

# HAKOMI NEWS

NEWSLETTER OF THE HAKOMI AUSTRALIA ASSOCIATION INC. ISSUE 13 APRIL 2006.

## Categories of Psychological Wounding, Neural Patterns, and Treatment Approaches.

Founding member of the Hakomi Institute, **JON EISMAN**, outlines a classification system for psychological wounding, helping us not only assess the origin of the wounds, but more particularly, to address and resolve them according to their nature.

CLIENTS COME TO THERAPY FOR ALL KINDS OF REASONS, which we can divide into three general classifications: the medical, the psychological and the spiritual.

MEDICAL ISSUES BROUGHT TO THERAPY INCLUDE THE psychological impact of diseases, aging, accidents, amputations, and so forth. Some psychological presentations - depression, for example - may in fact be a blood sugar or hormone imbalance, or a mineral deficiency. Therapy can address the consequences of such issues, but the underlying ailments require medical attention. No amount of Prozac or exploration of childhood will remedy the blues caused by hypoglycemia or estrogen loss.

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**Psychological wounding itself can be classified in three ways: the Neurological; the Fragmentation of Consciousness; and what I call Derivative Experiential Content.**

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SPIRITUAL ISSUES MAY INCLUDE ANXIETY FROM A LOSS OF faith, the psychosis that attends an overwhelming kundalini experience, or perhaps even an attitudinal entrenchment that derives from a past life experience. Again, the underlying problem is not inherently psychological.

IN BOTH SITUATIONS, THEN, THE CENTRAL, NON-psychological issues need to be addressed in their own arenas, and we can think of such troublesome presentations as only secondarily or derivatively psychological. For our purposes here, we will focus on directly psychological woundings.

### **PSYCHOLOGICAL WOUNDING**

PSYCHOLOGICAL WOUNDING ITSELF CAN BE CLASSIFIED in three ways: the Neurological; the Fragmentation of Consciousness; and what I call Derivative Experiential Content [DEC]. I will describe these in more detail in a moment, but for now, briefly, Neurological wounding refers to issues of self that are specifically lodged in the Autonomic Nervous System [trauma and attachment issues] and must be resolved neurologically [as opposed to developmentally]. Fragmentation of Consciousness is the entranced identifications of Self that we form to adapt to stuck experiential situations. And Derivative Experiential Content refers to all the attitudes, behaviours, habituated perceptions, posture, gestures, moods, etc. that are generated by our neurological and fragmentational wounding.

OF COURSE, IT IS A CONCEPTUAL CONCEIT TO DIVIDE psychological woundings this way. The Self is holographic,

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**HAKOMI  
AUSTRALIA  
ASSOCIATION**

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## **HAA committee update**

I AM HAPPY TO REPORT THAT THE HAA RECEIVED AN EMAIL from PACFA on the 21st of March to advise us that the Hakomi Australia Association has been accepted as a PACFA Member Association. The HAA is now able to attend PACFA council meetings as a voting member. This will come in good stead as PACFA continues down the path of 'standardisation' in relation to psychotherapy trainings. What 'standardisation' of psychotherapy trainings means in practice is a minimum benchmark requirement of a demonstration of methodological competence and rigorous assessment regimes being required from training bodies and their students. The HAA and the Hakomi Pacifica Team are watching this move with some reservation.

TO DATE TRAININGS IN THE HAKOMI METHOD HAVE BEEN conducted with the intention of developing the personhood of the therapist and her/his methodological technique. Students have been unencumbered with pass/fail assessment concerns and have been free to pursue their own developmental pathways with the work. Assessment has only come to those students wishing to obtain Certification in the method.

AS A TEACHER OF COUNSELLING STUDENTS WITH THE Australian College of Applied Psychology, I am aware of a consistent over-focus on assessments by students. This focus tends to keep students locked into an 'academic' state of consciousness which then tends to preclude and devalue experiential (Self) learning. The HAA will be following this trend towards 'standardisation' of trainings within the psychotherapy and counselling sector. I would be happy to take your feedback to PACFA Council meetings. If you do have feedback for and against 'standardisation of trainings, please send it to philiphilder@iprimus.com.au

*– Philip Hilder, For the HAA Committee of Management.*

## **from the editor**

I'D LIKE TO DEEPLY THANK ALL THE CONTRIBUTORS OF this issue of *Hakomi News*, for not only sharing their knowledge and insights, but for their time and dedication to Hakomi. As you all know, coming together as a community is difficult with our busy lives and geographical distance, and often we lose touch with how much we find refuge and inspiration within it. Maybe it would help to hear back from you too? What you enjoyed (or didn't), what you want to hear about, what you question, what you want? Maybe even start a *Letters to the Editor* section? Let us know what you think: [haanews@hakomi.org.au](mailto:haanews@hakomi.org.au). Many blessings.

*– Lorella Ricci, Editor*

# Completion: A Meditation on Endings.

*We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.*

**T.S. Eliot, 'The Four Quartets'**

Fresh from her recent graduation from the Sydney Hakomi 3-year training, Sydney based psychotherapist, writer, teacher and long-term meditation practitioner, **JOYCE KORNBLATT**, reflects on the complexity and richness of being fully present to the process of completion.

IN FEBRUARY, 2006, THIRTY OF US COMPLETED OUR three-year Hakomi training. The last days of our time together as a formal group modelled for me the richness and the challenges of completion as a recurring movement in our lives. The word itself – completion – resounds with ambiguity, offers an arresting stew of associations: a satisfied fullness; a task requiring resolution; an acceptance of endings and a resistance to them as well; a relief at bringing some experience to a close; a grief; a reprisal of old losses and failures; a celebration; an intimation of death; an awareness of transformation. The word itself — completion — vibrates with change, and all our responses to that central fact of life. I'd like to explore some of these layers of lived meaning via the Hakomi principles, as good a container as I've discovered for entering the depths of our mysterious human experience. What do each of the principles suggest about completion, and how might they guide us as we move through these portals of transition?

## **MINDFULNESS**

“TRUE MINDFULNESS,” RON KURTZ OBSERVES, “ IS A courageous act.” Courageous because it invokes vulnerability and “the conscious decision ... to observe present experience without interfering with it.” Without mindfulness, completion can lurch ahead or be sabotaged by resistance.

WHO ISN'T FAMILIAR WITH THE ABRUPT GOODBYE TO A person or a process, that 'just get it done' mind that fails to honour whatever has ended and become something new? Without mindfulness, we can shut the door to tenderness and meaning. That door barricades the heart and separates us from the preciousness of what has ended, however difficult the relationship or the task may have been. “Cutting out” on our own grief, perhaps, we find it follows us home, takes even deeper root in our dreams and obsessions.

SIMILARLY, WITHOUT MINDFULNESS, WE CAN DRIFT AWAY from person and process on a sea of procrastination, boredom, lethargy, forgetfulness and confusion. Split off from engagement with our very life itself, we fail to complete anything fully and that failure adds to our suffering, rather than guarding us from it, as we mistakenly believe. The rejection we are sparing ourselves, for instance, via the unfinished manuscript or the unextended invitation, turns out to be a rejection of our own creativity and affiliative natures. Afraid of risk, we risk depression. Wary of disappointment, we court despair. Backing away from life itself, we remain mired in a yearning for exactly what we've fled.

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**Mindful of another's fear of completion, we can bring compassion rather than judgement to what we observe. Mindful of our own, we can forgive ourselves and begin anew, that act itself a completion of the wounded self-hatred which we liberate, through mindfulness, into love.**

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WITH MINDFULNESS, WE CAN OBSERVE THESE DEFENSES AS they arise in ourselves and in others. We can move toward a more graceful relationship with each life encounter. As we meditate and watch each breath complete itself, we see how we are programmed for resolution, how life literally depends on seeing things through. How one foot truly does follow the next, each step we take a teaching in the need to end in order to begin again. When completion is allowed and honoured, mindfulness reveals the body's satisfaction: the full breath, the quieted heart, the relaxed muscles, the ease of movement.

MINDFUL OF ANOTHER'S FEAR OF COMPLETION, WE CAN bring compassion rather than judgement to what we observe. Mindful of our own, we can forgive ourselves and begin anew, that act itself a completion of the wounded self-hatred which we liberate, through mindfulness, into love.

#### **NON-VIOLENCE**

IF NON-VIOLENCE IS 'THE REJECTION OF ANY FORCE THAT does harm to another sentient being,' (Kurtz), then we can begin to understand how our hastened or aborted completions damage ourselves and others. We wouldn't

tug on a flower to force it to finish its growth, and we wouldn't uproot it because we feared it might not bloom. But with our own relationships and tasks, with our bodily processes (the skipped meal, the failure to exercise, the sleep-deprived work week), we can observe how harm results when completion isn't attended to with care and awareness. Angry, perhaps, at life itself, we fail to foster the sensitivity that would enable us to end each experience with grace. Unable to feel fully what is being experienced and how that experience impacts others, we contribute to the stress that is quite literally killing us and others. In our smallest completions, we have an opportunity to study the ways we bring or fail to bring love to the moment. What isn't being held in love is open to injury. Each completion is an opportunity to practice that which heals, or to indulge in the habit of neglect.

