



SelfQuest™

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...In Search of Self™

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The **Self-Questing Approach™** can free one from 'dis-ease' by uniting fragments of the Self with the awareness radiating in the body/mind/energy system. The resulting wholeness allows for a spontaneity and well-being that effects every aspect of the person, their sense of self, and ability to act consistently and authentically toward life's goals. Unlike psychotherapy, the approach is not limited to processing emotion and thought, but more directly effects deeper levels of the individual's **consciousness** and **conscious being**.

Special Offer and Q & A Issue!

In this *special issue* you'll find an article providing answers to common questions on *the Self-Questing Approach*. But first, I'd like to inform you of an outstanding offer from *Telegroup*.

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On the Self-Questing Approach

In this article, *SelfQuest* editor, **Greg Hitter**, answers questions on *the Self-Questing Approach*:

Question: Why did you name this *the Self-Questing Approach*?
Answer: It describes the *process* well, as quest for what Jung and others call the "Self" — an intended, meaningful state of self-aware, unified, radiant, fully-conscious being.

Q: So, this is a "quest for Self" in that it finds and *unifies* our *conscious being* or our "Self"?

A: Pretty much. Words tend to fail one here, but the process is one of creating *wholeness* on the

deepest level of ones being by uniting unconscious fragments of once-conscious Self into the body/mind. From such wholeness, all *levels* and functions of the individual's being manifest — *body, mind, energy, identity*. If one is whole on their deepest level, that of consciousness, then these other levels manifest *systemic well-ness*. If one is fragmented, conflict results, and 'dis-ease' is structured into our energy, mind and body, and outside us too.

Q: What is meant by 'fragmented' consciousness,

conscious being, or Self?

A: Religion calls consciousness "soul or spirit" but, in *demystified* terms, most of contemporary psychology recognizes that our psyche has a powerful tendency and ability to split off parts of itself, to fragment off *images of self-similarity*, and to place these parts of Self in the unconscious in order to protect or defend.

Q: Is this what psychology calls a "defense mechanism"?

A: No, not really. Defense mechanisms are coping mechanisms of the *ego*, as is 'splitting' when the term is used to refer to a defense mechanism. But, without getting too technical, the *schizoid* splitting of the psyche is a *process of the Self*, not the ego. It is more *profound* because it divides not just memories, thoughts, and emotions from conscious awareness, but places an *independently-functioning part, created in the image of ones own being*, into the unconscious, which has its own awareness, goals and beliefs — in a sense its own *existence* — though it profoundly effects the system and life of the individual in which it resides. These unconscious fragments of sentient *being* are called "schizoid phenomena" by psychologists. They are split-off, "schizoid" splinters of ones intended, conscious *being*.

Q: What causes this schizoid splitting?

A: Experience has shown that *fear is the cause* — fear of death, fear of not being loved, fear of many things. Largely, these fears reduce down to *one fear*, which is

(Interview continued on page 2)

a paradox, an irony, a sort of 'cosmic joke,' if you will.

The 'joke' centers around a very basic *ontological fear* (fear of being [as in existing consciously]), that if the Self doesn't fragment and place part(s) of its *being* into protective holdings in the unconscious, then it will *totally* fragment into nothingness (nonbeing) — *psychic death* — total destruction of consciousness, identity, self-awareness. The *irony* is that, to *avoid* such massive fragmentation, the Self *fragments*. And that's the cosmic joke, the illogic, the paradox — tragic and probably necessary for survival at the time, but *ironic* nonetheless.

Q: Who's susceptible to Self-splintering?

A: *We all are*. Psychologists recognize that fragmentation is a *normal* condition of the psyche, universal to *all of us*. Those in a *vulnerable* state, like young infants or those under profound stress or trauma, are particularly susceptible.

Q: Are you speaking of *your* experience practicing the *Self-Questing Approach*?

"Depth psychologists recognize fragmentation of the psyche to be a normal condition of the psyche, universal in us all."

A: Yes, and my experience as both a psychotherapist and client. I've been involved in several psychotherapeutic methods, mostly of the *psychodynamic* kind, that focus on processing emotion, thought, or imagery into awareness. In writing my doctoral dissertation and the subsequent book (*Freud's Innuendo and Jamshid's Cup: The Postmodern Quest for Self in the Shadow of the Newtonian World*), my intent was to integrate my experience of not only various psychological approaches, but my studies of postmodern science and ancient wisdom, in order to arrive at a *comprehensive* view of the psyche. This led me to investigate the need to expand the philosophy or 'metaphysics' of psychology beyond that of *modern* psychology, as it developed and was influenced by the mechanistic tradition of science in the West.

