
BEING EFFECTIVE THROUGH NON-DOING

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Introductory note: This article was first published in German as "Wirksam durch Nicht Handeln" and is the first article Hakomi Forum is aware of that has introduced Hakomi Therapy to the German therapeutic world. The principle translator of the article was Bruce Ryan of Eagle Creek, Oregon USA though the editor took great liberties with the text to make the meaning clear to English readers.

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THE CHINESE-TAOIST PRINCIPLE OF NON-DOING LENDS TO OUR ACTIONS AN EFFECTIVENESS THAT SEEMS PARADOXICAL. THE BODY-ORIENTED PSYCHOTHERAPY DEVELOPED BY RON KURTZ INCORPORATES NON-DOING AS A MAJOR METHODOLOGICAL PRINCIPLE. SEVERAL ELEMENTS OF THIS METHOD ARE EXPLAINED AND ILLUSTRATED HERE - THE UNIFIED VIEW OF MIND AND BODY, SUPPORT FOR THE CLIENT'S RESISTANCE, AND AWARENESS OF INNER PROCESSES, (MINDFULNESS).

The following might happen to a four or five year-old: the child is full of seething despair, perhaps because he or she has failed at something again and again, pushing as the child does on the limits of its power. The child pulls its head in, clenches its fists, and closes all the doors and windows of its body as if to intensify the frustration.

A grown-up, felt called to intervene in an instructive manner, comes and puts an abrupt end to this inappropriateness. With an action like pushing a bubbling pot off the fire, the stubborn child is removed from the situation. By this change in location the tension inside the child is broken and the

anger flows out. A seething despair is made into a quiet despair.

On a similar occasion - this is my personal memory now - a person comes who loves me. As if he can understand my situation, he encloses my body in his arms, my clenched fists in his hands, and covers my pulled-in head with his cheek. In a matter of seconds the anger is transformed into something good and strengthening. My father was particularly skilled in the art of changing my rage into warmth and confidence.

As the years passed such helpful deeds became rarer as they probably gave way to the role of teacher. At last they disappeared altogether and were completely forgotten for many long years of my life.

Even when I was confronted daily with the inner (Ger. seelische) turmoil of my own clients, the lost search took many years to re-emerge. I was looking for something I did not have a name for, but whose existence I was convinced of, being aware of its absence. This article reports on its rediscovery and, as well as possible, gives it a name.

The Wise Person: Not Acting and Not Spoiling

How did these two concerned adults act differently? What did the loving person do to achieve the miraculous transforming effect? To begin with, it is easier to say what he did not do: he did not oppose or set himself against the psychological and physical process which he saw happening in me. His attitude and intervention supported the process, allowing it to go on unhindered.

C.G. Jung has given us an incisive rationale for this stance of allowing processes to unfold. He wrote about it in the preface to an old Chinese book of wisdom, *The Secret of the Golden Flower*. There Jung develops his recognition "that the greatest and most important problems in life are basically insoluble. They have to be, since they express the necessary polarity which is inherent in a self-regulating system. They can never be solved, but only grown through." (Jung, 1948, p. 14)

What is there for a person to do then? "Letting it happen, action in non-action, the "Sich Lassen" (non-attachment to oneself) of Meister Eckehart became the key for allowing me to open the doors to the path. One must master the Chinese way of letting it happen. That is a real art for us, one which most people understand nothing about, as their consciousness is continually jumping in, helping, correctiong, denigrating, at the very least, simply not letting the psychic processes be and proceed in peace." (ibid., p. 15)

"One must be able to let it happen" is an admonition to the searcher but certainly also one for the guide. The inner tension of this formula seems to appear immediately with the goal of "letting it happen" being blocked at every turn by the imperative "must be able", a reality borne out by the conflict ridden experiences of psychoanalysts with this idea. At this point I am going to limit the theme of the article to the therapeutic implications of letting it happen presented with clinical examples from psychotherapeutic practice.

