, and service.

A LIFE OF AUTHENTICITY: TO TRANSFORM, NOT REFORM

Abraham Maslow said that there are two kinds of self-actualizers: nontranscenders and transcenders. The first type of person remains primarily in the ordered world. These people "talk the talk." They change from the outside in. In relationship counseling, they want the specific how to get desired results. They have few experiences of transcendence. They actively attempt to reform the world.

Transcenders, by contrast, become transformers. Transformers change from the inside out. Illuminations from their inner experience help them shift their views of self, love relationships, and the world. They “walk the walk.” Having undergone a personal transformation, they know firsthand that we are all one. They respond to addictions and power plays in relationships as opportunities to grow. With that knowledge, they aid the world as they gently and confidently walk the earth. They transform, not reform. They are committed to a life of authenticity—to being spiritual lovers. This has been called the transpersonal level of being. It includes all of our inner reality—the learned, autonomous, and spiritual selves.

POSITIONS IN THE SPIRITUAL SELF

Here is my conceptual model designed to help our human self reflect upon what’s beyond autonomy. There are four positions in our life of spirit. In them, we are challenged to express our spiritual self:

- Awakening
- Transcending
- Being and Becoming
- Loving

TRANSCENDING

In Transcending, we are functioning out of a sense of knowing what is right. Here we master divine truth and operate from intrinsic values that are much different from the rules that govern the majority. Our values are self-generated, self-directed, yet universal. We discover here that living a life of spirit requires much of us. Having claimed our autonomy and divorced ourselves from the learned self’s need to be perfect, we freely seek divine perfection. Rather than being a compulsion, this is an inner response to the urge to be all that

we can be, to use our power to manifest the seed of our potential. I want to be the oak tree, the flower. If I’m an artist, I want to be the best artist I am seeded to be. If I am a mother, I want to be the best mother I am seeded to be.



Once we’re comfortable with being human and having emotional needs, we experience the call to seek courage. Unlike the learned self’s drive to be strong, in this courage we feel a power deep within that allows us to face pain and fear. We continue our development as we do hard tasks. We walk through our problems, not around them.

Having given ourselves permission to do or not do, we discover the value of discipline. Unlike the learned self’s push to work hard, discipline is viewed as a structure that all sacred schools provide to encourage the development of that which is spiritual and not ego dominant. Though we may have many ways to discipline our body, we also need to train the emotions and mind so they are working for us, not against us. For example, one person may do even routine house-

work with spiritual consciousness, as a training to develop clarity and awareness. Another may deliberately go to the end of a long line to develop patience. Or someone may memorize four lines of a sacred verse and use them to calm the

mind in the presence of suffering. *Transformers walk the walk. They aid the world as they gently and confidently walk the earth.*

We move from wanting to please ourselves to wanting to serve others. Unlike the learned self’s drive to give or please others from a position of fear, the spiritual self calls us to give to others from our soul. Learning how to serve others can be a powerful way to transcend our own human suffering.

Even in the midst of our pain, we can begin experiencing the joy of serving. Giving becomes a living prayer. It is not co-dependent. It is not “saving the world” or martyrdom. It is genuine caring and serving of humanity because we know we are all mirrors to one another.

ELIZABETH ZUCKERMAN/PHOTO EDIT

Here, the giving and receiving are one and the same. Experiencing the plight of the world calls us to give, each in our unique way. We give something each day without calling attention to it. We do a healing deed and feel a power in it. All of our relationships then benefit.

Having stopped the frenzied and hurried life of the learned self, we move from pacing ourselves to times of stillness. In this experience, we begin to understand the true meaning of Let Go and Let God. This slogan calls us to do our part fully, whatever that is, and then stop and trust the universe to do the rest. Stillness is a living meditation where our human and spiritual aspects meet.

Sometimes we are active in our stillness. In the state of mind Zen Buddhists call satori, the spiritual warrior emerges. This happens when the mind is free of thought, when the emotions are open and free. Though the body is active, it remains relaxed. Stillness is when I really feel centered. I need these times to let in the bits of insight necessary to my growth. There is balance, flow. This is all part of transcending.

BEING AND BECOMING

*I don't know whether my
consciousness is proper conscious-
ness or not; I don't know
whether what I know of my
being is my proper being or not;
but I do know where my rapture
is. So let me hang on to rapture,
and that will bring me both my
consciousness and my being.*

—Joseph Campbell

One of the greatest challenges we have in life is to be “in the world but not of the world.” Our learned self adapts to and is defined by the world. We agree to stop being who we were born to be. As we shatter the parental prohibitions of our past

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and claim our birthrights, our spiritual nature unfolds.

In being and becoming, we activate our spiritual nature. Having access to transcendent wisdom within ourselves, we now make every effort to live it. Conscious living is the theme. The power to create our meaning is realized. We walk into the world unafraid. When someone confronts us, we have the freedom to yield. We do not criticize the world. We do our part to live in it as an enlightened human being. Having transcendent wisdom does not mean leaving life but living it fully, passionately, with a new level of consciousness. Simply put, the soul has entered reality. Ego (I) and Spirit (Thou) create a partnership, a new me. I take up the sword and chalice in their deepest meaning.

Knowing and liking who we are, we are free to express our truth. We “walk our walk.” Now free to think our own thoughts, we experience direct perception, an inner knowing. Free to feel, we express joy, sorrow, ecstasy, and other higher emo-

tions. Free to risk and explore, we use intuitive wisdom to live life passionately. Knowing we are successful, we transform. Claiming our inner child, we return to a sense of awe, innocence, and wonderment.

With permission to be a responsible grown-up, we choose right living versus living right. Right living comes from that inner knowing rather than an outer set of rules. Knowing intimacy with others and trusting ourselves, we can now surrender to the process of life. We not only belong—we directly feel unity consciousness, a holographic (three-dimensional) experience. Grounded in our sense of personal power, that inner life energy, we are free to express our life force and create our own meaning. Love with power directs us and keeps us on course. Health translates into harmony of mind, body, and spirit. Living life to the fullest, no longer overwhelmed with relationship questions, ordinary living, pain, fear, or darkness, we experience a feeling one might call bliss, or rapture. Life is in full attunement.

LOVING

*In personality we are many;
in essence we are one.*

—Jacqueline Small

In Loving, we move beyond the autonomous self who has learned to affirm itself and others. Power sharing has replaced competitive power plays of the learned self. We have separated who a person is from what the person thinks and feels and does. Now, we espouse emotional and spiritual bonding with others. We have found the heart and opened it widely. We love as deeply as a human can love, experiencing closeness and intimacy far beyond enmeshment.

From this opening, the expansion of total love begins, and our spiritual lover emerges. In primary relationships, loving from our spiritual lover can be so profound that

it catapults us into heightened states of consciousness. In a sexual union, that opening can be so complete that orgasm can be experienced in stillness, with no action required.

The opening to our primal urges shifts the energy into the heart and out of the body. In marriage, each person sacrifices the ego to a union greater than any ego can experience or imagine. We may experience a profound sense of oneness; we may experience a love, a passion for unity with all of life that goes beyond our primary relationships. In the giving we experience receiving.

One recognizes the power of love as it merges with will and wisdom. Love is spirit expressing itself. It is spontaneous. Love is the impulse of life that comes from the heart. Love is a state of being that knows no limits. It requires no specific love object, though there may be one. Love sublimates life into a spiritual plane of experiences. Power is no longer feared as it has expressed itself in its greatest form—love and kindness. Here is the spiritual self.

A W A K E N I N G

The move from autonomy to the life of spirit is an inner awakening. It's that point in time where somehow we develop full awareness of who we are in the here and now. This is really a reawakening, since we were born with this awareness. Again, we are at one with the universe as we become the totality of who we are. Like the blade of grass, the oak tree, the rose, we claim our true nature. We know the real meaning of authenticity, love, and power. Personality is now called to serve our spiritual self.

This higher state of consciousness becomes the bridge to higher knowledge. Our experience is being met head on, fully embraced. We are in tune. The words see, hear, think, and feel anew come to life.

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form—love and
kindness.*

This is direct experience, no more partial understanding. No more attainment, it's attunement! It's joy versus achievement. We experience our core, the essence of life that connects us with all that is wondrous. We make our decisions from this core, and the decisions feel right and honoring.

Here, we develop an observer self that not only cares with detachment but is a spiritual mentor, a God-self. We take walks with our mentor; we go inside and listen for the messages:

Stop pretending your life is ordinary.

You don't have to do anything but stop agonizing.

Decide what you will do and not do.

Examine what fears are stopping you.

All teachers are students and all students are teachers.

Pay more attention to your partner.

You are doubting.

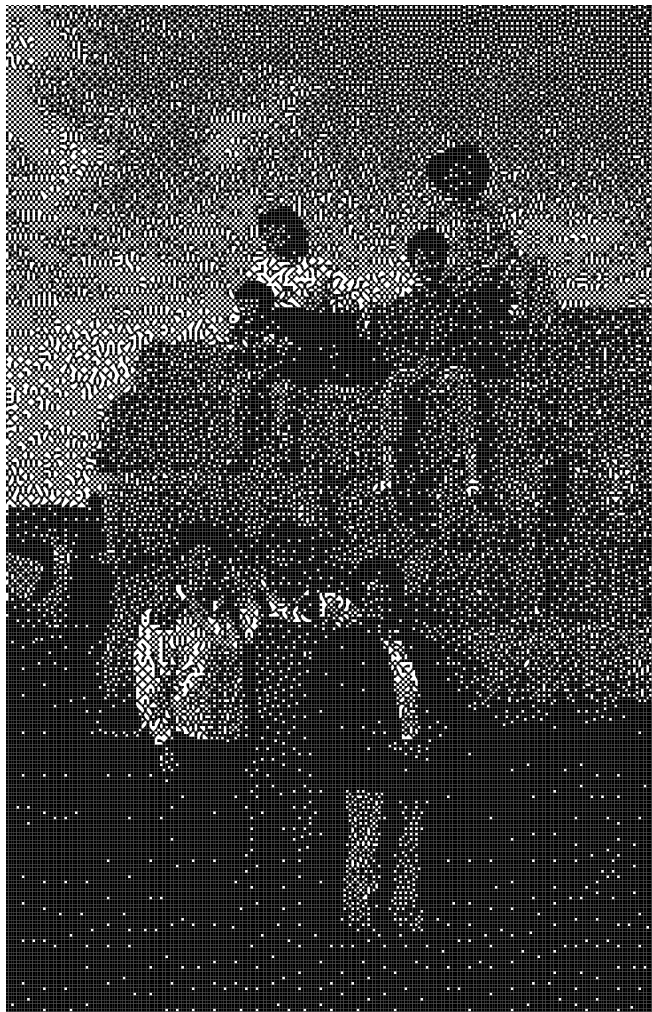
The wise guide is a connection with universal, divine intelligence. We begin channeling this information in our life in many ways. As our ego steps out of the way, the wisdom flows through us. Often, we'll get bursts of words that just seem to come through us. At those times, we know we've just tapped into a source of knowledge much greater than we are. In that regard, we are all channels. We don't need to have someone channel for us. Tapping into the great divine is our birthright and heritage.

T H E S E E D O F S P I R I T U A L I T Y W I T H I N A N O U T E R S H E L L

Life is a journey from no boundaries to boundaries, to no boundaries again. The paradox of returning to our spiritual self is that we return to a place from which we started, the place where our problems began. When we were born, we were a pure being. We had no boundary other than our skin. We had no way to protect ourselves from the harsh environment. We required others to protect us or we would die.

Sometimes, that environment says anger is not accepted, that we're not important, that we must fear closeness. So we begin developing a hard outer shell like the acorn. We design a life script to feel safe and keep our life predictable. Script can be viewed as the outer shell we originally created to protect ourselves. The seed of spirituality remains in us, and it needs protection while we're growing in strength. If the outer coating does not come off, the seed rots. It slowly dies. For a seed to continue growing, it needs to crack, to open, so it

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RANDY WELLS/ALISTOCK

Deepening Family Ties

CAROLYN SHAFFER AND KRISTIN
ANUNDSEN

Shoshana Alexander, forty-two years old and eight months pregnant with her first child, looked around the living room at the more than two dozen women, men, and children gathered for her baby shower. She drank in the love pouring through her friends' eyes and felt tears welling up in her own. Inside, Shoshana sensed the familiar movements of her baby and imagined that he, also, was soaking up this love.

Carolyn R. Shaffer lives in Berkeley, California, and has been involved with building community for twenty years. An active member of the Shenoa Retreat and Learning Center in northern California, she is a coauthor of "City Safaris." Kristin Anundsen is a professional writer about community who lives in San Francisco.



She could hardly believe that only a few months ago she had felt abandoned and alone. When the baby's father made it clear he had no intention of continuing to live with Shoshana or supporting the child, she had wondered how, in her financially strapped circumstances, she could responsibly bring this new life into the world. But her friends had rallied around and promised help, financial, and otherwise. Now Shoshana sat in the middle of her patched-together family of friends, a community of young, old, and in-between who had brought their love along with new and used baby clothes, recycled strollers, cold hard cash, several months' worth of diaper service, and promises of babysitting, massages, and home cooked meals.

And—the hardest gift to receive or believe—they assured her that she was giving them priceless treasures in return: a child to love and the affirmation of life in a world that seemed bent on death and destruction.

As Shoshana took in these assurances, a word began to grow in her full, round belly and rise to her throat. Yes! She wanted to sing this yes, dance it, shout it. Yes, I can do this. Yes, I am not alone. She laughed and let her friends know how deeply she felt their support and how committed she was to birthing this baby with joy and strength.

The ceremony that set this shower apart from most was simple. Before the traditional opening of gifts and sharing of food, the group spent a few moments in silent meditation. Shoshana told what this birth meant to her and invited others to offer wishes for her unborn child. Each person took a turn lighting a birthday candle and speaking aloud his or her wishes. Many shared more than wishes for the baby. They spoke of how, over the years, Shoshana had inspired them to give birth in one way or another in their own lives. They told how her choosing to bear this child and to call on their support enabled them to respond to life with similar courage

and to remember that they, too, were not alone. This pre-birth celebration effectively countered the stereotyped notion of the unwed mother as a passive, needy victim by elevating Shoshana to the status of life-giver, the one who brings strength, joy, and hope to her community.

Although the dominant culture—unlike Shoshana's community—tends to trivialize rites and ceremony and relegate them to the fringes of life, celebrations play a central role in building and sustaining community. Properly performed, these processes transform both individuals and groups, enabling those involved to die

to one identity and be born to a new one. A boy becomes a man, a girl a woman; winter dies, spring is born; a collection of separate individuals turns into a community of connected members.

Even the most powerful celebrations need not include elaborate or esoteric rituals. A genuine celebration can be as simple as sitting in a circle and taking turns sharing from the heart, as the guests at Shoshana's shower did. When members of a group intentionally step outside the flow of ordinary business and gather to acknowledge a passage or a milestone, however simply, they perceive each other with fresh eyes. They see their community or organization as a living, organic whole rather than a fragmented collection of separate parts. As members, they reaffirm their connection with one another and their identity and purpose as a group. In the truest of cel-

ebrations, they remember, as well, the larger web of relationships in which they live and the cycles of birth, growth, death, and rebirth that link them to people everywhere and to the natural world of plants, animals, and ecosystems.

If you are part of an informal circle of friends and family, you can deepen your bonds and renew yourselves each time you celebrate a birthday, a wedding, or a seasonal or religious holiday. You also may wish to create your own traditions. One group of friends retreated to a large beach house every summer for a week of play, rest, and conversation. Another generated a composite holiday that they called Thankmas. Because so many of the members celebrated Thanksgiving and Christmas with their families, the group established a date between the two holidays for their own gathering, a simple potluck enhanced with seasonal festivities.

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DEEPENING COMMUNITY BY
CELEBRATING PERSONAL
LIFE PASSAGES

You and your community can take every opportunity to celebrate the life passages of individual members. The mere act of coming together enables your circle to recognize itself as a community and to remember and deepen connections that may have faded in the rush

it runs counter to the family culture in which you grew up. You need help letting go of the guilt and finding time and specific occasions in which to play. At the party, your friends might take turns telling how they have dealt with this issue. Or, they might reflect on how relaxing and having fun with you would enrich their lives as well as yours. Each might bring a gift that supports you in your intention. These need not be expensive gifts. They could be anything from tickets to a movie to a promise to walk in the park with you at least once a month. A year later, at your next birthday, you might be surprised to find out how your asking for help with your desired change has transformed and deepened your community as well.

Fran Peavey, author of *Heart Politics*, holds what she calls her "annual accounting" each year on her birthday.



TONY FREEMAN/PHOTO EDIT

of daily life. In traditional cultures, religious celebrations served this function. But given the diversity in American culture today, you cannot always rely on one religious or ethnic tradition to bring you together. You can, however, develop celebrations that offer your group the chance to see itself as a whole and, if it is ready, to recommit itself to work and play together in a more conscious manner.

You can turn birthday parties, showers, weddings, funerals, even divorces into occasions for community building simply by including in these events an opportunity for risk-taking—the crossing of the threshold. This can be as mild as telling a personal story or as strong as publicly declaring intentions.

If your circle of friends is planning a birthday party for you, for instance, you might ask them to design one that will help you change in some way. If they agree, you can let them know what kind of change you wish to make in the year ahead and how they and others attending the party can help you accomplish this. Your friends, in turn, can prepare, before arriving, for this crossing of the threshold. Let's say you want to relax and play more but you feel guilty when you do so because

She invites her friends to join her for a dinner, for which she cooks something special as a thanksgiving for the support and friendship extended throughout the year. Since people come who know her but may never have met one another, Fran asks them to introduce themselves briefly. She enjoys helping people from the various parts of her multi-faceted life connect with one another. Once the food is cleared away, Fran begins her "accounting." She begins with the year in her life that has just passed, reflecting upon the accomplishments and highlights as well as the difficulties. She tries to share as openly as possible how the year has felt from the inside. Then she addresses the year ahead, speaking of the activities and challenges she foresees and the kinds of support she is going to need. Sometimes her

DAVID YOUNG/PHOTO EDIT

friends ask questions or offer advice and comments. There is always a lot of laughter and goodwill.

Often, people face their most challenging passages alone because they and their society possess no rituals to acknowledge these transitions. Adolescents suffer through puberty in silence and confusion; women who miscarry or undergo an abortion find no healing from the pain because no one has supported them in grieving for such losses. Other losses go unhealed as well out of embarrassment and the lack of models: the breakup of a love relationship, losing a job, the death of a pet, the end of menstruation for women, the loss of meaning in mid-life for women and men. Even when people do acknowledge communally a life passage such as a marriage or a death, they may merely show up and rely on the priest, minister, or rabbi to take care of the ceremony for them.

Picture, instead, a wedding in which the bride and groom sit down with their respective families and friends and tell how and why they decided to make their lifelong commitment, then give the guests a chance to respond. Or imagine those honoring a deceased loved one gathering in a circle to share memories of this person and, in the process, crying, laughing, and letting go. Meaningful, community-generating ceremonies need not be complicated or solemn—or laden with the trappings of a particular religion if this does not fit for the people involved.

