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the human psyche used in traditional academic psychotherapy is conceptually limited to the *recollective-analytical level,* this new cartography includes two additional levels that are transbiographical. These are the *perinatal level,* characterized by emphasis on the twin phenomena of birth and death, and the *transpersonal level* that can in principle mediate experiential connection with any aspect of the phenomenal world and with various mythological and archetypal domains. I consider the knowledge of this cartography to be indispensable for safe and effective inner quest" (p. xvi).

In the second section, he presents for the first time the basic principles of what he calls "holotropic therapy," or "holonomic integration," which "combines in a particular way controlled breathing, music and other types of sound technology, focused body work, and mandala drawing" (p. xiv). Grof notes that people find this method "to be an effective and exciting tool for self-exploration with an unusual potential for mediating transformative and mystical experiences" (p. xiv). It contains a special section on the effective healing and personality transformation mechanisms that operate in nonordinary studies of consciousness, and which have since earliest times had an important place in healing and shamanic rituals and in rites of passage. He has attempted to rediscover these age-old practices and reformulates them in today's scientific terminology. The book ends "with a discussion of the potential and the goals of experiential self-exploration utilizing the therapeutic and transformative power of nonordinary states of consciousness. It describes how, in this process, emotional and psychosomatic healing is combined with a movement toward a more fulfilling strategy of life and a search for answers to the fundamental ontological and cosmological questions of existence" (pp. xvi-xvii). Parapsychological phenomena are considered in various sections of the book: ESP and OBEs under "Transcendence of Spatial Boundaries," reincarnation and precognition under "Transcendence of the Boundaries of Linear Time," survival and mediumistic experiences under "Experiential Extension Beyond Consensus Reality and Space-Time," and synchronicity, PK, and RSPK under "Transpersonal Experiences of Psychoid Nature." - DT/R.A.W.

02938. **Harvey, David.** *The Power to Heal: An Investigation of Healing and the Healing Experience.* Wellingborough, Northamptonshire, Eng: Aquarian Press, 1983. Annot bibl: 187-190; 4 graphs; 15 illus; Ind: 191-192

Journalist Harvey surveys psychic healing, primarily in Great Britain. He describes the work of the National Federation of Spiritual Healers and through depictions of the life and work of individual healers past and present provides a history of unorthodox healing (psychic, spiritual, and mediumistic). The individual healers touched on are Rose Dawson, Rose Gladden, Harry Edwards, John Cain, George Chapman, and Edgar Chase. Harvey also presents the results of a survey he conducted of people who had been treated by healers with positive results. The survey asked whether people had benefited from treatment, and if so, how. It probed the circumstances under which any improvement occurred, and the way in which the healing was experienced during the time of treatment. There are chapters discussing how medicine can benefit from healers, a brief and selective survey of research on healing, and a summary of theories of healing. There is an appendix on "Finding a Healer and Learning to Heal." There is a select, briefly-annotated bibliography of 18 books on healing. - R.A.W.

02939. **Houston, Jean.** *The Search for the Beloved: Journeys in Sacred Psychology.* Los Angeles: Jeremy P. Tarcher, 1987. 252p. Chap notes; Glos: 235-237; 4 illus; Ind: 245-252; Musical compositions: 238-241; Selected bibl: 242-244

Houston is a past president of the Association for Humanistic Psychology and guides two schools, a three-year training program in human capacities and another that is directed toward spiritual studies modeled on the ancient mystery schools. This work is based in part on her lectures and processes for those courses. Emphasis is given to the "Search for the Beloved," of the soul. She points out: "In nearly all traditions, sacred psychology assumes that the deepest yearning in every human soul is to return to its spiritual source, there to experience communion and even union with the Beloved. This relationship is then expressed in the deepened and renewed forms of your daily life. The emphasis on this union and transformation is what distinguishes sacred psychology from other depth psychologies. Thus the methods of sacred psychology involve processes that enhance the connection between the historical self and the ultimate reality. These processes have the effect of regeneration, so that you come gradually to have an extended body, an amplified mind, a compassionate heart, an active soul, and a new life of high service. Through sacred psychology, you become a citizen in a universe larger than your aspiration and more complex than all your dreams" (p. xi).

The book is arranged in a manner to encourage the reader "to experience sacred psychology as a developmental path" (p. xi), which is also the order in which she teaches the material. Part I, "Perspectives," consists of three chapters that provide "the ancient and modern settings for sacred psychology" and that suggest "the premises from which the practice of sacred psychology flows" (p. xi). Part 2 (five chapters) provides "basic exercises" aimed at attuning body and mind to experience sacred psychology. Three of these chapters may have import for parapsychology. They are on "extending the senses," training the creative imagination, and "developing the imaginal body." Part 3 consists of three chapters about "the basic themes and mythic structures from which this work springs, and provides experiential processes relevant to these themes" (p. xi). Two chapters of stories comprise Part 4, in which the reader is "invited to participate (preferably with a group) in the actual living journey of transformation drawn from two great scenarios of the journey of the soul. In recreating and harvesting these old stories, you are challenged to discover within yourself the new story that is emerging" (p. xii). There is a glossary, list of musical compositions, and a selected bibliography aimed at assisting the reader to enhance his or her experience and understanding of sacred psychology. - R.A.W.

02940. **Howard, Colin F.** *Slowmotional Meditation (Bradykinesthesia).* Arlington, VA: Olam Publications, 1987. 359p. Chap notes; 4 figs

The author has pioneered and here describes a new way to achieve transcendent experiences via slowed physical movements, or "slowmotional meditation." Howard has discovered that "a slower than normal rate for perceiving our own movements, as well as the motion all around us, opens up a new or different dimension. Simply by slowing our normal actions we consciously "merge with motion" while still remaining functional and observant" (p. 10). He has developed techniques of meditating with movement, and uses "Bradykinesthesia" (BK) as the technical term for it. BK generates KI, or kinetic imagery. On p. 115 he suggests that KZ may be associated with parapsychological phenomena. By following this technique experiences of

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