#### **ORGANICITY**

IF FEAR IS THE BIGGEST CONTRIBUTOR TO UNDERMINED completions, than organicity may offer the antidote to that fear. Organicity suggests that our resources are far greater than we imagine, that "we can be supported, if we let ourselves, by all that has come before." (Kurtz) Remembering that we are part of a grand evolutionary experiment, a cosmic unfolding of many dimensions, we can soften around the anxieties and tensions that drive and impede us, that keep us locked in our self-defeating linear thinking and our stress-creating narcissism. This 'evolved complexity' of which we are a part re-frames each action—each breath, each step, each encounter and each task—as something 'I' am doing alone to something that Life is doing through me. This awareness both humbles and empowers. Freed of the need to 'get it right' every time, and aided by the recognition of a wisdom innate in all living beings, completion becomes a movement of care, rather than a compulsion or a dread.

SITTING HERE RIGHT NOW, WRITING THIS ESSAY, I'M mindful of my own repertoire of completion 'issues,' ways in which I can still—after thirty years of writing vocation—undermine the creative act. Forgetting organicity, I can lapse into self-judgement, lassitude, fear of rejection, and at times I've abandoned worthy projects when these painful defenses have prevailed. With enough mindfulness, with a non-violent acceptance of these tendencies, and with a deepening appreciation for organicity, the words begin to flow again through this 'I' fragment in a grand human Beingness. Presence arises, awe stirs, and the next sentence completes itself, as it is meant to do.

I SENSE THAT IT'S VIA ORGANICITY THAT WE CAN MOST clearly tap into completion as a transformative process. That unfolding of one-thing-into-the-next, the realization

that each death is a birthing and each birth a movement toward an ending: such awareness begins to free us from habits based on erroneous information about who we really are, about how this universe-within-universes actually operates. As the model of organicity begins to grow into our hearts, as our whole organism feels into the rightness of this principle of life, possibilities widen and the grip of fear loosens. As stress dissolves, the play of possibility arises in its place. Creativity can breathe again through us, and tenderness has space and time to grow in every molecule of 'me' and 'you.' Completion arises and falls like a wave, a breath, a cloud shifting form. Our rushing and our holding back relax. Grief itself grows spacious, mysterious, and less a burden than a great portal of learning in the broken-open heart.

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**Each completion — fulfilled, hurried  
or derailed — offers a chance to understand  
the beliefs which underlie our actions and  
reactions when a process / task / relationship  
comes to a close.**

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#### **BODY-MIND HOLISM**

IN THE BODY, WE FIND THE BELIEFS OF THE MIND GIVEN form as posture, gesture, tension and movement. As the traditions of mindfulness teach, and as Hakomi practices, the body is the laboratory where we can observe this relationship of the physical, the mental, the emotional and the spiritual. Each completion—fulfilled, hurried or derailed—offers a chance to understand the beliefs which underlie our actions and reactions when a process / task / relationship comes to a close. Seeing body and mind as a system of complex intelligence, we can invite that intelligence to guide us in our completions. We can do 'little experiments.' We can create completion rituals and study how they support us, and/or why we resist and fear such experiences. Body-mind holism reminds us that our habits of completion are just that, and that habits are not fixed, that the brain is plastic and the heart is resilient and the body makes itself wholly new again and again.

#### **UNITY**

I'VE SAVED THIS HAKOMI PRINCIPLE AS THE LAST TO consider here, because it feels to me like the nest in which all the others live. "Unity allows us to assume that there is a force acting upon the process that 'intends' to hold it together," Ron Kurtz suggests. When we forget

or forfeit that faith in the web of life, I'd offer, completion becomes a project of the ego, an effort shaped and misshapen by our character strategies, by our woundedness, by our belief that we're separate and alone. Whether that manifests as grandiosity or deficiency, we're left with a view of life that makes us the sole agent of each project, relationship, choice and decision. Whether we complete something or fail to, we do it from an egoistic stance, and it's bound to be rigid and distorted.

IF, ON THE OTHER HAND, WE TRUST THAT "...EVERYTHING in an expression of the dimension and energy we call God..." (Kurtz), then each act of completion becomes a bow before that Mystery. Can we truly bow in haste or in indolence? Can we truly bow in arrogance or terror? Held by an awareness of the unity of all that is, the other principles arise to support and inspire us: the courage of mindfulness, the respect of non-violence, the wisdom of organicity, the intelligence of body-mind holism. If each movement toward completion grows out of that vessel of truth, how could we do anything but honour fully our engagement with life? In each goodbye, in each last page, in each delivery and death, an opportunity presents itself to us to bow fully, completely, to the gifts and the losses with which we've each been entrusted, to the work we've chosen and that has chosen us.

IN A POEM CALLED "THE LAYERS," AMERICAN POET Stanley Kunitz, still writing his small masterpieces as he nears 100, writes:

*Though I lack the art to decipher it,  
no doubt the next chapter  
in my book of transformations  
is already written:  
I am not done with my changes.*

**Joyce Kornblatt, MA**, is a Hakomi graduate and has also trained in Focusing and Bioenergetic Healing. She has a small private practice in Sydney, where she also mentors writers and offers workshops in writing as a path of mindfulness. She has published four novels, many stories and essays and for twenty years was Professor of English and Creative Writing at the University of Maryland in the U.S. For a number of years, she was part of a team offering spiritual retreats for people living with HIV/AIDS. All of her work is supported by her long-time Buddhist practice and by the Diamond Approach as taught by A.H. Almaas. ■

# Categories of Psychological Wounding, continued.

CONTINUED FROM PAGE 1

and such distinctions not only merge within the client's experience, but also synergise each other in causation. As practitioners, however, the ability to recognize, assess and treat the specific nature and origin of the kinds of wounding our clients suffer is essential to our working with them. Just as the trembling from Parkinson's Disease requires a different approach than the shakiness a client reports when confronting his boss, so neurological, fragmentational and derivative woundings each need to be addressed and, especially, resolved, according to their natures.

## NEURAL PATTERNS

IN POINT OF FACT, ALL PSYCHOLOGICAL WOUNDING HAS a neurological basis, owing to the structure of the brain and nervous system. Our very ability to experience ourselves, let alone our pain, is rooted in the functioning of our neuronal architecture. Before we describe the categories of wounding, it will provide a useful framework to review - briefly and simplistically - the physiological structure of how we experience: namely, through neural patterns.

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**An essential aspect of such neural patterns is that they are “use-dependent”. The more a neural sequence fires, the stronger the links between those neurons become, and the more likely they are to fire together again.**

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IN THE WONDERFULLY CLEAR AND POETIC BOOK *A General Theory of Love*, by Thomas Lewis, M.D., Fari Amini, M.D., and Richard Lannon, M.D., the authors, referencing the work of psychologist Donald Hebb, describe in simple terms the way in which neurons in the brain form patterns that allow consistent experience. The following draws from that description [\*GTL, p. 123-144].

WE HAVE BILLIONS OF BRAIN CELLS - NEURONS - IN concert with nerve cells throughout our bodies. When we receive input from the world around us, specific neurons fire, and send messages to other neurons to fire as well. Together, this collective activation results in our having a specific experience. For example [and speaking far more metaphorically than physiologically] if the sun is shin-

ing, specific neurons that recognize light and warmth and which generate comfort all fire together and give us the experience of “Hmmm, toasty warm sun!” The same would be true for the taste of chocolate, or the excitement at falling in love, or the fear of seeing a bear in the forest. A pattern of neurons fires, and we enjoy or suffer the consequential experience.

AN ESSENTIAL ASPECT OF SUCH NEURAL PATTERNS IS that they are “use-dependent”. The more a neural sequence fires, the stronger the links between those neurons become, and the more likely they are to fire together again. It is like a channel being carved between them, so that when the river of neuronal energy flows, it floods into those particular pathways, and thereby generates the same experience once again. This development of pathways, links and neural patterns allows for learning and recognition. Despite it's different colour or shape, you can recognize a new species of flower as a flower, because it has enough similar foundational elements to fire off the flower pattern your brain formed earlier. Such foundational elements are called attractors, since they attract new experiences into an established webs of perception, feelings and ideas.

THIS SYSTEM ALLOWS FOR LEARNING AND HABIT. YOU don't have to learn all over again how to ride a bicycle every time you jump on the seat, because the habit of how to ride is well grooved as a neural pattern in your brain and body.

THIS SAME SYSTEM OF ATTRACTORS AND HABITUATION, however, also leads to the misinterpretation of new experience, and, ultimately, to the profession of psychotherapy. As noted neurological researcher Dr. Bruce Perry cites: “experience thus creates a processing template through which all new input is filtered. The more a neural network is activated, the more there will be use-dependent internalization of new information... (Cragg, 1975).” [\*BP]

THUS, IF A CHILD WAS HURT CONSISTENTLY IN SOME WAY by a person who was forceful and direct, or by someone who was distant and unavailable, or by someone who manipulated her feelings for their own purposes, then that child will likely have developed a neural pattern of hurt, with attractors around forcefulness and directness, or availability, or betrayal. As an adult, when she encounters some new person who happens to be direct, or unavailable or needy, she may again experience that same hurt, or the fear of getting hurt, or the sadness of a lifetime of hurt, or the defensiveness she acquired to protect from that hurt.

The new experience gets absorbed into the old pattern, and the person reacts not to what is currently actually happening, but to what they learned years before in a resonant, but different situation - with a different person and when they had different resources and options. The ability to perceive, to experience, to express and to relate in the moment becomes coopted by previously entrenched habit.