Once I determined that an expansion beyond so-called 'modern' mechanistic views was needed to more fully comprehend human being, I then sought to develop a specific and comprehensive

postmodern theory with which to understand the psyche, which I found in my studies of ancient wisdom, literature, mythology, and, perhaps surprising to some, *postmodern science* (quantum physics and Chaos/Complexity science), in addition to contemporary psychology.

Q: You have a background in all of this?

A: Yes, I have undergraduate degrees in physics, math, and psychology, and studied mythology, ancient wisdom, and mysticism at the university level, as well as with specific private teachers — in addition to a Ph.D. in psychology that included over six years of supervised psychotherapy training and practice, and also prior work in psychiatric hospitals.

Eventually, I had to find or develop *therapeutic applications* consistent with this new consciousness-based theory and science and these were provided for me in various forms, which I integrated into *the Self-Questing Approach*.

Q: Is this approach fully in operation?

A: Yes, although new techniques are still being found and integrated that further the aim of uniting parts of people's Self.

Q: Are you working on something now?

A: Currently, I'm trying to solve the difficulty that some have staying with the process. This approach is *unusually* powerful in *creating change* in people, which they sense very early on in their sessions. Even for those who are relatively whole, this change is usually quite *threatening*.

Q: Why? Isn't change what they seek?

A: Yes, and no. In their *conscious* mind they might be seeking well-being, and sincerely. But the split off parts of their psyche have a different agenda — to preserve the status quo, however painful.

Remember what I said about these largely unconscious fragments of the Self and their desire to defend from what is feared by withholding and hiding in the unconscious. In effect, this usually-outdated motive seeks to preserve the *homeostasis* of their system (however painful). So, change presents a challenge to these fragments of the Self, which become very agitated and activate in the face of the *uncertainty* triggered by change — just as they can be threatened by all kinds of potentially *positive* situations; like relationships, intimacy, promotions, wealth, one's own power, and life itself. These internal reactions can be very disturbing to the emotions, body, energy, and sense of oneself. But there's an even deeper consideration.

Most of us are not accustomed to living on the *edge of life*, on the threshold of truly potentiating and being, which is where creating a wholeness of Self or conscious being proceeds to place them. This is a vast *unknown*, a *big space* of potentiating, and, much like standing at the edge of a very high cliff, awareness of this space can create anxiety, fear, panic or phobia in many people. Not only can every *unconscious part* of them revolt at the possibilities, but even the *conscious self*, the consciousness already integrated into the body/mind, can react negatively in discomfort to this uncertainty.

Psychiatrist R. D. Laing (1966) wrote about the profound insecurity created as a result of an individual's fragmented state. Laing called this phenomena "ontological insecurity" — 'ontological' referring to 'being as Being,' like *human being* or conscious self-aware being, rather than *being* in terms of existing as a *thing*.

Q: How does this *ontological insecurity*

"The approach is unusually powerful in creating change in the client,... and this is usually quite threatening to them."

and fear express itself in your clients?

A: In many, many ways. Those who are able to be the most honest, with themselves and with me, directly express their fear of the power of the process and the change they are undergoing. This is easy to work with because we can very quickly locate and integrate the fragments associated with the fear. This helps the person to understand their situation and move beyond their fears, building confidence.

For others it is not always so clear. This requires my more *active* participation in challenging and making conscious the inconsistency in client's notions about themselves and the process. Of course this is not possible with some, who fade quietly away, often giving some vague philosophical notion as to why they don't "believe" in the process, which is usually inconsistent with even *their own* experience or previous position regarding the work, much less mine. In this case, the unconscious has made a *preemptive strike*, removing them from any possible confrontation with themselves.

Q: So what *can* you do in that case?

A: It's difficult because they're usually closed, using rationalizations that tend

not to be communicated. I try to speak with them, supportively bringing inconsistencies and parts into awareness. But, the splintered Self a *limited capacity* to imagine and tolerate life's potential or to take in something new, due to the *ontological insecurity*. In dealing with this phenomena, I have to involve myself in containing the situation beyond what I did as a psychotherapist.

