

THE WILL AND BIO-PSYCHOSYNTHESIS

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*“Life is Short and the Art is Long;
Occasion Fleeting;
Intervention Perilous;
Judgment Difficult.”*

Hippocrates

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Over the years I have been a participating member of a number of groups and organizations that have encouraged and assisted me in my search for knowledge, synthesis, and truth. These groups, over the years, have affirmed me in my search for truth. It is to these human institutions listed here that I wish to dedicate this paper.

Harvard Medical School, Ramakrishna Vedanta Society, American Society of Clinical Hypnosis, American Institute of Homeopathy, Psychosynthesis Research Foundation, School for Esoteric Studies, Ancient Mystical Order Rosae Crucis (AMORC), Transcendental Meditation Program, Kentucky Center (Network) of Psychosynthesis, Spiritual Growth Network of Lexington, KY, Gurdjieff Foundation of Kentucky, Masjid Bilal Ibn Rabad of Lexington, KY.



Will Parfit

1. Initiation, Transpersonal Will, and The Mind.

Georges Gurdjieff relates the following parable to his students. The inner condition of humankind is compared to a carriage, horse, driver, and the Master. The carriage is the physical body with its sensory-motor and instinctual aspects. The horse is the emotional body with its feelings and desires. The driver is the mind with its capacity to concentrate, think, observe, and discern. The Master is Real "I", consciousness or will.

These four aspects of humankind are not in the right relationship with one another. The parable relates that the driver is in a "pub" drunk, having spent all his money on drink. The horse is tied up out-of-doors, exposed to the weather and neglected by the driver. The driver has not fed or housed the horse properly. The carriage is also neglected, standing outdoors exposed to the elements. It is in a gross state of disrepair. The Master is nowhere to be found. What needs to happen to correct this sad state of affairs?

A messenger sent by the master pours a bucket of ice water over the head of the driver. This acts as a shock that sobers up the driver. The now more aware driver sees his predicament, walks out of the "pub", and sees his neglected horse and carriage. He examines both horse and carriage, makes observations as to their needs, and attends to meeting these needs. After several days of work and care, the carriage is repaired and the horse is fed and rested. The driver ascertains that now is the time to harness the horse to the carriage, furnish the horse with bridle and reins, and mount the box on the carriage. When all this is done the carriage is ready for a passenger. At this point the Master may appear, take his seat in the carriage, and give the driver directions needed to drive to the Master's destination. Work on the three bodies; sobering up the driver, feeding and caring for the horses, repairing the carriage, is very different from the work of connecting all the bodies together and ready for a passenger.

*"Working on himself man works simultaneously on the bodies and on the connections. Working on the connections means: the driver hears and understands the voice of the Master. The driver is connected to the Master. The driver learns how to use the reins and the horse is trained to obey the reins. The driver and the horse are connected. When the horse is properly harnessed to the carriage, the body follows directly behind the horse."*¹

What does this parable have to say about an individual's spiritual journey? First; one must sober up or wake up! This means that one must become clearly aware of the unfulfilled condition of one's mind, emotions, body and its senses. Waking up occurs when there is sufficient distress in the emotions or body to cause pain or sufficient disturbance of the mind's thinking process to cause confusion. Sometimes this pain or confusion comes by being in the presence of another human being with a more integrated personality and the integrity of a Real "I". This pain or confusion evokes a response from one's important loved ones and eventually from one's 'Higher Self'. This response wakes us up. Then we can think, observe, and discern about our personal situation. We think and act upon our need for physical, emotional, and intellectual detoxification. We think and act upon what physical, emotional and intellectual foods we need for the repair and maintenance of our three bodies. Such waking up experience or 'shock' has also been called conversion, initiation, or spiritual awaking. Maurice Bucke has called such a major waking up experience cosmic consciousness.²

Besides the work on each of our individual bodies, we need to see and experience how the bodies are connected together and understand the conditions necessary for the appearance of the Real "I". Many of the methods and techniques of psychosynthesis help us to experience the connections between the mental, emotional, and physical bodies; i.e. active imagination, visualization of new desired motor skills, behavioral rehearsal, body-work, role-playing, 'chair-work', psychodrama. Psychotherapists are united in their emphasis of the necessity

of 'grounding' any new insight into some physical expression in the material world. Members of the Gurdjieff school attempting to 'remember themselves' by means of special exercises in daily living, stress the importance of anchoring such an experience to some part of the physical body.

The experience of all three bodies at one time, rare for most of us, is a normal occurrence for a person who has worked on himself and has an integrated personality. The ten psychological laws outlined in Assagioli's Act of Will describe the interconnected and simultaneous experience of the three different bodies.³

Many sedentary human beings today experience a severe dissociation between the sensing of the body's physical actions and the inner experience of emotions, desires, thoughts, and intentions. A major objective in many holistic physical and psychological therapies is to reconnect the body and the mind. Assagioli is quite clear about this in his first major publication Psychosynthesis⁴ where he emphasizes that the personality work must be completed before one engages upon a spiritual psychosynthesis. Without personality work the "Master does not appear".

Deluded persons may imagine they are initiates with Real "I", skipping over the necessary personality work. When I visited Assagioli in 1973, he stressed that many New Age Americans imagined they were spiritual. For him it was most important that therapists and spiritual directors attend first and foremost, to this absolutely necessary personality work. Without this, a grounded spirituality is not possible. In the process of the personality work, a part of the personality named by Gurdjieff in a progressive series: Observing "I", Deputy Steward, Steward, gradually forms to occupy the position of Real "I". It is an essential task of our discernment not to mistake this part of the personality with the Master or Real "I".

2. Raja Yoga; The Royal Path To God

In 1955 Swami Akhilananda of the Ramakrishna Order of Monks of India formally initiated my wife and me into the spiritual life. The initiation ceremony took place in Boston and was performed according to Hindu tradition. The time of the ceremony was set according to Hindu astrological calculations and the ceremony was conducted in the Sanskrit language. My wife and I were each given special Sanskrit mantras to be used in meditation.

I first met Akhilananda in 1949 and subsequently listened to a number of his lectures and read a number of his books. In 1952, I asked to see him for a personal interview. My personal life was confused and seemingly without purpose. My life changed completely after that personal interview. I became much more deeply committed to meditation, I married, and I decided to specialize in psychiatry. In that interview Akhilananda and I solidified the traditional spiritual teacher-student (Guru-Shishya) relationship and he became like a surrogate father to Elvira and I until his death in 1962.

"As soon as the field is ready the seed must and does come.... When that divinely appointed teacher comes, serve him with child-like confidence and simplicity, freely open your heart to his influence, and see in him God manifested".⁵

In 1976, after practicing and teaching psychiatry for twenty years, my wife and I reaffirmed our commitment to meditation according to the Hindu tradition through TM and the TM-Sidi Program of Maharishi Mahesh Yogi. Maharishi catalyzed a creative synthesis between the ancient tradition of Vedic Science and the Western tradition of science. Like Akhilananda, Maharishi taught that the regular practice of deep meditation is the heart and the key to the spiritual life. The effects of meditation, properly practiced, result in the experience of transcendence or pure consciousness. Scientific research has shown pure consciousness produces marked positive effects on the individual human being by removing the

physiological effects of stress, improving human functioning, and increasing human longevity. ⁶ Research has also shown that pure consciousness has an harmonious affect (The Maharishi Effect) on the social environment reducing crime and social pathology ⁷

The goal of human life is succinctly stated when Lord Krishna speaks to Arjuna in the Bhagavad-Gita 2, verse 45:
*“Be without the three gunas, oh Arjuna, freed from duality, ever firm in purity, independent of possessions, possessed of Self”.*⁸

All human beings should first establish themselves in pure consciousness (Real “I”); then from this place of realization they are to live (through thought, speech and action) in the world. The individual human being is part of the evolutionary thrust of Nature. The noosphere (collective mind of mankind) is slowly evolving towards a transcendent Omega Point. Individual human minds can take part consciously in this evolution through meditation (Raja Yoga). In meditation one learns to let-go or disidentify from all gross and subtle forms of personality strivings, perceptions, thoughts, emotions, and actions (the three gunas). One then experiences transcendent consciousness or transcendent will. One is congruent with all the laws of Nature. This consciousness expresses itself in the material world through truly authentic, good and spiritual deeds. The classic Hindu psychological text, the Yoga Aphorisms of Patanjali, puts it this way in its opening passages.