FURTHERMORE, AS A PATTERN GETS STRONGER, IT TAKES less & less to trigger it, a process Perry calls "sensitisation". In this way, he says, "the same neural activation can be elicited by decreasingly intense external stimuli...the result is that full-blown response patterns...can be elicited by apparently minor stressors." [\*BP] These patterns of sensitisation, Perry goes on to state, gradually become personality traits. In other words, old neural patterns begin to shape who we and others experience ourselves to be, and it takes very little to activate these behaviours. It is this submersion in limiting and painful neuronal habits that brings people to our offices.

THE THREE KINDS OF PSYCHOLOGICAL WOUNDINGS named above each describe a specific category of neural pattern that was formed by the client in response to life situations. By recognizing the kind of neural pattern present in a particular client experience, we can customize our treatment options to address that pattern most directly and effectively.

### NEUROLOGICAL WOUNDING

NEUROLOGICAL WOUNDING INCLUDES TRAUMA AND attachment issues. As a distinct class of wounding, what is essential to recognize here is that these wounds are lodged primarily in the Autonomic Nervous System [ANS], the aspect of our physiology that operates below the level of conscious control. One can no more regulate one's traumatic activation than one can hold one's breath indefinitely; the biological imperative of survival takes over, and causes a physiological reaction to the perceived situation. Trauma and attachment issues therefore need to be addressed on the level of the ANS: the completion of the truncated defensive movements and the gradual easing of adrenal activation with trauma, and the primal limbic engagement between the client and a loving other to restore or create secure attachment and self-regulatory functions.

OF COURSE, IN THE HOLOGRAPHY OF THE SELF, THE presence of trauma or insufficient attachment generate parallel neural patterns in the so-called voluntary nervous system as well. We experience the impact of ANS wounding not only on the animal/survival level, but also the

personality level. So while at the foundation trauma and attachment are and need to be resolved autonomically, they also create and present fragmentational and derivative wounding. The formation of sub-identities, obsessive ideation, irritability in relationship, low self-esteem, fluctuating moods, and so on will also develop when one has trauma or attachment issues. While these may be addressed and ameliorated to whatever degree by other treatment approaches, the underlying neurological wounding can only be fully abetted by methods that attend to the actual location of the wounds in the ANS. Such methods as EMDR, Somatic Experiencing and Sensorimotor Psychotherapy work directly with these levels of wounding.

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**... to manage difficult or impossible situations, the self divides itself into substantial and consistent sub-selves, each a distinct state of consciousness and identity, resulting in a complex, confusing and painful sense of personal fragmentation.**

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### FRAGMENTATION OF CONSCIOUSNESS

THE SECOND KIND OF PSYCHOLOGICAL WOUNDING IS the Fragmentation of Consciousness. This framework holds that to manage difficult or impossible situations, the self divides itself into substantial and consistent sub-selves, each a distinct state of consciousness and identity, resulting in a complex, confusing and painful sense of personal fragmentation. My own Re-Creation of the Self [R-CS] Model of Human Systems describes this wounding, and similar models are offered in the work of Virginia Satir's parts model; Hal and Sidra Stone's Voice Dialogue; Stephen Wolinski's map of Trances People Live; and Richard Schwartz's Internal Family Systems. For the purposes of this article, I will reference some of the elements of R-CS, as exemplary of this category. [\*R-CS]

R-CS HOLDS THAT WE HAVE AN INNATE, SPIRITUALLY based blueprint and drive towards Selfhood called the Organic Self. While recognizing our basic connectedness to all other life, the Organic Self also and specifically has the purpose of expressing and maintaining the unique individual qualities of each of us. My Organic Self, if you will, has the task of manifesting the "Jon-ness" of the universe, while Paris Hilton's Organic Self has the job of

being the “Paris-ness” of this world. It is our most basic and true sense of identity. In this state, we experience a feeling of being at home and completely aligned with ourselves - I consistently receive an enthusiastic, even awed, “Yes!” from clients in response to contacting this state as feeling “right” or true” or “completely solid” or “it’s like finally coming home”.

NOTED THERAPIST AND AUTHOR DIANA FOSHA DESCRIBES a similar model with her notion of a “core state”. She states, “[this led me] to articulate the affective marker for core state. I am calling it the truth sense. It is the sense that comes with...things being right.” [\*FSA]

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**Each of these self-states is a specific neural pattern, and that pattern perceives and expresses only the explicit elements of that pattern. How we think, the way we hold our body, the mood we are in are all fixed within each specific trance state.**

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AS HUMANS, WE HAVE THE SAME BASIC RESOURCES AND needs, and yet as individuals our Organic Selves steer us towards being unique and separate people, while remaining in relationship with others. The Organic Self does this by pursuing experience. Moment by moment, the Self recognizes its desire for the next self-relevant event [an Organic Wish], and devotes its resources to attaining that experience. Some Organic wishes may be as simple as “I’m thirsty - I want to drink...” and others may be as complex and sustained as the desire to become a doctor and the willingness to go to school for 137 years to accomplish this.

WHEN WE PURSUE OUR WISH IN ACCORDANCE WITH OUR unique nature, we are affirmed in the validity of being ourselves. Even if the experience includes painful aspects, if the overall sense of the experience is that “it is good to be me”, the presence of the Organic Self as the central organizing aspect of Selfhood will be reinforced. So if, as a child, you loved your grandpa, and he died and you felt very sad, the sadness itself would not be a deterrence to being your Organic Self - the grief would feel natural and appropriate. But if you were shamed about your feelings, or told to buck up and be brave, etc., then a question would arise about the validity of your innate nature.

AS WE KNOW, THIS KIND OF CHALLENGE TO A CHILD’S natural sense of things, when either repetitive or forceful enough, results in great wounding. While the feelings and beliefs and postures and so forth generated by these oppositional situations are quite obvious to us and readily presented by the client in session, the actual original wounding here takes place on a more subtle level, the level of consciousness.

WHEN IRREVOCABLY OPPOSED, THE ORGANIC SELF, WHICH we can think of as an unstoppable force, encounters an equally immovable object [the limiting situation]. The child’s instinct towards self-expression and validity is hopelessly and continuously opposed by a distant mother or a cruel father, by dominating siblings or a lascivious uncle, by poverty or cultural norms, etc. The child’s efforts toward self-relevant experience are stymied, and a painful impasse, like pressing the accelerator with the brakes on, occurs.

UNABLE TO SUCCESSFULLY FREE HERSELF FROM THIS PAIN by remaining true to her instinctive wholeness, the child resolves this bind by fragmenting her consciousness. Instead of maintaining a single identity as a whole self, the Organic Self puts itself into a series of trances, each trance, or self-state, representing and holding an aspect of the stuck situation. Specifically, for each stuck situation, we generate a Hurt Self, holding the experience of being somehow inadequate or shameful or fearful; a Spirit in Exile containing the wish for the experience, but not daring to pursue it; a Strategic Self steering the person away from pursuing further similar experiences to avoid the Hurt; and a Survivor self continuing to lobby for the person’s right to be herself [\*EIS].

EACH OF THESE SELF-STATES IS A SPECIFIC NEURAL pattern, and that pattern perceives and expresses only the explicit elements of that pattern. How we think, the way we hold our body, the mood we are in are all fixed within each specific trance state. Just as in a dream, in which the elements of the dream seem completely real - until we wake up - so the elements of the self-states seem entirely true to us when we are engaged in those specific trances. In the trance of our strategic need to please others, not only do we not question the veracity of this attitude, but we are incapable of questioning it - this neural pattern, like all others, has no channel for a different perspective. It is only capable of generating the specific experiences wired into this pattern.

BECAUSE OF THIS REALNESS, WE RELATE TO THESE STATES not just as experiences, but as expressions of Self. We identify with them, and hold them as statements of our personal being. Our sense of “I” becomes indistinguish-

able from the fragmented states we are in, and we develop a fluid self orientation that consists of a variety of “i’s” [lower case to denote their fragmented, immature quality].

FURTHERMORE, BECAUSE OF THE ATTRACTORS IN THE pattern, events we encounter years after the self-state has formed pull us into the old pattern or trance, and we suddenly reframe the experience through the old neural lenses. If we needed to please our family to get by when we were 5, then now, at 45, we find ourselves aggravatingly driven all the time to please our partner or our boss. Fragmentation has become, as Dr. Perry says, a personality trait. As psychologist and Hakomi Trainer Halko Weiss puts it, “...each one of us has at her or his disposal a number of typical, separate states of being which self-activate automatically in specific situations. These states are regressive in principle, because they are based on earlier experiences and the forms of self-organization that arose from them...[\*Weiss].

THIS FRAGMENTATION OF CONSCIOUSNESS HAPPENS whenever that irrevocable impasse occurs, so most of us end up with numerous self-states lurking in our being - an Inner Committee of selves instead of one integrated, well-bounded Organic Self. The Organic Self remains present and intact, and we typically operate from its expansive and inclusive framework. But then when some event activates an attractor - boom! we shift, often without realizing it, into one of our self-state trances. Rather than remaining consistent in our sense of true identity, we end up having a collection of fragmented identities, and suffer the pain of such fragmentation.

