

Text 4: Fundamental concepts of sensitivity development

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4.1. Logical

The correct understanding of 'sensitivity' (Logical viewpoint).

People take the easy way out in our Dutch- speaking community : they simply speak of ' sensitivity training' without translating. However, if one reads the texts closely, an undefined, vague class of thought contents remains. Hence this brief attempt to translate and describe ' senitivity '.

(1). The dictionary translates 'sensitive' as '(finely) sensitive, delicately sensitive, sensitive (person)'. The *Oxford Dictionary* distinguishes 1/ that which is specific to the senses (rare); 2/ very open to or strongly affected by external impressions, especially those derived from the opinion of fellow human beings about someone; 3/ (said of instruments, for example) subject to slight changes emanating from something (e.g. market sensitive, temperature sensitive, etc.). So much for the non-special meaning.

(2). R. Ashby, *The Guidebook for the Study of Psychical Research*, London, 1972, p. 154, mentions the parapsychic (supernatural) meaning, namely mediumistically gifted, medium(nic). This introductory work on paranormal investigation states that many investigators prefer 'sensitive' over 'medium' because it does not presuppose the spiritualist working hypothesis. So what is 'medium-(nic)'? Any person who 1/ perceives, 2/ communicates, and/or 3/ exhibits what are called 'paranormal phenomena' (such as extrasensory perception or extrasensory movement) and does so regularly and/or with a degree of the ability to do so at will.

As stated J. Verweyen, *Die Probleme des Mediumismus*, (The problems of the mediumship), Stuttgart, 1928, p. 17, among the human types regarding the matter he is called "der Sensible, der, infolge seiner *Feinfühligkeit und Feinnervigkeit*, 'Schwingungen', 'Wellen' (undulations) oder in welchen other images man who from ihm aufgenommenen Eindrücke will bezeichnen, wahrnimmt, who einem gröberen, unmedialen Tytus fremd bleiben (also We say sometimes 'sensitive', sensitive, clairsentient or so). This medially sensitive type is also discussed by Verweyen (oc, p. 63) when he speaks of the sidereal pendulum: it depends on the 'sensitivity' of the pendulum user, he says, whether the pendulum has value or not. In the same place, he speaks of 'die mediale Sensitiviteit'.

(3) R. Textor, *Conclusions, Problems, and Prospects* (i.e. about the Peace Corps sent by the USA to all continents), in *Cultural Frontiers of the Peace Corps*, Cambridge (Mass.)/London, The MIT Press, 1966, pp. 299/344, talks (oc, pp: 302ss) about 'cultural sensitivity', cultural sensitivity or finesse. Humility (as the art of controlling selfish tendencies) is the condition for 'sensitivity', which encompasses the ability to control the ethnocentric tendency (negative) in order to develop a vivid awareness of the host culture as fundamentally different, and this in a spirit of acceptance.

Textor points out that "deep immersion in some foreign culture offers an opportunity to see the contrast with one's own culture and to detachment

and perspective” (oc, 303). For the moment of acceptance, he refers to *D. Szanton , Cultural Confrontation in the Philippines* , ibid., pp. 35/61: between those among the Peace Corps volunteers who simply refuse and those who are at war with the host culture, are those who remain aloof and those who 'accept' (are open to the host culture). The latter work their way into the host culture, arriving at 'a real rapport' (oc, p. 55), at a true relationship, without losing themselves in that host culture; on the contrary, while understanding the other on his own terms, they find themselves fully as individuals with demanding cultural backgrounds. From 'activism' (working on the host culture) they arrive at 'communication' (cooperating with the host culture).

We summarize this brief but necessary linguistic analysis: 'sensitive' always contains a perceptual (sensory) aspect; but it is nevertheless more: the perception refers primarily to what comes from the outside (preferably from others) and it is susceptible to slight changes (to the imponderabilia) in what comes from the outside. 'Sensitivity ' seems the best translation (as does fine-tuning). –

There is a rendering in our vernacular, namely *gewartig (heid)*: *waar(heid)*, *waar(neming)*, *(be)waar(heiden)*, etc. point to perceptive consciousness. Someone who is unconscious no longer has *gewartigheid* —so says the common man. So that in that vernacular version, sensitivity training would be called ' *gewartigheidsvorming* '.

(4) Besides medial and cultural sensitivity, there is the sensitivity of primary groups, the actual subject of this article. According to *Schloss , Siroka , Recent origins of deployment groups* , (*Siroka , Recent origins of deployment groups*), in *Sensitivity Training (group techniques)*, Rotterdam, 19721 p. 11, it deals with two things:

1/ for a moment attempt to see the world through each other's eyes and
2/ to experience a very profound relationship based on mutual understanding; this within the framework of an encounter, i.e., a gathering of two or more individuals. The Psychodrama of J. Moreno (1914) is the oldest type of sensitivity development.

Compassion, but on the level of a 'deep' relationship, is the core.

The whole question now is: What is 'deep' in terms of human relations? 'Human relations' was the leading term before the rise of the development

groups. Cf. *Research into Factors Influencing Human Relations* (Nijmegen 3/15 Sept. 1975), Hilversum, 1956.

See also *Human Relations* (Law enforcement in a Changing Community), (Human relations (Law enforcement in a changing community)) Englewood Cliffs (New Jersey), Prentice-Hall; in it, the police's efforts to work with understanding and approval from the population are described. Sensitivity is evident there, but this is about more than human relations.

How human relationships are 'deepened' is evident from *C. Rogers, How does the basic confrontation group function ?* in *Sensitivity Training*, pp. 21/52, pp. 31/52.

"I am reminded here (...) of a man who belonged to the maintenance staff of a large factory and had the lowest social status in the training group, which otherwise consisted mainly of supervisory staff. He told us that he was not 'spoiled by upbringing'.

Initially, the group tended to look down on him. However, when the participants had penetrated to deeper layers of their personality during the self-examination and their true selves manifested in their behavior, this man emerged without any doubt as the most sensitive figure." So much for the description of the situation.

Rogers now characterizes the sensitivity. "He intuitively sensed how to assess the behavior of others and make them feel that he accepted them as human beings. He noticed things that had not yet surfaced or been brought up in the group."

It often happened that he suddenly redirected the attention of the participants, who were listening to someone speaking, to another participant who remained silent but was suffering in silence and needed help. His demeanor betrayed great insight, and there was something uplifting about him.

Intuitive sensing, acceptance (as a human being), great insight, encouragement. Humanity in one word. This example, along with others, leads Rogers to generalize: "Such qualities appear to be so common in these groups that the suspicion has arisen in me that humans might naturally possess more healing and therapeutic capacities than one is accustomed to

assuming. Often, only a relaxed atmosphere and a freely unfolding group process are needed to bring them to light.”

-- On page 37, expressions appear such as: “a friendly and sensitive side”, “her incredibly fine-tuned and sensitive character”, “that fine-tuned sensitivity”. These indicate that the linguistic analysis of non- groupal sensitivity reveals the same fundamental meaning as groupal sensitivity .

Still, it seems to me like *Moreno, Group Psychotherapy and Psychodrama* ((*Introduction to Theory and Practice*) , Stuttgart, 1973-2, (1959-1), S3 (*Introduction*) not to express the true dimension of sensitivity: “Marx saw the condition of man purely as a member of society; he saw the struggle within society as his final fate. Freud saw the place of man as that of a wanderer between birth and death. The far-reaching cosmos was not taken into account. It has become the task of our century to situate man anew within the universe. Man is a cosmic being; he is more than a psychological, biological, social, or cultural being (...). The therapeutic group is therefore not merely a branch of medicine and a form of society, but the first step into the cosmos. The question then is: does a cosmic kind of intelligibility exist ?”

Moreno continues the line of Schopenhauer with his “Wille zum Leben” (will to live, but as a driving force, not a motive), of Nietzsche with his “Wille zur Macht” (the will to power as a chaotic multiplication of 'life'), and of Weininger with his 'Wille zum Value (will to value):

Moreno proposes a “Wille zum highest Value (a tendency to affirm the highest value) comes first, which all beings suspect, he says, and which unites all beings. “I therefore propose the hypothesis that the becoming cosmos is the first and last existing and the highest value. Only it can give meaning and significance to the life of any particle in the universe—be it man or a protozoon . Science and empirical methods, if they claim truthfulness, must be applicable to the theory of the cosmos.” (oc, p. 3).

In practical terms, according to Moreno, this German irrationalism (see H. Arvon , * *La philosophie allemande* *, Paris, 1970, pp. 17/67, from Schelling (1775/1854) to Herbert Marcuse (1898/1979)) amounts to broadening and deepening the so-called verbal ('verbal') methods of dialogical groups into extra-verbal ('extra-verbal') methods: they bring to light 'das Magma, das Totale' in which the child is still completely immersed before speaking.

This is reminiscent of *John Couper Powys*, *Apologie des sens*, Paris, 1976; *In Defense of Sensuality*, it first appeared in 1930 (1974-2). *Jean Wahl*, *Un défenseur de la vie Sensuelle*, J.C. Powys, in **Revue de Métaphysique et de Morale**, April 1939, noted Powys's originality: 'la nostalgie de l'état de méduse' (the longing for the jellyfish state), from which his 'infantilism' (the will to be a child again, unconsciously merging with the universe that grants security like a mother's womb), as well as the will to relive the primeval and the unconscious, while remaining sharply self-aware, arise. That is, of course, the antithesis of Puritanism. Well, that Powysian philosophy—without the name—is regularly present in the 'groups'. There is no doubt about that. Moreno's preference for supra-linguistic and pre-linguistic methods gives rise to this. The legacy of Wilhelm Reich, incidentally, even more so.

By means of techniques that cause the participant to react 'more sensitively' to himself and his environment, he reaches a state of psychological expansion comparable to the 'turned on' feeling of a drug user. This makes it possible to evoke a genuine atmosphere of confidentiality and a sense of community among the participants." Thus Schloss et al., **Recent History of Development Groups**, in **Sensitivity Training**, p. 19. The psychedelic bathes in the cosmos like a jellyfish; his consciousness expands. Sensitivity is, therefore, always an expansion of consciousness. This aspect is often referred to as 'the religious' of the groups.

4.2. Scientific

4.2.1. General.

'Sensitivity training' or the development of sensitivity through exercises (*J. Howard*, *Touchez-moi*, Paris, 1973, p. 56, footnote) can be treated in an everyday context or scientifically. In the latter case, it is to be viewed from a humanistic or social science perspective. = In particular social psychology (1399: Ross (Stanford) and Ellwood, in the USA; 1899: beginning of interest in Europe; 1903: Holzapfel (Bern)): it is the study of the behavior and inner life of the individual as a member of a community.

Furthermore, sociometry (*Steinmetz*, 1913), which, according to Moreno, its actual founder, makes measurable the structure or configuration of the choice relationships between individuals within a (naturally small) group (cf. *G. Brüggen*, *Möglichkeiten*). and *the Limits of Soziometrics* (*Ein Post sour Gruppensdynamik der Schulklasse*, Luchterhand, Neuwied und

Berlin, 1974, S.7; also: 'sociology of microdynamics Processes ', according to Moreno himself).

In my opinion, the methods are numerous: *L. Rademaker/ H. Bergman* , **Sociologische stromingen **, 1977, discusses successively positivism, functional analysis, conflictology , phenomenology, symbolic interactionism , ethnomethodology , systems approach, exchange theory, Marxist dialectics, critical theory (Frankfurter Schule), and critical rationalism (Popper).

They can be combined if necessary. This is what *K.- O.Apel* does , , *Szientistik , Hermeneutik , Ideologiekritik , in Theorie- Discussion : Hermeneutik and Ideologiekritik* , Frankfurt, 1971, pp. 7/44, where existential hermeneutics (analysis of existence) and Marxist critique of ideologies (of unconscious systems of ideas), as a culmination of the positive method (scientistics), flow together harmoniously, as it were. Psychologically speaking, just as many methods are present, functioning alongside one another.

However, here too one can synthesize: behavioral psychology (behaviorism), psychoanalysis (more generally: depth psychology), and so-called humanistic psychology (A. Maslow) can be regarded as the three major methods in the approach to human psyche and behavior, which oppose one another or can be combined (cf. *C. Bühler / M. Allen* , **Inleiding tot de humanistische psychologie** ; Bilthoven; 1972; especially *J. Bugental* ; **Challenges of Humanistic Psychology* , New York, 1967, which describes in 34 chapters the coming into being of existential psychology in its American version).

This is to recommend, from the outset, a broad view of the phenomenon of 'sensitivity development'. Allowing oneself to be centered and enclosed by only a single view (method) on matters should be avoided by coordinating and adopting a multitude of perspectives. After all, all phenomena are multi-interpretable (ambiguous).

4.2.2. Systems Theory: Feedback on Human Relations.

Terms from systematics (also: systemology or the study of systems) also belong to the conceptual arsenal of sensitivity development . Therefore, a word about that.

In 1954, *Ludwig von Bertalanffy* (°1901), *Boulding*, *Gerard and Rapoport* *the Society for General Systems Research*. *P. Delattre*, *Système, structure, fonction, évolution*, Paris, 1971 p. 47, says: “Un ensemble d'elements qui interactionnent entre eux” (a system is a set of elements that interact with one another). One immediately sees that the concept of 'interaction' is central, just as in group dynamics, with the difference that, in systems theory, all interaction is discussed as such, whereas group dynamics studies only one type of interaction, namely that within the primary group of people.

Immediately, the concept of 'structure' is necessary: “The structure of a system is the totality—the entire network—of the relations between the elements of that system” (thus *D. Nauta*, **Logica en model**, Bussum, 1970, p. 175). Above all, 'structure' is the entire network of relationships, of fixed relations between the elements (invariance) amidst their transformations. These transformations (the metamorphic aspect) together constitute the development or evolution of the system within the framework of time (diachrony). In the transformations and evolution, a teleology is at work: consciously or unconsciously, the system 'knows' where it wants to go. Why? It is informed or a bearer of information, i.e., signs that are at work. These signs are fixed in a model, which is the representation of the structure and its transformations: Structure, development, teleology, information, model—all these terms belong to systems theory. They have since become a generalized usage.

C.L. Bernard (1813/1872), the physiologist and scientist, spoke of 'fixité du milieu intérieur' (immutability of the internal environment) in, for example, an organism. In doing so, he anticipated the teleology of an open system: every deviation (Aristotle spoke of pareciformity) is followed by a restoration, a feedback loop (in Aristotle's language epanorthosis, rhythmosis). This ancient schema (already well known to the Pre-Socratics) governs control theory or cybernetics. Self-regulating systems have an influence on the external world (output, delivery) that acts back on the system as an input: the effect acts back on its cause. In English: there is 'feedback'.

The word 'feedback' (restoration, return) regarding human relationships means information about one's own behavior, coming from the fellow human being involved in that behavior. It is the same as 'criticism', but criticism that, more than merely intellectual and inactive, is aimed at improving human relations. Positive feedback has a preserving effect, while negative feedback (like criticism) has a changing effect (shows what ought to be different).

4.2.3. Group dynamics

*J. Remmerswaal, *Inleiding tot de groepdynamica **, Bloemendaal, 1976-2, states that group dynamics can be defined in terms of perception (consciousness), motivation (need satisfaction), objectives (common goal), organization (cohesion of analysis units), interdependence (mutual involvement), and interaction (a form of mutual involvement, namely communication or mutual influence). The author opts for the latter: a group is a cohesion (unit) of at least two, but usually more persons who interact with each other in such a way that every person influences every other person (= interaction).

This concerns so-called groups (vaguely described mathematically as numbering fewer than twenty members). This leads to the concept of a 'primary' group: the group is small enough to enable every individual within it to have direct contact (interactive contact), without the intervention of third parties, with every member of the group.

Forms of interaction include, for example, verbal or word-based communication (dialogical interaction); but also—and this is paramount in sensitivity development—physical interaction (people touch each other in all forms), and emotional interaction (one has a preference for or aversion to one over the other). Thus, within a group, there are, for example, marginal figures, scapegoats, pairs of friends, and cliques—based on appreciation or emotions.

There are group names that carry a lot of weight. Such as commune. Reference is made to *J. van Ussel, introduction, *Het commune-boek**, Utrecht/Antwerp, Bruna, 1970. Communes emerged especially in the sixties (student revolt) What in a word can sting , shows *W. Schumacher, Zur Substitution 'Gruppe-Bande' in der Umgebungs Baader-Meinhof durch einen Teil der Medien in der BRD*, in *Philosophica Gandensis*, New Series 10 (1972), pp. 78/79. A 'group' is defined as an organism whose behavior is subject to mutual influence (actually: guidance), but 'gang' is that group whose behavior is considered criminal by society. A value judgment underlies the word.

The word part 'dynamics' refers to either complex or intricate (complicated) and interacting forces at work somewhere in a center or a group. The 'leader' in a class, for example, represents a force: if he wants to

keep up with the teacher, then something is achievable, namely the learning performance that constitutes the goal of the classroom system. This is how we understand the term 'microdynamics' (Sociology) . more microdynamic 'Vorgänge ' says Moreno, when speaking about sociometry, she pays attention to the forces at work in primary groups or small-scale interaction structures.