SEASONAL, WEEKLY, AND DAILY CELEBRATIONS

Something has gone wrong when most Americans look forward to the major holiday season of the year—from Thanksgiving through New Year's Day—with dread rather than joy. For millennia, such seasonal holidays served to bind families, tribes, and cultures together and remind them of the larger stories that gave their lives purpose. Today, many families feel lucky if they survive the winter holidays intact, and those with-

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out warm family bonds tend to battle depression more at this time of year than at any other.

A combination of factors contributes to the problem. Most, at root, are connected to the culture's lack of a sense of the sacred and the honoring of natural cycles. While continuing to work just as hard at their jobs in December as at any other time of year, people incorporate into their already overloaded schedules time for gift shopping, writing cards, decorating the house, hosting parties, taking the kids to visit Santa, and dealing with emotionally charged family interactions. All this leaves them little time or energy for contemplating the deeper meaning of the season and connecting with others in a heartfelt, renewing manner.

While no one we have met has found a totally satisfying solution to this dilemma, many are seeking quieter, more meaningful expressions of the holiday spirit. The most memorable winter holiday celebration I (Carolyn) participated in was also the simplest. On the eve of solstice, the longest night of the year, we decided to befriend the darkness for a few hours before turning on the Christmas tree lights for the first time. My husband made a blazing fire in the fireplace and, except for the votive candles we had lit to mark the beginning of the ceremony, this hearth fire provided the only

light. The seven of us sat in silence for a few minutes, opening to the spirit of the winter season, then began to tell stories of our most treasured encounters with the darkness. My husband, a Dutchman who lived through Nazi occupation as a young boy, told of a winter night in wartime when his parents sent him with a lantern to the backyard shed to feed the animals. His fear turned to wonder as he felt the warm, reassuring breath of the rabbits and goats and enjoyed their gentle nuzzling. Another man spoke of a special spirit tree that helped guide him night after dark night to his cabin in the snowy woods of Canada. A woman remembered the fear and magic of a New Year's Eve alone in an isolated farm house with only candles for illumination. As the stories and our simple ceremony came to an end, we felt so

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BECOMING TRULY ALIVE

Christina Grof is an international lecturer and teacher. She is the founder of the Spiritual Emergence Network and cocreator of Holotropic Breathwork. She is coauthor, with her husband Stanislov Grof, of "Beyond Death," "Spiritual Emergency," and "The Stormy Search for the Self." The following is from her new book, "The Thirst for Wholeness."



In his beautiful description of the hero's journey, Joseph Campbell follows the hero or heroine who has left home, the familiar reality, and ventured into mysterious, unknown territories. Having met many challenges and learned many lessons, the time has come for him or her to cross the threshold of return. An important and necessary stage of the adventure is the homecoming from that land of initiation to daily life or, as Campbell describes it, the emergence "out of that yonder zone." After an often difficult period of reentry into ordinary existence, the heroine or hero discovers that "the two kingdoms are actually one. The realm of the gods is a forgotten dimension of the world we know."

Whether we are recovering from addictions or addressing our attachments, we all travel through the lands of initiation. We have slogged our way through the depths and soared through the heights. We have surrendered during arduous battles, overcome significant obstacles, and tasted the sweetness of victory. During our adventure, as we have glimpsed the treasure of our deeper Self, we might have begun to recognize that the realm of the gods exists right here, right now. As prisoners of our false identity, we simply did not recognize it.

Returning to our familiar surroundings, we feel permeated with the wisdom of our journey. Looking around, we suddenly find ourselves in the midst of the world arena, learning to participate in life in an earthbound manner, often for the first time. As our feet touch the

*One day at
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present
moment.*

ground, our new perspective challenges us to live our lives with more awareness. One day at a time, one moment at a time, our spiritual path of recovery gently nudges us into the present moment. Here, without the protection of our tattered, worn-out escapes and defenses, we tenderly unfurl into a com-

plex environment filled with joy and suffering, miracles and pain.

The world is not an easy place to be. Is "the divine experience of being human" a contradiction in terms? After all, the reality is that we are living in a society of individuals who lack wholeness, "where men who are fractions imagine themselves to be complete," as Joseph Campbell wrote. We exist in an unprecedented period of global crisis, in a culture that is in denial about many issues, including spirituality, and that continues to exploit, exclude, and control others.

On the other hand, there are millions of individuals undergoing dramatic transformations through life experience, with the assistance of many tools for self-exploration and with the loving support of other people. By becoming courageous enough to begin facing the enemy within, they have tapped into inner harmony, love, and serenity. They eventually translate these qualities into the way in which they live their lives, treat others, and care for the environment.

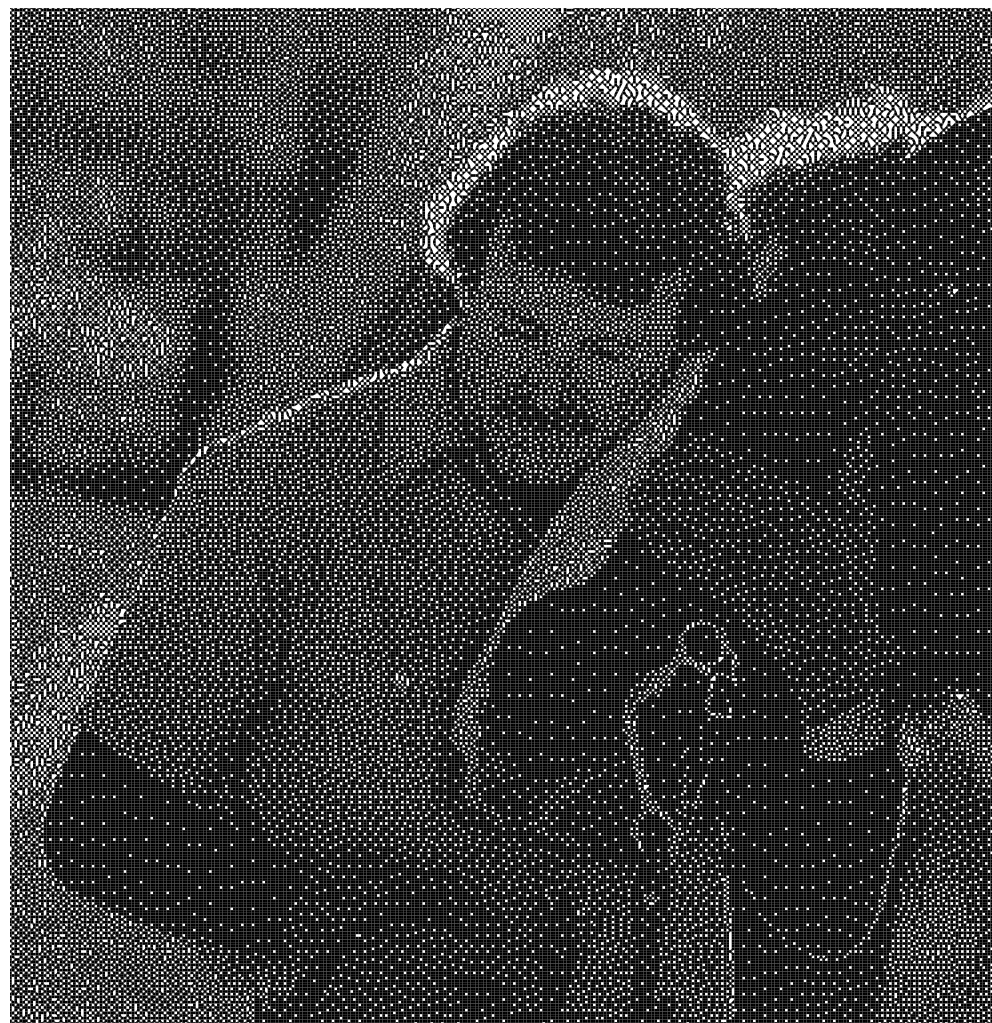
Fresh from the land of initiation, we return to communities where family structures are breaking apart or are being exposed for their dysfunctional nature. We may encounter difficulties communicating with some family members or friends about our new discoveries. Perhaps we feel we cannot continue the relationships as they were. In our recovery, we recognize the harmful bonds that held us to people who supported our attachments or addictions, participated in them with us, and continue to engage in

behavior we can no longer share. Some of these people feel threatened by our new interests and pursuits. And we realize that we must either move away from these relationships or restructure them.

However, we might also forge deeper bonds and receive unsolicited support from individual family members. Some of them may find inspiration in our struggles and victories. There may be others who have preceded us, offering us their heartfelt encouragement, guidance, and experiential wisdom. If we do not find validation from our family of origin, we develop a "family of choice," people who are loving, empathic, and free from hidden agenda. We gain new acquaintances who are truly friends, people who associate with us because they genuinely like or love us and share a similar outlook on life.

On a personal level, living in the world means to become embodied. Many of us have spent years floating in a cloud of dissociation or addictive behavior that removed us from our physical identities. In addition, we might have been uncomfortable in our bodies, felt ashamed of them, even hated them for their height, weight, limitations, or lack of perfection. Now, after so many years of splitting off from our physicality, we incarnate. We commit ourselves to our lives, with their constant waves of fluctuation. Increasingly, we learn to look squarely in the face a world that is full of opposites: suffering as well as joy, pain and pleasure, ups and downs. Even now, we periodically recognize familiar feelings of restlessness brewing inside. Living in the here and now is not always easy.

By keeping our feet on the ground, however, we reclaim our humanness. As we honestly confront our wounds, our behaviors, and the reality of our past, we slowly awaken to the truth of our lives. At the same time, we come out of

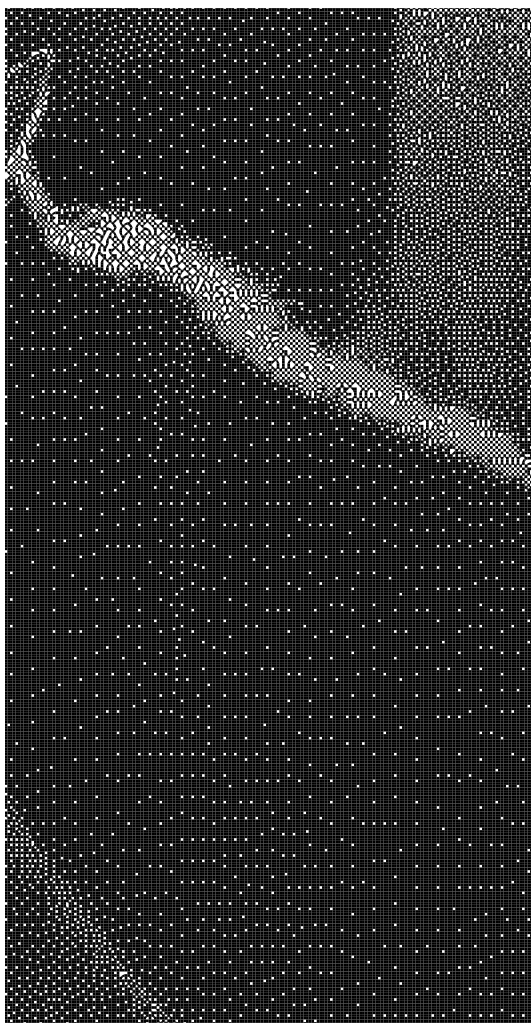


denial about our spirituality. By continuing our self-exploration, we break through the dam that has kept us separate from our deeper Self, and we begin to identify with our true nature. Kabir said, "If you have not seen your own Self, if you have not pierced the knots of your heart and washed away the filth of your mind, then what does it really matter if you are a human being?" In the process of pulling aside the veils between us and our deeper Selves, we cleanse and heal ourselves.

The power that went toward our addictions or attachments now emanates from within, providing us with a new strength. We learn to love rather than possess, to recognize and respect the sanctity of others rather than disregard or neglect

them. We grow to appreciate the wonder of our bodies as sacred instruments that deserve to be finely tuned and nurtured. Expanding in kindness, open-heartedness, vitality, and serenity, we begin to satisfy our intense inner craving for wholeness.

At the same time, we more readily perceive the miracle of existence, its vitality and interconnectedness. Our horizons widen, and our perception continues to be cleansed. In his poem of gratitude, "i thank you God," the American poet e.e. cummings writes, "now the ears of my ears awake and now the eyes of my eyes are opened." This is often the point on the spiritual path where those of us who have spent years trying to escape the pain of our lives stop. We take a look around, and



JILL SABELLA/ALL STOCK

we begin to realize the beauty of the world and of our participation in it. The divine manifests all around us. We may have the insight that Jesus' teachings were right, that the kingdom of God is on earth. Or we might realize the truth of shamanic cultures that perceive every part of creation as alive and sacred.

We start to understand that the extraordinary permeates the ordinary, that the material world is suffused with spirit. Our life adventures become exciting and rewarding, and each aspect takes on meaning. We begin to understand that only here can we have certain experiences. Recognizing the importance of staying rooted to the earth, we genuinely participate in the divine experience of being human. We "walk the mystical

path with practical feet," as Angeles Arrien calls it. This is the journey home.

EVERYDAY SPIRITUALITY

During our recovery, many of us recognize the immanent divine, the Higher Power within and around us. We have a new lease on life, as well as a new strength to live it. Each day, each moment affords us a fresh start. "I who have died am alive again today and this is the sun's birthday," revels e.e. cummings. But what about the practical mechanics of operating in a way that reflects the lessons we have learned, as well as those we continue to learn?

The most inspirational and authentic spiritual teachers usually appear to be very ordinary. They live outwardly simple lives, instructing their students and writing, cooking, gardening, feeding the animals, taking walks, working with others, or sitting in the same place day after day. Through their example, they teach about love, humility, strength, serenity, and wisdom. Spiritual literature is full of accounts of seemingly simple Zen masters, elders, rabbis, saints, or yogis who, through their actions, quietly and humorously lead seekers to their own truth.

One story describes a dedicated student of Judaism who sets out to meet a great rabbi. Along the way, he meets an old acquaintance on the road and tells him where he is going. "What are you going to learn from your master?" asks the friend. "I am not going to learn the Talmud [the holy scriptures]," the student replies, "I am going to see the way he ties his shoes."

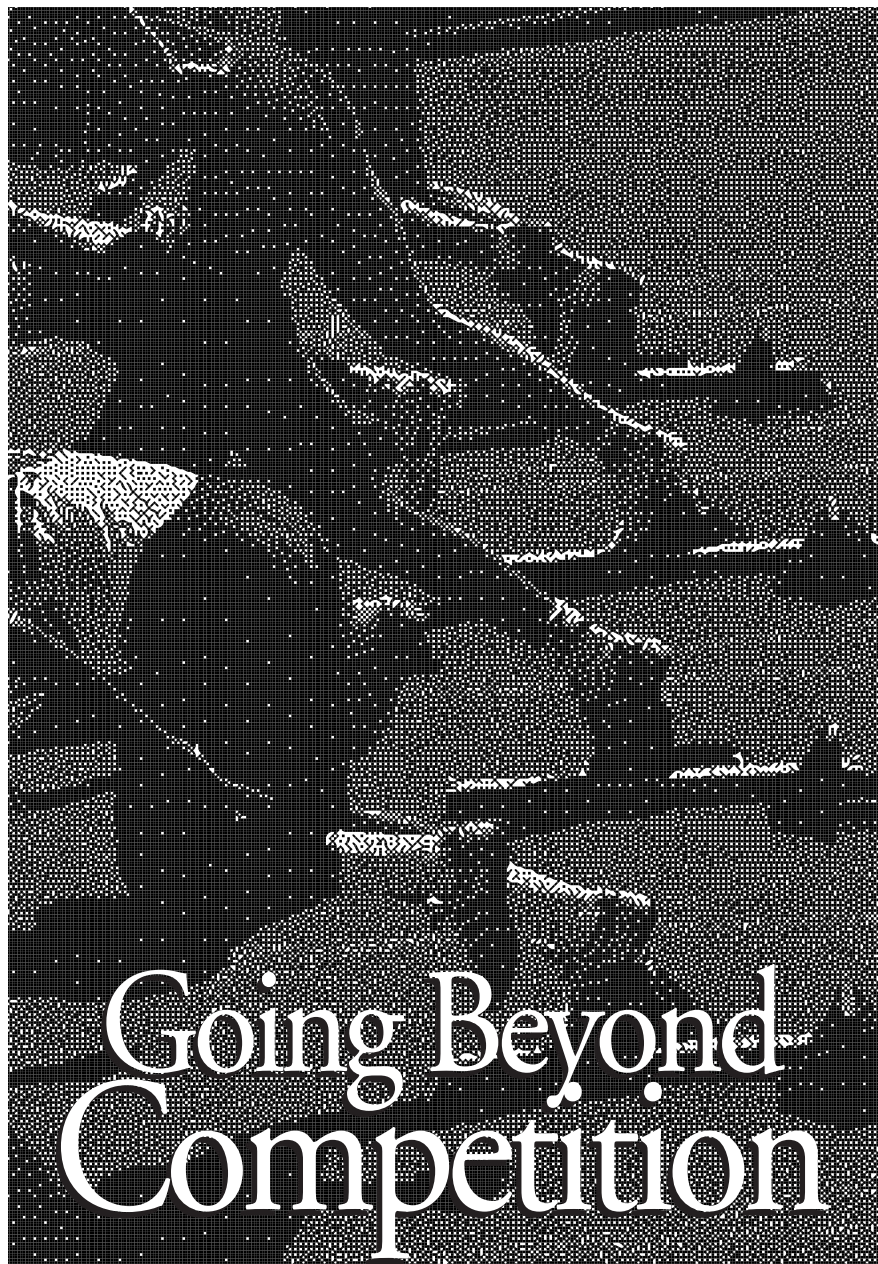
There are many tales like this one. Each action and attitude, no matter what its magnitude, is significant. Mahatma Gandhi once said, "My life is my message." The way in which we live our lives

declares our message to the world. The care and attention with which we tend to our daily activities, relate to our children, prepare our meals, interact with the clerks at the grocery store, or drive through traffic demonstrates our inner state. The external often reflects the internal. We betray our level of agitation, fear, or disconnection by the way we treat ourselves, our environment, and those within it. We demonstrate the reservoir of love, respect, and compassion within us as we reach out to others. When I went to alcoholism treatment, my counselor told us that he can always gauge the state of his well-being by noticing the degree of disorder in his automobile. If the seats are littered with papers and old gum wrappers, if the trunk of the car is a mess, he knows that he needs to pay attention to his peace of mind.

Our spiritual path of rediscovery includes profound, life-changing insights and experiences. However, no internal adventures, no matter how grand and glorious, have any value unless we are able to integrate them into our present lives. The Sufi story warns, "Worship Allah, but tie your camel to the post." Do your spiritual practice, but take care of everyday necessities and obligations.

Living in our new world also requires that we become truly alive. During our addictions or because of our attachments, many of us were spaced-out, numb, or asleep. We navigated through our lives on automatic pilot. By committing ourselves to an honest life of surrender and acceptance, we begin to awaken from our deep slumber. We recognize that, although we thought we were enjoying ourselves, in reality we existed within a limited spectrum of experience. And now, we are no longer content to live in a cotton-padded gray zone. Nor do we allow our emotional barometer to drag us to

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STUART WESTMORLAND/ALL STOCK

Going Beyond Competition

J E R R Y M I N C H I N T O N

Being a winner, being able to surpass others in competitive situations is highly valued in our society. Because we grant winning such significance, competitions of all kinds play an important role in our lives. Before we are even old enough to understand the mechanics of competition, we have already become unwitting rivals with other toddlers because our parents are eager to determine who among us is the cutest, the biggest, the smartest, who smiles the most, or began walking or talking the soonest. Once we enter school, we are expected to be involved in sports and other competitive activities.

