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INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION, 1772 VALLEJO ST., SAN FRANCISCO, CALIFORNIA 94123

Theme Issue on TA and Spirituality

Spiritual Development: A New Dimension For TA



In gathering ideas for theme issues of the Script, we were somewhat surprised by the number of people who said, "How about TA and spirituality?" Then we began to notice how often that theme was cropping up — in conference presentations, TAJ articles, workshops, and seminar discussions. While it may be on the cutting edge of TA, spirituality is a lively and very real area of concern for many of our members. In putting together the material in this issue, we had to acknowledge, right from the beginning, that we could not begin to cover the many different spiritual traditions that are important to our members. However, we have attempted to include articles which offer a variety of perspectives. As always, we welcome your comments and feedback and, if you wish to present a view that we have not covered, we will be glad to consider publishing it at some later date. Finally, we thought it was appropriate to have an issue on spirituality at this time of the year and we hope, whatever path you choose to follow, whether specifically spiritual or not, that your holiday season will be filled with joy and gladness and that the New Year will bring you much growth.

Robin Fryer, Managing Editor

Please note: the use of masculine pronouns in this article is to facilitate reading and should not be taken as a sign of sexism. All references apply to men and women equally.

By Marge Reddington and Iris Pearce

There are many models of spirituality. The following is a combination of our own original thought and ideas from other models, primarily of a Western Judeo-Christian nature. It describes a psychological approach to human growth based upon traditional teachings and particularly upon the Christian concept of spiritual development called "The Three Ways." Probably the best known authors who are sources for this theory are St. Athanasias, St. Augustine, St. Thomas Aquinas, Bonaventure, St. Teresa de Avila, and St. John of the Cross. This model has been useful to us personally and to many of the people with whom we work. We offer it here partially in response to the many requests for written material that we have received from participants in our workshops. We will be glad to answer any questions you have and will be presenting a workshop at the ITAA Summer Conference in Boston which will consider these ideas in more depth. Finally, we offer it with the hope that it may help others understand their experiences.

Marge Reddington and Iris Pearce

No one who is familiar with Transactional Analysis would question that it has been a useful tool in promoting genuine development for those who have become involved with it. For the purposes of this article, however, we will dwell, not on the many successes of TA, but upon a limitation which has caused it to seem incomplete, after a period of time, to many practitioners and clients. Our thesis is that TA needs to adapt itself to an approach to the total being of man, an approach to man's innermost part, his soul.

We suggest that TA is in need of an awareness of spiritual development. Spiritual development is the process by which man discovers who he is, what he is to do with his life, and how he is to do it. The process is usually activated by a desire for genuine self-awareness. That desire leads to TA, to other forms of psychotherapy, to participation in organizational development courses, to learning stress management skills, and to seeking pastoral care or spiritual direction, to name only a few among many. In all cases, spiritual development involves an effort, conscious or unconscious, to become wise (to know whom and what one is), to become



effective (to perform that which is appropriate), and to become caring (to be sensitive to others and yet to enjoy oneself while doing so).

The traditional TA approach has been largely limited to a removal of obstacles to growth, to what is the first — called the Purgative — in a three stage process of spiritual development. To say the same thing in another way: we feel that TA has, in the past, used a model of man that assumes he has two bodies, a physical body and an emotional, psychological body. That model does not address the "spiritual body" and its needs. The ordering of the physical and emotional bodies aids spiritual growth by removing obstacles, but does not produce positive growth, merely a condition in which positive growth is possible. In the same way that psychological growth cannot be fostered by the mere satisfaction of physical needs, spiritual growth cannot be fostered by the satisfaction of psychological needs.

When one has acquired skills in TA or other modes of human development, he may come to believe that the work is over. In reality, he has only reached one stage in his on-going spiritual development. It is as though one had cleared a garden plot, and expected automatically to reap a harvest, while disregarding the necessity to plant new seeds, to nurture, weed and cultivate them. A new and different set of concepts and skills is needed for the later stages of spiritual development.

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Spiritual development (continued)

The Constancy of Choice

Before going on to the stages of spiritual development, it may be helpful to pause to consider something of the nature of man. We feel that, at every level of development there is a choice, a choice which is consistent with but not necessarily determined by, the preceding level. To start at or near the bottom, man is a living being, just as vegetables are living beings. However, except in those cases where one is terribly afflicted by accident or disease, we do not refer to man as vegetable. He is an animal. According to Aristotle, he is a rational animal, that is, an animal governed by reason rather than solely by his instincts, as brute animals are. To the extent that one is rational, he is more like a man and less like a brute.

The classifications may seem obvious, so far, but they continue and in much the same way. The rational animal is either spiritual or hedonistic. Either one is consistent with being rational. Hedonistic men seek their own gratification. The ultimate end is to be satisfied with oneself. The spiritual man, on the other hand, tries to govern himself by standards outside himself. He seeks more than his own pleasure; he seeks answers to the three major spiritual questions: Who he is, what he is to do, and how he is to do it.



Spiritual development is the process by which man discovers who he is, what he is to do with his life, and how he is to do it. The process is usually activated by a desire for genuine self-awareness.

To say that one is spiritual is not to end the inquiry. The spiritual is divided into the holy and the demonic. The demonic is still spiritual, but it answers the three major spiritual questions with answers that are destructive, divisive or demeaning. As one example, Hitler answered for the German people by saying, "You are Nazis, a master race. You will build a thousand year Reich. You will do so by conquering and exterminating non-Aryans and by dominating others." Those are answers, and they are answers to spiritual questions, but they can be recognized as demonic by their fruits, by what they led to.

The foregoing distinctions should be borne in mind in connection with the remainder of this article. What is presented is an abbreviated model of spiritual development, but its brevity should not suggest it inevitability. What actually happens is more a struggle than a simple unfolding. Good physical health may be used to work hard, to help others, or to bully one's neighbor. Psychological skills may be used for growth or for manipulation. Holy spirituality is a blessing, but demonic spirituality is a curse.

There is, however, a discernible development pattern for those who are able to attain to the state of being holy, spiritual, rational animals. It begins with the Still Point and proceeds through three stages that are called the Purgative, the Illuminative, and the Unitive. The particular circumstances of one person's life will of course not be the same as those of another, and there will be variations of time and intensity and choice, but there are guideposts which any traveler may find along the way.

