

Text 4. : Basic concepts of sensitivity formation (1979), (61 p.).

Contents

Click on the section of text you wish to read. It immediately appears on your screen.

| | |
|---|----|
| Part 1 | 1 |
| a. Logical..... | 1 |
| b. Scientific..... | 6 |
| b.1. General..... | 6 |
| b.2. Systems theory: human relations feedback..... | 7 |
| b.3. Group Dynamics | 8 |
| b.4. Psychological | 11 |
| b.4. Creativity and sensitivity training cannot be separated..... | 13 |
| b.5. Agological or educational side of group dynamics..... | 16 |
| b.6. The depth psychological aspect of sensitivity formation | 17 |
| b.7. Culturological aspect..... | 23 |
| Part 2..... | 27 |
| A. Growth Flow..... | 27 |
| B.1. (1) Infrastructure techniques of ancient or mechanical nature..... | 30 |
| B.2. Human potential development movement..... | 39 |
| B.3. The consciousness change metodes and movements..... | 44 |
| C. A challenge to Christianity..... | 58 |

Part 1

a. Logical

The proper concept of sensitivity (Logical Viewpoint).

One makes it easy in our Dutch language midst: one simply speaks of "sensitivity training" without translating'. However, if one reads the texts carefully, one is left with an undefined, vague class of thought content. Therefore this brief attempt to translate and describe 'sensitivity'.

(1). The dictionary translates "sensitive" by "(delicately) sensitive, tender, feeling (human). The *Oxford Dictionary* distinguishes **1/** that which is peculiar to the senses (rare); **2/** very open to or strongly affected by external impressions, especially these emanating from fellow men's opinions of someone; **3/** (said of instruments e.g.) 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 (extrasensory) meaning viz. medially gifted, medium(s). This introductory work on paranormal sleuthing says that many sleuths prefer "sensitive" to "medium" because it does not presuppose the spiritist working hypothesis. Now what is "medium-(niek)"? Any person who **1/** perceives, **2/** communicates and/or **3/** exhibits what are called "psychic phenomena" (such as

extrasensory perception or extrasensory movement) and does so regularly and/or with a degree of ability to do so at will.

Thus *J. Verweyen, Die Probleme des Mediumismus*, (The Problems of Mediumship,), Stuttgart, 1928, S. 17, among the types of men in this regard, what he calls "der Sensible, der, infolge seiner *Feinfühligkeit und Feinnervigkeit*, 'Schwingungen', 'Wellen' (undulations) oder in welchen andern bildern man die von ihm aufgenommenen Eindrücke bezeichnen will, wahrnimmt, die einem gröberen, unmedialen Tytus fremd bleiben (we too sometimes say 'sensitive', sensitive, clear-sensitive or so). This medial-sensitive type also comes up with Verweyen (o.c., S. 63) when he talks about the sidereal pendulum: it depends on the 'sensitivity' of the commuter, he says, whether the pendulum has value or not. In the same place he speaks of "that medial Sensitivity.

(3) *R. Textor, Conclusions, Problems, and Prospects* (viz. on the Peace Corps deployed by the USA in all continents), in *Cultural Frontiers of the Peace Corps*, Cambridge (Mass.) / London, The M.I.T. Press, 1966, pp. 299/344, speaks (o.c., pp: 302ss) of 'cultural sensitivity', cultural sensitivity or delicacy. Humility (as the art of controlling selfish tendencies) is the prerequisite to 'sensitivity,' which includes the ability to control (negatively) the ethnocentric tendency to develop a vivid awareness of the host culture as thoroughly different and to do so in a spirit of acceptance.

Textor points out that "deep immersion in some foreign culture provides an opportunity for seeing contrast to one's own culture and for detachment and perspective" (o.c., 303). He refers, for the moment of acceptance, to *D. Szanton, Cultural Confrontation in the Philipines*, *ibid.*, pp. 35/61: between those among the peace corps volunteers who simply refuse and those who live on war footing with the host culture, there are those who remain aloof and those who "accept" (are open to the host culture). The latter work their way into the host culture, arrive at 'a real rapport' (o.c., p. 55), at a true relationship, without losing themselves in that host culture;-on the contrary, while understanding the other's own terms, they find themselves fully as individuals with demands culture background. From "activism" (acting on the host culture) they come to "communication" (cooperating with the host culture).

We summarize this brief but necessary analysis of language: 'sensitive' always contains a perceptual (sensory) aspect; but it is nevertheless more: perception strikes primarily at what comes from outside (from others preferably) and it is susceptible to slight modifications (for the imponderabilia) in what comes from outside. 'Finely sensitive(ish)' seems to be the best translation ('finely grounded' likewise). - There is a weatherave in our vernacular, viz. gewarig(heid): true(heid), true(heid), (be>true(heid), etc. indicate perceptive consciousness. Someone who is unconscious has no more gewariness, - according to the vernacular. So that in that vernacular version sensitivity training would be called "gewariness formation.

(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 *Sensitivitytraining (group techniques)*, Rotterdam, 1972 p.11, it is about two things:

1/ a moment's 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 singles. J. Moreno's Psychodrama (1914) is the oldest type of sensitivity formation.

Compassion but at the level of a "deep" relationship is the core.

The whole question now is: What is "deep" about human relations? 'Human relations', human relations, was, before the emergence of deployment groups, leading. 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 they describe the efforts of the police to operate with understanding and approval because of the population. There is sensitivity in that, but here it 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 think 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 executives. He told us that he was not 'spoiled by upbringing.'

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

Now Rogers typifies sensitivity. "He intuitively sensed how to judge the others' actions 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 turned the attention of the participants, who were listening to someone who was speaking, to another participant who was silent but suffering in silence and needed help. His attitude betrayed great insight and something uplifting emanated from him".

Intuitive sensing, acceptance (as human beings), great insight, encouragement
Compassion in a word. This example, along with others, makes Rogers generalize:
"Such traits appear to be so common in these groups that the suspicion has occurred to
me that man may naturally possess more healing and therapeutic abilities than one is
accustomed to suppose. Often all that is needed is a relaxed atmosphere and a freely
unfolding group process to bring them out".

-- On p. 37, expressions such as, "a friendly and sensitive side," "its marvelously
delicate and sensitive character," "that delicate sensitivity" occur. These indicate that
the language analysis of non-group sensitivity reveals the same basic meaning as group
sensitivity.

Yet it seems to me that *Moreno, Gruppenpsychotherapie und Psychodrama*
((Einleitung in die Theorie and Praxis)), Stuttgart, 1973- 2, (1959-1), S3 (*Einleitung*)
only expresses the true dimension of sensitivity: "Marx saw man's condition purely as
a member of society; he saw the struggle within society as his final fate. Freud saw
man's place as that of a wanderer between birth and death. The beyond-reaching
cosmos was not considered. It has become the task of our century to re-situate man in
the universe. Man is a cosmic being; he is more than a psychological, biological, social
or cultural being (...). Therefore, the therapeutic group is not just a branch of medicine
and a form of society, but the first step in the cosmos. The question then is: is there a
cosmic kind of understanding?".

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 chaotic multiplication of 'life'), of Weininger with his "Wille zum
Wert" (will to value):

Moreno posits a "Wille zum höchsten Wert" (a tendency to affirm the highest
value), which all beings suspect, he says, and which unites all beings. "I therefore posit
the hypothesis that the becoming cosmos is the first and last existence(s) and the
highest value. Only he can give meaning and significance to the life of some particle
in the universe - be it man or a protozoan. Science and experimental methods, if they
lay claim to veracity, must be applicable to the theory of the cosmos." (o.c., S.3).

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

This is reminiscent of *John Cowper Powys, Apologie des sens*, Paris, 1976; *In Defense of Sensuality*, first appeared in 1930 (1974-2). *Jean Wahl, Un défenseur de la vie sensuelle, J.C. Powys*, in *Revue de Métaphysique et de Morale*, 1939: avril, noted Powys' originality: 'la nostalgie de l' état de méduse' (the nostalgia for the sea state), from which springs his 'infantilism' (the will to be a child again that unconsciously merges with the universe that offers security like a mother's womb), as well as the will to relive the primordial and the unconscious, while remaining keenly self-conscious. This, of course, is the antithesis of Puritanism. Well, that powysian philosophy - without the name - is regularly present in the "groups. There is no doubt about this. Moreno's penchant for super-linguistic and pre-linguistic methods gives rise to it. Wilhelm Reich's legacy, incidentally, even more so.

Using techniques through which the participant becomes more "sensitive" to himself and the environment, he achieves a state of psychic expansion, comparable to the "turned on" - feeling of the drug user. This makes it possible to evoke a real atmosphere of confidentiality, a sense of community among the participants." Thus Schloss et al. *Recent History of Exploitation Groups, in Sensitivity Training*, p.19. The psychedelic is bathed in the cosmos like a sea whale, his consciousness expanded. Sensitivity, then, is always expansion of consciousness. That aspect is called "the religious" of the groups.

b. Scientific

b.1. General.

'Sensitivity training' or sensitivity training by means of exercises (*J. Howard, Touchez-moi*, Paris, 1973, p. 56, footnote) can be treated in a day-to-day context or also scientifically. In the latter case, it can be considered humanities. = 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 soul life of the individual as a member of a community. Furthermore, sociometry (Steinmetz, 1913), which, according to Moreno, its actual founder, measures the structure or configuration of choice relationships between singles within a (obviously small) group (cf. *G. Brüggen, Möglichkeiten und Grenzen der Soziometrie (Ein Beitrag zur Gruppendynamik der Schulklasse*, Luchterhand, Neuwied und Berlin, 1974, S.7; also still: 'sociology of micro-dynamic processes', according to Moreno himself).

The methods, in my opinion, are manifold: *L. Rademaker/ H.Bergman, Sociological Movements*, 1977, discusses successively positivism, functional analysis, conflictology, phenomenology, symbolic interactionism, ethnomethodology, systems approach, exchange theory, Marxist dialectic, critical theory (Frankfurter Schule), critical rationalism (Popper).

One can combine them if necessary. So does *K.-O.Apel, Szientistik, Hermeneutik, Ideologiekritik, in Theorie-Diskussion: Hermeneutik und Ideologiekritik*, Frankfurt, 1971, S. 7/44, where existential hermeneutics (analysis of existence) and Marxist critique of ideologies (i.e. of unconscious systems of ideas), as the completion of the positive method (scientistics), flow together harmoniously, as it were. Psychologically speaking, there are as many methods present, functioning side by side.

But also here one can synthesize: the behaviorism (behaviorism), psychoanalysis (more general: depth psychology), the so-called humanistic psychology (A.Maslow) can be considered pretty much as the three great methods in the approach of human soul life and behavior, which fight each other or which can be combined (cf. *C. Bühler/ M.Allen, Introduction to Humanistic Psychology*; Bilthoven; 1972; especially *J.Bugental; Challenges of Humanistic Psychology*, New York, 1967, which in 34 main chapters describes the getting off the ground of existential psychology in its American version).

This is to recommend a broad view of the phenomenon of 'sensitivity formation' from the outset, To be encircled by only one view (method) of things should be avoided. by coordinating a multiplicity of perspectives. After all, all phenomena are multi-interpretable (ambiguous).

b.2. Systems theory: human relations feedback.

The arsenal of concepts of sensitization also includes terms from systematology (also: systemology or systems theory). Therefore a word about that.

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

Immediately the concept of 'structure' is needed: "The structure of a system is the total - the whole network - of relations between the elements of that system" (according to *D.Nauta, Logic and Model*, Bussum, 1970, p. 175). Above all, "structure" is the whole network of relations, i.e. of fixed relations between the elements (invariance) amidst their transformations or transformations. These transformations (the metamorphic aspect) together constitute the development or evolution of the system within the framework of time (diachrony). A sense of purpose is at work in the transformations and evolution: consciously or unconsciously, the system "knows" where it wants to go. Why? It is informed or carrier of information, i.e. signs at work. These signs are captured in a model, which is the image of the structure and its transformations: Structure, development, purpose, information, model,-all these terms belong to systems theory. They meanwhile became a generalized usage.

Cl. Bernard (1813/1872), the physiologist and scientist spoke of "fixité du milieu interieur" (immutability of the internal environment) in e.g. an organism. By this he anticipated the purposiveness of an open system: every deviation; (Aristotle spoke of parekbasis) is followed by recovery, feedback, (in Aristotle's language epanorthosis, rhytmosis). This ancient (already well known to Voorsocratiekers) scheme governs steering science or cybernetics. Self-regulating systems have an influence on the outside world (output, issue) that acts back on the system as input(s): the effect acts back on its cause. In English: there is "feedback".

The word 'feedback,' (recovery, feedback) concerning human relations 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 non-active, aims to improve human relations. Positive feedback works preserving, negative feedback works (as criticism) changing (shows what should be different).

b.3. Group Dynamics

J. Remmerswaal, Inleiding tot de groepsdynamica, Bloemendaal, 1976-2, says that one can define group dynamics in terms of perception (consciousness), motivation (need satisfaction), objectives (common goal), organization (cohesion of units of analysis), interdependence (mutual involvement) and interaction (a form of mutual involvement, i.e. communication or mutual action, influence). Steller 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, each person influences every other person (= interaction).

This involves so-called groups (vaguely mathematically defined as having fewer than twenty members). This leads to the concept of a "primary" group: the group is small enough to allow any one of them direct contact (interactive contact), without third-party intervention, with any member of the group.

Forms of interaction are e.g. verbal or verbal communication (dialogic interaction); but also - and in sensitivity formation this is primordial - physical interaction (one touches each other in all forms), emotional interaction (one prefers or dislikes one over the other). Thus there are, in a group, e.g., fringe figures (marginals), scapegoats, pairs of friends, cliques, -on an appreciative or emotional basis.

There are group names that carry heavy weight. Thus commune. Reference is made to *J. van Ussel, inl., Het commune-boek*, Utrecht/ Antwerp, Bruna, 1970. Communes arose especially in the sixties (student revolt) What can stick in a word, shows *W. Schumacher, Zur Substitution 'Gruppe- Bande' in der Umgebuns Baader-Meinhof durch einen Teil der Medien in der BRD*, in *Philosophica Gandensis, New Series 10* (1972), S. 78/79. A "group" is defined as an organism whose behavior is subject to mutual influence (actually : steering), 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 middle or a group. The rooster forward in a class e.g. signifies a force: if he will go along with the teacher, then something is attainable, i.e. the learning achievement that is the goal of the classroom system. This is how we understand the term "microdynamics" (*Soziologie mikrodynamischer Vorgänge*" says Moreno, when he talks about sociometrics) it pays attention to the forces at work in primary groups or small-scale interaction contexts.