Q: And why is that, again?

A: Because of the *significantly* greater power of this work. And this issue goes far beyond recognizing the client's need to "come to the work in their own time."

Because of the schizoid nature of individual development and most social influence, fragmentation is *universal* in all of us. However, *disunity* is counter to our sentient consciousness' profound need and drive for unity — so disunity operates to *negatively effect all levels* of our being (structuring dis-ease into us). *The Self-Questing Approach* unify this *universal* fragmentation. My experience is that, without exception, the process

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powerfully effects *everyone* it encounters.

When a client wishes to engage in the work, by the nature of its power to effect deep change, the practitioner faces unusually *subtle*, but strong and sophisticated forces of denial and resistance that center around the client's *ontological insecurity & fear*. This needs to be dealt with in a much more sophisticated manner than that typically acknowledged by depth psychotherapy. In general, this requires the development of a willingness and ability to act in blind faith on *intuition*, without rigidly holding to notions of how the process should progress or how the client should be approached. This requires the practitioner to be fairly whole & integrated, and especially *open*, operating from an *expanded metaphysical view of reality* — or they won't be able to see or go with the client's situation or work effectively.

As a practitioner, one is constantly experiencing things that challenge ones metaphysical views and way of being. It is one of the work's *synchronicities* that the client's presence in the work often relates to where the practitioners are

themselves. *Real* work takes place on the *frontiers of being* for both the client and practitioner, held in a *dual union*. The practitioner's own being, in part, (and soon the client's) becomes the *container*, holding them in the process. In order to *safeguard* the client's 'real Self,' the interaction should be free as possible from the narcissism and desire of the practitioner. The practitioner must be beyond any *rigid* metaphysics (views) or *rote* way of acting or being, to ride the flow of the client's material as presented, mirroring and enabling the client to encounter and unify parts of their Self.

This intuitive state of being open and present is optimal for a practitioner, and is a *goal* for the *client*, too, of course.

Q: What do you mean?

A: Well, remember that the aim of this process is to arrive at a state of *unified being*, where one meaningfully acts on the dynamics of a deep faith in oneself in the presence of the unknown. This is an open state of *being*, whose *doing* (and becoming) is primarily *intuitive*, rather than the closed, controlled way of thinking and feeling, typical of fragmented states of consciousness. One learns to act with a confidence not before imagined.

Q: So, this is *learned*?

A: Let's say it's 'experienced' — in and through ones *being* — then 'known.'

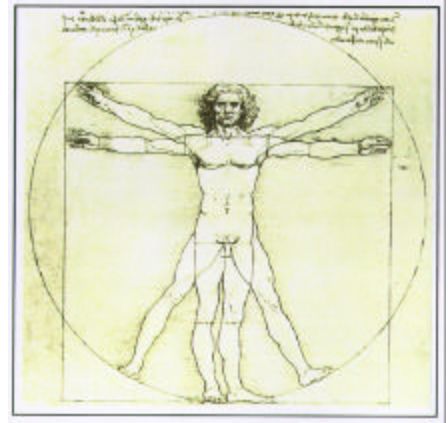
Q: You imply *people want to stay split!*?

A: In an important way, yes. We see this expressed in those who join self-limiting or destructive groups, or flock to and stay with ineffective or abusive therapies or therapists that recreate the client's old patterns and/or create no real change or challenge to the fragmented status quo. These forms of repetitively 'acting out' the past preserve the homeostasis of fragmentation and prevent a confrontation with the associated fears. The status quo can be *chronically* painful and create much suffering, but it keeps the client in the *familiar*, so it's not *acutely* painful. It doesn't trigger the deep *ontological fear*, holding one in fragmentation.

Q: So, they need to *feel* their fears?

A: This is *not* a 'feeling' or 'thinking' therapy as such — although affecting the psyche on the level of consciousness and its subtle energy *powerfully* affects emotion & thought, even pulling people out of panic or psychosis.

Psychotherapy's various 'schools' often focus their theory and process around a particular element of the mind



(thought, feeling, imagery, etc.). Because of the general view of 'psychopathology,' to symptomatically affect emotion and it's expression, a high value is now placed on *feeling* as a focus of therapy, as well as a mode of being and grasping reality. But highly-charged *old* feelings and thought, which are connected to the *past* and characteristic of fragmented states, are usually distorted, and quite destructive if expressed. They ought not be *acted out* or viewed as a reliable judge of reality, way of being, or utilized neces-

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sarily as a sound therapeutic method.

