

Foreword

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Dear Reader, you hold in your hand a gem, a pearl of great price.

When I first read this booklet, my spirit soared, I felt inspired. Thus, if you are like so many who buy self-help books, read them, put them on the shelf and thus don't "walk the talk" (do the exercises), you'll still benefit, although not nearly as much as if you use Janet's inspiring instructions to benefit your life.

Don't let the utter simplicity of the exercises lead you to believe you can't benefit; "They're too simple to make any difference." Their very simplicity is their power. When I taught a course on the theory and practice of meditation, one of the guest speakers representing the Sufi tradition told the students, "Even selecting frozen peas can be a meditation." This is the basic message of the mindfulness approach to life. We "sleep walk" much of our way through life. Janet asks you to "mindfully walk" through your life. The simple act of noticing/witnessing without judgment or thought ("No mind") is therapeutic (See Steve Mensing's web site for very detailed instructions).

An interesting anecdote illustrating this approach occurred when a client with a mild panic attack called on the phone for help. The therapist was busy and couldn't actively respond at the time so they instructed the client to simply lie down and notice (witness) the physical symptoms and sensations that occurred and then the therapist would call back and discuss and deal with what the client noticed. After about thirty minutes had passed and the therapist called back, the surprising result was that the client no longer had the disturbing symptoms and sensations. The benevolent therapy of neglect coupled with simple witnessing and noticing. The trick is to just notice (witness) and not try to "fix it." This is harder than you might imagine.

During the meditation class I taught, I once said the instructions for meditation are very simple: "Just be there and breathe!" I did this but I did

everything but just breathe. I planned, rehearsed, wondered, worried, plotted, hoped, feared, fretted, got bored, twitched, squirmed, on and on and on. I think most of my students in the class were much more successful than me!

Bill Harris (2003), the Director of the Centerpointe Research Institute, writes:

...[W]hat you focus your mind on ... is the KEY to what you create in life. What you focus on determines the internal states you experience, and it also determines the external results you get. The trouble is, most people do their focusing unconsciously and without intention. How they focus, and what they focus on, runs automatically – which means that sometimes they focus on what they DON'T want – and get it. And, in addition, focusing on what you don't want creates bad feelings. In fact, I'll make an even more sweeping statement:

ANY TIME you experience an uncomfortable feeling – any time you feel bad – you are focusing on what you do not want, what you are afraid of, or what you are worried about.

This is the only way anyone can experience bad feelings. Luckily, you can control what you focus your mind on, which means you can control whether or not you experience bad feelings, too. The first (and, some would say, the most important) of the Nine Principles [of the Holosync/Centerpoint program] is The Principle of Letting Whatever Happens Be Okay. This idea of what you focus on, and this first principle, are closely related – in fact, in a sense, they are two ways of saying the same thing. When you are not letting 'what is' be okay – when you're emotionally resisting the way things are – what you're actually doing inside your head is making pictures or other internal representations of what you don't want, and then emotionally reacting to these internal representations with resistance. You think of what you don't want, are afraid of, or are worried about, and then try to move away from it or avoid it.

As you do the activities, place your awareness on the physical bodily sensations (Felt Sense) and assume a neutral or witnessing orientation to these sensations. This will help keep you “in present time” (so you do not go back to the past traumatic event and become retraumatized). This mode of “just noticing/witnessing” is quite difficult for both healing helpers (“healers”) and their clients since part of this attitude involves

not trying to change anything but just expecting any change or progress (“accept what is” see above *The Principle of Letting Whatever Happens Be Okay.*). When dealing with your issue, do not get caught up in it or become attached to the effects it is having right now; just notice them. Also, both the healing helper (“healper”) and clients are asked *not to be attached to any particular outcome or signs of progress or success* (this is very difficult to do for both parties!).

This approach is highly paradoxical. Do not become involved in the past events you are dealing with but just notice how they are affecting you NOW and then (this is the hard part) just let these effects exist without trying to change them or get rid of them (be a witness and neutral observer). You may have been troubled by the symptoms for a long time and have not been able to “get rid of them” (which is what you want to do and why you may be seeing the “healper”). Most people, including “healpers” WANT TO DO SOMETHING ABOUT the distress you are experiencing. It’s very difficult to just be a neutral observer and let the process work.

It is essential for you to control your thoughts. The old story of the person who was told, on pain of dire outcomes, to NOT think of pink elephants. The more they tried to not think of pink elephants, the more they did so. Eventually, their thoughts were filled with pink elephants!! It’s practically impossible to deliberately and consciously NOT think of something. You can only think of something else instead. Thus, develop a Desired Outcome (DO) or intention right at the beginning of any activity.

Now for something completely different: SCIENCE STUFF. Don’t worry! There’s no exam. I just want you to know that frontier science now validates the effectiveness of Janet’s simple instructions and exercises.