“Yoga is the inhibition of the modifications of the mind.... Then the Seer is established in his own essential and fundamental nature” ⁹

3. The Scientific Study Of Hypnosis

For thousands of years the shaman has been the acknowledged expert in the art of magic, suggestion, and healing. Today clinical hypnosis claims this shamanistic skill as its central focus. Unfortunately most physicians and psychologists have no training in hypnosis, relegating it to the field of un-essential alternative therapies.

Transference, “bedside manner”, and suggestion have, for more than 200 years, been looked upon as non-scientific activities that have no part in the modern scientific world. Mesmer’s activities in France during and following the French Revolution were firmly denounced by the leading scientists of the day. Even Freud, the psychological pioneer in the early part of this century, although at first extremely interested in clinical hypnosis, renounced it in favor of his innovation, psychoanalysis.

Since Jesus first said in the Gospels, “Your faith hath made you whole” the whole world has been interested in the ‘placebo response’. Unexplained remissions of fatal illnesses, documented ‘miracle healings’ at Lourdes, and faith healing in many cultural settings all fall under the rubric, ‘placebo response’. Any reputable theory of mind-body interaction, must include an explanation of the “placebo response”. The heart of research with regards to hypnosis is documenting scientifically the causal pathways connecting mind and body.

Milton Erikson Ph.D. MD (1901-1980), a psychiatrist and research psychologist, founded the American Society of Clinical Hypnosis in 1957. Clinical hypnosis has for more than 40 years made a major contribution to healing through its study of suggestion, altered states of consciousness, utilization of the positive resources of the unconscious mind, and the importance of the patient-physician relationship. Whereas the early discoverers of the unconscious mind, Freud and Jung and their followers, mainly described its functioning, Erickson taught many practical methods where the unconscious could be utilized in the treatment of pain, psychoneurotic conditions, abnormal behavioral conditions, and psychosomatic disorders.

In his book *The Psychobiology of Mind-Body Healing* ¹⁰ Ernest Rossi, one of the foremost teachers of clinical hypnosis integrates the specialized fields of psychoneuroimmunology, neuroendocrinology, molecular genetics,

and the neurobiology of memory and learning. Coming to recognize that researchers in these specialized fields were unaware of the findings in fields other than their own, Rossi saw the importance of making a synthesis of their combined research. Rossi summarizes how negative thoughts and emotions influence the bio-physiology of the body. Changes occurring in the autonomic nervous system, the endocrine system, the immune system, and the neuropeptide system, create disturbed physiology and eventually physical illness. Positive changes in the thoughts and emotions working through the same channels can restore to health the body and its physiology. The mental and the physical (chemical) are parallel processes. The mind-body problem is solved! Although many of these chemical processes take place outside of conscious awareness, conscious methods utilized by healers and the sick person himself, set in motion these unconscious physiological processes and healing does take place. It took the healer, Rossi, to see the unity of these processes. This unity and holistic thinking had escaped the specialized thought of the researchers.

Rossi called the 'placebo response' the neglected cornerstone of research into mind-body healing. Researchers have always controlled for 'placebo effect', their trials of clinical efficacy of any therapeutic agent. Recent research has shown that at least half the therapeutic benefit of any healing intervention is due to 'placebo response'. Recent investigators have shown three major groupings of what has been called 'placebo effect': 1. Healings due to suggestion (hypnosis), 2. healings due to anxiety reduction, and 3. healings due to cultural or medical belief ('placebo effect' proper).¹¹

Clinical hypnosis as defined by Milton Erickson and his followers, follows the tradition of the shamans and yogis. There is no longer a mysterious gap between the body and the mind. Research has shown that patterns of learning at the cortical level are all encoded within the 'limbic-hypothalamic

filter' that coordinates and directs information to the major channels of mind-body regulation (the autonomic, endocrine, immune and neuropeptide systems). These channels then transfer this coordinated information to the billions of cells of the human body. A healing intervention by a healer needs to take place at the highest level possible. A knowledgeable healer would give adrenal cortical extract to a patient with Addison's disease rather than try to treat the patient with an increased salt intake year after year. It is theoretically sounder to intervene at the mind-cerebral cortical level or the limbic hypothalamic level, rather than at the level of the leg muscles. Shamans from many diverse cultures have known this truth for thousands of years. A few modern healers like Milton Erickson, Maharishi Mahesh Yogi, and Ernest Rossi, have kept us 'on track' today. Let us stick to a few basic principles of healing rather than getting lost in details.

*"The new concepts of therapeutic hypnosis emphasize natural psycho-biological processes of information transduction and state-dependent memory, learning, and behavior to access and facilitate the utilization of patients' own inner resources for problem solving."*¹²

4. The Human Factory And Its Intake Of Raw Materials (Foods).

The human organism may be looked upon as a chemical factory that has the capacity of producing very large amounts of energy from raw materials coming into the factory from the outside world. Gurdjieff describes the major functions of this factory as being seven: 1. thinking, 2. emotional, 3. instinctive, 4. moving, 5. sex, 6. higher emotional, 7. higher intellectual. The instinctive function includes the inherent, genetic, automatic and unconscious inner physiology of the human organism. It also includes the five senses, physical senses like pain, physiological reflexes, and physical memories of sensations. The moving function includes all external movements that must be learned and are not

inherent or genetic.¹³

To intentionally follow a spiritual path or learn to know oneself means to observe and study the first four functions. (study of 5th 6th and 7th functions comes later on). Each of these four functions may be said to take place within the entire human body. However each function may also be said to have a 'center of gravity', that is, the brain for the intellectual center, the solar plexus for the emotional center, and the spinal cord for the instinctual and moving centers.¹⁴

The work of the human factory consists of transforming coarser raw materials or foods, into finer, higher energy substances. Unfortunately the average human factory is grossly inefficient, wasting practically all the energy it has produced. This waste takes place by huge amounts of energy being used for unnecessary activities such as negative emotions, mechanical actions, imagination, lack of concentration, and unnecessary mechanical talk, in other words a life lived without purpose. When a person struggles to stop unnecessary activities by means of self-observation and self-remembering, a huge amount of energy is saved which can be applied to additional self-study and spiritual work. The saving of energy allows a growing accumulation of finer substances within the human organism. This in turn makes it possible for the growth and maturation of the emotional and intellectual centers as well as the proper channels of communication between the lower four centers. The presence of finer substances makes possible the development of the three higher centers, Real "I", the higher emotional center, and the higher intellectual center. In this manner cosmic consciousness or Samadhi is obtained.

All the raw materials coming into the human factory come from the outside environment and can be regarded as foods. The factory process manufactures higher foods possessing a higher energy vibration. For example, a plant may also be thought of as a factory manufacturing higher foods. The chlorophyll of the plant's green leaves takes in the following

raw materials from the environment; CO₂ from the air, H₂O and minerals from the soil of the earth, and sunlight from the sun, and builds higher energy foods; high-energy phosphate, glucose, sugars, proteins, and O₂. These higher foods are then available as foods for the animal kingdom of the earth's biosphere. Incidentally these foods are the four traditional elements of the pre-Enlightenment West: earth, air, fire and water.