What does non-doing mean? Doing nothing? The previous comment by Jung deals first at the level of the psychic opposition of the "simple being of inner processes" and "consciousness". Conscious activity, striving for knowledge, can be taken under some circumstances to be set against the natural process of being. Let's look deeper into Jung's source material in Chinese Taoism. The 48th chapter of the *Tao-Te-Ching* makes a relevant assertion: "he who is devoted to learning gains daily. He who is devoted to the Tao loses daily by losing. By unlearning, he arrives gradually at the point of being no longer active. Non-doing is preserved where nothing superfluous is done. Only those who do nothing achieve true mastery in the realm. Those who consummate deeds are not capable of reaching the kingdom." (Lao-tse 1980, p. 98) The wise person has 'lost', 'unlearned' his/her normal consciousness. Non-doing goes along with non-knowing. The inevitable result of this? Nothing remains undone where nothing superfluous is done - true mastery. Though Taoism

clarifies and declares non-doing to be a high art, it leaves the question of the psychic structure of non-knowing unclear.

How is one to acquire this art? How does one find the path of non-action? "Therefore the wise one does not act and does not spoil anything. He keeps nothing and loses nothing. When men act, they generally give up just before the completion. He who reflects on the end as he reflected on the beginning, he will not spoil anything. Therefore the wise one does not desire the desirable. He does not value rare things. He studies ignorance. He goes back along the path that men have come along to help man back to his nature. One thing only dare he not do: act against nature." (ibid, p.114)

The path of non-action leads back to and illuminates the nature of things. Its recognition leads inward. In its inner life the world opens itself up and discloses itself.

Non-doing is also presented as a practical rule for living and ethical actions. The antithesis to the actions of the wise one, the wu wei, is in Chinese the yo wei, the actions of the "lord" (ibid p. 137). Western readers believe they understand this simply and directly: doing too much, too vigorously, at the wrong time, at the wrong place, in short, acting against the inner law of life, the nature of things.

The issue of culturally specific conceptual boundaries and limitations will not be examined further here. The concepts

presented thus far do seem, however, to have the property of being adaptable to different vocabularies and settings. For example, translators and interpreters have used different languages for Lao-tse and Meister Eckehart. And yet Meister Eckehart appears to agree in a beautiful way with the words quoted above from Lao-tse. The following centuries old Christian teaching deals with the question of how divine law can be made effective in one's life. "You must know, that no person in this life has left himself so thoroughly, that he has not found that he had to leave himself even further.... It is an equal exchange and a fair trade. As far as you remove yourself from all things, thus far and no further does God enter with all his properties, in so far as in all things you have completely emptied yourself of self. (Meister Eckehart 1963, p.57)

The inner relationship of the Western mystic with the wise ones of the Far East can point us to further kinships. The principle of letting it happen joins East and West, North and South. Of course, in various official teachings the opposite holds sway. But the principle remains where official teachings are not in effect, in the daily relationships of people. Certainly not in all of them but for instance in the common off duty or after work motto - live and let live.

I maintain for example that it is dominant in much parental care of young children. Often enough there is a secret complicity of the generations against commonly taught child raising theory. Letting things be owes its popularity to its

characteristically peculiar mix of effectiveness and humaneness, humaneness in the sense of fairness or justice. Non-doers effect no harm and so are not harmed themselves.

A Person's Tao is Revealed in His/Her Bodily Life

Core organizing beliefs in people, their personal Taos, reveal and express themselves in actual languages. Psychoanalysis has taught us that the "unconscious" reveals itself in the language of symbols. While one's Tao is never completely subject to rules and shrinks from categorizing definitions, we can still make and benefit from the assumption that the inner life of people expresses itself in bodily life and conversely, bodily life expresses the realities of inner mental life. Bodily life includes postural structure, muscle tension, manner of movement, breathing, and organic illnesses. Innerlife and thought discloses itself in external, bodily life.

A person's inner life needs to be constantly tracked and contacted as it changes from moment to moment and for this a living instrument is needed. This can be the body of the therapist, if it is kept alert, sensitive and trained. Therapists can be their own best instrument in intuiting and sensing the gestalt, the presence of the other. Therapeutic contact occurs on a stage on one level. behind the scenes, however, the Tao of the client and the therapist engage in a mutually mutable dialog which when drawn on intentionally becomes the data-base for healing.

For ease of communication, the rest of the article will deal with therapeutic practice in two steps. The first step is that of recognition. A new method of recognition is needed by therapists who take on the risk of non-knowing and want to empty themselves of amassed preconceptions of health and pathology, symptoms and defenses, chances of recovery and risks in treatment. The second step deals with therapeutic intervention. All this will amount to variations on one simple rule: never work violently, that is against the Tao, the inner life and flow of the client.