Jerry Minchinton, a writer and accomplished musician, he performed professionally for a number of years before founding his own business. He now devotes his time to writing and studying on self-esteem issues.



Our competitive efforts are not limited strictly to formally organized contests. We compete for the highest grades in the classroom, the highest score on the athletic field, and the highest wages in the workplace. Our home, our place of employment, and our social circle all serve as arenas for our talents, giving us the opportunity to prove—if only to ourselves—we are the most loving parent, the friendliest or most helpful person in the office, or the smartest and best-dressed of our acquaintances.

Unwilling to relinquish the chance to compete even during our leisure time, we engage in recreational competition with games such as bowling, tennis, and golf. Social gatherings find us immersed in card games, board games, and word games. If we are unable to compete or to win ourselves, we identify with specific athletes or teams, immerse ourselves in their contests, rejoice in their victories, and bask in their reflected glory.

Our desire to be recognized as winners is exploited thoroughly as opportunities to compete increase daily: Cutest Baby, Sexiest Grandparent, King of Hearts, Queen of the Prom, Miss Galaxy, Mr. Personality, and so on to the point of boredom. Practically every quality, characteristic, attribute, talent, skill, or ability, which can be measured or rated in some manner, has become the basis for a contest.

Since competition permeates every level of our existence, it is small wonder we grow up thinking of it as an inescapable fact of life. So accustomed are we to competing

*We act
competitively
because we are
taught to do so,
because every-
one around us
does so, because
it never occurs
to us not to do
so, and because
success in our
culture seems to
demand that
we do so.*

—Alfie Kohn

that to many of us, existence would seem pointless if we were unable to gauge our progress by measuring it against others. So caught up are we in the business of comparing ourselves with one another, that an unbiased observer might justifiably wonder if *any* area of our lives has escaped the relentlessly prodding finger of competition.

MYTHS ABOUT COMPETITION

A number of reasons have been given to explain why we compete, ideas aggressive people have put forward to justify their ambitious behavior. These popular, but erroneous, claims tend to surround competition with an aura of artificial respectability by arguing it is natural to compete and that competition works to our benefit.

IS COMPETITION NATURAL?

The theory has been advanced that “human nature” causes us to compete, that competitiveness is an inborn characteristic of our species, so competition among us is inevitable. If this were true, though, members of every culture would engage in competitive activities. Anthropological evidence indicates there are societies in which competition is a totally foreign concept. Besides, for a trait to be considered human nature it must be or have been, possessed by every human being who has lived on this planet, from the beginning of the species up to the present. The facts simply do not bear this out. If competition feels natural, it is only because from infancy onward we have been immersed in the notion that competition is not only unavoidable but is actually desirable.

DOES COMPETITION BRING OUT THE BEST IN US?

Some persons believe competition brings out the best in people, inspiring us to strive harder and enabling us to achieve results superior to those achieved in non-competitive settings. An examination of the facts proves otherwise. Rather than bringing out the best in us, competition is dehumanizing, caus-

ing us to see fellow-competitors less as people than as objects, obstacles to be overcome on our way to the top.

Competition narrows our field of vision and limits our choices. If our main purpose for taking part in competitive activities is winning

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rather than the pleasure of the activity itself, our fear of failure makes us limit our endeavors to only those we feel confident we might win. Rather than encouraging us to do or to be our best, it only urges us to be better than someone else.

Competition does not inspire us to strive harder. Instead, it distracts us from what should be our main objective—doing the best job we

can. When we compete, we are not free to give our full attention to the job at hand; we must continually turn away from what we are doing to compare our progress with others. In competition, we do not seek accomplishment and improvement for their own sake, but for the boost they give our ego.

Rather than producing superior results, competition traps us in sterile conformity. Since competitors working to achieve the same goal must follow the same rules, the more they work to surpass each other, the more alike they become. Far from encouraging us to explore new territory, this imitative attitude restricts our view, making us oblivious to anything outside the confining course we have set for ourselves. Rather than encouraging us to be innovative and create new forms, competition forces us to fit ourselves into those that already exist.

DOES
COMPETITION
HELP BUILD
SELF-
CONFIDENCE?

Advocates of competition stress its importance in building self-confidence, stating it develops a feeling of competence in us and elevates our self-esteem. Unfortunately, rather than causing us to think better of ourselves, competition is likely to do just the opposite. Anyone who has been forced to compete—which in our culture means all of us—has experienced the shame and self-doubt that accompany losing. This is inevitable because built into every competitive conflict is the potential for embarrassment, for being revealed as a loser, for being proved inferior, sometimes publicly, for the majority of the participants. By its nature, competition requires nearly *all* competitors to lose nearly all the time. The actual danger to our self-esteem is that we will

come to equate success in competition with our worth as a person. Then, faced with a series of losses, we begin to internalize failure and to think of ourselves not only as losing but as losers, judging ourselves inferior because we failed to win.

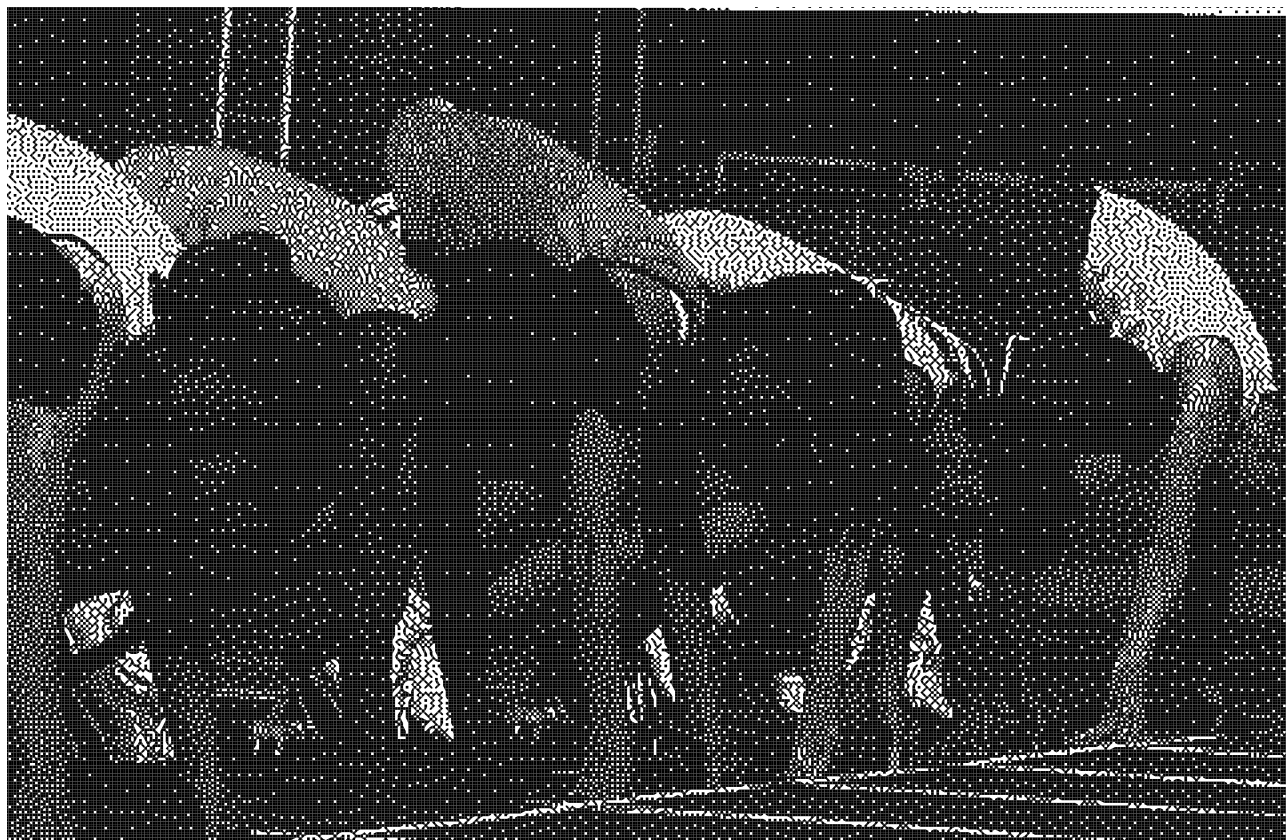
Even the self-confidence we supposedly gain as a winner is short-lived because ultimately, winning adds to our insecurity. True, for a brief time we live in the clouds, thrilled with our success and intoxicated by the taste of victory. Once the initial elation is gone, however, doubts begin to crop up. How could they not, because there is no such thing as a “permanent” victory. Having once beaten others, we must continue trying to beat them. If we are to stay at the top, we cannot rest. Instead, we must intensify our efforts, all the while knowing one day we will be standing on the sidelines watching another receive the trophy so recently ours. If we do gain the title “winner,” we may be sure it is only on loan; at this very moment there are others working to surpass us, only to be surpassed, in turn, themselves.

WHY WE COMPETE

What is behind our urge to compete? Our enthusiasm may be partially explained by financial considerations, by large cash awards or valuable prizes sometimes offered to winners. In fact, comparatively few competitive situations offer a financial incentive. So if not for money, why *do* we compete? We do so because we lack self-esteem and because we think competition is a means of proving to ourselves and to others we have personal value.

WE COMPETE TO
GAIN OTHERS'
RECOGNITION

We take part in competitive activities because we desire others' recognition. Engaging in competition is merely a bid for approval on



a massive scale. The more impressive the victory, we believe, the greater the approval. Winning means we will receive others' acclaim, their applause, and their acknowledgment of our superiority. It means for a time at least, we will stand out from the crowd and demonstrate for all to see that we are not just an undistinguished nobody but someone special. By attaining the status of champion we gain others' attention, and being noticed by others, we believe, is to be someone. Our goal is to prove to everyone what unique and valuable persons we are.

**WE COMPETE TO
GAIN OUR OWN
APPROVAL**

We compete, not because we have faith in ourselves, but because we *lack* it. Fueled by a belief in our personal inadequacy, our aggressive drive to prove our worth compels us to seek supremacy in any way we can. We see winning contests as

proof of our worth, confirmation of our value. If we compete and win, we gain others' recognition, and by doing so, increase our feelings of self worth. In other words, we want others' approval so we can use it as a springboard from which to launch feelings of self-acceptance. Our ultimate goal is firmly to convince ourselves we are better than we believe we are. This, we hope, will quiet the nagging voice inside us which continually reminds us that on a fundamental level we are no good.

COUNTER-BELIEF:

My value as a human being is entirely unrelated to how I rate or compare with others, either in or out of competitive situations.

**WE BELIEVE
BEING A WINNER
ADDS TO OUR
VALUE**

We are inclined to think those who win are superior, not just in

the area in which they have demonstrated their ability, but superior in general. Because we place excessive value on winning, we tend to think less of ourselves if we fail in competitive situations, as though winners are somehow better than losers. But winning makes us no more valuable than losing, and neither has the slightest bearing on our worth as persons.

**WHY
COMPETITION IS
SO DEADLY**

Contrary to popular belief, competition makes losers of us all, regardless of our official status at game's end. To compete, we must compare, and comparing ourselves with others has a negative rather than a positive effect. That our culture values competition so highly is not proof of its desirability, only of our individual and collective insecurity.

There is no question about competition's inherent harmfulness. It
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Miracle Makers

P A U L P E A R S A L L

“I see the balloons!” screamed little Patsy. “I see the balloons! They’re blowing them all up right there for the parade. But that little balloon won’t stay up. It just can’t hold air. It can’t keep the air inside it. It must feel like me.”

Paul Pearsall is the author of "Making Miracles" and "Superimmunity." Paul lives in Maui, Hawaii.



Patsy was a miracle maker. She was only eight years old but she had wisdom that many don't have even after decades of living. Her favorite statement was, "That's just the way." All of her games followed the rules of "the way." She was undergoing a bone marrow transplant as treatment for leukemia. She was in the hospital room next to mine, and on this Thanksgiving morning, her screams were of excitement and not from the pain of the needles that usually began our mornings.

Patsy often sat with the nurses at their station. They needed her to boost their courage on one of the most stress-inducing units of any hospital. The entire floor is sealed off from the rest of the hospital and has its own air circulation to save us patients from contracting infections. Our immunity was down to zero because of chemotherapy and radiation, and our blood counts would have signaled death under normal circumstances. A common cold could kill dozens of us within days. Masks, gowns, and sterile gloves were worn by everyone, including the limited number of visitors who always seemed so afraid when they came to see us. Once on this unit, we patients seldom felt the touch of another person's skin against our own. There were many "almost hugs" that stopped short of contact for fear of contamination. We learned to signal our hugging by wrapping our arms around ourselves while our loved ones hugged themselves.

All of us were on the verge of death. Almost half of us would die. Most of us would be exposed to more radiation than the workers in the nuclear accident in Chernobyl.

In fact, lessons learned from treating the victims of nuclear accidents were applied to the treatment of bone marrow transplant patients.

We were all in terrible pain, constantly vomiting and losing control of our bowels at the same time. We

*Miracles are
not measured
as successes but
as celebrations
of the strength
and eternity of
the human
spirit.*

were sick with repeated infections, and festering oral sores from the chemotherapy grew so large that they almost sealed off our mouths and made swallowing nearly impossible. We were all losing weight and had to be fed through our veins because radiation treatments had burned our appetites away. We ached where needles had drilled into our bones to withdraw marrow samples. I have never known such pain as the sensation of my own marrow being sucked from deep within me.

A bone marrow transplant typically requires about two months of hospitalization in almost total isolation. Prior to this time, the most rigorous tests are conducted and ironically the candidates for a transplant must be in "good health"

even though they are dying. A "donor transplant" is a process through which the patient receives bone marrow provided by someone who perfectly matches the patient's own. An autologous transplant, as in my case, requires the removal of the patient's own marrow, sometimes "purging" or treating it with intense chemotherapy and then placing the marrow back inside the body after the patient has had days of near-lethal whole-body radiation and/or chemotherapy. Including the diagnosis, evaluation, numerous tests, chemotherapy and radiation therapy, transfusions, and lengthy recuperation during which the immunity of the patient is so low that every cough and sneeze causes a fear of death, the patient and his or her family surrenders any semblance of a normal life for about two years.

All of us looked like walking ghosts. "I have an idea for a new diet," said Patsy one morning when we all were getting weighed. "Everyone who wants to look skinny can come here to get chemicals and rays. Then they will look like us. They could go on our cancer diet."

We could hear each other retching during the night and crying all day, but Patsy would cry only for a little while. Then she would hop onto her metal stand, which held the IV bags and tubes that always dangled beside each of us. Each stand was hung with several different colored bags that ballooned out in fullness with toxic chemicals designed to burn away any growing cell in our body, the latest drugs to treat the many infections we all contracted, and nutrients to keep us alive while we were unable to eat and digest food. The chemotherapy medications were equal-opportunity killers. They attacked any fast-growing cell in the body, whether or not that cell was a normal hair or stomach-lining cell or a killer can-

cer cell. The contents stung and destroyed our veins so completely that the multiple daily blood tests we received had to be taken from a plastic catheter surgically implanted in our chests.

In the middle of the night, the nurses would come to pop out the heparin seals that served as chemical corks to hold back the blood in our chest tubes. The blood would spurt out, sometimes soaking the patient, nurse, and the bed. Hundreds of blood tests were necessary to determine when transfusions would be needed to save our lives. We sometimes tried to pretend we were not awake when the blood was taken, but the smell of heparin and our own blood would nauseate us. We patients called this catheter the "Dracula Drain," but our feeble attempt at humor could not mask our terror.

When we were given platelets to increase our blood count, we would feel freezing cold. I shook so hard that I still have soreness in my joints and muscles. A sudden fever would result, followed by tremors, headache, and nausea. All of this was overwhelming for a grown man, but Patsy weathered each torturing procedure with humor and strength. Her presence permeated the entire unit.

Patsy loved to ride her IV stand, crouched so low that the nurses saw only what seemed to be an unguided stand moving past their high counter. Patsy sneaked by the nurses' station and rode what she called her Christmas tree IV stand every day, and we all laughed at this daily joke. She would often drag along dolls in her parade and demanded that patients who were out for a wobbly walk join her. We had to keep in line, because that was Patsy's way. The nurses and doctors came to rely on Patsy's procession as a boost to their morale and energy, and we patients came to see her

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more to life
than just a
local living.*

parade as a form of protest against the overwhelming urge to give up.

Now, however, Patsy was losing her physical battle. The transplant had taken just too much from her, and although she had pulled through countless crises that should have killed her, this time she would not survive. A virus so small and so weak that almost any person would never be bothered by it eventually would take advantage of Patsy's lowered immunity and kill her. First, there would be a slight fever and then, within hours, Patsy would be gone. Still, she continued to humble all of us with her strength and the making of her miracles.

On this Thanksgiving morning just before the crisis that all of us feared could happen to any of us at

any time, her cries were of excitement about preparations for the Detroit Thanksgiving Day parade that were taking place (by coincidence) right underneath her window in the hospital courtyard. She hollered with glee at the big, multicolored balloons, and we all clustered to Patsy's room, dragging our own Christmas tree IVs. Like prisoners pressed up against the bars of our cell, we looked down on the impending holiday celebration.

"But that one little balloon can't hold air," said Patsy. She had been unusually pensive the last several days, and we all noticed that Patsy's parade was not taking place as regularly as it once did. She became somber now as she pressed her nose to the hospital window. We pretended we could not hear her murmur, "That's just the way."

Suddenly, the little balloon inflated and floated away from its handler and up into the sky. "There it goes" yelled Patsy. "It's going to heaven, but the parade is still going to go on, isn't it? There are lots of balloons and air is everywhere. That's the way it will be." With her words, the little balloon's journey seemed to be a meaningful coincidence for Patsy and for us all.

T H E T I M E L E S S N E S S O F M I R A C L E S

After my own bone marrow transplant, I almost died from suffocation. A simple virus not unlike the one that took Patsy's life attacked my lungs. As the nurses rushed me to surgery and I gasped for air, my nurse Carolyn said, "Remember Patsy and her parades. Think of your lungs as balloons and try to fill them up with air. Find the way." That's all she said, but it was all she had to say. She knew I needed Patsy's spirit then. I could barely breathe, but I relaxed as I felt comfort in Patsy's principle of "the way."

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RICK NURRIESTEARN'S
BASED ON AN INTERVIEW WITH GABRIELLE ROTH

The Wave

A REVOLUTIONARY MOVING MEDITATION

"The Wave" is a video tape for rhythmic meditative movement. In the video Gabrielle Roth guides you through five rhythms. The music invites movement, allowing you to release suppressed feelings, discover spontaneity and become aware of your natural rhythms. Each rhythm represents a state of being. By practicing the rhythms you awaken your physical body to receive the breath of life. "The Wave" is a personal dialogue between spirit and flesh.