The electromagnetic spectrum shows us how vibratory frequencies of the human senses can be arranged in a long spectrum from the lowest to the highest frequencies; touch, sound, low frequency electromagnetic waves, the solar light spectrum. Then come the extra-sensory vibrations of ultraviolet light, x-rays, gamma, and cosmic rays. Psychic functions, ESP, and eventually cosmic consciousness come in at the higher end of the spectrum and are not perceived by the senses of an average human being.

I have previously I composed a chart of Systems Physiology of the Human Body. The different environmental foods included: animal, vegetable, and mineral (solid food); water and juices (liquid food); oxygen (gaseous food); light, sound -including oral and written language, touch, smell, taste (sensation food); sunlight, heat/cold, infrared light, ultraviolet light, radio-active radiation (energy food), and higher psychic vibrations (spiritual food). These foods are ingested by the human mind-body. The substance/energy/information of these foods become part of the human organism. The elements/energy/information of the foods are used to renew cells and the energy of the human organism. Waste elements and energy by-products of human metabolism are released to the environment, becoming part of it. At death all the matter and energy of the human mind-body returns to the environment. Bio-psycho-synthesis can then be defined as discerning and informed human action that intentionally regulates the quantity, balance and variety of food intake, guided by the goal of optimal functioning of the human

organism. Above all, bio-psychoanalysis is an act of the will.

Some substances can be ingested by the human organism only in certain special circumstances, poisons, drugs, medicines, animal and other biological materials, minerals, herbs, x-rays, ultraviolet rays, magnetic fields, extra sunlight, homeopathic remedies, placebos, infectious materials, extra oxygen, CO₂, special diets. The balance and amounts of foods ingested is important. For example there are approximately 50 essential foods that must be part of the diet in proper amounts, as they cannot be manufactured in the body from other foods. If these essential nutrients are absent or are ingested in insufficient quantities, illness results. Excess amounts of normal foods such as sugar, water, oxygen, calories, Vitamin A, niacin, can produce pathology in the body. There is a wide range in the amounts of essential nutrients needed by a given person. For example persons who were inmates of Japanese prison camps during World War II, required 8-10 times the amounts of B vitamins required by most persons. One must know specifically what his/ her daily requirement is for each of the essential nutrients.

5. *Bodywork*

a. Personal

Those self-improvement and healing methodologies that place the primary focus on the human body, may be divided into two large groups. The first group utilizes methods that engage the active will and agency of the subject (dance, sport, tai chi, hatha yoga, martial arts, Qi Gong, etc.). The second group utilizes those more personal, one-on-one methods where the subject allows his/ her body to be in a passive and receptive attitude to the more direct interventions of the teacher or therapist (massage, chiropractic, osteopathic manipulation, acupuncture, energy methodologies, and laying-on-of-hands etc.).

In public grade school I was

younger, smaller, less-well-coordinated, and less skilled in sports and street-fighting than many of my classmates. I was very unaware of my body and felt a naïve sense of inferiority. This unfortunate situation improved in my teenage years when I learned a variety of physical skills in the boy scouts. However my most important learning occurred when I became a member of the track team. With dedicated and constant practice, I became the fastest sprinter on my high school and college track teams. On the track team I learned many qualities of the will; mastery, discipline, control, concentration, determination, persistence, and discipline.

While I participated in track, a variety of changes occurred. My social alienation disappeared and I experienced a positive self-esteem. My school grades rose from a mediocre to a superior level. I sensed a purpose, direction and meaning to my life. Yes, other learning experiences helped me achieve this large change. However, the major factors leading to this change were the bodily discipline and mastery I achieved in becoming a skilled sprinter on the track team.

b. Hatha Yoga

When I was 40 years old I moved to Lexington, Kentucky to work in community mental health. For some time I had tried to meditate, but was having a difficult time getting my mind to settle down. I started attending a weekly hatha yoga class conducted by an experienced trainer. Almost at once my daily meditation took a quantum leap in quality. A smoothness and harmony of body and mind became part of my daily life. I knew for certain that I could obtain optimum results in meditation only if my preparation for meditation included at least ten minutes of bodywork (hatha yoga).

In my reading about yoga I came to thoroughly value Yoga Sutras,¹⁵ a classic work by Patanjali written in the second century B.C. This book was most complete in outlining the essential components of Raja Yoga (royal union

with God). These components are: leading an ethical life, learning the most important asanas (physical postures and exercises in hatha yoga), pranayama (control of breath), and dhyana (meditation). Later I committed myself to a more advanced practice of meditation through Transcendental Meditation and completed the Advanced T.M. Sidi Program.

A recent Roper Poll indicated that more than six million Americans practice Yoga and almost two million practice it on a regular basis. Yoga was a major aspect of Dean Ornish's pioneering cardiovascular program set up to manage and reverse severe coronary artery disease. Those benefiting the most from the program practiced yoga more than two hours a day.¹⁶

c. Awareness Through Movement, Functional Integration

Moshe Feldenkrais was a researcher in nuclear fission before and during World War II. In 1952 he founded the Feldenkrais Institute in Tel Aviv, Israel, and was a full time body worker and teacher until his death in 1984. He had always been interested in athletics. He was an excellent soccer player, was the first European to receive a black belt in judo, and wrote a number of theoretical volumes on judo. A knee injury he sustained during soccer was untreatable by the usual methods of Western orthopedic medicine. Putting to use his knowledge of research science and athletics, he was able to heal his knee. He next developed a method of neuromuscular education he called functional education, that he taught in Tel Aviv and soon all over the world. At the present time there are 2000 fully trained Feldenkrais practitioners practicing around the world.¹⁷ Over the past five years I have regularly attended Feldekrais training sessions for low back and right hip problems. I have found these sessions to be most helpful for my physical problems. These sessions also were extremely helpful in developing my skillful will, a deep sense of body

awareness, and more holistic sense of myself. I learned to carry out balanced, coordinated movements utilizing most of the body's musculature. For example a particular lesson might initially be focused on developing the lateral flexibility of the spine. During the lesson one becomes aware of muscles involved in the movements of ankles, knees, hips, arms, shoulders, and neck, as these movements all contribute to the lateral flexing of the spine. By the end of the lesson one has learned a new holistic way of moving the spine. This new learning is accompanied by sense of relaxation, relaxation, and mental clarity. Yvan Joly summarizes Feldenkrais' method in a beautiful description of skillful will:

“Moshe's approach to action and behavior takes as its main focus our bodily movement. This in itself is a great contribution: reaching our full person with sensing, feeling, and thinking included, through movement. Furthermore, Moshe brought an accent on learning behavior, rather than healing behavior. This way of doing can be applied not only through movement, but also through any other component of behavior; sensing, feeling, and thinking. All aspects are always present in behavior. They are indirectly reached if there is awareness through movement.. Awareness through sensing, feeling, and thinking can also be indirectly addressed through this learning approach, not as a 'psychotherapy' but as an integral part of learning behavior.”¹⁸

6. Social Psychosynthesis

“Psychosynthesis may be considered as the individual expression of a wider principle, of a general law of inter-individual and cosmic synthesis. Indeed the isolated individual does not exist..... Each individual may be considered as an element or cell of a human group; this group, in its turn, forms associations with vaster and more complex groups, from the family group to town and district groups and to social classes; from workers' unions to employers' associations to the great national groups, and from these to the entire human family.”¹⁹

a. The Social Role of the Shaman

Psychosynthesis training has traditionally taken place in small groups. In the training attention is paid to group and well as individual processes. This allows the trainee to experience and understand group consciousness. The term group consciousness implies a stage of human consciousness that has advanced beyond the stage of mass consciousness, the unconscious conformity to group norms, devoid of any significant individual response. The term likewise implies a stage of consciousness that has moved beyond a multiplicity of strictly individual responses of the group members. Group consciousness implies that a group process of consensus formation with resulting group identity, has taken place on perhaps several higher levels. An individual possessing group consciousness has a sense of self that is both personal and transpersonal.