The Quantum Body: Mae-Wan Ho of the Institute of Science In Society, a “recovering biologist” and now a brilliant biophysicist, has defined all organisms, including you, as “quantum coherent liquid crystals.” This implies that you function as an integrated vital entity. Much of mainstream biology, psychology and medicine operate as if you were a complicated machine which mysteriously acts as if you were vital (being alive considered an epiphenomenon) but you still remain mainly a bag with chemicals, pipes, pumps, wires, billows, sheathes, pulleys, struts, joints, and, in the one concession to modern technology, a computer (in your head and only in your head). Although the mainstream will object to this, they largely use this image in their practice.

Some “mainstreamers” have awakened from radical materialism’s / behaviourism’s sleep and bravely embraced and elaborated some ancient wisdom teachings and practices (what I refer to as “proto-science”). Robert Anton Wilson (1986/1991) wrote that we all live in our own specific reality tunnels. The key to breaking the “arrogant ignorance” involves recognizing this reality. The paradox of scientific practice involves testing the limits of your favorite theory or practice AND then recognizing when it breaks down and either abandoning it or modifying it; but NOT persisting at all costs. The key to progress doesn’t involve saying “Eureka!” but saying “That’s strange!” In your research, when you by chance discover something interesting, drop what you’re doing and pursue it. Unfortunately, the “publish or perish” dictum and “peer review” remains as strong as ever and so discourages free exploration. When I taught psychology students and presented some non-mainstream ideas, I frequently heard “I don’t believe that. It’s not true.” Thus, I formed a koan-like phrase: “The belief that ‘What I believe is true’ is false.” Some of them got it. I’ve fought for some time the “nothing but’s” crowd and introduced them to the “something mores” or as Wilson calls it, “sombunall” [SOMe BUt Not ALL] (Wilson 1986/1991). With the excessive weight given to “making it” in science, this idea of free exploration seems all but dead in the academy.

Mindfulness/Witnessing

The mindfulness/witnessing approach, which began with the Buddha about 500 BCE, has become increasingly popular among some psychotherapists who have awakened from their sleep (reality tunnel). They are finally “getting out of their minds!” (Didonna, 2008 and Hayes, Strosahl, & Wilson, 1999 and Paul Fulton, The Institute for Meditation and Psychotherapy – IMP) among others. For instance:

Acceptance and Commitment Therapy (ACT) (Hayes, S. C., Strosahl, K., & Wilson, K. G. 1999) uses this mindfulness approach. Bond, and Bunce (2003, pp. 1057-1058) describe the approach as follows:

Acceptance, the willingness to experience thoughts, feelings, and physiological sensations without having to control them or let them determine one’s actions, is a major individual determinant of mental health and behavioral effectiveness in a more recent theory of psychopathology...

Acceptance is a two-part process that involves first a willingness to experience all psychological events (i.e., thoughts, feelings, and sen-

sations) without changing, avoiding, or otherwise controlling them ... By accepting these internal events, people can, more effectively use their energies, formerly given over to resignation, avoidance, or control of these events, to act in a way that is congruent with their values and goals ... In other words, acceptance involves the transfer of scarce attentional resources from controlling internal events to observing one's environment and deciding on and completing the right course of action for goal attainment (e.g., paying more attention to task requirements). To enact this transfer, people need to be willing to experience even unwanted internal events (e.g., fear) so that they do not use their attentional resources to change or control them yet instead make and enact overt behavioral choices on the basis of what will lead to their own valued goals (e.g., performing well at work) and not on the basis of what emotions or thoughts they may be experiencing

In psychotherapy, the concept of acceptance is operationalized in Acceptance and Commitment Therapy (ACT) ... ACT promotes acceptance by training people to be aware of their thoughts and feelings but to base their actions on their values and goals, not on the vagaries of their internal events.

Energy Psychology and Medicine

However, another “proto-science” (which also began about 500 BCE with the concepts of meridians and accupoints and chakras) has reared its head. This, however, still causes the mainstream psychology practitioners headaches. I speak of the field of “Energy Psychology and Medicine.” Interestingly, the medical profession (doctors and nurses) have taken to this approach more readily than have the psychological profession. Dr. Roger Callahan (2001), a psychologist, introduced, in the 1980s, this treatment approach to psychological problems where he discovered that tapping on selected meridian points could resolve issues that resisted the available psychotherapy techniques.

From this beginning, there is a worldwide movement, largely outside of the academy, of practitioners of all types now using variations on the original discovery by Callahan. Our own version, called The Radiant Energies Balance, relies on the insights of the gifted healer Donna Eden and incorporates approaches from several other modalities: HeartMath (Childre and Martin, 1999; Childre and Rozman, 2002), EMDR – Eye Movement Desensitization and Reprocessing (Shapiro, 1995; Hartung

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and Galvin, 2003), Focusing/Body/Somatic psychotherapy (Blakeslee and Blakeslee, 2007; Gendlin, 1982/2007; Johnson and Grand, 1998; Rothschild, 2000; Schiffer, 1998). For a great deal of information on The Radiant Energies Balance and Energy Psychology and Medicine and other topics, visit our web site: <http://www.REBprotocol.net>.

Take Janet's journey and may you not be the same!