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

Group dynamics variants.

One speaks of a first type, "human relations" in which laboratory formation the group phenomenon as such is central: it is workaday group dynamics) and organizational development (the human relations, but practically-technically, for people who are already in an organization, e.g. staff of an enterprise such as a factory or school);

Furthermore, and speaks of a second type, the development group or growth group (intimate-bodily and emotional experiences in the service of growth, personality development); further, of group psychotherapy (growth, which is strongly deviant, is improved here, not only individually but in a group context; e.g., with alcoholics, drug users, etc.); finally, of the therapeutic community (a reinforcement of the previous type with dwelling etc.). Behold the three major variants.

This has grown historically. -- The root is formation regarding human needs;-- something that was still done very academically without practicing intersubjective relations among themselves: --.

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

It originated in 1946 at New Britain, Connecticut, as part of a summer project on human relations. It was intended as an afterthought for the leaders and some members. See: there disagreement arises, in which the participants measure themselves against each other, in a "confrontation" (which does not always mean aggressive confrontation) Without knowing it, a network of new relations was created, between the participants, a.k.a. heuristic (already finding what did not exist beforehand).

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

The national training laboratory at Bethel, Maine, works according to that Lewinian formula: it forms leaders competent on human needs in the modern technocracy. That's where the name "sensitivity training" originates. There too, the meeting is group dynamic but heuristic: there is no predetermined structure between the participants (except for a leader who acts as discreetly as possible); they have to find the structure themselves by building up the interactions while searching. This in 1947. The sociology of group is clearly central. According to W. Glueck, one can distinguish four stages of becoming:

- 1/ the individual (incoherent),
- 2/ the conflictual (disappointment),
- 3/ the constitutive (the seeking group acquires more fixed roles and valuations
- 4/ the individual-critical (deepening work).

(2). Human Potential Movement. .

(2)a. In the mid 1930s, a shift is taking place in the National Training Laboratories. Whereas organization, its structure, organizational skill(s) formation, especially for leaders in companies (with prestige, status and companionship intentions attached) had been central up until then, the unfolding of the human personality, development of self-awareness, sensual and emotional experiences, self-examination gradually came to the fore. At Esalen (+/- 1960), with Murphy and Price, searched for the motives and drives at the basis of human behavior, - at first rather theoretically (Alan Watts, Ab. Maslow), later with Perls (1895/1970) experimentally.

In 1964 Perls elaborates his Gestalt therapy there, with emphasis on one person at a time, juxtaposed against the group. Psychoanalysis (Freud, Karen Horney), but enhanced by Gestalt theory and existential phenomenology (with the emphasis on the here and now, rather than the past and childhood in Freud's case), by Reich's bioenergetics, form the background. For Perls, man is an individual, a living self-regulating organism in a physical-social life center, oriented toward need satisfaction. This organism has an awareness both of its needs and of the situation in which it finds itself, and of the relationship between both aspects. That is Gestalt according to Perls.

However, this consciousness (i.e., that Gestalt) is usually incomplete because of internal conflicts and defense mechanisms to cover up those conflicts. Gestalt therapy is a correctivum to this. B. Gunther, with his sensory awareness,- W. Schutz, with his group encounters, and others complement the Esalen repertory.

(2)b. At synanon even a type that is "confrontational" arises: this is the provocative but not always aggressive method, in which immediate interaction between participants takes precedence over group structure. Synanon is the Prototype of therapeutic community, founded in 1958, by a former toxicomaniac, Charles Dederich. The center was conceived antimedicinally: members should help each other ("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).

In 1971 the number of addicts who had gone keen through Synanon was estimated at about eleven thousand. Typical of Synanon is the so-called Synanon game; the drug user, under pressure from the group, is made to change his life and let go of his "street image. This is done through intense "confrontations. He thus grows into a normal and disciplined personality, like a child who is affectionately disturbed and who, through dosed care and forcefulness, learns to obey, while also teaching others.

This is done progressively, by starting with the bottom works, to work their way up the ranks of the community.

b.4. Psychological

Creativity and sensitivity formation

Dr. J. Van den Berg, Metabolics or the doctrine of changes, Mijkerk, 1957, offers us the principles of a historical psychology. It illuminates, among other things, the fact that psychological peculiarities (e.g., neurosis and psychotherapy, which, as sciences, were born in the summer of 1882; cf. o.c., p. 125) emerge at a particular time, from the principle of changeability.

The growth, development or creativity theory on inner life and behavior whether in groups or not further specifies this changeability.

Kirts/ U. Diekmeyer, Creativity training (The technique of a creative behavior there productive thinking strategy), Laren, Dt.: creativity training, 1971) writes: "Everyone is creative. Make often it takes courage, or an eye for the present possibilities, for creativity to unfold. You can learn that. Countless habits, the drudgery of everyday life and a thousand prejudices are responsible for your creativity not getting a chance. Creativity is looking ahead. Being creative means: being familiar with the future of the present. This requires the willingness to accept the new instead of the known, the ordinary and the eternal 'yesterday' "(o.c., p. 5).- Resourcefulness - in my opinion a good translation for creativity (ability to create) - means ability to design.

R. Foqué, Ontwerpsystemen (Een inleiding tot de ontwerptheorie), Utrecht/ Antwerp, 1975, especially pp. 30/33, establishes the link between ingenuity and design(s), in the context of the three main moments of design-activity, i.e. structure(s), creativity and communication. It is not only engineers, structural engineers, urban planners and industrial designers ("design") who design: all resourceful people design.

Cf. also the chapter 'model building' in *J. Berglund/ L. Halldén, Operational Analysis*, Amsterdam/ Brussels 1968 p.15/25. Operational analysis is the scientific method, mathematical basis included, to provide executive authorities with assistance in making decisions about work performance ('operations') under bun policy.

J. Meerloo, Creativity and Eternization (essays on the Creative Instinct), Assen, 1967, emphasizes an animal and man's own creative urge that is situated beyond and above the sphere of words and 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 hunches, emerging from the unconscious) as free associations) lead to highly resultant ventures, sensational inventions and turning points in life. This means creativity from the paranormal.

b.4. Creativity and sensitivity training cannot be separated.

C. Rogers, *How Does the Basic Confrontation Group Function*, in Siroka, Schloss, *Sensitivity Training*, p. 32, notes regarding a particularly sensitive man that often, he would direct the attention of participants who were listening to someone speak. suddenly focused on another participant who was silent but suffering in silence and needed help; that he noticed things that had not yet surfaced or been brought up in group settings. The man responds new to old situations or reacts adapted to new ones: he is spontaneous, creative. This brings us to free association, if need be free association or dazzle. The classical associationists understood this to mean any connection between at least two psychic data (leading, if necessary, to an associative chain). - The raid emphasizes the unintentional, the 'sudden' emergence from the unconscious or subconscious of an element of such' a connection or association.

The association itself is a form of "stimulus-response" - happening: the situation acts as a stimulus to which the person in question responds with an incursion. There is therefore a connection between the stimulus and the response. This in turn belongs to a system or system of other data, woven together structurally or not.

With Freud, in 1892, this free-entry method broke through in the wake of Elisabeth von R., young woman of twenty-four, who suffered from severe pains in the legs (especially the right buttock) and from difficulty in going and standing up. These symptoms, Freud said, referred to their causes, which were stored somewhere in the memory, but were difficult or not even coming into consciousness. Instead of some form of hypnosis - Elisabeth refused to be hypnotized, among other things - Freud applied the free invocation method : Elisabeth only had to try to remember. Sincerity (conscious) together with genuineness (unconscious, as far as possible, of course) are the rule here: all objections, of a theoretical (dogmas, established opinions), practical (moral-ethical prohibitions, ideals) and technical (fluency or not of surrendering to these incursions, of 'letting oneself go') nature, must be overcome, for then the incursion is truly 'free', d.i. not taking into account what appears as "crazy" ("What a crazy idea of mine!"), incorrect ("It looks incorrect to me!"), unpleasant ("I pronounce it unlovable"), obnoxious ("What low appetite 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 occurred around that time; - that her painful buttock was the very one where her father, every morning, put

his swollen leg, etc. With Freud the connection between symptom and cause of the symptom predominates, when 't' is about free invasion.

Cl. Allais, Les nouvelles thérapies de groupe, in Mousseau/ Moreaul L' inconscient, Paris, 1975, pp.244ss. points to the broadening that Freud's free method of intervention has undergone in the 'groups'. Here it is not about the link 'symptom cause' but, apart from that, about the group-group-individual). The leader orders participants to wander speechlessly around the room, guided only by the free raid. Like a projectile, the raid will work: the ener immediately forms a subgroup ("clique"), the others avoid contact (walking along the walls, e.g.).

Second phase : the leader says: "Let your body lead you, without preconceived idea; if your body wants to stand still, stand still; if it wants to go forward, go forward; follow the spontaneous impulses" Or: "Close the eyes, and see what images come before your imagination." In other words, two "driving" forces are being followed: the physical and the phantasmatic. Here the association is clearly not verbal, but bodily imaginative. Not thought contents but non-verbal behaviors are associated. A note: this is a wrong way of speaking. - When someone "instinctively" seeks the wall solitude instead of the clique, this is always accompanied by an associated thought-content; when someone allows himself to be driven by his spontaneous imagination, the images are always at the same time thought-contents. But they are strongly physically bound or fantasy-bound thought contents. In the "groups" there is still too much the naive conception of idea, logic, intellectuality, viz. one thinks that only the established thought contents are thought contents. The free incursion is also thought-content but it comes through differently, breaks through to consciousness differently than the daily conscious and cultural.

The sequence (succession) of behaviors that follow the norm of incursions is at first sight illogical; in fact, there is a logic to it but an unusual one. Rightly Moreau says, in *L' inconscient*, p. 99: "One should take into account that the free association is in fact not free." (Freud's requirements words). Why? The logical connections are there, but of a different nature than those we usually teach. They seem to me more than Freudian (bond "cause-symptom"), again than "cosmic" in the Morenian sense (reactions of a preverbal stage) alone. As a result, e.g., it comes that *Lietaert Peerbolte, De verschijning mens*, A'm, 1971, pp. 110, 114, can speak of a Western form of meditating, focused on cosmic consciousness in its oceanic variant (according to Freud, juxtaposed with eros and thanatos, containing memories of the fetal floating of the unborn in the amniotic fluid (o.c, 13), but enriched with all kinds of thoughts and images as free incursions (o.c., 119) in connection with such' a 'cosmic' form of consciousness.

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

Moreno, *Gruppenpsychotherapie and Psychodrama*, Stuttgart, 1973, S. 34/35, talks about "spontaneity and creativity. The choice (i.e. the value-judgmental choice concerning fellow human beings in micro-group), the perception (perception, i.e. empathizing with the feelings that fellow human beings have towards us) and the role (which a person wishes to play, when he wants to portray his problems on stage, together with the role that his playing partners, according to him, should play), these three sociometric data should show spontaneity: 'Spontaneity (Lt.: sua sponte, of its own accord, from within) is the adapted response to a new situation or the new response to an old situation.'" (o.c., S.34). However, Moreno points out that pathological spontaneity also exists: the disturbed person responds pathologically to old or new situations.

Another observation. - *T. Vesseur, Kiezen of delen (Creativity in upbringing and education)*, Bruges, 1965, talks about creativity as the antithesis of rigidity, as creative power and as free expression (indulging in conscious design).

The bibliography states:

- 1/ creative play (drama, improvisation, dramatization),
- 2/ spelthemata (for portrayal games),
- 3/ movement (mime, pantomime),
- 4/ religious play (Christmas play, Bible story played),
- 5/ language use in texts (children's poems (with drawings); printing press),
- 6/ music,
- 7/ mask game (making masks, playing with them),
- 8/ puppetry,
- 9/ Manual expression (expressing oneself by hand).

These well-known thematics are briefly listed here with the intention of seeing them in the context of sensitivity formation and group dynamics and working them out in the classroom, as much as possible and carefully. One paid attention to choice, perception and role, as Moreno conceives them (see above on this page). One also paid attention to pure ingenuity, apart from any group connection, with design ability and modeling ability (see above also). Only then will classroom creativity produce its full sensitive value.

Two works should be noted in this regard. - The first, *G. Urban, Kinesis and Stasis (Study in the Attitude of Sefan George and his Circle to the Musical Arts)*, (Kinesis and Stasis (Study in the Attitude of Sefan George and his Circle to the Musical Arts)), The Hague, 1962, shows us the poet George in his youth as a supporter of a world- and philosophy of life of change and becoming, while, in later years, he became set on permanence and form. A movement that was romantically mobile came to adopt a strict Gestalt (or structural unit with stability),.

The second, *C. Alexander, Notes on the Synthesis of Form*, Cambridge (Mass.), Harvard Un. Fr., 1964, deals with the design or shaping process (concerning urban planning e.g.), i.e. finding things that contribute to a new physical order in response to

a function (a role). Steller emphasizes that this only succeeds when one proceeds fragmentarily (piece by piece) (rather than all at once). This is why the forms of tradition-bound unconscious designers succeed so beautifully. A lesson for us!

b.5. Agological or educational side of group dynamics.

Take a book like *M. Winn/ M. Porcher, Playgroup at Home*, Amsterdam 1968, written to encourage and help mothers in guiding a group of four-five preschoolers still too young to go to kindergarten. There is microdynamism between these three- and four-year-olds in such a group. The forces at work can be used educationally.

I. Drabick, Interpreting Education (A sociological approach), (Interpreting Education (A sociological approach)), New York, 1971, is a book on the sociology of education in forty chapters of specialists. *C. Jensen, The Social Structure of the Classroom Group (An Observational Framework)*, (The Social Structure of the Classroom Group (An Observational Framework)), o.c., pp. 178/188, distinguishes as 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, The psychagogy or re-educational method of treatment*, Iochem, 1946, can work insightfully here. Psychagogy (Kronfeld), re-education (Janet) aims to educate to self-education (o.c., p. 11). The starting point is the potential self-determination assumed in every adult (and even, within limits, in the child). The ability to dispose of and handle oneself is the basis for any communication in ordinary daily life: there too man is supposed to be able to be himself, i.e. to be able to oversee the consequences of his choice.

