

Psychotherapy and Spiritual Unfoldment

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Life is a play of energies and our passage through the physical cycle consists of experience which, on a certain plane, are steps toward increased Awareness. The physical organism is gradually preparing itself for greater and greater tolerance, and therefore passage, of Energy. This is what Hatha Yoga was originally meant to do by the perfecting of and control over the body. It is known that control over the physical aids, if not results in, mental and emotional equilibrium and harmony. The inverse is true as well, as students of Raja Yoga know. But somewhere, somehow . . . something is missing in all this. Something which compulsively propels Western man to delve and develop more expansively into the field of Psychology. Psychology, or more specifically psychotherapy, appears to be rapidly becoming Western man's Yoga. It points to the need for a more in-depth consideration of man's emotional exercise.

We need an emotional Yoga. Perhaps a modern look at Bhakti Yoga. Asanas (here emotional situations) are built into the very matter of our experiences, but the awareness and therefore the effect of these exercises dwindles away or remains as tension, to block growth or progress, to block movement. What I would like to posit here is that we are emotionally exercised because EMOTIONS are the keys to the inner depths of the psyche, depths which are nameless and uncategorical because they are Energy. We are exercised by the movement of energies within and around us and our minds attempt to interpret these experiences within an emotional frame of reference. It is our way (means) of

assimilating and retransmitting energies. It is, obviously, not the only way, but a very important, habitual way, and one which has not been seriously studied.

Generally, our minds interpret emotional experiences in a rather limited hierarchical perspective from Pain to Joy or Pleasure. Joy, Bliss, Delight, in its pure form is very rare and doesn't seem to form part of our usual every day state; it is something we aspire toward, like the Light at the end of the tunnel. Pleasure is restricted to bodily sensations. Psychology in its present state appears to re-enforce these categorisations. Philosophy creeps into the newer psychotherapies such as Psychosynthesis, the Arica concept, and off-shoots of Reichian and neo-Reichian techniques in Bio-Energetics and Primal and many others, with the Eastern meditational approach or perspective on Life. In the Growth Movement we are witnessing more and more principles from Astrology, the Tarot, the Kabbalah, Dynamic and Passive Meditation (different Yogas), Tai-Chi, Aikido and a host of other physical and philosophic viewpoints coming from the East. It is further answering the need for a new more serious way of examining and integrating man's emotional life with all his other activities, and synthesizing all these parts into a Whole through Psychology.

Energy moves through us. Movement is created by and in turn produces its opposite, obstacles or blockages of some kind. The emotional counterpart of these blockages is Fear. In the absence of the positive integrative process of Release

and Exhilaration, rigidity and tension manifest physically. Our minds, being the energy-integrating instruments through which we absorb energy-experiences (or fail to absorb them) into the body structure, or nervous system, expresses itself through a very personal and unique set of wires, the Personality. The personality can be rigid or fluid, in harmony or disharmony with the other vibrations in the environment, but most often it oscillates between motion and stagnation. The personality, seen this way, is the way a person, through conditioning and other factors, has come to interpret energy or emotional experiences. There are, of course, variations of personalities (or sub-personalities) within a greater, looser, more general personality . . . and here the orthodox views from Psychology hold their philosophical grounds.

The subject of *choice* is one which has been discussed more and more and at greater and greater depth throughout this century. My concern here is to point the reader into the direction of examining the following statement: If emotional experiences are energy-shocks or energy-experiences, then what we do with them, how we experience them and what label we give them in the integrating process is a product of personal (habitual, conscious or subconscious) CHOICE. We can, then, turn a charge into Pain or Bliss) the Chinese 'art' of torture and the practices in Medieval religious penance a test to this conceptual interchangeability.)

It follows, then, to ask: Do we *always* choose? It is Chance or Choice? And what part of us is *doing* the choosing? Why are we not conscious of this process? Need we remain passive, at the mercy of this 'mysterious' acting-through us? And here is where Psychotherapy, the

living-breathing-feeling-being agent of Psychology dynamically steps in to facilitate ways of assimilating, through body and mind, the phenomenon. Through any one of the methods of psychotherapy, we become aware of the movements and functions of our personality. We become aware of who we are and who we seem to be, how we move, act and react, through a mirroring process in individual and/or group therapy. Therapists and/or group will point a finger and, yet again through the collective and concentrated directing of energy towards an individual, we are 'shocked' into awareness. We begin to wake up, to open our eyes to our processes, mental, physical, and now, within the same psychotherapeutic framework, spiritual as well (as exemplified by the emerging Trans-personal Psychologies). It stands to reason that before we can integrate and synthesize our physical, mental and spiritual selves we have got to be experientially aware of the movements of our personality. (It might be argued that Man is *already* a synthesis of these three aspects, but the fact remains that he acts as *if* he had three aspects, and furthermore he *believes* it. Rather than dismissing the obvious play of these parts, I prefer to move with them and consider them closely, face to face.) Without a solid knowledge of individual personalities, the spiritually emerging man is liable to lose his grounding on the Earth of which he is a part, and the efficacy of his physical vehicle for expression, transmission and transmutation of Energy. It could be argued that if we didn't need a body we wouldn't have one. If we didn't need a personality through which to express ourselves and interact, then we would all be, move and act identically, and the differing currents which propel growth and expansion would give way to

stagnation and Death.