Gabrielle Roth is an artist, healer and philosopher. She is author of "Maps to Ecstasy: Teachings of an Urban Shaman." Her life and work are devoted to exploring and communicating the ecstatic experience through ritual theater, movement, and trance dance music. Rick NurrieStearns is the publisher of "Lotus."



Flowing rhythm is the mother of all rhythms. It is feminine, earthy, circular, and rooted. As you practice it, you embody



your own feminine energy. It is continual energy. One movement turns into the next. There are no breaks, no stops. You move in a rolling round movement.

Staccato rhythm is masculine. It is connected to the heart beat, and is precise and linear. There is a beginning, middle, and end to each movement. It is percussive and outward. In flowing rhythm you focus on the inhale breath and take everything in. In staccato you release and let things out.

In the flowing rhythm you practice being feminine: round, circular, and continuous, and being masculine in the staccato rhythm: sharp, definite, and linear. The two rhythms awaken this aspect of the psyche.

Chaos rhythm is the combining of feminine and masculine to give birth to a wild child. Chaos is the peak of rhythm waves. It is wild, abandoned, rooted, and earthy. It is letting yourself go while holding a strong foot pattern. Keep your feet

rooted while releasing your head, shoulders, and body parts. Listening to the beat, you surrender and feel abandoned.

Release everything and move into lyrical rhythm. In lyrical rhythm you are uplifted. Flowing rhythm is earthy. Staccato is fiery and Chaos rhythm is watery. Lyrical rhythm is airy. You skip and are lifted up. You feel light.

The fifth rhythm is Stillness. You feel emptiness, experiencing inner and outer space. It is very meditative.

The rhythms are energy. Energy is motion and motion is life. Some days you are in a flowing mood. Everything is connected and moves from one thing to the next. Other days you wake up in staccato with a tremendous amount of energy to organize and get many things done.



At times creative energy spews from you and you can work on three or four projects at once. Some days you are lyrical and light and others you are still and empty. At times you wake up on the dark side of flowing and feel inert. You barely



get out of bed and drag yourself from one thing to the next. On the dark side of staccato you are rigid, tense, and edgy. The dark side of chaos can be confusing and tumultuous. You trip over things and forget and lose things. On the dark side of lyrical you are spaced out and disconnected. When you wake up on the dark side of stillness nothing moves at all; you are stuck.

Through practicing the rhythms you recognize what state of being you are in and learn how to shift into its positive energy. You know if you are spaced out and disconnected it is not the day to organize your life or make plans. Use rhythm as a way of seeing life as energy. You stop beating yourself up because you are not the way you think you should be. If you stay in touch with yourself you recognize your energy as it moves and changes.

You transform energy by entering deeply into it. If you wake up in inertia you can still move and do *The Wave*. Start off with how you actually feel. Begin moving in this inert way. Once moving it will naturally change. Holding onto things keeps them from changing. If you feel rigid and tense and you com-



mit yourself to moving and breathing through it, you will change.

This is a wonderful tool as it empowers us to transform our energy with regular practice.

By practicing *The Wave* you stay in touch with the subtle changes in your energy. You become true to yourself. You see others as energy as



opposed to people who are fixed and enduring. Today your mate is lyrical and tomorrow he is chaos. It is more forgiving to see people this way. You see them and life as energy and motion and celebrate them as such. Even though you change, you have basic patterns. Some people are laid back, others are staccato. Everybody has a basic rhythm mode in the way they eat, talk, and move. Places have energy. Hawaii is still and New York is chaotic. London is staccato lyrical. You can go through the world and see what you need. If you are a still person in the middle of New York you may not feel comfortable. Knowing your inner self as an energy affects your life choices.

You change your life through dance. You become true to who you really are. You become forgiving and compassionate with yourself and others. Your body becomes free and spontaneous. By practicing the rhythms you awaken your physical body to receive the spirit or breath of life. When those two are con-



nected everything else works. People find *The Wave* a creative way to move through emotional states. If you are really angry do a strong staccato dance. It releases that energy. It's a very positive way to release old emotions and blocks of energy. You also stay in touch with what is true for you day to day.

Do this alone and with friends. Put on *The Wave* video at a party and let everybody do it. There are people who might not think they can move, but there is a dancer inside of everybody. All you have to

do is pull down the shades, turn up the volume and let it happen.

The Wave provides a safe way for people to explore and express their own nature. The dance gives them free reign. You have a lifetime of fears, angers, ideas, attitudes, and beliefs frozen in the body. Holding down so much stuff is tiring. *The Wave* enables you to move, to go with your flow and follow the beat of your own heart. You feel the weight of your head, the tightness of your shoulders, and the freedom of your elbows. This is a language. You listen to your body and to the messages or stories that have been repressed.

By doing *The Wave* you empty the contents of your mind so that true knowledge can surface. You become aware of important things, and exercise your imagination. It is a personal dialogue between spirit and flesh and therefore a spiritual practice. •

To order the "Wave" video call Lotus Resources at (800)775-6887.



The photos in this article are from "The Wave" video.

THE HEART OF OPTIMISM

To be spiritually optimistic we have to hold the view that the universe is friendly. Everything happens in order for us or others to grow in wisdom and in love.



JEAN ABBOTT

An Interview with Joan Borysenko
By Mary NurrieStearns
Editor of Lotus

Joan Borysenko is a cell biologist, psychologist, and an instructor in yoga and meditation. She is author of several books including "Minding the Body, Mending the Mind," "Guilt is the Teacher, Love is the Lesson," and "Fire in the Soul."



MARY: *What is spiritual optimism?*

Joan: Spiritual optimism is a point of view. The universe is a sacred mystery we are unable to understand. None-the-less, we need some framework that enables us to grow from our crises and challenges. I believe that the universe is in fact a friendly place. My answer to Einstein's question, "is the universe a friendly place or not?" Is yes. To be spiritually optimistic we have to hold the view that the universe is friendly. Everything happens in order for us or others to grow in wisdom and in love. We need to have this faith, even though in relative reality this world is not safe. Bad things definitely happen to good people.

How do we develop an optimistic view?

We live along into it. It is our crises that bring us optimism. Through working with people in physical and psychological crisis, I am aware that when we have a crisis, all our beliefs surface for us to see. It brings up the question, "Why is this bad thing happening to me?" Any time we are in crisis, we have an opportunity to re-examine our beliefs. It's been my experience that when people seek help from family and friends, spiritual traditions, and counseling, they come out of crisis stronger! On the other hand, people who hold to the status quo, and who will not engage with their crisis, become embittered and miss the opportunity to deeply know who they are.

When I worked as a medical psychologist in a Mind/Body clinic, I watched the ways people

Tragedy brings forth the need to create meaning - to tell new stories that can reweave the frayed ends of life into a coherent whole. The meaning we ascribe to these dark nights of the soul is central to how we emerge from them.

answered the question, why me? I saw people let go of helplessness and bitterness. They moved into self-understanding, compassion towards others and connection with the universe. *Fire in the Soul* is a result of watching people struggle with those questions, as well as being healed and struggling with those questions myself.

You call these times, "dark nights of the soul." How do we withstand dark nights and not get lost in pessimism?

Having a dark night of the soul is not a bad thing. In our culture we focus on the bright side. We have to be optimistic all the time. Life is supposed to be a constant upward progression. If you look at the wisdom of the ancient traditions this is not the case. In many primitive cultures, life involves periods of death and rebirth. That's what initiations are. When a boy becomes a man, he undergoes a manhood ritual which is very difficult, involving physical

scourging and emotional isolation. A woman leaving childhood and entering the society of women undergoes a womanhood ritual.

In order to become something new, you have to die. During the process, there is a period that is no woman's land or no man's land, between what you were and what you have yet to become. That's a dark night of the soul. We need to learn that this is normal. We aren't supposed to know or be in control at every moment. Death and rebirth, and entering into confusion are a natural part of life. We need faith that we grow from these times, and that it is part of our design emotionally and spiritually. Then we don't feel like we are doing or feeling something wrong. Unfortunately, we attempt to abort the process with alcohol or drugs or something that makes us feel better or by ignoring the inner call to be quiet.

We have to honor this process in a culture that does not.

Precisely! There is just no room for it.

In your book you say, "If we have lost our cultural understanding of the value of darkness, we've also lost the priesthood, whose function it was to bring us through these transitions." Please discuss this.

In our culture, we think that everything should be quickly made right. When people have some sort of a dark night, they often run to a physician. That fascinates me. Seventy-five percent of the time that people go to their family physician they are anxious and lonely. They have illnesses related to stress. They are looking for someone with wisdom to bring them through this time. They are seeking somebody to talk with to help them transform it. It used to be that the healer in a tribe was someone who had not only knowledge of physical healing but also emotional knowledge of people.

They knew whether these people were using their gifts in ways that would make them happy and contribute to the whole community. Healers had spiritual sense. Is this person able to open their heart compassionately to themselves and to others? Or are they stuck in bitterness or regret? A healer had many kinds of knowledge.

Now this knowledge is very fragmented. People don't know where to get healing. We've lost that medical priesthood. People go to a physician and get a diagnosis, a label. Psychology, although it can be enormously helpful, generally is a psychology of pathology rather than potential. It, too, has lost its spiritual roots. We have this fragmentation. We need to bring back the priesthood of healers.

You say that we benefit from the dark night by holding in front of us "first" stories. What do you mean?

If you look to earlier times, people learned morality from stories. People learned about their connection with one another, the land, and spirituality through story telling. Stories give us a map of who we are and where we are going. People are hungry to hear stories of life. First stories give maps of transformation, of the phases we go through. We go through evolution because we are human souls, not because we are failures of some sort. We need to transform our endings. First stories do that. Often we get stuck in a story and decide that we're broken or wronged. We don't bring the story through to transformation, where we find the wisdom in the wound and a greater sense of community. Stories show us the way.

So stories give meaning to our suffering. They offer us possibilities so we can grow and gain wisdom.

Story makes all the difference, even on a very basic physical level. I wept when I read Victor Frankl's

*Dark nights of the
soul are extended
periods of dwelling
at the threshold
when it seems as if
we can no longer
trust the very
ground we stand on
when there is nothing
familiar left to
hold on to that can
give us comfort.*

book, *Man's Search for Meaning*, to hear what went on in the Concentration Camps. Imagine Frankl as a young psychiatrist, coming to grips with the horror of it; arriving with a manuscript, wondering if he could hold on to it, then realizing he could not keep his manuscript and he might not keep his life. His story is essentially that what people told themselves about *why* this horror was happening made all the difference. Those who told themselves the story that it was meaningless, gave up hope quickly, and died of the first epidemic that went around or of rapid cardiac death. People who somehow found a way to weave that story into the fabric of life were those who most likely to come out.

How does suffering influence our belief system?

Suffering brings our belief system fully into view. Often, we're too busy to figure out what we

believe. Our beliefs sit there like a pair of sunglasses through which we see the world. We're so used to seeing through those sunglasses that we don't know we're wearing them. Then somebody says, "What's the color of your glasses?" and you respond, "What glasses?" Suffering makes you take a look at the glasses you are wearing. Very often those beliefs have to do with early stories we were told about who we were, who God was, and the purpose of human life.

In our country, psychology has been taught that ideas about religion are not our business. These are not ideas you discuss with patients. Clergy deals with religion. Even though I had a mystical interest all my life, I felt that as a psychologist I wasn't supposed to ask my patients about spirituality.

We gave a standard test to people who came to the Mind/Body clinic. One of the questions was, "I think I am being or should be punished by God." I was very embarrassed when I first saw that question and thought, "Punished by God, what a thing to ask someone." The majority of the people actually answered yes to that. I was interested in stress management. What greater stress could a human being have than to think there was some cosmic peeping Tom looking over your actions, and deciding whether you should be rewarded or punished? I thought I was doing people a disservice unless I addressed those issues.

This is a tremendous issue with people who have AIDS. Many people with AIDS were taught as children that it was sinful to be homosexual. Therefore, AIDS would be punishment for sinning. I told a story in *Fire in the Soul* of a man who had been raised a Southern Baptist. He went to college and left behind that belief in a punitive God but never substituted another belief. When he got AIDS his search start-

ed again. When we become sick we generally regress and feel helpless. So his childhood beliefs resurfaced. He had to work through that and it was a very difficult process. He died before he resolved it. It was very sad.

Hopefully most of us do live long enough with our crisis to work through these big questions about the universe, ourselves, the purpose of life, and Divine Being. When we do, we find that we are better equipped for the rest of our lives. We develop a more loving and compassionate attitude towards ourselves that is also reflected in our attitude about God.

In "Fire in the Soul" you say that to use crisis as an opening into this process we need courage. Would you describe the three stages of courage?

My mother had a particular kind of courage, which was "keep on trucking; no matter what happens, don't look back!" This is instinctual courage. We're a very fortunate generation compared to my mother's. There wasn't much chance in her generation to develop other kinds of courage. If you were in trouble a generation ago, where did you go? Where did you look for help? People didn't go to therapy unless they had a severe mental disorder. There weren't support groups. What did you do with your pain? Very often you buried it underneath, and kept on moving.

Is that willful courage?

Yes and it is very useful. People who don't have willful courage become helpless in times of crisis and are not able to get through it.

The second stage is psychological courage which comes from examining your life. The recovery moment has introduced many people to psychological courage. In recovery you take a look and say "Wait a minute, what happened to me? What were the wounds of my life? What things happened that led me to be who I am?" This kind

CONNECTING WITH THE HIGHER SELF

Take a nice, slow stretch. Now close your eyes and take a few letting-go breaths, like big sighs of relief... Notice what it feels like to breathe, how your body rises up slightly as you breathe in and settles back as you breathe out... Enjoy the sensation of breath moving in and out, feeling its natural rhythm... feeling how each out-breath is an opportunity to let go to the deepest part of your being... to the storehouse of your own special memories... Remember a holy moment... a time when you felt deeply connected to life... watching a sunset... creating something of beauty... deeply in touch with another person... loving a pet... feeling present to life...

If more than one memory comes to mind, choose one and relive it in as much detail as you like... What do you see around you, above and below you... What are the colors and the shapes of things?... Are there any sounds?... What about fragrances?... What are the textures of the things around you? Are you touching or being touched by anything?... Is there a breeze?... Can you feel the earth under your feet?... How does the memory feel in your body...

Let the memory fade and focus on the peaceful feelings that remain.

of looking allows us to gain wisdom from our situation. We become able to take responsibility for what goes on in our life. The third kind of courage grows out of psychological courage. Once we have begun to

look within we become wiser. We develop a knowing perspective.

We begin to experience Divine Union and know that we are not alone, which reduces fear. Fear feeds on isolation.

It certainly does. In every moment we have the choice for love or fear. The only way we can get rid of fear is to feel our union with Divine Oneness. Fear leads us to say, "I am uncomfortable feeling isolated from myself and from the ability to have an intimate relationship with others." We begin to look for a deeper relationship to life in general, and eventually this leads into the experience of Divine Union. That is the only time we feel safe.

Psychological courage seems to be a step toward Divine Union as we begin feeling connected with ourselves and others.

That is the ancient wisdom of Judaism as restated by Jesus. When asked to summarize his teachings, Jesus said, "This is the spiritual life. Love the Lord Thy God with all Thy heart, with all Thy soul, and with all Thy mind, and love Thy neighbor as Thyself." The question is, how do we learn to do that? We must learn to love ourselves. Then we must learn to love other people, who I think are expressions of ourselves. We're all one big case of Divine multiple personalities. We have to love and understand ourselves. In looking at others we see that we are all some expression of the same thing. I look out into another face and I see myself. We develop compassion, and then recognize what a tremendous experience, what a tremendous gift life is.

You say that healing requires reliving and transforming the crisis. How do we do that? And what can help?

What helps, first of all, is the willful courage to keep on trucking. Willful courage becomes limiting though when you refuse to go back and look at the pain, so that you can

work through it to some new wisdom perspective. Most people are not willing until the pain becomes too much and they get overwhelmed. To heal is to go back and say, "Yes, this is my pain. This was the grief that I felt."

The first step is the willingness to be aware of the places there was pain in our life. It may not be just our childhood. It might be that as adults we inflicted pain upon our loved ones or ourselves and feel guilty. We need not run away. We have to go back and say, "Yes, I am braving this. This situation is the key of my wisdom." Then we can go through our feelings. We work through to the stage where we say "Yes, I have learned from this."

Once we get to that point, forgiveness comes simply. We feel finished. The issue has no more juice, no energy. We are grateful for the experience. Many people think forgiveness is turning the other cheek and saying "I forgive you." It doesn't work because the grief is still locked in the body. There has not been a conscious transformation of the pain.

Facing these issues leads us into the dark night. What can help us tolerate this process and hold unto the belief that there is wisdom to be gained?

When we're going through a period of death and rebirth, and hanging out in that no man's land, we tend to forget about basic things. The body needs to be nourished well. The body needs sleep. The body needs to be out of danger. Nature is a tremendous healer. When people lay on a patch of ground, let the sun beat on them, and the breezes flow around them they feel rejuvenated. Spend some time with nature. We need to move our bodies. People often get sedentary at times like this. Change needs to move through us. We need to exercise. Walk, jog, swim, or cycle. Keep the body moving.

It is important to find a way to touch the Divine. For some it is meditation, for others it is prayer. People fail to reach out for the help that is consistently available. I met a woman not too long ago who tried to kill herself. In her near death experience she got a good reprimand for trying to kill herself and was told that a human life is hard to obtain. She was taken on a tour of many different experiences on the other side. In one of the experiences she saw a room full of people. They looked so alone and disconnected. All around them were beautiful beings trying to minister to them. They didn't feel the presence of those beings. A being of light told the woman that these were people who had died. They didn't realize that they were dead. All they needed to do was ask for help in any way and those beings of light would come to their aid. They could not aid without being asked because it would be a violation of free will.

There is a tremendous amount of help available but we have to learn to ask for it. Learning to ask starts with believing that help is really there. You can pray in your heart for help. There are lots of ways people can do that, depending on the tradition you come out of.

Practically everybody experiences moments daily when they are at one with the Divine. These are moments when you look at something of beauty and are so drawn to it that gratitude or a sense of connection with something larger fills your heart. In that moment you let go of the past, your fears and all the things that separate us. You connect with your own spiritual self, inner self or higher self. You connect with the Whole. You participate with Divine Being.

Those moments can be with animal, a child, or music.

Yes. You sit down and the cat jumps in your lap. You look into

her eyes. Those whiskers twitch and she purrs and you find yourself at peace in your own body. Sometimes people have bigger experiences that last for several minutes.

In a holy moment meditation you recall such a moment with all your senses. What were you seeing at that time? What were you smelling? Was your body moving? Were you holding something or being held? As you recreate it the feelings come back. You feel peace, gratitude, and stillness and your heart opens. Love becomes a part of the experience and you are in a state of Divine Union. Let the memory fade and then sit quietly in that state. Your attention will wander because it always does when you meditate. At that point you do something to maintain your focus. It could be awareness of breathing or could be repetition of what Thomas Keating refers to as centering prayer.

His definition of centering prayer is similar to what I am talking about with a Holy Moment. He describes center as prayer, immersing yourself in God's presence and entering into that state of being and stillness where you feel connection. He suggests that people pick a prayer word, such as peace, love or Jesus. Instill that word in your mind as you enter God's presence. When I meditate I relive a Holy Moment first so that I know what it feels like to be in God's presence. Then I use a prayer word to help me stay there.