Social psychosynthesis is enlightened human action and service in the world. The Minnesota Institute of Psychosynthesis decided that the concept of social psychosynthesis was of sufficient importance to devote one-third of the first year training program to it (the other two thirds of the first year training was split between personal and transpersonal psychosynthesis). Smaller and larger human communities develop ways of functioning such as political, economic, intellectual, and social processes, which structure and integrate the community into a whole of many coordinated processes. An important social structure in all societies is the shamanic and healing function that deals with individual and collective 'pathology' within a given society. The rest of this section of the paper will consider this shamanic or healing aspect of human society.

The two key leaders of indigenous people and tribes are the chief and the shaman (medicine man). The chief leads the tribe in the normal activities of living. The shaman becomes the authority when these normal activities have failed or gone awry, or may fail or

go awry. The shaman deals with failure in war, the hunt, the crops; damaging climatic events such as unusual heat, cold, drought; physical illness and premature death of individuals. The chief deals with the average, material, tangible, and usual events of this world which human beings can control. The shaman deals with unknown mysteries, uncontrollable and unpredictable events of a spirit world. The tribe expects that the shaman can assume some control in the spirit world that will benefit both individuals and the tribe as a whole.

Shamanism with its 20,000 year recorded history, is active today, among primitive non-modernized peoples as well as in the most advanced modern healing settings. Shamanism pays attention to the set of the client's state of mind as well to the ritual setting in which the healing takes place. The healing process in Shamanism utilizes a basic trust that includes the imagination and an altered state of consciousness of both the client and the healer. The shaman has an ecological world-view. The right relationship to the heavens, the earth, climate conditions, all the kingdoms of nature, are included in his ceremonial healing ritual.

When I attended medical school 50 years ago, the students were taught that 90% or more of the diagnosis was gained through taking the case history of the patient. Physical examination and laboratory work yielded the other 10% of the diagnosis. Ecological details of the history were always recorded: the effect of diet, weather, time of day, sleep, season, and climate. A great deal of attention was given to emotional and psychological symptoms. The physician might talk one or two hours to the patient before any treatment regime was prescribed. Much was learned during a clinical visit at the patient's home where the entire milieu could be observed first hand. This carefully acquired detail of the patient's daily life helped build a "bedside manner" and trust essential to an effective doctor-patient relationship. Suggestion and 'placebo effect' was a built-in, necessary component to any healing situation.

In my own personal inner experience, in my healing practice and in my involvement with the professional training of bio-psychoanalysis healers, I have been impressed with the astonishing quantity of nature symbolism (animal, plant and mineral symbols) that occurred in healing and transpersonal experience. These symbols seemed more predominate and basic as compared with other symbols such as those from the historical traditional religions. Gaia Herself and the symbols that point to Her, seem to be the Ultimate Healer.

Making the diagnosis today, according to standard medical procedure, is 90% testing and using technical devices. The relative value and use of the 'doctor-patient' relationship, has fallen to a low of 10%. No wonder that half of the US population now uses complementary and alternative medicine methodologies. A healer using these methodologies, much of the time functions in the social role as 'shaman'. It does not appear that this social role, proven essential over thousands of years, is likely to disappear in today's technological fog.

b. Ayurvedic Medicine

As certain tribes showed themselves to be more powerful politically than other tribes, they forced the development of cities and the early civilizations. The shaman-healing social role slowly evolved into an institution that has commonly been called medicine. Ayurveda was first documented in the ancient Sanskrit texts, the Vedas, around 3500 B.C. It has been practiced continuously, in India and Asia, since that time. Antedating the ancient texts of Chinese and Greek medicine, it is the oldest documented system of traditional medicine on earth. Ayurveda is the direct source of traditional Buddhist medicine. In 1978 the World Health Organization acknowledged Ayurveda to be one of the forms of traditional medicine that could be of most help to developing nations. Suppressed by the British colonialism in India, it only recently has experienced a revival. Still it remains the

least understood and least researched of the major traditional health systems of the world. In the USA there are only a few hundred physicians who have had training in Ayurveda.²⁰

Vedic philosophy teaches that each living being on earth reflects the entire universe. All creation is composed of five basic elements; earth, ether, air, fire, and water. From these five elements come the three essential principles (doshas) of living things in general and human beings in particular. These doshas are: vata, pitta, and kapha. Individual human beings can be typed by the doshas that predominate in their constitution. A vata person, characterized by the air and ether elements, is energetic, active, and changeable. A pitta person, characterized by the fire and water elements, is efficient, explosive and aggressive. A kapha person, characterized by the earth and water elements, is heavy, slow-moving and conservative.²¹

Ayurvedic practitioners take first a preventive approach to a given patient and then a therapeutic approach. They do an overall assessment of the amounts and balance of the doshas to determine the constitutional type of the patient. This is done by the practitioner making a number of observations of the physical body and its functioning. He/she makes observations on the tongue, urine, and 12 different pulses. After diagnosis, treatment is recommended based on increasing or decreasing each of the doshas by diet, exercise, meditation, and other mental and physical activities. There are several standard treatment packages that the tradition encourages: poorvakarma (preparation for detoxification), pancha karma (1-2 week detoxification), shaman (spiritual nourishment), rasayana (yoga, pranayama, and herbs following detoxification), and statvajaya (psychotherapy and chanting).²²

Dr. David Simon of the Sharp Institute of San Diego carried out a recent preventive medicine research project, funded by the National Center for Complementary and Alternative Medicine. The project featured a one

year's study of 90 healthy individuals, 1/3 of whom were given an Ayurvedic preventive program (TM, diet, and yoga), 1/3 were given a Western preventive program (progressive relaxation, low-fat, low-salt diet, and aerobic exercise), and 1/3 was the control group. The results showed that the two preventive programs were more effective in maintaining a high level of health than the control group. Health care costs for the members of the control group were more than double the costs for those on the two preventive programs. The Ayurvedic preventive program was more effective than the Western preventive program.²³

Deepak Chopra MD, prominent New England endocrinologist, met Maharishi Mahesh Yogi in 1981. He studied TM and Ayurvedic medicine. He is the president of the American Association of Ayurvedic Medicine, having written four best selling books on mind-body medicine. The best known is *Quantum Healing*.²⁴ He directs an Ayurvedic clinic in New England and has done more than any other physician in making Ayurveda known to the American public. Maharishi Ayurvedic Health Centers are being established in many cities of the USA. These centers offer treatment for most common diseases and also offer preventive programs for an ideal state of "super-health". At the present time the College of Maharishi Ayurved has a graded curriculum beginning with non-degree courses, moving to courses on the college level, and finally offering a doctoral degree in clinical Ayurveda.²⁵

c. Traditional Chinese Medicine

Traditional Chinese medicine (TCM) emerged from ancient Chinese culture about three thousand years ago on a separate track of its own. One of the earliest and most famous of the TCM classical texts is *The Yellow Emperor's Canon of Internal Medicine* (Huang Ti Nei Ching Su Wen),²⁶ written about 1000 B.C. Most of the classic medical texts written later on adhere to the principles established in *Nei Ching*.