The Still Point

The natural starting place for a discussion of human spirituality is the identification of that "something" in man which connects to the spiritual. In the Middle Ages it was called the Still Point. The Still Point was seen as a Splinter of God, a spark of eternal good, given to each man to help guide him toward the true, the good and the beautiful. Because the Still Point longs to expand, to become more fully connected with the spiritual, it imposes upon man the necessity of continually making choices. It is not satisfied with being comfortable; it wants man to grow wise, effective and caring.

What the Middle Ages called the "Still Point" is called by other names in modern therapeutic disciplines. In Rogerian psychology, it is called the Higher Self. In Psychosynthesis, it is called the Highest Self. The Jungians identify it as the Self (with a capital S, the true self). The Behaviorists identify this "something" as the point of emitted (creative) and transcending behavior.

By whatever name it may be called, the "something" that longs for the spiritual urges man to transcend his own limitations. It seeks to expand, and as obstacles are removed and it is permitted to do so, it goes through a process that falls into three distinct categories. These categories are referred to as the Purgative Way, the Illuminative Way, and the Unitive Way.

The Purgative Way

In the Purgative stage, one is principally engaged in discovering who he is by purging (freeing) himself of the messages given to him by his fmaily, his society, and his times. His struggle is to accept reality as it truly is. The emotional and behavioral patterns of the Purgative Way involve learning to accept reality through the following levels:

(1) The Loss of Innocence Level. One loses his innocence by:

(a) Discovering that "things" cannot bring sustained happiness.

(b) Becoming aware that we live in a wounded, imperfect world.

(c) A breaking (trauma) of the spirit — an acceptance of the fact that we grow through pain.

(d) Deciding that, despite his loss of innocence, he will continue to try to save himself and others.

(2) The Wounded Child, Mourning Level. At this level one seeks to save himself and others, and ultimately grows by:

(a) Seeking a "worldly" solution to man's and his own problems.

(b) Accepting the fact that worldly solutions fail.

(c) Mourning over the further limitations he has discovered.

(d) Deciding that one cannot save others.

(3) The Narcissistic/Meek Level. At this level one has come to terms with the world's going to Hell, but is determined that he is not. He grows by:

(a) Developing an intense (narcissistic) preoccupation with himself, and striving to "develop" himself by his own strengths.

(b) Becoming aware that getting one's way at all costs truly hurts oneself and others.

(c) Grieving for past dreams and actions.

(d) Deciding to accept one's own limitations (meekness).

By this point one has been purged of his misconceptions. He is also considerably humbled. He is prepared to embark on the Illuminative Way.

The Illuminative Way

The Illuminative Way is marked by an avoidance of confrontation. The individual is examining life in the light of the reality already discovered through pain. He is engaged in making hard choices; he is learning to become effective. Because he is growing into a new kind of person he needs time and space. He needs comforting, understanding, nurturing and protection. He is like a new plant with vulnerable growth. He needs forgiveness from himself and from others.

The three levels of the Illuminative stage are:

(4) The Righteousness Level. At this level one cares more about getting things right than getting his own way. Having discarded earlier misconceptions he is hungry to see things as they really are and is likely to go on a "binge" of intellectual activity.

(5) The Merciful Level. At this level one has come to appreciate how much he needs understanding and nurturing, so he is "merciful" and kind to others. He is patient with others' needs, particularly their need of time and space to develop. By becoming forgiving he becomes "forth giving" and acquires the capacity to let go of the obstacles (fears, resentments and hurts) that would impede his own development.

(6) The Pure Heart Level. Once one has come to respect his own needs and the needs of others, and has learned to forgive, he frees his heart from woundedness. Because he has no emotional burdens to poison himself with, he begins to actualize his potential. He has gotten his wounded self out of his way and can now go forth and make his contribution to his own life and to that of others.

An awareness of the existence of the Illuminative Stage can avoid misdiagnosing as psychological breakdowns what are in fact spiritual breakthroughs. At the Righteousness Level, a person might be thought to be resurrecting old oppressive messages about behavior. Nothing could be further from the truth. The messages are not now imposed on the person by others but are derived from his own choice of values. At the Merciful Level, where one is learning to forgive himself and others, he might be thought of as allowing others to play games. Actually, he is respecting their need to work things out. At the Pure Heart Level, a person might be accused of going back to earning his right to live by being good. Actually there is an imperative in the heart of the person to desire goodness in all forms.

Another opportunity for misdiagnosis should be mentioned. Between the different levels and bet-

The TA approach is a scientific one, and to prefer the hardest facts, even to our most precious illusions, is at the heart of science. It is our conviction that man's spiritual nature is a hard fact, and that we cannot ignore it and still address the full development of man.

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ween the different Ways there are small Dark Nights and major Dark Nights of the soul. One finds no comfort in anything. Life seems empty. The soul is actually breaking through to new ground. What looks very much like a depression is actually a progression of the soul to a new level without yet having learned the joys of that level.

By the end of the Illuminative Stage one has discarded a number of misconceptions, and has transcended his own woundedness, but he has not developed the skills to function effectively at this new level. There will be another Dark Night, but after the Dark Night he can enter into the Unitive Way.

The Unitive Way

At this stage the individual knows who he is (in the sense that he has decided on his own values) and what he is to do (because, having overcome his own woundedness, he is free to make his own choices). Still, he is at a new level, and is inexperienced in it. He is far more robust than he was at the tender beginning of the Illuminative Stage, and his energies are concentrated on acquiring the skills to accomplish what he (now) freely chooses to do.

If his growth continues he becomes highly integrated and progresses through three levels:

(7) *The Peacemaking Level.* At this level, because the person has come to learn how to be just to himself and to others, people turn to him and want to be with and to work with him. This level is also called the Diligence Level because all of one's behavior is marked by effectiveness in accomplishing what one sets out to do.

(8) *The Right-Seeking Level.* In part because others do turn to him, and consequently he has so much to do, at this level the individual seeks the right way, the most positive, effective way, to accomplish what is set before him. This level is sometimes called the Temperance Level because the individual is highly selective and avoids useless, ineffectual work.