It is easier to access help during a crisis if we already have a practice of connecting with the Divine.

Absolutely!

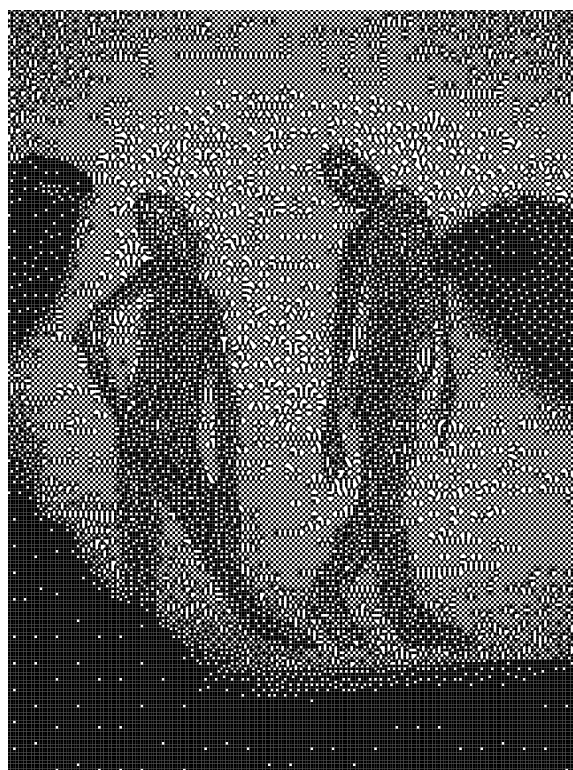
When we need comfort we can draw from experience.

That makes all the difference in the world. When Bill Moyer asked Joseph Campbell, "do you have faith?" Campbell laughed and

TURN TO PAGE 64

B E R N A R D S I E G E L

Dreams and Spontaneous Drawings



RICHARD HUTCHINGS/PHOTO EDIT

Physicians are generally trained as mechanics, with very little attention paid to the relationship between psyche and soma. Due to a personal search and growth process, as well as a congenial relationship with Elisabeth Kubler-Ross, I was exposed to the work of Susan Bach, an English psychotherapist and student of Carl Jung. Susan's work with spontaneous drawings led to my own.

Bernie S. Siegel resides in the New Haven Connecticut area with his wife. He has authored many articles and books including "Love Medicine and Miracles" and "Peace Love and Healing."



As a practicing surgeon, I explored the active role of the mind in illness and was astonished at the information available via dreams and drawings. I became aware that patients knew their diagnoses. The mind literally knew what was going on in the body. When I shared my beliefs and was open, the patients began to share with me their knowledge of the future events and the outcome of their diseases and treatments. Now I routinely ask for dream material and for drawings as part of their care and as part of the diagnostic testing process.

DREAMS

A patient with breast cancer reported a dream in which her head was shaved and the word "cancer" written on it. She awakened with the knowledge that she had brain metastases. No physical signs or symptoms appeared until three weeks had passed, when the dream diagnosis was confirmed.

Another patient had a dream in which a shellfish opened and a worm presented itself. An old woman points and says, "That's what's wrong with you." The patient, a nurse, sick with an undiagnosed illness, awakens with the knowledge that hepatitis is her diagnosis. Her physician confirmed the diagnosis.

I TURN TO DRAWINGS

In view of my own limitations as a dream analyst, I have turned to drawings, which like the unconscious material in dreams, can be interpreted for diagnosis and appropriate therapy. Guidelines cre-

The dreams and drawings reveal the vital nature of our life processes. It is not only our emotions which come to the surface symbolically, but also our somatic and intuitive processes.

ated by Susan Bach, assist in the drawing interpretation. Drawings have accurately predicted the time, and cause, of death.

Remember I am dealing with many severely, sometimes terminally, ill patients.

I ask patients to draw or symbolize themselves, their disease, their treatment, and their white blood cells. Then a new realm of information is presented to us. The dreams and drawings reveal the vital nature of our life processes. It is not only our emotions which come to the surface symbolically, but also our somatic and intuitive processes.

In drawing one's self, or using symbols of the self, such as birds, trees, or houses, we portray our unconscious knowledge of present and future. A quite sick four-year-old draws a purple balloon floating up into the sky with her name on it. There are multicolored decorations around the balloon, plus a shape which resembles a cake. This child died on her mother's birthday.

A young man with a brain

tumor (whose recent tests were all negative) drew a tree that looked exactly like the profile of a brain. The tree showed black throughout, suggesting to me recurrent cancer, which was subsequently detected by CAT scan.

PREDICTING THE RESULTS OF TREATMENT

The future results of chemotherapy and surgery can also be revealed in drawings. If patients see their treatment as an insult, assault, or poison, they react accordingly, often suffering side effects. On the other hand, the unconscious mind which believes in and accepts the therapy, alters the side effects, and produces a better therapeutic result. This information is important so that we may alter any negative beliefs before treatment.

One patient drew X ray therapy as black and red arrows spraying his body. He had a terrible reaction to the therapy. The drawing represented a negative expectation and the patient's belief was fulfilled.

Another patient drew X ray therapy as a golden beam of energy. This patient had an excellent result with no side effects. The drawing represented a positive self-fulfilling prophecy. This patient had peace of mind which presaged healing. 'Scientific' changes occur in the body when we have peace of mind.

IMPROVING THE EFFECTS OF TREATMENT

One of the most significant examples was a man who left his doctor's office when he was told the treatment would kill his cancer. He was a Quaker, a conscientious objector, and never killed anything. His drawing had been of little men carrying away his cancer cells. He is alive several years later, using his mind and vitamin C as healing agents.

An important point to be aware of is the difficulty our mind/body encounters as medicine wages a war on disease. The language of treatment is often depressing to the patient. Our bodies are the battleground, and the fact is that only a small percentage of people (15-20%) are comfortable being aggressive (killing the disease). The others manifest unconscious rejection of the treatment because of its association with destruction and killing. Physicians need to present the treatment as an aid to the healing process rather than as death to cancer or a war on disease.

Elisabeth Kubler-Ross emphasized the importance to me of "Thou shalt not kill" as a commandment in our conscious and unconscious minds. I have received drawings from patients with the cancer saying "Help!" On other drawings the white blood cells look like popcorn so that they won't hurt the disease. The mind is aware that the disease is US.

I learned that we need to love ourselves in order to heal. The love stimulates our immune system, and white blood cells, to work for us. The effects of love and despair have been verified in studies of immune responses to various stimuli. We must learn to consume the disease by using it as nourishment... ingesting the disease as our white blood cells do, using it as a source of psychological growth. We learn ways to improve ourselves and love fully from disease. Disease leads to correcting an imbalanced pattern in the system. For some, disease can be seen as a healing of the soul.

Medical mechanics do not often realize the importance of patients' belief systems in the outcome of therapy. If we are to achieve *exceptional* results we must start working to unite the team of mind, body, and spirit. The dream process and visualization help us do this.

*We must learn to
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DREAMS GUIDE TREATMENT

A patient listening to his inner voice often receives instructions via dreams or during meditation. One man who recovered was asked to take injections of vitamin C and to utilize computer images for positive subliminal stimulation. Exploration of these techniques has just begun by orthodox medicine. It seems the inner voice preceded the medical profession in exploring the path to self healing or participation with the physician.

A woman was in severe pain and was told by a voice (she called it the Holy Spirit) that she had appendicitis and had better go to the Emergency Room. She said that she wanted to wait, but the voice insisted she go. My diagnosis simply confirmed her preexisting knowledge.

As I have explored the nature of

healing and have moved further from the mechanistic medical model, principles have arisen tying together many so-called mystical events. The body is not a machine but is a vibrant system of physical and electrical energy whose tissues and organs have their own frequencies and cycles, their own rhythms. The nervous system becomes the transmitter of this information to the conscious mind.

When a salamander loses a limb or a tail it is aware of the loss and it communicates with the injured part. It "listens" to the nerves in that area and answers by initiating regeneration.

Disease states represent an alteration in the pattern within the human energy system. If one "listens," the symptoms present themselves. For some, these symptoms, or this awareness, is through physical signs. But for many, the message comes via dreams, intuition, and the unconscious or spontaneous drawings which can be interpreted.

When I began to utilize the picture drawing technique in my surgical practice, I was able to see within the drawings the intimate relationship between psyche and soma. Also revealed to me was invaluable information stemming from the unconscious and from the individual's intuitive awareness.

In summary, may I say that this exposure has led me to believe that the psyche and soma are communicating and that somatic problems can be brought to consciousness via symbols. Also, I believe, as Carl Jung did, that "the future is unconsciously prepared long in advance and therefore can be guessed by clairvoyants." These experiences have shown me a new path as a healer, teacher, care giver, and have reinforced my beliefs. My patients now feel free to share experiences they would never share with a mechanistic M.D.—one who sees only the mechanical process of dis-

ease in the body, without recognizing the totally integrated role of the mind and emotions.

TO SLEEP, TO DREAM, TO REMEMBER

Purpose: To help in remembering your dreams

Instructions

1. You can improve your ability to remember dreams. Suggest to yourself at bedtime that you will recall a dream upon arising. "I intend to remember a dream." Remembering is a choice you make. Forgetting is also a choice, a choice that perhaps you have forgotten you made.

2. If you have a specific situation you are working on, before going to sleep *ask for guidance* related to that problem.

3. Keep a pencil and paper by your bedside to make note of any thoughts or images upon awakening. Allow time to wake slowly in the morning. If you recall a dream, tell yourself about it, to anchor it in your memory. Then write it down.

4. If no dream images or memories arise, notice what you are thinking about. Write down your thoughts. They might not be of a dream, but your night-time experiences will have led to your awakening thoughts which may or may not be useful to you. Take your dream journal with you if you leave home in the morning. Sometimes a dream is remembered later on.

5. If you still have trouble remembering a dream, think back to the last dream you remember having and try to analyze that. Often discovering an old dream's hidden meaning will enable you to move on to a new area in your life, with a new sequence of dreams.

6. Remember, you are the maker of the meaning in your life. A dream symbol may be meaningful to you alone. It's up to you to find any significant connections

between your thoughts, your dreams, and your daily life. Not all dreams have significant meaning.

HOW TO WORK WITH DREAMS

Purpose: To improve the benefits you receive from your dreams, explore the meaning of a dream through questions you ask yourself. Questions help you to discover what present life context shaped the dream. If you know how the dream relates to your present life you may learn about changes in your life that are necessary. The relationship of a dream to your present life isn't always easily accessible. But those vivid dreams that are filled with shocking or stimulating imagery, generally have meaning that you can discover and use.

Sometimes it's helpful to share the dream with another person to get another impression. Often the reactions of the listener shed light on the meaning of a dream. At times, I've found my dream means more to my listener than to me. Once I dreamed of bodies piled on railroad cars. The reaction of the therapist I shared it with was much stronger than my own. Another time I dreamed about a man I'd worked with having his legs blown off during the war. That message, meant for both of us, was, "Being forced to your knees is a symbol of humility." Sometimes we might actually be dreaming for other people's benefit.

There are books written about the universal meaning of various symbols. Trust your intuitive voice to tell you what your symbol means to you. You'll know when you've made the right interpretation by the reaction of your body. Perhaps you'll get a tingle or some other felt-sense announcing a perfect fit. For in-depth work, join a dream work group.

Instructions

Trust yourself! Make a commit-

ment to work with your dreams, and your internal wisdom will guide you into understanding the message.

Write down your dream and give it a title.

Notice any striking images and ask what they might mean. Pay special attention to recurring images, be they people, animals, places, or things.

Ask yourself, "What current event in my life is connected to this dream?"

Ask yourself, "What is this dream trying to tell me?"

Wait several hours or even a few days and then re-read what you wrote. Sometimes you will have forgotten the original dream. Then your written words are often more meaningful. Sometimes my dream means nothing to me until I read what I wrote and then it almost seems like a direct message for me to do something. For example, I might write down, "I was traveling on the right road." Those kinds of notes confirm what I am doing in life.

As you re-read your dream notes, pay attention to any thoughts you are having. Inspirational messages often come while re-reading dream notes. •

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publisher. From the book "Your Body
Believes Every Word You Say," by
Barbara Hoberman Levine.*

Optimism

Continued from page 60

said," "I don't need faith, I have experience."

If we believe that life is a mystery beyond our understanding and that suffering leads us into wholeness, what do we pray for when we call for help?

There are two kinds of prayer, non-directed and directed. Directed prayer is a request. Please take my

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J A N E T G . W O I T I T Z

LOVING VS. SHAMING

I met a man in Canada who said to me, "I keep reading about how important hugs are to mental health. In my family no one hugged. They didn't even touch and I hate being touched. My kids climb all over me and it makes my skin crawl. Even so, I force myself to hug them and be close. I'm glad that I can give them what they need even if it doesn't feel good to me." ✂ One of the ways parents demonstrate love for children is by holding them and making them feel warm and secure. It's one of the very first things we do for children when they are born. We are encouraged to hold them. Studies with baby monkeys have shown us that when they receive no physical nurturance, the newborn may die. Holding a child fills a very basic need, and deprivation causes psychological damage.

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Even though he was denied touch in his own childhood, the man from Canada has made a very deep commitment to loving his own children. He is aware of his old childhood pattern, and he has made the effort to change that pattern as he parents his own children.

But this man has also experienced shame. Even though intellectually he knows it isn't true, on a very deep level this father still believes that had he been worthy of nurturance he would have received it. Not touching or hugging your children may cause them to feel shame.

Others who were deprived in this way during childhood will have the opposite reaction from what my Canadian friend had. He forced himself to touch his children. In contrast, others will find they will not be able to take their hands off their own kids.

Both types of parents need to learn balance and learn how to separate their needs for love and touching from those of their children.

Ironically enough, if someone says to you, "Can I have a hug?" and you hug them, it feels different than if someone says to you, "Can I give you a hug?" and hugs you. To the observer, the two acts may look identical. But to the participant, the results are entirely different. To one who doesn't recognize this difference, it can be very confusing.

If you are hugged and it serves your need, it helps to fill you up emotionally. But if you are asked to hug and hugging doesn't serve your need, you may feel depleted. If you are a child, you will feel shamed as well.

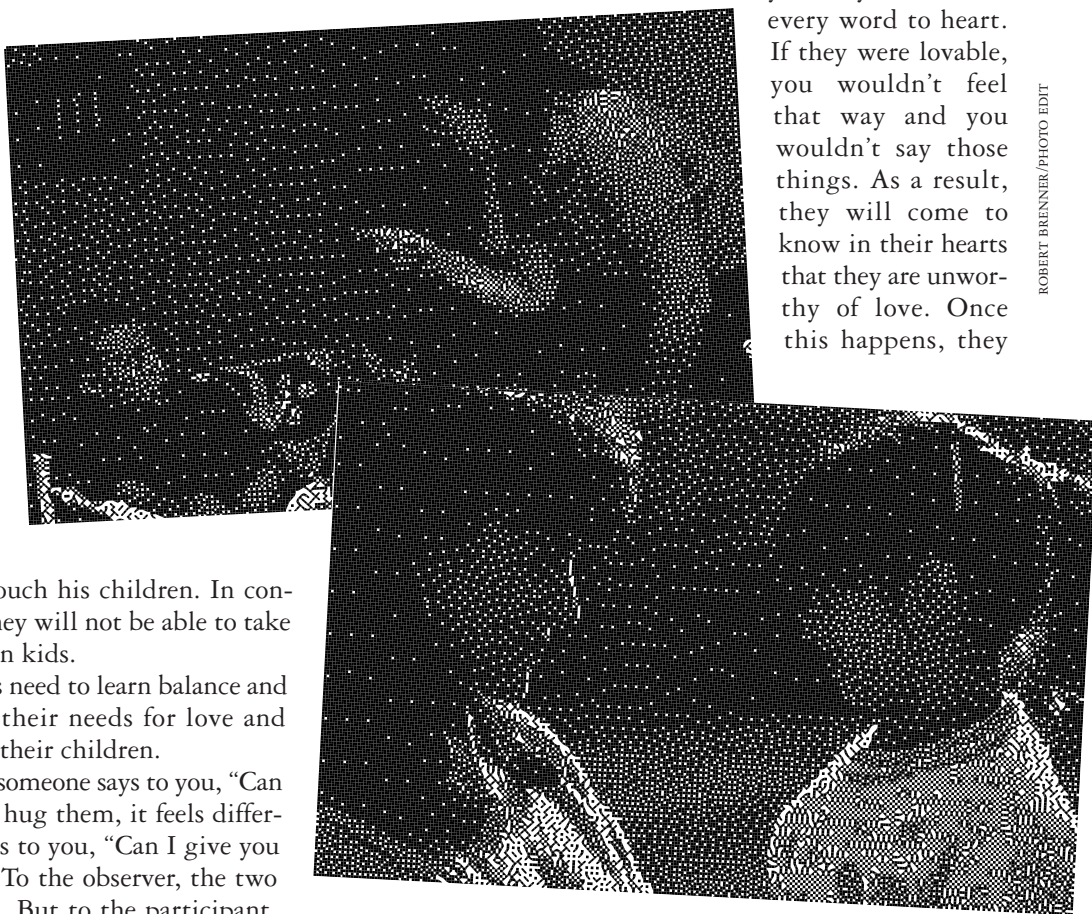
I knew a little girl with an alcoholic mother. When this mother had been drinking she would sit in the eight-year-old's lap and insist that the child rock her. Today, that eight-year-old child is a woman who is just beginning to accept someone who cares about her and

wants to put her arms around her. She has no children of her own.

Children can be shamed in many other ways. Children who are shamed in any way come to believe they are not worthy of love. They believe they are unlovable.

If you tell your children they are a problem in your life, if you tell your children you can't stand the sight of them, if you tell your children you wish they'd never been born they will *not* look at you and realize you have lost control and don't mean it—they are children, not adults.

On the contrary; they will believe every word of what you say and take every word to heart. If they were lovable, you wouldn't feel that way and you wouldn't say those things. As a result, they will come to know in their hearts that they are unworthy of love. Once this happens, they



ROBERT BRENNER/PHOTO EDIT

will hunger for your love, but they will have great difficulty making close friendships or forming close social relationships. They will grow up believing it is their fault they are not loved at home, that there is something awful within them that has caused you to withhold your love. They will believe that anyone who likes them has been fooled by them. They will keep others at a distance. Closeness will not be available to them. They will have short-term intense relationships because that will reduce the pain of their shame, if only for the moment.

JON FEINGERSH/ALL STOCK

It also means they will have trouble leaving home when the time comes. They will still crave your love and be fearful of others. The reason they will continue to crave it is that they never received the love they needed from you, so they stay, hoping that part of themselves will eventually be satisfied.

This need is very basic to human beings and is one that must be met through our parents. Many people who are in therapy are there essentially to get this need met. In successful therapy, the therapist comes to fulfill the role of the parent for the client. This process is called *transference*. When it occurs, the client can enter the process of getting those early needs met. And when he leaves therapy, it is because he has grown beyond the intense need to be nurtured by the parent who wasn't there for him.