Cf.- further : G. Amado/ A.Guittet , *La. dynamique des communications dans les groupses* , Paris, 197:5; *L'appareil psychique groupal* (Constructions du groupe); Paris, 1976; *Nano McCaughan, Group Work*, London, 1978.

4.2.4. Group dynamics variants.

One speaks of a first type, 'human relations', in which laboratory formation—the group phenomenon as such—takes center stage: it is active group dynamics) and organizational development (human relations, but of a practical-technical nature, for people already working within an organization, e.g., personnel of an enterprise such as a factory or school);

Furthermore, one speaks of a second type, the development group or growth group (intimate-bodily and emotional experiences in the service of growth and personality formation); furthermore, of group psychotherapy (growth, which is highly deviant, is improved here, not only individually but in a group setting; e.g., with alcoholics , drug users, etc.); finally, of the therapeutic community (an enhancement of the preceding type with cohabitation, etc.). These are the three major variants.

This has developed historically. -- The root is formation regarding human needs; - something that still took place in a very academic manner, without practicing mutual intersubjective relations: --.

(1) the first T-group (training group)

This originated in 1946 in New Britain (Connecticut), within the framework of a summer project on human relations. It was intended as a debriefing for the leaders and some members. See: disagreement arose there, in which the participants measured themselves against one another in a 'confrontation' (which does not always mean an aggressive confrontation). Without knowing it, a network of new relationships emerged between the participants, as it were heuristically (finding what did not previously exist).

The organizer of the T-group was Kurt Lewin (1890/1947). The Gestalt psychology of Köhler , Koffka , and Wertheimer , with its emphasis on form or configuration in perception (global character), was applied by Lewin to personality and human relationships. He spoke of a “dynamic field” (cf. the Husserl of the last years of life), i.e., the collection of all interactions between individuals, with the physical -social environment as the predominant behavioral factor. This was done in a spirit that was more democratic than authoritarian.

The National Training Laboratory in Bethel (Maine) operates according to that Lewinian formula: it trains leaders competent regarding human needs in modern technocracy. It is there that the name ' sensitivity training' originates. There, too, the gathering is group-dynamic but heuristic: there is no pre-given structure among the participants (except for a leader acting as discreetly as possible); they are expected to find the structure themselves by building up the interactions through searching. This was in 1947. The sociology of the group is clearly central. According to W. Glueck, four stages of development can be distinguished:

- 1/ the individual (incoherent),
- 2/ the conflictual (disappointment),
- 3/ the constitutive (the searching group receives more fixed roles and valuations)
- 4/ the individual-critical (in-depth work).

(2). Human Potential Movement . .

(2)a. In the mid-1930s, a shift occurred in the National Training Laboratories. While organization, its structure, and organizational skills (development), especially for leaders in companies (with added prestige, status, and social motives), had until then been central, the unfolding of human personality, the development of self-awareness, sensory and emotional experiences, and self- inquiry gradually came to the forefront. At Esalen (around 1960), with Murphy and Price, researchers sought the motives and drives underlying human behavior—initially quite theoretically (Alan Watts, Ab. Maslow), later empirically with Perls (1895/1970).

In 1964, Perls developed his Gestalt therapy there , emphasizing one person at a time, beside him, facing the group. Psychoanalysis (Freud, Karen Horney), but improved by Gestalt theory and existential phenomenology (with an emphasis on the here and now, instead of on the past and childhood as in Freud), and by Reich's bioenergetics, form the background. For Perls ,

man is an individual, a living self-regulating organism in a physical -social environment , aimed at the satisfaction of needs. This organism is aware of his needs and of the situation in which it finds itself, as well as of the relationship between these two aspects. That is Gestalt according to Perls .

This consciousness, however (di die Gestalt), is usually incomplete due to internal conflicts and defense mechanisms to conceal those conflicts. Gestalt therapy serves as a corrective to this . B. Gunther, with his sensory awareness, W. Schutz , with his group meetings, and others supplement the Esalen repertory .

(2)b. At Synanon , a type even emerges that is ' confrontational ': this is the provocative but not always aggressive method, in which immediate interaction between the participants takes precedence over the group structure. Synanon is the prototype of a therapeutic community, founded in 1958 by a former drug addict , Charles Dederich . The center was conceived as anti-medical : members are supposed to help one another (' self -help') through group activities , and this in isolation from so-called 'normal' society. The community is a large family that is economically autarkic (self-sufficient).

had gone through Synanon was estimated at about eleven thousand. Typical of Synanon is the so-called Synanon game ; under pressure from the group, the drug user is driven to change his life and shed his ' street image'. This is achieved through intense 'confrontations'. In this way, he develops into a normal and disciplined personality, just like an affectively disturbed child who, through measured care and forcefulness , learns to obey, while also teaching this to others.

This happens progressively, by starting with the lowest tasks and working one's way up the ranks of the community.

4.3. Psychological

Creativity and sensitivity development. *Dr. J. Van den Berg, *Metabetica or the Theory of Changes **, **Mijkerk** , 1957, offers us the principles of a historical psychology. It highlights the fact that psychological peculiarities (e.g., neuroscience and psychotherapy, which, as sciences, were born in the summer of 1882; cf. oc, p. 125) emerge at a specific time, based on the principle of changeability.

The theory of growth, development, or creativity regarding inner life and behavior, whether or not in a group context, further specifies that variability.

Kirts / U. Diekmeyer , Creativity Training (The technique of creative behavior and a productive thinking strategy), Laren, Dt .: creativity training, 1971) writes: “Everyone is creative. But often courage is needed, or an eye for the available possibilities, to be able to develop creativity. You can learn that. Countless habits, the daily grind, and a thousand prejudices are responsible for your creativity not getting a chance. Creativity is foresight. Being creative means: being familiar with the future of the present. That requires the willingness to accept the new instead of the known, the ordinary, and the eternal 'yesterday'” (oc, p. 5). Resourcefulness—in my opinion a good translation for creativity (creative capacity)—means the ability to design.

*R. Foqué , *Design Systems (An Introduction to Design Theory *)*, Utrecht/Antwerp, 1975, particularly pp. 30/33, establishes the link between ingenuity and design(s) within the framework of the three main moments of design activity , namely structure (and structuring), creativity, and communication. It is not only engineers, architects, urban planners, and industrial designers ('design') who design: all ingenious people design.

Cf. also the chapter 'model building' in *J. Berglund / L. Halldén , Operational Analysis* , Amsterdam/Brussels 1968 pp. 15/25. Operational analysis is the scientific method, including the mathematical basis, to provide assistance to executive agencies with a view to making decisions regarding operations under their policy.

J. Meerloo , Creativity and Eternization (essays on the Creative Instinct), Assen, 1967, emphasizes a creative urge inherent to animals and humans that is situated outside and above the verbal sphere and that desires immortality.

*Cl. Naranjo , *Les chemins de la créativité **, Paris, 1972, sees the current creative urge at work in psychotherapy, mysticism, and experimental education.

*Sh. Ostrander / L. Schroeder , *Executive ESP** , 1975, emphasizes that premonitions and insights (emerging from the unconscious as free associations) lead to highly successful undertakings, sensational inventions, and turning points in life. This signifies creativity stemming from the paranormal.

4.3.1. Creativity and sensitivity training are inseparable.

C. Rogers, * *How does the basic confrontation group function ?* in *Siroka*, *Schloss*, *Sensitivity Training*, p. 32, notes regarding a particularly sensitive man that he often suddenly directed the attention of the participants who were listening to someone speaking to another participant who remained silent but suffered in silence and needed help; that he noticed things that had not yet surfaced or been brought up in a group setting. The man reacts anew to old situations or reacts adaptively to new ones: he is spontaneous, creative. This brings us to the free impulse, or if necessary, free association or blindness. The classical associationists understood this to mean any connection between at least two psychic data (if necessary leading to an associative chain). The impulse emphasizes the unintended, the 'sudden' character of an element of such a connection or association emerging from the unconscious or subconscious.

The association itself is a form of 'stimulus-response' event: the situation acts as a stimulus to which the person in question reacts with an idea. Consequently, there is a connection between the stimulus and the response. This, in turn, belongs to an array or system of other data, whether or not structurally interwoven.

With Freud, in 1892, this free-inspiration method gained prominence following the case of Elisabeth von R., a young woman of twenty-four who suffered from severe pain in her legs (especially the right buttock) and difficulty walking and standing. These symptoms, according to Freud, pointed to their causes, which were stored somewhere in memory but entered consciousness with difficulty or even at all. Instead of some form of hypnosis—Elisabeth refused to be hypnotized—Freud applied the free-inspiration method: Elisabeth only had to attempt to remember. Sincerity (conscious) together with authenticity (unconscious, as much as possible, naturally) is the rule here: all objections, of a theoretical (dogmas, established opinions), practical (moral-ethical prohibitions, ideals), and technical (smoothness or not of surrendering to those impulses, of 'letting oneself go') nature, ought to be overcome, for then that impulse is truly 'free', that is, without taking into account what appears as 'crazy' ('What a crazy idea of mine!'), incorrect ('it looks incorrect to me!'), unpleasant ('I am reluctant to say it out loud'), or offensive ('What a low trait in me!'). In other words, all so-called 'resistances' must be overcome.

It occurred to Elisabeth that, one day, she had left her sick father alone for hours for an appointment with her fiancé (guilt!); that the pains had started around that time; - that her aching buttock was precisely the one where her father, every morning, placed his swollen leg, etc. In Freud, the link between symptom and the cause of the symptom predominates when it comes to free thought.

Cl. Allais , *Les nouvelles *thérapies de groupe **, in ** Mousseau / Moreau ** *'L' inconscient **, Paris, 1975, pp. 244 ss.* points to the broadening that Freud's free-inspiration method has undergone in the 'groups'. Here, it is not about the 'symptom-cause' link, but, in addition to that, about the group relationship (group-individual). The leader instructs participants to wander around the room speechless, guided solely by free inspiration. The inspiration will act like projectiles: some immediately form a small subgroup ('clique'), while others avoid contact (walking along the walls, for example).

Second phase: the leader says: “Let your body lead you, without a preconceived idea; if your body wants to stand still, stay still; if it wants to move forward, move forward; follow the spontaneous impulses.” Or: “Close your eyes, and see what images come before your imagination.” In other words, two 'driving' forces are followed: the physical and the phantasmatic . Here, the association is clearly not verbal, but physically imaginative . No thought contents, but non-verbal behaviors are associated. A remark: this is a wrong way of speaking. When someone 'instinctively' seeks wall solitude instead of the clique, this is always accompanied by a corresponding thought content; when someone allows themselves to be carried along by spontaneous imagination, the images are always simultaneously thought contents. But these are strongly physically bound or imagination-bound - thought contents. In the 'groups,' the naive conception of idea, logic, and intellectuality still prevails too much, namely, people think that only established thought contents are thought contents . Free inspiration is also thought content, but it comes through differently, breaks through to consciousness differently than the everyday conscious and cultural.

The sequence (succession) of behaviors that follow the norm of the ideas is illogical at first glance; in fact, there is a logic to it, but an unusual one. Moreau rightly says , in **L' inconscient **, p. 99: “One ought to take into account that free association is in fact not free.” (Freud's demanding words). Why? The logical connections are indeed there, but of a different nature than the connections we usually learn. They seem to me more than Freudian (the 'cause-symptom' link), and also more than 'cosmic' in the Moreanian sense

(reactions of a preverbal stage) alone. This is why, for example, *Lietaert Peerbolte* , **Deverschijnselen mens** , **A'm** , 1971, pp. 110, 114, can speak of a Western form of meditation, directed at cosmic consciousness in its oceanic variant (according to Freud, **naasts eros en thanatos **, containing memories of the fetal floating of the unborn in the amniotic fluid (oc, 13), but enriched with all kinds of thoughts and images as free inspirations (oc, 119) in connection with such a 'cosmic' form of consciousness.

Conclusion: creativity (spontaneity) in man has many dimensions, including and especially the freely associative one, and these in more than one form. Hand in hand with it goes flowing attention. Cf. *W. Bion* , *Attention and Interpretation* , London, Tavistock , 1970.

Moreno, *Group Psychotherapy and Psychodrama* , Stuttgart, 1973, pp. 34/35, speaks of 'spontaneity and creativity'. The choice (i.e., the value-judgmental choice regarding fellow human beings in a micro-group), the observation (perception, i.e., empathizing with the feelings that fellow human beings have towards us), and the role (that someone wishes to play when he wants to portray his problems on stage, together with the role that his acting partners, according to him, ought to play)—these three sociometric data ought to exhibit a spontaneous character: 'Spontaneity (Lt.: sua "Spontaneous , of one's own accord, from within) is the adapted response to a new situation or the new response to an old situation." (oc, p.34). Moreno, however, points out that pathological spontaneity also exists: the disturbed person reacts morbidly to old or new situations.

One more remark . - *T. Vesseur* , **Kiezen of delen** (*Creativity in upbringing and education*), Bruges, 1965, speaks of creativity as the opposite of stagnation, as creative power and as free expression (letting oneself go expressed in conscious shaping).

The bibliography lists:

- 1/ creative play (theatre, improvisation, dramatization),
- 2/ game themes (for charades),
- 3/ movement (mime, pantomime),
- 4/ religious play (Christmas play, Bible story acted out),
- 5/ language use in texts (children's poems (with drawings); printing press),
- 6/ music,
- 7/ mask play (making masks, playing with them),
- 8/ puppet show,

9/ manual expression (expressing oneself with the hands).

These well-known themes are briefly listed here with the intention of viewing them within the framework of sensitivity development and group dynamics, and of developing them in the classroom as much as possible and cautiously. Attention should be paid to the choice, the perception, and the role, as Moreno understands them (see above on this page). Attention should also be paid to pure inventiveness, detached from any group context, with design ability and model-building ability (see above as well). Only then will classroom creativity produce its full sensitive value.

In this connection, attention should be drawn to two works. - The first, *G. Urban, Kinesis and Stasis (Study in the Attitude of Zephaniah George and his Circle to the Musical Arts)*, (*Kinesis and Stasis (Study on the attitude of Sefan George and his circle towards the musical arts)*), The Hague, 1962, shows us the poet George in his youth as an adherent of a worldview and philosophy of life of change and becoming, whereas, in later years, he became attached to permanence and form. A movement that was romantically fluid came to adopt a strict Gestalt (or structural unity with stability).

The second, *C. Alexander, Notes on the Synthesis of Form* (Notes on the synthesis of form), Cambridge (Mass.), Harvard University, France, 1964, deals with the design process (in the context of urban planning, for example), i.e., finding things that contribute to a new physical order in response to a function (a role). The author emphasizes that this only succeeds when one works fragmentarily (piece by piece) (instead of everything at once). That is the reason why the forms of designers working unconsciously and bound by tradition succeed so beautifully. A lesson for us!

4.3.2. Agological or educational aspect of group dynamics.

Let us take a book like **M. Winn / M. Porcher*, *Speelgroep aan huis**, Amsterdam 1968, written to encourage mothers and help them guide a small group of four or five preschoolers still too young to attend kindergarten. There is microdynamics between these three- and four-year-olds in such a group. The forces at work can be applied in an educational manner.

I. Drabick, Interpreting Education (A sociological approach), (Interpretation of Education (A sociological approach)), New York, 1971, is a book on the sociology of education in forty chapters by specialists. *C. Jensen, The Social Structure of the Classroom Group (An Observational Framework)*,

(The social structure of the class group (an observational framework),), oc, pp. 178/188, distinguishes the following aspects: problem-solving, authority and leadership, influence (power), friendship, personal prestige, gender, privilege, - all in the service of education.

But there is also the psychological side. *P. Hugenholts*, **De psychagogie of re-educatieve behandelingsmethode**, **Iochem**, 1946, can provide insight here. **Psychagogiek** (Kronfeld), **heropvoeding** (Janet) aims to educate towards self-education (oc, p. 11). The starting point is the potential self-determination that is presumed in every adult (and even, within limits, in the child). The capacity to dispose of and manage oneself is the basis for all communication in ordinary daily life: there, too, man is expected to be capable of being himself, that is, of being able to foresee the consequences of his choices.

-- In a very general sense, this is already true: good advice, a pat on the shoulder—listening within the framework of a conversation in which everything on one's heart is expressed—all of this awakens one's fellow man (his psychic dynamism is activated). Self-awareness, insight into reality, will and disposition, and especially growth or development based on a given possibility for unfolding that is attuned to an attainable ideal, play a decisive role in psychagogy, especially when it is developed into a distinct method for the recovery of neurotics or even psychotics. One sees that Hugenholtz anticipates Maslow:

Motivation and Personality (1954-1, 1976-2, - in Dutch: *Motivation and Personality*, Rotterdam, 1976-3), emphasizes

1. holism, holos, totality - the whole that man is and in which man moves is central).

2. axiology (axia, earth; - amidst a hierarchy of needs, 'growth', self-actualization, development) plays the leading role towards well-being);

3. Optimism (instead of bad mood and pessimism, Maslow exudes hope and tense expectations). This 'humanistic' psychology (or rather: conception of humanity) can now be fused with group dynamics. The 'forces' of the group activate psychic dynamics.