One Way

Primal Therapy is an in-depth investigation of personal history through a re-living (mental re-focusing) process. The environment within which significant energy-experiences occurred is consciously re-stimulated to recirculate fully or partially blocked memories which originally collected to protect an immature nervous system. Primarily based therapies go to the core or first causes for the initial blueprint of our personality structure. A total or complete primal experience (for there are degrees of re-experiencing) is not the adult watching and labelling the child within, but the child within re-experiencing the situation and emerging, most often than not, with a new, liberating interpretation of the experience. This new interpretation affects, in turn, the greater personality structure causing some dispersal and upheaval for a period of time.

During this 'Redecorating' phase many old energy-experiences are re-felt and many new ones result, adding more and more dynamite to the traffic of the physical nervous circuits. It is no wonder that people undergoing such intensive and concentrated therapies become extremely sensitive (many are known to develop psychic and telepathic abilities.) Again, here, whether they become hyper-nervous, hysterical, over-sensitive and fragmented, or dynamic, creative, well-integrated and well-grounded individuals depends on individual will, determination and accumulated wisdom. In many many cases it also depends on support, guidance and education. And here is where WE step in, individually, YOU and ME, as people interested in the development of awareness. It is our duty, our responsibility as aspiringly aware

people to turn other people ON to Awareness. Awareness leads to Freedom; without it we remain enslaved in darkness, fear and immobility.

Redefinition Of Motives

It must be understood that the original 'Primal Therapy' emerged as a reaction of feeling-man to the stylized and peripherally focused observations of an over-intellectualized psychological monopoly by psycho-analysts and the first Encounter group methods of here-and-now violent confrontations. What was being examined, analysed, or confronted was MODES of behaviour rather than original feeling-MOTIVES. As all first attempts at change it had to express its views in a rather extreme, aggressive way, in order to be heard and get through, ignoring some times the other methods which were also responding to the need for deeper feeling-awareness. Now none of this seems important, or even relevant. Who, what or how and why methods arose do not concern us in the light of the general breaking-down of labels, barriers, schools and areas of specialization which is happening all around us. The time has come to re-examine and re-define our motives and the usefulness of the many Eastern and Western psychotherapeutic approaches.

Through a redefinition of purposes it is clear that an increasingly aware individual will emerge, one who is aware of past as well as present processes, one who will be in a strong position to choose the course of his life from moment to moment and into the future. He could, it stands to reason, MAKE his future according to the tools (the awareness of his strengths and weaknesses) at his disposal. He would know what areas can be used dynamically to propel himself (an others) into

Creative Action, and what areas need additional work, strengthening, or even rest. He would stand, steadily, on his *own* judgement.

The personality, then, is our most useful tool, without which we could not move in consciousness and evolutionary expansion. To live unaware of the 'parts' within us is to be only partially alive, partially true to our fuller, Higher Selves. And Awareness here, I want to repeat, would include a total mind-body experience, flowing into spirit and facilitating the expansion of spirit in matter. All too easy man falls into the trap of deluding himself he has integrated a 'desired' attribute into his personality structure and fails to absorb it into a partially atrophied nervous system. A thought must be fully experienced, (felt, expressed) *in* the body, *with* the body, absorbed by it, before it is in a position to contribute usefully and meaningfully

to the whole.

Psychotherapeutic-Esoteric Alliance

We have incarnated into mind and body, into MATTER, and not by chance. There is a certain highly individualized framework within which our personalities form and develop. These are country, parents, historical period, exact day-time-hour-location, economic and educational setup, racial background, etc. This too is not by chance! It is hoped that in the very near future and as part of the psychological re-evaluation which is going on, such esoteric, spiritual and scientific areas as Astrology, Healing, Medicine, Acupuncture, Hypnosis, Astral Travel and others link up with the newer Psychologies to create a situation where the karmic clearing process in Man can be consciously accelerated, total awareness spread to the masses, and Freedom finally dawn upon mankind.

Mary Krejzl

The Loss of Self

I want to tell people about something that I have discovered since I stopped being involved with Growth Movement. It may already be obvious to many people, but it has certainly made many things much clearer to me.

Encounter Groups and related activities are deeply concerned with finding, and being aware of, one's true self. We are constantly being reminded of this need to know oneself, and many of us have experience its beneficial effects, so I feel no need to elaborate on these.

My great discovery is that the next step towards further growth, after finding and experiencing the self, is to lose it again.

What first led me in this direction was the realization that, although I can usually be fairly honest about my thoughts and feelings, the times when I am really feeling content and at one with the world are the times when I am unaware of myself. This is quite different from repression of the self - a condition which results in a preoccupation with the ego and the blocking-off of feelings (and with them many