If you offer your children unconditional love while they are young, they will feel confident they are worthy of love. And when the time comes, they will be able to leave home with inner security. This means they will be able to establish significant new relationships and at the same time continue to connect with you.

Unconditional love means the following: I love you with no strings attached, regardless of how you behave. This doesn't mean I always accept your behavior, but it does mean I always accept you as a person.

Because of your history, you may not be able to offer unconditional love to your children automatically. This is not something to berate yourself for. What it is, is something to be very mindful of. *Always* separate the child from her behavior. This ability is not unlike what you learn to do if you survive with an alcoholic. You learn to separate the person from the disease.

I cannot caution you enough about the repercussions of name calling or ridiculing a child's behavior. The results can be devastating. Losing control on your part for whatever reason is not an acceptable excuse for shaming a child. Think about your own childhood and what it did to you when you were put down and made to feel worthless. If you can keep this in mind, it may help to short-circuit your behavior.

Children are also shamed when they are criticized and humiliated in public. They are shamed when their parents devalue their things or do not show up for the ball game or teacher-parent conferences. They are shamed when they do not live up to their parents' expectations of them, if they are told they are not good-looking enough or thin enough or smart enough, or if they do not make the choices their parents want them to make.

All shaming attitudes leave children feeling emotionally debilitated and that their true self must be hidden at all costs. The result is that they don't share their feelings and they avoid interaction with other children. This is done partly to preserve a piece of themselves and partly to keep the world from knowing who they really are and therefore being disgusted by them.

Shaming children strikes at their core, so resist your need to be truthful to them until you know that what you are saying, and how you are saying it, serves a useful purpose.

Parents shame because they are out of control. If you grew up in an abusive home you may have been humiliated when the neighbors saw your father staggering home drunk or when your parents fought so loudly they could be heard down the block. Even now, just recalling those circumstances may fill you with shame. Be careful you do not lose control in the same way and behave in ways that will embarrass your own children. If you do, they, too, will carry those memories into adulthood and cringe at the thought that family secrets will be exposed.

This is a tough assignment, especially if you were shamed as a child and as a result shame is what you know. But there is a payoff for both you and your children if you break this cycle.

Sara relates, "I remember driving my mother and two of my kids to the mall. The kids were acting up in the back seat and wouldn't listen to reason. My mother turned around and said to them, 'If you loved me, you wouldn't behave that way because it upsets me when you do that.' Classic shaming behavior. And I said, 'That worked on me, Ma, but it won't work on them. But this will.' And I pulled over to the side of the road and said to the kids, 'Are you going to behave or are you going to walk home?' That worked. What my mother said worked on me because she was my mother and I responded to her as my mother. But because I was aware of what it did to me when I was a kid, I very conscientiously did not do that with my own children."

Perhaps as a child you, too, were controlled by the loss of, or fear of, the withdrawal of love. This means that if you were not compliant or if your parent was not in a loving mood, you felt the emotional abandonment. This was a very desperate way for you to feel, and you would have done just about anything to avoid experiencing that feeling. You hungered for love and probably still do.

This is an unconscionable way to treat a child.

*None of us ever hear that
we are loved too much.
None of us ever tire of
hearing that we are special.
We all take pleasure
in hearing caring words.*

Unconditional love is a child's birthright. A child has the right to feel with one hundred percent certainty that she is loved.

In troubled homes there is a lot of confusion about what it means to be angry. There is often the belief that:

"If I love you, I can't be angry with you."

"If you love me, you can't be angry with me."

"If we love each other, we have no angry feelings toward each other."

This is not so. Frankly, it often works in the opposite way. Only the folks who really matter to us are worth the energy it takes to be angry.

As a parent you need clearly to separate these things. Instead of unconsciously sending these messages:

"I will not love you if you do not do as I say."

"And I will not accept you if you do not do as I say."

Separate things so you send these instead:

"I love you, but I do not always love the things you do."

"I accept you unconditionally, but will not accept unacceptable behavior."

Yes, it is true that withholding love is an effective way to manipulate a child to conform. But you will not get the desired result in the long run. You will bring up an insecure child and one who changes his behavior not because he has learned a better way, but because he fears abandonment.

As an adult, this person will constantly seek the approval of others and become what we call a people pleaser. A people pleaser doesn't really have an inner sense of self-worth. A people pleaser will also relate to others the same way the parent does, making honest relationships impossible. When you shame a child, you undermine the child's self-worth.

If your child is gay or lesbian, issues that come up around sexuality and sexual identity can also be shame-based.

"My brother Tom is gay and he's a marginal member of the family. He was a sissy when we were growing up, so I wasn't surprised. I don't have any problem with it as long as he doesn't come near my boys. One of them reminds me of my brother so I go riding with him and make him play sports. One in a family is enough."

When George expresses his homophobia he has no idea of the emotional impact this will have on his son. But the truth is, the profound shame his attitude induces can inflict lifelong scars.

If you have a child who is gay or lesbian or whom you suspect is gay or lesbian, it does not mean you have done anything wrong and it does not mean there is anything wrong with your child.

Your children want your approval. If your child believes he is homosexual and feels that you will not approve or will love him less if you know, the shame he will experience will have a profound impact on his life. As a result, he will:

1. Deny his sexuality to himself and others
2. Be ashamed of his true feelings and be ashamed of himself for having these feelings,
3. Not be truthful about his responses to things so as to be like everybody else,
4. Behave as if he were straight and have a secret life,
5. Blame all his problems on his sexuality and become homophobic.

All of these responses will lead to confusion and deep psychic pain for the child. It is therefore very important for you to overcome any difficulties that you have with this knowledge.

If you are troubled about the sexuality of your children, do not hesitate to talk to a professional or to join a support group of parents with gay children.

It is critical to the emotional well-being of your child that you are loving and supportive and non judgmental regardless of how difficult it is for you.

None of us ever hear that we are loved too much. None of us ever tire of hearing that we are special. We all take pleasure in hearing caring words and our children take pleasure in that as well. Hearing someone say, "You know that I love you" does not satisfy us as adults when caring actions are lacking, and it does not satisfy our children, either.

A friend of mind tells of a day when she was washing the crystals on a very ornate and delicate chandelier. Betsy was a nervous wreck and to make matters worse, her five-year-old daughter kept coming into the room and Betsy kept shooing her out.

Finally, the little girl stuck her head in and said, "Mommy, would you just tell me one thing? Do you still love me?"

I'm so sorry. I'm just afraid that I'm going to drop something, and I haven't been fair to you. Yes, I love you dearly. Please just give me a little more time and then we can be together."

The reassurance was all the child needed. After this conversation, she was able to wait for her mother to finish. Fortunately, the child being able to ask the question, didn't begin to doubt her own loveliness.

Keep this in mind. It's so easy to blame ourselves even when there is no reason. Our children are this way, too. Therefore it's important to reassure our children of our love even when we know they already know it. •

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THE PATH OF TRANSFORMATION

It has been tremendously helpful for me to understand the difference between consciousness and spirituality. Spirituality is one type of energy—the energy that links us to our deepest essential nature and to the universal source. Consciousness is the awareness of all of the energies within us. Thus, it is quite possible to follow a spiritual path that is not necessarily a consciousness path. That is, we could work on developing the spiritual dimension of our being without necessarily developing the other aspects. We can become spiritually developed and totally identified with our “spiritual self.” In this case, we would usually disown many other energies, especially the physical and emotional ones. That’s why we see so many people who are very highly attuned spiritually, but may be completely out of balance in their physical and emotional lives.

Shakti Gawain is the author of "Creative Visualization" and "Living in the Light." She is a speaker and leader of self-improvement and human potential workshops.



Consciousness, on the other hand, involves developing and integrating all the many aspects of our being, including but not limited to the spiritual. The path of transcendence is a spiritual path, while the path of transformation is a consciousness path. Contacting and developing our spiritual nature is an important part of the consciousness journey, but there are many other important parts as well. The path of transformation involves a powerful commitment to every level of growth.

One of my concerns about the New Age movement is its focus on transcendence rather than transformation. Many are hoping that by developing spiritually, they can rise above their problems and not have to face the challenge of integrating their spiritual and human natures. They feel comfortable and safe exploring the spiritual and mental realms, but hope to avoid the more painful or difficult emotional healing work. Of course, it is a perfectly legitimate option to choose a transcendent path, but it will not bring about profound healing and wholeness for the individual or for the world. And ironically, the peace of mind that so many people seek on the transcendent path cannot be fully achieved by focusing exclusively on that reality.

Fortunately, starting in the 1960s, the human potential movement has been integrating a variety of therapies, physical systems, and spiritual practices. For example, at human potential centers such as Esalen Institute in California and The Open Center in New York City, it is not unusual to find classes being offered that include body

work, meditation, yoga, intuition training, movement classes, recovery groups, and psychotherapeutic techniques. And the recovery movement, spearheaded by Alcoholics Anonymous, is having a powerful impact on the consciousness of the world today, applying the twelve-step process for profound healing in a variety of life issues that range from early abandonment to drug addiction.

What stops people from embarking on the transformational path? For many, it is simply a lack of knowledge. They aren't aware that such an opportunity exists or perhaps they aren't sure how to go about finding it.

But lack of knowledge is not the only roadblock on the consciousness path. Another one is fear. We all fear the unknown, of course, and this particular journey certainly is unpredictable in many ways. That's

If we move into our healing process at our own pace, without pushing ourselves and with the right support, it is not nearly as difficult as we might fear. Each of us has an internal mechanism that guides the pace of our journey.

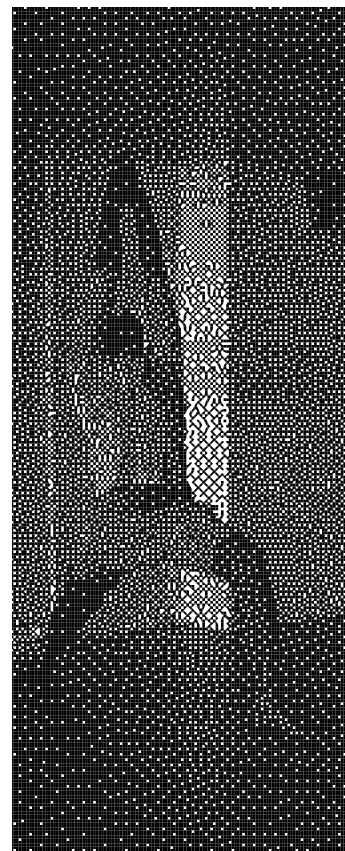
why it is so important to cultivate a personal relationship with a Higher Power. Unless we feel some sense of a higher force working with us, it is simply too frightening to leave our familiar territory.

Many people are afraid of emotional healing work. There are so many misunderstandings and stereotypes about psychotherapy.

Unfortunately, there are also many less than adequate and downright harmful therapists and healers, and many people have had negative, disappointing or downright traumatic experiences with them. So it is extremely important to choose your helpers wisely and carefully.

I have found that most people are afraid that if they begin exploring deep feelings, they will get stuck there and never emerge. When feelings have been repressed and disowned, they feel very intense and powerful, and it is easy to feel that they might overwhelm us forever if we ever give them the opportunity.

However, the facts are quite different. If we move into our healing process at our own pace, without pushing ourselves and with the right support, it is not nearly as difficult as we might fear. Each of us has an internal mechanism that guides the pace of our journey. Once we allow ourselves to experience an emotion freely, we discover that rather than washing us away, the wave of feeling gradually sub-





sides and leaves us with a deep sense of wonderful peace.

In my own healing process, as well as with thousands of others I have participated in and guided over the last fifteen years, I can say wholeheartedly that deep healing is possible and is within the reach of anyone willing to make the commitment and follow through on it.

In New Age circles there is much talk about unconditional love. Many teachers urge their followers to practice forgiveness, be non-judgmental, and love fully without conditions and many sincere seekers are earnestly trying to follow these teachings. I have a problem with the way these ideas are often presented. Of course, judgments are unpleasant, separating, and uncomfortable for all concerned. Forgiveness is a powerful and healing force for both the giver and the recipient. And there's nothing more blissful than giving and/or receiving unconditional love. However, there is a lot of confusion and misunderstanding about these processes, and much of what is being taught is coming from the

transcendent rather than the transformative approach.

Again, we must recognize the difference between our spiritual essence and human personality. As spiritual beings, we are always at one with universal love, which is always unconditional and non-judgmental. The personality, however, has the goal of learning to live in the physical world and get our emotional needs met. On the personality level, we are fundamentally concerned with protecting and caring for the vulnerable child within us; our feelings of love are entwined with our needs for safety, trust, and intimacy. We have powerful defense mechanisms in our personalities that can close off our feelings of love when we don't feel safe.

Rather than denying or trying to suppress these feelings and reactions, we need to respect and appreciate the function of our human personality. Which is not by nature unconditionally loving. Much healing can take place when we recognize this as a given and are able to

honor both our spiritual and our human nature.

When we feel judgmental, rather than denying those feelings, we need to look deeply into them to discover what is triggering them. Usually, we feel judgmental when we are frustrated because we have not followed our own truth in some way, or because we are having to confront another person who is reflecting one of our disowned selves back to us. So, instead of simply blocking ourselves from experiencing our judgmental feelings, we need to be attentive to the fact that our judgments can provide us with clues for what we need to look at in ourselves; ultimately, they are healing gifts. If we try to suppress or ignore the feelings, we miss the opportunity for learning and consciousness. Condemning ourselves for being judgmental is simply judging ourselves for being judgmental!

As for forgiveness, many people try to forgive too soon, allowing themselves to avoid feeling emotions they are afraid of. When we have been emotionally wounded, we may have many feelings, including hurt, fear, grief, withdrawal, anger, rage, and even the desire for revenge. If we can allow ourselves to acknowledge and freely experience all these emotions as they arise, without trying to "fix" or change anything, we will eventually arrive naturally at a feeling of forgiveness.

Forgiveness occurs when we have completed the learning process of a particular experience and are ready to release it and move on. If we rush to forgive before we are actually ready, we may short-circuit our own learning process, repress our other feelings, and miss an opportunity for greater healing. There is definitely an important place and time for rituals of forgiveness, but only when we know we aren't using for-

giveness as a way to avoid other parts of the process.

The key to unconditional love is found in the love our spirit has for our personality. When we can tap into spirit, we can unconditionally love ourselves—including the parts of ourselves that are angry, judgmental, needy, and selfish. Then we naturally feel compassion and acceptance toward others as well. We recognize in them the same human attributes that we have learned to love in ourselves. By loving and honoring our own personality in this way, we gain clear vision about other people's development on the personality level. We can maintain appropriate boundaries, making wise choices about who it's appropriate to get close to. At the same time, through our connection with our own divine essence, we naturally recognize and acknowledge the spiritual being in everyone else, even those with whom we know we must maintain some distance.

In recent years, with the recovery movement, many people have learned how to be unconditionally loving even as they are setting boundaries and distancing themselves from loved ones who are having problems with addictive behavior. For example, they often have to learn that the most loving and compassionate act can be to confront the addictive person with the raw truth about how they are hurting other people. People who actually get through the recovery process generally attribute the beginning of their healing to having a loved one confront them in this way and insist that they get into a treatment program or support group.

Hal Bennett recently shared a story with me that perhaps helps to illustrate this point further. When he first graduated from college he got a job teaching a group of children with serious behavioral problems. After the first week of work-

MEDITATION ACCEPTING OURSELVES AND OTHERS

Get into a comfortable position, lying down or sitting up with your back straight and supported. Take a few slow, deep breaths and let your body and mind relax into a quiet state of being. Ask to be in touch with the part of yourself that is judgmental. Ask it who or what it feels judgmental about and why. Ask how this judgment reflects on any parts of yourself which you don't accept.

Now ask to be in touch with the spiritual aspect of your being that is unconditionally loving. Ask that loving part of you if it can teach you how to accept all aspects of yourself, including your judgmental self and the parts of yourself that it rejects. Imagine a beautiful pink light of love and acceptance all around you. Now imagine looking at others with the compassion that you are gaining through accepting yourself.

ing with them, he was about to resign. He told his supervisor that the children were too violent with him and with each other. Indeed, each week there were runs to the emergency room to repair everything from bloody noses to broken arms. Hal's head teacher asked him to give it two more weeks and in that time he should keep two things in mind: first, that he could not succeed with these children until he learned how to love them, and second, that he would never learn to love them until he had accepted the fact that virtually any one of them was capable of stabbing

him in the back if he didn't watch himself.

In the beginning, this seemed like a contradiction. But after two weeks, he had begun to see the wisdom in what his supervisor had said. Prior to their conversation, his judgments had rightly identified the children's behavior as violent and potentially dangerous to him and others. But there was a part of this labeling process that also created a huge wall between himself and the kids. In his mind, he had rejected them because of their behavior, telling himself that they were unworthy of his or anyone else's attention.

In the days that followed, he began meditating on what his supervisor had told him. He accepted the fact that the children were violent in their behavior, but he stopped seeing that behavior as a reason for rejecting them. He began to see a little beyond their outward actions, that within each of them was still a very tender, loving spirit. In order to get to that spirit, he had to find ways to deal with their violence—not deny it, but help them learn how relate to each other in more appropriate ways.

Learning to transform the violent behavior, which came from a very deep place of hurt and deprivation, required him to look at his own angry and violent feelings and begin healing them, too. He and the four other teachers assigned to these children worked together both to confront their own feelings and to seek more effective ways of creating a healing environment. Hal ended up staying at this school for another three years; and as part of a very dedicated teaching team, helped to transform the lives of nearly thirty children.

Remember that it doesn't really work to *try* to feel love or any other feeling. Our feelings are not controlled by our will, and most attempts to assert this kind of

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Involvement

A Key to Excellence

Learners develop an ability to grow beyond their present abilities. Entry-level competence is not an issue for them.

Some learners have actually started with a natural ability that is less than average. Winston Churchill, considered to be one of the greatest orators of the twentieth century, was not born with a silver tongue. He began his career with a pronounced speech impediment and he could not speak extemporaneously. In order to compensate for these difficulties, he wrote all of his speeches and practiced delivering them before a mirror. Over years of practice and work, he continually learned. ✂ Vincent Van Gogh began painting when he was twenty-nine years old. He did not have an abundance of natural ability at the start. Hand-eye coordination did not come easily for him. But he knew how to learn.

Robert Fritz is the founder of DMA, Inc., and the developer of the *Technologies for Creating Curriculum*. In the last fifteen years, his DMA seminars have trained over fifty thousand people in the creative process. He is also the author of the best-selling book *"The Path of Least Resistance."* He lives in Williamsville, Vermont.



The learning process may be filled with moments of failure, disappointment, and perhaps even embarrassment. *Yet each failure can lead to greater competence when it becomes a basis for learning.* It is only the performer who assumes that failure is not a legitimate stage of development.

Performers do not recognize that learning often means they may be "bad" before they are "good." To learners though, perfect performance is not an issue; final results are. And the ability to create results is tied to learning. "If something is worth doing, it's worth doing well," the saying goes. I think of it differently. *If something is worth doing, it's worth doing poorly until you can do it well.*

Learning is not just for those who begin with less talent or natural ability than others. There are learners who begin with an abundance of talent and ability. Perhaps the greatest example of this is Mozart.