4.3.3. Sensitivity development: depth psychological.

(1) It is certain: Moreno took a stand against Freud in two ways: "In the year 1914 there were not one but two antitheses of psychoanalysis in Vienna: not only the revolt of the repressed groups (Moreno means the group

psychotherapy which he put in place of Freud's individual treatment) against the individual, but also the revolt of the repressed man who acts, against the word.

"In the beginning was the deed." (*Gruppenpsychotherapie* , p. 14) By the latter, Moreno refers to psychodrama, in which the patient acts, whereas Freud brought relief through conversation. – This does not mean that Moreno underestimates Freud: "One can speak of three psychiatric revolutions. The liberation of the mentally ill from chains (Finel) symbolizes the first psychiatric revolution.

The development of psychoanalysis (Freud) and the creation of psychotherapy as an integral part of medicine symbolize the second psychiatric revolution.

The development of group psychotherapy , Psychodrama, sociometry and sociatry symbolizes the third psychiatric revolution." (oc, pp. 15/16).

Moreover: on p. 48/49, Moreno emphasizes what he calls the shared unconscious and the medial understanding. Mothers, spouses, relatives, two fiancés, friends, business associates who have known each other for years, etc., share a common form of tacit understanding: "It is as if, over the years, they have developed a long, finely interwoven chain of states that are, to a certain extent, unconscious." (p. 48). In the case of a married couple, it is as if they were one person and shared a common unconscious life. (p. 49). It is precisely the non-individual rather than group treatment that exposes this unconscious better than Freud's couch conversations. -- All this carries weight in the development of sensibility and the groups of today.

(2). In this connection I would like to point out *J. Mousseau / F. Moreau* , *L'inconscient (De Freud aux group techniques)* , (The Unconscious (From Freud to Group Techniques)), Paris, 1976. The unconscious for Freud reminds me of *Dr. S. Seligman* , *The Magic Power of the Eye und das Berufen (Ein Chapter aus der Geschichte des Aberglaubens* , (The Magical Power of the Eye and the Call (A Chapter from the History of Superstition,)), The Hague, Coubreur (reissue of the work of 1910 and 1921): from this rock-solid work it appears that all cultures, from the earliest times, have clearly known that a person—consciously and socio-culturally—can be very good, while—unconsciously, in his 'heart and soul' as the Bible says—he carries within himself the 'evil eye' (that malevolent and evil-acting unconscious). Freud only made this insight medically useful psychotherapeutically, in a

materialistic-atheistic spirit, according to the modernized understanding of the myth of Oedipus .

This means that in all cultures the problem of authenticity was also clearly raised, long before Freud. Here reference is made to *E. Stoffer, Die Echtheit in anthropologischer and conflict-psychological Sicht* , (Authenticity in an anthropological and conflict-psychological perspective), Munich/ Basel , 1963.

Someone approaches you with praise, yet his envy shines through in his praise: his praise is insincere, no matter how consciously sincerely it is felt. Stoffer discusses authenticity in the concrete human being and in feelings, but especially in conversation (the diagnostic and therapeutic conversation) and in interpersonal relationships (parents/child, between brothers and sisters, between the sexes). 'Genuine' (!) sensitivity development entails, in any case, authenticity analysis as an aspect, both towards the object ('Does the matter appear to me as it is?') and towards the subject ('Do I show myself as I am?').

Moreno (*Gruppenpsychotherapie* , p. 14) cites the following: a Pomo Indian in a village on the Californian West Coast, who appeared to be dying, had been brought into the village from the fields. Immediately the sorcerer appeared with his helpers and informed himself of what had happened. The man who had brought the sick man said that he had fallen into states of fear whenever he encountered a wild turkey cock. He had never before seen a wild turkey cock.

The sorcerer withdrew; after a while he reappeared and, with the assistance of his helpers, dramatically portrayed the situation that had caused the shock, taking care, however, to depict every element accurately. The sorcerer played the role of the wild turkey amidst a group of friends and neighbors, walking around the sick man like a wild bird flapping its wings, yet in such a way that the sick man could gradually realize that the turkey was harmless and that, therefore, his fear was unfounded. The man's condition improved visibly and he regained his health.

Moreno sees a kind of psychodrama in this primitive method. One observes that the problem of authenticity, regarding the object, is central: is that animal truly dangerous? At the same time, the authenticity of the Pomo's (pre)judgments comes to the fore (towards the subject). In both sides, an awakening takes place within the group dynamic. Simultaneously, the

sorcerer demonstrates his sensitivity by acting so quickly and decisively. Above all, the sorcerer confronts the 'sick person' with his true, deeper 'self,' which is still unformed and ought to grow beyond immature fears. His 'true' deeper 'self' is thus exposed.

(3). Besides the authentic aspect, there is also a paranormal aspect to the unconscious. First of all, it is clear that Freud was familiar with paranormal data (which he interpreted in his own way): he saw his psychoanalysis as the 'scientific dismantling' of a superstition. Something on which Jung clearly disagreed with Freud. Moreover, one need only read *S. Zumstein - Preiswerk, CG Jungs Medium (Die Geschichte der Helly Preiswerk)*, Munich, 1975, to understand how Jung found the germ cell of his analytical psychology in the experiments (of a spiritualist nature).

Jung found the germ cell of his analytical psychology in his experiences (incidentally of a spiritualist nature) with his young medium cousin Helene Preiswerk (see Jung's dissertation) . *Zur Psychology sogenannter occult Phänomene*), (dissertation On the psychology of socialized occult phenomena). In summary: depth psychology and also psychotherapy always have, to a greater or lesser extent, an affinity with paranormal phenomena, regardless of the interpretation given to them.

Regarding paranormal phenomena, I refer to *P. Andreas/ C. Kilian, PSI (Parapsychological Research into Fantastic Phenomena)* , Deventer, 1974. This book provides a good introduction to this subject matter—which, unfortunately, is still very emotional.

Regarding the proper connection between the unconscious and the anordinal, I know of no better work than *G. Geley , *L' être*. subconscient* , Paris, 1926-1, 1977-2. Starting from facts such as intellectual and moral inequality, the distinction between psychic and physical atavism, permanence of personality, unconscious psychic phenomena, sleep, — furthermore, from neuroses, personality splitting, hypnotism, out-of-body experience, actio in distans , telepathy, mediumism — the author interprets these phenomena from the perspective of the dyad 'out-of-body experience/subconscious', with a strictly logical spirit. Only his pantheistic concept of the universe is highly questionable, however nuanced it may be.

One might wonder what this is doing here? First of all, Moreno himself (*Gruppenpsychotherapie* , p. 9) refers to Mesmer : “ Mesmer, too, utilized the forces active within the group, without fully understanding the nature of

those forces. He was accustomed to treating entire groups, in which one patient had to hold the hand of another, since Mesmer believed that the currents circulating among the members of the group, which he called 'animal magnetism,' would provide each individual with new powers."

Well then, that magnetism (or whatever one may call that substance of the soul) is far from being clarified in its true nature: from A. de Rochas , **L' extériorisation de la sensibilité **, Paris, 1977, to Colette Turet , **Auras**. *humaines et ordinateur* , Paris, 1976, and S. Krippner / D. Rubin , *Lichtbilder der Seele (Psi visible gemacht)* , (Light Images of the Soul (Psi Made Visible)), Bern, 1975 (the English original: *The Kirlian Aura* , New York, 1974) the scientific discussion continues. In any case: recent research does not portray Mesmer as such a fantasist as is sometimes insinuated. In San Francisco, Cal. , there exists a Berkeley Psychic Institute , About which J. Schiff , *Un example of the course of the Institute Psychic of Berkeley* , (*Un example of the course of the Institute Psychique de Berkeley*), in *Questions de spiritualité , tradition* ", litterature , No. 18 (May -June 1977), pp. 81/89: there, sensitivity training takes place on the basis of the soul-body and its attributes. One of the many, many offshoots of sensitivity formation, more possible in the USA than here.

Moreover: it is established that certain people operating in groups must reckon with this paranormal aspect, for better or for worse. This fact should not be concealed. Especially not if, based on that hypothesis, one can save people.

(4) Besides 'magnetism' (soul substance) as a sensitively important force, as indicated above, attention should also be drawn to the influence of Wilhelm Reich on the sensitivity movement. Here the name bioenergetics is mentioned. Psychosomatics has already pointed out to us the very intimate connection between soul and body (between consciousness or, rather, thought and extension, to speak with Descartes, the dualist): a book such as F. Holthuis , **Psychosomatics **, Meppel, 1973, has, for example, pointed this out to us. Nevertheless, Reich's fundamental idea, however strongly pointing to the consciousness- body unity , is a refinement. Bioenergetics is a psychotherapy that treats psychological difficulties both mentally and physically, with an emphasis on the muscular system and its tensions as being in direct connection with psychological conflicts.

The feelings are inhibited in their expression by the muscular armor and bodily tensions. Ilse Ollendorff -Reich, Reich's third wife and collaborator,

has in *Wilhelm Reich, Das Leben des groszen Psychoanalysts and Forschers , aufgezeichnet von seiner Frau und Mitarbeiterin* (The Life of the Great Psychoanalyst and Researcher, Recorded by His Wife and Collaborator), Munich, 1975, has given us a sketch of the development of Reich, one of the first Freudo -Marxists, from his views on the orgasm reflex, muscle posture, and body expression to his experiments with orgone energy and its connection with atomic energy. Freud's rather abstract libido (sense of pleasure), always more or less erotically colored, is, for Reich, one of Freud's most brilliant pupils, a physical and biological energy. Consequently, the concept of 'energy' becomes central to psychotherapy.

Alexander Lowen , a student of Reich, explains in his **Bioenergetica** (*The revolutionary therapy that uses the language of the body to cure the problems of the mind*), *Amsterdam, 1976*, how he views this. Here, too, 'energy' is central . We cannot possibly delve into that issue, but we wish to point out with great emphasis that there is a problem playing a role within these 'groups' that cannot be underestimated. -- All the more so since that energy has something fundamental to do with sexuality. I refer to *R. de Ropp , *Sexual Energy **, *Amsterdam, 1971*, which deals with the power of the sexual in animals and humans. That book shows that this is an ancient problem.

Well then, there apparently exists a relationship between the unconscious and that 'energy' that can be determined and controlled (think of Freud's libido in the unconscious). If one now knows that magnetism (à la Mesmer) or the soul-body also has a connection with that energy (all magicians have known this for countless centuries), then one understands the scope of *G. Krishna , *Kundalini** (**The Evolutionary Energy in Man **), Deventer, 1972. After reading that Hindu book, one will better understand why a Reich almost had to fail intellectually, morally, and technically, and one will be much more cautious in developing sensitivity in that regard. That delicate point must be pointed out for the sake of honesty.

The concept of 'energy', but then again of a psychic and a cosmic nature at the same time, plays a central role in the thought of M. Lietaert. Peerbolte . This is the case in his **Deverschijnselen mens** , Amsterdam, 1971, and **Kosmischbewustzijn (Terug naar de religie oerbron)**, Amsterdam, 1975. --- Peerbolte works consciously in a Maslowian sense. The starting point is the so-called peak experience (discussed in ** Toward a Psychology of Being **). A peak experience is

(a) holistic: she perceives the whole of herself (in all its dimensions) and of the cosmos;

(b) 'transcendence', which I - exceeding because, during that peak experience, there is no self-control and no fear, and the ego , without desire , without ulterior motives of utility or anything like that, opens itself up to the experience itself for its own sake; because, secondly, towards fellow man, the conscious ego transcends itself as a selfish being towards the other in love and surrender; because, thirdly, apart from a lack of direction regarding moment in time and place, a timeless and boundless space is experienced, a kind of eternity space; because, lastly, that experience is lived through as something 'divine'.

One sees that the peak experience has something ' mythical ' about it (where 'mysticism' is understood as a transcendence of everyday self-awareness towards fellow man, the universe, and the deity, in selfless contemplation). The other names for peak experience are therefore 'states of expanded consciousness' or 'cosmic consciousness', but with a certain tint of intoxication. Maslow linked to such 'transcendence experience' what he calls ' eupsychia ', a kind of well-being of a psychological nature (hence also ' eupsychian') . science (a science concerning spiritual- mystical well-being) to be valued higher than ordinary prosperity.

The person who experiences worrying, according to Maslow, differs from the person who does not experience worrying.

1/ negative, due to greater resistance to existing cultural data (hence a countercultural element); positive, due to

(a) greater focus on private life (less compulsive loss of self in others and the outside world);

(b) enhanced spontaneity (creativity) and

(c) a new 'acceptance' of oneself, others, and nature ('a new sense of reality' of one's own kind).

In Peerbolte's work , this is linked to his conception of 'energy,' which shows clear similarities to that of Reich: there is, within man, an energy that is perceptible as a pleasurable absorption in something ('libido'), and there is an energy that, outside man, hovers around the globe. Both energies, according to Peerbolte's working hypothesis, are fundamentally identical , and man, through peak experiences and paranormal gifts, is active within that energy sphere; specific types of meditation, both within and outside him—Tibetan or Tantric Maithuna or sexual yoga—and specific types of

psychodramas (Hindu erotic) induce such peak experiences, as revivals of prenatal experiences.

(5) The unconscious 1. as a problem of authenticity, 2. as paranormality, 3. as energy of a subtle ('magnetic') and/or sexual-biological nature, - behold the ambiguity of the unconscious, which always plays a role in the formation of sensitivity. It is therefore not surprising that R. Bovesse , *L'antipsychanalyse* , in Mousseau / Moreau, *L' inconscient* , pp. 60/95, outlines for us a whole range of interpretations of psychoanalysis. The first series of criticisms concerns the concept (and the reality) of the unconscious itself:

A/ epistemological (scientific): the method and the content are doubted;

B/ medical: P. Debray-Ritzen considers it to be the purely organic cause of mental illness,

C/ Philosophical: phenomenology (Husserl) and existentialism reproach Freud for his overly medical approach; the so-called existential psychoanalysis takes its place (Sartre).--The second series of critiques is not so directly an attack: the critique of the implications of psychoanalysis: Politzer , Reich and the Freudo -Marxists, M. Marcuse (critique of Freud's pessimism), Luce Irigaray (feminist critique), Deleuze and Guattari (their schizo-analysis attacks Freud's Oedipus) - these are primarily 'political' critiques;

3/ the psychoanalyses conceived differently; these are twofold:

1/ the schisms within the psychoanalytic movement (Adler , K. Horney , Jung,

2/ Palo Alto (Oedipus complex ignored, the unconscious, the inner conflict likewise, - this regarding schizophrenia; -- the basis is cybernetics and behaviorism, ethnology (Bateson); the 'antipsychiatry' of Iang and Cooper (antipsychiatry (the position of the psychiatrist as such is contested; the distinction between 'normal' and 'mentally ill' is revised: mental illness is a social illness based on a repressive societal structure, Sartre and classical psychoanalysis serve as the starting point); -- both schools of thought, Palo Alto and antipsychiatry, emphasize communication regarding schizophrenia: Bateson pointed out the double bond (someone conveys something to another, which he, on a different level of communication, forbids to that other).

Given that the unconscious and the theories, attitudes to life, and techniques that allow that unconscious to come into its own or ignore it play

such a fundamental role in the development of sensitivity, this digression on the unconscious ought to be lengthy, notwithstanding that only the main features of the overall problem were touched upon. The intention was to orient and alert the reader, who does not always have the time to delve into these issues.

4.4. Cultural aspect.

JM Schiff claims that the Human Potential movement “was fed on the psychedelic baby bottle of the sixties.” This assertion may safely be broadened to the following: the Human Possibilities movement is only understood when one situates it within the (primarily American) counterculture. Therefore, a word about that so-called 'counterculture'.

Jesse Pitts, The Counterculture (Tranquilizer or Revolutionary Ideology ?), (The Counterculture (Tranquilizer or Revolutionary Ideology ?),), in I.Howe M. Harrinston , The Seventies (Problems and Proposals) , New York, 1972, pp. 12/150, outlines the fact that the hippie movement, in the early seventies, split into four major branches, which existed partly before the hippie movement but were absorbed and reworked by it:

1/ the communes, 2/ the drug culture, the music culture (The Beatles, (Elvis Presley, Motown), The Rolling Stones, 3. the hippie music makers, etc.) and 4/ the political youth movement (The New Left , The Free Speech Movement at Berkeley (1964)), from which two major counterculture movements emerged:

a/ the literary-sociological attack on the Puritan view of life and the world and the 'establishment' (the established order) and

b/ political activism à la Che Guevara. The counterculture is, negatively, an attack on the so-called meritocracy and, positively,

(a) the awareness of an international community of youth ('Youth of all countries, unite'),

(b) the blurring of the gap between labor and play;

(c) an aversion to a status-oriented life (a 'place in the social hierarchy' is undervalued);

(d) an aim at equal rights for women.

See also, but then more sociologically in the sense of a class explanation, *Gus Tyler, * Generation Gap or Gap within a Generation * , in *The Seventies * , pp. 139/183. Young people fall, to a certain extent, into two shades regarding the culture struggle (lifestyle, authority, bosses, policemen,*

drugs, upbringing, work, flags, family, girls, intellectuals, jobs, children, love, muscles, neighbors, etc.).