Western Medicine first came in contact with TCM in the 17th century when Jesuit missionaries settled in China. Later in the 19th century the protestant missionaries brought Western medicine, hospitals, and medical schools to China as part of their missionary efforts. By the time the People's Republic of China acceded to power in 1949, there were 70,000 Western trained physicians in China. There were also several Western medical schools, and a number of Western hospitals in the larger cities. It was obvious to Mao and his regime that this conglomerate of Western medicine was grossly inadequate to care for almost 700 million Chinese. The Communists decided to make use of the 500,000 practitioners of TCM as part of the overall medical system.²⁷ They researched the healing methods of the best of these traditional practitioners, and with this research information reorganized and updated the schools responsible for the training of the TCM practitioners.

The communist medical system depended on both TCM and Western Medicine. A traditional practitioner of TCM lived in his village, grew his own herb garden, and worked to keep people healthy according to the National Public Health Administration. Such a doctor was the general practitioner, the first person to be consulted by the sick. A few of the difficult cases, including those who needed surgery, were referred to the government hospital 50-100 miles away in a larger city. Physicians educated in Western medicine would staff this hospital. This system worked.

Today TCM practitioners serve one quarter of the world's population in China, Japan, Korea, South East Asia, Europe, and North and South America. In the USA alone, there are more than 10,000 TCM practitioners and more than 50 colleges of TCM and acupuncture. Acupuncture makes up about 75% of all TCM in the USA and is covered by some private insurance companies. In the USA other widely accepted techniques making up TCM are: herbal medicine, massage, Qi Gong, and nutrition. It is estimated that 12 million persons in the USA go to

TCM practitioners.²⁸

TCM theory emphasizes the wholeness and balance of the body, mind, and spirit of the human being existing in a dynamic relationship with nature. Theory centers on health promotion rather than on disease elimination, as is implied by the central study of pathology in Western medicine. Qi (pronounced chee) is life energy, and is the central concept of TCM. Qi flows in channels or meridians located on the surface of the body and through the internal organs of the body. A balanced flow of qi, with no blockages results in a state of health. Another central topic in TCM theory is the dynamic polarity of yin and yang.

“The principle of Yin and Yang is the basis of the entire universe. It is the principle of everything in creation. It brings about the transformation to parenthood; it is the root and source of life and death.... Heaven was created by an accumulation of Yang; the Earth was created by an accumulation of Yin. The ways of Yin and Yang are to the left and to the right. Water and fire are the symbols of Yin and Yang. Yin and Yang are the source of power and the beginning of everything in creation. Yang ascends to Heaven; Yin descends to Earth. Hence the universe (Heaven and Earth) represents motion and rest, controlled by the wisdom of nature. Nature grants the power to beget and to grow, to harvest and to store, to finish and to begin anew.”²⁹

The dynamic process between Yin and Yang depends on the influence of the Five Elements; fire, earth, metal, water, and wood. Each element predominates at a certain season of the year. Each element is connected by a particular set of body organs. The Eight Principles (four pairs of opposites); interior-exterior, cold-hot, deficiency-excess, and yin-yang, define main patterns of disharmony of the qi.³⁰

d. Greek Medicine

In the West the Egyptian, Assyrian, and Babylonian cultures developed their particular forms of medicine. The Greek culture raised medicine to a more rational level than had any previous Western civilization. The Aesculapian

healing cult was a powerful institution with centers in Epidaurus, Cos, Pergamos, and Tricca, and well known throughout the Greek world. By the time of Alexander it is estimated that there were 300-400 temples dedicated to Aesculapius.

Cos, besides being a famous healing center, was also the home of an ancient Greek medical school. Hippocrates, perhaps the most famous of the early Greek physicians, was born and educated in Cos. He bears the title of the Father of Western Medicine. Today's scientific Western medicine originates with the ancient Aesculapian healing cults and Hippocrates. He and a number of his followers and colleagues authored The Hippocratic Corpus (450-400 BC) which was by far the most extensive medical text of its time. Medicine was presented as a practical art with its chief purpose the benefiting of the patient. The art of medicine was to be empirical, rational, based on the study and observation of particular cases. Facts were to be gathered by sense observation and recorded. Physicians were to remain skeptical of speculations and theories of healing. Remedies were to be chosen for a given patient on a basis of past experience with these remedies. A widely known aphorism from the Hippocratic Corpus describes the obstacles which confront the medical profession: *“Life is short and Art is long; The Occasion fleeting; Experiment perilous; And Judgment difficult.”³¹*

e. Western Medicine Down the Centuries

Greek medicine blossomed and advanced in the Alexandrian School and reached its zenith with Clarissimus Galen whose writings dominated medical thought for 15 centuries. Several families of Nestorian Christian translators translated the medical writings of the Greeks from the Greek into the Aramaic and the Arabic languages. The Muslim caliphs ordered these translations be performed in ninth century Baghdad. More than 500 years after that time the torch of Greek medicine was carried by many generations of great Arabic physicians such as Avicenna who was also

a statesman, a teacher, a philosopher, a writer and a poet. His Canon of Medicine was the most widely known medical textbook ever written and was the masterwork and the final codification of all Greek and Arabian medicine.

Islamic Spain soon became the home of Arabian medicine. Seville, Toledo, and Cordova had important schools of medicine. It was in Toledo that the torch of Greek and Arabian medicine was passed on to Latin Europe by the Arabic-Latin translators. Gerard of Cremona, a great scholar at the end of the twelfth and the beginning of the thirteenth century, was the most important of these translators. However Arabian medicine maintained its dominant position in the European medical schools through the 15th century. For example, in the catalogue of the University of Pavia, in 1467, more than half of the books in the library were Arabian commentaries on Greek medicine.

As the light of the Renaissance began to shine in the European universities, all medical authority became subject to questioning. Andreas Vesalius (1514-1564) was elected at the age of 24 to be the professor of anatomy and surgery at the University of Padua. For five years, doing his own dissections, he systematically described and made detailed drawings of the entire human body and its systems. Vesalius moved to Basel where he supervised the printing of one of the great books of the world, *De Humani Corporis Fabrica* that was printed in 1543. One of the greatest pioneers in chemistry and pharmacology was Paracelsus (1493-1542). Sometimes called the Luther of medicine, Paracelsus had the Hippocratic conception of *vis mediatrix natura* and accepted the law of similars upon which the later practice of homeopathy would be based. At the University of Basel he had the students build a bonfire in front of the university, on the Feast of St John. He threw Avicenna's Canon into the fire saying: *"Into St. John's fire so that all misfortune may go into the air with the smoke"*. He later explained his symbolic act: *"What has*

perished must go into the fire; it is no longer fit for use: what is true and living, that the fire cannot burn".³²

In the last three centuries medicine has encouraged the development of many subdivisions of basic science, including: anatomy, physiology, biochemistry, genetics, embryology, histology, pathology, bacteriology, and pharmacology. The practice of medicine has become divided into many subspecialties. In the past 50 years there has been an explosion of hospital, laboratory, and other medical and information technology, which increased the complexity of the practice of medicine. Opposed to this confusing multiplicity, are an increasing number of efforts at defining and practicing 'holistic medicine'. Can we identify one such 'holistic' approach, that can bring order and simplicity to the pot pourri of former valuable approaches which, when merely added together, can only present a confused history of medicine?

I turn to two medical historians, which can give us such a 'holistic' critique of medical history; Arturo Castiglioni and Harris Coulter. Castiglioni, in his article *Neo-Hippocratic Tendencies in Contemporary Medical Thought*,³³ divides medicine into two opposing approaches, the rationalist (analytic) approach and the empiricist (synthetic) approach. Castiglioni, speaking as an empiricist, defines the history of medicine as the history of therapeutics (clinical practice). The subject matter of this narrowly defined history takes as its subject matter the whole human organism in relation to all the external environmental (ecological) influences impinging on this organism. Such subject matter includes the signs and symptoms (subjective and objective) of the human organism of health and dis-ease (balance and imbalance) that are peculiar to the particular individual (not a particular disease). These signs and symptoms are external manifestations of the unknown internal 'vital force' (infinitely complex physiology) which tends toward the 'healing' (balancing) of the particular individual. Treatment is based on whether

or not a therapeutic agent assists or detracts from unique personal process initiated by the 'vital force'.