-- In a very general sense this is already true: a good advice, a pat on the shoulder, - listening within the framework of a conversation in which everything that is on the heart is expressed, all this awakens the fellow man (his psychic dynamism is activated). Self-awareness, insight into reality, will and mind, above all growth or development on the basis of a given possibility of development geared to an attainable ideal, play a decisive role in psychagogy, especially when it is worked out into its own method for the recovery of neurotics or even psychotics. One can see that Hugenholtz anticipates Maslow:

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

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

2. axiology (axia, earth; - amidst a ranking of needs, "growth," self-realization, development) toward well-being plays the leading role);

3. optimism (instead of bad mood and pessimism, Maslow exudes hope, tense expectations). This 'humanistic "psychology"' (better true: human conception) can now be merged with group dynamism. The 'forces' of the group activate psychic dynamism.

b.6. The depth psychological aspect of sensitivity formation .

(1) It is certain: Moreno took a two-pronged stand against Freud: "In the year 1914 in Vienna there was not one but two antitheses of psychoanalysis: not only the revolt of the oppressed groups (Moreno means the group psychotherapy which he substituted for Freud's individual treatment) against the individual, but also the revolt of the oppressed man acting, against the word.

In the beginning was the act." (Gruppenpsychotherapie, S. 14) By the latter Moreno means the psychodrama, in which the patient acts, where 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) galvanizes the first psychiatric revolution.

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

The development of group psychotherapy, Psychodrama, sociometry and sociatry galvanizes the third psychiatric revolution." (o.c., S. 15/16).

More: S. 48/49, Moreno emphasizes what he calls the common unconscious and medial understanding. Mothers, husbands, relatives, two fiancées, friends, business associates known to each other for years, etc. m., have a common form of tacit understanding: "It is as if, over the years, they have developed a long, finely interlocking chain of to some extent unconscious states." (S. 48). With a married couple, it is as if they were one person and had a common unconscious life. (S.49). Precisely the non-individual but group treatment exposes that unconscious better than Freud's divan talks.-- All this weighs on the sensibility formation and groups of today.

(2). In this connection, I would point to *J. Mousseau/ F. Moreau, L'inconscient (De Freud aux techniques de groupes)*, (The Unconscious (From Freud to Group Techniques),) Paris, 1976. The unconscious before Freud reminds me of *Dr. S. Seligman, Die Zauberkraft des Auges und das Berufen (Ein Kapitel aus der Geschichte des Aberglaubens, (The Magical Power of the Eye and the Call (A Chapter in the History of Superstition,)),* The Hague, Couverteur (reissue of the 1910 and 1921 work): this rock-solid work shows that all cultures, from the earliest, have clearly known that a person can be - consciously and socio-culturally - very good, while - unconsciously, in his "heart and soul" as the Bible says - the "evil eye" (d.i. evil-minded and evil-acting unconscious) within him. Freud only psychotherapeutically, in materialistic-atheistic spirit, made this insight medically useful according to the modernized understood myth of Oedipus.

This means that in all cultures people also clearly posed the problem of authenticity long before Freud. Reference should be made here to *E. Stoffer, Die Echtheit in anthropologischer und konfliktpsychologischer Sicht*, (Authenticity in anthropological and conflict psychological perspective), Munich/ Basel, 1963.

Someone approaches you with praise, but in his praise his envy resounds: his praise is unreal, however consciously sincere it may be. Stoffer discusses the authenticity in the concrete person and in the feelings, especially, however, in the conversation (the diagnostic and therapeutic conversation, among others) and in the human relationships (parents/children, between brothers and sisters, between the sexes). 'Real' (!) sensitivity formation includes at least genuineness analysis as an aspect, both towards the object ("Do things appear to me as they are?") and towards the subject ("Do I show myself as I am?").

Moreno (Gruppenpsychotherapy, S. 14) quotes the following: a Pomo Indian in a village on the California west coast, who, it seemed, was dying, had been brought into the village from the field. Immediately the magician appeared with his helpers and enlightened himself about what had occurred. The man, who had brought the sick person, said that he had fallen into a state of fear when he had met a turkey cockerel, which was wild. He had never seen a wild turkey rooster before.

The magician withdrew; after a while he reappeared and, with the assistance of his helpers, dramatically portrayed the situation that had generated the shock, being careful, however, to portray each element correctly. The magician, in the midst of a group of friends and neighbors, played the role of the wild turkey, walking around the sick man like a bird flapping its wings wildly, but in such a way that the sick man could gradually see that the turkey was harmless and that therefore his fear was without reason. The man's condition gradually improved and he regained his health.

Moreno sees in this primitive method a kind of psychodrama. One sees that the problem of authenticity, toward the object, is central: is that animal really dangerous? At the same time, the authenticity of the Pomo's (pre-)judgments comes into play (toward the subject). In both sides, in group action, a realization takes place. At the same time, the magician proves his sensitivity by acting so quickly and accurately. Above all, the magician confronts the 'sick person' with his true deeper 'self' that is still unformed and should grow beyond immature fears. His straight' deeper 'self' is thus exposed.

(3). In addition to the reality side, there is another paranormal side to the unconscious. First of all, it is clear that Freud was familiar with paranormal data (which he interpreted in his way): he saw his psychoanalysis as the "scientific excavation" of a superstition. Something about which Jung clearly disagreed with Freud. Incidentally, one need only read *S. Zumstein - Preiswerk, C.G. Jungs Medium (Die Geschichte der Helly Preiswerk)*, Munich, 1975, to understand how Jung found the germ cell of his analytic psychology in the experiments (of a spiritualistic nature, by the way) with his young, medially gifted niece Helene Preiswerk (see *Jungs dissertation Über die Psychologie der sogenannten okkulten Phänomene*), (On the psychology of so-called occult phenomena.). In short: depth psychology and also psychotherapy always have, to a greater or lesser extent, affinity with paranormal phenomena, however one interprets them.

Regarding paranormal phenomena, I refer to *P. Andreas/ C. Kilian, PSI (Parapsychological Investigation of Fantastic Phenomena)*, Deventer, 1974. This book gives a good introduction to this - unfortunately, still very emotional - matter.

On the proper connection between the unconscious and the ananormal, I know of no better work than *G. Geley, L' être subconscient*, Paris, 1926-1, 1977-2. Starting from such facts as intellectual and moral disparity, difference between psychic and physical atavism, permanence of personality, unconscious psychic phenomena, sleep, - further, from neuroses, personality splitting, hypnotism, out-of-body, actio in distans, telepathy, mediumnism, steller interprets these phenomena from the dyad "out-of-body/subconsciousness," with strictly logical mind. Only his pantheistic universe understanding is highly questionable, however nuanced.

One may ask what is this coming here to do? First of all, Moreno himself (*Gruppenpsychotherapie*, S. 9) refers to Mesmer: "Mesmer, too, exploited the forces active in the group, without giving full account of the character of those forces. He was in the habit of treating entire groups, with one patient having to hold the hand of another, since Mesmer believed that the currents circulating between the members of the group, which he called 'animal magnetism,' would provide each individual with new powers.

Well, that magnetism or whatever one may now call that soul matter) is far from being clarified in its true nature: from A. de Rochas, *L'exteriorisation de la sensibilité*, Paris, 1977, to Colette Turet, *Auras humaines et ordinateur*, Paris, 1976, and S. Krippner/D. Rubin, *Lichtbilder der Seele (Psi sichtbar gemacht)*, (Light images of the soul (Psi made visible)), Bern, 1975 (the Eng. original: *The Kirlian Aura*, New York, 1974) the scholarly discussion continues. In any case: Mesmer does not emerge from recent research as much of a fantasist as people sometimes insinuate. In San Francisco, Cal., there is a Berkeley Psychic Institute, about which J. Schiff, *Un exemple des cours de l'Institut Psychique de Berkeley*, (*Un exemple des cours de l'Institut Psychique de Berkeley*), in *Questions de spiritualité, tradition*, littérature, No. 18 (mai-juin 1977), pp. 81/89: there sensitivity training is done on the basis of the soul body and its properties. One of many, many offshoots of sensitivity training, more possible in the USA than here.

Even more: it is certain that certain people who are doing things in groups have to deal with this paranormal aspect, for better or for worse. One should not hide this fact. Especially not if, based on that hypothesis, one can save people.

(4) Besides "magnetism" (soul matter) as a sensitively important force, as indicated above, the influence of Wilhelm Reich on the flow of sensitivity should also be pointed out. This is where the name bioenergetics comes in. Psychosomatics has already drawn our attention to 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 pointed this out to us, for example. Yet Reich's basic idea, however strongly pointing to the consciousness-body unity, is a precision. Bioenergetics is a psychotherapy which treats psychological problems both mentally and physically with emphasis on the muscular system and its tensions as directly related to psychological conflicts.

The feelings are inhibited in their expression by the muscle harness and body tensions. Ilse Ollendorff-Reich, Reich's third wife-collaborator, has in *Wilhelm Reich, Das Leben des grossen Psychoanalytikers und Forschers, aufgezeichnet von seiner Frau und Mitarbeiterin*, (The life of the great psychoanalyst and researcher, chronicled by his wife and collaborator), Munich, 1975, gave us an outline of the development of Reich, one of the first Freudo-Marxists, from his views on orgasmic reflex, muscular posture and body expression to his experiments with orgone energy and its connection with atomic energy. Freud's rather abstract libido (sense of lust) becoming more or less erotically colored) is, for Reich, one of Freud's most brilliant pupils, a physical and biological energy. As a result, the concept of energy becomes central to psychotherapy.

Alexander Lowen, student of Reich, explains his understanding of this in his *Bioenergetics (The revolutionary therapy that uses the language of the body to heal the problems of the mind)*, Amsterdam, 1976. Again, "energy" is central. We cannot possibly go into that issue, but we want to point out with great emphasis that there is a problem there that plays a role in the 'groups' among others that cannot be underestimated. -- all the more so since that energy has something substantial 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 man. That book shows that this is an ancient problem.

Well, between the unconscious and that "energy" there apparently exists a relationship to be determined and controlled (think of Freud's libido in the unconscious). Now if one knows that magnetism (à la Mesmer) or the soul body also relates to that energy (all magicians know this, since countless centuries), then one understands the scope of *G. Krishna, Koendalini (The evolutionary energy in man)*, Deventer, 1972. After the reading of 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 about sensitivity formation in that context. That delicate point should be pointed out in fairness.

The concept of energy, but then again of a psychic nature and of a cosmic nature at the same time, plays a central role in the thinking of M. Lietaert Peerbolte. For example in his *De verschijning mens (Man's Appearance)*, Amsterdam, 1971, and *Cosmic Consciousness (Back to the Religious Primal Source)*, Amsterdam, 1975. --- Peerbolte deliberately works in a Maslowian sense. Point of contact is the so-called peak experience (about which, among others, in *Toward a Psychology of Being*). A peak - experience is

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

(b) "transcendence," i.e., I - transgression in that, during that peak - experience, there is no self-control and no fear, and the I desirelessly, without ulterior motives of utilitarian value et al, opens itself up to the experience itself for its own sake; because, secondly, towards the fellow human being, the conscious I transgresses itself as a selfish being towards the other in love and surrender; because, thirdly, apart from a directionlessness regarding time moment and place, a timeless and unlimited space is experienced, a kind of eternity space; because, lastly, that experience is lived through as something "divine."

One can see that peak experience has something 'mystical' about it (where 'mystical' is meant as transcending one's day-to-day sense of self toward one's fellow man, the universe and deity, in selfless contemplation). Thus, the other names for peak experience are "states of 'consciousness expansion' or of 'cosmic awareness,' but with some tinge of intoxication. Maslow attached to such 'transcendence experience' what he called 'eupsychia,' i.e., a kind of well-being of a psychic nature (hence also 'eupsychian science,' a know(ing) of spiritual-mystical well-being), to be rated higher than ordinary well-being.

The peak-experienced person, according to Maslow, differs from the non-peak-experienced person

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

(a) more focus on private life (less compulsively losing oneself in others and the outside world);

(b) enhanced spontaneity (creativity) and

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

With Peerbolte this is associated with his conception of 'energy' which bears clear similarities to Reich's: there is, in man, an energy, which can be experienced as lustful absorption in something ('libido'), and there is an energy which, outside man, hangs around the globe. Both energies, according to Peerbolte's working hypothesis, are basically identical and man, through peak - experiences and psychic abilities, is active in that sphere of energy, inside and outside him well-defined types of meditation, the Tibetan or tantric maithuna or sexual yoga and well-defined types of psychodramas (Hindu-erotic) generate such peak experiences, as revivals of prenatal experiences.

(5) The unconscious **1.** as problem of authenticity, **2.** as paranormality, **3.** as energy of a fine material ('magnetic') and / or sexually - biological nature, - such is the multiplicity of the unconscious, which always plays a part in sensitivity formation. It is not surprising, then, that R. Bovesse, *L' antipsychanalyse*, in Mousseau / Moreau, *L' inconscient*, pp. 60/95, sketches us a whole range of interpretations of psychoanalysis. The first set of critiques concerns the understanding (and reality) of the unconscious self :

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

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

C/ philosophical: phenomenology (Husserl) and existentialism accuse Freud of being too medicinal; zn. existential psychoanalysis replaces it (Sartre).--The second set of reviews is not so directly an attack:

A/ 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 mainly "political" critiques;

3/ the differently conceived psychoanalyses; these are twofold:

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

2/ Palo Alto (Oedipus complex ignored, the unconscious, inner conflict likewise,-- this concerning 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: the mental illness is a social illness o.g.v. repressive structure of society, Sartre and classical psychoanalysis serve as starting points);-- both currents, Palo Alto and antipsychiatry emphasize communication regarding schizophrenia: Bateson pointed out the double bind (one person gives something to another to hear, which, at a different level of communication, he forbids to that other).

Since the unconscious and the theories, life attitudes and techniques that either bring that unconscious somewhere into its own or ignore it play such a fundamental role in sensitivity formation, this digression on the unconscious was bound to be long, notwithstanding that only the main features of the overall problem were touched upon. The intention was to keep the reader, who does not always have time to delve into these problems, oriented, wary.

b.7. Culturological aspect.

J.M. Schiff asserts that the movement for human potential "was fed from the psychedelic baby bottle of the sixties." This assertion may safely be broadened to the following: the movement of human potentiality is only understood when it is situated in the (American especially) 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, some of which existed 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 Rollins Stones, 3. the Hippie music makers, etc.) and 4/ the political youth movement (The New Left, The Free Speech Movement at Berkeley (1964)), out of which grew two major countercultural movements:

a/ the literary-sociological attack on the Puritan worldview 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 young people ("Young people of all nations, unite"),

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

(**c**) an aversion to status-oriented living (a "place in the ranks of society" is undervalued);

(**d**) a thrust for equal rights of women.