(9) *The Universal Truth Level.* At this level one becomes a defender of all that is good and true and beautiful. He can defend them for himself, and is asked to defend them for others. He is sought out to help the innocent, to feed the hungry, to be an example of what is beautiful in human beings. This level is sometimes referred to as the Chaste Level (chastity, in this context, meaning seeking the right thing at the right time for the right reason). One who has reached this level has discovered not only who he is and what he is to do, but has also discovered how he is to do it — by caring and by sacrifice.

At this point the garden we spoke of earlier is in bloom. Not only has the plot been cleared, and the seed planted; it has been weeded and nurtured and the person has burst forth with the actualization of his potential.

No article of this length can do justice to the subject of spiritual development, and the foregoing is only a sketch or model, which is necessarily incomplete and over-simplified. With those qualifications, we hope we have indicated both the general nature of spiritual development and the need for TA to take that process into account.

TA has continually evaluated its weaknesses and has not hesitated to supplement its own theory with concepts from other disciplines. Note the introduction into TA practice of elements from Gestalt therapy, systems theory, body work and hypnosis. The TA approach is a scientific one, and to prefer the hardest facts, even to our most precious illusions, is at the heart of science. It is our conviciton that man's spiritual nature is a hard fact, and that we cannot ignore it and still address the full development of man. The traditional TA model of the physical and psychic bodies needs to be expanded to include the spiritual body as well.

Marge Reddington is the Director of the Transactional Analysis Institute of Dayton, a TM, a former member of the Board of Trustees and former Chairperson of the Training Standards Committee. She works with children, adolescents, families, couples and grown-ups. Her particular areas of expertise and interest are stress management and psychosomatic illness, parenting and thinking disorders. She has lectured widely in the US, Europe, Australia and New Zealand.

Iris Pearce is Director of the Autotherapy and Cancer Counseling Clinic in Dallas, TX and a RM. She is also a lay theologian and is on the faculty of the School for Spiritual Directors in the Episcopal Diocese of Dallas. She is a member of the AAMFT and a certified Alcohol and Drug Abuse Counselor. Iris has an MA in psychology and is currently attending the Humanistic Psychology Institute as a PhD candidate.

Applications of TA

Buddhist Basketball: Self-Awareness and the Center Jump

By Tom Ventresca



"By archery . . . the Japanese does not understand a sport, but strange as this may sound at first, a religious ritual."

Eugen Herrigel, *Zen and the Art of Archery*

Basketball, like archery to the Japanese, is more than a sport. It is a spiritual ritual — a kind of meditation. It is also a form of psychotherapy.

Basketball is a western yoga. It is a way of integrating mind and body, consciousness and unconsciousness, and the Parent, Adult and Child ego states of an individual. And the beauty of basketball is that this integration is achieved so naturally, so unselfconsciously.

Timothy Gallwey refers to this process in *The Inner Game of Tennis.* He believes that once we give up conscious control, our body does what we want naturally. The "inner" tennis player (or basketball player) takes over and helps us achieve our goal. All we do is get a mental image of where we want the ball to go and then let our body direct it there. Whether the game is basketball or tennis or archery, the principle is the same. By *trying* we defeat ourselves; by letting go we allow things to happen.

To the Zen Buddhists, this is one of the highest arts — the art of self-forgetting and letting go. Eugen Herrigel says in *Zen and the Art of Archery*: "Man is a thinking reed but his great works are done when he is not calculating and thinking. 'Childlikeness' has to be restored with long years of training in the art of self-forgetfulness."

This training in 'childlikeness' is one of the main ingredients of basketball, meditation, and psychotherapy.

In Transactional Analysis terms, basketball is a natural and effective way to free up the Child ego state while integrating it with the other ego states.

In meditation and spiritual terms, the round basketball is a three-dimensional mandala. And the "swishing" sound the ball makes when it passes through the net is a mantra. This "swishing" sound of the net is a music of sorts for me — its notes vibrate somewhere deep within me. Zen Buddhists call this place the "bottomless ground of Being." It is that part of me that somehow connects with everything and everyone else in the world.

With the "swish" of the net, I, the basketball, and the net become one. As a Zen basketball playing friend of mine states, for just that moment, the player and the play are the same. I and the net are no longer two opposing objects, but are one reality.

Not only does basketball have a transcendent function to it, it is also a form of psychotherapy for me. It is a dialogue with myself — a psychic feedback. Where I am "blocked" in my basketball game is similar to where I am "blocked" in my life. Where I excel on the basketball court is similar to where I excel in my life. There is a clear corollary between how I play the game of basketball and how I play the game of life.

I will welcome hearing from anyone who shares my interest and love of basketball and other sports.

Tom, during the last few years, has been involved in hospital administration, counseling the elderly, studying counseling psychology and organizational development at the University of Missouri and giving workshops on a variety of subjects. He has MA's in Counseling and English and is currently developing his own consulting firm which applies the wisdom of Taoism and Zen Buddhism to diverse areas such as hospital administration, organizational development and male/female relationships.

Keeping In Touch



Group participating in Ohio TA Association's Training Day (Sue Perkinson is behind the camera!)

Ed and Sue Perkinson report that the Ohio TA Association's Committee for Training Standards and Continuing Education sponsored its second training day of the year. Many of the TM's, PTM's, CM's and trainees in the state were involved. On September 27, 1980, five PTM's, one TM and two CM's volunteered their time and energy to lead supervisory groups and mock oral exams for 17 trainees. The leaders were Ed and Sue Perkinson, George Kohlrieser, Don Boyce, Charlotte Brown, Wayne Purintun, Ginny Boyce, and Bill Joseph, President of the OTAA.

The next scheduled day of supervision will be on Friday, May 15, 1981, in conjunction with the OTAA's annual meeting and workshop in Akron, OH. Any members in training or CM's or SFM's are welcome to attend. You don't have to be an Ohioan! The earnings from these events help defray the costs of the debt of licensure activity in Ohio.

Our thanks to John James for providing the quotes used in this issue.

There will be no January Script, as usual, but we will be back again in February with a theme issue on TA and Education. Best wishes for a good holiday season and a happy New Year from all of us at the ITAA office.