Richer revolutionary and poorer conservative extremes, with, in the middle, about seventy percent half-hearted people . In contrast to the ' work polis' (the polis of labor), the mentality of the ' cosmopolis of leisure ' (the cosmopolis of idleness) is for play instead of work, for innovation instead of imitation, for universalism instead of imitation, for universalism instead of tribalism (attachment to the smaller community of the working man), for awareness instead of loyal devotion, for individual life instead of collective life, for neophilia (inclination towards the new) instead of neophobia , for theatrical performance instead of reality.

These tendencies characterize the counterculture of young people from affluent backgrounds who wish to spread this ideal worldwide. -- It is good to have an image of the counterculture in mind, because the sensitivity trainer attempts to escape, or at least supplement, the world of work, wages, pensions, housing, healthcare, care homes, holidays, etc.

In this connection, reference is made to *H. Swick Terry, *The Human Be-In**, New York, 1970. The author spent eleven months, almost daily, among the youth of Haight-Ashbury , San Francisco (October 1966/September 1967). She confesses that the ' flower children (flower children) or, as Allan Ginsberg called them, the young seekers, made her aware that she, beneath the surface of a respectable middle-aged woman belonging to the social middle class, possessed a deeper hippie nature: the ideal of love from one person to another, the acceptance of everyone, the emphasis on the freedom of every person to be themselves, the almost incredible generosity, the drug use in the service of expanding self-knowledge, the exploration of freer sexual self-expression—all of that began to awaken within her from beneath the layer of culture that her upbringing and the established, very puritanical order had imposed upon her .

They have him ' the called the ' summer of love'. Thousands of young people, mostly from the middle class, had left the velvet comfort of the residential neighborhoods to flock to San Francisco in 1967, in search of

- 1/ himself,
- 2/ free love,
- 3/ the hallucinogens,
- 4/ the 'good vibrations',
- 5/ a new culture and

6/ a reversal of affairs that would abolish the rigid schemata of the old world.” (F. Castel / R.Castel / A.Lovell , *La société psychiatrique avancée (Le modèle Américain)*), (The advanced psychiatric society (the American model)) Paris, Grasset , 1979, p. 247).

They immediately referred to J. Geschwender , *The Black Revolt (The Civil Rights Movement , Ghetto Uprisings , and Separatism)* , (The Black Uprising (the civil rights movement, ghetto uprisings, and separatism)), Englewood Cliffs, New Jersey, 1971;

K. Kermann, *Die Revolte der Studenten* , Hamburg, 1968; B. Friedan, *It Changed My Life (Writings on the Women's Movement)*, New York, 1963-1, 1976-10;

L. Russell, *Liberation of Man in a Feminist Perspective (A Theology)*, Baarn, 1975 (Eng.: Philadelphia, 1974).

Furthermore: Th. Roszak, *The Rise of a Counterculture* , Amsterdam, 1971 (Eng. New York, 1968); Ch . Reich, *Flowers in Concrete (How the Youth Revolution Tries to Make America Livable)*, Bloemendaal, 1971 (Eng.: *The Greening of America* , New York, 1971).

There are also people who the philosophy of counterculture In-depth : J. F. Revel , **Neither Marx nor Jesus** (**De la seconde révolution américaine à la seconde révolution mondiale **), Paris, 1970. Revel writes: “The transformation of morals, the black revolt, the female attack on male domination, the rejection by young people of social or individual goals of an exclusively economic and technical nature, the general application of non-coercive methods in rebellious education, the guilt regarding poverty, the growing hunger for equality, the elimination of the principle of authoritarian culture in favor of a critical and varied culture that was invented rather than transmitted (at least literary and artistic culture), the disdain for the projection of national power as an objective of foreign policy, the need to give priority to profit for the protection of the natural environment —none of these thorny issues, in America’s rebellion against itself, is separate from others.”

None of these groups or themes expressing the protest, none of these trends of development would have gained so much strength had it not been connected to the others by one or more bonds.” (oc, p.219). Revel views it primarily politically. Others emphasize the expansion of consciousness, - Hildegund Fischle -Carl, *Spring in eine new Bewusstseinsstufe* (Spring into a

new level of consciousness) – that is the subtitle of her booklet *Der Aufstand der Jugend* (The Revolt of Youth), Stuttgart, 1939-1, 1971-3.

The elderly are surprised, shocked, says the author, by the brutal awakening of youth, who no longer believe in a performance-oriented society where one gains more fame through conquests in the external world than through searching for the deeper questions of life. She places considerable emphasis on authoritarian upbringing, which leads to emotional repression and aggressiveness. In this connection, reference is made to Stanley Milgram , *Grenzeloze zichtheid (Een experimentaleel onderzoek)* (Unlimited Obedience (An Experimental Study)), Utrecht/Antwerp, 1975; *Morton Schatzman , Sigmund Freud , The Downfall of Daniel Paul Schreber : A Classic Case of Paranoia and Schizophrenia*, Amsterdam, 1974.

The fiercest onslaught against the authoritarian cultural system, bordering on nihilism, is found in anarchism. Cf. *H. Arvon , L'anarchisme* , Paris, 1951; *D. Guérin , Het anarchisme* , Amsterdam, 1976; *D. Guérin , Ni Dieu ni Maître (Anthologie de l' anarchisme)*, I, (Neither God, nor Master, Anthology of Anarchism)), Paris, 1976.

In a broader context, the anarchic streak comes to the fore in the Frankfurt School (Horkheimer , Adorno , Habermas, H. Marcuse), which played a role in the culture struggle of the youth. See, for example, *J.M. Vincent , *La théorie critique de l' Ecole de Frankfurt ** (The Critical Theory of the Frankfurt School), Paris, 1976. Impressed by Hitler and Stalin (and the ultra-authoritarian societies they established), the Frankfurt figures seem to abandon the idea of liberating the world in order to resign themselves to the omnipotence of capitalism.

Adorno , with his so-called negative dialectics (the spearhead of so-called critical theory) , provides an intellectual attitude to life that advocates the 'great refusal' of the current world with its 'faits accomplis'. -- All this seems far removed from the formation of sensitivity and groups! But beware! One can indeed separate and distinguish all this to some extent, but never completely.

The 'steppe wolf' (Hermann Hesse) lurking within every human being sometimes awakens in an anarchic sense when sensitivity development and group consciousness scratch away the surface of conservatism and belief in authority . In that context, one should read *Max Birnbaum , *Sense and Nonsense about Sensitivity Training **, in **Siroka **, Sirokal. Schloss ,

Sensitivity training, pp. 230/243: if sensitivity is awakened in schools and in education, the anarchic nature will indeed surface.

4.5. Growth stream (forms and background).

The DHOS refresher course has, with a growth momentum, ventured onto fascinating but slippery terrain. Not only because the trees obscure the forest, but above all because a broad framework within which all this can be situated (after all, scientifically theoretical and philosophically) imposes itself somewhere. I have been asked to set out 'my vision' on the matter: I will therefore do so, as conscientiously as possible.

History magistra vitae.

History magistra vitae (history is the teacher of life)! Here too! - On February 10, 1778, Anton Mesmer (1743/1815) settled in Paris as a healer. Besides the magnetism of the earth, he distinguishes an animal magnetism, emanating, so he says, from the sun and the moon onto living bodies and carrying a fluid (a subtle matter) that is all-pervading. A precursor of Dr. Hahnemann, the father of homeopathic healing, Mesmer asserts that the principle 'simile similibus curatur' (like is cured by like) applies to that animal magnetism: one deliberately induces a crisis resembling the disease symptoms in the patient (= principle of analogy), who, precisely because of this, recovers.

This involves an operator (= the healer), possessing particularly strong animal magnetism, projecting his fluid onto the patient to reorder ('harmonize') the latter's animal magnetism. Mesmer himself worked in the tradition of, for example, Paracelsus (1493/1541), Robert Fludd, van Helmont, and others (who spoke of *telesma*, *archaeus* (= fluid)), and the Rosicrucian groups, which, in Mesmer's day, protected him particularly (against official medicine and the establishment of the time). Moreover, Mesmer himself, as a Viennese physician, was a member of High Freemasonry and was in contact with all kinds of 'adepts'. Apparently, the time had come for the popularization (or at least the publication) of centuries-old secrets.

In the summer of 1778, Mesmer, who until then had treated twelve people privately per day, switched to group therapy. The patients sat around a barrel (containing bottles of water, crushed glass, and magnetized iron filings), into which one could place one's feet and from which iron rods (or

sometimes glass rods) with elbows protruded (to be touched by the participants), connected to one another by a hemp cord around their waists, while the healer moved around, touching with a small stick, while soft music resounded in the previously darkened hall. One remained calm (sensing nothing); another tossed, spat, felt slight pain, felt local warmth, became completely hot, and sweated; sometimes someone would have convulsions in an unconscious state with rolling eyes, cries, tears, hiccups, and fits of laughter. "One sees the sick throwing themselves upon one another," says Bailly, future mayor of Paris, "smiling at each other, speaking to one another with feeling, alleviating each other's crisis."

All are subject to the magnetizer. No matter how deeply 'under the influence', seemingly, his voice, a glance, a gesture pulls them out. It has been observed that among the sick going through a crisis, there were always more women than men, that the crises took one or two hours to develop, and that, as soon as one recovered, all the others, gradually and in a short time, also began to recover.

Why this historical detour? For two reasons.

(a) If one considers the excellent but journalistic work on the growth movement of *Jane Howard* (later editor of *Life*), *Please , Touch* (in French, *Touchez me s'il you If you read *plaît (A la recherche du corps perdu)*, (Touch me please. (In search of the lost body)), Paris Tchou , 1976 (New York, 1970)), you will notice, in very many cases, the similarity between Mesmer 's 'groups' and those of the Growth Movement: touch (" touch , please !"), emotional crises of all kinds, if necessary 'gadgets' ('devices' that have a stimulating or controlling effect), animators (that radiate 'influence'), music, etc.

(b) William Schutz , one of the leading figures, (oc 58) states that the animators and other leaders are chosen because "the vibrations are very important"; well, the term 'vibrations' is a Mesmerian term and Mesmer is indeed (oc 148) mentioned among distant precursors of the Growth Groups and the Human Potential Movement. –

Moreover: Richard Sabban , oc 11 (in the introduction states that Moreno (psychodrama), Perls (Gestalt therapy), but above Lowen , the pupil of Reich (himself a pupil of Freud), with his bioenergetics, are the top figures and inspirators. Anyone familiar with Reich knows immediately that Mesmer and his ilk are not far behind. One need only read *Alexander Lowen , Bioenergetics (The revolutionary therapy that uses the language of the body to heal the problems of the mind)*, Amsterdam, Bakker, 1976, on p. 35/62 (The concept

of 'energy'); Reich postulated cosmic energy, which he called 'orgone' and which was electrical in nature” –

Well then, one must understand what dealing with that 'energy' (whether one calls it 'animal magnetism', 'archaeus', 'telesma', 'fluid', or whatever else, does not matter so much) entails, in order to grasp that the growth or self-formation process set in motion within the groups will repeatedly pose serious problems; even if one wishes to extract only the emotional (non-verbal) communication and interaction as a means of self-knowledge, there is always more than that, namely that fluid, that bio-energetic 'influence' (which indeed has a disastrous effect on some participants—the facts point to this). This 'energy' is, after all, transitive: it 'contaminates' (passes on) and 'sticks' even though the average participant becomes unaware of it.

That touching with consequences is ancient. = “Wherever Jesus went—in villages, towns, or hamlets—they laid the sick down in the squares and begged Him that they might touch only the hem of His garment. And all who touched Him were healed.” (*Mk 6:56*).

Maw even (the hem of) his robe carried energy that worked in a 'harmonizing' (reordering) way (not only his hands or his word).

“Now there was a woman who had suffered from a hemorrhage for twelve years (and had spent all her money on physicians, but could not be healed by anyone). She followed Jesus and touched the hem of his garment: immediately her hemorrhage stopped. Jesus said: 'Who touched me?!' All denied it. Peter said: 'Master, the crowd surrounds you and presses upon you.' But Jesus said: 'Someone touched me, for I felt a power (in Greek: 'dunamis') go out from me.' When the woman saw that she had been exposed, she stepped forward trembling, fell at his feet, and told all the people why she had touched him and how she had been healed immediately. But Jesus said to her: 'Daughter, your faith has saved you. Go in peace.'” (*Lk 8: 43/48*) - This sheds light on Jesus' method of healing: to the touch of the believer, Jesus responds (through word, laying on of hands, garment) with a power that restores: “The power (again in Greek 'dunamis') of the Lord was at the disposal (of Jesus) for the purpose of healing.” (*Lk 5:17*)

That this power is transitive is proven by the flow to the healers (as above). But also by the flow to healers (therefore active): “God performed extraordinary miracles through the hands of Paul, so that even when the

cloths and belts that had touched his body were laid upon the sick, the diseases left them and the evil spirits fled.” (Acts 19:11/12).

The principle of relic veneration! Touch, please ! Touch me , if you like ! you Please ! And a force leaps over, clings, draws in, and works on 'phenomena'.

a. The whole issue is: from whom (in the sense of: 'from what kind of person, good or evil') does that power emanate to penetrate me? With Jesus, this poses no problem. But with others, it does. “Beloved, do not believe every spirit (pneuma, the power that someone exhales), but examine whether the spirits are from God, for many false prophets have gone out into the world.” (1 John 4:1) The famous distinction of 'spirits' (power emitters) is decisive. Please excuse me: also regarding growth groups and the like. The people who emerge from a sensitivity training (sensitivity training) sick, drained, no longer themselves—or so it were—prove in black and white that not every group, not every facilitator (or so it were) radiates benignly and beneficially in the bio-energetic realm.

b. Moreover: not only the one who touches, but the one who allows themselves to be touched, counts! For a good force has a wrong effect on someone who receives it poorly. Saint Paul knew this very well: “Whoever eats the bread or drinks the cup in an unworthy manner (this concerns participating in the Eucharist) sins against the body and blood of the Lord. Let everyone therefore examine himself and only then eat of the bread and drink of the cup. For whoever eats and drinks, eats and drinks judgment upon himself (in Greek: krima), if he does not go to the treasure (and by this : the blood) . Therefore there are so many weak and sick among you, and so many have fallen asleep.” *Thus 1 Cor 11:27/30* .

Whether one touches Jesus in faith (via His garment or hand or whatever), or touches Him through the charged symbols of the Eucharistic bread and the Eucharistic chalice, makes no difference: it is the same Jesus one contacts in faith. But... the one who believes and touches can harbor illusions about himself! One can believe sincerely and at the same time believe falsely (inauthentically). This duality has an adverse effect: the effect of the passing power is reversed! Receiving Communion (= touching Jesus in faith) can also have a wrong effect: weakening, illness, death! Thus Paul. The Corinthians took it rather lightly, namely, without self-examination.

The same applies to the Growth groups: the same beneficial bio-energetic force can manifest one way in one person and another way in another. The same energy works in a dual, selective manner: good for one, not good for the other! There is—and since Freud one surely ought to know this—a conscious but also an unconscious side to every human being: it is that unconscious side that plays a role in bio-energetic transmission. The self-examination that Paul recommends applies to that unconscious side ('the soul,' as they said then, or 'the spirit,' 'the heart and the kidneys,' etc.). Or, with Saint John: one must also apply the distinction of spirits to oneself to know which unconscious force radiates from within us.

It is painful for me to speak of this, but this bio-energetic aspect is of such decisive importance that I have placed it at the beginning. Does the reader now understand why I said in the introduction that the DHOS is venturing onto fascinating but slippery ground with the Growth Flow? Touch, please ! Touch me , if you like. you Please !

Very good, provided one knows precisely what exactly happens during that type of group activity. General framework: the infrastructural methods, trends, movements.

One can distinguish several 'layers' in the movements, groups, and techniques that have sprung up like mushrooms in recent years.

4.5.1. Infrastructural techniques of an ancient or mechanical nature.

These techniques are twofold: old and new.

(a) The old, even ancient techniques.

Prolonged silence (in the form of retreats or days of reflection, a stay in an abbey), prayer (the meditative or the political, psalmody), music, dance (Western, exotic dances), rituals (religious from just about everywhere, magical likewise from just about everywhere: e.g. the Japanese tea ceremony), poetry, art (e.g. Oriental calligraphy, flower arranging, painting (finger painting), etc.), fasting, daydreams and night dreams, surrendering oneself to the daily 'here and now', etc.

(b) The new techniques.

1. Alpha machines (small boxes that give a signal when the user emits alpha brainwaves (i.e., the radiation that reflects calm reflection, deep inner peace); this allows for self-control; - biofeedback, i.e., the fact that, by means of instruments, primarily inner or simply human processes (e.g., meditating) can be controlled via the results of those processes (the consequence or result acts, in a loop-like manner , correctively if necessary, on the cause (here the

meditative , for example)); - 'biofeedback' literally means 'biological feedback or corrective' and is applicable to:

1/ the brainwaves (EEG: four types (alpha: relaxation (8 to 13 cycles per second); beta: mental and visual activity (14 to 50 cycles /sec.); delta: deep sleep (0.5 to 3.5 cycles /sec.); theta : dream or oniric effectiveness (4 to 7 kr ./sec.)) ; +/- 1960 USA (Joe Kamiya);

2/ muscle tension (EMG (ectromyogram): the electrical activity associated with muscle tension can vary);

3/ psychogalvanic reflexes (RPG): expose sensory knots, etc.