See also, but more sociological in the sense of class explanation, *Gus Tyler, Generation Gap or Gap within a Generation*, in *The Seventies*, pp. 139/183. Young people lapse, to some extent, into two shades regarding the culture struggle (lifestyle, authority, bosses, policemen, drugs, education, labor, flags, family and relatives, girls, intellectuals, jobs, children, love, muscles, neighbors, etc.).

Richer revolutionary and poorer conservatism extremes, with, in the middle, about seventy percent half-bad. Unlike the "work polis," (the polis of labor) the mentality of the "cosmopolis of leisure" (the cosmopolis of idleness) is for play rather than labor, for innovation rather than imitation, for universalism rather than tribalism (attachment to the smaller living community of working man), for consciousness rather than loyal adherence, for individual life rather than collective life, for neophilia (inclination to the new) rather than neophobia, for theatrical performance rather than reality.

These tendencies typify the counterculture of young people who come from moneyed backgrounds and want to spread this ideal worldwide.-- It is good to have a picture of the counterculture in one's mind, because the sensitivity trainer seeks to escape or at least supplement exactly the world of work, wages, retirement, home, health care, home, vacation and so on.

In this connection, reference should be made to *H. Swick Terry, The Human Being*, New York, 1970. Author spent eleven months, almost daily, among the youth of Haight-Ashbury, San Francisco (October 1966/September 1967). She confesses that the "flower children" or, as Allan Ginsberg called them, the young seekers, made her aware that, beneath the epidermis of respectable, middle-aged, middle-class social woman, she possessed a deeper hippie nature: the ideal of love of one for another, acceptance of all, the emphasis on the freedom of each person to be himself, the almost unbelievable generosity, the drug use in the service of expanding self-knowledge, the exploration of freer sexual self-expression,-all of this was beginning to awaken in her from beneath the layer of culture that her upbringing and the established, highly puritanical order had imposed upon her.

"It has been called 'the summer of love.' Thousands of young people, mostly from the middle class, had left the velvet comforts of residential neighborhoods to flock to San Francisco, in 1967, in search of

- 1/ themselves,
- 2/ the free love,
- 3/ the hallucinogens,
- 4/ the "good vibrations.
- 5/ a new culture and

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

Reference should immediately be made to *J. Geschwender, The Black Revolt (The Civil Rights Movement, Ghetto Uprisings, and Separatism)*, (The Black Revolt (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 Feminist Perspective (A Theology), Baarn, 1975 (Eng.: Philadelphia, 1974).

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

There are also those who deepen the philosophy of counterculture: *J. F.Revel, Ni Marx ni Jésus (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 objectives of a purely economic and technical nature, the general use of non-coercive methods in nuisance education, the feeling of guilt in the face of poverty, the growing hunger for equality, the growing number of young people in the world. poverty, the growing hunger for equality, the elimination of the principle of authoritarian culture in favor of a critical and diversifying culture that has been invented rather than transmitted (at least literary and artistic culture), the disdain for the national projection of power as an objective of foreign policy, the need to prioritize the protection of the natural habitat for profit,-none of these hot topics, in America's revolt against itself, is divorced from see others.

None of these groups or themes expressing protest, none of these developmental tendencies would have acquired so much power, were he not, by one or more ties, connected with the others."(o.c.,p.219). Revel sees it as primarily political. Others emphasize the expansion of consciousness,- *Hildegund Fischle-Carl, Spring in eine neue Bewusstseinsstufe, (Jump into a new level of consciousness)*, - so reads 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 brash awakening of the youth, who no longer believe in an achievement society where one looks for glory more through conquests in the external world than through searching about the deeper questions of life. She rather emphasizes the authoritarian upbringing, which leads to pent-up feelings and the urge to attack. In this connection reference should be made to Stanley Milgram, *Boundless obedience (An experimental investigation)*, Utrecht/Antwerp, 1975; *Morton Schatzman, Sigmund Freud, The downfall of Daniel Paul Schreber A classic case of paranoia and schizophrenia*, Amsterdam, 1974.

The fiercest rush against the authoritarian system of culture, right down to the nihilistic, 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 trait appears in the Frankfurter Schule (Horkheimer, Adorno, Habermas, H.Marcuse), which played a role in the cultural struggle of the young. See e.g. *J.M.Vincent, La théorie critique de l' Ecole de Francfort*, (The critical theory of the Frankfurt School), Paris, 1976. Impressed by Hitler and Stalin (and the society of ultra-authoritarianism that they founded), the Frankfurt figures seem to later abandon the idea of a liberation of the world to resign themselves to the omnipotence of capitalism.

Yet Adorno, with his so-called negative dialectic (the tip of the so-called critical theory provides an intellectual attitude to life that advocates the "great refusal" of the

present world with its "fait accompli."--all this seems far from sensitivity formation and groups! But beware! One can separate and distinguish all this somewhat, but never completely.

The "steppe wolf" (Hermann Hesse) that lurks in every human being sometimes awakens in an anarchic sense when sensitivity training and group consciousness-raising scratch away the epidermis of conservatism and authority beliefs. One reads once, in that frame of mind, *Max Birnbaum, Sense and Nonsense about Sensitivity training*, in Siroka, Sirokal Schloss, Sensitivity training, p.230/243: if one awakens sensitivity in schools and in education, then the anarchic nature does emerge.

Part 2.

A. Growth Flow (Forms and Background).

The post-formation DHOS has risked, with growth momentum, on a fascinating but slippery terrain. Not only because the trees make the forest invisible, but especially because a broad framework in which all this, can be situated (after all, scientific-theoretical and philosophical) imposes itself somewhere. I have been asked to set forth "my view" on the matter: I shall do so, as conscientiously as possible.

Historia magistra vitae.

Historia magistra vitae (history is the teacher of life)! Also here! - On February 10, 1778, Anton Mesmer (1743/1815) established himself in Paris as a healer. In addition to the magnetism of the earth, he distinguishes an animal (animal) magnetism, emanating, he says, from the sun and moon on the living bodies and carrying a fluid (a fine material) that is all-pervading. Forerunner of Dr. Hahnemann, the father of homeopathic healing, Mesmer claims that the principle "simile simili curatur" (the like is healed by the like) is applicable to that animal magnetism: one deliberately engenders a crisis similar to the symptoms of disease in the patient (= analogy principle), who, precisely because of this, recovers.

Thereby an operator (= the healer), possessing a particularly strong animal magnetism, should project his fluid onto the patient in order to rearrange ('harmonize') his animal magnetism. Mesmer himself worked in the line of e.g. Paracelsus (1493/1541), Robert Fludd, van Helmont and others (who spoke of *telesma*, *archeüs* (= fluid)), and the Rosicrucian groups, which, in Mesmer's days, protected him in particular (against official medicine and the establishment of the time). By the way, Mesmer himself, as a Viennese physician, was a member of the high Freemasonry and was in contact with all possible "adepts" Apparently, the time had come for the vulgarization (or at least the publication) of age-old secrets.

In the summer of 1778, Mesmer, who had hitherto treated twelve people a day privately, turned to group therapy. Around a barrel (with bottles of water, crushed glass and magnetized iron filings in it), under which one could stick one's feet and from

which iron rods (also called glass rods) with elbows attached to them (to be touched by the participants), the patients sat, tied together by means of a hemp cord around their waists, while the healer, touching with a stick, went all around, while soft music echoed in the previously darkened room. Some remained calm (sensing nothing); others turned, spat, had slight pain, felt local heat, got all hot, sweated; sometimes someone would have convulsions in an unconscious state with turning eyes, cries, tears, hiccups, fits of laughter. "One sees the sick throwing themselves one on top of the other - says Bailly, future mayor of Paris, smiling at each other, addressing each other with feeling, soothing each other's crisis.

All are subject to the magnetizer. However deeply "under the influence," seemingly, his voice, a look a gesture draws 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 come on, and that, as soon as one arose, all the others, gradually and in a short time, also began to arise."

Why this historical detour? For two reasons.

(a) If one reads the excellent but journalistic work on the growth movement by Jane Howard (later editor of Life), *Please, Touch* (in French, *Touchez moi s'il vous plaît* (*A la recherche du corps perdu*), (Please touch me. (In Search of the Lost Body)), Paris Tchou, 1976 (New York, 1970)) reads, then, in very many cases, the similarity between Mesmer's "groups" and those of the Growth Movement is striking: touch ("touch, please!"), emotional crises of all kinds, if need be "gadgets" ("rigs" that excite or control) animators (that radiate "influence"), music, etc.,-.

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

More so, Richard Sabban, o.c. 11 (in the introduction says that Moreno (psychodrama), Perls (Gestalt therapy) but for Lowen, Reich's student (himself a student of Freud), with his bioenergetics, are the top figures and inspirations. Those who know Reich know immediately that Mesmer and related ones are not far off. One once reads Alexander Lowen, *Bioenergetics* (*The revolutionary therapy that uses the language of the body to cure the problems of the mind*, Amsterdam, Bakker, 1976, esp. b1z. 35/62 (The concept of 'energy'); Reich postulated the cosmic energy, which he called 'orgone' and which was electric in nature" -.

Well, one has to know what dealing with that 'energy' (whether one calls it 'animal magnetism', 'archeüs', 'telesma', 'fluid' or however it is called, does not matter so much) means, in order to grasp that the growth or self-formation process that starts up in the groups will more often than not pose serious problems; even if one wants to get out of it only the emotional (non-verbal) communication and interaction as a means of self-knowledge, there is always more than that, viz. that fluid, that bioenergetic 'influence'

(which does indeed act disastrously on some participants,-the facts point to that). Indeed, this 'energy' is transitive (transitive): it 'infects' (passes on to) and 'sticks' even if the average participant does not become aware of it.

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

In other words, even (the hem of) his robe was bearer of energy that was "harmonizing" (rearranging) (not just his hands or his word).

"Now there was a woman who had been suffering from hemorrhage for twelve years (and had spent all her wealth on physicians, but could not be cured by anyone). She stepped behind Jesus and touched the hem of His robe: immediately her hemorrhage ceased. Jesus said : "Who touched me! All denied it. Peter said, "Master, the crowd surrounds you and urges you on." But Jesus said, "Someone has touched me, for I have felt a power (in Greek: 'dunamis') go forth from me. When the woman saw that she had been discovered, she stepped forward trembling, fell at His feet and told before all the people why she had touched Him and how she was immediately healed. But Jesus told her, "Daughter, your faith has saved you. Go in peace." (*Lk 8: 43/48*) - This sheds light on Jesus' method of healing: to the believing touch, Jesus responds (through word, laying on of hands, garment) with a power that restores: "The power (again in the Greek 'dunamis') of the Lord was at the disposal (of Jesus) for the purpose of healing." (*Lk 5:17*)

That this power is transitive (= transitive) proves the flowing through to the healed (as above). But also the flowing through to healers (actively so): "God performed extraordinary miracles through the hands of Paul such that even when one laid the cloths and girdles that had touched his body on the sick, the maladies left them and the evil spirits fled." (*Acts 19:11/12*).

The principle of relic worship! Touch, please! Touchez-moi, s' il vous plaît! And a force leaps over, clings to, pulls in and manipulates "phenomena.

a. The whole issue is: from whom (in the sense of, "from what kind of man, good or evil") does this power emanate to penetrate me? With Jesus, this poses no problem. But with others it does. "Beloved, do not believe every spirit (pneuma, i.e., power that someone exudes), but examine whether the spirits are from God, for many false prophets have gone out into the world." (*1 Jo 4/:1*) The famous distinction of "spirits" (power emitters) is decisive. I am excused: also concerning growth groups and related. The people who come out of a sensitivity training (sensitivity practice) sick, drained, no longer themselves - or so - prove in black and white that not every group, not every animator (or so) radiates benign, benevolent on bioenergetic grounds.

b. Even more: not only the one who touches, but the one who allows himself to be touched, counts! For a good power has a wrong effect in someone who receives it badly. St. Paul knew this very well: "Whoever eats the bread or drinks the chalice in an unworthy manner (it refers to partaking of the Eucharist), sins against the body and blood of the Lord. So let everyone examine themselves and only then eat of the bread and drink of the chalice. For he who eats and drinks, eats and drinks himself a judgment (in Greek: krima), if he does not value the body (and below: the blood). That is why there are so many weak and sick among you, and so many have fallen asleep." *Thus I Cor 11:27/30.*

Whether one faithfully touches Jesus (through his garment or hand or whatever), or one touches him through the loaded symbolism of the Eucharistic bread and the Eucharistic chalice, makes no difference: it is the same Jesus one faithfully contacts. But . the one who believes and touches can make illusions about himself! One can believe sincerely and at the same time believe inauthentically. This duality has an unholy effect: the effect of the power that passes is reversed! Going to communion (= touching Jesus believably) can also have the wrong effect: weakening, sickness, death! Thus Paul. The Corinthians went about it somewhat lightly, i.e. without self-examination.

The same applies to the Growth Groups: the same benevolent bioenergetic force can appear this way to one person and that way to another. The same energy works bilaterally, selectively: good with one, not good with another! -- There is -- and since Freud, one should know -- a conscious but also an unconscious side to every human being: it is this unconscious side that plays a role in bioenergetic transmission. The self-examination that Paul recommends applies to that unconscious side ("the soul" one said then, or "the mind," "the heart and kidneys," etc.). Or with St. John: one must also apply the distinction of spirits to oneself to know what unconscious power radiates from ourselves. -

It pains me to speak of this, but this bioenergetic aspect is of such decisive importance that I have put it front and center. Does the reader now understand why I said in the introduction that the DHOS is moving into fascinating but slippery territory with the Growth Current? Touch, please! Touchez-moi, s'il vous plait!

Very good, if one knows precisely what happens in that kind of group event. General framework: the infrastructural methods, currents, movements.

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

B.1. (1) Infrastructure techniques of ancient or mechanical nature.

These techniques are twofold : old and new.

(a) The old, even time-honored techniques.

Prolonged silence (e.g. in the form of retreats or days of reflection, of residence in an abbey), prayer, (the meditative or the political, the 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., eastern clean writing, flower arranging, painting (finger painting), etc.), fasting, day and night-time rituals (e.g., thee.g., the Japanese tea ceremony), poetry, art (e.g., oriental scripture, flower arranging, painting (finger painting), etc.), fasting, day and night dreaming, surrendering to the daily "here-and-now," etc.

(b) The new techniques.