Mozart was easily the most gifted musician and composer in history. Yet, he did not simply perform according to the talents he demonstrated as a child prodigy; he developed his ability throughout his life. His art became even more sophisticated as he entered his twenties and thirties. Like many other talented people, Mozart rec-

ognized his natural abilities as the beginning of a lifetime learning process, not as an end.

Unlike Mozart, not all child prodigies learn that they can learn. Sometimes their gift of talent cushions them from stages of incompetence that less talented people must confront. Having to face yourself when you are simply dreadful at a specific skill can be discouraging, strengthening—or both. Unfortunately, in our society very few people



are trained to use these moments of frustration in their own best interests.

Yet, frustration is often a natural by-product on the road to creating what you want to create. Your vision and desire for the creation can far outshine your current level of ability to create what you want.

You can learn. You can expand your abilities and competencies and by virtue of that, increase the probability of creating what you desire.

When this is the case, you have a choice. You can either learn or you can quit. If you choose to learn, you not only learn the specific skills regarding your specific desire, but you also learn a general lesson about your own life. The lesson is that *you can learn*. You can expand your abilities and competencies, and by virtue of that, increase the probability of creating what you desire.

Rehearsals and practice periods are times that provide opportunities in which we can make mistakes, as well as perform successfully. Mistakes *must* become part of the learning process. When you consider the mistakes you have made in your life, there is always a potential for learning. Bad performances can lead to good performances *or they can lead to other bad performances if learning is not part of the experience.*

If the creative process is anything, it is a continual learning

ROBERT HOLMES/ALL STOCK

process in which mistakes help guide you toward greater and greater competence.

M I S T A K E S

Recognizing how you relate to your mistakes can help you determine whether you base your life on performance or learning. If you cannot tolerate making mistakes, you very well may be in the performance mode.

Often people who have trouble accepting their own mistakes create certain avoidance strategies. One strategy is to never admit mistakes. We all know people who refuse to acknowledge that they ever do anything wrong, even when they do it before our very eyes. It is almost as if they are blind to the obvious reality. Their denial seems even more strange when the mistake is not that crucial, as is often the case.

Some people are unable to apologize to anyone—even if they might like to—because that would mean admitting to a mistake. Why can't this kind of person recognize any mistakes? We must assume that she thinks there is something wrong with making mistakes. What could be wrong?

Many people are criticized for making mistakes from the time they are children. This could lead to the tendency to be gun-shy. Whenever anyone points out a mistake that this person has made, she suddenly ignores the local reality and substitutes a stream of associa-

tions and meanings in its place. The sum total of these types of experiences often centers on issues of identity. Somehow, the implication is, because of your mistakes, you are not good, valuable, worthy, capable, or useful. Making mistakes sug-

example, a surgeon, an airline pilot, an air traffic controller, an architect, an electrician, and a pharmacist have your life in their professional hands. Crucial mistakes on this level are unacceptable. But how do these people initially attain the



gests to that individual that she is imperfect or that she is not in control of her life.

For some people, *all* mistakes seem to be outlawed. Most people do not have such an extreme view, but they do consider certain types of mistakes they make as unforgivable. Usually this type of thinking once again ties mistakes to self-image. Mistakes seem to say something negative about the person in question.

Of course, once a person assumes a position of responsibility, we hope that she is competent. At this level, the first stage of learning—learning how to be competent—should have been completed, although other stages of the ongoing learning process are just beginning. For

high degree of competence necessary for their professions? What situations allowed them the luxury of making mistakes while they were learning?

Part of their early learning process includes making mistakes when failure is at a low risk. Simulation is a very good way of learning how to be competent. The learning process can include experimenting in safe situations that simulate the reality of high-risk situations, but with no risk to human limb or life.

I N V O L V E M E N T A K E Y

Involvement is one of the most important keys to how well you can master any skill and ability. Part of

the success of the interactive programs has to do with the level of involvement the learners had with the subject matter and the learning experience itself. But involvement cannot be manufactured synthetically. It must be real. How do you become involved? This is an important question, one that may be hard to answer if you, like many people, confuse *involvement* with *satisfaction*.

Many people think that satisfaction is an important life goal. They look to the events in their lives, their relationships, their work situations, their holidays and vacations, their experiences, and even to their degree of inner growth to bring them satisfaction. In love relationships, people often presume that their partners have a job, or unspoken obligation, to make them satisfied. When many find that they are not always satisfied, they then experience a conflict between their expectation and their reality. As the expectation of satisfaction goes up, the chances for involvement go down, because the person begins to measure her participation from the lens of a potential reward. "How satisfied does it make me?" As the focus becomes more self-referential, a person makes biased judgments from the point of view of return on the investment. "Is my participation going to make me satisfied and happy?" The person begins attempting to predict which activities will or will not bring about the reward of satisfaction. Participation in the relationship can become more tenuous; often the person develops a wait-and-see attitude. The level of involvement the person now has becomes proportional to the expected level of satisfaction it will produce. Whenever that expectation is unfulfilled—which it will be from time to time—involvement will be reduced. The expectation of satisfaction will eventually erode true involvement.

Many managers are now asked to

*When you are
involved you do not
have an eye on
what's in it for you.
Rather, you are
focused on the
object of your
involvement itself
and what do you
bring to it.*

think in terms of providing satisfaction and fulfillment for the people they manage. They theorize that people who work within an environment that fosters satisfaction will become dedicated employees, because aiming for work goals also brings forth the fulfillment of personal goals. Although this theory sounds very enlightened, what lurks just below the surface is a dynamic that can preclude real involvement. Each employee will begin to measure her own level of personal satisfaction as related to her work. This frame of reference is unsound because satisfaction will always be in a constant state of flux. It is only natural that on some days you are more satisfied than on others. Words like *commitment*, *alignment*, *excellence*, and *vision* lose their original meaning and are manipulated by the company, used as ploys to foster a sense of satisfaction within the organization. What employees find themselves left with is a mix of cynicism and uninvolved-

The main flaw here is that the companies presumed that satisfaction was what people wanted and

what would motivate them. This is a common fallacy. Right now you might be saying to yourself, "What's wrong with satisfaction?" Nothing. *But there is something you probably want more than satisfaction—and that is involvement.* Let's look at the difference.

Involvement does not demand return on investment. Involvement itself is its own reward. When you are involved, you do not have an eye on what's in it for you. Rather, you are focused on the object of your involvement itself. What do *you* bring to it?

You can be involved on days when you are not particularly satisfied, fulfilled, or happy. But you cannot be satisfied on days when you are not satisfied, fulfilled, or happy. Involvement produces interest, interest produces involvement, and together they reinforce each other. On the other hand, satisfaction is temporary and does not necessarily lead to more satisfaction.

When you are creating something new, different, difficult, or demanding, your satisfaction will wane, but simultaneously your involvement can increase. Involvement is a dynamic, while satisfaction too often is presumed to be a fixed state of being. Since life is inherently dynamic, you will never be able to reach a steady state of full satisfaction. What you *can* be is fully involved.

Most people value involvement more than happiness, satisfaction, or fulfillment. However, we have been sold a bill of goods by modern pop psychology: the satisfaction myth. It is easy to claim that everyone wants satisfaction; who could argue against it? But working with tens of thousands of people, I have discovered a different story. When given a choice between involvement and satisfaction, people choose involvement. Why? Because that is what they really want! Without involvement, people are

not often motivated to participate, act, create, build, and learn.

What motivates people to learn? This is a question hardly ever asked in traditional education. Teachers commonly complain about trying to teach young people who do not want to learn. They grumble that they cannot compete with MTV. I would ask those teachers, "What does MTV know that you don't know?" Is education simply a poor substitute for show business?

Not many educators seem to realize the obvious. The key is involvement. Most students are not directly involved in much of the material they are asked to learn. Too often the subjects seem irrelevant to their lives or the style of teaching boring beyond words. Teachers use grades to manipulate the students into high performance since there is no authentic motivation present. Teachers attempt to tie grades to the student's future. With excellent grades, the student can enter the better universities and live happily ever after. With poor grades, the student will be condemned to a life of servitude, hardship, and financial limitation. Good grades are the carrot; bad grades, the stick. Thus, grades become the centerpiece of education as students are told that their futures depend on the consequences of their actions.

Do educators think about the consequences of *their* actions? They are helping to produce a work force that, at best, is motivated to perform, not learn. When many educators are through, many students will never want to be in learning situations again. All of us have had the occasional wonderful teacher who did involve us in her subject or learning in general. What separated that teacher from the rest? Often, that person was involved herself in the subject matter. It is hard to encourage others to be involved when you yourself are not. Another motivating force was that the

teacher wanted to share her enthusiasm. In other words, the teacher *wanted* to teach.

There are special people like this in every community in the country but often they are the exception instead of the rule. Imagine, though, a school filled with this kind of teacher. How many students would not want to be in that environment? Not many, because that would be where the action is.

That type of school could have a stronger influence than the drug culture that many of our young people are exposed to daily. The appeal of drugs is to disengage or become uninvolved. What do students want to become uninvolved from? Uninvolvement itself. Drugs hardly ever appeal to people who are involved with something that matters to them. Yet, schools usually do not concern themselves with what matters to the students and so substitute performance for learning.

For a good deal of the postwar period, performance seemed good enough. Then international competition became tough. Organizations began needing a different kind of skilled worker, one who could think, develop, expand, learn, change, and delve into new realms of experience—*one who could create*. This flexible new kind of person is not what we commonly find in the work force today.

Instead we find people with mortgages and with children in college. We find people who cling to their jobs by the thin thread of their pension plans and health insurance. We find people who have learned to fit in because this is the path to continuity, certainty, and survival. Can this be the basis for the next century?

There are few possibilities for the future. One is slow decline. As the world changes, only those who can actively pursue their own growth and development will be prepared to meet the challenge of the times.

Yet, most of us were taught to be performers, not learners. As long as this situation continues, little progress can happen.

Another possibility is that of a new Renaissance, one in which people are involved with their lives, their growth, and their own continuing learning in the creative process. This is different ground than we have seen before. We cannot use our old assumptions, values, biases, premises, or structures. But neither can we change if we are motivated by conflict, dissatisfaction, or disorientation.

What could motivate this change? Nothing short of rethinking what we are doing, how we are living, what our lives are about, where we are going, and *what we want to create*. There are horizons you have not encountered yet that lie before you as you begin to travel the road of creating. •

*From "Creating" by Robert Fritz.
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Transformation

Continued from page 72

power over them leads to denial, repression, and disowning parts of ourselves or to an expression of feeling that is not authentic. By acknowledging and honoring any feeling—no matter how "unacceptable" we might have previously judged it to be—we create space for its opposite. So *trying* to love unconditionally is a contradiction. Unconditional love is something that arises naturally when we can accept all our feelings and love all parts of ourselves, including the parts that aren't unconditionally loving. •

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Continued from page 52

If we are impressed only by the misguided miracles of levitation or by dramatic stories of heroic patients conquering disease, we fail to see the

Lotus Resources For Growth

[illegible]

A Brother Like That

D A N C L A R K

A friend of mine named Paul received an automobile from his brother as a Christmas present. On Christmas Eve when Paul came out of his office, a street urchin was walking around the shiny new car, admiring it. "Is this your car, Mister?" he asked.

Paul nodded. "My brother gave it to me for Christmas." The boy was astounded. "You mean your brother gave it to you and it didn't cost you nothing? Boy, I wish..." He hesitated.

Of course Paul knew what he was going to wish for. He was going to wish he had a brother like that. But what the lad said jarred Paul all the way down to his heels.

"I wish," the boy went on, "that I could be a brother like that."

Paul looked at the boy in astonishment, then impulsively he added, "Would you like to take a ride in my automobile?"

"Oh yes, I'd love that."

After a short ride, the boy turned and, with his eyes aglow, said, "Mister, would you mind driving in front of my house?"

Paul smiled a little. He thought he knew what the lad wanted. He wanted to show his neighbors that he could

ride home in a big automobile. But Paul was wrong again. "Will you stop where those two steps are?" the boy asked.

He ran up the steps. Then in a little while Paul heard him coming back, but he was not coming fast. He was carrying his little crippled brother. He sat him down on the bottom step, then sort of squeezed up against him and pointed to the car.

"There she is, Buddy, just like I told you upstairs. His brother gave it to him for Christmas and it didn't cost him a cent. And some day I'm gonna give you one just like it ... then you can see for yourself all the pretty things in the Christmas windows that I've been trying to tell you about."

Paul got out and lifted the lad into the front seat of his car. The shining-eyed older brother climbed in beside him and the three of them began a memorable holiday ride.

That Christmas Eve, Paul learned what Jesus meant when he had said, "It is more blessed to give..."•

From "Chicken Soup for the Soul." Printed with permission from the publisher, Health Communications. Copyright 1993 by Jack Canfield and Mark Victor Hansen.

Reviews



BY RICHARD HOLMES

Care of the Soul: A Guide for Cultivating Sacredness in Everyday Life

Thomas Moore

New York: HarperCollins, 1992

\$22.50 Cloth

"It is impossible to care for the soul and live at the same time in unconsciousness."

Thomas Moore—a psychotherapist influenced primarily by Carl Jung and the archetypal psychology of James Hillman—is probably an exemplar of the words he penned above, having written a book that is indeed a soulful expression of the need for spirituality in our everyday lives.

Care of the Soul is a clear philosophical pool that reflects the following qualities of soul: "subtlety, complexity, ripening, worldliness, incompleteness, ambiguity, wonder." This reflection will draw you inward where shadow and light co-mingle and care of the soul truly begins.

In a general sense, Moore is telling us that care of the soul is an acceptance of all facets of our being, whether paradoxical, mysterious, painful, mercurial, or conditioned into us. Moore recommends adopting a polytheistic stance. Moore: "Rather than strive for unity of personality, the idea of polytheism suggests living within multiplicity."

In other words, he reminds us again and again that soul, properly observed and cared for, requires a mindful and full-bodied engagement in all that life has to offer, through both culture and nature. A "soulful-oriented spirituality," as he writes about it, is eminently practical, sensual, exploratory, risk-taking, passionate—in short, an ongoing story we write about ourselves.

In fact, Moore enlarges on this theme of sacred sto-

rytelling by offering clear discussions of mythology. we can learn much about our present psychological states (though he cautions against reducing mythology to psychological terms) through a deep familiarity with such myths as Odysseus, Demeter and Persephone, Narcissus, Tristan and Isolde, and others.

Moore also discusses extensively the obstacles to soulful living. For instance, though a psychotherapist, he questions many of the categorizations in the catalog of disorders, DSM-III. He would add a diagnosis named "psychological modernism," which he defines as follows, "an uncritical acceptance of the values of the modern world. It includes blind faith in technology, inordinate attachment to material gadgets and conveniences, uncritical acceptance of the march of scientific progress, devotion to the electronic media, and a lifestyle dictated by advertising."

What Moore demonstrates with this diagnosis is that there seems to be in this modern world "an inverse relationship between information and wisdom." He suggests (and offers many examples to substantiate his point) that most people have become more literal than imaginative. We rely more on "literal hardware," he warns, than on "the sensitivity of the heart."

Other insights abound in *Care of the Soul*, insights that can enrich one's life and get one in experiential touch with the multifaceted meanings of soul. Moore indeed concludes that a new paradigm for contemporary living can emerge if we place our emphasis on *caring* for the soul over *understanding* the soul.

Such an emphasis, he reasons, "asks us to make a complete turn-around in our usual efforts to figure things out, suggesting a different set of values and new techniques in which we actually appreciate and enjoy the endless unraveling of meaning, the infinitely rich and deep layering of poetics within the shifting, fluid fabric of experience."

This beautifully written book reflects that emphasis.

Reviews

The Red Shoes: On Torment and the Recovery of Soul Life

Clarissa Pinkola Estés, Ph.D.

Sounds True Recordings

\$10. 95 cassette 90 minutes

By now many thousands of readers are familiar with the book, *Women Who Run with the Wolves*, a best seller for several months. A gifted storyteller, Clarissa Pinkola Estés combines Jungian perspectives and her own unique personal insights for an expansive commentary on psyche, spirit, and soul. *The Red Shoes* is part of the Jungian Storyteller Audio Tape Series, which she created.

On this tape Estés differentiates clearly between the spirit, which can be injured, reduced, chased away, resulting in lasting vulnerability, and the soul, which can be tortured but never lost, and is "self-revivifying" and "self healing." A person whose spirit and ego have been crippled by being domesticated severely, deprived of freedom of expression, and in other ways "clipped" in a sterile, perfectionistic, or narrow environment is likely to suffer a "loss of natural instinct for protecting oneself, preserving oneself, taking good care of oneself."

Such a person—like the poor motherless child in the fairy tale, *The Red Shoes*—is being set up for a "famine in the psyche" and "starvation of the soul." In the story the girl had saved cloth scraps over time and one day sewed for herself a pair of shoes, which she stained with the red juice of berries. Along comes a gilded carriage, transporting an old woman who whisks the girl away and makes her over into a nonentity. The old woman throws her handmade shoes away, saddening the girl, but, as a consequence, "a secret fire began to burn in her heart."

Although space doesn't allow a retelling of the tale, it can be said that the girl eventually settled for a fancy pair of red shoes made of the finest Moroccan leather. And it can be said that, despite the old woman's injunctions against her wearing these shoes, she put them on anyway, such was her craving for this substitute to the shoes that she had hand-crafted and that had filled her soul with joy.

In her captivating style, Estés tells how the new red shoes one day forced the girl to dance out of control until, in "abject exhaustion and horror," she pleaded with an executioner in the forest to sever her feet from her body—which he did obligingly. End of story.

Is this a tragic ending? According to Estés, this story is incomplete (the last part having been lost). In keeping with the usual archetypal cycle, the missing feet of the girl would have grown back, meaning that new values and standards would have asserted themselves in her psyche and thrust her back to the "handmade life."

What is the importance of a life crafted by hand, this "considered life?" Estés answers, "The handmade shoes are marks of her rising out of a mean psychic existence into passionate life of her own design." As she sees it, it is a "spiritual crime to carve a person away, or cut her away from her inner life," as the old woman did in the story and as psychically constricted people do in our culture. The golden carriage can come in the form of addictive substances, unhealthy and risky behaviors, bad relationships, anything that proves to be a corrupt conveyance and acts like an "internal predator" on our spirit. Without our red shoes we are vulnerable and drawn to whatever reminds us of "true consciousness, true love, true relationship with the spirit, and the psyche and the soul."

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We mustn't settle for the ersatz, though. Estés discusses at length the story of a woman who did, Janis Joplin. Seduced by the golden carriage of rock and roll and drugs, Joplin emerged as one of many "feral women" during a time of great cataclysm (the 60s). "Instinct-injured," she lost her red shoes and died when dancing out of control. It is a touching story of a woman severed from her internal life.

But Estés offers hope: practice the "no" when drawn away from what truly gives you joy, develop a "fierce watcher in the psyche," and craft your life to preserve the spirit and keep the soul healthy.

The Red Shoes is a passionate reminder that the handmade life is definitely worth the effort.

The Power of Ethical Persuasion

By Tom Rusk, M.D.

(with D. Patrick Miller)

New York: Viking Penguin, 1993

\$20.00 Cloth

Tom Rusk is a psychological counselor who has helped people apply self change principles to their lives. Problem solving strategies that he worked with over the years evolved into an approach for negotiation and communication that he calls "Ethical Persuasion."