One *inherent* problem of psychotherapy's focus on this superficial level of elements of *mind* (thought, feeling, etc.), is a failure to provide the *containment* (of these elements that arise from fragmented being) necessary to avoid deepening the client's ontological insecurity — thus overstimulating the psyche into negative states. The typical and *unnecessary* stimulation of these elements, as well as the tendency to *unnecessarily foster profound dependencies* on the therapist, are expressive of psychotherapy's failure to create an *appropriate container* in a way that is *consistent* with the *desired end* — a unified, autonomous Self — which *the Self-Questing Approach* inherently and quickly creates in *the client's own being* through release and integration of the client's fragmentation. Once united into relative wholeness in this way, *then* thoughts and feelings reflect *less* the unproductive struggle of fragmentation and *more* the meaningful reality of the true nature of ones *being* and a *personal*, yet more impartial and accurate, sense of

In addition to staying with the process for the typical 8 to 15 sessions required to *resolve* the bulk of their fragmentation (which might or might not confront fears in a *feeling* sense), the client needs to become accustomed to *their own* new and developing way of being in the world. Of course, this involves a highly individualized process — everyone has their own path and pace. But what is important, in addition to unification on the level of consciousness, is to shape new beliefs and views in line with ones newfound being.

Q: Do you mean philosophizing?

A: Not really. Each of us has a set of beliefs about the nature of reality and the possibilities of our life that stem in part from past experience, by which we perceive ourselves and our world and are guided. Postmodern science and ancient

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wisdom have shown us that what we *expect* is what manifests. Certainly, our beliefs reflect our psyche’s makeup, our state of fragmentation or wholeness, but they also represent rigid ways of thinking and seeing ourselves that often keep us trapped in limited ways of perceiving and being ourselves. *So, our beliefs can also determine what manifests in our life.*

Just removing the underlying cause of the problem (the *fragmentation*) might not be enough. Often a *void* will manifest in the mental life that begs a filling. This void is generally filled with what has been presented to us in the past or with what is being acted out in current relationships, which are associated with the fear that initially generated the fragmentation.

Much of what “fills” us in this sense usually comes from our social contacts, our culture, and upbringing. Without meaning to be cynical or blaming, but wanting to be truthful, in many cases this means the void will be filled with a great deal of ‘bad faith’ and limited ideas of the possibilities of ones life, which reinforces old habits and ways of being.

Q: But isn’t this counter to their new and growing *unified state* of being?

A: Yes, and the change can create a great deal of discordance (struggle) internally in the client and externally with others,

while it is being worked & integrated. This *challenge* to the client’s old ways of thinking, feeling, being, and doing threatens the homeostasis of previously established relationships, because needs in relationships tend to center around the fragmented states of *everyone* involved.

Q: What is the nature of this ‘bad faith’?

A: I believe it has to do with the schizoid nature of how humankind has evolved over the past few thousand years, particularly in the West. We have become impressed by the *seeming certainty* of our modern scientific views and developments that freed us from the oppression, superstition, and ignorance of pre-modern religion, poverty, and politics, and thus advanced us technologically. But these views also substituted a ‘scientific objectivity’ that *separates* us from everything, including *ourselves*, that has been *institutionalized*.

A kind of pride keeps us from realizing that we might have “thrown the baby out with the bath water” in adopting the modern scientific way of detached *knowing* over our greater intuitive *being*. I think this hides a general fear that to let go of the false certainty of mechanistic science, and it is a *false* certainty, would mean a step backwards in revisiting the Dark Ages; but, more importantly, it means giving up a false sense of *control*.

A *certain kind* of mentality, prevalent in our nature and *powerfully instituted* in our societies, does not want to give up that sense of control. This is *schizoid narcissism* in an important sense of its meaning! It is *magical thinking* to cling to the mechanistic paradigm, and just as infantile as most of modern religion.

Q: People seem to be split between views of science and religion, without a true integration of the two. But why do we need to let these notions of reality go?