1. Alpha machines (small boxes that signal when the user emits alpha brain waves (i.e., the aura that represents quiet contemplation, deep inner peace); this allows self-control; - the biofeedback, i.e., the fact that, by means of instruments "especially, inner or simply humane processes (e.g., meditating) are controllable via the results of those processes (the consequence or result acts, loop-shaped, corrective if need be, on the cause (here the meditator e.g., the meditator).v. meditating) are controllable via the results of those processes (the consequence or result acts, loopingly, correctively if need be, on the cause (here the meditator e.g.)); - 'bio-feedback' literally means 'biological feedback or corrective' and is applicable to:

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

2/ muscle tension (EMG (ectromyogram): the electrical work efficiency associated with muscle tension may vary);

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

Alpha groups, in the strict sense, teach the control of brain waves (inz. alpha-g.).using -mini-electroencephalographs (called alpha wave machines or alphaphones) that are connected to the user via electrodes. One sees a light signal, one hears a tone, and one can orient oneself accordingly. Some alpha groups thus claim to reach the level of consciousness ("enlightenment") of yogis or Zen masters, in a few days. Yet this is not so simple.

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

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

2. Electrometers (Scientists use this rig; L. Ron Hubbard (1911/1986), 1948: *Dianetics* (curing his own blindness); founder of a magical movement, Scientology (Hubbard is a disciple of the famous Aleister Crowley)).

Note.- The center of dianetics (scientology) is located Jernbanegade 6, 1606 Copenhagen V (Denmark). - This scientological movement has already had serious police and judicial difficulties in more than one country.

3. Sensory resources

(so e.g. **a.** the ambient bubble (= a kind of helmet, electronically controllable, which entitles the user to a "bath" of overall visual, auditory or even olfactory (= smell) experience; --

b. the amplifiers of natural body sounds

c. the stroboscopes (lamps that emit flashes of light of varying frequency: once they emit about ten flashes per second, they induce facial hallucinations (false experiences); thus, one explores the inner "picture store" with the eyes experimentally); -

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

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

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

g. the electrical excitation of the nipple-like protuberances (induces circular reversals of perception;

h. the dream magnetoscope (the Massachusetts Institute of Technology (= MIT) is studying a piece of equipment that converts dreamscapes into visual data);-- all of these overlords affect perception.

4. Parapsychological devices

so

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

b. the accumulators of psychic energy (Pavlita);

c. the (meditation) pyramids (see, e.g., *S.V.King, Manuel de l' énergie des pyramides*, Quebec, 1977, in which the energy pyramid (+ Giza, but scaled down and in a variety of materials) is described in more detail; -- both of the latter energy devices, the psychotronic device of Robert - Pavlita, a Czech metal worker, and the pyramid, run partially together (see o.c., p. 30).

All these devices are still at the experimental stage (King cites seven theories that attempt to explain pyramid energy - each theory captures a piece of truth, but none explains everything!). My personal impression is as follows: those who have sufficient feeling for depth psychology and bioenergetics can begin to use such devices very cautiously; those who do not have such feeling usually risk great danger.

Note.- Something similar is true, in my opinion, of the ill-considered use of so-called altitude suns (with which unsuspecting ladies bronze themselves). Reason: 1/ they offer extra-human energy; 2/ the devices are traded by bioenergetically and depth psychically charged people. Such transitivity is not without problems, including psychic ones!

Note.- One may be forgiven for digressing, but it must be off my chest. *Renée-Paule Guillot, Les crimes de la pleine lune*, Alain Lafeuvre, 1979, pp. 115ss, talks, apparently expertly, about tellurism. The earth, she says, is influenced by two geocentric planetary "forces," the magnetic energy and the telluric, which complement each other. The magnetism is air-bound (atmosphere and all); the telluric is subterranean and connects man (the animal, the plant, indeed everything on the earth's crust) to the electric currents that, starting from the magmatic earth's core, migrate preferentially upward along granite zones, earthquake zones, volcanic regions, pyrite, to the crust: - Stonehenge, Carnac are such telluric nodes: they served as spas, even psychiatric. People came there on stilts or cothurns to avoid short circuits: after all, the feet suck up tellurism.

This energy form, once bioenergetically and depth-psychically processed (indeed, mainly but not only along the feet), is also dichotomous.

A curious example. R. Frédérix, scientific journalist, relates that, in California, under World War II, subjects were brought into a telluric field: copper wires connected them to the earth, knotted around the knees, around the solar plexus (stomach region), the neck and the (head) crown.

Bipartisan was the effect:

(a) the threads began to crackle, as expertly expected;

(b) but unexpected were the behavioral changes: nervous crises occurred! Some pp. fell into ecstasy ("trance") and tended toward hysteria! More than that: the following days strange character changes occurred such as: gentle ones became ferocious like wolves, joyful ones were overcome by downtrodden states; conciliators overflowed with attack-mindedness; the most harmless pp. had sado-masochistic tendencies ...

Archaic cultures (*historia magistra vitae*, - again (and say contemporaries want to delete history from formation!) - very closely linked tellurism and the moon (goddess). This magical (for bioenergy and unconscious depth together are the basis of magic) connection they established in a bioenergetic and obscure unconscious creeping animal, the snake (if need be in its strongest form viz. Primordial ooze, the snake biting its tail) and the moon(image) together. These are - again something 'forgotten' (better: psychoanalytically 'repressed') - at the feet of our effigies of the Immaculate Conception -dogma solemnly proclaimed in the middle of last century, in my opinion not without great and urgent reason, viz. the dissemination of formerly occult, now public sensitivity groups.

(2) Further movements and methods.

(2) A. Somatic-oriented methods.

The body is overworked in our consumer society.

Hence 1/ relaxation methods:

a. suggestion,

b. hypnosis (e.g. *S. Van Pelt, Hypnosis*, Antwerp, 1960; *Leslie M. LeCron, Self-Hypnosis*, Baarn, 1973;- always the same comment: suggestion, and certainly its strong form, hypnosis, is good in principle, but, in fact, by the subjugation of the suggestor (hypnotist), the suggested (hypnotized) is in danger of being "contaminated" or himself "spoiling" good influence (= good suggestion); suggestion (and hypnosis even more so) is 'power' (energy) and, if one does not see through its mechanism (because one is depth psychologically and bioenergetically strong), one gives oneself up to unknown 'deep' and 'energetic' processes, with the consequences that ensue; -

c. see also *B. Stokvis, Psychology of suggestion and autosuggestion*, Lochem, 1947);

d. autogenic training (applies self-hypnosis; see e.g. *H. Lindeman, Leven zonder stress (Bewust ontspannen door autogene training)*, Wageningen, 1976-3; +/- 1910 the neurologist J.H. Schulz, in his hypnosis lab, started this method whereby, by self-suggestion (or self-hypnosis in certain cases), the power (!) of a certain representation (= content of consciousness), e.g., 'heaviness', passes' into a bodily state, e.g., an actual muscular sensation of 'heaviness' (one pretends the hand is 'heavy', and it 'becomes' heavy!);- 'autogenic training' literally means 'exercise starting from the subject himself'); -

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

As an aside, our *Frederick Van Eeden, A Study of Dreams*, in *Proceedings of the Society for Psychical Research*, vol. 26 (1913), has done still valid pioneering work on dreams (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 body and sensory sensations);

g. the mental dynamics (like the so-called autogenic relaxation, bio-feedback and sophrology, departs the mental dynamics of the alpha type of brainwaves; it also takes Zen or raja-yoga as a model: "Move mentally in a peaceful landscape; identify yourself with this same peaceful natural landscape;.... thou feel within thyself"; like the LSD - journey and hallucinogenic "displacement," - like suggestion and hypnosis (and the exploration of unsuspected phenomena), but so consciously mastered, the mental dynamic frees man from his limits);

2/ gymnastics systems

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

a.2. so do biorhythmics (on an astrological basis)

b. gymnasia': this gymnastic system dates back to +1945 (the Argentine Susana Rivara purified it from the connection of contemporary choreographic experiments and Greek plastic rules); -

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

d. hatha yoga ("hatha" means "effort" and "yoga," "dissolution of duality" (= a.dvaita or absence of duality) through the control of emotion, of the (central and vegetative) nervous system, of respiration and circulation, in three stages:

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

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

3/ pratyahara (absent-mindedness i.e. suspension of the senses, - which scatters and relaxes); hatha yoga is, to the great discomfort of true Hindus with us, understood as mere physical industriousness: they, however, mean mental health and inner peace);
-----.

2/ breathing exercises).

Note we call these techniques "somatic" (= physical) but in such a way that the body is considered the seat of bioenergy and unconscious memory (= depth psyché).

(2) B. Emotionally oriented methods.

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

1/ Psychoanalysis.

Freud (1856/1939) wants a critique of consciousness: for him, conscious man is controlled by (to him hidden, latent) unconscious mechanisms; Freud tried it first psychedelically (cocaine), then hypnotically (1885: Charcot's hysteria treatment), then hypnotically but with extra-hypnotic free-aspiration (Liébault and Bernheim at Nancy: Bernheim put his hand on the person awakened from hypnosis (his forehead) and said, "Try to remember. Speak out!"), then cathartic (Breuer: hypnosis but with emphasis on speaking out emotions and affective fantasies; post-hypnotic making those affects speak out); finally free-associative (the free incursions without hypnosis: "Try to remember," especially where the patient(s) got "nothing" before the mind, so to speak) and dream-dual (1895: Freud. fully interprets a dream for the first time) (cf. *L. Knoll; The Question of Freud*, Amsterdam. 1977, p. 21vv.).

2/ *The psychodrama.*

J.L. Moreno (1892/1974), in 1913, founded a trade union for... prostitutes (socialists and Roman Catholics ignored them!) and organized for them, first, a 'Kaffeeklatsch' (coffee chat with weekly therapeutic intent), then, problem play (psychodrama with roles, games, characters in which one's own intrigues are played (replayed): accumulated bioenergies are released in it (to speak with Reich). - The

dance, the physical expression, the "happening," the so-called "new theater" (with cries, mime, participation, etc.) are also conceived psycho-dramatically: they work "cathartically" (untie strangling intrigues in the player).

(2) C. Newer somatic methods.

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

1/ Massive incursion of non-Western techniques.

a. T'ai Chi Ch'uan (= meditative gymnastics, from China, on a Taoist basis (Daoe = tao; the energies (ki = 'tsji' pronounced) are yin (the shadowy, moist, feminine-ctonic-feeling side of a landscape) and yang (the sun-shaded, dry, masculine-heavenly-feeling side): on these, one supports a gymnastics with three series of flowing movements reflecting Heaven, Earth and Man);

b. aikido (= T'ai Chi Ch'uan, but Zen conceived; the title literally means "way for mutual adaptation of ki (i.e. the Chinese tsji or bioenergy but in the Old Eastern conception)). Both are rather spartan. Softer, but equally spiritualizing (sensitizing) the body are

(a) the Eastern methods of healing - particularly acupuncture (in which ki (pronounced tsji) or life energy, is central - according to *F. Mann, Healing through acupuncture*, Amsterdam, s.d., p. 67/68, responds "to ki (in Hindu) 'prana' (see above) and (in Theo and Anthroposophic (Steiner)) 'etheric body' (= fine material soul body between the mind and the gross, biological body) - (cf. also *Kho hing Gwen, Acupuncture*, Nijmegen 1975); this ki structures the body (meridians) as a system reflecting psychic and cosmic rhythms.-

b) In this connection, I cannot refrain from referring 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 (in percussion, i.e., the middle finger right hand tapping the middle finger left placed loosely on the abdominal wall) sounded dull (dull) i.p.v. hollow (as expected) every time it turned to the West; so did the inner edge of the left shoulder blade; - this led to the E(lectronic) R(eactions) (or) A(brams), later called radionics; cf. *E.W. Russell, Healing by Radionics*, Deventer, 1975). I also refer to something, on the face of it, entirely different: *L.M. Steinhart, Beauty Without Borders*, Antw./ A'm, 1975; a health system based on E. Cayce (1877/1945). I express no opinion on either of these previous works; I signal them as clearly related.

In addition to this the following.

c. Hawaiian massage (so in Esalen, Cal., 1973), **d.** Aztec gymnastics (Paris, 1975), **e.** African dance (Esalen,- courier).- **f.** to of cell therapy (Dr. Niehans; cf. Vrchow), Iriskopie (study and treatment of color print or drawing in the iris), phytotherapy (cf. *J.Cl. Bourret, Le défi de la médecine par les plantes*, (The challenge

of herbal medicine), Paris, 1978), chiropractic (D.D. Palmer, Iowas (USA) +/- 1880) spine-centered medicine) not to mention (also manual therapy (a kind of extended chiropractic).

2/ Specialized techniques.

a. Specialization continues. Thus the massage techniques:

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 musculoskeletal systems);-

a.4. (pressure point massage) acupressure = a collection of oriental massage methods (including Shiatsu), based on the points and meridians of acupuncture, where instead of using the needle, one uses the fingers (something along these lines is described in the fascinating book *Roger Dalet, Supprimez vous-même vos douleurs par simple pression d'un doigt*, (Take away your pain with the touch of a finger), Paris, Trévisé, 1978;- Dalet is a physician-teacher at the Centre Homéopathique de France in acupuncture).

Opm.- Sabine de La Brosse, *L'immunotherapy*, 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 e.g.). Thus foot sole massage: the distinguished points of the sole of the foot are in reflex connection with the distinguished parts of the body (along the part treat the whole).

Third specialization: deep localization (so "rolfing" (after Ida Rolf) that, according to precisely defined program, acts on the fascia (aponeurotic envelope) of muscles to eliminate tensions and energetic knots in that place. Auri- or ear-acupuncture: miniaturization of treatment as the healer works only on and through the ear (where more than sixty energetic points (endpoints) accumulate); furthermore eye-, foot-sole and electro-acupuncture. -

:In addition to these somatic specializations, there are also emotional ones. Thus the group analysis (among others).

b1.a the transactional analysis, designed by E. Berne, in which one systematically looks for the "role plays" in intersubjective (interpersonal).relations;

b1.b also the Fischer Hoffman method (Bob Hoffman, businessman with mediumistic giftedness, and Dr.S. Fischer, esteemed psychiatrist, concluded an agreement: the one who dies first contacts the other neoromantically (spiritistically); Fischer dies first: he appears, some time later, to Hoffman to make it clear to him how much psychiatry, on the earthly level, is in a pocket alley and how, from the afterlife, he has new sources of information with a view to a new psychotherapeutic system; thus the F.-H. method was born.H., which emphasizes the affective relations of a person to his parents.

b2. Also therapist-free methods: Movement of co-counseling (two partners, without therapist, helping each other (one plays counselor while the other plays client; then vice versa), come to re-evaluation (re-evaluation)).

b3. Further, cry therapy: the emotional intrigues and conflicts are "expressed" in shouting and chalking; with this one has the streak of regression (return), through isolation, avoidance and every other form of internalization (repentance), to, what the Americans call, 'primal pains' (the hurts from the archaic (= ancient) period), the primal martyrs, and this for about three weeks, until the hard crust of civilized desire bursts and a 'spontaneous' (uninhibited-creative) self emerges from its pores;- which is then called "the School of the Primal Cry.