Trustees Elected

The election results are in and the new members of the Board of Trustees are: James Allen, Leonard Campos, Laura Cowles-Boyd, Michiko Fukazawa, Alan Jacobs, Vann Joines, Steve Karpman, and Jonathon Wagner. Congratulations to them all!

Special note from the Nominating Committee - on Friday, January 16, 1981 at the Winter Congress the Nominating Committee will meet people who are interested in serving as officers of the organizaiton. They also want to make contact with people who wish to serve as trustees. Please let them know if you are interested. The place and time of the meeting will be announced.

Classified Advertising

ENJOY A WINTER VACATION IN DAYTONA BEACH AND A SEMINAR WITH MARY GOULDING - seminar is on Changing Lives Through Redecision Therapy, January 11-12, 1980. Fee is $50 and special, low, ocean motel rates are available. The workshop is sponsored by Human Resources Center of Daytona Beach, Florida. For reservations or more information, contact Robert Marcus, Director, Consultation and Education, Human Resources Center, 1220 Willis Ave., Daytona Beach, FL 32014 or call 904-255-6538.

TRAINING WORKSHOP IN BEAUTIFUL HAWAII June 22-28, 1981 with Ron Ching, CPTM, and Art Greer, CM, author of *No Grown-ups in Heaven* and *The Sacred Cows Are Dying* at Makaha, Oahu. Supervision, fine-tuning of skills, freeing up the Child in the therapist. Ideal place for work and play: on the ocean, swimming pool, exquisite cuisine, terrific weather, beaches, scenery. Enjoy our "Hawaiian style." Full week: $500; half week: $252-50 (Mon-Thu/Fri-Sun). Costs include food and lodging. Non-refundable deposit $75 to Ron Ching, 5290 Kalanianaole Hwy, Honolulu, HI 96821.

Training Workshops — Marge Reddington

VISUALIZATION, IMAGERY & SPIRITUAL GROWTH

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January 19-23, 1981	Introduction to Visualization & Imagery
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For further information call or write:
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6210 North Main Street, Dayton, Ohio 45415, Telephone: (513) 274-9362

TA SUPERVISION
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March 8, 1981	Theory of Supervision. CM, SFM, PTM.
March 9, 10, 1981	Supervision Workshop. CM, SFM, PTM.

Fee: $65 per day. $180 for 3 days.
Contact: Mart Bolten
Zandstraat 16, Hoogerheide, Netherlands

SPIRITUAL GROWTH
HOLLAND (Location to be announced)

March 11, 12, 13, 14, 1981	Spiritual Needs & Spiritual Growth.

Contact: Maarten Kouwenhoven
Prins Bernhardlaan II, 3851 XL Ermelo, Holland

Dear *Script* Readers:

I am most impressed with the growth we have experienced and the constantly increasing application of Eric's ideas to human development. That's what we are about.

In October, 1980, Arthur Rissman finally completed the TRILOG-COMPASS, which is an outgrowth of Eric's basic concepts. Arthur's working model clearly shows how twelve kinds of energy turn ego states on and off. This informaiton system is "from TA" rather than something used "with TA."

The first TRILOG by-product is a computer exercise, the "Personal Success Action Plan," an educational product which allows participants a specific course of action that is right for them now! This exercise alone is an amazingly significant step forward.

I commend and thank all of the TA community who encouraged Arthur through these long years of research and experimentation. Now he brings us new efficiency and new excitement for the eighties. Here, then, is an astounding tool, simple to operate, providing a tangible look at the intangible. Tangible is another thing we TA folks are about!

I highly recommend that all readers of this make a personal investigation of its authenticity. This may be through a personal experience of the computer exercise or by having it taken by a known patient or client. Make personal observations of its astounding value.

Arthur Rissman can be reached at 99 Elm Ave., Mill Valley, CA 94941. (415) 388-6681.

Yours sincerely,
Kenneth V. Everts, MD
Past President, ITAA 1970-74

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February 15, 1981)

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McClendon/Kadis
P.O. Box 190
Aptos, California
95003

or

Gooss/Kohlhaas
Stettinger Weg 4
D-7808 Waldkirch
West Germany



ITAA Summer Conference

Body, Mind and Spirit

August 12-16, 1981

Boston, Massachusetts

For details and registration form, see the October *Script* or call the ITAA headquarters at 415-885-5992.

Dear Susan B. Anthony

Dear Susan B. Anthony:

My husband and I have similar management-level jobs with local corporations and we both work full 8-hour days. However, even though I am able to keep up my schedule of housecleaning, cooking meals, doing the laundry, weekly bread baking, entertaining business prospects, taking care of our two children, and tending the vegetable garden, my husband is complaining that, in the evenings, I don't offer him the sexual stimulation and sparkle that he wants from a wife and lover. I've been to the doctor and he says I may be anemic. What do you think?

Weary

Dear Weary:

I think you should do one or more of the following:

1. Teach your children to clean
2. Buy TV dinners
3. Send the laundry out
4. Eat Wonder Bread
5. Turn the garden into a swimming pool

After you have done some, or preferably all, of the above, tell your husband that you feel that your relationship will benefit and that your mutual spiritual life will improve if you try the new celibacy for a year. Then, while entertaining business prospects, look for a lover who will provide *you* with "sexual stimulation and sparkle."

If these ideas do not appeal to you, get a second opinion on the anemia from a doctor who specializes in Superwomen. Should anemia be eliminated, you might try "scream therapy." I understand that many women experience a new sexual vivacity after screaming out their rage and frustration about the restrictions placed on them by being human. Many women have also found help in "sexual sparkle" permission classes. These are frequently found at local community colleges and women's centers.

I know the pain of not feeling like a "total woman." You obviously have the resources to master this problem if you will just try harder.

Yours,
Susan B. Anthony

Send any questions you have to S.B. Anthony, c/o ITAA Script, 1772 Vallejo St., San Francisco, CA 94123.

Guest Editorial

A Spirituality of Autonomy

By Juan C. Villegas

Please note: the use of masculine pronouns in this article is to facilitate reading and should not be taken as a sign of sexism. All references apply to men and women equally.

During my four years in campus ministry at the State University in San Juan, Puerto Rico, I was asked many questions about the relationship between the Gospels and psychology. Out of this I developed what I call a "theology of autonomy" which uses TA as a theological method. I would like to share some of these ideas with you here.