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**... these fragmented neural patterns are basically feeling states - limbic entrancement that we experience at the core as a mood-framed “world” or “sense of things” leading to a mood based sense of identity, of I am this...**

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THESE SELF-STATES ARE PRIMARILY LIMBIC IN LOCATION. Just as the neurological wounds are primarily lodged in the ANS, so these fragmented neural patterns are basically feeling states - limbic entrancement that we experience at the core as a mood-framed “world” or “sense of things” leading to a mood based sense of identity, of I am this...

FROM THESE FEELING STATES OR SENSES OF BEING, WE also, of course - just as we do from our more reptile woundings - create parallel neural patterns, both limbic

and cognitive, that elaborate the various experiential aspects of these states. We develop beliefs and thought patterns, we hold memories and images, we walk and talk or keep our mouths shut in state specific ways. The CEO who feels completely confident and authoritative in the office may dissolve into a sullen and vulnerable child at home with his wife and children, because a different him gets evoked by the family context. The behaviour may be apparent; the fact that the man has shifted into an alternative state of consciousness - a walking dream state perceived as real but in fact just a neural habit - may not be recognized.

THE RESOLUTION OF FRAGMENTATION, THEREFORE, requires not just attending to the content derived from the fragmentation - the behaviour and perceptions and inhibitions, et al - but by addressing the fragmentation habit itself. This is typically done by having the client mindfully become aware of the feeling state they are in at any moment, and to learn to shift deliberately from the painful feeling state into a more preferred state. In overly simplistic terms, we help the client to recognize that he or she is located in a particular and limiting neural pattern; we direct them to recognize their felt relationship to being in this state [they like it or they don't]; and we help them to develop the ability to shift wilfully into a different neural pattern.

IN FACT, THE MERE ACT OF BECOMING MINDFUL OF THE state one is in is already a shift in neural location, because to become aware of the content of the trance requires one to be outside of it, operating from a parallel location in the mind. Instead of identifying with the experience of the habitual pattern, one is now identifying with their ability to observe it. Dr. Weiss concurs: “When we enter a state of mindfulness...an internal observer arises who is not identified with the states/parts that the person immerses in. In such moments, they can notice their experience without being fully identified with it.” [\*Weiss]

BECAUSE OF THE INNATE NATURE OF THE ORGANIC SELF, a preferred neural pattern and identity already exists in all of us. The client may need various experiences in the present to elaborate or fulfil specific needs or missing events from their childhood - to be listened to, to be held, etc. - but their ability to embody a positive and expansive state of Selfhood that feels solid and true for them is already and always present.

THIS INEVITABLE PRESENCE OF AN INNATE, ORGANIZED, intact and expansive element of Selfhood gradually revealed itself to me early in my career, and in fact initiated my curiosity at exploring the nature of the Self. I was astonished to notice that invariably, despite whatever degree of

wounding a client presented, there still was present, and available if sought, an underlying wholeness and solid identity. People had been damaged, and things were missing in their worlds, but at the core they held an inviolable Self. Many of the practitioners I meet report feeling a similar sense of underlying wholeness in their clients.

IN A PAPER PRESENTED AT LOS ANGELES PSYCHOANALYTIC Society and Institute, Diana Fosha tentatively suggests a similar notion: "My out-there proposal is that core state is a wired-in feature of the organism...It has been there all along...the capacity to experience core state is as wired in as is the capacity to respond with anger or joy or fear or disgust." [\*FSA]

I BELIEVE FUTURE RESEARCH IN THE NEUROBIOLOGY of Self will eventually identify exactly how and where physiologically this innate Selfhood exists, perhaps transcending biology to delineate the way physiological and transpersonal elements interface. In the meantime, that the anecdotal evidence clearly shows that an Organic Self is already present and accessible within even the most traumatized client, affirms the notion that the art of therapy is not to "fix" our clients, but to evoke in them their own ability to self-regulate.

OF COURSE, BEING USE DEPENDENT, JUST SHIFTING ONE'S present state in the therapist's office does not eliminate the trance states and the habit of falling into them. This requires practice and repetition, which serves to enhance the links and attractors in the more Organic patterns, and to dissolve from disuse the links and attractors from the fragmented self-states. The therapist must "sheepdog" the client, tracking for excursions back to the fragmented self-states and lovingly guiding the client to find his way back to the Organic Self, until remaining in preferred states gets wired in deeply enough to become a new habit.

### **DERIVATIVE EXPERIENTIAL CONTENT**

AS WE HAVE INDICATED, THE THIRD KIND OF psychological wounding, Derivative Experiential Content [DEC], includes the wide range of material that derives from either trauma and poor attachment, or from the fragmentation of consciousness. This derivative content is the material that we typically associate with client presentation: the verbal and emotional content of their worlds, their beliefs, behaviours and perceptions, and also, in our practice of somatic psychotherapy, the bodily events [tensions, impulses, gestures, etc.] that attend all these. We would also include various energetic, creative and spiritual experiences in this category.

ALL OF THESE EXPERIENCES ARE EXPRESSIONS OF THE ANS wounding and/or specific self-states that arise. As the ANS activation or collective neural pattern of a self-state is engaged, they generate all of the limbic and cortical elements that comprise that wounding. We then find ourselves thinking those typical thoughts, feelings those usual feelings, holding those habitual tensions that are both expressions of and markers for the more primal wounding we have.

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**It is therefore essential to realize  
that this material exists only as an  
expression of either autonomic  
activation or the arousal of trance states.**

**It has no inherent existence,  
but erupts when a specific neural  
pattern is engaged.**

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IT IS THEREFORE ESSENTIAL TO REALIZE THAT THIS material exists only as an expression of either autonomic activation or the arousal of trance states. It has no inherent existence, but erupts when a specific neural pattern is engaged. There is no reservoir of sadness, for example, in a melancholy person - only the frequently repeated evocation of his sorrow. When the neural pattern that generates the sadness is not activated - when the person is briefly enjoying himself at a party, say - there is no sadness; it's not lurking somewhere within the depths of the person. What there is, actually, is a propensity for any number of things to set off the melancholy attractor and so, once again - maybe even for the 100th time that day - to generate another wave of sighing. To the person, the frequency of this experience causes him to reify it as real - to make it concrete in his mind, and to assume it as a fact. But it is not a fact; it is one of endless possible experiences that through frequent activation has developed an increased potential to arise. In a similar way, there is no inner child, no constant need to withdraw, no actual inevitable should that one feels obligated to obey, and so on...

THIS IS OFTEN A DIFFICULT NOTION BOTH FOR CLIENTS and therapists to accept. We believe in the material presence of our experiences, both because they do indeed feel real to us when we experience them, and because our sense of identity has become so embedded in them. This sense of realness is also heightened by the frequency with which they happen - the weight of time and repetition cements our perception of their validity. We may therefore

have little sense of who we would be if we weren't anxious, or didn't charm people, or let our shoulders relax. After a particularly deep session, one of my clients reported that she was shocked to find herself not being on alert all the time. While this felt wonderful, it was also disorienting - she didn't really have a wired in sense of how to be herself if she wasn't watching out every minute to see if there was danger.

I LIKE TO REFER TO THIS NOTION AS THE MYTH OF CORE Material. We hold it as real - both as therapists and people - that all these beliefs and attitudes and memories and all the thoughts and impulses and moods they create actually exist. But in fact they are part of an elaborate and ingenious mythology we have devised to manage the complexity of our lives. This myth is exacerbated by the tyranny of meaning: because we embrace these experiences as real, we hold them as inherently meaningful, and this sense of meaning makes them seem even more valuable to us. In the end, however, to re-embody our wholeness, we must move out of the familiar if not always comfortable labyrinth of our myths, and inhabit the mansion of an integrated Self.

BECAUSE DEC LITERALLY DERIVES FROM THE FIRST TWO kinds of wounding, all treatment for such content ultimately requires either the resolution of autonomic activation, or the relocation of psychic energy from fragmented states into more preferred and Organic ones.

WHAT DISTINGUISHES DEC METHODS IS THEIR USE OF THE derivative generated neural material as an avenue towards resolution of client issues. ANS activation can only be resolved neurologically, but the consequences of that kind of wounding - the thoughts and feelings and senses of identity - can be ameliorated by exploring all the content associated with the ANS entrenchments. This exploration also allows the eventual resolution of fragmentation, by accessing the full felt sense of the presenting neural pattern, and following it to its core structure.

HAKOMI IS A BRILLIANT EXAMPLE OF THIS APPROACH. WE create a relationship with the client that engages the cooperation of the unconscious. In doing so, we are already impacting their neural structure, and awakening the Organic Wish in them that hopes for and can be regulated towards the greater expression of their organicity [held by the Organic Self].

WE THEN ENGAGE WITH AND DIRECT CLIENTS BOTH TO immerse in and to study their present experience, so as to lead themselves back to the core organizing material of that experience. We call this process accessing, and all accessing, from simple inquiry to elaborate experiments like probes and taking over, follows this three step process:

contact experience; immerse in experience; and study experience. [\*]E

WHAT THIS THREE STEP PROCESS IS ACTUALLY DOING IS: (1) engaging an expression of some important neural pattern [contacting], (2) allowing time and focus on the pattern, thereby activating its various associated links [immersion], (3) associated elements of the pattern then emerge, ie. investigating the tension evokes the sadness connected to the tension, and then the sadness, when felt deeply enough, awakens a memory, and so on [studying] .