Not to mention the most recent methods such as reciport, koula, essential relationship, prema, psychodynamics, etc.

One advantage: the awareness of the body and emotion among many educated contemporaries results in all these somatic and emotional systems taking root very quickly to the extent that so called "groups" for growth become more or less redundant and commonplace.

B.2. Human potential development movement.

Involvement.- J.GM. Schiff, a.c., 70, characterizes the movement as follows: "Emerged from group dynamics (= the unconscious energies that are set in motion when one lets oneself go in groups), supported on the two bulwarks of bioenergy (by W. Reich) and of gestalt therapy (by F. Perls), fed on the psychedelic baby bottle of the sixties, capable of incorporating the most diverse techniques in order to melt them into a syncretism (mixture) that attracts because of its newfangled view....".

As already mentioned, Richard Sabban sees it somewhat differently: "The true creators of the movement for human potential (...): Moreno, inventor of the

psychodrama, Perls, magnificent Socrates à la Beckett, creator of gestalt therapy, Lowen, inspired disciple of Reich, theorist of bioenergetics, unmistakable father of the movement." (in *Jane Howard, Touchez-moi, s ' il vous plaît*, p. 11). Jane Howard herself also says, o.c., p. 31, "I became aware that the 'movement' was very closely associated with a phenomenon that is also undifferentiated, called 'humanistic psychology.'

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

(1) the time-honored vernacular growth groups, such as the family, the class in a school, the religious sect (think of the Methodists of the XVIIIth 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 Soren Kierkegaard, the father of the existential movements, with his I as truly realizable, is emphasized;

(2) The scientific studies regarding the restricted groups: these are recent;

a) Thus, e.g., the German sociologist Ferd. Tönnies, who +/- 1880 drew the distinction between *Gesellschaft* (society but as an impersonal and bureaucratic hierarchy of agencies) and *Gemeinschaft* (smaller scaled, again personally involved group);

b) Joseph Pratt; American physician, who +/- 1905 cured people afflicted by tiring by bringing them together in a therapeutic group;

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

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

(a) so Dr. Kurt Lewin, having fled from the Nazis, applied Gestalt psychology (configuration psychology or form psychology) to real groups (schools, neighborhoods, studios, small groups, etc.) topologically (not to be confused with "topographic" (place name)!: viz. the groups seen as collections of elements connected by all kinds of communication channels (exchanges) or pulled apart by all kinds of gaps (conflicts) and thus showing a flexible structure; he exposed that one can change the life attitudes of an individual (dynamics of the group!) by placing him in 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) further L.P. Bradford, Kenneth Benne, Ronald Lippitt directed the transformation of the scientific theory of groups into social change of its members (National Training Laboratory);-

(c) the Industrial Relations Institute, from which in 1954 the phrase sensitivity training (sensitization, awareness, sensitization, but emphasized bioenergetically and depth psychically) emerged;

d) Tavistock Study Groups, where 'human relations' are discussed (London; but since 1965 in the USA);

(e) especially Dr. F.S. Perls (1893/1970), former pupil of Freud, but arrived in the USA in 1946, to Esalen to succeed with his Gestalt-therapy, probably the most successful of the growth-psychotherapies in the States; starting point: we all walk around with inner conflicts; consequently: we do not succeed in accepting certain parts of our body or 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: the so-called 'living through' of the fragments. lived dialogue with what weighs on us (those fragments); example:

(a) the participant of the group sat himself on a chair right in front of an empty chair; on that empty chair he "projects" (pretends that those debris are there in front of him!); once those "projections" are there in front of him, he then puts himself on that empty chair to find the way out;

(b) the "hot seat" (hot seat) method: a participant, alone on a chair, serves as the target of the members of the group, who detect all possible incongruities in that participant, mercilessly criticizing him, in order to confront him with his own divisions (conflicts, debris); - the so-called workshops, encounter workshops (working groups for encounter) are, according to Perls, the dreamed middle to carry through his Gestalt therapy;

f) the A(nomic) A(lcoholics): they practice, in group therapy, public confession; Charles Dederich, since 1959, took an active part in this: his noisy but painfully honest group meetings eventually attracted more drug users than alcoholics; this laid the foundation of Synanon - next to Esalen and Bethel - the third great stopping point of the Human Potential Movement, where confessing a disorder in one's own life is the starting point for getting rid of it.

g) the humanistic psychologists, Abraham Maslow and Carl Rogers (client centered therapy) in front: they advocate, in addition to the behavioristic (behaviorist) and the psychoanalytic (the depth psychic) psychologies, a so-called "third" way; this is an American version of the ancient Greek humanistic ideal (since Socrates especially) and its modern Renaissance model, but with strong existentialist slant (S.Kierkegaard et al.); Maslow's core idea in the context of potentiality movement reads: the human person is, after 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; he neglects, after centuries of technocracy, most of these worlds of life; his actual potential does not come into its own, is shriveled up in that technicist system; our actually deeper situated intimate being slumbers; the "self" realization - 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, Introduction to humanistic psychology*, Balthoven, s.d.; see also Lemniscaat - Uitgaven, Rotterdam;

(h) Michael Murphy and Richard Price, in a similar vein, founded Esalen at Big Sur (California), a "center for the exploration and development of human potential," with the understanding that, in Nurphy's scheme, Eastern mysticism and Western pragmatism merge at Esalen;

i) George R. Bach, from Lithuania, founded at Beverley-Hills, the Institute for Psychotherapy of Groups (reference should be made to, among other things, his "pairing" (aggressive self-assertion of (marriage) partners toward each other in order, thus, to get conflicts resolved; - a frontal attack on the romantic partner conception;

j) the bioenergetic approach of Reich (1897/1957), since 1939 in the USA (orgasm - energy', vegetative therapy (predecessor of bioenergetics, research of cosmic energies, cancer research), and of Alexander Lowen starts from the observation that old emotions like e.g. fear, anxiety - which have never been able to express themselves (because of our culture), form a "characteristic harness" in the body (in which these emotions are ingrained); in order to release these emotions, one can make use of special physical exercises - e.g. the famous "stress postures", which, through the pain, break down all defense mechanisms -; as a result, the latent emotions come to the surface and become expressible; only then does "spontaneity" arise and the reserves of vital or bio-energy are increased.

The energetic field of the encounter group promotes both exposure and resolution of the bottlenecks in each participant. Self-expression techniques are non-verbal as much as possible.

This is a sketchy - and incomplete - overview of the enormous crucible of potential movement! Here the emphasis, in the growth groups, is on all kinds of exercises either of sensory awakening or of creativity and spontaneous expression: evoking phantasms (guided or unguided letting go of the fantasy and identifying yourself with those fantasies: "I am the ocean shone by the moon..." (cf. J. Howard, o.c., pp. 83/86; 111; 141; 220), role-playing, mimes, soft duels or dueling (fought out with a foam "boffer" or epee; cf. the so-called "tennis racket" by which one reels off revolted feelings under steam on an innocent ear cushion ;-

one sees that projection plays a role), drawing, etc. The meetings with body movement (J. Howard, o.c., p. 131, 133, 185) show the body as an accumulation of accumulated emotions and conflicts (i.e. in well-defined body positions and reactions).

The biocircuits (biocycles) also receive attention: our body goes through a number of cycles (the daily temperature curve, the hormone cycle, also daily; - further, the emotional cycle (which seems to be linked to the moon (see *R.-P. Guillot, Les crimes de la pleine lune*, Lefeuve, 1979), the bioenergetic cycle, the intellectual cycle (36 days!). One thinks of Steiner's eurythmy.

The triangle 'Bethel (with emphasis on the system in which the living human being is)/ Esalen(with emphasis on the living human being)/ Synanon (with emphasis on the therapeutic: think of the drugged)' forms the core. - Encounters for couples (if necessary for fight training a la Bach, the man of 'pairing' and aggressive approach), nude sensitivity training (seminars for sensitization to nudity (Paul Bindrim,-in which one signs up with the promise "not to engage in overt sexual intercourse" (J.Howard, o.c., p. 104) and "at the swim bowl, to sleep only in individual sleeping bags." (ibid.))- ; interracial meeting groups (whites/negroes; discusive); regression - in exercises; family-attended groups (V. Satir; - with explosive youth, of course); groups for businessmen; guided daydream (or body trips) (led by W.Schutz; etc.); and the like. - here is a sampling of 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 unfit for participation);

2/ the criticisms of outsiders (pp. 235/247), which are not mild (one I pick out, viz. that the "groups" engage in anti-intellectualism; of this Jane Howard confesses that "it is woefully true, all too true" (p. 234): some groups reject abstract thought as "the most visceral of emotions," as "entrails," as "intellectual drek," etc.! Incidentally (p. 55) she complains about the sloppiness regarding professional terms among the groups).

J.-M. Schiff has another criticism: the cult of personality to be realized through sense 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, he claims, in many participants there is a hunger for that higher development, which is not stilled in the groups.

Perhaps the weakest spot - at least in my opinion (see also J. Howard, 239) - is the assault on personal intimacy: exposing the most intimate problems for an entire group cuts both ways. This the more so that groups do not always avoid sexual cohabitation (of married and unmarried): some encourage it. Not to mention the bare and active display to (at least some members of) the group of the genitals (male and female; cf. J. Howard,112: crotch eye-balling (perspective view of the intimate organs))! If one knows anything about sexuality on a bioenergetic and depth psychic level, one will have even stronger reservations. Sacred eroticism - worthy of that high name -, will emphatically reject this.

Sexual norms and so-called taboos are not for nothing commonplace, even among the primitives (or rather: especially among primitives, because they still know what magic is and never "play" with the agency of man, i.e. with his sexuality as a bioenergetic and depth psychic reality of first rank).

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

- (1) the schools of consciousness expansion,
- (2) the groups for religious-externatural initiation (initiation groups) and
- (3) the groups for cosmic consciousness. Therefore, the next chapter.

Also *H. Cohen, Psychology as Science Fiction*, Meppel, 1971 pp. 57/69 (*The Immature Man: On sensitivity training and the human potentialities movement*) says that, initially, the human potentialities movement (which got its name from Gardner Murphy, *Human Potentialities* (in 1958)) was not open to altered states of consciousness (what in 'Vlenglish' is called A(altered) S(tates) or C(onsciousness,) ASC 's), in that it assumed man in all his aspects against the background of the social environment and not man in all his aspects against the background of his environment without more (including the religious, - the psychic and the cosmic). Yet Cohen has the impression that, after twelve years (so he says o.c., 58), the ASC' s have been "adopted" by that movement.

B.3. The consciousness change metodes and movements.

Indeed, let us go a little further than the average potential expansion (so called, for lack of a better name).

Bibl. opm - Here, of course, an epistemological problem arises, i.e., the background called "social environment" is relatively transparent to just about every average person; but does this transparency still apply to what lies below, above, in, behind this everyday world of society? Apparently not. And yet that 'world' (the 'other world' - let's call it that) is also transparent somewhere, but in its own way. *Sef Kicken, Alternatieve wetenschap*, Antwerpen/ Amsterdam, 1975, deals with the present crisis of (professional) science and designs a new epistemology(theory of science and knowledge).

In this connection, mention should be made of futurology (the scientific study of the future). Whoever reads *Henri Prat, La métamorphose explosive de l' humanité*, Planète, 1960-1, or *A.C. Clarke, Profil du futur*, Planète, s.d., arrives at a vista of a future (and still utopian) but nevertheless approaching humanity with indeed an increased, grown potential and with a changed, yes, expanded consciousness. A very special place is occupied by the so-called fantastic realism of *Louis Pauwels and Jacques Bergier* (after the date book *Le matin des magiciens (Introduction au réalisme fantastique*, Paris, 1960).

Similar to the magical realism of Ernst Jünger, but more futurological and in his French, 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," may well have a reality all its own.

The enthusiasm with which, almost twenty years ago now, *Planète*, the magazine of the fantastic-realists, was received, proves that many contemporaries were suffocating in our classical Western Diesseitigkeit (= centered attention on the daily visible world).

J. Bergier, G.H. Gallet et l' Equipe du "Giornale dei Nisteri," Le livre du mystere, Paris, 1975, is a sequel to *Le livre de l' inexplicable*, and gives concrete insight into the realms of fantastic realism:

1/ the vanished civilizations(which contains more and different than Atlantis);

2/ the aliens;

3/ the strange creatures (one compares to *Peter Costello, A la recherche des monstres lacustres*, Paris, 1977 (// *In Search of Lake Monsters*), and to *Bernard Heuvelmans, Les derniers dragons d' Afrique*, Paris, 1978; I refer to the humane 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, among other things, the paranormal (or, if one wishes, occult) phenomena).

Note - Reference should be made at this point to the journal *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, Dostoefsky, Nietzsche) were the main themes, which clearly constituted the then European version of humanistic psychology). I also refer to the journal *Antaios*, whose first issue appeared in May 1959 and which was headed by Mircea Eliade (history of religion, University of Chicago) and Ernst Jünger (the magical realist): it paved roads that were then closed!

In my opinion, the movement for human potential would be winner by observing the spirit of those two journals, - and this all the more that *Dieu Vivant* are truly biblicist (Bible-centered) and Antaios religionist (turned toward archaic religions) and complement and enhance each other in their one-sidedness.

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

The question arises: which main themes does the broadened potential movement deal with? Perhaps *Drs H.Cohen, De vrije mens (De Werkboek, gids, handleiding en wegwijzer inzake geestelijke groei)*, 's-Gravenhage, 1975, still offers the best overview in our language area of meditation, contemplation, yoga, self-recognition, dreams, drugs, hypnosis, religious movements and psychotherapy. Cohen, a supporter of humanistic (and immediately transpersonal) psychology, refers to his book as a "course in modern psychology" (i.e., juxtaposed with the behavioral descriptive and depth psychological psychologies). Along the lines of S. Grof, on transpersonal experiences, Cohen talks about "experiential expansion" (o.c., 267) both within and outside the framework of objective reality (where "objective" means all that is non-paranormal, non-godly and non-cosmic).