A: Because they block the path to ourselves and the choice of a greater, *postmodern* view, the groundwork for which has already been laid by ancient wisdom and postmodern science (quantum physics and Chaos theory). And yes, I agree, it is an act of *bad faith* to adopt a mechanistic, linear pseudo-science that *acts* as if the only *real* things are what can be *materially* measured, and/or pseudo-religious views that tell us the only *real* things are what *cannot* be materially measured, to such a degree as to lose the sacred joy and reality of being oneself in a unity that involves both the material *and* the nonmaterial — an expression of a *true* faith, in life and

ourselves (“the courage to *be*”).

Q: To go beyond the *modern* is a *big* step into the unknown for our institutions too?

A: Yes. In spite of advances, much of what our social institutions *still* tell us today is in denial of the *heresy* of being our real Self. They often suggest we live the “tried and true” the *known* that has preceded, rather than to follow our individual, radical, true paths. But to do so leads to meaninglessness and tragedy.

Q: But, if practical, modern *materialism* has worked, why challenge or change it?

A: Because it hasn’t ‘worked.’ It’s left us alienated, living a life that is largely held to be a cold and meaningless existence with either an apparent nothingness at both ends or some vague, oversimplified notion of reward and punishment. These are *beliefs* for which there is too little evidence or positive affect, but we order our *lives* accordingly, in order to quiet thought and feeling and to have a sense of order and *control* over our mind and life!

Chaos science has made us aware that too much order results in catastrophe. A healthy system needs to be *open, evolving* to a fuller identity — or ultimately break down under the demands of the inevitably

“Disunity is counter to consciousness’ need for unity, and thus operates to negatively influence all levels of our being.”

changing environment. Chaos theory tells us that “everything is on its way to somewhere.” The nature of being (Self) and growing is best described by *Chaos*.

Our collective history has brought us to the brink of great change, but also the recognition of new, postmodern possibilities. The realization of these possibilities ultimately will not completely discard the lessons of the past, but might need to however *temporarily* set them aside, in order to transition to an expanded *postmodern* view and way of being in the world.

It is within the comprehension of the *postmodern* vision that the *modern* eventually will be recognized for its *limitations*. My experience is that this is an understanding that arises from *experiencing & living ones whole being*, and is a destiny to which each individual is drawn, in order to be free from repeating personal and collective history.

Q: Where do you see modern psychiatry and medicine fitting into this?

A: I'm not sure. Perhaps the two have developed too far down a path.

Q: What path is that?

A: The mechanistic paradigm of modern science. The *belief* that intelligence, creativity, and *consciousness* arise from *matter*. The notion that the material (and *material* healing of *symptoms*) should be *the major focus*. To see the material in this exaggerated role, speaks to a kind of *objectivity* and view that abandons one to a practical, but alienated and meaningless sense of existence, where mechanical thoughts now "think the thinker."

There's never been any rigorous proof of these beliefs, and they are *beliefs* — but so totally operational and otherwise-instituted as *given* that they aren't considered worthy of further examination. This over-regard for *material objectivity* could prevent the body of medicine and psychology from truly experiencing and knowing themselves — or even incorporating the postmodern into their venue beyond a strict reductionism, much less making the radical personal change needed to actually *traverse* the divide between the modern and the postmodern.

Modern religion can be just as rigid in *objectifying the non-material* — what Jung noted as "a *projection* of the Self *outside* as 'God'." Just as modern science shorts itself with *beliefs* limited to *material theories* of life and consciousness, many of the so-called 'religious' *also live a material focus*, because this projection has alienated them from realizing their personal path to *authentic being* and its expression.

Perhaps, too much water has passed under the bridge for the established institutions of modern science and religion to make the required shift. Historically, science has been a series of violent shifts between incompatible paradigms, rather than a steady, accumulative progress. Historians of science, such as Thomas Kuhn, have noted history's reflection of this inability of old institutions and their authorities to make such a leap across the revolutionary divide between geometries (paradigms). The current shift from modern to postmodern will likely be no different.

Q: Do you see this taking place already?

A: *Yes*. Even modern medicine and psychiatry have developed fields that reflect the postmodern recognition of the connection between mind and matter (body) — such as the new

psychoneuroimmunology, which, as its name implies, focuses on the interrelationship of the mind, the endocrine and nervous systems, and the immune system. But even this field is highly mechanistic and reductionistic, as was Freud's mind/body psychiatry a century ago. Overall, little has changed in the metaphysics of modern medicine.