MORE SPECIFICALLY, THIS THIRD STEP CONSISTS OF THREE essential avenues: to inquire about details of an experience [e.g., does that tension in your shoulder feel like it's pushing forward from within, or like it's being pulled ahead from the outside?]; to search for the meaning of an experience [e.g., what does that tension in your shoulder do for you?]; and to encourage what call unfolding. Unfolding is the direct invitation to the neural network to let it's associations emerge, and forms the basis of efficient accessing. For example, instead of seeking details or meaning from that tense shoulder, we might invite it to let the next connected experience arise: so let yourself feel that tension, and just notice what starts to happen after a while, or just let anything at all that wants to come up, just come up. In working this way, we are intervening directly to take advantage of the nature of neural patterns: by immersing ourselves in their present particular manifestation, we activate the entire network.

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**Because DEC literally derives from the first two kinds of wounding, all treatment for such content ultimately requires either the resolution of autonomic activation, or the relocation of psychic energy from fragmented states into more preferred and Organic ones.**

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BECAUSE THESE PATTERNS ARE HELD ULTIMATELY IN THE limbic system, they respond better to directives [commands and suggestions] than to questions. Think of a dog, which is basically a limbic system with legs. If you ask a pooch if it would like to fetch the ball, it looks at you quizzically. If you command it - Fetch the ball! - it leaps off in search of the bouncing little orb. In the same way, when we direct the client's unconscious to find something [notice whatever feelings want to emerge...] or to allow something [just let whatever feelings are there start to emerge...], then

the unconscious cooperates and activates the next link in the neural pattern.

IN HAKOMI TERMS, WHEN WE HAVE ACCESSED THE network to its core presence, we then stabilize the felt sense of a belief, and, in service to transformation, we offer a new experience that refutes the felt expectation and prediction of the old belief. In fact, what this missing experience does is shift the client from the old habitual pattern to a different neural circuit. Through mindfulness, this new event is able to avoid the old attractor, and to stand on its own as an option in contrast to the old habit. In other words, the same shift in neural location has taken place as with R-CS and other trance state relocations. However, it has been effected not by the immediate opportunity of just shifting states, but by awakening the limiting pattern fully, and then shifting. We might think of Hakomi as taking the long, precise route towards a new neural pattern, and of R-CS as leaping across the chasm of expected experience to land ultimately in the same place.

IN ADDITION TO THIS ULTIMATE SHIFTING, HAKOMI WORK also creates a direct opportunity to provide the Self with experiences it needed but never received. As we said before, the expansive neural patterns of the Organic Self are already intact and already present, but they may not be fully elaborated. We may need to experience something else, that would fit in with and necessarily enhance this expansive but incomplete Self. Providing such actual missing experiences, not just as a means to shifting states but in service to the completion of developmental needs, is an equally essential function of our work.

ALL OF THIS POINTS TOWARDS A SIMPLE GUIDELINE: THE clearer we can be about the exact nature and origins of client issues - the more we understand where and how they arise - the more efficient we will be in working with them. Just as a good mechanic has various tools for different situations - wrenches for nuts and pliers for wires - so we therapists do well to recognize the specific kinds of wounding we are faced with, and to have the clarity to address each wound according to its actual need and nature.

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by Thomas Lewis, M.D., Fari Amini, M.D., Richard Lannon, M.D. - Vintage Books, NY 2000

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\* **R-CS = The Re-Creation of the Self as an Approach to Psychotherapy**

by Jon Eisman, CHT, Ashland, 1995, 2005

[\* **FSAJ = True Self, True Other and Core State: Toward a Clinical Theory of Affective Change Process**

by Diana Fosha, Ph.D., paper presented at Los Angeles Psychoanalytic Society and Institute, fe. 28. 2002

\* **JE = Hakomi Institute Training Manual**

by Jon Eisman, CHT, Ashland and San Francisco, 1994, 2002, 2005

\* **EIS = The Child State of Consciousness and the Formation of the Self by Jon Eisman, CHT, Hakomi Forum, 1989**

\* **Weiss = Mindfulness And Renowned Research**

paper delivered by Halko Weiss, Ph.D. in Munich 6/02 and San Francisco 8/02

**THE FOLLOWING PUBLICATIONS, WHILE NOT DIRECTLY QUOTED, WERE USEFUL IN PROVIDING BACKGROUND:**

**Affect Regulation and the Origin of the Self**

by Alan Schore - Lawrence Erlbaum Associates, New Jersey 1994

**The Emotional Brain**

by Joseph Ledoux - Touchstone Press, NY 1996

**The Developing Mind: toward a neurobiology of interpersonal experience**

by Daniel Siegal - Guildford Press, NY 1999

**Born to Love: Hakomi Psychotherapy and Attachment Theory**

by Marilyn Morgan, 2004

**Becoming Attached: First Relationships and How They Shape Our Capacity To Love**

by Robert Karen, Oxford University Press, NY - 1994

**Jon Eisman** is a founding member of the Hakomi Institute and Director of Hakomi of Oregon. For the past 27 years, he has led workshops and trainings throughout the world, as well as having a private practice and consulting practice. He is author of numerous Method related articles and a Training Manual for Hakomi students. He currently teaches throughout North America, Europe and New Zealand, and is creator of the Re-Creation of the Self Model of Human Systems, a powerful and innovative tool for working with psychological parts in therapy, group work, and spiritual practice. ■

# Hakomi Pacifica Team.

Team administrator **LORELLA RICCI** gives us an update.

The Hakomi Pacifica Team met early April for our quarterly meeting. After our nourishing two-day, face-to-face meeting last December, it was difficult to revert back to the disembodied phone conference, with ten floating voices and time-delay. Nevertheless, the quality of attendees shone through and humour prevailed. Highlights of the meeting include:

**Staff Development, Peer Review Processes and Business Models:** the team are currently working on the development of policies and procedures for staff development and review process along with the larger task of reviewing the business model for Hakomi in Australia. Even though Hakomi is taught around the world under the auspices of the Hakomi Institute, regional teams are empowered to develop the structure of the organisation in a way that best suits the local climate. As you can imagine, this is simultaneously exciting and labour intensive.

**Curriculum:** Manuela will be attending an “update” workshop with Ron Kurtz on behalf of the team. This gives him an opportunity to teach content that he considers new about the Method and that he would like integrated back into the trainings.

**Regional Reports:** Both Sydney and NZ have recently completed a three year training. The Sydney team saw 30 students graduate in February (pictured below) and are preparing to have another training off the ground by the end of the year. Halko Weiss’ advanced training,

*Experiential Disidentification*, started in Sydney in February with 35 students. New Zealand will start its 5th training at the end of April. Perth, whilst running a slightly different format, is now half-way through a training and just about to run a 10-day intensive on Character Strategy. See regional round-up on page 19 for further details.

**Certification Program:** A Certification / Supervision program is finally underway in Australia. Whilst a definitive and clear “program” is still in development, workshops will start in Sydney in May. Currently these workshops cater for both advanced “near-to-certification” graduates and those who are just starting the process of supervision. See page 16 for further details.

**PACFA Update:** HAA has finally been accepted as a member association, a credential that will certainly enhance the standing of Hakomi in Australia. HPT are now keeping a close eye on further developments within PACFA, as they move towards ‘standardising’ training programs. See HAA report on page 2.

**Centralising Material:** A web-site is currently in development to centralise teaching material and production of Hakomi advertising and promotional material to assist in the development of Hakomi in Australia.

We’ll be keeping you in touch with updates via email. If you would like to contact the Hakomi Pacifica Team, please feel free to email us on: [HPTadmin@hakomi.net.au](mailto:HPTadmin@hakomi.net.au) ■



## **GRADUATION, SYDNEY 2003-2006**

**Back Row (LR):** John Perrin, Suhari Bohm, Manuela Mischke-Reeds, Sherril Taylor, Joyce Kornblatt, Donna Lavell, David Lee, Peach Darvall, Vicki Hatter, Carol Perry, Tessa Ipp, Jan Downie, Carol Stuart, Ted Davis, Rod McClure, Maya Shaw-Gale.

**Middle Row (LR):** Art Burroughes, Neil Rodgers, Ryta Kunciuonas, Nick Bassal, Margaret Bassal, Gai Longmuir, Milan Peters, Pernilla Siebenfreund, Ashuan Seow, Sandi Plummer, Jane Murray.

**Seated (LR):** Ronny Hickel, Lorella Ricci, Michael Hocking, Catriona McKenzie, Wendy Halsey, Raelene Bartram, Gregory Lazarus, Phoenix Mundy, Karen Baikie, Susan Smith.

**Not Pictured:** Carolyn Boniface and Hwee-Meng Tan

# Neurofeedback: A Brief Overview

Neurofeedback, effective in the treatment of ADHD, addiction and epilepsy, can be an excellent therapeutic intervention: by quickly reducing symptoms of emotional regulation through “brain training”, therapist and client are then able to focus on the issues of psychological wounding.

Certified Hakomi Therapist & Clinical and Forensic Psychologist, **MOSHE PERL**, PhD, gives us an outline of the process of Neurofeedback.

BIOFEEDBACK IS A SIMPLE CONCEPT, WHICH WE ARE actually very familiar with from everyday life. Activities such as balancing, walking and holding objects, depend on this sensory feedback. Biofeedback devices augment our ordinary sense perceptions, allowing us to extend our understanding into areas where we would normally be unaware. The idea behind it is: If you can sense it, you can change it.

