

"render unto Caesar the things that are Ceaser's and unto Gods the things that are God's"

Glasser, Reality therapy. Fromm?

The sabbath is made for wo/man, not wo/man for the sabbath.

Ronald Laing and the phenomenologists

the poor ye have always with you (accepting the physical pleasure of the foot massage)

Reich - the freeing of body armour

Let your yea be yea and your no be no.

Schutz encounter

No doubt there are other parallels. What I have some doubt about is the ideal of continuous and universal love and caring which is an important part of the Christian ethic. Does humanistic psychology tend to substitute honesty for this? But at this point I passed my comments to Geraint ap Iorwerth and he came back with the following.

A response to Vivian Milroy's response to Geraint ap Iorwerth's response to John Rowan

First of all I'm confused about your exact feelings towards the Judeo-Christian traditions. In your first paragraph you appear to dismiss as worthless the Judeo-Christian heritage en bloc (in terms of a banal comparison with the Royal Navy of a century or so ago!) This type of comment I would expect from an undergraduate and I cannot help feeling that it doesn't really reflect your true opinion on the matter. In your second paragraph, the Jewish aspect of the heritage seems to be under fire again, while the Christian perspective seems to be viewed this time in a more positive way, as even comparable to certain ideas within Eastern Philosophy! **Where do you stand?**

The distorted type of Christianity that has dominated religion in the West for so long is only one type of tradition within Judeo-Christianity: do you seriously view this rich and varied heritage in such narrow terms? Are you completely unaware of Orthodox and Celtic Christianity to name only a couple of alternatives

to Roman Catholicism? What I do find interesting is why you should rationalize your rejection of the Judeo-Christian heritage in terms of a sub-human view of God as patriarchal, cruel and vengeful? You rightly mention the quality of openness and the need for a larger spiritual reality - why have you failed to see some of this reality,, in part at least, in the Jewish and Christian experiences of the Ultimate?

Your comments regarding the 'original teachings of Jesus' and the role of tradition, is also, I feel, misguided, because the disclosures of the Ultimate in life is surely not static and self-contained? Our heritage needs to come under the scrutiny of the responsible and enquiring mind, and even the darker sides of Western 'religious'/human experiences needs to be faced honestly, accepted and most certainly not forgotten or repressed. An enlightened Christian (indeed there can be no other type) does not pretend that the cruelty and bigotry of one type of pseudo-Christianity did not take place, and that its roots were planted in the Judeo-Christian soil. Are you seriously proposing that we forget about 2000 years of this heritage?

I am aware that there is a danger inherent in the growth of every formative idea, that it will kill or distort the original impetus that gave birth to it. And yet without growth and transformation, the original vision would become static and shut in on itself. Our experiences of the Christ is based on much more than just the Teaching of Jesus. Tradition stems from continued encounters with the divine and cannot be discarded as you suggest.

Indeed, the human potential movement is itself only part of a larger tradition within Western culture over the last two centuries or so, and a case can be made for seeing humanistic psychology as, in part, a secularized version of Liberal (Protestant) Christianity. As for a comparison of the terms used by humanistic psychologists, they are secular equivalents of what Jesus the Christ and other enlightened individuals said many centuries ago.

Finally, I am most certainly **not** objecting to Eastern philosophy. I have learnt a great deal by 'going East' and view both Eastern ideas and human psychology in a very positive manner. My point

is that humanistic psychology would further benefit by also turning West and especially to the Judeo-Christian traditions. The yoga that we are developing at our Institute of Human Spirituality is a Universal Yoga - a synthesis of East and West, that will lead eventually to a truly universal, and ultimately cosmic, identity.

Geraint ap Iorwerth

John Rowan reviews

The metaphors of consciousness by Ronald S. Valle & Rolf von Eckartsberg (eds). Plenum Press 1981.

This is such an exciting book, it could make your hair stand on end. It is pushing at the very limits of what we can know, and testing the boundaries of what we can experience.

Just look at some of the chapter headings: **Behaviourism, phenomenology and holism in psychology: A scientific analysis** by Karl Pribram; **The mind contained in the brain: A cybernetic belief system** by John Lilly; **Reflections on David Bohm's holomovement: A physicist's model of cosmos and consciousness** by Renée Weber; **Exo-psychology** by Timothy Leary; **Transpersonal realities or neurophysiological illusions? Towards an empirically testable dualism** by Charles Tart; **Approaches to psychotherapy: Freud, Jung and Tibetan Buddhism** by David Levin; **Energy of consciousness in the human personality** by Swami Rama; **Transformation of self and world in Johannes Tauler's mysticism** by Donald Moss; **The nature and expression of feminine consciousness through psychology and literature** by Valerie Valle & Elizabeth Kruger; **Speculative approaches to consciousness in science fiction** by David Ben Leavitt; and **Relativistic quantum psychology: A reconceptualization of what we thought we knew** by Ronald Valle. Altogether there are 25 chapters, and many of them are of very high quality: this is an achieved and very well edited book, not just a set of bright ideas.