But there's more obvious evidence of this move to the postmodern in the community at large. For example, *alternative* medicines have for several years logged more patient session hours (more than *twice* as many presently per year) than modern *allopathic* medicine, in spite of the latter's great political power.

Q: You think this speaks to a general disillusionment with modern medicine?

A: Sure! *The Solid Gold Stethoscope*, written over twenty years ago by Edgar Berman, MD, noted the elite Mayo Clinic's *boast* of a 45-49% *correct* diagnostic rate (which has probably not changed in the quarter-century since the book's publication). Yet, in spite of this and the considerable iatrogenesis (doctor-created illness and death) caused by allopathic medicine, non-allopathic (alternative) healers must watch *their* claims and must refer to MD's as *the* primary medical authority, or suffer a collision with the FDA and other institutionalized, governing bodies.

But this is changing on the individual and grassroots level. No form of medicine can endure unless the community being healed supports it. As with religion, modern medicine and psychology are losing their hold as *the* authority in healing and our notions of who we are. So is the government. These institutions will have to change, or disappear under their inflexibility. An alternative to this change has been to *control* people, through laws, propaganda, subversion, etc., which is becoming more apparent over time — this falsity *weakens* the community.

According to the UN World Health Organization (~1980), we in the US spend more than 40 times per person than any other country on medicine, and are not even ranked in the top ten in health! This speaks to the efficacy of modern medicine and our way of life. Such cynicism and blind inflexibility on the part of major institutions and leaders has led to the extinction of entire civilizations!

History has shown established

Four Levels/Orders of Reality

(ordered most-to-least causal)

1. *Consciousness* - philosophy's Initial Cause or Truth. Ancient wisdom's Unity, the Ground of Our Being, Presence, Superconscious awareness. (SQA's focus).
2. *Energy* - the generative 'implicate order' or 'quantum holomovement' in physics. The Taoist's 'Mother of the Ten Thousand Things.' (Acupuncture's focus).
3. *Mind* - thought, emotion, imagery - structures of mind. (Psychology's focus).
4. *Matter/Body* - the material world of objects & the body. (Medicine's focus).

institutions to be the *last* to change, with the *mystics* usually pointing the way — even in the Modern Era, as with Newton.

Q: Newton was a *mystic*?

A: His biographies note this spiritualism.

Q: What happened to that *nonlinear* (nonmechanistic) influence in his work?

A: It was overshadowed when his *Principia* laid out for the typical educated mind of his time the principles of what came to be called the 'Newtonian/Cartesian' paradigm of mechanistic modern science. It offered *absolute certainty* and a concrete, practical philosophy to the materially-oriented mentality of his day. Newton himself was likely *split & conflicted* around the issue.

Q: Getting back to medicine, you recommend certain kinds of MDs and nutritional support products — don't you?

A: Yes, I suggest, when choosing an MD, to select one recommended by the *American College for Advancement in Medicine* (ACAM) 949-583-7666. Located in most cities, these MDs use *proven*, non-invasive, nutritional methods *before* the more destructive "standard care" (surgery, drugs, etc.).

I also offer several products that make energy and nutrients, particularly *oxygen*, available to the system (bluegreen algae, colloids, *Cellfood*, essential oils, the *Chi Machine*, *IntraSound*, *Takionic* products, etc). There is abundant, scientific literature supporting the ability of oxygen to detoxify and energize the body/mind and create *systemic health*, in the presence of which disease is hard put to manifest — unless of course ones *fragmented states* of *consciousness* dictate it, consciousness being the deep *causal* level of our system.

Q: What are these 'levels' you talk of?

A: The idea of *four levels* is not new, coming from *ancient wisdom* (Vedas, Taoism, Kabbalah, Buddhism, Christian mysticism, etc.) and sees *consciousness* as the source from which all manifests — a



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view from which much of *modern* religion and science historically split.

These ancient views are supported by *postmodern* science. Quantum physics notes matter is made of energy. Scientific thinkers like Einstein, Neils Bohr, and Heisenberg agreed this generative, underlying *pool of energy* (Bohm's 'implicate order') appears to be *directed by consciousness*, according to a infinitely intelligent, intricate relationship (Chaos) that physicist David Bohm called 'quantum holomovement.' So, *consciousness* is the deepest *causal level*, then *energy*, structures of *mind*, and finally *matter*.