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**Scientific studies indicate that Neurofeedback is able to produce significant improvement in symptoms of epilepsy, ADHD and drug addictions. There is considerable evidence in clinical practice that neurofeedback can improve a large variety of disorders, including panic reactions, depression, sleep disorders and mild traumatic brain injury.**

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BIOFEEDBACK GIVES THE TRAINEE ONGOING IMMEDIATE information about some body function. Knowing the information allows the trainee to modify the body function. Traditional biofeedback works with such things as muscle tension, finger temperature, skin conductance, heart rate, breathing rate, heart and breathing synchronisation, blood pressure.

NEUROFEEDBACK OR EEG BIOFEEDBACK IS A SPECIFIC form of biofeedback which gives the trainee moment-to-moment information about the rhythmic electrical activity from various places in the brain (EEG), and challenges the brain to modify certain components of it.

SIMILAR TO TRAINING OTHER BIOLOGICAL MEASURES, THE trainee is soon able to induce changes in the brain wave patterns. These changes lead to improved flexibility and stability of the brain waves in general, which leads to improved flexibility and stability of behaviour in response to external demands on the person in the course of day-to-day activity.

SCIENTIFIC STUDIES INDICATE THAT NEUROFEEDBACK IS able to produce significant improvement in symptoms of epilepsy, ADHD and drug addictions. There is considerable evidence in clinical practice that neurofeedback can improve a large variety of disorders, including panic reactions, depression, sleep disorders and mild traumatic brain injury.

THE BRAIN FUNCTIONING MODEL ADOPTED BY MOST neurofeedback practitioners looks at three underlying patterns of dysregulation: Overactivation, underactivation and instability. Disorders belonging in the overactivation pattern include: impulsiveness, overactivity, high anxiety, anger and rage reactions, obsessive-compulsive symptoms, tic disorders, and difficulty falling asleep at night. Underactivation involves such disorders as inattention, low energy depression, and early morning awakening. Instability involves disorders such as seizures, migraine and panic attack.

AFTER AN INITIAL EVALUATION, TAKING APPROXIMATELY three hours, training can begin. Training sessions last from 45 minutes to an hour, and most people notice significant improvement in their symptoms within 15 to 20 sessions. Long-term positive changes usually take 30-40 training sessions, although for some people more sessions are necessary. Once significant positive changes have occurred and have stabilised, there is little tendency for the symptoms to return. In fact, most people report that symptoms continue to improve in the months following training. Training sessions should be scheduled at least three times a week, for the first 20 sessions, and can be reduced to twice a week subsequently. There is no harm in scheduling more than three sessions a week. In fact, intensive training programs involving sessions twice a day for five days a week can also be undertaken.

BEHAVIOUR PROBLEMS, ESPECIALLY DEFIANCE AND aggression, tend to improve with neurofeedback training. However, they are complex social responses and appear for a variety of reasons which may be related to brain overactivation (ie., impulsiveness, high energy level) as well as to the person's social environment. For example, the person may have a long-standing habit of being oppositional or aggressive. They may have few, if any, alternative behaviours (such as talking through or negotiation) when dealing with frustration. Also, many people who are aggressive or oppositional use these behaviours manipulatively to get what they want. When children who are stubborn, defiant or aggressive are seen for neurofeedback, it is usually necessary to have ongoing counselling with parents and the child in order to help the family deal more effectively with the child's behaviour, while at the same time helping the child develop more adaptive ways of coping with frustration and stress. In these cases, neurofeedback makes the child more available for counselling and behaviour change, and allows behavioural solutions to work more effectively.

OUTCOMES: ON AN OBJECTIVE (HANDS-ON) TEST OF attention and impulse control, approximately 90% of a group (40 of 45) of people with ADHD showed significant improvement by the end of training. Parent and self-report measures of change were in high agreement with the hands-on test results. The positive changes were highly significant. Followup: A 14 month followup study of 18 people with ADHD indicated that 14 actually improved in the 14 months after training, and another 3 maintained the improvement shown in training. These results indicate that following neurofeedback training, people can expect to continue to improve. ■

## RECOMMENDED READING:

### ***Getting Rid of Ritalin: How Neurofeedback Can Successfully Treat Attention Deficit Disorder Without Drugs.***

Robert W. Hill, PhD & Eduardo Castro, MD. Hampton Roads Publishing Company Inc., Charlottesville, VA 2002.

### ***A Symphony in the Brain: The Revolution of the New Brain Wave Biofeedback.***

Jim Robbins. Atlantic Monthly Press, New York. 2000.

### **ADD: The 20 Hour Solution.**

Mark Steinberg & Siegfried Othmer. Robert D. Reed Publishers. Bandon Oregon 2004.

### **Scientific Reviews: The entire issue of Clinical Electroencephalography, Journal of the EEG and Clinical Neuroscience Society (ECNS). Vol 31 No. 1. January 2000.**

Authors include Frank Duffy, MD; Norman Moore, MD; J Peter Rosenfeld PhD; David L Trudeau MD; John Gruzelier PhD; John K Nash PhD; Robert Thatcher, PhD; M Barry Stermann, PhD.

### ***Electroencephalographic biofeedback (neurotherapy) as a treatment for attention deficit hyperactivity disorder: rationale and empirical foundation.***

Vincent J Monastra, Child Adolesc Psychiatric Clin N Am 14 (2005), 55-82

### ***Neurofeedback in Psychological Practice. Masterpasqua, Frank; Healey, Kathryn N. Professional Psychology: Research and Practice December 2003 Vol. 34, No. 6, 652-656 ISSN: 0735-7028 Number: pro346652 (at <http://www.alertfocus.com>)***

W.C. Scott, D., Kaiser, S. Othmer & S.I. Sideroff, "Effects of an EEG Biofeedback Protocol on a Mixed Substance Abusing Population," American Journal of Drug and Alcohol Abuse, 31:455-469, 2005.

### **More information about Neurofeedback at:**

[www.eegspectrum.com](http://www.eegspectrum.com)

**Dr. Moshe Perl, PhD, is a Clinical and Forensic psychologist. Upon completing his PhD studies at North Texas State University in 1982, he worked as a consultant to schools and the Department of Juvenile Justice in the East Texas area. After relocating to Melbourne in 1992, Dr. Perl has worked with the Children's Court Clinic along with maintaining a private practice.**

**Email: [mperl@optusnet.com.au](mailto:mperl@optusnet.com.au)**

# Supervision & Certification Preparation Program.

THE HAKOMI PACIFICA TEAM (HPT), THE TEAM RESPONSIBLE FOR OFFERING Hakomi workshops and trainings in Australia, are currently in the process of developing an ongoing Certification and Supervision program for Australia. As a way of supporting students, the Hakomi Australia Association (HAA) has also agreed to provide financial assistance to members to attend these workshops.

THE FIRST IN A SERIES OF SUPERVISION/CERTIFICATION WORKSHOPS WILL BE HELD in Sydney on 6 and 7 May 2006, and will be jointly facilitated by recently appointed Hakomi teachers, John Perrin and Neil Rodgers. This will give students the opportunity to experience two different styles of supervision. In addition to watching and receiving supervision on tapes, there will also be an opportunity for question and answer sessions on aspects of the Hakomi method. Numbers for this workshop are limited. Please contact Neil Rodgers at [neilrodgers@bigpond.com](mailto:neilrodgers@bigpond.com) to register.

THE SECOND WORKSHOP WILL BE HELD IN SYDNEY IN JULY WITH HAKOMI TRAINER, Manuela Mischke-Reeds. This workshop will be a 4-day intensive and will be held on the 13-16 July. Please contact John Perrin at [john@hakomi.com.au](mailto:john@hakomi.com.au) for registration and further details.

FUTURE SUPERVISION/CERTIFICATION WORKSHOPS WILL HOPEFULLY BE HELD IN Canberra, Melbourne and, should the numbers make it feasible, Brisbane/Northern New South Wales, and Perth.

THE HAKOMI PACIFICA TEAM ARE VERY MUCH LOOKING FORWARD TO WELCOMING YOU to our supervision 're-union' and to assisting you on your journey towards Certification.

## **SYDNEY MAY 2006**

*John Perrin*

*Neil Rodgers*

**Date:** 6 May, 9.30am-5.30pm

7 May, 9.30am-1.00pm

**Venue:** Soma Dojo, Rozelle

**Contact:** Neil Rodgers

**Email:** [neilrodgers@bigpond.com](mailto:neilrodgers@bigpond.com)

## **SYDNEY JULY 2006**

*Manuela Mischke-Reeds*

**Date:** 13 - 16 July 2006

**Venue:** Sancta Sophia College, Sydney Uni.

**Contact:** John Perrin

**Email:** [john@hakomi.com.au](mailto:john@hakomi.com.au)

## **Sydney Group Supervision with Karen Workman**

Sydney-based Hakomi therapist, Karen Workman, is to offer a further series of Group Supervision sessions, commencing May 2006. Aimed at Hakomi therapists and students, these sessions offer a deepening of the underlying principals of the Hakomi method in the realm of spiritual practice. They include understanding Loving Presence and developing 'personhood' as a therapist. Cases will be explored and discussed using both the developmental approach and the Sensorimotor Psychotherapy Method for Trauma resolution. The 2 hour sessions will be a mix of case study, discussion, theory and experiential work. To participate fully, you will need to be committed to growing as a therapist while using this method.

These sessions are for professional development and as such, will not involve personal processing.