Castiglioni defines the rationalist approach, as based on an a priori theory of internal proximate causes (internal physiology). This approach attempts to analyze the precise causal chain of events that occur when external influences affect these proximate causes. This disturbed proximate cause then yield signs and symptoms of disease (not the person). Treatment is based upon the signs and symptoms that are the same for all persons with the same disease (proximate cause). The rationalists disregard the peculiar and individual symptoms focused on by the empiricists.

Harris Coulter, accepting Castiglioni's starting point, wrote a medical history of three volumes,³⁴ expanding in considerable detail Castiglioni's initial thought. Coulter begins his writing with the initial assumption that medical thought and theory, grow out of the therapeutic experience of the healer and the patient. Coulter next writes his definition of medical history.

*"Medical history is the description of the two opposed attitudes towards therapeutic method, Rationalist and Empirical. It is an account of how these attitudes interact with one another. It is an investigation of how close each comes to the ideal represented by scientific method. Finally it is an analysis of how economic, social, political, philosophical, and other non-medical factors interact between the Rationalist and Empirical formulation of therapeutic doctrine."*³⁵

The perennial opposition between Empiricism and Rationalism (between 400 BC and 1900 AD) is well exemplified in the conflict around Homeopathy, initiated by Samuel Hahnemann (1755-1843) which has as its fundamental law *similia similibus curentur* (like cures like). A medicine (the simillimum) with the identical symptoms of the patient, is the medicine that will cure the patient. Symptoms of a medicine are determined by a scientifically controlled method of proving. Healthy individuals are given either a standard dose of

a given medicine or a placebo. Each individual participating in the proving carefully records his/her symptoms. A composite is made of the symptoms recorded by persons actually receiving the medicine, allowing for any placebo effect through the matched controls. The composite symptoms many healthy individuals give the remedy picture of the particular medicine. Each symptom is rated according to its prevalence in the healthy provers and recorded for the Homeopathic Materia Medica. The homeopathic physician looks in the Materia Medica to find the single medicine whose symptoms best match his patient's symptoms. This medicine is then prescribed.

The medicines known by physicians for centuries (from animal, vegetable, and mineral sources), are then prepared by diluting in 100% ethanol, making tinctures. These tinctures are then systematically diluted with a standard method of shaking the tincture between each dilution. A tincture, diluted to a 10²⁴ (10 X) dilution, has less than one molecule of the medicine per cubic centimeter. Clinical experience has revealed that the more highly diluted medications have the strongest healing effects. The chemical or physical process for this repeated clinical fact is uncertain, but homeopathic physicians agree there is great "power in the infinitesimal dose". These extremely low doses of drugs give a response in the patient that is clear of all significant side effects.

Homeopathy is holistic and has the conception that the whole organism is always striving to be healthy and in balance. When balance is threatened the vital force, acts protectively attempts to restore health. This action then produces many symptoms from many areas around the body. The patient may have symptoms of pain, fever, cough, insomnia, depression, and exacerbation of symptoms in the morning hour. A symptom complex of the whole body and mind then displays itself, not symptoms of a "disease entity", a germ, or a physiological system. The medicine that displays the symptom complex of the

whole body is the medicine that will cure by aiding and increasing the vital force that is attempting to restore the whole body to health.

Clinical evidence over the last 170 years has shown that homeopathy is scientific, safe, and effective. Homeopathy is flourishing in England, France, Germany, Austria, Switzerland, India, and Latin America. In these countries there are homeopathic medical schools, homeopathic hospitals, and homeopathic clinics and healing centers. Homeopathy flourished in the United States until about 1920. In the USA in 1890 there were 14,000 homeopathic physicians, 22 homeopathic medical schools, and an estimated 100 homeopathic hospitals. In 1890 there were about 85,000 allopathic (orthodox) physicians. In educated population centers the ratio of homeopathic/allopathic physicians was one /four. The middle and upper class Americans preferred homeopathic medical care so the homeopathic impact on society was greater than the comparison of numbers, would imply.

Why has there been such a decrease in homeopathy since 1910? Harris Coulter in the third volume of *Divided Legacy*, tackles this question in a brilliant fashion. Coulter lists the following factors as crucial in the demise of homeopathy: 1. the shift to a mobile urban society, 2. the time and extra effort required for homeopathic prescribing was out of step with the tempo of the times, 3. the rise of the drug industry which gave compound compounds that saved the allopathic doctors' time. Homeopathic physicians continued to dispense their own medications shocked by the proprietary medications of the drug industry. Over a period of time the drug industry found common cause with the AMA in its opposition to homeopathy. The AMA worked tirelessly for over half a century for the downfall of homeopathy.

“The formation of the American Institute of Homeopathy in 1844 was the direct cause of the formation of the AMA in 1846. For sixty years the AMA was vehemently hostile to the homeopaths. Although many homeopaths

had graduated from leading medical schools, they were refused admission to orthodox AMA local societies.... The AMA regarded homeopathy as a substantial threat to regular medicine throughout the latter half of the 19th century... Homeopaths were classified as quacks, along with Thomsonians, herb doctors, and abortionists.”³⁶

Finally in 1902 the AMA appointed a Council on Medical Education to upgrade the quality of medical education. The ultimate goal of the AMA was to reduce the number of medical schools (166 in 1904) which Simmons claimed were producing twice as many graduates as were needed. The Council called on the Carnegie Endowment for the Advancement of Teaching to conduct a “neutral “ survey of medical schools and grade them according to the quality of teaching. Actually a combined team from the Carnegie Endowment and the AMA conducted the survey and issued a report in 1910. The AMA established ten points that were to be the standard against which the medical schools were to be rated by the team. These criteria were stacked in favor of allopathic schools as opposed to homeopathic schools. In regards curriculum, homeopathic schools placed a much larger stress on pharmacology, and much less stress on the basic medical sciences. Homeopathic schools did not have the physiology, bacteriology, and pathology laboratories patterned after the latest European laboratories. Homeopathic schools employed professors who were in the private practice of medicine. The AMA set the criteria that the professors of the first two years of medical school should be full time teachers and researchers. The upshot of the report was that the eclectic and homeopathic schools were given a B rating where as a large portion of the allopathic schools were given an A rating. After it came out, the state-examining boards decided to bar graduates from the B schools from taking their examination. Equally destructive to the homeopathic schools was the fact that the major private benefactors of medical education, Rockefeller and Carnegie, allocated funds only to the A schools. The

22 homeopathic colleges became seven by 1918. These remaining seven ceased homeopathic instruction over the next two decades, the last homeopathic college discontinuing in the 1930's.

During the last decade homeopathy has experienced a comeback in the USA. There has been a growing discontentment with orthodox medical care and a phenomenal growth in the use of complementary and alternative medicine therapies, among them being homeopathy. A number of clinical studies in reliable medical journals have indicated the values of homeopathic drugs in the treatment of vascular disease, respiratory infections, hay fever, rheumatoid disorders, pain, and trauma. Today there are over 200 American physicians practicing homeopathy, full-time.

Claude Bernard (1813-1878) was the "Father of Modern Physiology" and not a practicing physician. Harris Coulter places him as the most comprehensive Rationalist/Methodist medical theorist of modern times. Coulter proposes that Bernard's medical theory of the interior milieu (science of physiology) is the model for physicians in the twentieth century. Bernard's view of biology was that the body was a machine and is material. The human organism functions by obeying the laws of physics and chemistry and its actions are determined a priori, by these laws. The science of therapeutics is the same as the science of physiology. Therefore Bernard's deterministic/mechanistic hypothesis (really an a priori axiom), cannot be disproved by therapeutic 'facts', observations, or experience. Therefore Bernard, as representing the Rationalist position, must be considered as unscientific, at least in pharmacology (the science of therapeutics/healing).