Transactional Analysis therapy, from a Christian point of view, can be understood as a catalyst for the process of growing into God's image (autonomy in interdependence) and away from becoming the likeness of one's own parents. This process, in Gospel terminology, is called "the coming of God's Kingdom."

A number of charismatic people, including St. Augustine, St. Teresa of Avila and St. John of the Cross, to name a few, have articulated their own experiences which can be repeated by others and which serve as guidelines for how to become God's image.

The word "spirituality" came to designate the different approaches to "spiritual" life. Spiritual stands for interpersonal relationship with the Divinity. Just as there are several "therapies" with the common goal of "mental health," so there are several schools of spirituality with the common goal of becoming God's image.

One of these schools is that of St. Ignatius of Loyola, perpetuated mainly through the religious order of the Jesuits. He developed an organized spirituality as an alternative to the tendency, at that time, to retreat from ordinary, everyday life in order to avoid "contamination" of God's kingdom with one's own, in which case, it was feared that one would make God to one's own image and likeness.

The Spiritual Exercises is the name of the book written by Ignatius. It consists of a training in which the basic actitivities (exercises) are meditation, prayer and contemplation. In meditation, the trainees mainly use P2 and A2 in their dialogs with God in order to update old tapes about the Kingdom and what it calls for in the here-and-now. It includes re-evaluation of religious prejudices as well as learned concepts about God. The purpose of meditation is for the person to become present to God in relationship with self. The criterion for a valid meditation is to establish an "I'm OK — You're OK" position with God with the behavioral implicaiton of "They're OK."

When meditation becomes C2-C2 transaction, you have prayer and intimacy. Intimacy is understood here as a feeling-level transaction without evaluation by either party. The purpose of prayer is to become present to God, self and others, away from rackets and games. A2 is present in prayer as radar to detect script behavior.

While prayer and meditation are inward-centered, contemplation is outward-centered and involves P2-A2-C2. If you have enjoyed a sunset and have let yourself soak in the beauty, color, sound, thinking and feelings, you have enjoyed contemplation. These experiences are often remembered as peak experiences of one's unity-in-relationship. Contemplation is a training for enjoying oneself, God and others as they are, the same way you let the sunset "happen."

In the three basic exercises described, the clue to their validity as experiences of God's Kingdom is "presence." When you go to a movie with someone, you feel that "presence" of your friend. That makes it different from going alone. Here, the feeling of the presence of God in your exercise is the clue which makes it a valid one. This presence must have behavioral implications in the direction of autonomy and interdependence with others. This presence is called "consolation," the opposite of which is "desolation." Both are A2 feelings and both are experiences of growth. Desolation, as such, is a stroke on God's part to let you know that you are becoming in charge of yourself. Consolation and desolation are clearly different from euphoria and depression. While depression is a racket, euphoria may be consolation if, during the process of a specific exercise in which euphoria is felt, the individual keeps the "I'm OK-You're OK-They're OK" position. As a result, in consolation or desolation, the individual experiences *peace*, the absence of which is a clear sign of no true consolation or desolation.

The structure of the Ignatian spirituality is to grow in self-presence to become God's image, or, to make the Kingdom come. To make sure it is God's own Kingdom and not one's own or someone else's, calls for constant discernment. One of the main forms of discernment is through consolation and desolation. Any human activity becomes an opportunity to discern one's own growth into God's image, and thus the Ignatian spirituality becomes a "contemplation-in-action" or, a dynamic, continuous discernment in the here-and-now about becoming God's image, in charge of self totally, as God is.

Juan Villegas, SJ, CMT, SFMT, is a Jesuit priest who is currently serving as Director of the Archdiocesan Hispanic Center in Baltimore, MD. Born in Colombia, South America, he has degrees in Psychology and Counseling from Columbia University, NY and has studied TA with Muriel James and John James. Juan has also served as Chaplain at the University of Puerto Rico and as Visiting Professor in the Department of Psychology at Javeriana University in Colombia. During this latter period, he was engaged in the production of a television series on TA as a theological method. Juan is interested in contact with anyone who has an interest in theology and TA.

The therapist does not cure anyone, he only treats him to the best of his ability, being careful not to injure and waiting for nature to take its healing course. There is no need for false humility, but only for facing the facts: we treat them, but it is God who cures them.

Eric Berne

All a good therapist needs to cure patients is to be able to say "Oh, my God!" from all three ego states. — *Eric Berne*

(San Francisco Social Psychiatry Seminars, circa 1960, as quoted by Frances Matson)

Book Reviews

Hasidism and Modern Man
by Martin Buber
Harper and Row, 1966
Reviewed by John James

Much of psychology is directed at how to communicate effectively with others. But often the spiritual or philosophical questions of "What am I doing here?" and "What is the meaning of my life?" are left unanswered. Martin Buber, a Jewish existential educator and theologian, answers these questions in his various writings. Through parable and prose, Martin Buber brings life to Hasidism, a mystical Judaic religious philosophy. And in doing so, Hermann Hesse believed that Buber "enriched world literature with a genuine treasure as has no other living author."

Martin Buber is most well known for his book *I and Thou*. However, many of his lesser-known books present his spiritual stance more clearly. *Hasidism and Modern Man* is a collection of several of his more concise and profound writings. In it he describes four spiritual principles which he believes will bring a sense of meaning into our existence.

Uniqueness. Many current psychologies (especially TA) have aided interpersonal growth by bringing to awareness our similarities in feelings and behavior. The awareness of our commonality is shared by Buber. "All souls are one; for each is a spark from the primordial soul, and the whole of the primordial soul is in each" (121). However, our similarity needs to be balanced by an appreciation and use of our uniqueness. In fact, our "inextinguishable uniqueness . . . is the essential good of man that is given to him to unfold" (111). Buber points the way to recognizing our uniqueness: "Everyone has in him something precious that is in no one else . . . . This precious something . . . is revealed to him if he truly perceives his strongest feeling, his central wish, that in him which stirs his inmost being" (142).