As I come to practical examples, a word of thanks is due Ron Kurtz. Before I became acquainted with him and his work I had not dared to support the flow of my client's innate Tao. Gestating in me was the idea, nurtured from my childhood, "It should certainly be possible somehow...", but in practice I only made fainthearted attempts. In the few days of an in-service workshop where Ron Kurtz presented his "Body-centered Psychotherapy" (Hakomi Therapy) I realized with certainty that it was possible. In my experience, Ron is a virtuoso in the art of achieving effects through non-action. (Information on training in the United States and/or Europe is available from the Hakomi Institute, PO Box 1873 Boulder CO 80306 USA. The Synthesis-Verlag of Essen, West Germany, announces the publication in 1984 of *Korperorientierte Psychotherapie-Die Hakomi-Method* by Ron Kurtz.)

Strengthening Consciousness by Emptying It

Recognition begins with forgetting. In particular, clients should forget why they have come to therapy, that they want to work on a problem. Out of this consciousness clients say "My problem is thus and so" and immediately they are fragmented into healthy and sick, normal and abnormal, knowing and ignorant. These problems which appear so important to clients are not the most crucial thing. Their importance lies mainly in helping clients understand their current self-limitations.

Therapists must likewise forget the cross which the profession bears: people expect that through our action we will relieve them of pain. Is there a therapist who has not heard an inner voice saying, "You've got to show something, do something for your money, at least a couple of keen interpretations." It would be better if both therapists and clients could forget what brought them together and concern themselves with the immediacy of their current experience. Without this there can be no therapeutic process. (References to cases and methods of treatment spring from my experience in a clinic advising in the areas of living with and raising children.) I remember the second hour of therapy with a client of about 30. The first hour had been spent in complaining about the limits she had to endure - an impertinent son whom she was raising alone, an impossible mother in whose house she lived, an underpaid job, etc. I waited for the right moment and then said, "You are free to choose something else now." Her protest

was immediate. "All right, then tell me, choose what?! Sure, if I had money, I could..." "No problem," I said, "I'll give you all the money you want." The anger at not being taken seriously was showing in her face but vanished suddenly as she said satisfied, "OK, then how about coming over for dinner?" This playful stepping out of our roles made the unbearable problems bearable and paved the way for more therapeutic processes.

All students of meditation know about the freeing of consciousness by becoming unattached to the contents of normal consciousness. The therapeutic technique equivalent to this is the cultivation of mindfulness, a witnessing state of consciousness where one's awareness is turned inward toward experience without being completely caught up in it. (Particularly helpful for me in this area have been the works of students of Elsa Grindler. For example Charlotte Selver (cf. Charles V.W. Brooks in Bibliography) and Lily Ehrenfried.) Mindfulness can be cultivated by the therapist asking questions which can only be answered by clients turning their awareness inward toward felt-present-reality to find the answers:

- (C) I'm feeling nervous right now.
- (T) What signals is your body using to let you know you are nervous?
- (C) I'm shivering, going back and forth between hot and cold.
- (T) Where does your body feel cold and where warm?...What is the boundary between cold and warm like?...Is it moving?...In what direction?..

Most clients can answer these questions with astonishing precision and in most cases are glad to do it. Even if they don't answer aloud or find an answer at all their attention is turned inward. Letting go of the normal habits, routines, agendas, and obsessions of normal consciousness which is the precondition for going inside and attending to live present experience, feels to many people like a blessing long withheld. The letting go and turning inward deepens toward optimal conditions of mindfulness where growth can occur. I would like to use an example from a workshop by Ron Kurtz to illustrate what can happen here.

A., a woman about 40 years old, requested help. She was an energetic, slender person and being near her you could get the impression of an archer's bow drawn taut. One oversight or a wrong move could be enough to send her off. Ron helped her to become mindful which brought up in her an impulse to pound her head through the wall that she was holding herself back from doing. Ron began to arrange the room for supporting her process, for actually taking over the woman's defense of holding back so that the impulse to pound could be experienced more fully. A. took a position against the opposite, carefully studied her distance and the way her body was mobilized, gave instructions on how she wished to be held and then chose the right moment at which she was ready to use all her strength to break through the wall with her head.