Bernard in his laboratory analysis of the internal milieu of the human organism, did discover a few facts of human physiology. However drastically changing the context from the laboratory to the clinic and a sick human being, and then to inflexibly use the laws of physics and chemistry as applied to the internal

milieu and its pathology, as a proximate cause in a rational understanding of healing does not make sense. The millions of as-yet-unknown facts of human physiology (particularly mind-body physiology) are likely to be more causative in the context of understanding the healing of a patient, than the laws of physics and chemistry.

As the researchers in human learning and conditioning have understood, only stimulus and response can be effectively measured for scientific purposes. The black box of the physiology between stimulus and response, must be left as an unknown in construction of a true scientific theory of learning. To dogmatically hold to a physiological proximate cause, in between prescribing a medicine, and an observed total response after the medicine has been ingested, can only serve a dogmatist, not a scientist.

e. Complementary and Alternative Medicine (CAM) and NIH.

In the late 1960's, university students in the USA, protesting the Viet Nam War, initiated the New Age movement. Participants in this movement called "flower children", adopted a counter-cultural life style, lived in communes, espoused a variety of oriental or indigenous religions, ingested psychedelic drugs, and when sick, went for treatment to a broad assortment of unorthodox healers. As the New Age movement expanded in the 1970's, a number of pioneering scientific studies were conducted on the methodologies of these healers. Studies, conducted on "therapeutic touch", prayer, biofeedback, Transcendental Meditation, and yoga, showed marked beneficial effects, when repeated a number of times by different investigators. In the 1980's and 1990's the use of these alternative healing approaches continued to expand. By 1996 the over-the-counter USA market for alternative remedies was \$3.77 billion dollars and has continued to expand. In 1996 the alternative therapies most requested were acupuncture,

chiropractic, massage, acupressure, biofeedback, hypnotherapy and reflexology.³⁷

Dr. David Eisenberg of Harvard Medical School made two important studies of USA complementary and alternative medicine (CAM), one in 1990 and the other in 1997. In these studies he defined CAM as “those practices explicitly used for medical intervention, health promotion, or disease prevention which are not routinely taught at United States medical schools, nor routinely underwritten by third party payers within the existing United States health care system”. In 1990, Eisenberg found that that CAM accounted for 425 million patient visits, whereas visits to all US primary care physicians accounted for only 330 million visits. In 1997 visits to CAM providers increased 47% to 629 million visits, whereas visits to primary care physicians increased only slightly to 386 million visits. The CAM visits are largely for preventive care and chronic rather than acute conditions. Eisenberg made a study of patients utilizing CAM facilities and found that less than 40% of these patients told their primary care physicians that they had received CAM services.³⁸

Because of the above demographics, and because of the traditional distancing of medical schools and medical societies from most all forms of CAM, the National Institutes of Health created the Office Alternative Medicine (OAM) in 1992. Its purpose was to evaluate the safety and effectiveness of seven broad categories of CAM: 1. Diet, nutrition, and lifestyle changes; 2. Mind-Body interventions; 3. Alternative healing systems; 4. Bio-electromagnetic applications in medicine; 5. Manual healing methods; 6. Pharmacological and biological treatments; and 7. Herbal medicine. In 1998 the OAM was upgraded by the US Congress to become the National Center for Complementary and Alternative Medicine (NCCAM) which has its own independent funding authority. The budget for 1999 was set at \$50 million. NCCAM funded research is essential as many CAM therapies and

products that need research are not easily patented. This situation does not invite research by most major private corporations. To date 13 research centers have been funded by NCCAM, as well as many other smaller research studies on some of the most used CAM treatment modalities.³⁹ More than half of American medical schools now have courses in CAM for their students.

Licensure boards of the states, now willing to make amends for their decisions in 1910, when they refused to allow graduates of eclectic and homeopathic medical schools to sit for examination, have gone along with NCCAM guidelines. For example in September 1998, the Kentucky Board of Medical Licensure adopted a policy statement relating to complementary and alternative therapies. In this policy statement the Licensure Board divided therapies into three categories 1. Invalidated 2. Non-validated 3. Validated or proven. The validated therapies most used were homeopathy, acupuncture, and chiropractic. Lesser used validated therapies included: Aromatherapy, Art therapy, Biofeedback, Botanicals/herbs, environmental, Hypnosis, Light therapy, Magnetic stimulation, Mind/Body medicine, Music therapy, Traditional Chinese medicine, Supplements, Chelation, Massage, and Reflexology. The statement gives the directive that the physician should never accede to invalidated treatments. Physicians may incorporate non-validated and validated treatments in the treatment plan of each of his patients. If he is unable to administer these treatments himself, he may make refer the patient to a person properly trained to give such treatment.⁴⁰

g. Global Medicine

There is an evolution towards global healing that is bringing together safe, reliable and effective medical practices to form an integrated global medicine. This global integration is becoming transcultural and transnational, achieving as Assagioli has said, “ slowly and silently, but powerfully and irresistibly- the

Supreme Synthesis". This integration of healing methods has been spearheaded by a swell of popular support which in turn, is being facilitated by the Internet and great improvement in all communications between human cultures and societies. Even today what is considered experimental or unverified CAM practice in the USA, is considered mainstream medical practice elsewhere on the planet. China since the revolution in 1949, has methodically integrated Traditional Chinese Medicine (TCM) with Western medicine. Every hospital has a department of TCM and every local practitioner of TCM makes an occasional referral to a Western medical hospitals, especially for needed surgery. Germany has a strong tradition of naturopathic, herbal, homeopathic, and spiritual approaches to healing. German patients have a wider choice of orthodox and CAM remedies than patients in any other industrialized country.

In Europe where medical politics did less damage to homeopathic medical institutions, homeopathy is widely accepted, even by orthodox medicine. Homeopathic remedies are Europe's most popular alternative medicine and are prescribed by 39% of French physicians and 20% of German physicians. Leading European countries, Germany, France, the United Kingdom, and Holland, have taken large steps in integrating homeopathy and orthodox medicine in the social institutions of medical schools and state controlled socialized medicine.⁴¹

In the USA, the federally funded NCCAM with its policy of funding 13 research centers in CAM, although opposed by local conservative medicine, is merely attempting to follow this popular global trend towards an integrating of all that safe and effective in healing. As the globalization process continues, very soon "the dog's head will begin to wag his tail", rather than vice versa.

For further understanding of this irresistible trend towards globalization, we need to turn to those thinkers that view the situation through a wider span of time and through larger global processes. These planetary thinkers and those social

actors allied with them are the ecologists, the crucial heroes of today's world.

7. *Ecopsychosynthesis*

a. Personal Experience.

In 1964 I discontinued my training at the Washington Psychoanalytic Institute. I accepted Dr. Jack Cooper of the Psychosynthesis Research Foundation as my psychosynthesis guide. My first guided imagery session with Dr. Cooper yielded the following imagery: "From Bullfrog Lake, located in the back-country of the Sierra Nevada Mountains of California, I descended to a mountain meadow at a 6,000-foot altitude, in a redwood forest. There I met John Muir, who was living in a home fashioned from the trunk of a fallen giant sequoia. John M. lead me in an exploration of a nearby cave. Partway down a descending corridor in the cave I came upon a pool of crystal-clear water, and at the bottom of the pool was a blind albino cave-salamander. I spent a good bit of time identifying with the salamander, its blindness, its lack of color, and its adaptation to the dark. The two of us descended the corridor to the bottom of the cave where there was a complete absence of light. There at the bottom of the cave was a large dark lake several thousand yards in diameter. We met a dark shadowy boatman who did not speak. I was motioned into a small boat. After taking leave of J. Muir, the boatman, without speaking, steered me towards the center of the lake where there appeared slowly out of the darkness a large black rock-island, rising several hundred feet above the surface of the lake. The rock seemed to be 'magnetic'. I sensed a steady increase of some form of energy as we approached the rock. The intensity of energy throughout my whole body became so great that I decided to discontinue the imagery."