**Time:** Sydney 3.00pm - 5.00pm

**Dates:** Fridays - May 12, May 26, June 9, June 16, June 30

**Cost:** The fee for this series of 5 x 2 hours Group supervision is \$275 .

To register or inquire please call Karen Workman on **9233 3396** or by email: [kworkman@nectar.com.au](mailto:kworkman@nectar.com.au)  
Karen Workman is a Certified Hakomi Therapist, Psychologist and Supervisor (NSW Psychologist Registration Board)

# What brings you here?

Hakomi Graduate, **RYTA KUNCIUNAS**, talks to one of the pioneers of Hakomi in Australia, **GABY JUNG**, about what first attracted her to Hakomi.

## **WHAT DREW YOU TO BECOMING A PSYCHOTHERAPIST?**

Well, I still don't see myself entirely as a psychotherapist, I still feel I don't know enough, really. So I see myself primarily as a body-worker still. But what actually drew me to psychotherapy was that I really wanted to be there for my clients when really strong emotional stuff come up for them through the body-work.

## **HOW DID YOU AND HAKOMI MEET EACH OTHER?**

I was doing an anatomy course with Robert Schleipp, who was over from Germany, and he mentioned Hakomi and that he had done a course with Ron Kurtz. I was fascinated, read his book and then in 1992 I did the first Hakomi workshop offered in Australia, with Halko.

## **SO, WHERE ARE YOU AT NOW? YOU WERE THE ORGANISER FOR THE FIRST EAST COAST TRAINING IN AUSTRALIA, AND ARE NOW RETURNING TO THE FOLD, SO TO SPEAK ...**

After the training, I needed a break. It was very intense, being both the organiser and a student. But I think that kind of pressure actually brought up things for me that I would have otherwise avoided or stayed buried. So it was a very intense personal journey, and I guess still is.

## **SO WHERE DO YOU SEE YOURSELF IN REGARDS TO HAKOMI IN THE NEAR FUTURE?**

I still feel very much like a beginner, but hope to get back to a regular practice of study groups and supervision.

## **SO, AS ONE OF THE PIONEERS OF HAKOMI IN AUSTRALIA, ANY THOUGHTS?**

I guess I still have idealistic dreams: that really good community will develop out of the trainings and workshops, where people are honest with each other and can handle each others' strengths and weaknesses.

## **SO, YOU'RE A BODY-WORKER?**

Yes, that's how I earn my money, but Hakomi has influenced me in many ways: how I am with people; how I relate with them; and I've certainly changed through the Hakomi contact. And the break from intense Hakomi has been great because I have found another passion that I love doing, that's become my point of sanity, and that's sculpture. I've been sculpting since 2002, and now exhibit and sell my work. I very much enjoy my Sundays in my stu-

dio, immersing myself and just letting happen what ever happens out of the stone.

## **COULD YOU TELL US BRIEFLY ABOUT YOUR BACKGROUND?**

I was born in Germany, my education was a bookshop and library assistant, but I was very involved in the Children's Welfare Association in Germany. Then I had a son, and came out with him for a holiday in 1979, escaping winter, and decided to stay. I was very fortunate that that was possible, so I feel quite blessed to be here and to have experienced what I have.

## **IS THERE A THERAPIST WHO'S INSPIRED YOU THE MOST?**

My first contact to therapists was probably Carl Jung, and I'm still attracted to a lot of his theories and notions about the unconscious, ritual, and the importance of that.

## **WHAT SUSTAINS YOU ON YOUR PERSONAL JOURNEY?**

Just a huge amount of optimism that I feel very blessed to have. What sustains me is the daily work with my clients, seeing them struggle. And, also having fun with people. I've always had this sense that I've got an incurable optimism somewhere ... (laughing)

## **A PIVOTAL MOMENT IN HAKOMI WAS ...**

My very first workshop, I guess. Where that very familiar feeling that comes to just about everybody when they have something to do with hakomi. It's that feeling of homecoming, coming to yourself eventually. That's what it actually has been, coming and finding myself.

*My secret, sacred delight is ...* Working with stone and looking forward to actually starting to work with marble.

*I often wonder ...* How death would be.

*I wish I had ...* A little bit of money to do a few things ...

*I'm loving ...* Working with people.

*The book that changed my life is ...* Mmm, that probably would have been Hakomi. (chuckling)

*What makes me laugh is ...* Lots of stuff. I just love laughing.

## **ANYTHING YOU'D LIKE TO ADD?**

Just that I'm really aware how strong Hakomi has featured in my life, and still does. Even though I haven't been an active part of the community, it still has been something very important for me, and I think will remain that way. ■

# H A A listings

## KAREN BAIKIE

02) 9436 0919

Karen.Baikie@psy.mq.edu.au

### Private Practice with individual adults and couples.

Crows Nest, NSW.

B.Sc. (Hons)(Psych), B.A., M.Clin.Psych, PhD, Hakomi Graduate.

**Modalities:** Hakomi, CBT, Trauma & Abuse, Expressive Writing.

**Other:** I am a clinical psychologist and Hakomi graduate with speciality in trauma.

## KAREN GENEROWICZ

08) 83709512

karenrose@picknowl.com.au

### Counselling

Crafers West S.A. (From home).

MSocSc(Couns Stud), Current Hakomi Student (Perth).

**Other:** Gentle, nurturing, working with mindfulness of heart.

## FIONA HALSE

08 9335 7723

fionahalse@iinet.net.au

### Individual and Couples Psychotherapy

White Gum Valley/Fremantle, WA.

Hakomi Graduate, member PACAWA.

**Modalities:** Hakomi, Experiential, Relationships, Couples, Addiction, Voice Dialogue, Transpersonal and Spiritual Counselling.

**Other:** Fiona works gently, respectfully and effectively to support a client's awareness, healing and development.

## VICKI HATTER

02) 9869 4083

0408 975 995

Mad\_hatter@tpg.com.au

### Experiential Psychotherapy

Epping, NSW (From home)

Assoc Diploma Social Science, Diploma of Counselling, Diploma of Art Therapy, Diploma of Gestalt therapy, Certificate of Conflict Resolution. Cert 4 in Workplace Training, Hakomi Graduate.

**Modalities:** Experiential body-centered Psychotherapy

## GREGORY LAZARUS

03) 5728 2435

0411 188 032

Gregory@rainshadow.com.au

www.rainshadow.com.au

### Somatic Psychotherapy

Beechworth, NE VIC.

M.A. (Psych); B.A.; B.Theol; Diploma Contemporary Somatic Psychotherapy; Hakomi Graduate

**Modalities:** Psychodynamic oriented somatic

psychotherapy.

**Other:** Rainshadows falling full of Grace

Into the well of our body's embrace

Here, resonating echoes safe and deep

smiles the other whose loved soul leaps.

(my mission statement)

## LINDA McCLURE

07) 55270333

0439799421

linda@hellerwork.com.au

www.hellerwork.com.au

### Deep Tissue Structural Bodywork with Movement Awareness & Dialogue

Quantum Health Trust, 9 Nakina St

Southport, Queensland 4215.

Dip Hellerwork Structural Integration, Hakomi Integrative Somatics, Hakomi Graduate, Aston Patterning Movement Therapist & Fitness Coach.

**Modalities:** Integrative Structural Bodywork, Movement Rehabilitation & Fitness Coaching, Pre & Post Operative Rehab & Counselling

**Other:** Hellerwork releases chronic tension and stress, realigning the body and facilitating awareness of emotional issues that may relate to postural holding patterns.

## MONIKA MISCHKE-RENNER

02) 47843387

0408 224 461

monikar@pnc.com.au

### Psychotherapy and Counselling

Lane Cove Health Centre, Lane Cove

Grad.Dip. Psychotherapy and Counselling,

Hakomi Graduate.

**Modalities:** Hakomi, Psychodynamic, CBT

**Other:** Grief Counselling

## JOHN PERRIN

0412 114 861

john@hakomi.com.au

### Individual therapy, couples counselling,

### Hakomi supervision

Rozelle, Sydney.

Certified Hakomi Teacher, CHT, Dip Psychotherapy and Counselling

**Modalities:** Hakomi

## CAROL PERRY

02) 66886269

0429 886 269

cperry@nrg.com.au

### Conflict Management (mediation, coaching, facilitation, staff development), Experiential Psychotherapy, Insight Meditation (Vipassana) Teacher

Lismore NSW region and travel as required

Accredited Mediator, Legal Aid Commission,

Listed L&E Court Mediator, BA(Melb.), Grad. Dip.

Social Science (Psychology), Hakomi Graduate, Member Insight Teacher's Circle, Australia.

**Modalities:** Conflict Management including staff development, Experiential Psychotherapy, Insight Meditation (Vipassana)

## PERNILLA SIEBENFREUND

07) 3278 1683

psiebenfreund@hotmail.com

www.HealingBeyondWords.com

### Psychotherapy & Counselling for Individuals and Couples

20 Linda St, Sherwood (Brisbane)

Hakomi Graduate, Kids Help Line Counsellor,

Life Line Counsellor

**Modalities:** Hakomi, Voice Dialogue

## GISELA TONAT

0415 397 213

gisa.tonat@hunterlink.net.au

### General Therapy and Counselling

85 Lindsay Street, Hamilton, NSW

Soul's Abode: 89 Denison Street, Hamilton NSW.