Service. It is in our uniqueness that we find and create our life's meaning. "Every man's foremost task is the actualization of his unique, unprecedented and never-recurring potentialities" (140). One way "to serve God" is to "devise something new in the light of teachings and of service, and do what has not yet been done" (139). And like Carlos Castaneda's "Path with Heart", Buber suggests, "Everyone should carefully observe what way his heart draws him to, and then choose this way with all his strength" (138).

Intention. Our actions need to be directed at the setting free of "the God within" and the bringing forth of the holy in each moment, in each person, and in each thing. "There is . . . no essential distinction between sacred and profane spaces, between sacred and profane times, between sacred and profane actions, between sacred and profane conversations. At each place, in each hour, in each act, in each speech the holy can blossom forth" (31). "Around each man — enclosed within the wide sphere of his activity — is laid a natural circle of things which, before all, he is called to set free . . ." (105), ". . . to lift up the fallen and to free the imprisoned" (101). This liberation (and redemption) is achieved by "holy contact" with them, through an "I" responding to the "Thou" in the other. "The highest culture of the soul remains basically arid and barren unless, day by day, waters of life pour forth into the soul from those little encounters to which we give their due" (174).

Metaphorically Buber explains, "The place where treasure can be found is in the place on which one stands . . . It is a greater thing if the streets of a man's native town are as bright to him as the paths of heaven. For it is here, where we stand, that we should try to make shine the light of the hidden divine life" (173).

Ecstasy. Joy in living comes with acting with unique intentions to serve our common growth. Ecstasy is "embracing God beyond time and space, always in all things."

Buber's ideas and spirit have opened doors for me. At times, when life is hectic or mundane, I read from one of his books. I find my energy and excitement increase and my appreciation of myself and my purpose validated. I find in his works the permissions to be unique, to belong, to do things that matter, and to enjoy the process and results.

How to Meditate
by Lawrence LeShan
Bantam Books by arrangement with Little, Brown Co., 1974. $1.95
Reviewed by Ruth Spruck
[Available from Trans Pubs]

Lawrence LeShan is a practicing psychotherapist who is known as a pioneer in the exploration of therapeutic and ethical implications of meditation (from the book cover).

How to Meditate presents a well-integrated view of meditation. It covers the following areas:

1. Why meditate — what is it, and what are its benefits?
2. A complete, informative overview of meditational techniques, schools of thought and individualized approaches.
3. How to's for each method and precautions.
4. References for the reader to refer to for a more in-depth look at different approaches.
5. Applications to psychotherapy.

This book is a primer for the beginner who wants to explore meditation. It is down-to-earth, rich in illustration, easy to read and understand. It is humanistic and holistic in its format, stressing that each individual must determine what style works best for them. It is well documented and encompasses all the major contributions to the study of meditation. I recommend *How to Meditate* to anyone who is looking for a good introduction to meditation or who is looking for instruction on relaxation and centering techniques.

No Hidden Meanings.
An Illustrated Eschatological Laundry List
Words by Sheldon Kopp; Photographs by Claire Flanders
Science and Behavior Books, 1975. $4.95
Reviewed by Edward E. Frost
(Available from Trans Pubs)

No Hidden Meanings first caught my eye up at Bob and Mary Goulding's place on Mt. Madonna. In short order I had my own copy. I have kept it in my office waiting room, where, on occasion, clients have come early "just to finish the laundry list book," sometimes for the second or third time. It is a simple book, full of quite lovely photographs and short, epigrammatic statements, all suggestive of the mystery, majesty and folly of life. For Sheldon Kopp, psychotherapist and author of *If You Meet the Buddha on the Road, Kill Him*, this list of "eternal truths" grew originally out of some creative brooding while writing a letter to a friend. Photographer Claire Flanders added her own gentle sensitivity, whimsy and eye for the universal in particular. The result is a marriage of word and picture that, in a kind of cathartic fashion, ultimately enobles both mind and spirit.

The Way of the Shaman:
A Guide to Power and Healing
by Michael Harner
Harper & Row, 1980. $9.95
Reviewed by Edward E. Frost
(Available from Trans Pubs)

Do you know the oldest form of healing currently being practiced? It is shamanism — the way of the witch doctor, medicine man, or socerer. In cultures as widely separated as the Indians and Eskimos of North America, the Samoyed of Siberia, the Bushmen of Africa and the Jivaro of South America, the shaman still utilizes techniques at least 20,000 years old for the healing of body, mind and spirit. Why has shamanism endured so long? Because, according to distinguished anthropologist Michael Harner, it works, and not just with primitive people.

For twenty years a practicing shaman himself, the account of his initiation in the jungles of the Amazon is as exciting and moving a story of human endurance and inner exploration as the conquest of Mt. Everest by Hilary and his Sherpa guide, Tenzing. Harner has introduced shamanism to Westerners among his friends, his graduate students at the New School for Social Research in New York and his many workshop participants in America and Europe. Now he has written a book, complete with practical "how to" exercises so that his readers may become shamanistic healers themselves. All that is needed is a drum, a couple of rattles, a similarly interested friend, and a nearby woods or wilderness area.

However, even for those who are not interested in this supplement to their medical or therapy practices, his book offers rich dividends. It contains an excellent discussion of altered states of consciousness (one of the shaman's chief tools for personal power and healing), a profound respect for the unity of persons and all other forms of nature, vivid illustrations of the creative use of mental imagery in personal and professional practice, a context in which to more fully understand and appreciate the world of Castenada's Don Juan, and an intelligent, respectful and consciousness expanding "lover's" view of an art and science outside the Western rationalistic tradition.

Harner concludes with an apt quote from Albert Schweitzer: "The witch doctor succeeds for the same reason all the rest of us (doctors) succeed. Each patient carries his own doctor inside him. They come to us not knowing this truth. We are at our best when we give the doctor who resides within each patient a chance to go to work."

Brief Mention

Our thanks to Marian Weisberg for the following resources for books on spirituality. It is possible to order a book catalog from each place listed.

Association for Research and Enlightenment, Inc., 6700 Atlantic Ave., PO Box 595, Virginia Beach, VA 23451.

Anthroposophic Press Booksellers and Publishers, Inc., 258 Hungry Hollow Rd., Spring Valley, NY 10977.

Eiser's Books, 740 Broadway, NY, NY 10003.