The experiment was no physical risk for A., since well instructed helpers looked out for her safety, doing for her what she had already been doing

for herself, holding herself back. Out of this security and the progressive deepening of mindfulness a new insight emerged. "I am breaking through the wall and discover another behind it and another behind that." The effect of the freeing message she drew from this scene visibly broke over her face and body like a wave. "It won't work this way. There will always be another wall. So now I can take time to rest and to explore another way." Her wanting to bang her head against the wall was not a problem to be solved. It was a process to be respected, befriended, supported, allowed to happen, learned from and grown through to a place where other things became possible.

In this process there was a double emptying of consciousness and deepening of mindfulness which took only fractions of a second to have an effect on both parties. The moment came for Ron as therapist when he perceived the taut bow and became sensitive to the client's inner state. This helped pave the way for the use of the exercise described above. Being aware of her tension that wanted to go two directions at once helped him support her process when she herself became mindful of the impulses. For A. the big moment was when she broke through the wall in her imagination and the realization washed over her, "This won't work, there must be another way." The client made her present inner experience the focus of her meditation and Ron made his experience of A. the focus of his.

Strengthening our consciousness by emptying it might sound a bit silly or old fashioned, like fasting or bleeding. Yet no modern medical practitioner will

reject the effectiveness of the procedures outlined here.

The previously mentioned book of Chinese wisdom teaches the art of emptying the consciousness. "Consciousness dissolves in contemplation", it says, and Jung in his forward tries to raise this from its mystic incomprehensibility. "What is being discussed here is an effect which I recognize well from my medical practice. It is the therapeutic effect par excellence..." (Jung, 1948, p. 50)

I do not think it is helpful to follow Jung's presentation further here since it leads the reader through a tortuous path in the psychic regions of the conscious and the unconscious. The essential thing is that in Jung's view the path of self discovery leads to the "self", which is "a virtual point between the conscious and the unconscious." It is probably correct to say that it is the self which unites the conscious and the unconscious. I am coming to the realization that it is not the quantity of what is in the conscious in comparison to the unconscious which makes for psychic health, but rather the permeability of the boundary between the two fields, the ability of the person to cross the boundary at will. We shall return to this.

The Therapist Supports the Defensive Mobilization of the Body

How do I as a non-active therapist enter into a dialog with a client? And what would an interchange look like which draws in the body?

Every therapist of whatever persuasion has probably had the

experience of relating to clients in a physical way. The desire may arise to stroke them on the head or take them in your arms or give an encouraging pat on the shoulder. On the other hand being near clients may make me very uneasy. I might like to shake my fist at them or give them a kick in the pants. All this is left undone for the most part. We consciously suppress these noble or less noble impulses. The opposite, unleashed spontaneous actions, would hardly be therapeutic either. Two assumptions help guide the question of how therapeutic body contact is made: First: The contact conforms exclusively to the needs of the client. Second: the client's past history is expressing itself in his/her physical manifestations. Therefore the therapeutic meeting while contemporary is accessing another dimension of space and time.

Speaking to the first assumption, Ron Kurtz often illustrates the basic attitude of a therapist with the Zen parable of the empty boat. When many boats are moving about on a lake, it may happen that two will collide. Then there is a lot of yelling and each skipper blames the other for the accident. If, on the other hand, an empty boat is adrift on the lake and collides with a manned one, the skipper is silent and seeks within him/herself the explanation of the accident.

It is helpful for therapists to take on the characteristics of the empty boat. Then we see them moving without being driven, without a charted course, but responding sensitively to every outside force. Should it come to a "collision", a conflict between therapist and client,

the question of blame is pointless. Contact is made harmoniously and playfully because one of the two has freed him/herself from the inner need to justify. (This one is the therapist. If the client is better versed in this art, then the relationship is reversed and the client becomes therapist.) A comparison to a graceful, traditional, dancing couple is apt. The lady in following and adapting can contribute more to the success of the dance than he gentleman, in spite of his mindset that his part is to "lead".

From this we can see how the resistance the client manifests towards the therapist and towards getting well can be handled. This resistance is nothing unexpected; it is actually a pre-condition for therapy. If the clients didn't have such resistance to recovering health, they would not need to look for therapy. (Arnold Mindell has developed the thought in a challenging article that resistance is unimportant. He attributes the tenacity of this concept to the needs of the therapist to have names for the unknown and the incalculable in order to work in a more secure framework.)