MA in Sociology and Psychology, registered Psychologist, Associate member of the Australian Psychology Society, Hakomi Graduate.

**Modalities:** Counselling, Narrative Therapy and Hakomi Therapy

**Other:** Background: Drug & Alcohol, Women's Health eg Sexual Assault, Domestic Violence and since 2004 in private practice

## KAREN WORKMAN

02) 9233 3396

kworkman@nectar.com.au

www.thedymockbuilding.com.au

### Psychologist, Psychotherapist, Gendai Reiki Master

Sydney, City

BA Psychology & Business; Certified Hakomi Therapist; Graduate Sensorimotor Psychotherapy Institute.

**Modalities:** Hakomi Experiential Psychotherapy, Sensorimotor Psychotherapy, Traditional Japanese Reiki

## JENNIFER WRIGHT

08) 9384 8813

0403 202 728

zeus@iinet.net.au

### Clinical Psychologist

Private Practice, Claremont, Perth

M.Psychology, Current Hakomi Student

**Modalities:** Hakomi oriented therapy which can also include CBT, hypnotherapy, and supportive psychotherapy.

**Other:** I work in a peaceful setting in Claremont. Ten years experience in private practice.

# regional round-up

## New South Wales

Thirty Hakomi students completed their three year voyage together in February when the final module of the 2003-2006 Sydney training concluded. Special thanks to lead trainers **Maya Shaw Gale** and **Manuela Mischke-Reeds**, guest trainer **Halko Weiss**, teachers **Suhari Bohm**, **John Perrin** and **Neil Rodgers**, and tutors **Susan Smith**, **Art Burroughes**, **Ryta Kunciuinas**, **Neil Rodgers** and **Lorella Ricci**.

**Maya** stayed on in Sydney to offer a three day workshop, "*The Power of the Healing Relationship*", while **John Perrin** led a four day skills workshop in preparation for **Halko Weiss'** extended interpersonal skills training, "*Experiential Disidentification*".

**Halko's** training got underway in Sydney in late February with 35 students. This was this first time **Halko** has offered this rich and powerful work to an English-speaking audience. The second module begins in December.

Hakomi teachers **Neil Rodgers** and **John Perrin** will offer a one and a half day supervision workshop in Sydney in early May and trainer **Manuela Mischke-Reeds** will be back in Sydney in July to offer a four day supervision intensive.

She will also present a four day workshop, "*The Mindful Brain in Psychotherapy*" and will make time available for individual supervision as well.

Interest is building for the next Sydney training, originally slated to start in June, and now set to begin in November.

## Queensland

**John Perrin** postponed a two and a half day introductory workshop, "*A Taste of Hakomi*", originally planned for Brisbane in March. Subject to sufficient interest, this event will be rescheduled for later in the year.

Sydney Organiser, **John Perrin** ■

## Western Australia

Warm greetings from busy WA!

**Neil Rodgers** attracted a number of newcomers to Hakomi with his two one-day workshops in January on *Loving Kindness* and *Working with Couples*. The Couples workshop received an outstanding rating and ALL participants would have loved to come back for another day – including myself.

Also in January, our training group met in the park for a Family picnic – it was the first one of its kind and the relaxed atmosphere contributed highly to an easy going afternoon where family members had a chance to meet up with each other.

February marked another milestone with the 4th segment of the Perth Training. **Marilyn Morgan** and **Neil Rodgers** facilitated this segment in the most appropriate Hakomi fashion – just another wonderful experience for everybody involved! A huge thank you goes out also to the tutors as usual!

Our next venture will be the *Hakomi Experiential Character Training* in April where the training group will be inviting ten external participants to join in for a very special segment. A unique opportunity for anyone who wishes to indulge into a deeper Hakomi learning.

For May we have invited **Jules Morgaine** from NZ for another round of Mindfulness. Her 2 ½ day workshop "*Mindfulness and the Healing Relationship*" will explore mindfulness as a therapeutic tool to create a healing relationship and deepening the awareness of limiting belief systems.

The next 3 year *Hakomi Professional Training* is planned to begin early 2008 and we are continuing to raise the awareness about Hakomi within the professional community.

Well, I guess this is all the news from WA for now. I would like to leave you pondering over the following limerick by Nina Coltart:

A Buddhist once said: 'To deny  
That this I is an I is a lie;  
For if it is not,  
I should like to know what  
Is the thing that says: "I am not I".  
With much love, light and laughter

Perth Organiser, **Halka Beseda** ■

## Melbourne

Hakomi teacher **Jules Morgaine** will offer a three day workshop in June, "*The Creative Language of Healing*".

Melbourne Organiser, **Moshe Perl** ■

FOR MORE DETAILS SEE PAGE 24

## BECOME A TUTOR

*If you're a Hakomi Graduate and are interested in becoming a tutor on the next Sydney training, commencing Nov 2006, please contact John Perrin on: john@hakomi.com.au*

# diary dates

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SAT 22 - SUN 30 APRIL 2006

## **Perth Training / Workshop**

Julie Murphy, Suhari Bohm,  
Neil Rodgers

*Hakomi Experiential Character Training*

Contact: Halka Beseda

Tel: (08) 9438 2365

E-mail: <hakomiwa@hotmail.com>

Web: <www.hakomi.com.au>

SAT 6 - SUN 7 MAY 2006

## **Sydney Supervision & Certification Preparation Workshop**

John Perrin & Neil Rodgers

The first in a series of workshops to support graduates in gaining supervision and certification.

Contact: Neil Rodgers

Tel: 0418 418 151

E-mail: <neilrodgers@bigpond.com>

FRI 26 (EVENING) - SUN 28 MAY 2006

## **Perth Workshop**

Jules Morgaine

*Mindfulness and the Healing Relationship*

Mindfulness allows one to visit the core places where patterns of survival were set in place and continue to be held as blue prints for living. Experience the healing power inherent in the conscious use of mindfulness.

Contact: Halka Beseda

Tel: (08) 9438 2365

E-mail: <hakomiwa@hotmail.com>

Web: <www.hakomi.com.au>

FRI 16 - SUN 18 JUNE 2006

## **Melbourne Workshop**

Jules Morgaine

*The Creative Language of Healing*

Support the development of curiosity and non-judgemental attention in clients in order to be able to accurately perceive and name experiences.

Contact: Moshe Perl

Tel: 0412 299 099 or (03) 9533 0555

E-mail: <mperl@ozemail.com.au>

Web: <www.hakomi.com.au>

THUR 6 - SUN 9 JULY 2006

## **Sydney Workshop**

Manuela Mischke-Reeds

*The Mindful Brain in Psychotherapy*

Learn how to use mindfulness to deepen into our own process as well as the process of the client, exploring the subtleties that mindfulness has to offer us in the realm of sensations and emotions. Utilizing the body's wisdom, we will practice seeing and listening to our fears, desires and beliefs the way they are. Beyond the patterns of perception and habit, we will explore artful ways of being with polarities, our personal edges and transformation.

Designed for anyone in the healing fields, psychotherapy, bodywork or counseling that wants to add therapeutic tools, as well as anyone interested in developing mindfulness a path to growth and change. This workshop serves as a prerequisite for the professional Hakomi Training.

CONTACT: JOHN PERRIN

Tel: 0412 114 861

E-mail: <john@hakomi.com.au>

Web: <www.hakomi.com.au>

THUR 13 - SUN 16 JULY 2006

## **Sydney Supervision Intensive**

Manuela Mischke-Reeds

The second in a series of workshops to support graduates in gaining supervision and certification.

Contact: John Perrin

Tel: 0412 114 861

E-mail: <john@hakomi.com.au>

Web: <www.hakomi.com.au>

FRI 16 - SUN 24 SEPTEMBER 2006

## **Perth Training**

Lead Trainer: Julie Murphy

### **Module 2 (1)**

The commencement of the second module of a three year comprehensive training in the Hakomi Method.

Contact: Halka Beseda

Tel: (08) 9438 2365

E-mail: <hakomiwa@hotmail.com>

Web: <www.hakomi.com.au>

COMMENCING IN NOVEMBER 2006.

## **Sydney Professional Training**

Contact: John Perrin

Tel: 0412 114 861

E-mail: <john@hakomi.com.au>

Web: <www.hakomi.com.au>

SAT 2 - SUN 10 DECEMBER 2006

## **Sydney Relationship Training**

Halko Weiss

*Experiential Disidentification*

**Module 2** of the advanced relationship skills training

Contact: John Perrin

Tel: 0412 114 861

E-mail: <john@hakomi.com.au>

Web: <www.hakomi.com.au>

SAT 24 FEB - SUN 4 MAR 2006

## **Sydney Relationship Training**

Halko Weiss

*Experiential Disidentification*

**Module 3** of the advanced relationship skills training

Contact: John Perrin

Tel: 0412 114 861

E-mail: <john@hakomi.com.au>

Web: <www.hakomi.com.au>

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## rooms for rent

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### **WALKER STREET, NORTH SYDNEY**

Looking for like-minded therapist to share beautiful, large house in Walker Street, North Sydney. Two small consulting rooms available, with air conditioning and enclosed veranda. Excellent location with very reasonable rent: \$365 per month for 3 days a week (approximately \$160 per week). Contact Subhana on 0414 605 226.

### **SYDNEY, CITY**

Sydney consulting room available for Hakomi graduate in beautiful city building. Full or half days. Contact Karen on 02 9233 3396 ■