Grow To Love by Jean Grigor, SFM, from Edinburgh, Scotland was published recently by The Saint Andrew Press of Edinburgh. It is a resource book for the use of groups in the church and incorporates quite a bit of TA.

I said to the almond tree, "Friend, speak to me of God," and the almond tree blossomed.

Nikos Kazantzakis

Calendar

January 14-18, 1981 ITAA Winter Congress, Washington, DC
August 12-16, 1981 ITAA Summer Conference, Boston, Massachusetts

Exam	Exam Date	Location	Application Deadline
CM/SFM Oral Exams	January 14, 1981 January, 1981 April 8, 1981 May, 1981 July 5, 1981 August 12, 1981 September, 1981 October, 1981 October, 1981 November 8, 1981 November 8, 1981 February, 1982	Washington, DC India Nashville, Tennessee Seattle, Washington Sweden Boston, Massachusetts Caracus, Venezuela Montreal, Canada Adelaide, South Australia Zurich, Switzerland Yugoslavia Perth, West Australia	October 13, 1980 October 1, 1980 January 8, 1981 February 2, 1981 April 7, 1981 May 12, 1981 June 1, 1981 July 1, 1981 July 1, 1981 August 11, 1981 August 11, 1981 November 2, 1981
TM Exams	January 14, 1981 August 12, 1981	Washington, DC Boston, Massachusetts	October 13, 1980 May 12, 1981
PTM Contract Workshop	March 17-19, 1981	Switzerland	December 18, 1980 (includes payment of $100 non-refundable application fee)

All fees are due on or before the deadline for applying for an exam. All exam fees are non-refundable but will be kept as credit in your account if at least 30 days notice is given for cancellations. Otherwise fee is forfeited. Fees: $75 written exam, $100 oral exam, $30 all contract filing fees.

Ethics Code: Installment #2

The second principle of the ITAA Ethics Code reads: "Members of the ITAA shall in their public statements, whether written or verbal, behave in a professionally responsible manner toward others, bearing in mind their responsibility as representatives of ITAA and Transactional Analysis."

At first glance, and with a superficial reading, this statement might lead to a feeling that the primary responsibility is toward one's colleagues. Taken within the context of the full statement, however, one can more clearly recognize that an ITAA member has a responsibility toward his colleagues and also toward his client and the public. Although the responsibility toward a client and the public does not go so far as to require or suggest that the ITAA member become overly protective, it does indicate the sometimes delicate balance between fairness to the client and public on the one hand, and defensive "protection" for a colleague on the other.

Implicit in "responsibility as representatives of ITAA" is at least protection, if not enhancement, of the good name of the organization. Similarly, the acceptance of and respect for Transactional Analysis as a theoretical and therapeutic entity is at stake in the resolution of such a dilemma.

Since numerous other sections of the Statement of Ethics deal specifically with therapist responsibility toward clients, this section may have more important meaning for the therapist's relationship with the public. It is quite clear in the ethical standards of the major health professions that responsibility toward a client is primary. (Much of the criticism leveled at health professions is concerned with the lack of such responsibility.)

Section 12 of the Statement of Ethics contains a specific reference to the responsibility of a member of ITAA to his or her colleagues. This further emphasizes that responsibility to a colleague includes more confrontation than defensive protection.

In summary, this section emphasizes the dual responsibility of ITAA members to colleagues and public as well as clients. The ultimate test is the response to a question from a client concerning a colleague. Close to this test is the opportunity to make public statements, although the latter usually gives one some time to think things through.

Louis Forman, MD

New Membership Service Available to ITAA Members and Their Families

A Charter Enrollment Period is now open for the new One Million Dollar Catastrophe Major Medical Insurance Plan. During this period, enrollment is guaranteed to all ITAA members in the US under age 75, their spouses and to their eligible children — unmarried dependents from birth to 25 years of age. Members can secure coverage for themselves and for their families simply by completing a short Enrollment Form and mailing it with their first semi-annual premium check.

Mr. Wohlers, ITAA's Insurance Administrator, described the plan as "back-up protection for catastrophic medical and surgical expenses. It is designed to help supplement your basic health insurance policy, because major medical or hospitalization insurance — or Medicare — sometimes is not enough."

The new plan is designed so that members choose one of three deductible plans, a $15,000, $20,000 or $25,000 deductible. For expenses under the deductible, members would receive benefits through his/her basic health insurance policy.

For eligible expenses over the deductible, the One Million Dollar Catastrophe Major Medical Insurance Plan would supplement a major medical or hospitalization policy to provide 100% coverage. Each insured person is eligible to receive up to $1,000,000 in benefits for up to 10 full years, with two years to satisfy the chosen deductible.

The Charter Enrollment Period for this important supplemental protection will end April 1, 1981. All ITAA members in the US will receive additional information about the plan in the mail, or members may contact the ITAA Administrator, Albert H. Wohlers & Co., ITAA Group Insurance Plans, 1500 Higgins Rd., Park Ridge, IL 60068.

Training and Exams

Certified Members - June 20, September 3 and September 15, 1980
James Duncan, MBE, TD, MA, Wellington, New Zealand (CM)
Ronald Lawrence, Tallahassee, Florida (CM)
Paulo Viera Da Costa Lopes, Rio De Janeiro, Brazil (CM)

Certified Members with Teaching Member Contracts
Gaby N.G. Ferreira, MA, Sao Paulo, Brazil (SFPTM)
Yolanda Gobes, MSW, New Britain, Connecticut (CPTM)
Michel Guichard, Besancon, France (CPTM)
Hanna Hyams, Geneve, Switzerland (CPTM)
John Iacovini, MA, Anderson, South Carolina (CPTM)
Meyer Ifrah, MA, Versailles, France (SFPTM, CPTM)
Han Jellouschek, MD, Stuttgart, West Germany (CPTM)
Vincent Lenhardt, PhD, Paris, France (SFPTM, CPTM)
Mireille de Meuron, Marin, NE Switzerland (CPTM)
Walter Vesper, MDiv, Nashville, Tennessee (CPTM)

PTM Returning to CM Status
Esther Rubin, CSW, Enfield, Connecticut

New 101 Instructor
Gordon Hewitt, PhD, Wellington, New Zealand

Reminders

Call for Papers for Special Issues of TAJ - there will be two special issues of the *TAJ* in the next year. The April, 1981 issue will be on **research**; deadline for papers is December 15, 1980. The July, 1981 issue will be on **techniques**; deadline for papers is March 15, 1981. Please see the September, 1980 *Script* for more details. The *TAJ* really wants to get articles for these special issues, so consider writing one!

