
EPILOGUE

When I wrote the Prologue to this issue I was in a mood of puzzlement about the relationship between the regressive, the existential and the transpersonal modes within psychotherapy. Now I am much clearer.

It seems to me that the essence of humanistic psychology is to hold together the developments, the here-and-now and the spiritual aspects of a person, in and out of psychotherapy, and not let go of any of them.

The particular strength of the humanistic approach is in its emphasis on the body. And it is noticeable and remarkable that the body leads us straight into all these three areas. It is virtually impossible to work with the body and not encounter developmental issues - early memories are stirred up, early experiences are relived, early situations are revived in a multitude of ways. It is virtually impossible to work with the body and not encounter here-and-now issues, because the pain, the tension, the release, the streamings - all these things are right here in the present moment. And it is virtually impossible to work with the body for any length of time and not encounter transpersonal work - the chakras, the aura, the capacity of hands to heal, the way in which the person lives on a symbolic level as well as on a physical, emotional and intellectual level. All the work with imagery, with "going into" parts of the body, ultimately leads to a much greater respect for the intuitive, for the superconscious.

So I now believe that any form of psychotherapy which deliberately ignores and leaves out of account one of these three areas is culpably negligent and likely to leave the client in the lurch sooner or later.

In the future it is not going to be good enough to say - "I have been trained in and practice this narrow form of therapy which only deals with one of these levels." This is just not going to be enough. And that would apply to the narrow regressionist just as much as to the narrow existentialist or the narrow transpersonalist.

The humanistic approach stands first, last and all the time for the whole person. We are not interested in part people and part therapies and part solutions. This is what comes out so clearly in all the contributions in this issue, and which I am glad to have stirred up by my first halting effort to say something about these questions.

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