Alpha groups, in the strict sense, learn the mastery of brain waves (specifically alpha groups) by means of mini-electroencephalographs (called alpha wave machines or alphaphones) that are connected to the user via electrodes. One sees a light signal, hears a tone, and can orient oneself to it. Some alpha groups claim to thereby reach the level of consciousness ('enlightenment') of yogis or Zen masters within a few days. However, it is not that simple.

Alpha groups, in the broad sense, evolve rapidly past this stage and become either relaxation groups or even self-control and mentally dynamic groups.

Bible - Lucien Gerardin, *A séminaire de biofeedback au Texas*, in *Questions de spiritualité* , tradition, littérature, No. 17 (mrs /avr. 1977), pp. 80/88.

2. Electrometers (Scientologists use this device; L. Ron Hubbard (1911/1986), 1948: *Dianetica* (through which he cures his own blindness); founder of a magical movement, Scientology (Hubbard is a student of the famous Aleister Crowley))

Note: The Center of Dianetics (Scientology) is located at Jernbane gade 6, 1606 Copenhagen V (Denmark). This scientological movement has already faced serious police and judicial difficulties in more than one country.

3. Sensory devices

(such as **a.** the ambient air bubble (= a type of helmet, electronically controlled, whereby the user finds themselves in a 'bath' of total visual, auditory or even olfactory (= smell) experience; --

b. the amplifiers of natural body sounds

c. strobe lights (lamps that emit flashes of light of varying frequency: once they emit about ten flashes per second, they induce visual hallucinations (illusory experiences); thus, one experimentally explores the inner 'picture shop' with the eyes); -

d. the electronic synthesizers of sound and light frequencies; -

e. the chambers of time- and space-orientation loss ; --

f. negative ionization (the negative ions – strongly present at sea and in the mountains – give a person a feeling of intensity and mild excitement); -

g. the electrical stimulation of the nipple-shaped projections (induces circular inversions of perception;

h. the dream magnetoscope (the Massachusetts Institute of Technology (= MIT) studies equipment that converts dream landscapes into visual data);-
- all these transloaders influence perception .

4. Parapsychological devices like this:

a. the instruments for telepathic communication, e.g. with the plants; cf. Backster and Vogel: the plants react to a lie detector just as if they had a 'soul', --

b. the accumulators of psychic energy (Paflita);

c. the (meditation) pyramids (see e.g. *SVKing* , *Manuel de l' énergie des pyramides* , Quebec, 1977, in which the energy pyramid (± Giza, but scaled down and in various materials) is described in more detail; -- both latter energy devices, the psychotronic device of Robert Pavlita , a Czech metalworker, and the pyramid, partially merge (see oc, p. 30).

All these devices are still in an experimental stage (King cites no fewer than seven theories attempting to explain pyramid energy – where each theory contains a grain of truth, but none explains everything!). My personal impression is the following: anyone with sufficient affinity regarding depth psychology and bioenergetics can begin using such devices very cautiously; those who lack this usually risk great danger.

Note: In my view, something similar applies to the ill-considered use of so-called sunlamps (_with which unsuspecting ladies tan themselves). Reason: 1/ they offer extra-human energy; **2/** the devices have been traded by bio-energetically and deeply psychically charged people. Such transitivity is not without problems, including psychological ones!

Note. - Please forgive me for the digression, but I must get it off my chest. *Renée- Paule Guillot* , *Les crimes de la pleine *lune** , Alain Lafevre , 1979, pp. 115, discusses, apparently expertly, tellurism . The Earth, she says, is

influenced by two geocentric planetary 'forces', magnetic energy and telluric energy, which complement each other. Magnetism is connected to the atmosphere (atmosphere and such); tellurism is subterranean and connects man (the animal, the plant, indeed everything on the Earth's crust) with the electrical currents that, starting from the Earth's magmatic core, preferentially travel upwards to the crust along granite zones, earthquake zones, volcanic regions, and pyrite: Stonehenge and Carnac are such telluric nodes: they served as health resorts, even psychiatric ones. People came there on stilts or cothurns to prevent short circuits: for the feet absorb tellurism .

This form of energy, too, once processed bioenergetically and deep-psychically (indeed, primarily but not exclusively through the feet), is two-edged.

A curious example. R. Fr  d  rix , a science journalist, recounts that in California during the Second World War, test subjects were placed in a telluric field: copper wires connected them to the earth, knotted around the knees, around the solar plexus (stomach region), the neck, and the crown of the head.

The effect was of two kinds:

- (a)** the wires began to crackle, as expected by technical science;
- (b)** but the changes in behavior were unexpected : nervous crises occurred! Some people fell into a trance and tended toward hysteria! Moreover, in the following days strange changes in character occurred, such as: gentle people became ferocious as wolves, cheerful people were overcome by states of depression; conciliatory people overflowed with aggression; the most harmless people had sado-masochistic tendencies ...

The archaic cultures (*historia magistra vitae*—once again (and let - contemporaries say that they want to erase history from the formation!)—have very closely linked tellurism and the moon (goddess) . They fixed this magical connection (for bio-energy and unconscious depth together form the basis of magic) in a bio-energetic and obscure-unconscious creeping creature, the snake (if necessary in its strongest form, namely the Uro  beur , the snake that bites its own tail), and the moon (image) together. These are—again something that is 'forgotten' (better: psychoanalytically 'repressed')—at the feet of our images of the Immaculate Conception—a dogma that was solemnly proclaimed in the middle of the last century, in my opinion not

without great and urgent reason, namely the spread of formerly occult sensitivity that has now become public. groups.

4.5.2. Further movements and methods.

A. Somatically oriented methods.

The body is overstrained in our consumer society.

Hence **1/** relaxation methods :

a. suggestion,

b. hypnosis (e.g. *S. Van Pelt, Hypnose* , Antwerp, 1960; *Leslie M. LeCron* , *Zelfhypnose* , Baarn, 1973; - - always the same remark: suggestion, and certainly its strong form , hypnosis, is good in principle, but, in fact, through the subjugation of the suggestor (hypnotist), the suggested (hypnotized) person runs the risk of becoming 'contaminated' or of 'spoiling' good influence (= good suggestion) himself; suggestion (and hypnosis even more so) is 'power' (energy) and, if one does not see through its mechanism (because one is strong in depth psychology and bio-energetics), one surrenders oneself to unknown 'deep' and 'energetic' processes, with the consequences thereof ; -

c. see also *B. Stokvis, Psychologie der lezing en autosuggestie* , Lochem, 1947);

d. autogenic training (applies self-hypnosis ; see e.g. *H. Lindeman, Leven zonder stress (Bewust ongemak door autogene training)* , Wageningen, 1976-3; +/- 1910, the neurologist JH Schulz began this method in his hypnosis lab, whereby, through self-suggestion (or self-hypnosis in certain cases), the force (!) of a specific image (= content of consciousness), e.g. 'heaviness', 'transitions' into a physical state, e.g. an actual muscle sensation of 'heaviness' (one pretends the hand is 'heavy', and it 'becomes' heavy!);- 'autogenic training' literally means ' practice ' that originates from the subject itself'); -

e. waking dream (' rêve awakened '): R. Desoille used this method to explore the subconscious in man;

Incidentally: our *Frederik Van Eeden, A Study of Dreams* , in Proceedings of the Society for Psychical Research, vol. 26 (1913), performed groundbreaking work on dreams that is still valid today (from 1896); he distinguishes nine types of dreams);

f. the Vittoz method (Dr. Vittoz (b. 1863) developed a method to achieve non-hypnotic control of the brain regarding the body and sensory perceptions);

g. mental dynamics (such as so-called autogenic relaxation, biofeedback , and sophrology , mental dynamics departs from the alpha type of brainwaves; it also takes Zen or Raja Yoga as a model: “Mentally transport yourself into a peaceful landscape ; identify yourself with this same peaceful natural landscape;... you feel yourself within yourself”; just like the LSD trip and the hallucinogenic 'displacement', – just like suggestion and hypnosis (and the exploration of unsuspected phenomena), but so consciously controlled, mental dynamics liberates man from his boundaries);

4.5.3. Gymnastics systems

so **a.1.** eurythmy , the art of movement of the anthroposophist Rudolf Steiner (1861/1925), as it is practiced, preferably in the afternoon , in Steiner schools: natural rhythms are central);

a.2. likewise biorhythmics (on an astrological basis)

b. gymnasia': this gymnastic system dates from +1945 (the Argentine Susana Rivara extracted this from the combination of contemporary choreographic experiments and Greek plastic rules);

c. (gymnastically intended) dances of all kinds; --

d. hatha yoga (' hatha ' means 'effort' and 'yoga', 'relief from duality' (= a.dvaita or absence of duality) by means of the mastery of emotion , of the (central and vegetative) nervous system, of breathing and circulation, in three stages:

1/ asana (body posture, - e.g. the lotus position),

2/ pranayama (breathing: for Hindus, breath is both our Western breath and cosmic energy!),

3/ pratyahara (diversion or suspension of the senses, - that which distracts and relaxes); hatha yoga is, to the great displeasure of true Hindus among us, understood as merely physical activity : however, they mean mental health and inner peace); ---

2/ breathing exercises).

Please note that we call these techniques 'somatic' (= bodily), but in such a way that the body serves as the seat of bio-energy and unconscious memory (= depth psyche).

4.5.4. Emotionally oriented methods.

The mind, conscious and especially latent or unconscious, is central here.

1 / Psychoanalysis.

Freud (1856/1939) advocated a critique of consciousness: for him, the conscious human being is controlled by (to him hidden, latent) unconscious mechanisms; Freud first attempted this psychedelically (cocaine), then hypnotically (1885: Charcot's treatment for hysteria), then hypnotically but with extra-hypnotic free will (Liébault and Bernheim in Nancy: Bernheim placed his hand on the person awakened from hypnosis (his forehead) and said: "Try to remember. Speak out!"), then cathartically (Breuer: hypnosis but with an emphasis on the articulation of emotions and affective fantasies; post-hypnotic making those affects speak out); finally free-associative (the free ideas without hypnosis : "Try to remember", especially where the patient, so to speak, got 'nothing' in mind) and dream-interpreting (1895: Freud interprets a dream completely for the first time) (cf. *L. Knoll ; The Freud Question* , Amsterdam. 1977, pp. 21ff.).

2/ Psychodrama.

J.L. Moreno (1892/1974), in 1913, founded a trade union for... prostitutes (they ignored socialists and Roman Catholics!) and organized for them, first, a ' Kaffee Klatsch ' (coffee chat with a weekly therapeutic purpose), then, problem play (psychodrama with roles, plays, and characters in which the inherent intrigues are acted out (re-enacted): accumulated bio-energies are released within them (to use Reich's terminology). - Dance, bodily expression, the 'happening', the so-called 'new theater' (with shouts, mime, participation, etc.) are also conceived psycho -dramatically: they have a ' cathartic ' effect (unraveling strangling intrigues within the performer).

(2) C. Newer somatic methods.

With *Jean-Marie Schiff* , **La ruée vers l' âme ** (The intoxication toward the soul), in **Question de spiritualité ** , tradition , literature (Paris), No. 10 (Jan./Fev . 1976), pp. 65/84—the best, though very concise, article on this extremely difficult subject that I know—I summarize.

1/ Massive influx of non-Western techniques.

a. T'ai Chi Ch'uan (= meditative gymnastics, from China, based on Taoist principles (Daoe = tao ; the energies (ki = pronounced ' chi ') are yin (the shady, moist, feminine- chthonic side of a landscape) and yang (the sun-drenched , dry, masculine-heavenly side): upon this rests a gymnastics with three series of flowing movements that reflect Heaven, Earth, and Man);

b. aikido (= T'ai Chi Ch'uan , but interpreted as Zen; the title literally means 'way to mutual adjustment of ki (di the Chinese tsji or bio-energy but in the Ancient Eastern conception)). Both are rather Spartan. Softer, but equally spiritualizing (sensitizing) the body

a) Eastern healing methods – in particular acupuncture (in which ki (pronounced tsji) or life energy is central – according to *F. Mann, *Genezing door acupunctuur** , Amsterdam, sd ., pp. 67/68, corresponds “to ki (in Hindu) ' prana ' (see above) and (in Theosophical and Anthroposophical (Steiner)) 'etheric body' (= subtle soul body between the spirit and the gross, biological body) – (cf. also *Kho hing Gwen, *Acupunctuur **, Nijmegen 1975); this ki structures the body (meridians) as a system that reflects psychic and cosmic rhythms.-

b) In this connection, I cannot fail to refer to radionics (Dr. Albert Abrams (1863/1924 discovered in San Francisco , in a man with a cancerous ulcer on his lip, that his upper abdomen (upon percussion, where the middle finger of the right hand taps the middle finger of the left hand placed loosely on the abdominal wall) sounded dull (matte) instead of hollow (as expected) whenever he was turned to the West; likewise the inner edge of the left shoulder blade; - this led to the E(lectronic) R(eactions) (of) A(brams) , later called radionics ; cf. *EW Russell, *Healing by Radionics **, Deventer, 1975). I also refer to something, at first glance, completely different: *L.M. Steinhart, *Beauty Without Borders **, Antwerp/ Amsterdam , 1975; a health system based on E. Cayce. (1877/1945). I will not comment on either of the previous two works; I note that they are clearly related.

Besides this, the following.

c) Hawaiian massage (as in Esalen , Cal. , 1973), **d.** Aztec gymnastics (Paris, 1975), **e.** African dance (Esa len , - koerant). **f.** not to mention cell therapy (Dr. Niehans ; cf. Vzrchow), iriscopy (study and treatment of color imprints or patterns in the iris), phytotherapy (cf. *J.Cl. Bourret, Le défi de la médecine par les plantes* , (The Challenge of Herbal Medicine), Paris, 1978),

chiropractic (DD Palmer, Iowa (USA) +/- 1880) spine-centered medicine) (also manual therapy (a kind of extended chiropractic)).

4.5.5. More specialized techniques.

a. Specialization continues. Take the massage techniques, for example:

a.1. Esalen style ;

a.2. Reichian massage (developed from bioenergetics);

a.3. Alexander massage (the emphasis is on making the subject aware of his own muscular and skeletal systems);

a.4. . (Pressure point massage) acupressure = a collection of Eastern massage methods (including Shiatsu), based on the points and meridians of acupuncture, in which the fingers are used instead of the needle (something of that nature is described in the fascinating book by *Roger Dalet* , *Supprimez vous - même vos douleurs par simple pression du doigt* , (Take away your pain with the touch of a finger), Paris, Trévise , 1978; - Dalet is a physician and instructor in acupuncture at the Centre Homéopathique de France).

Note- *Sabine de La Brosse*, **L'immunothérapie** , in Paris-Match, No. 1540 (Dec. 1978), indicates a new direction. Also *Mike Samuels/Hal Bennett*, **Je suis bien dans ma peau (grâce à la médecine naturelle*)*, (I feel good about myself (thanks to natural medicine)), Paris, Tchou , 1977.

Second specialization: zone therapy by localization (= a part of the body is massaged, for example). Such as sole massage: the distinct points on the sole of the foot are in reflex connection with the distinct parts of the body (treating the whole by treating the part).

Third specialization: deep localization (so ' rolfing ' (after Ida Rolf)) which, according to a precisely defined program, acts on the fascia (aponeurotic sheath) of the muscles to eliminate tension and energetic knots at that location. Auri- or ear acupuncture: miniaturization of the treatment because the healer works only on and via the ear (where more than sixty energetic points (endpoints) accumulate); furthermore, eye, foot sole, and electro-acupuncture.

Besides these somatic specializations, there are also emotional ones. Such as the group analysis (to)

b1.a transactional analysis, designed by E. Berne, in which one systematically searches for the 'role-plays' in intersubjective (interpersonal) relationships;

b1.b also the Fischer-Hoffman method (Bob Hoffman, businessman with mediumistic Giftedness , and Dr. S. Fischer, a respected psychiatrist, entered into an agreement: whoever dies first will contact the other in a neo-romantic (spiritualist) manner; Fischer dies first: he appears to Hoffman some time later to make clear to him just how much psychiatry, on an earthly level, is stuck in a rut and how, from the afterlife, he has access to new sources of information with a view to a new psychotherapeutic system; thus the F.-H. method originated, which emphasizes an individual's affective relationship with their parents.

b2. Also therapist-free methods: The co-consultation movement (two partners , without a therapist, helping each other (one acts as advisor while the other plays the client; then vice versa), arriving at a re-evaluation).

b3. Furthermore, cry therapy: emotional intrigues and conflicts are 'articulated' in shouting and screaming; in doing so, one has the purport of regression (return), through isolation, avoidance, and every other form of internalization (introspection), towards what Americans call ' primal pains (the wounds from the archaic (= ancient) era), the primal sorrows , and this for about three weeks, until the hard crust of civilized desire bursts apart and from the ruins a 'spontaneous ' (uninhibited-creative) self emerges; - that is then called 'the School of the primal scream'.

Not to mention the most recent methods such as Reciport , Koula , essential relationship, Prema , psychodynamics, etc.

An advantage: the awareness of the body and emotion among many developed contemporaries means that all these somatic and emotional systems take root very quickly, to such an extent that so-called 'groups' for growth become more or less superfluous again and become commonplace.