This experience reactivated memories and feelings of my early teens when I identified strongly with nature and the out-of doors. I was an Eagle Scout and my hero was John Muir.

Now I see this imagery as an initiatory experience pointing me to a spiritual path that included the totality of Gaia. The albino salamander was the newborn “psychosynthesis-self”; pure, naïve, and blind. The energy of the rock-island was ‘Gaia speaking’. Following this imagery there was a tremendous influx of will energy that resulted in a ten-year commitment to my psychosynthesis guide and a life-long commitment to psychosynthesis.

b. Psychosynthesis Practice.

Persons who have used psychosynthesis principles and guided imagery in their work, would agree that in psychosynthesis work there is an abundance of nature symbolism and imagery. Many of us have experienced sessions where the experience of a mountain, an ocean, a fire, a flower, an animal, a stream, has proved to be of great value. Many persons who have lost touch with the dynamic energy of the faith of their childhood, stop attending their place of traditional worship. When such persons start work with a psychosynthesis guide, many of them find natural living objects taking the place of the scriptures, prayers, and theologies of traditional religions. The beliefs and rituals of all indigenous peoples are full of nature symbolism and close to Gaia. Denounced by the traditional faiths as pagan or idol-worship, such indigenous practices are the key to healing for many whose “God is dead”.

Humanity has established a false set of values that are not earth-centered. The planet has been made sick by these values. Thomas Berry says:

*“Our spiritual values are disorienting with their insistence on the flawed nature of the existing order of things and the need for escape from the earth rather than a greater intimacy with the earth. Constantly we assert the value of the human over the merely resource values of the natural world. Our legal systems foster a sense of the human as having rights over the rights of natural beings. Our commerce, industry, and economics are based on the devastation of the earth.”*⁴²

Berry claims that what is needed

for this crisis of the planet is human beings that have ‘shamanic insight’ that understands the language of the various forms of life on the planet. Knowledge of the life cycles (material and spiritual) of animal and plants is necessary for an ecological healing of the planet as well as for individual humans.

*“This ‘shamanic insight’ is especially important just now, when history is being made not primarily within nations, or between nations, but between humans and the earth with all its living creatures. In this context all our professions and institutions must be judged by the extent to which they foster this mutually enhancing human-earth relationship.”*⁴³

c. Meditation and Healing of Humanity; The Maharishi Effect

Sometimes small groups of human beings can change the world. Historians point to the world-wide influence of certain small groups such as Jesus and his disciples, Muhammad and his earliest followers, Lenin and his followers, and the Royal Society of London founded in Oxford, England in 1662. Could groups of experienced meditators have an effect on wider society, or even humanity and the earth as a whole? In 1974 Maharishi Mahesh Yogi suggested that within any larger population, if 1% of the population experienced pure consciousness, this would have a beneficial effect of the remaining 99%. In 1973, using statistical research methods Garland Landrith, a sociologist, identified eleven cities with populations over 25,000 that had 1% or more its population practicing T.M. Landrith then selected eleven other similar cities that had much fewer than 1% on its population practicing TM. Using standard FBI statistics for crime rates during two years 1972 and 1973, he compared these two groups of cities as to their crime rates. The eleven non-1% cities followed the national trend with an increase in crime rate of 8.3%. The eleven 1% cities over the same two years showed a decrease in the crime rate of 8.2%. The probability that this was mere coincidence was 1 in

1000.⁴⁴ Further more detailed research has confirmed these findings.

As a result of these striking research findings, the TM movement initiated the World Peace Project. Experimental groups of TM meditators were sent to 'trouble spots' around the world, to bring an end to violence. Experiments took place in Nicaragua, Iran, Israel, Thailand, Zimbabwe and Zambia. All these social experiments yielded positive results. World Peace Assemblies of 1600 meditators in the USA and 7,000 meditators of the world, meditating in unison, also produced positive results. This "revolution through meditation" is summarized in Elaine and Arthur Aron's important book, *The Maharishi Effect*.⁴⁵

d. Ecology and Social Action.

As I sit typing this paper, I glance up and see on the wall above my computer a large color photograph of the whole earth against a jet-black background. Most human beings on earth have seen this photograph. The astronauts on Apollo Eight were the first humans to see, first-hand, this jewel in space in December 1968. This living mandala of blue oceans, the green-brown continents, the red deserts, the white polar ice and clouds, has become the prize symbol for those human beings striving to awaken the "shamanic consciousness" of all humanity.

Pierre Teilhard de Chardin, the foremost evolutionary scientist of the twentieth century, outlines a simple anatomy of the earth and its place in the solar system and universe. Astrophysics, chemistry, and the basic earth sciences have helped us to understand the material matrix making it possible for life to appear on earth. Through the biological sciences we understand the forms and structures of life and its development. Each human fetus, as it grows in the uterus, relives this full chain of development (ontogeny recapitulates phylogeny). For organization and coherence, these living ecosystems need to be understood through a systems theory such as the one constructed by

James Miller.⁴⁶

This mass of interdependent living systems is termed the biosphere. Mankind emerges as a species from the biosphere and through the slow process of hominisation, develops a mind capable of reflection. With this new capacity mankind develops human societies, sciences, languages and technologies where information is shared and unified. The earth has acquired a mind capable of reflecting, a noosphere. As this principle of emergence continues its influence through a gradually converging noosphere, it ends in a point, The Omega Point, The Conscious Pole of the World. This pole has four attributes; autonomy, actuality, irreversibility, and transcendence.

*"Thus from the grains of thought forming the veritable and indestructible atoms of its stuff, the universe – a well-defined universe in the outcome – goes on building itself above our heads in the inverse direction of matter which vanishes. The universe is a collector and conservator, not of mechanical energy, as we supposed, but of persons. All round us, one by one, like a continued exhalation, 'souls' break away, carrying upward their incommunicable load of consciousness. One by one, yet not in isolation. Since, for each of them, by the very nature of Omega, there can only be one possible point of definitive emersion – that point at which, under the synthesising action of personalising union, the noosphere (furling its elements upon themselves as it too furls upon itself) will reach collectively its point of convergence – at the 'end of the world'."*⁴⁷

Initially there were just a few voices crying in the wilderness to save Mother Earth. John Muir, Jane Goodall, Jacques Cousteau, and Rachel Carson are representative of these pioneers. Gradually over time, these pioneers found themselves in "green" institutions, the Sierra Club, Green Peace, and UNESCO that were global in their perspective. Now in 2000, there are hundreds of political, economic, social, and religious groups united in a growing global-ecology-mindfulness that gives hope and vision for the future. The phenomenal growth of communication

technology in the last decade has done much to distribute information about humanity and humanity's relationship with the earth, and the earth's living creatures and eco-systems.

In concluding my discussion of spiritual ecology I refer my readers to the best single volume on spiritual ecology (in my opinion), Thomas Berry's *Dream of the Earth*. Berry is the former president of the American Teilhard Association for the Human Future. My favorite Berry quote is the following.

*“The natural world is subject as well as object. The natural world is the maternal source of our being as earthlings and the life giving nourishment of our physical, emotional, moral, and religious existence. The natural world is the larger sacred community to which we belong. To be alienated from this community is to become destitute in all that makes us human. To damage this community is to diminish our own existence.”*⁴⁸

Endnotes

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