Here complete the "provisional classification.

(1) experiential expansion within the framework of so-called objective reality:

(A) Diachronic expansion of consciousness (time):

perinatal experiences, embryonic, resp. fetal experiences, ancestral (genealogical) experiences, collective, resp. racial experiences, evolutionary, but then human-related experiences, reincarnational experiences (previous earthly and extraterrestrial lives), premonitions, clairvoyance and/or journey in time;

(1) B Synchronic consciousness expansion; (space):

I-transcendence related to human relationships, identification with fellow human beings, identification with groups and group consciousness, identification with plants or animals, unity experience with all that is "life," conscious contact with non-organic material, planetary or extra-planetary consciousness, telepathy, clairvoyance and/or travel in space, out-of-body experiences (often called "astral projection");

(1) C Spatial consciousness impairment: awareness of being "trapped" in cells, tissues, organs;

(2) experiential expansion outside the framework of the 'objective mediumistic (Spiritist) experiences, encounters with superhuman spiritual beings, experiences of other galaxies (encounters with their inhabitants), encounters with (good, evil) gods, archetypical experiences of the so-called. 'chakras (spinal channels in the soul body), of the generated kundalini forces (kundalini, i.e. the sex force usually totally dormant in man), experience of the 'Universal Spirit (God or whatever in that nature), experience of the supra - and metakosmic void.

One can argue about this classification, but there must be a reason or ground for all these things somewhere, if not more and more numerous people would not bother with them.

Those who - but really - engage in this, claim, apparently in good faith and without mental disorder, that "something" reveals itself as real, even if that real is then something other than day-to-day reality. One cannot enter this world without a multifaceted concept of reality. All materialism of "flat nature," all positivism that is merely sensualism ("sense belief"), closes itself off. Only so-called metaphysics offers a signpost here, in that it views reality both humanistically and cosmologically and theologically.

"Often I wake up out of my body, awakening to myself. I become outsider to things, become present in myself. I see a beauty of wondrous loftiness. At that moment I am certain to be part of a higher world. The life I then live is the highest. I identify with the Divine; I am in it. And, once that ultimate act is achieved, I settle in it.

After resting in the divine, when I lapse into contemplation and reasoning, I wonder how I could descend only once more in this way, how my soul could ever have entered the interior of a body, if, already when it is in a body, it is such as it has appeared to me." Thus the ancient Plotinus (205/239), the Neoplatonic theosopher. Many so-called "mystical" people have experienced such "out-of-body" experiences; all describe them in related terms. Which indicates reality, albeit different from the everyday.

I. The schools of consciousness expansion.

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

(a) some limit themselves to the solid method, without spiritual framing:

(b) others stick to a group within which someone of value leads.

(a)1. The Church of Scientology (Foundation: California, 1950) is a system of thought and healing, worked out by a sixty-three-year-old American, E. Ron Hubbard (ll. Vrowley), engineer, science fiction writer, who had spread dianetics beforehand. Basic idea: man carries "engrams," (negative images in the mind). He must get rid of them through a series of elucidation sessions ("auditions", "interrogations") with the help of an e-meter (electrometer), which allows the "auditor" (interrogator) to capture

the changes in the state of mind of the interviewee who is recounting his life. The e-meter is a kind of galvanometer which, by means of an electrode, measures the potential changes of the electric current through the skin. Each time the device records an answer, the hearer, with the interviewee, engages with it until the potential change ceases. Thus, the overheard becomes "ready," "clear."

(a) 2. Actualism is a kind of agni-yoga (yoga of union with the "fire within" (called duma) that allows some yogis to melt the snow where they practice). Shofield taught perceptive -postures of mind and spirit that facilitate the circulation of energy, after the student has contact with the inner source of energy (galvanized by a white luminous point, about twelve inches above the head, - point emitting a kind of energy rain). This is reminiscent of the tongue of fire above the heads of the apostles, at Pentecost.

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

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

Mental dynamics inspires sophrology. Among other things, it does Caycian disease diagnosis. By the way, all systems of consciousness have a medicinal side. 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. Bertherat, Le corps a ses raisons (auto - guérison et anti - gymnastique)*, Paris, 1975; *M. Samuels/ H.Bennet, Je suis bien dans ma peau (grâce à la médecine naturelle)*, Paris, 1977. That bodily, yet again much more than the purely physical, emerges in techniques such as *G. Inkeles/ M. Todis, The Art of Sensual Massage*, London, 1972, with from p.148, a history of massage.

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

The broad cultural-historical-traditional range of medicine is outlined in *C. Brelet-Rueff, Medecines traditionnelles sacrées*, Paris, 1975: shamanism, pyramid medicine, agrarian-ritual medicine, gnostic medicine, anthroposophic medicine, ayurvedic (Veda medicine), pre-Columbian-American medicine, Tao and acupuncture, respiratory medicine, African healing methods,-all this is gone over in a nutshell.

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

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

J. Fuller, Arigo, *le chirurgien 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 surprise that exactly this digression is made here. Yet here is the justification:

(1) all expansion of consciousness has, sooner or later, a healing side (the human potential contains healing powers, which, in that rationalist culture are repressed);

(2) all physicality has a consciousness-expanding scope: those who feel physically in a sensitive way realize more than body, become "cosmic.

(a)4. The Erhard Seminar Training (E.S.T.) is a kind of spiritual Marathon: a number of thought contents, conceived as forces that control life (idée-force, one thinks of A. Fouillé (1838/1912) who conceived a spiritualistic evolutionism, centered around the fact that every idea can possess within itself the power to its realization), thought contents that concern experience, life and responsibility on the basis of self-actualization, are inculcated in speeches to the participants.

(a)5. The Intensive Enlightenment, founded in USA 171, by Yogeshwai Muni the second, now taught, also in marathon form, in several European development centers, aims to culminate in what is called a "substantial or essential identification," by means of a meditative dialogue with an interlocutor who incessantly pelts you with the old koan: "Who are you?" (your identity). In the tradition of Zen Buddhism, koan is a simple question or short story, focused on the essential (avoiding all side issues).

(a)6. The P.R.H. formation is a growth system of French origin: Peronnalité/ Relations humaines, founded by André Rochais (1965: personality formation, since 1974 also Dutch-speaking groups). Every human being is essentially good, On that positive supported in the person, in group and not without god relationship, the participant, especially through T(istory) (for) P(ersonal) A(nalysis), can develop his human potential.

(b)1. T.M. (transcendental meditation), centered around Maharishi Mahesh Yogi, assigns to the beginning participant a personal mantra (a Sanskrit word whose sound nature enables one's own vibrational nature to rise, if one allows that word to reverberate in the energetically charged universe). The student meditator should, every morning and every evening, for twenty minutes, meditate on that mantra. 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, there is an increase in alpha and theta brain waves, that there is a noticeable decrease in oxygen consumption of twenty per hundred (which implies a decrease in metabolism), that skin resistance doubles, that, under meditation, the presence of lactate (a chemical associated with anxiety) in the blood decreases. further, the T.M. promises tension reduction (in a world of stress), improvement of intersubjective relationships, increase in purposeful work power, renunciation (as useless) of all drug use. Apparently "meditation" here is a vulgarized form of the "high" meditation in India, coupled with Western publicity.

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

(b)2. Arica, centered around Oscar Ichazo, born in 1951 (in Bolivia), but without Person Cult. The name comes from the city of Arica (Chile) where, in 1970, fifty Americans (from Esalen) went through a formation for ten months. It is a fusion of:

1/ handed down wisdom systems (as yoga, Buddhism (zen), Sufism (Islamic mysticism), (Jewish) Kabbalah, - Indian shamanism (psychotropic plants there), Japanese martial arts) and

2/ consciousness-change techniques in the spirit of humanistic psychology (such as massage, encounter groups, gestalt therapy), - but this carried out in a precise way. The formation should culminate in "the lasting state No. 24" (which is similar to the

samadhi (of yogis) or the satori (of Zen Buddhists), i.e. a kind of mystical contemplative state. The three energy centers in man (Path: brain/ nervous system; Oth: heart/ circulatory system; kath: balance center) are central.

In both of the latter types there is fusion of consciousness change and initiation groups, but still mass calculated and in that sense not esoteric unless halfway through.

II. The groups for spiritual initiation, resp. esoteric initiation

Spiritual initiation or initiation is a kind of change of consciousness that sooner or later interacts with a supreme being or deity (which, in order to avoid confusion with established religions and confessions, which are less to the liking of many contemporaries, is rather glossed over). In other words, the sacred in the sense of divine power-loadedness is central to the shift in consciousness.

Consciousness transformation seeks self-control techniques and inner unification of the participant; here, however, this is aimed at contact with the divine. But, in contrast to the traditional religions, confessions, churches (which we are familiar with here and which are all to a lesser or greater degree secular, i.e., in all religiosity, earthly-oriented and leave the fine-material body unmobilized), here the emphasis is placed on a series of "psychic" dimensions situated between physical (coarse-material) matter and the divine primordial source of holiness and power-chargedness. The gradual discovery of and initiation into that rank order of layers between the lowest degree of matter and the highest holiness of divinity occurs in a series of "conversions," "transformations," in which the subtle soul body ((to be situated between the grossly material body and the purely spiritual soul) changes, becomes more sensitive. "La transmutation de la conscience formelle en une conscience subtile" (according to Schiff).

This clearly recalls the late antique theosophies (the pagan ones of the Neo-pythagoreans and the late Platonic ones: the Jewish Alexandrian (Philo the Jew); the Gnostic-Manichean, as well as Neo-Platonism (Plotinus et al.): man, as an intermediate being between the lowest matter (which is more or less "stained") and the highest purely spiritual being, the Godhead (which is "pure"), possesses within himself natural disposition to ascend to mystical union with the Godhead, the very goal of "initiation.

A second trait, also found in the late Antique groups is community life: (daily) living together develops a common soul body of a subtle nature (a kind of mystical body). Hand in hand with this community goes the pyramidal structure: a spiritual leader, "master," "guru" (to use the Hindu word) forms the pivot of the collective soul body (reminiscent of the totemism of the primitives), mainly because he is more psychic than the others (his subtle soul body allows him healing, mediumism, clairvoyance, etc.).

A third trait - apart from the fluidic (subtle, subtle) and the community pyramidal - is the fusion between Western and Eastern initiation systems, which are all 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 enough here merely to impart intellectual thought content (basic concepts, methods): one must also impart the subtle energy (of the soul body) that goes with it.

Therefore, precisely that group dynamics *sui generis* (as in the magics). Well, whether they are Eastern or Western or a mixture, all systems of initiation are, as *Mircea Eliade, Fragments d' un journal*, says, archaic, i.e. "the history of religion, from Paleolithicism to Gnosticism, is always our contemporary." No religious behavior, no matter how archaic (primordial), is ever abolished definitively: a deep cultural critique, a syncretism borne of some tendency to despair, can make that archaic current again.

At the heart of that archaic is "dynamism," i.e., fluidity (fineness, subtle substance, as the old Malines Catechism called it), and strongly geocentric (tellurish, chthonic). This power substance is absorbed with the body (the feet, (the knees, the hips, etc.) and it rises up behind the forehead (think of the serpent): well absorbed, it gives 'giftedness' (such as healing, clairvoyance, mediumism, etc.); poorly absorbed, this bioenergetic substance (kundalini) gives the opposite (sickness, dazedness, overrun by latent forces of demonic nature). Hence the fact that in the "groups" (humanistic or initiatic, the difference does not matter) two major types of result can be seen.

"Inspired by Oriental, Hindu or fetishist philosophies, cults have multiplied in France, in England, in America, in the shadow of magicians with uncertain purpose. But whose technique is usually the same: to drain the life force of dynamic but unsteady and delicate followers. (...) For the cult acts no differently from group therapy: it exposes in some their unconscious faculties, in others their depth demons that come out brutally, in fear and dismay."

R.-F Gillot, Les crimes de la pleine lune, Paris, 1979, p. 147. This text here sounds unexpectedly bad and is not unreservedly applicable to the spiritual initiation systems under discussion here. And yet: what this writer says of the "sects" is always true, to varying degrees, of course, of all "groups. It cannot be emphasized enough. The explanation of the mysterious twofold effect of the groups is fundamentally there: in the bio-energetic or, which amounts to the same thing, but in my opinion is much more correctly put (in religious-historical terms) in the fine material sphere, with its twofold nature.

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

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

b/ pretextual insects (which serve as cover for all sorts). Further cf.

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

N.Tydemans/ M. Heymans, inl., Religious subculture in the Netherlands, Amersfoort/ Borgerhout, 173; *K.Verleye, The religious significance of the Jesus movements*, in *Kultuurleven*, jrg. 40: 1 (Jan. 1973) pp. 65/80);

J. Jongedijk, Wat gelooft uw buurman?, Wageningen, s.d.; -- further *J.-P. Bourre, Les sectes Lucifériennes aujourd 'hui*, Paris, 1978 (see also *J.-P. Bourre, Magie et sorcellerie*, an edition of *l' autre monde*, Paris);

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

J.W.Schiff outlines the development of the fusion of Western and Eastern initiation systems as vögt.

(1.) The preparatory phase. For several decades groups and individual pioneers have been emerging in the West: they are spreading methods of consciousness from the East. Thus the Theosophy founded by Helene Blavatsky (only one form of Theosophy in the broader sense). George Gurdjieff, Russian who died in Paris in 1949, founder of an esoteric school of "awakening" (whose main ideas were formulated by Ouspensky), Krishnamurti, Indian thinker; first theosophical, (Blavatsky) later independent; Meher Baba (= Swami Muktananda (Siddha -yoga founder (see Question de, No. 25 (juillet - août 1978, pp. 81/89), who transmitted the awakening to shahti (divine grace), focused on "absolute love. Such figures opened in the West the sense of Eastern religious and para-religious systems.

Add people like:

J. Gonda, The Indian religions, Wassenaar, 1974-3 /(Vedism, Hinduism, Buddhism), or

J. Poortman, Raakvlakken tussen Oosterse en Westerse filosofie, Assen/ Amsterdam, 1976,

or, in French-speaking areas, *M. Davy, dir, Encyclopédie des Mystiques Orientales*, Paris, 1975 (Ancient Egypt, Sumeria and Hittites, Assyria and Babylonia, Ancient Iran, Hinduism, Indian Buddhism, Tibetan Buddhism (Tantrism), Yi-king, Confucianism, Taoism, Chinese Tch'an, Vietnam, Shinto (Japan), Japanese Buddhism, Zen;-one can see the enormous wealth of religion that has flowed in to us!), -all these people, without founding groups, prepared the synthesis.