4.5.6. The movement for the development of human potential.

Complexity. - J.G.M. Schiff , ac , 70, characterizes the movement as follows: "Emerging from group dynamics (= the unconscious energies set in motion when one lets oneself go in a group), supported by the two bastions of bio-energy (of W. Reich) and of gestalt therapy (of F. Perls), fed on the

psychedelic bottle of the sixties, capable of processing the most diverse techniques to melt them into a syncretism (mixture) that attracts because of its new-age appearance...”.

As already stated, Richard Sabban sees it somewhat differently: “The true makers of the movement for human potential (...): Moreno, the inventor of psychodrama , Perls , a magnificent Socrates à la Beckett , creator of gestalt therapy, Lowen , an inspired pupil of Reich, theorist of bioenergetics, unmistakably the father of the movement.” (in *Jane Howard, Touchez-moi, s'il vous plaît* , p. 11). Jane Howard herself also says, oc, p. 31: “I became aware that the 'movement' was very closely associated with a phenomenon that is also undifferentiated, called 'humanistic psychology':

Jane Howard, oc, pp. 147/157, outlines the historical origins of the movement, relying on Dr. Kenneth Benne, who distinguishes three layers:

(1) the age-old popular growth groups, such as the family, the class in a school, the religious sect (think of the Methodists of the 18th century), the monastery (e.g. Benedictines, Trappists), but in such a way that the famous ' Ich -Du- Beziehung ' (the I-Thou relationship) of the Jewish philosopher Martin Buber and even Søren Kierkegaard, the father of the existential movements, with his I as truly to be realized, are emphasized;

(2) the scientific studies on the limited groups: these are recent;

a) For example, the German sociologist Ferd . Tönnies , who around 1880 made the distinction between Gesellschaft (society, but as an impersonal and bureaucratic hierarchy of institutions) and Gemeinschaft (a smaller-scale group that again involved people personally);

b) Joseph Pratt ; American physician, who around 1905 cured people afflicted with tuberculosis by bringing them together in a therapeutic group;

c) J.L. Moreno (see above: psychodrama); - Frank Buchman , founder of the Buchmanites (also called the Oxford Group or moral rearmament) etc.

(3) the scientific studies on the small groups from +/- 1930;

a) For example, Dr. Kurt Lewin, having fled from the Nazis, applied Gestalt psychology (configuration psychology or form psychology) to actual groups (schools, neighborhoods, workshops, small groups, etc.), specifically topologically (not to be confused with 'topographical' (based on place names)!): namely, groups viewed as collections of elements connected by various communication channels (exchanges) or pulled apart by various gaps (conflicts), and thus exhibiting a flexible structure; he revealed that one can

change an individual's attitudes towards life (group dynamics!) by placing him within such a topology within a group; in the summer of 1947, Lewin organized such a group in Bethel (Maine, USA), namely the T-group (= Basic Skills Training Group ; formation group, diagnostic group, basic group—all names!);

b) furthermore, LP Bradford, Kenneth Benne, and Ronald Lippitt advocated the transformation of the scientific theory of groups into social change of their members (National Training Laboratory);

c) the Industrial Relations Institute , from which in 1954 the expression 'sensitivity training' (practice of sensitivity (sensitization, raising awareness, making sensitive , but then emphasized bio-energetic and depth-psychic);

d) Tavistock Study Groups , in which 'human relations' (London; but since 1965 spread to the USA);

e) especially Dr. F.S. Perls (1893/1970), a former student of Freud, but who ended up in the USA in 1946 to succeed in Esalen with his Gestalt therapy, perhaps the most successful of the growth psychotherapies in the States ; premise: we all walk around with inner conflicts; consequence: we simply cannot bring ourselves to accept certain parts of our body or of our personality (they are like 'Fremdkörper' , unintegrated , unprocessed fragments of ourselves); method to get rid of them: the so-called lived dialogue with what weighs on us (those fragments); example:

(a) the group participant sat on a chair right in front of an empty chair; onto that empty chair he 'projects' (pretends that those chunks are sitting there in front of him!); once those 'projections' are sitting there in front of him, he then sits on that empty chair to find the way out;

(b) the 'hot seat ' method: a participant, sitting alone on a chair, serves as a target for the members of the group, who track down all possible inconsistencies in that participant, mercilessly criticizing him, in order to confront him with his own internal divisions (conflicts, fragments); - the so-called workshops, encounter workshops, are, according to Perls , the ideal medium for implementing his Gestalt therapy;

f) the A(nonymous) A(liquorics): they practice public confession in a group therapeutic context; Charles Dederich , since 1959, actively participated in this: his boisterous but painfully honest group meetings

eventually attracted more drug users than alcoholics ; this laid the foundation of Synanon – alongside Esalen and Bethel – the third major meeting place of the Human Potential Movement , where admitting a disorder in one's own life is the starting point to get rid of it.

g) the humanist psychologists, Abraham Maslow and Carl Rogers (client-centered therapy) at the front: they stand, next to the behavior-describing (behavioral) and the psychoanalytic (the depth-psychic) psychologies, a so-called 'third' way for; this is an American version of the ancient Greek humanist ideal (especially since Socrates) and the modern Renaissance model thereof, but with a strong existentialist slant (S. Kierkegaard ed.); Maslow's core idea in the context of the potential movement reads: the human person is, according to Aldous Huxley (1894/1963), a 'polymorphic amphibian' in the sense that he is simultaneously at home in several worlds (the biological, the social, the spiritual, the emotional, the cerebral); but that man is guilty; after centuries of technocracy, he neglects most of those lifeworlds; his true potential does not come into its own, has shriveled up in that technicist system; our true, deeper situated intimate being slumbers; 'self' realization—a great humanist theme—consists precisely in the awakening of that immeasurable potential that slumbers; the 'groups' are a means to that end;—cf. *Charlotte Bühler / Melanie Klein, *Inleiding tot de humanistische psychologie**, Bilthoven, sd. ; see also **Lemniscaat** Publications, Rotterdam;

h) Michael Murphy and Richard Price founded Esalen in Big Sur (California) in the same spirit, a 'center for the exploration and development of human potential', with the understanding that, in Murphy's plan, Eastern mysticism and Western pragmatism would fuse at Esalen ;

i) George R. Bach, from Lithuania, founded the Institute at Beverley Hills for Psychotherapy of Groups (it should be referred to as 'pairing' (aggressive self-affirmation of (marriage) partners towards each other in order to thereby resolve conflicts; - a frontal attack on the romantic conception of partnering;

The bodily energetic approach of Reich (1897/1957), present in the USA since 1939 ('orgasm energy', vegetative therapy (precursor to bioenergetics, research into cosmic energies, cancer research)), and of Alexander Lowen, starts from the premise that old emotions—such as fear and anxiety—which have never been able to express themselves (due to our culture), form a 'characteristic armor' in the body (in which these emotions are stuck); to

release these emotions, one can employ special physical exercises—such as the famous 'stress postures', which, through the pain, break down all defense mechanisms—thereby bringing latent emotions to the surface and making them expressible; only then does 'spontaneity' arise and are the reserves of vital or bio-energy increased.

The energetic field of the meeting group promotes both the uncovering of bottlenecks in each participant and their resolution. The self-expression techniques are non-verbal as much as possible.

groups, the emphasis lies on all kinds of exercises, whether of sensory awakening or of creativity and spontaneous expression: the evocation of - fantasies (allowing the fantasy to run free, guided or unguided, and identifying oneself with those fantasies: "I am the ocean illuminated by the moon..." (cf. J. Howard, oc, pp. 83/86; 111; 141; 220), role-playing, mimes, gentle duels or duels (fought with a 'boffer' or sword made of foam rubber; cf. with the so-called 'tennis racket' with which one vents feelings of revolt under steam on an innocent pillow;-

One sees that projection plays a role), drawing, etc. The gatherings involving body movement (J. Howard, oc, pp. 131, 133, 185) allow the body to be addressed as an accumulation of pent-up emotions and conflicts (i.e., in specific body postures and reactions). Biocycles also receive attention: our body goes through a number of cycles (the daily temperature curve, the hormone cycle, also daily; and furthermore , the emotional cycle (which appears to be tied to the moon (see *R.-P. Guillot , Les crimes de la pleine lune* , Lefeuvre , 1979), the bio-energetic cycle, the intellectual cycle (36 days!). One need only think of Steiner's eurythmy.

The triangle 'Bethel (with emphasis on the system in which the living human being exists)/ Esalen (with emphasis on the living human being)/ Synanon (with emphasis on therapy : think of the drugged)' forms the core. - Meetings for couples (if necessary for fight training à la Bach, the man of 'pairing ' and aggressive approach), nude sensitivity trainings (seminars for raising awareness about nudity (Paul Bin drim , - where one registers with the promise "not to openly engage in sexual relations" (J. Howard , oc, p. 104) and "at the swimming pool , to sleep only in individual sleeping bags". (Ibid.)) -; interracial meeting groups (whites/negroes; debatable); regression - exercises ; family-attended groups (V. Satir ; - with explosive youths, of course) ; groups for businessmen; guided daydream (or body trips) (under

the direction of W. Schutz ; etc. – behold a sample from the variety of 'groups' as Jane Howard experienced and depicted them.

Her criticism is twofold:

1/ the criticism of Leland Bradford (who considers a small percentage of delicate or neurotic personalities unsuitable for participation);

2/ the criticism from outsiders (pp. 235/247), which is harsh (I will single out one, namely that the 'groups' engage in anti-intellectualism; Jane Howard admits that “it is regrettably true, all too true” (p. 234): some groups reject abstract thinking as 'the most visceral emotions', as 'guts', as 'intellectual filth', etc.! Incidentally (p. 55), she complains about the sloppiness regarding technical terms among the groups).

J.-M. Schiff has a different criticism: realizing the cult of personality through sensuality and creativity remains an overly formal and, fundamentally, vague form of ideal, especially if one neglects the higher, psychic, and spiritual side of man. Well then, he asserts, among many participants there is a hunger for that higher development, which is not satisfied in the groups.

Perhaps the weakest point—at least in my opinion (see also J. Howard, 239)—is the assault on personal intimacy: exposing one's most intimate problems to an entire group cuts both ways. This is all the more so because groups do not always avoid sexual cohabitation (married and unmarried): some encourage it. Regarding the exposure and active display to (at least some members of) the group of genitalia (male and female; cf : J. Howard, 112: crotch eye -balling (perspective view of the intimate organs) not to mention! If one knows anything about sexuality in the bio-energetic and depth-psychic realms, one will express even stronger reservations. Sacred eroticism—worthy of that high name—will react emphatically and negatively to this.

Sexual norms and so-called taboos are not without reason commonplace, even among primitives (or rather: especially among primitives, for they still know what magic is and never 'play' with the power of man, i.e. with his sexuality as a bio-energetic and deeply psychic reality of the first rank).

J.-M. Schiff distinguishes three types of growth that exceed the movement of human potential, namely

(1) the schools for consciousness expansion,

- (2) the groups for religious-supernatural initiation (initiatory groups) and
- (3) the groups for being cosmic . Therefore the next chapter.

H. Cohen, **Psychologie als science fiction **, Meppel, 1971 11 pp. 57/69 (** De onvolgroeide mens: over sensitivity training en de human potentialities - beweging **) also states that, initially, the Human Potentialities movement (which received its name from Gardner Murphy, ** Human Potentialities ** (in 1958)) was not open to altered states of consciousness (what in ' Vlengels ' is called A(altered) S(tates) or C(onsciousness), ASCs), because it proceeded from the human being in all his aspects against the background of the social environment and not from the human being in all his aspects against the background of his environment per se (including the religious, the psychic, and the cosmic). Nevertheless, Cohen has the impression that, after twelve years (as he says, *oc*, 58), the ASCs have been 'adopted' by that movement.

4.5.7. The consciousness-changing methods and movements.

Let us indeed go somewhat further than average potential expansion (so called, for lack of a better name).

Bibl . Note - Here, naturally, an epistemological problem arises , namely that the background called 'social environment' is relatively transparent to just about every average person; but does that transparency still apply to what lies beneath, above, within, and behind that daily lifeworld of society? Apparently not. And yet that 'world' (the 'other world' - let us call it that) is also transparent in some way, but in its own manner. *Sef Kicken, *Alternative Science **, Antwerp /Amsterdam, 1975, addresses the current crisis of (specialized) science and designs a new epistemology (theory of science and knowledge).

In this connection, reference must be made to futurology (the scientific study of the future). Who *Henri Prat, La métamorphose Reading * explosive de l' humanité **, **Planète **, 1960-1, or **ACClarke* , * Profil du fu tur **, **Planète **, *sd .*, one finds oneself in a vista of a future (and still utopian) yet approaching humanity with, indeed, an increased, grown potential and with a changed, indeed , expanded consciousness. The so-called fantastic realism of *Louis Pauwels* and *Jacques Bergier* occupies a very special place (based on the date-setting book ** Le matin des magiciens ** (*Introduction au réalisme fantastique **, Paris, 1960).

Parallel to the magical realism of Ernst Jünger , but more futurological and French in nature, fantastic realism is convinced that the concept of 'reality' must be taken more broadly than what our classical Western rationalist scientism has made of it; that what that rationalism calls 'fantastic' might well have a reality of its own.

Planète , the journal of the fantastic realists, was received almost twenty years ago proves that many contemporaries are suffocating in our classical Western Diesseitigkeit (= the centering of attention on the everyday visible world).

J. Bergier , GH Gallet et l' Equipe du ' Giornale dei Nisteri ' , *Le livre du mystère* , Paris, 1975, is a sequel to *Le livre de l' inexplicable* , and provides concrete insight into the domains of fantastic realism:

- 1/ the lost civilizations (which contains more and different than Atlantis);
- 2/ the extraterrestrial beings;
- 3/ the strange creatures (compare with *Peter Costello , A la recherche des monstres lacustres* , Paris, 1977 (// *In Search of Lake Monsters*), and with *Bernard Heuvelmans, Les derniers dragons d' Afrique* , Paris, 1978; I refer to the human forms: *Martin Monestrier , Les monstres* , Paris, 1978 (the subtitle is telling: “ *Le fabuleux univers des oubliés de Dieu* ” !));
- 4/ the Fortean phenomena (after Charles Fort; thus concerning the paranormal (or, if you will, occult) phenomena).

Note - At this point, reference should be made to the magazine *Dieu Vivant* (issue 1 appeared in October 1945): ecumenism - biblical faith, apocalyptic conception of Christianity and belief in the communion of saints, yes, but also the death of God (Kierkegaard, Dostoevsky , Nietzsche) formed the main themes, which clearly constituted the then-current European version of humanist psychology). I also refer to the magazine *Antaios* , the first issue of which appeared in May 1959 and which was edited by Mircea Eliade (Religious History of Denis, University of Chicago) and Ernst Jünger (the magical realist): they paved ways that were closed at the time!

The movement for human potential would, in my opinion, take into account the spirit of those two time scriptures, - and this all the more so that *Dieu Vivant* is truly biblicistic (Bible-centered) and *Antaios* be religious (turned towards archaic religions) and complement and improve each other in their one-sidedness.

Note- *Planète* first appeared in October 1961 (later replaced by *Le nouveau planète*, which became *Bres* in our country). *Question spiritualité, tradition, littératures* (issue 1, fourth quarter 1973) seems excellent to me for the broadened movement for the human potential.

The question arises: which main themes does the broadened potential movement address? -- Perhaps *Drs offers H. Cohen*, **De vrije mens** (*Workbook, guide, manual and signpost regarding spiritual growth*), The Hague, 1975, remains the best overview in our language area of meditation, contemplation, yoga, self-recognition, dreams, drugs, hypnosis, religious movements, and psychotherapy. Cohen, a proponent of humanistic (and immediately transpersonal) psychology, titles his book a 'course in modern psychology' (i.e., alongside the behavioral-descriptive and the deeply - psychological psychologies). Following S. Grof's line regarding transpersonal experiences, Cohen speaks of 'experiential expansion' (oc, 267) both within and outside the framework of objective reality (where 'objective' means everything that is non-paranormal, non-divine, and non-cosmic).

The 'provisional classification' follows:

(1) broadening of experience within the framework of so-called objective reality:

(A) Diachronic expansion of consciousness (time):

Perinatal experiences, embryonic or fetal experiences, ancestral (genealogical) experiences, collective or racial experiences, evolutionary experiences relating to humans, reincarnistic experiences (previous earthly and extraterrestrial lives), premonition, clairvoyance and/or time travel;

(1) B Synchronous expansion of consciousness; (space):

Ego-transcendence in relation to interpersonal relationships, identification with fellow human beings, identification with groups and group consciousness, identification with plants or animals, experience of unity with all that is 'life', conscious contact with non-organic material, planetary or extra-planetary consciousness, telepathy, clairvoyance and/or space travel, out-of-body experience (often referred to as 'Astral Projection');

(1) C Spatial restriction of consciousness: the awareness of being 'trapped' in cells, tissues, organs;

(2) expansion of experience beyond the framework of 'objective mediumistic (Spiritualistic) experiences, encounters with superhuman -

spiritual beings, experiences of other galaxies (encounters with their inhabitants), encounters with (good, evil) gods, archetypal experiences of the so-called 'chakras' (spinal channels in the soul-body), of the awakened kundalini forces (kunda lini , the sexual force usually totally dormant in man), experience of the 'Universal Spirit' (God or whatever of that nature), experience of the supra- and metacosmic void.