Q: So, *dis-ease* is structured into our system by our fragmented conscious being or "Self," while *wellness* is an *unstructured, freely-radiating oneness* of Self.

A: Clinical studies of *multiple personality disorder* have noted different

diseases manifesting concurrently with specific 'personalities' (states of consciousness) in the conscious mind — confirming fragmented consciousness' *primary role* in structuring disease.

Clinicians recognize the *mind's* ability to create disease in the *body*, and acupuncturists and other healers note that *subtle-energy* affects the mind & body more deeply yet. In the book *Who Gets Sick*, Blair Justice, MD describes well this body/mind interrelation; just as Richad Gerber, MD in *Vibrational Medicine* describes the import of subtle energy in healing the body and mind. My book explains how *consciousness* affects *all three levels* even more profoundly.

Q: Since the *Self-Questing Approach* creates change very quickly. Is it then considered to be "brief psychotherapy?"

A: No. It's *not psychotherapy* because it isn't limited to processing on the relatively *superficial* level of thought,

emotion, imagery (structures of *mind*), but acts on deeper levels to unite our *consciousness or conscious being* (Self). Motivated by pressures to reduce costs, '*brief psychotherapy*' became moderately affective for *some* problems, like post-traumatic stress disorder, but even so didn't seek to resolve directly *the deeper issue of the fragmented being underlying the body/mind symptoms*.

Q: Lastly, is there some *deep purpose* to SelfQuesting?

A: What is the purpose of *intelligence* if it isn't *to be lived accordingly*? To do so demonstrates one has the *courage and wisdom* to responsibly live *ones own* life and mistakes, not someone else's. Those who think 'metaphysics' is '*new-age nonsense*,' naively believe they don't have metaphysical views — when in fact they are likely *living* the beliefs that they were *given* and didn't bother to examine.

The ideas presented here are *soundly* grounded in contemporary psychology and consistent with the latest scientific views, as well as being representative of the perennial wisdom of the ages. I invite those who think this is untrue to investigate and then argue *on the issue*. My intent is *not* to claim *authority* or to *offend*, but to communicate what I believe to be very important and meaningful.

Humanity's search for understanding & meaning has instituted a *dilemma*. In one hand modern science & technology are firmly held, in the other, religion — with no hand free to grasp what's *really* important. Our inability to reach past the inconsistencies of these views, to *become* a higher unity, *is* our *modern dilemma*.

My purpose, and that of the *Self-Questing Approach*, is for each of us to be this higher unity — *the human spirit, embodied and living in its wholeness* — that's the challenge; that's the voyage; that's the expedition; that's the opportunity; that's the road back home. And *that is the postmodern quest for Self*. ♦

Seminars, Training & New Book Offered

The new book *Freud's Innuendo and Jamshid's Cup: The Postmodern Quest for Self in the Shadow of the Newtonian World* expanding the metaphysics of psychology and describing the *Self-Questing Approach™*, will be out in May '97 (250 pgs., \$19.95)! Copies available through *SelfQuest Books* (see order info with this issue [above]) or at seminars. Send (\$19.95 + \$4.05 P&H = \$24.00) made out to "Greg Hitter," (mail to 21317 121st Street, Bristol, WI 53104).

In Los Angeles this past fall and winter, a series of *training seminars* in the *Self-Questing Approach* were successfully offered to practitioners of various healing backgrounds. The newly-edited *training manual* proved to be an excellent teaching guide, fitting well with the demonstrations given for the participant's observation and supervision.

Feedback has been very positive, and *another series* of both the *introductory Module 1* and the *intermediate Module 2* is planned for Sunday, May 18th and Sunday, June 1st, respectively. Those desiring to take *both* day-long modules in mid May (18th) and early June (1st), may do so for \$250 (\$150 individually).

In addition, a brief *introductory seminar* will be held in the *Barrington Suite* on Saturday, May 17th at 2:00 p.m. for those interested in learning more about the *Self-Questing Approach*. *No fee is charged, and all interested are welcome to attend*.

The free seminar and the training will both be held in Brentwood, 555 So. Barrington Ave. in the *Barrington Suite (3rd floor)*. For more info, call me in LA at (310) 785-7252, also when I am away from LA or *to order books*. ♦