The new Ethics Code and the "Procedures for Handling Ethics Charges Within the ITAA" are available from the ITAA office upon request.

Nominations Open for 1981 Eric Berne Memorial Scientific Award

ITAA members are invited to submit nominations for the 1981 Eric Berne Memorial Scientific Award. This award was established in 1971 to honor and perpetuate the memory of Eric Berne's scientific contributions.

In 1980, the award was given to Claude Steiner for his work on the "Stroke Economy" and to Ken Mellor and Eric Sigmund (nee Schiff) for their work on "Discounting and Redefining."

Nominations should be submitted in writing and only for scientific concepts (either clinical or special fields) that have been published in the TA *Bulletin* or the TA *Journal*. Please include the nominee's name and the publication reference along with a short (1 page or less) rationale for the nomination. The deadline for receipt in the ITAA office of the nomination is April 15, 1981.

When making a nomination, please remember that it is important to point out the *scientific* aspects that are the focus of the article.

Send in your nominations soon so that the Editorial Board will have plenty of time to consider them.

John McNeel, TAJ Editor

ITAA Winter Congress

Competency: What Is It?

Stanton Samenow, PhD, Keynote Speaker

January 14-18, 1981 Washington, DC International Inn

For details and registration, see the October **Script** or call the ITAA headquarters at 415-885-5992.



Profile:

Nancy Porter

By Deidre Cruse

She was younger than eight months, not yet able to walk but standing in her crib, knowing there was such a thing as being happy and wanting to tell her parents.

That vision of simplicity and happiness, and the desire to impart it to others, perhaps has been the binding influence in Nancy Porter's life. Since the early 1970's, she has been involved in the personal growth movement (Nancy and her husband, Dr. Curtis Steele, work and live at the Transactional Analysis Organization which they run in Baton Rouge, Louisiana), and, more recently, in Buddhist practice. Her interest in Buddhism and spiritual development was brought to the attention of ITAA last year when she arranged for a Buddhist teacher to speak at the organization's conference.

Nancy was born in 1931 when mothers and babies were kept in hospitals for three weeks after delivery. As a plump, healthy baby, she was the pride of the nursery, cuddled and carried about by the nurses. This was the vision she wanted to share with her parents months after she left the hospital for an unsettled home life. Her father's career with the Newsreel required the family to move an average of three times a year. On that early edge of American mobility, Nancy lived in 36 states, attended 13 grammar schools and four high schools. In the process, she says, she established a tragic life script.

During the post war years, the prevailing interest in making a good living and a fantasy that environment could improve people's lives prompted Nancy to study architecture. She began college at Virginia Tech, married, and her son and daughter were born in the Tech area. Nancy spent seven years completing an architecture degree at Syracuse, while working an interesting set of construction jobs. When her first husband, George Heym, was transferred to Baton Rouge, Nancy practied architecture and continued her role as suburban housewife. As architecture became less fulfilling, she began to teach at Louisiana State University.

Marriage, suburban living, ambition and material orientation, wanting her children to have everything they needed "did not make for a satisfactory life," Nancy says. "Turning toward the personal growth movement did."

When her first marriage ended, Nancy met Curtis, a psychiatrist through whom she became intersted in personal growth. Nancy and Curtis studied with Bob and Mary Goulding during the summer of 1971, and she discovered a talent as a therapist. Where other endeavors had failed, Transactional Analysis and Gestalt provided Nancy not only continually interesting and challenging work, but also the "best method around for rapid growth, a way for me and for others, with minimum pain and maximum results."

In 1976, she began practicing Buddhist meditation with her teacher Chogyam Trungpa of Boulder, CO. Nancy finds that TA and Buddhism have much in common — the notion of basic sanity. Buddhism states the case very strongly and clearly: every person, without exception, has the seed of enlightenment — basic sanity or clear mind.

Meditation is the Buddhist method of discovering sane ways of living in the world, a way of pulling back from the fray of living and recognizing the sanity inside. "You sit and watch your mind," says Nancy, who meditates usually for an hour a day, an occasional weekend and recently for a full month.

The Buddhist admonition against spiritual materialism has been particularly helpful to Nancy in her TA practice.

"When you grab onto any spiritual thing, you get stuck, become very sophisticated and very inaccessible," she says. "The point is not to be a self-made Buddhist. Take all that spiritual pride and go to the teacher and request, 'teach me something.' The purpose of the teacher is to cut through your trip.

"This has caused me to pay more attention to how I present my TA information with my clients — to avoid their getting attached to what I am telling them. It's just a method, a way of looking at things. Experience is real, what counts."

Next year, after 21 years in Baton Rouge, Nancy will move to her 37th state. She will become President of the San Diego Institute of Transactional Analysis as Hedges and Betty Capers are about to retire. She'll be leaving behind her son, at the top of his mechanical engineering class at LSU, but will be nearer her daughter and her granddaughter (born July 7) who live in Boulder.

Nancy will continue her Buddhist practice, work toward the stage of "no more learning," or enlightenment, and perhaps eventually will teach.

Enlightened Buddhists are marked by their ordinariness, which is prized. The three enlightened people Nancy has met have "no evidence of ego at all."



She cites an article Eric Berne published about Buddhism in the TA Bulletin as a method of cutting through the "Face Game — the fiction we create about ourselves. Ego is never really there at all. And, we work like mad to keep up that fiction."

TA and Buddhism bear a marked resemblance to Nancy's unspoken remonstrances from her crib.

Deidre Cruse was a newspaper reporter for 11 years, winning awards for feature writing and intrepretive reporting. She is now a research associate with a citizen-funded government research organization.

As a member of ITAA, Nancy has served as Vice-president, a member of the Board of Trustees, chairperson of the Social Action Committee and is currently on the Nominating Committee.

Impart as much as you can of your spiritual being to those who are on the road with you, and accept as something precious what comes back to you from them.

Albert Schweitzer

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