One can argue about this classification, but there must be a reason or basis somewhere for all these things, otherwise an increasing number of people would not concern themselves with them.

Those who—but truly—occupy themselves with this claim, apparently in good faith and without mental disorder, that 'something' reveals itself as real, even if that real is something other than everyday reality . Without a multifaceted concept of reality, one cannot enter this world. All materialism of a 'flat nature', all positivism that is merely sensualism ('faith of the senses'), isolates itself. Only so-called metaphysics offers a guide here, by viewing reality from an anthropological, cosmological, and theological perspective.

Often I awaken from my body, awakening to myself. I become an outsider to things, becoming present within myself. I see a beauty of wondrous sublimity. At that moment I am certain of having a share in a higher world. The life that I then live is the highest. I identify myself with the Divine; I am within it. And, once that ultimate act is reached, I establish myself therein.

After resting in the divine, when I fall into reflection and reasoning, I wonder how I could have descended in that manner yet again , how my soul could ever have entered the interior of a body, if, even when it is in a body, it is as it appeared to me.” Thus writes the ancient Plotinus (205/239), the Neo-Platonic theosophist. Many so-called ' mystical ' people have experienced such 'out-of-body experiences'; they all describe them in related terms. Which points to reality, albeit different from everyday reality.

The schools for expanding consciousness.

They fall, according to J.-M. Schiff , into two types:

(a) some limit themselves to the sound method, without spiritual framework:

(b) others stick to a group within which someone of value takes a leading role.

(a)1. The Scientological Church (Foundation: California, 1950) is a system of thought and healing developed by a sixty-three-year-old American, E. Ron Hubbard (ll. Vrowley), engineer, science fiction writer, who had previously propagated Dianetics . Basic idea: man carries 'engrams' (negative images in the mind). He must get rid of these through a series of clarification sessions ('auditions', 'interrogations') with the aid of an e-meter (electrometer), which allows the 'auditor' (interrogator) to detect changes in the mental state of the person being interrogated, who is retelling his life. The e-meter is a type of galvanometer that measures, by means of an electrode, the potential changes of the electric current through the skin. Whenever the device records an answer, the interrogator, together with the person being interrogated, engages with it until the potential change ceases. In this way, the person being questioned becomes 'ready', 'clear'.

(a) 2. Actualism is a kind of agni -yoga (yoga of union with the 'fire within' (called dumo) which allows some yogis to melt the snow where they practice). Shofield taught attitudes -of perception and mind that facilitate the circulation of energy, after the student has contact with the inner source of energy (symbolized by a white luminous point, about twelve centimeters - above the head, - a point that radiates a kind of energy rain). This is reminiscent of the tongue of fire above the heads of the apostles on Pentecost.

(a) 3. Sophrology is, for once, not of American origin: Dr. A. Caycedo , in Madrid, 1930, developed it, starting from the study of hypnosis. The terpnos logos, the gentle, calming voice (Plato), gives the student the capacity for imagination, for inner dialogue, for the merging of his "symbolic body" with his physical body. Soos, phrèn , and logos—balance, mind, and study—together form ' so.fro.logie '. Cf. Dr. G. Rager, *Hypnose, sophrologie et médecine* , Paris, 1973; Y. Davrou / J. Macquet , *Le guide pratique de la sophrologie* , Paris, 1978.

In this context I would like to draw attention to C. Godefroy, *la dynamisue mentale* , in question de spiritualité, tradition, littérature, no. 7, pp. 95/99.

The mental dynamics draw inspiration from sophrology . It engages in Caycian disease diagnosis. Moreover, all consciousness-expanding systems have a medical aspect. The body, to begin with, is always central. Cf. S. Romain / G. Fajardo , **Perception de soi par l'attitude en le mouvement **, Paris, 1977 (the Romain method); Th. Ber therat , ** Le corps a ses raisons (auto-guérison et anti-gymnastical)*, Paris, 1975; M. Samuels/ H. Bennet , *Je suis bien dans ma peau (grâce à la médecine naturelle)* , Paris, 1977. That

physical aspect, yet much more than the purely physical , emerges in techniques such as *G. Inkeles / M. Todis , The Art of Sensual Massage*, London, 1972, with, starting on p. 148, a history of massage.

Body, soul, and universe are distinct, but not separate. In this perspective, Cartesian dualism is all but overcome. The true medical aspect of the sensitivity movement is particularly evident in *F. Castel / R. Castel / A. Lovell , *La société*. psychiatrie avancée (Le modèle Américain)*, Paris, 1979, in which the new medicine and especially psychiatry in America are outlined.

The broad cultural-historical-traditional spectrum of medicine is outlined in *C. Brelet-Rueff , Medecines traditionnelles Sacrées* , Paris, 1975: shamanism, pyramid medicine, agrarian-ritual medicine, Gnostic medicine, anthroposophical medicine, Ayurvedic (Veda medicine), pre-Columbian - American medicine, Tao and acupuncture, respiratory medicine, African healing methods – all of this is briefly reviewed.

See also Inge Byhan , *Geheilt (Ein Bericht über Dr. Köhnlechner and dreissig angeblich hoffnungslose Fälle)*, Bergisch Gladbach, 1975 (book pointing to a kind of charisma regarding healing).

Eq . J.- L.Victor , *Michel Carayon, le surgical à mains nues et la guérison PSI* , - Paris, 1977;

- J. Fuller, *Arigo, le surgical du miracle* , Paris, 1979;
- G. Chapman, *Chirurgien de l'au-delà* , Paris, 1978.

As for the sexual side:

- F. Warren/ W. Fischman , *L' acupuncture sexuelle* , Paris, 1979 (especially pp. 163/ 195: historical context of Eastern and Western medicine);

- M. Meignant , *je t' aime (livre rouge de la sexologie humaniste)*, Paris, t.1, 1975, t.2, 1977;

-Dr. H. Singer Kaplan, *The New Sex Therapy (La nouvelle thérapie sexuelle)* , Paris, 1979;

- D. Jongewaard/ D. Scott, *Gagner au féminin (L'analyse transactionnelle pour la nouvelle femme)*, Paris, 1979.

It may come as a surprise that precisely this digression is made here. However, here is the justification:

(1) every expansion of consciousness has, sooner or later, a healing aspect (human potential contains healing powers, which are repressed in that rationalistic culture);

(2) all corporeality has a consciousness-expanding scope: whoever feels corporeally in a sensitive way realizes more than body, becomes 'cosmic'.

(a)4. The Erhard Seminar Training (EST) is a kind of spiritual Marathon: a number of concepts, conceived as forces governing life (*idée-force*, one need only think of A. Fouillé (1838/1912) who conceived a spiritual evolutionism centered on the fact that every idea can possess within itself the power to realize itself), concepts concerning experience, life, and responsibility based on self- activity , are instilled in the participants through speeches.

(a)5. The Intensive Enlightenment, founded in the USA 1971, by Yogeshwari Muni the Second, now being taught likewise in marathon form in various European development centers, aims to culminate in what is called a 'substantial or essential identification', by means of a meditative dialogue with a conversation partner who incessantly bombards you with the old koan : "Who are you?" (your identity). In the tradition of Zen Buddhism , a koan is a simple question or a short story, focused on the essential (avoiding all trivialities).

(a)6. PRH formation is a growth system of French origin: *Personnalité / Relations humaines* , founded by André Rochais (1965: personality formation, since 1974 also Dutch-speaking groups). Every human being is essentially good. Based on that positive aspect in the person, in a group context and not without a relationship with God, the participant can develop his human potential, especially through T (*ijde*) (voor) P (*ersoonlijke*) A (*analyse*),.

(b)1. TM (Transcendental Meditation), centered around Maharishi Mahesh Yogi, assigns a personal mantra to the beginning participant (a Sanskrit word whose sound nature makes it possible to raise one's own vibrational nature , if one lets that word resonate in the energetically charged universe). The student meditator ought to meditate on that mantra for twenty minutes every morning and every evening. Hundreds of thousands of followers, from all social strata, just about everywhere in the world, practice this form of meditation.

Scientific verification confirms that, physiologically, an increase in alpha and theta brainwaves occurs, that a reduction in oxygen consumption of twenty per hundred is observable (which implies a reduction in metabolism), that skin resistance doubles, and that, during meditation, the presence of lactate (a chemical associated with anxiety) in the blood decreases. Furthermore, TM promises tension reduction (in a world of stress), improvement of intersubjective relationships, an increase in goal-directed work capacity, and the renunciation (as useless) of all drug use. Apparently, 'meditation' here is a vulgarized form of 'high' meditation in India, coupled with Western publicity.

For more details, cf. *M. Bottineau , La Méditation Transcendentale* , in Question de spiritualité , tradition , littératures , No. 12 (May -June, - 1976, pp. 84/99 (on the relationship between transcendental meditation and Christian prayer, by Basil Pennington, American Cistercian monk who himself practices transcendental meditation).

(b)2. Arica , centered around Oscar Ichazo , born in 1951 (in Bolivia) , yet without a personality cult. The name comes from the city of Arica (Chile), where, in 1970, fifty Americans (from Esalen) underwent training for ten months. It is a fusion of:

1/ transmitted wisdom systems (such as yoga, Buddhism (Zen), Sufism (Islamic mysticism), (Jewish) Kabbalah, - Native American shamanism (including psychotropic plants), Japanese martial arts) and

2/ consciousness-altering techniques in the spirit of humanistic psychology (such as massage, meeting groups, gestalt therapy), - but performed in a precise manner. The formation ought to culminate in 'the enduring state No. 24' (which resembles samadhi (of the yogis) or satori (of the Zen Buddhists), a kind of mystical state of contemplation. The three energy centers in man (Path : brain/nervous system; Oth : heart/circulatory system; Kath : center of balance) are central.

In both of the latter types, there is a fusion of altered consciousness and initiation groups, but it is still calculated for the masses and in that sense not esoteric, unless halfway through.

4.4.8. The groups for spiritual initiation, respectively esoteric initiation

Spiritual initiation is a kind of change in consciousness that sooner or later has to do with a supreme being or deity (which, to avoid confusion with

established religions and creeds, which are less palatable to many contemporaries, is rather concealed). In other words, the sacred, in the sense of divine power, is central to this change in consciousness.

A change in consciousness aims at self-control techniques and the inner unification of the participant; here, however, this is directed towards contact with the divine. But, in contrast to traditional religions, confessions, and churches (which we know here and which are all secular to a greater or lesser degree—that, despite all their religiosity, are earth-oriented and leave the subtle body unmobilized), here the emphasis is placed on a series of 'psychic' dimensions situated between physical (gross material) matter and the divine primordial source of holiness and power-chargedness. The gradual discovery of and initiation into that hierarchy of layers between the lowest degree of matter and the highest holiness of the deity takes place in a series of 'conversions' and 'transformations', in which the subtle soul-body (situated between the gross material body and the purely spiritual soul) changes and becomes more sensitive. “La transmutation de la conscience formelle en une conscience subtile” (thus Schiff).

This clearly recalls the late antique theosophies (the pagan ones of the Neo-Pythagoreans and the late Platonists: the Jewish Alexandrian (Philo the Jew); the Gnostic-Manichaean, as well as Neo-Platonism (Plotinus et al.): man, as an intermediate being between the lowest matter (which is more or less 'tainted') and the highest purely spiritual being, the Godhead (which is 'pure'), possesses within himself a natural inclination to ascend to mystical unity with the Godhead, the true goal of 'initiation'.

A second characteristic, also found in Late Antique groups, is communal life: (daily) living together develops a common soul-body of a subtle nature (a kind of mystical body). Hand in hand with this communal aspect goes the pyramidal structure: a spiritual leader, 'master', 'guru' (to use the Hindu word) forms the pivot of the collective soul-body (which is reminiscent of the totemism of the primitives), primarily because he is more paranormally gifted than the others (his subtle soul-body allows him healing, mediumship, clairvoyance, etc.).

A third characteristic—besides the fluid (subtle, fine-material) and the communal pyramidal—is the fusion of Western and Eastern initiation systems, all of which are aimed at generating an accumulation of energy (of a cosmic nature) in order to enable the transformation of the participants. Indeed, just as in primitive rites of passage, it is not sufficient here merely to

impart intellectual content (fundamental concepts, methods): one ought also to impart the subtle energy (of the soul-body) that accompanies it.

That is precisely why group dynamics *sui generis* (as in the magics). Well then, whether they are Eastern or Western or a mixture, all are initiation systems, such as *Mircea. Eliade , Fragments d' un The journal says* , archaic, that is to say, “the history of religion is, from the Paleolithic era to Gnosticism, always our contemporary”. No religious behavior, however archaic (ancient), is ever definitively abolished: a profound critique of culture, a syncretism driven by some tendency toward despair, can make that archaic relevant again.

The core of that archaic is ' dynamic ', i.e., the fluid (subtle matter , subtle substance, as the old Mechelen Catechism called it), and indeed strongly geocentric (tellurish , chthonic). This substance of power is received by the body (the feet, (the knees, the hips, etc.) and it rises to behind the forehead (think of the snake): if received well, it gives 'giftedness' (such as healing, clairvoyance, mediumship , etc.); if received poorly, this bio-energetic substance (kundalini) gives the opposite (illness, bewilderment, being overwhelmed by latent forces of a demonic nature). Hence the fact that in the 'groups' (humanistic or initiatory , the difference matters) two major types of result can be seen.

“Inspired by Eastern, Hindu, or fetishistic philosophies, sects have multiplied in France, in England, and in America, in the shadow of magicians with uncertain objectives. But whose technique is usually the same: to drain the life force of dynamic but unstable and fragile followers. (...) For the sect acts no differently than group therapy: it exposes the unconscious faculties of some, and the deep demons of others, which surface brutally, in fear and horror.”

R.-F Gillot, Les crimes de la pleine lune, Paris, 1979, p. 147. This text sounds unexpectedly bad here and is not readily applicable to the spiritual initiation systems discussed. And yet: what this writer says of the 'sects' applies always, to varying degrees of course, to all 'groups'. It cannot be emphasized enough. The explanation of the mysterious two-edged effect of the groups lies fundamentally there: in the bio-energetic or, which amounts to the same thing but is, in my opinion, much more accurately stated (in terms of the history of religion), in the subtle sphere, with its dual character.

As regards sects in the strict sense, cf. Question de, No. 12 (May - June 1978, pp. 5/56 (on the thesis of the French bishops)). Alain de Benoist distinguishes four types:

a1/ Jewish-Christian (Jehovah's Witnesses, etc.),
a2/ Eastern-oriented ,
a3/ Neo -Pagane (return Unpleasant ancient religions ; cf. *R. de Herte, Pour un Occident non chrétien* , in Question de, No. 18, (Mai - Juin 1977), pp. 5/21) and

b/ pretense sects (which serve as a cover for all kinds of things). Furthermore, cf.

. *F. Cornuault* , *La France des sectes* , Paris, 1976, a whopper of a book with an enormous amount of information regarding the incredible richness of sects (in the narrower and broader sense;

- *N.Tydeman / M. Heymans, intro, Religious Subculture in the Netherlands*, Amersfoort/Borgerhout, 1973; *K.Verleye* , *The Religious Significance of the Jesus Movements* , in *Kultuurleven* , vol . 40: 1 (Jan. 1973) pp. 65/80);

- *J. Jongedijk, What does your neighbor believe ?* Wageningen, sd; -- further *J.-P. Bourre, Les sectes Lucifériennes aujourd 'hui*, Paris, 1978 (see also *J.-P. Bourre, Magie et sorcellerie* , a edition of l'autre monde, Paris);

- *S. Hutin* , *Aleister Crowley (Le plus grand des mages modernes)*, Marabout, 1973; both latter authors defend, each in his own way, the Luciferian type of sect).

- JWSchiff outlines the development of the fusion between Western and Eastern initiation systems as vogt .

(1.) The preparatory phase. For several decades, groups and individual pioneers have emerged in the West: they spread methods of expanding consciousness from the East. Such as Theosophy founded by Helene Blavatsky (only one form of Theosophy in the broader sense). George Gurdjieff , a Russian who died in Paris in 1949, founder of an esoteric school for 'awakening' (whose main ideas were formulated by Ouspensky), Krishnamurti , an Indian thinker; first Theosophical, (Blavatsky) later independent; Meher Baba (= Swami Muktananda (Siddha -yoga founder (see Question de, No. 25 (July - August 1978, pp. 81/89), who transmits the

awakening to the shahti (divine grace), aimed at 'absolute love'. Such figures opened the West's interest in Eastern religious and parareligious systems.

Add to that men sen as:

- J. Gonda, *The Indian Religions* , Wassenaar, 1974-3 /(Vedism , Hinduism, Buddhism), or
- J. Poortman, *Interfaces between Eastern and Western Philosophy* , Assen/Amsterdam, 1976,
- or, in the French language area, M. Davy, dir., *Encyclopédie des Mystiques Orientales* , Paris, 1975 (ancient Egypt, Sumeria and the Hittites , Assyria and Babylonia, Ancient Iran, Hinduism, Indian Buddhism, Tibetan Buddhism (Tantrism), Yiking , Confucianism, Taoism, Chinese Ch'an , Vietnam, Shinto (Japan), Japanese Buddhism, Zen; - one sees the enormous religious wealth that has flowed in among us!), - all these people, without forming groups, prepared the synthesis.