By not confronting, by presenting no resistance myself, I am in a position as a therapist to work with the resistance of clients without having analysed it with them to any significant degree. Its presence and effect is not only accepted, but this respect also encourages the client to let the resistance have full sway so that it can be identified with as fully as possible. It often happens that as the defensiveness reaches its height in a supportive atmosphere, the

resistance disappears, a paradox I will not go into here. We must be satisfied with the practical demonstration of results.

I had a client, a forty year-old woman who was unhappy with her long-standing marriage and who was struggling with herself about leaving her husband and half grown daughter. She had been under medical care for "depression." During the first hour she piled her problems in front of her into an insurmountable mountain. She was talking of suicide. During the second hour the relationship became safe enough that I could help her be mindful and access some inner awarenesses. Through questioning she became aware of the critical areas of her shoulders and neck. Then I introduced a word-experiment, in Hakomi what is called a verbal probe.

I asked her to please indicate by a nod of the head when she had cleared her mind of various distractions and was ready to study the effect on her inner experience of the words I would say. After a while she nodded.

Turn your awareness to what happens when you hear the words:..."You can do it."

Her immediate reaction revealed an inner ambivalence. At first a tension seemed to drop away, her chest rose, her neck and head pulled up out of her shoulders. Then there seemed to be a hardening that looked like stubbornness.

(T) You apparently don't like to hear that.

(C) No, I've heard things like that for years and they don't help.

(T) Would you like to attempt refining the

sentence in some way to make it more acceptable to you?

She was somewhat astonished but went along with the line of action.

(C) You can do it if you do the right thing.

So I repeated this sentence to her in a similar mindful manner. It was hardly spoken when she fell down shaking her right fist.

(C) ...but what is the right thing?

From the shaking of the fist I gleaned a clear signal that whatever was blocking her growth was now accessible enough to work with. The freeing moment was emerging while at the same time the fist held tight against the chest showed the resistance to it. I decided at this time to propose another exercise, this time what Kurtz might term a non-verbal probe, a mindful taking over of the resistance to letting the fist strike out more fully. I would hold her fist in its locked position and she could shake it as hard as she wanted and at the same time be mindful of what the doubled up fist might be directed at.

She agreed. She gestured with her fist, weakly at first. Then as she was convinced that I would hold tight, she shook it so hard she could almost break free. At that moment she stopped and began tearfully to relate the following. "Suddenly I had a memory of the situation as it has so often played itself out at home. I am alone and so full of anger that I take plates and smash them on the floor. Then I am seized by the urge to smash

myself in the same fragments." The tears were part of a force that brought together and integrated the anger, unexpressed until that time, with the turn towards self-destruction. In following sessions the client decided she would have to move out in order to save herself.

Now in this case it appears that the therapist did act; at any rate he was not just passive. What does that say for our intention not to act?

Earlier in the article I presented non-action as the best synthesis of therapeutic intention and the needs of the client. If a person is seeking therapeutic help it is rare that these personal needs are singular or even have obvious unity. Their aspects often run in opposite directions. How should the therapist deal with such opposing and conflicting needs?

Let's look at our example. In the word-experiment ("You can do it") the word "it" was an invitation to the client to give "it" her own meaning while it was clear she was trying to accomplish something. At the same time it was a confrontation to some part of her self, since she was demonstrating by words and bodily actions the conviction that she could not do it. The therapist identified with one of the two voices inside the client ("I must." "I can't.") in order to help her clarify the content of their inner dialog and help resolve the decision they were trying to make. This was not a theoretical or dogmatic therapeutic decision, just a practical one to achieve an end. It was like trying to move an automobile stuck in mud. It doesn't matter

if you rock it in the direction of gravity or in line with the spinning of the wheels; either will help rock it free.

In our example the result of the rocking free was her "I can do it if I do the right thing", certainly a step in the direction of self-knowledge for this client. (Editor's note: this example as well as the other examples used in this paper are technically examples of accessing important aspects of emotional-mental life. They do not exemplify full Hakomi Therapy sessions where the material accessed then goes through a number of other steps: deepening, processing, transformation, integration, etc.)