Not to mention the Sufi religion (which springs from the Qur'an):

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 are emerging that revive time-honored 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 sparked a renewed interest in Jewish Kabbalah, alchemy, astrology, tarot, dowsing, etc.--although not acting on the masses, they provided materials for what is happening today.

(2) The synthetic phase.- Since the sixties, the cosmopolis of leisure is emerging: released from the narrow polis of labor, especially young people of the counterculture are oriented toward a planetary consciousness: anti-authoritarian contestations just about everywhere in the world give alternate views on social, political, cultural traditions; travel agencies create the international travel culture; drug culture crosses all borders; the media internationalize all cultural goods; all this feeds the yearning for another, a counterculture of a cosmopolitan nature.

Within the cosmopolis of the counterculture, a section is emerging 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 shifting takes place between mass phenomena and more select phenomena.

This dual synthetic phase exhibits two waves, Schiff said.

(2) a. The sixties see important organizations arise here, founded by Eastern wisdom teachers: the Transcendental Meditation (Maharishi Mahesh Yogi), the International Society for Krishna Consciousness (Bhaktivedanta Swami Prabhupata, who came to the USA in 1965, at the insistence of his wisdom teacher in India, to bring, to Westerners, the Eastern religious message), the Mission of the Divine Light (Guru Maharaj Ji (b. 1957), transmitter of the "knowledge," d.i. a subtle vibration corresponding to the "Divine Word" and possessing consciousness-raising effects); Tibetan Buddhism (Tantrism: Chogyam Trungpa), Zazen (Taisen Deshimaru, arrived in France in 1967), the Order of the Universe (Mnshio Kushi: Taoist conceived cosmology (universe conception), - based on macrobiotics (i.e. George Oshawa's strict dietetics)). The international center of Auroville at Pondichery (India), with Sri Aurobindo as wisdom teacher, an Indian, and a Western "Mother" as wisdom teacher in charge, radiates to the West.

Perhaps the youngest of the "gurus" (those who lead from darkness to light, enlighteners) is Guru Maharaji, a 21-year-old Hindu, married to an American, living in California, who, to the "premis," (lovers, followers), transmits the "knowledge" expressed in "sat-sang" (an articulation of elementary life wisdom) about love. Sat-sang, meditation and service are the three paths through which the premi gains access to Guru Maharaji, who has thousands of followers, scattered across all continents, among other youth. Cf. *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.

Remarkable is, among others in our country, the rise of Mahikari: Sukui Nushi Sama, on February 27, 1959, early in the morning, addressed by god for the first time, spreads a worldwide movement for purification of the threatened humanity by the divine Light, an energy that will become the basis of the new humanity. Since the founder's death, the movement has been in crisis: some want to preserve Mahikari; others return to the streak from which the founder sprang; others want to westernize.

(2) b. Around the 1970s, groups for spiritual and esoteric synthesis appear this time founded by Western masters who succeed in forming nuclei of educated disciples,-disciples who then, further into the 1970s, in the cosmopolis of leisure, gain adherents on a larger scale. They arrive at their time: the sensitivity movement with its physicality and mood emphasis, with its human possibilities ideal and its expansion of consciousness, somewhat reached its limits, at least for some people. New layers of the planetary population are also being addressed.

In the USA , (and elsewhere if necessary) these groups call themselves "churches," a mere legal label. Thus should be noted Richard Alpert, prof at Harvard University, renowned psychoanalyst at Stanford University, who becomes Eastern yogi, going by the name of Baba Ram Dass, one of the most famous spokesmen of yoga in the USA.

Cf. Question de, No.14 (Sept.-oct. 1976), pp. 87/96: *Comment un psychanalyste devient guru.*

The Alpert case has drawn attention, in the USA and elsewhere, to a certain crisis in doctrinally weak psychoanalysis, when confronted with today's counterculture -- similar is the case of *Jan Foudraine*: under the yogi name Swami Deva Amrito, he wrote "Original Face" (A Walk Home), Baarn, 1979, The success of "*Who is made of wood?*", Brought him to Poona (India) with Bhagwan Shree Rajneesh. At the end of his book is a list of Rajneesh centers in the Netherlands (also one in Antwerp): nine meditation centers, one therapy institute, one therapy and meditation center.

-- In this connection, note A.W. Watts, *Psychothérapie orientale (et occidentale)*, Paris, 1974 (Eng. original: 1961). Steller comes out for his reservations regarding both Eastern wisdom systems (vedanta yoga, Buddhism, Taoism) and Western psychotherapy, especially psychoanalytic and Jungian; but he sees enough similarities to see, in the confrontation and mutual critique ("feedback") of the two traditions, valid achievements emerging.

Note on "cosmic connections".

J.M. Schiff criticizes the bulk of spiritual and esoteric initiation systems from a 'cosmic' point of view. The whole question is, "What is 'cosmic'?" Schiff asserts that the ancient traditions have known that cosmic dimension of spiritual and esoteric life, but that the current groups remain too much of a mass movement to enter the realm of the "cosmic. The subtle (fine or rarefied) body is again the norm: true sensitivity is the subtle, apparently Schiff (and many other interested parties) say.

Consequence: actual cooperation with "cosmic dimensions" remains reserved for a small number of initiates, whose subtle bodies are 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 (Janv. - Fev; 1976, p. 80).

E.g. Summit lighthouse (a number of groups belong to the white brotherhood): there they give retreats on the fine material (in some parlance called 'ethereal') field, i.e. they use the psychic abilities of the participating sensitives to make them retreat during their physical (not hypnotic) sleep, to a 'subtle sphere' (part of the universe). Schiff believes he knows that for some groups the "cosmic connection" is through the mediation of UFOs (unidentified flying objects): for example, the Academy of Future Science of Palo Alto (California) declares to communicate with the Biblical figure Enoch through the mediation of UFOs. The Isozen group (Paris) receives, through vertical telepathy, numerological messages concerning operations of "interdimensional energetics.

Regarding UFOs, I refer to *J. Vallée, le collègue invisible*, Paris, 1975. Vallée is a prof at Stanford University and talks about the professional scientists who study UFOs, i.e. the scattered scientists here and there who study the phenomenon seriously. For

them, the time has passed when apparitions, whether they are Marian, or angelic or diabolical 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 inception, astronomers, physicists, computer scientists and dgl. have been delving into it, while, paradoxically, the theologians, under the secularist influence, are often smirking about it.

See also: Question de, NO 8 (third trim. 1975), pp. 79/95. Parapsychological research is only halfway: UFOology forces science to investigate further (the dematerialization, the ancient tradition (since even prehistoric times UFO's would exist), the improbability of the extraterrestrial origin of UFO's, the technological-physical but especially the psychic side (the change of consciousness in the seers of UFO apparitions), the conscious rejection but unconscious acceptance of it and its profound influence on man). This makes it understandable that spiritual and esoteric (but especially subtle-sensitively gifted) circles contact that "cosmic" dimension.

'Cosmic' here therefore means that life space which, in the context of a spiritual and/or esoteric expansion of consciousness, emerges, with or without the inhabitants and separate phenomena that belong in that zone of the (invisible) universe. 'Cosmic' here thus clearly has a psychic sense and 'cosmic connection or 'contact' is then only possible for subtle or psychic sensitives.

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

(1) *S. Salbreux, Connaissez vous la gymnastique énergétique?*, in Question de, No. 32 (Sept.-oct. 1979), pp. 111/118, talks about J.T. Zeberio, an Argentinian anthropologist, who designed a positional gymnastics that regulates the energy in and around man (always that energy concept!) based on music and types of music (instruments). Man, according to Zeberio, is an end point in evolution from the smallest creature to the highest animals, but an energetic end point. The 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 work in Buenos Aires. There he worked out, among other things, his music therapy. The "cosmic" here lies in the fact that material creation is energy and energy field, micro and macrocosmic.

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

(3) *R. P. 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 biorhythmics (by temperament character) to the planets. Both of the latter works take "cosmos" in the sense of solar system (and even broader), but they resemble the second, on biorhythmics, in that they believe they discover krinelike structures.

Conclusion: The language analytical research points out the ambiguity of the commonly used "cosmic" and "cosmos": sometimes it is paranormal, other times simply cosmological but still with a minimum of "parallel" content. "Cosmic consciousness" is therefore to be understood plurally.

C. A challenge to Christianity.

The sensitive discovery of the body, the mind, the potential in the background, the expansion of consciousness, the spiritual and/or esoteric initiation (whether "cosmic" or not), - all of this fused together in the broadened potential movement of the groups, constitute a great challenge for us Catholics, who hold the pretension, the true world and life view. What sensitivity training do we have as Jesus believers?

Strikingly, similar movements arise somewhere always outside our Church.

(1) The pentekostal movement, the revival or revival or re-awakening of the Holy Spirit in the Church, was born late 19^{de}, early 20^{ste} century, especially in the USA. The first January 1900, in Kansas, a young Methodist, after the laying on of hands by the "group," began to speak in "tongues" (as on Pentecost). Other members had such charisma or social-pneumatic grace gifts. In the form of a pentekostal "church" (American meaning) or of informal groups, the pentekostal movement, first received with hostility by the established (Protestant) churches, counts today millions of adherents, not least in Latin America (in addition to the spiritualist and established-Catholic strata). --

Neo-pentecostalism is the same revival, but within the framework of the established churches (Episcopalian (1958), Lutheran (1962), Presbyterian, etc.). Catholic neo-pentecostalism got off the ground, in Pennsylvania, in 1967, among young university graduates who had invited a group of pentekostals to receive the laying on of hands. Ten years later, there are Catholic neo-pentecostals in more than 100 countries and Pope Paul VI is not hostile to them: "The breath of the Spirit is in the Church, dormant energies come to awaken." One reads *1 Cor 12-14* to understand the biblical basis (word of wisdom, word of knowledge, "faith" (in the stronger pentekostal sense), healing, miracle, prophecy, languages, language interpretation, teaching, helping, governance, etc.). From the beginning, pentekostism exhibits its own ecumenism, working across the boundaries of churches and religions.

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

As indications of groups in the church, he is controversial. It is clear that sensitivity is at work in the pentekostal and neo-pentecostal movement (the group phenomenon and its' dynamics) the touching (here especially laying on of hands), along with the physical, the emotional (also with its depth dimension), the consciousness-expansion (a pentekostal 'experience' not infrequently means a profound life change), the spiritual initiatory character (one must have more than physical-critical presence: the "Spirit" must "get hold" of the participant, which includes "conversion (metanoia)"), yes, even the esoteric (the paranormal phenomena, in a positive or negative sense - one thinks of possession that "erupts" n.response to touch. - are not to be thought away) and the cosmic (contact with extrasensory world and beings), - all this points to a "potential" in and outside the (neo-)penteko language that is at work.

This, notwithstanding the tendency, in pentekostal circles, to label all that is and concerns sensitivity as "Satan's work. The eccentricities and anti-authoritarianism of the counterculture are also present in the pentekostal world and point to the ambivalence typical of all sensitivity development.

(2) a. The Jesus movement, late sixties, is a similar movement. One thinks of the middle of the counterculture in which it appears. Thus Schiff mentions the Jesus Freaks, in the USA, who try to save drug addicts by presenting them with a group love and a kind of return to a very human Jesus, the Jesus of Jesus Christ Superstar.

(2) b. Taizé, the ecumenical monastic center in France, gained widespread resonance in the cosmopolis of leisure, especially among young people: one thinks of the Youth Council (1974) which tried to give a 'Gestalt', a form, to this floating thrust (1/ Oekumenism, 2/ detachment, 3/ humanity in love, 4/ marginality (Lettre au peuple de Dieu, which tries to shock the established church)). The countercultural "grip" also dominates experience here.

(2) c. The Filipino spiritual healers (e.g., Tony Agpaoa), who pretend to belong to the Catholic Church, act in rapture, aroused by prayer in group, and do surgical

operations without bloodshed (apparently by dematerialization and rematerialization, as it is called, in esoteric circles). Here is the esotericism of pre-Christian religion at work in the Philippines but in syncretic fusion with Catholicism. Without sensitivity to a special degree and a healing potential accordingly, such a thing is not possible.

In my opinion, which of course could be wrong, the confrontation between Catholicism and the sensibility movement is only correctly thought if one puts it in the framework that *M. Eliade*, in the preface to his *Méphistophélès et l'androgynie*, Paris, 1962, outlines. "A.M. Whitehead has said that the history of Western philosophy was after all only a series of footnotes on the philosophy of Plato. It is doubtful whether Western thought will be able to sustain itself in that 'splendid isolation' (= compartmentalization). The modern epoch differs too much from the epochs that preceded it for that: it is characterized by the confrontation with the 'unknowns', the 'strangers' and their worlds; alien worlds, unfamiliar, exotic or archaic.

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

The Western world is radically changing as a result of those discoveries and those encounters." (o.c., p. 7). According to the eminent historian of religion, from this grows a new humanism that will be something different from classical Orientalism, ethnology, history of religion, depth psychology, - and we might add: - sensitivity-formation belong to be incorporated into our classical culture, which will emerge from it enriched. Thus *Eliade*. Sixteen years later, the now aging author revisits this same theme in *Occultisme, sorcellerie et modes culturelles*, Paris, 1976, (Eng ed.:1975).

...

In my opinion, it is especially archaic religion (with its god judgments, soul concept (soul body included, as well as animism, manism, totemism (the so typical soul owl of totemists is a group phenomenon), demonism, androgynous religion (mother goddess religion especially), initiation and rites of passage, nature spirit beliefs) that comes into play when one gets a deeper understanding of the sensitivity phenomenon.

What strikes me, for example, is that, without an accurate knowledge of androgynous religion, especially the failures concerning sensitivity training of all kinds, are not or very difficult to repair, indeed, to diagnose. Not androgyny (male-femininity) per se, with its more or less gendered slant in the subtle (fine material) sense, but the concept of energy (potential is energy only insofar as it is in man and his unconscious somewhere ready - like a coiled snake - to be awakened and valorized in sensitivity).

In other words, dynamism or power belief (of the history of religion) is the term of androgyny. Cf. *M. Stone, Quand Dieu était femme*, Paris, 1979; *C. Bleeker, The Mother Goddess in Antiquity*, The Hague, 1960, point to the rise of the patriarchal type of religion, after the androgynous type. Exactly one of the main themes of the counterculture

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