Not to forget the Sufi religion (which springs from the Quran):

- cf. L. Nabkthiar , *Le Soufisme* , Paris, 1977;
- T. Burchhardt, *Vom Sufitum (Einführung in die Mystik des Islam)* , Munich
- Planegs , 1953;
- M. Moulamia Khan, *Pages in the life of a Sufi* , London, 1971.

At the same time, figures and groups emerged that revived the ancient Western esoteric traditions. The Rosicrucians, Freemasonry; Steinerian Anthroposophy (not to be confused with Blavatskyan Theosophy); spiritualist groups of all kinds, occultist or parapsychic groups; they all gave rise to a renewed interest in Jewish Kabbalah, alchemy, astrology, tarot, radiesthesia, etc. Although not acting upon the masses, they provided the materials for what is happening today.

(2) The synthetic phase. Since the 1960s, the cosmopolis of leisure has emerged: having broken free from the narrow polis of labor, young people in the counterculture in particular are focused on a planetary consciousness : anti-authoritarian contestations almost everywhere in the world give rise to shifting views regarding social, political, and cultural traditions; travel agencies create the international travel culture; drug culture transcends all borders; the media internationalize all cultural goods; all this fuels the yearning for a different, a counterculture of a cosmopolitan nature.

Within the cosmopolis of the counterculture, a segment stands out with a much stronger soul-body and surrounded by a strong, subtle force field

thanks to groups of a spiritual and esoteric nature. A kind of sifting takes place between mass phenomena and more select phenomena.

This dual synthetic phase exhibits two waves, according to Schiff .

(2) a. The 1960s saw the emergence of important organizations here, founded by Eastern wisdom teachers : Transcendental Meditation (Maharishi Mahesh Yogi), the International Association for Krishna Consciousness (Bhaktivedanta Swami Prabhupata , who came to the USA in 1965 at the urging of his wisdom teacher in India, to bring the Eastern religious message to Westerners), the Mission of the Divine Light (Guru Maharaj Ji (°1957), transmitter of 'knowledge', which is a subtle vibration that corresponds to the 'Divine Word' and possesses a consciousness-elevating effect); Tibetan Buddhism (Tantrism: Chogyam Trungpa), Zazen (Taisen Deshimaru , arrived in France in 1967), the Order of the Universe (Mnshio Kushi : Taoistically conceived cosmology (view of the universe), - supported by macrobiotics (i.e. the strict dietetics of George Oshawa). The International Center of Auroville in Pondicherry (India), led by Sri Aurobindo as wisdom teacher , an Indian, and a Western 'Mother' as wisdom teacher , radiates towards the West.

Perhaps the youngest of the 'gurus' (who lead from darkness to light, enlighteners) is Guru Maharaji , a 21-year-old Hindu married to an American living in California, who transmits the 'knowledge' regarding love, expressed in ' sat -sang' (an articulation of elementary wisdom), to the ' premis ' (lovers, followers) . Sat -sang, meditation, and service are the three paths through which the premi gains access to the Guru. Maharaji , who has thousands of followers spread across all continents, including the youth. Eq . *N. Heiger , Dans le vide spirituel de l' Europe, un Guru invite au sat -sang* , in question de, No 32 (Sept. - Oct. 1979), pp. 119/125.

It is remarkable, in our country, the rise of Mahikari : Sukui Nushi Sama, first addressed by God on February 27, 1959, early in the morning, spreads a worldwide movement for the purification of threatened humanity by the Divine Light, an energy that will become the basis of the new humanity. Since the death of the founder, the movement has been in a crisis: some wish to preserve Mahikari ; others return to the current from which the founder originates; others wish to Westernize.

(2) b . Around the 1970s, groups for spiritual and esoteric synthesis appeared, this time founded by Western masters who succeeded in forming nuclei of trained students, - students who then, further into the seventies, in

the cosmopolis of leisure, gained followers on a larger scale. They came at their time: the sensitivity movement with its emphasis on corporeality and emotion, with its ideal of human possibilities and its expansion of consciousness, had reached its limits to some extent, at least for some people. New layers of the planetary population were also being addressed.

In the USA (and elsewhere, if necessary), these groups call themselves 'churches', a merely legal label. Reference should be made, for instance, to Richard Alpert, professor at Harvard University and renowned psychoanalyst at Stanford University, who becomes an Eastern yogi under the name Baba Ram Dass, one of the most famous spokesmen for yoga in the USA. Cf. Question de, No. 14 (Sept.-Oct. 1976), pp. 87/96: *Comment un psychanalyste devient guru*.

The case of Alpert has, in the USA and elsewhere, drawn attention to a certain crisis in doctrinally weak psychoanalysis when confronted with the current counterculture – similar is the case of *Jan Foudraïne*: under the yogi name Swami Deva In Amrito he wrote "Original Face" (A Journey Home), Baarn, 1979. The success of "Who is Made of Wood?" brought him to Poona (India) to Bhagwan. Shree Rajneesh. At the end of his book, there is a list of Rajneesh centers in the Netherlands (including one in Antwerp): nine meditation centers, a therapy institute, and one therapy and meditation center.

-- In this connection, reference should be made to A.W. Watts, **Psychothérapie oriëntale (et occidentale)**, Paris, 1974 (English original: 1961). The author openly expresses his reservations regarding both Eastern wisdom systems (Vedanta Yoga, Buddhism, Taoism) and Western psychotherapy, particularly psychoanalytic and Jungian; however, he sees sufficient similarities to observe valid achievements emerging in the confrontation and mutual criticism ('feedback') of both traditions.

4.4.9. Note on the 'cosmic connections'.

JM Schiff criticizes the majority of spiritual and esoteric initiation systems from a 'cosmic' perspective. The whole question is: 'What is 'cosmic'?' Schiff claims that the ancient traditions knew that cosmic dimension of spiritual and esoteric life, but that current groups remain too much of a mass movement to be able to enter the realm of the 'cosmic'. The subtle (fine or ethereal) body is once again the norm: true sensitivity is the subtle, according to Schiff (and many other interested parties).

Consequence: actual cooperation with 'cosmic dimensions' remains reserved for a small number of initiates, whose subtle body is capable of contacting other worlds and their inhabitants and forces, beyond earthly reality. At a certain level, says Schiff, spiritual instruction can only be given subtly, i.e., outside the physical vehicle (= body). (Question de, No. 10 (Jan. - Feb .; 1976, p. 80).

For example, Summit lighthouse (a number of groups belong to the White Brotherhood): there, retreats are held in the subtle (in some usages called 'etheric') realm, i.e., the paranormal giftedness of the participating sensitives is used to induce them to leave their physical (not hypnotic at all) sleep, into a 'subtle sphere' (part of the universe). Schiff believes that the 'cosmic connection' for some groups is established through the mediation of UFOs (unidentified flying objects): for instance, the Academy for the Future Science of Palo Alto (California) claims to communicate with the Biblical figure Enoch through the mediation of UFOs . The Isozen group (Paris) receives, by means of vertical telepathy, numerological messages concerning manipulations of 'interdimensional energetics'.

Regarding UFOs, I refer to *J. Vallée , le college Invisible* , Paris, 1975. Vallée is a professor at Stanford University and discusses the specialist scientists who study UFOs , i.e., the scientists scattered here and there who are seriously delving into the phenomenon. For them, the time has passed when apparitions, whether Marian, angelic, demonic, or ufological , are swept off the table (as hallucinations, hysterical phenomena, etc.) in the name of psychiatry (especially psychoanalytic) or skeptical historical research; since 1947, the beginning, astronomers, physicists, computer scientists, and the like have been delving into it, while, paradoxically , theologians, under secularist influence, often look upon it with scorn.

See also: Question de, NO 8 (third quarter 1975), pp. 79/95. Parapsychological research is only halfway there: ufology compels science to conduct further research (dematerialization , the ancient tradition (UFOs are said to have existed since even prehistoric times), the improbability of the extraterrestrial origin of UFOs, the technological- physical but above all the psychological side (the change in consciousness among those who see UFO sightings), the conscious rejection but unconscious acceptance thereof, and its profound influence on humanity). This makes it understandable that spiritual and esoteric (but then especially subtly and sensitively gifted) circles make contact with that 'cosmic' dimension.

'Cosmic' here therefore means that living space which emerges within the framework of a spiritual and/or esoteric expansion of consciousness, with or without the inhabitants and the distinct phenomena that belong in that zone of the (invisible) universe. 'Cosmic' thus clearly has a paranormal sense here, and 'cosmic connection' or 'contact' is then only possible for subtly or paranormally sensitive individuals.

- 'Cosmic' can, however - in the broader context of this essay - mean something else that is not far from it, yet more material and cosmological (cosmology = the study of the universe).

(1) S. Salbreux , *Connaissez vous la gymnastique énergétique ?*, in Question de, No. 32 (Sept.- Oct . 1979), pp. 111/118, discusses JT Zeberio , an Argentine anthropologist, who devised a positional gymnastics that regulates the energy in and around the human being (always that concept of energy!) based on music and types of music (instruments). Man is, according to Zeberio , an endpoint in the evolution from the smallest creature to the highest animals, but an energetic endpoint. Electronic systems break the balance of the energy field around and within man and disturb him. In 1933, Zeberio founded an Institute for Energetic Research in Buenos Aires. There he worked to develop his music therapy. The 'cosmic' here lies in the fact that material creation is energy and energy field, micro and macrocosmic .

(2) GS Thommen , **Biorhythmes (Guide des bons et des mauvais jours)**, Paris, 1976, points to H. Swoboda (Vienna, 1973/1963) and W. Fliess (Berlin, 1859/1928, the friend of S. Freud), supported therein by Freud, who launched the theory of biorhythms (behavior, illness, death, birth, sex, etc.).

(3) RP Guillot , *Les crimes de la pleine lune* , Paris, 1979, points to the biorhythm that leads to crime during the full moon.

(4) M. Gauquelin , **La cosmopsychologie (Des astres et les tempéraments)**, Paris, 1974, extends biorhythms (according to temperament character) to the planets. Both latter works take 'cosmos' in the sense of the solar system (and even more broadly), but they resemble the second, on biorhythms , in that they claim to discover cyclical structures.

Conclusion : Linguistic analysis research points to the ambiguity of the frequently used 'cosmic' and 'cosmos': at one time it is paranormal, at

another simply cosmological, yet with a minimum of 'parallel' content. 'Cosmic consciousness' is therefore open to multiple interpretations.

4.6. A challenge for Christianity.

The sensitive discovery of the body, the mind, the underlying potential, the expansion of consciousness, the spiritual and/or esoteric initiation (whether 'cosmic' or not)—all this fused together in the broadened potential movement of the groups—poses a great challenge for us Catholics, who uphold the claim to possess the true worldview and philosophy of life. What sensitivity training do we receive as believers in Jesus?

Remarkably, similar movements consistently emerge somewhere outside our Church.

(1) The Pentecostal movement, the revival of the Holy Spirit in the Church, was born in the late 19th and early 20th centuries, especially in the USA. On January 1, 1900, in Kansas, a young Methodist woman began to speak in 'languages' (just as on Pentecost) after the laying on of hands by the 'group'. Other members had such charisma or socio-pneumatic gift of grace. In the form of a Pentecostal 'church' (American sense) or of informal groups, the Pentecostal movement, which was initially received hostilely in the established (Protestant) churches, numbers millions of followers today, not least in Latin America (alongside the spiritualist and established Catholic segments of the population). –

Neo -Pentecostism is the same revival, but within the framework of the established churches (the Episcopalian (1958), the Lutheran (1962), the Presbyterian, etc.). Catholic Neo-Pentecostism got off the ground in Pennsylvania in 1967, among young university students who had invited a group of Pentecostals to receive the laying on of hands. Ten years later, there are Catholic Neo-Pentecostals in more than a hundred countries, and Pope Paul VI is not hostile toward it: "The breath of the Spirit is in the church, coming to awaken sleeping energies." One need read *1 Corinthians 12-14* to understand the Biblical foundation (word of wisdom, word of knowledge, 'faith' (in the stronger Pentecostal sense), healing, miracle, prophecy, tongues, interpretation of languages, teaching, charity, administration, etc.). From the very beginning, Pentecostalism exhibits its own ecumenism, which operates across the boundaries of churches and religions.

The term 'charismatic movement' refers first and foremost to the charismata or social gifts of grace (listed above), which are more than glossolalia.

As designations of groups in the church, it is controversial. It is clear that sensitivity is at work in the Pentecostal and Neo-Pentecostal movement (the group phenomenon and its dynamics)—touching (here primarily laying on of hands), together with the physical, the emotional (also with its depth dimension), the expansion of consciousness (a Pentecostal 'experience' not infrequently signifies a profound life change), the spiritual initiation character (one must possess more than physically critical presence: the 'Spirit' must 'take hold' of the participant, which includes 'conversion (metanoia)), yes, even the esoteric (paranormal phenomena, in a positive or negative sense—one need only think of possession that 'bursts open' following touch—are indispensable) and the cosmic (contact with the extrasensory world and beings)—all of this points to a 'potential' within and outside the (neo-) Pentecostal that is set to work.

This, notwithstanding the tendency in Pentecostal circles to label everything related to sensitivity as 'the work of Satan'. The eccentricities and the anti-authoritarian nature of the counterculture are also present in the Pentecostal world and point to the duality typical of all sensitivity development.

(2) a. The Jesus Movement of the late sixties is a similar movement. One need only think of the center of the counterculture in which it manifests itself. For instance, Schiff mentions the Jesus Freaks in the USA, who try to save drug addicts by offering them group love and a kind of return to a very human Jesus, the Jesus of Jesus Christ Superstar.

(2) b. Taizé, the ecumenical monastic centre in France, gained widespread resonance in the leisure cosmopolis , especially among young people: one need only think of the Youth Council (1974) which attempted to give a ' Gestalt ', a form, to this fluid trend (1/ Ecumenism , 2/ detachment, 3/ humanity in love, 4/ marginality (Lettre au peuple de Dieu , which attempts to shock the established church)). The countercultural 'grip' dominates the experience here as well.

(2) c. The Filipino spiritual healers (e.g. Tony Agpaoa), who claim to belong to the Catholic Church, act in ecstasy, induced by group prayer, and perform surgical procedures without bloodshed (apparently by means of dematerialization and rematerialization , as it is called in esoteric circles).

Here, the esoteric nature of pre-Christian religion in the Philippines is merely at work in syncretic fusion with Catholicism. Without a special degree of sensitivity and a corresponding healing potential, such a thing is not possible.

In my opinion, which may of course be wrong, the confrontation between Catholicism and the sensitivity movement is only correctly conceived if one places it within the framework outlined by *M. Eliade* in the preface to his **Méphistophélès et l'androgynie**, *Paris, 1962*. “AM Whitehead has said that the history of Western philosophy was, after all, merely a series of footnotes to the philosophy of Plato. It is doubtful whether Western thought will be able to hold its own in that 'splendid isolation' (= compartmentalization). The modern era differs too much from the periods that preceded it for that: it is characterized by the confrontation with the 'unknowns', the 'strangers' and their worlds; alienating worlds, which are unfamiliar, exotic or archaic.

The discoveries of depth psychology, as well as the appearance of non-European ethnic groups on the horizon of history, effectively represent the incursion of 'unknowns' into the formerly closed field of Western consciousness. (...).

“The Western world is undergoing a radical transformation as a result of those discoveries and those encounters.” (oc, p. 7). According to the eminent historian of religion, a new humanism is emerging from this that will be something different from classical Orientalism, ethnology, the history of religion, depth psychology—and we could add: sensitivity development—ought to be incorporated into our classical culture, which will emerge enriched. Thus *Eliade*. Sixteen years later, the author, by then growing old, revisits this same theme in *Occultisme, sorcellerie et modes culturelles*, Paris, 1976, (Eng ed.: 1975). .

For me, it is primarily archaic religion (with its judgment of God, concept of the soul (including the soul-body, as well as animism, manism, totemism (the soul-swapping so typical of totemists is a group phenomenon)), demonism, androgynous religion (mother-goddess religion especially), initiation and transition rites, belief in nature spirits) that comes into play when one probes the phenomenon of sensitivity more deeply.

What strikes me, for example, is that, without an accurate knowledge of androgynous religion, the failures regarding sensitivity training of all kinds are particularly difficult or impossible to repair, indeed, to diagnose. Not

androgyny (man-femininity) itself, with its more or less sexual nature in a subtle (subtle) sense, but the concept of 'energy' (potential is energy only insofar as it lies ready somewhere within man and his unconscious—just like a coiled snake—to awaken and valorize in sensitivity).

In other words, dynamism or belief in power (of the history of religion) is the term of androgyny. Cf. *M. Stone, Quand God était femme* , Paris, 1979; *C. Bleeker, De Moedergodin in de Oudheid* , The Hague, 1960, point to the rise of the patriarchal type of religion, following the androgynous type. Precisely one of the main themes of the counterculture.

A.T'Jampens .
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