This technique follows the spirit of the Chinese art of fighting called T'ai Chi Ch'uan in which two opponents stand bare-handed facing one another. One instruction deals with the case of the opponent making no noticeable move:

If the opponent makes no move, I also do not move. This means that one relaxes but waits attentively for the opponent to show his strength...To move one's hands into position quickly and without control or to look intently for a opportunity to strike the opponent - these are on no account the correct method. That should be self-evident. Some will ask what they should do if their opponent does not move at all. In this case one can feint with one hand once, twice, three times to draw a challenging reply. Then the opponent will have to move. (Liang 1977, p. 95)

T'ai Chi is more a training of the body than a combat sport.

The participants are more motivated by the thought of self fulfillment than the aim to win. For that reason the comparison seems illuminating.

The exercise of holding the fist tightly and the one related earlier of holding the client who was breaking through the wall both illustrate the following rule: Support the client's defense systems. Take away from them the strain of holding the body in a defensive posture that reflects the inner resistance. We see the impulse to clench a fist and strike out as well as the holding back, the defending against the impulse. The therapist's assignment then becomes allowing the client to be able to use her energy to explore the impulse to strike out. So, the therapist took over the inhibitions of this client that only allowed her arm to quiver. He made it safe for her to act and to turn her attention to her inner experience with no danger of harm or shame. He provided for her the resistance to the impulse that she was providing herself.

This is the meaning of non-doing in the therapeutic process: Therapists bring nothing foreign into play, force nothing, oppose nothing. they merely take part in a process which is already happening. When the woman experienced her freeing realization she was in contact with another level of awareness. Here we come back to the second assumption we started out with. As a result of the mindfulness and physical, emotional release there is a tendency to contact important core material in another dimension of space and time. I can be historical (the woman in her kitchen) or symbolic (behind this wall there are other

walls). Generally there are additional signals in these new awarenesses that help the client personally unlock their meaning without much difficulty. It is amazing to me how much wisdom is found in the client's observations at this point. They are measured and tailored to the immediate realities, abilities, and possibilities facing the client.

Let me share a personal experience along this line. About a year ago I began to foster the idea of giving up my job. It was a pleasant position with security and independence, yet I had the feeling that in the long run it was hemming me in. At this time I took part in a Hakomi workshop. At one point an assistant had the task of taking this load off my mind, i.e. my head, by holding my head in his hands. He took over for me the physical need of using my own energy to hold my head up. This gave me a sense of security that I would not be 'mindless', 'headless', or foolish. I developed an impulse to bow my head as if in humility and my helper supported this. Then an image came to me: I was sinking to the bottom of the ocean where something was waiting for me. There was no need to hurry to find out what it was.

The experience meant this to me: I seldom risk embarking on new ventures with humility and without control, but when I do, I find that my happiness is secure. Therefore, it is not necessary at this point to frantically work against the clock to wring immediate solutions from today.

I want to underscore that it is unimportant what meaning a therapist might attach to such an image that came to me. Only

the inner wisdom of the client counts, and therapists can be satisfied if they have helped to bring such wisdom to flower, to conscious awareness.

I hope I have now come closer to the question I posed at the beginning: What secret lies in the intuitive act of a loving person? Of course, the therapeutic interest is not under the rubric of love but of results, of healing. My intent has been to demonstrate that you cannot find the one without the other, the healing effects do not occur without the love.

In this regard I would like to quote from a man who wrote over two generations ago:

One must put oneself entirely in the service of the patient - attend to every expression of his conscious, unconscious or physiological manifestations and take these as orders for the direction of the medical treatment. The patient alone knows how he must be treated; although certainly not in his conscious self. Even his unconscious, and physiological occurrences. Clearly, that is for those who want to and are able to serve. The doctor must not only understand the language of the id, he must also speak it and speak it with intent and consciousness. Then the ability will develop in him to be able to talk to the patient in the language of the unconscious and the body. He talks not as a patient but as a doctor who has learned to speak these languages and at the same time to remain healthy. (Groddeck 1966, p. 224)

George Groddeck was just such a doctor who had mastered the languages of the body and did not succumb to temptations to misuse his great wisdom to

manipulate the patient. His id denotes what in this article I have called the inner rule of life, the Tao. "The id gives a person his life; it is the power that causes him to act, think, grow, get sick, and get well; it breathes life into him." (Groddeck, 1981, p. 259.)

This parallel may be seen as a double connection: just as our spiritual side needs both the West and the East for its completion, so also our day-to-day consciousness needs a point of contact with its nameless guide.

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THE SENSITIVITY CYCLE