The Power of Ethical Persuasion is a distinct cut above your typical book about techniques for communicating effectively, in that it demonstrates the *need for ethical persuasion* and the philosophy upon which it is based. Ethical Persuasion (EP) is value-driven, empathic, and visceral; it is a juggling act between rationality and feelings. EP is literally talking as a journey of self-discovery and a means to deeper understanding of the one you're squaring off with in

delicate and potentially risky conversations.

EP consists of three powerful "Phases"—learning the other person's viewpoint, explaining your viewpoint, and creating resolutions (see the Summer 1993 *Lotus* for the steps that constitute these phases). The central message of Rusk's look is that four "fundamental values" must pervade emotionally-charged communications if EP is to be useful: respect, understanding, caring, and fairness. These values, Rusk teaches, "can 'anchor' our feelings to our inner spirit and ethically guide the conduct of sensitive communications."

As alluded to above, EP is primarily applied when strong, even disruptive, emotions are about to emerge. Its emphasis on someone seeking fervently and sincerely to understand the other person's viewpoint to his or her total satisfaction is unquestionably important to an overall understanding between the communicating parties. In fact, Rusk argues that "Learning Their Viewpoint" is, besides being the most important phase, the one that requires the most skill, courage, and conscious effort.

First, he writes, "We need to learn how to recognize, respect, and hear feelings out fully *before* constructive solutions can be devised." This prerequisite makes courage especially important for both (or more) communicants, because such a reciprocal sharing of vulnerability through an honest outpouring of feelings goes against habit. But, he insists that habit can be changed, as the many real-life examples in his book attest. "Feelings are not the problem," he reasons, "the habit of misunderstanding and misusing them to defend oneself is."

Three major before-and-after-

Reviews

EP dialogues are the heart of the book. Rusk explores the dynamics that underlie confrontations between male and female lovers, a white male employer and black female employee, and parents and their daughter. Impressed with the possibilities of EP after reading these dialogues, I decided to try out EP with my family, especially my 18 year-old-son. Touching on topics that have in the past been minefields, I discovered through EP not only an opening up within myself, but a much better understanding of the person I'm initially at odds with. I can offer no better recommendation of EP than to say that to me it is liberating.

EP is not easy to apply, though, for it requires that you dig into yourself and confront your fears, many of which are rooted in childhood. EP is also time-consuming, but Rusk reminds readers that EP-steps are more likely to be applied in "bits and pieces" (which I did) whenever communications are about to be subjected to a feeling override.

Despite the difficulty, though, Rusk is confident that present psychological knowledge about self-observation can be a starting point for people who wish to develop the capacity to change thoughts and feelings that inhibit growth. Although progress is slow, he offers this hope. "It is clear that what a number of modern thinkers call 'conscious evolution' is within our grasp. We can accelerate the psychological and spiritual maturing of our species by ethical decision-making, courageous experimentation, and freely sharing our knowledge."

The Power of Ethical Persuasion is, as he puts it, "my own small contribution to our conscious evolution."

Consider letting it be a contribution to yours.

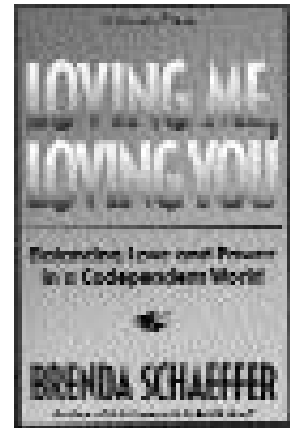
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5-3/8" x 8-3/8", 232 pp. #5154 \$11.00



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Optimism

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cancer away. Please give me a job tomorrow. Research data suggests that directed prayer helps some. It works better than no prayer at all.

But non-directed prayer works even better than directed prayer. The Spindrift Foundation describes non-directed prayers as a pure and holy qualitative consciousness of whoever or whatever is being prayed for. For instance, metaphorically I can look upon myself as a seed. I'm going to grow into a flower. I may not know what the flower is, so I pray simply that my best potential blossoms forth. I think it's best to pray for the very

best potential in the situation because we can't know exactly what that is.

Maybe the best potential in a situation is not physical healing, but death in this life. We can't know these things. We pray for the clarity to understand what is best to do in the situation. We pray for healing. We try to heal from our own illusion that we can ever be separate from the Great One. We pray for the removal of negativity, and obstructions of our awareness of the Whole. We don't have to become part of the Whole, we already are. •

Reviews

Old Age: Journey Into Simplicity

Helen M. Luke

Parabola Audio Library

\$16 . 95 cassette (2 volumes)

180 minutes

Friends, gather around to listen intently to one whose voice somehow mysteriously draws you into a profound meditation upon that crossroads of everyone's life. . . old age. This voice conveys thoughts and images that demand a convergence of all a person's faculties of attention, for the impact of what you hear might be gradual, but in the end should be quite powerful.

Helen M. Luke, an eighty-six-year-old Jungian counselor, is, I like to think, probably an exemplar of one who has negotiated this crossroads with clarity and deep passion. At least that is my impression of her after listening to *Old Age: Journey Into Simplicity* three times. Peter Brook, (director of "The Mahabharata"), in praising the tapes, says it best: "When Helen Luke's voice gives body to Helen Luke's words, we touch the substance of her life's experience and the eternal source that gives it meaning."

On the surface, one might think that a classical literary background is required in order to truly appreciate the tapes. After all, many of Luke's Jungian insights about old age are drawn from such notable writings as Homer's *The Odyssey*, Shakespeare's *The Tempest* and *King Lear*, and T.S. Eliot's *Little Gidding* (from a cycle of poems called *Four Quartets*). By coincidence, I have a fair background in Western literature, but my general impression is that Luke has structured her essays in ways that can be understood by anyone of discerning intelligence.

For instance, citing *The Odyssey*, she refers to the prophecy of Tiresias, a blind seer, who foretells for Odysseus an old-age journey far removed from his early exploits as a

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White Dove International

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warrior—a journey in which he will come to terms with his past, present, and future. For unknown reasons, Homer did not follow up on this prophecy at the end of the story; but as “all great stories” endure, Luke provides her own epilogue that develops the prophecy of Tiresias.

She tells of Odysseus’s “moment of the final letting go,” “The horizon for such travelers shrinks and shrinks until they are stripped of all but the present moment.” In the end, Odysseus balances his masculine and feminine psyche and enters old age a transformed human being.

Discussing *The Tempest*, Luke sees its value and strength as pointing forward to “changes of attitude which must come to us if we are to seek a deeper and more conscious approach to death in our later years.” In this play, Prospero undergoes a transformation which results in his freeing a spirit he had enslaved (Ariel), breaking his magician’s staff, and burying his occult book of spells.

Prospero—same as Odysseus—had to face his “shadow projections” as well as those potential qualities represented by forgiveness, mercy, prayer, exchange, and freedom. Also, like Odysseus, he needed to become aware of every facet of his life, no matter how painful or discordant. Then he can have a “free dependence” on “the Other” (Jung’s word for the vast unknowable universe) and enjoy life as—to quote Luke’s lovely passage—“an unceasing dance on all levels of being, material, instinctual, psychic, and spiritual, in which every motion of the tiniest part weaving patterns of exchange and transformation affects the whole.”

King Lear yields meanings for Luke, too. This time she discusses the reunion of the king and his Cordelia, and their fresh attitude towards old age, “And take upon us the mystery of things, as if we were

God’s spies.” Indeed, she probes into the “tender essence” of old age when pondering the play’s meanings.

And finally Luke reflects on T.S. Eliot’s three gifts of old age: the changes taking place in one’s body, creative imagination that can transcend the rage, and memories where we can see the “hypocrisy of the ego.” She sees these gifts as the “essentials of liberation.”

Perhaps this observation by Jung in his old age captures best the meaning that Luke expresses so eloquently and poignantly in *Old Age: Journey Into Simplicity*. “When Lao Tzu says ‘All are clear, I alone am clouded,’ he is expressing what I now feel in advanced old age. Lao Tzu is the example of a man with superior insight, who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal, unknowable meaning.”

The Call to Adventure: Bringing the Hero’s Journey to Daily Life

Paul Rebillot (with Melissa Kay)

San Francisco: HarperCollins, 1993

\$14.00 Paperback

Writing in the Forward, Stanislav Grof relates how Paul Rebillot experienced a “spiritual emergency” that eventually resulted in his developing the Hero’s Journey Process. In other words, writes Grof, the process “is not a superficial product of Paul’s fantasy, but something that grew out of his personal struggle and his profound emotional, philosophical, and spiritual crisis.”

The Call to Adventure—literally a detailed instruction manual for this process—is an impressive creative synthesis of such influences as the Japanese Kabuki and *No* theater, Gestalt therapy, ancient Greek the-

B O D Y S L A N T A D

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ater, ritual, and Joseph Campbell, especially his work on Hero myths.

In 1968 Rebillot walked away from the stage (theater had been his life up till then) at the age of thirty-seven and “embarked on a tumultuous journey of self-discovery.” But it was also a “journey through madness” and a “Supreme Ordeal.” While in a psychiatric hospital he made a breakthrough in which he recognized his own personal myth and, as he puts it, “discovered the tremendous power of the human psyche to seek its own evolution.”

Over the years he developed and refined the Hero’s Journey Process, a multi-layered format that can be conducted in seven days or in three days. He emulated the pattern that Campbell had noted in all ritual dramas, including these three integral rites: “*separation* from the old way, from the community or group; *initiation* or movement into the new level; and *return* into the group with the gift of the journey.” He also worked within the Journey such levels as the ritual, dramatic, Fool’s Dance, biographical, didactic, and practical.

Music, dance, body and breath work, guided fantasies, artwork, recording in journals, speaking to the group, chants, meditations, imaging, and storytelling are weaved into this ritualistic tapestry of self-discovery.

What does it all mean? one might ask. These words by Rebillot should answer the question: “...The Hero is one who hears the call and answers it. The nature of the Hero’s Journey is to give us a chance to come in contact with our own internal call for transformation and to go about discovering the steps that we need to take in order to accomplish this transformation, and thereby participate in the evolution of humanity.”

With this process, Rebillot is providing tools that enable one to explore the psyche in all its complexity, noting and accepting both the light and shadow. For instance, one very important transition of the journey is to find, meet, observe, and confront your “Demons of Resistance,” which tenaciously prevent you “from attaining full realization of yourself.” No matter what wounds we have suffered in the past, Rebillot is firm in his conviction that “We became victims of our own control.” Hence, his Demon Exercises were carefully conceived in order to meet this objective: “to transfer the identification from the victim to the victimizer.” In fact, the core of this difficult journey is summed up in his belief that “the creation of the Hero is a struggle with resistance.”

So there are exercises in which participants act out their shadow sides. Embracing the Hero and the Demon in oneself is necessary, Rebillot thinks. It is the Confrontation between the two that is perhaps the most intense phase of this “internal drama.” But there are guides present who assist as protectors, if necessary, and always in the capacity of facilitators of the ongoing journey.

Once through the Supreme Ordeal, participants can Return with a Reward and re-enter the everyday world with a new and strengthened consciousness.

In the epilogue Rebillot expresses the modest hope that *The Call to Adventure* contains “the tools of inner vision, of self-discovery.” It is certainly true it does. But the book is also, as he hopes, a prayer “to the deepest part of ourselves, that we may awaken and open our eyes and recognize who we are.”•

Deepening Family Ties

Continued from page 41

warmly wrapped in the gentle robe of darkness that we could not bear to turn on either the Christmas tree or the house lights. We ate our cake by candlelight, and the tree remained dark for yet another day.

One family of four turns Hanukkah into a time for reaching out to friends and deepening the bonds of their social web. Each evening of the eight-day feast, they invite a different friend or family to their home for dinner. As the dinner hosts and guests take turns lighting the candles, they speak of what this time of year means to them, and of how, in the face of current challenges, they find hope and renew their faith.

The celebratory event that bonds your family or circle need not be seasonal or even particularly profound. One family sets Sunday morning aside for a leisurely breakfast of sourdough waffles. "It's our weekly ritual," says Ed Niehaus, "and it has become a special, almost sacrosanct time for us." Since both Ed and his wife Carol work outside the home as well as raise two children, their hectic weekday mornings leave little time for anything more than the most mundane interactions. Sunday morning waffle time represents a sharp break from routine and an opportunity to be rather than do. Parents and children relax and joke with one another and emerge, if not reborn, at least refreshed.

CELEBRATION RITUAL FOR FAMILY AND FRIENDS

The next time you gather for a holiday feast or a reunion, pull out the photo albums or home movies and video's and let the members of your family or circle know that they

can tell their own versions of the documented events.

If all members are willing, tape the stories so that every version is preserved.

Make sure everyone who wishes to gets a chance to speak. Gently draw out those who tend to keep quiet so that the story becomes truly collective and not just that of the dominant or most articulate members. At the same time, respect the choice of any who do not wish to contribute.

Look for patterns and turning points in the stories you tell. Notice how individual members and the family or circle as a whole has changed over the years. Especially acknowledge those who act against type: the quiet one who speaks up, the tough guy who shows tenderness, the non-athlete who learns a sport.

Make wishes for the year ahead, for yourselves as individuals and for your family or circle as a whole. What do you want to bring into your lives? What do you have to change or release to do that?•

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Going Beyond Competition

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is a wasteful process. For me to get what I want, or "win," someone else must not get what she wants, or "lose." In working to achieve our goal, we must do so in such a way as to prevent others from reaching theirs. In other words, competition allows us to gain only by making others lose. And any activity structured to make one person feel good at the expense of making everyone else feel bad can be considered only damaging and destructive.

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Competition

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COMPETING MAKES US DEPENDENT

Competition, by its nature, leads to degrading dependence. When we compete, we set others above us, using them as standards or guides by which to measure and rate ourselves. By adjusting our actions to copy theirs, we let ourselves to be directed externally, not internally as we should be.

Trying to gain self-esteem by comparing others unfavorably with ourselves doesn't work because it means we depend on them to give us a sense of self-worth. Relying on others' failures to make us feel worthwhile weakens our self-esteem, instead of reinforcing it. By intentionally competing, we brand ourselves not as winners, but as insecure, second-class individuals who must triumph over others to gain a feeling of personal value.

LIFE WITHOUT COMPETITION

Life itself is not competitive, but there are many competitive people who make it appear that way. We do not need to compete, and it is not desirable to compete. If we are content with ourselves, we will opt not to compete; we have no need to prove our worth to anyone, including ourselves. Rather than competing, our goal should be to develop as individuals, to become the best we can, regardless of how well or how poorly anyone else is doing.

Contrary to popular belief, removing competition from our lives will not encourage us to diminish our efforts but to increase them. Even without the pressure of competition, we will still try to do our best, not because it is important to outperform others but because using our abilities to the utmost gives us the pleasure of personal satisfaction. As far as the quality of our work is concerned, there is a vast and significant difference between

actions generated by a desire to outdo others and those inspired by a desire to do well.

We should consider life not a race but a leisurely journey where each of us is proceeding at his own pace, rather than running to keep up with others. As Alfie Kohn puts it in *No Contest*, "...the real alternative to being number one is not being number two but being psychologically free enough to dispense with rankings altogether."

AFFIRMATIONS

Since we are all different, comparisons are useless. I am a unique individual with unique strengths and weaknesses. Winning or losing has no connection with individual worth. It is impossible to prove my worth with my actions or achievements. I do not let fear of failure or defeat concern me. My worth as a person is unrelated to how well I do anything. It is unnecessary for me to compete. Competition is neither necessary nor desirable. I do not become a better person if I win or a worse one if I lose. Using my skills, abilities, and talents to their fullest extent gives me personal satisfaction. •

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Many Roads, One Destination

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can experience the light. The seed also needs nourishment, soil, and water. It needs pruning and protection. There will be growth when it responds to its urge to grow, pushes through the hard earth, reaches for

the sun, and becomes what it is, its own uniqueness.

If the spiritual seed in us lies dormant, we die. We have that inner call to grow and be, to follow our path. If we're fortunate, life will provide the opportunities that will prompt us on that path. We often need pain, as harsh as it may be, to crack our outer shell, our life's script. Had our parents been wise enough, informed enough, and nourished enough themselves, they would have naturally provided these openings. Often they did not, for they could not. If life doesn't provide us with the appropriate shocks, we can be sure we will create them as we live out our life drama. Through these shocks we claim our autonomy and then reach for the transcendent. This all happens naturally, for it is our true nature. •

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Miracle Makers

Continued from page 80

simple miracles of a cloud moving at just the right time, a silver lunar rainbow, or the glory of a Christmas tree IV protest parade in support of healing. We can copy and learn from miracle makers such as Patsy. They know how to do everyday miracles.

Miracle makers like Patsy have found the way. As philosopher Sengtsan writes, "For the unified mind in accord with the Way all self-centered striving ceases." In other words, miracles have little to do with the survival of the self unless that self is all of us. Miracle makers are aware of their non-locality, as when Patsy saw herself as one with the little balloon that escaped the confines of earth. They know that their chosen view of their world designs that world, as when

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Miracle Makers

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Patsy made joyful parades in a place where funeral processions were more likely. They know of the principle of complementarity, as when Patsy saw our potential for marching in her parade even as we wobbled down the hospital hall. They know the hope that comes with the uncertainty of life, as Patsy seemed to know when she pensively looked out of her hospital window and said that the parade would always go on even though some balloons escaped. After twenty-five years of clinical work with my seventeen miracle makers and after my own near-death experiences, I now know that we don't have to go to gurus or channelers to find our role models for miracle making; we just have to look for people like Patsy. •

From the book "Making Miracles."

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Becoming Truly Alive

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excessive heights and depths. As we claim our center of gravity, as the "eyes of our eyes are opened," we become increasingly enthusiastic about participating more fully in our human adventure.

One woman put it this way, "I spent most of my forty-five years wearing blinders that limited my vision. Now, God has given me a second chance, and my life, with all its faults, is a miracle. I have decided to go for it, to live as fully as I can each day. I've spent enough time in the dark." By this time, we know that a frantic outward search does not lead to fulfillment or satisfaction. Ever more firmly anchored in the ground of our being, we engage in our outer lives from the inside out. •

From "The Thirst for Wholeness" by

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Winter

R O B E R T S T O U T

Winter is a time of hibernation, a time for pulling back, a time to curl within oneself and regenerate one's powers. It is no accident that the ancients centered the Christ-myth around the solstice. The old year dies and from its withered excesses the new year is born, filled with expectation and promise.

As the old year fades, its leaves fade with it, mulching into food for new growth. Plant life nourishes itself, dropping not only seeds but foliage to feed the seeds, a cycle of regeneration that has continued for hundreds of thousands of years despite mankind's attempts to revise the rhythms—or deny them.

But even if we, as human beings, do not consciously perceive them, the rhythms still exist. The leaves on the ground and the geese flying overhead pull at primordial feelings. Despite our 20th century “civilization,” some hidden force within our individual development tries to duplicate the process of regeneration. With the coming of winter, this force seeks quiet. It seeks shadows. It journeys toward the center, shedding the old year's thoughts and desires—all the expired and no longer wanted things—to find a place that it can form new beginnings.

Like the trees, we as human beings need to shed the old. We need to withdraw to renew, before we bloom. •