

APPENDIX I:

Bodymind Healing Psychotherapy (BMHP)

Contributions to the field of Bodymind Healing

Contributions to Psychotherapy and Behavioral Healthcare

1. Offers a ten step holographic, psychoenergetic method (BMHP) which combines traditional psychotherapies (e.g. cognitive/behavioral, psychodynamic/neo-analytic, humanistic/existential, Jungian/archetypal, hypnotherapeutic) with various ancient sacred wisdom traditions (e.g. symbolic process traditions, traditions of postural initiation, cross-cultural self-healing traditions) to contribute towards developing an “integral” psychotherapy (Wilbur, 2000, Walsh 2006). {Chapters 2, 4, and 5}
2. Drawing from ancient esoteric roots, BMHP brings to Western psychotherapy healing methods and perspectives from the West (e.g. Eliade, 1954, 1958, 1959, 1964, 1965; Neumann, 1954; Needham, 1956; Meier, 1967; Rudhyar, 1970; Campbell, 1978; Jung, Collected Works; Edinger, 1985; Matthews, 1986; Hall, 1988; Goodman, 1990; Kingsley, 1999) and Eastern (e.g. Wilhelm, 1931; Luk, 1972, 1977; Schafer, 1977; Tomio, 1994; Mayer, 2004) mystery and initiatory traditions. {Chapters 2, 4, 5}
3. Adds methods from Qigong and other Bodymind Healing Psychotherapy techniques to the growing field of integrative medicine that is attempting to help resolve the current healthcare crisis. {Chapters 1, 2, 5-14}
4. Shows how Qigong in general, and when combined with BMHP in particular, can aid in healing psychological issues in a wide number of areas. The tradition contains useful relaxation methods, activates state-specific states of consciousness that are both relaxing and energizing, provides specific healing and balancing energetic techniques, helps to reciprocally inhibit unwanted behaviors, provides methods to help dissolve mental and somatic fixations, facilitates ego cohesion by helping our central equilibrium when meeting the emotional tides of life, helps develop a compassionate relationship to life’s issues, enhances development of cohesiveness of self, enhances stability for those with reactive attachment styles, helps with developing affect modulation skills and affect tolerance, adds energy cultivation practices beneficial to those who are depressed, induces an altered state which is helpful in issues with addiction, aids in transformation of self identifications, adds beneficial methods for those who suffer from syndromes involving sympathetic nervous system overload, and provides tools to allow trauma victims to regain a safety zone in their bodies. {Chapter 21}
5. Reveals specific approaches and methods from the tradition of Qigong to aid treatment of behavioral healthcare patients suffering with specific conditions such as:

- anxiety, chronic pain, hypertension, insomnia, carpal tunnel syndrome, addictions, joint problems, depression, energy deficiency, etc. {Chapters 5-14}
6. Enhances “subpersonality work” and hypnotherapeutic methods of trance induction by activating state-specific states of consciousness with an expanded view of cross-cultural traditions of shape-shifting. The symbolic process and somatic dimensions of shape-shifting traditions are combined and utilized to help the patient in psychotherapy cultivate new life stances. {Chapters 2, 4, 5, and 15}
 7. Contributes to the hypnotherapeutic tradition by coining the term, “transpersonal state-specific state of consciousness” to refer to the orientation of ancient sacred wisdom traditions to provide transpersonal anchors to help connect the person to specific healing altered states. I use the term “transpersonal,” as did Dane Rudhyar, one of the first people to use this term in 1930, to refer to the movement of divine energies “beyond” the ego, but also to refer to a descent of spiritual energy “through” the person (Rudhyar, 1975, p. 38). Each Qigong/Tai Chi posture is like a letter in a Rosetta Stone of an ancient language of the bodymind — a link to a long-lost, right brain alphabet. Each letter (posture) represents a transpersonal state-specific state of consciousness that can bring a person into an altered state beyond his or her everyday life stance; as well it can bring specific needed healing states through the person. {Chapter 4, 5}
 8. Adds to the hypnotherapeutic technique of ideomotor signaling the method of “whole body, naturally arising, ideomotor signaling” to help patients harness the primordial pathways of the movement of the life force as it emerges at moments of “felt shift” in psychotherapy. Patients in psychotherapy, particularly at key moments of change, express movements that represent deep, often-unconscious transformative aspects of their psyches. The movements a martial artist uses to confront physical danger are often the same, or similar to, movements which spontaneously arise in a person as he or she deals with emotional dangers. This book, and the practices that lie at its foundation, can help healers learn to become more aware of the body’s expression of the primordial Self as it moves toward empowerment and transformation. The ancient art of Qigong, of which Tai Chi is the best know system, contains some of the best and most primordial of these empowering movements. The clinician who is aware of these movements and their multifaceted meanings can help to grease the wheels and facilitate movement in the direction to where the patient’s psyche is moving, on the path of its natural healing journey. {Chapter 16}
 9. Delineates a full range of symbolic process methods for psychotherapy by adding the power of somatic processes in general, and Qigong techniques in particular, to ground and further bring out the power of imaginal methodologies. {Chapter 4 and 5}
 10. Combines Gendlin’s Focusing (1978) with Taoist breathing methods and the use of a mythic storytelling method (the *Mythic Journey Process*) to create important bodymind healing tools for psychotherapists. {Chapter 20}

11. Introduces the term “transcending/transmuting dialectic” to differentiate aspects of psychospiritual traditions that can help people rise above versus work through their life issues. BMHP focuses on how specifically Qigong, when integrated with Western psychotherapy, can have both attributes. {Chapter 5}
12. Introduces the *River of Life* practice which combines a Taoist breathing method and visualization techniques to help patients activate a transcendent state-specific altered state and transmute their psychological issues. {Chapter 5}
13. Adds to the Jungian notion of the psychoid nature of archetypes by further integrating the body with Jungian symbolic process methods, as in the *Mythic Journey Process*. {Chapter 4 and 20}
14. Introduces a method of “transpersonal hypnosis” — a directive, storytelling method that adds to the field of hypnosis an emphasis on connecting patients with the elements of the wider whole of which they are a part. {Chapter 19}
15. Provides practices and perspectives from ancient sacred wisdom traditions, including Qigong, to enrich the field of psychotherapists’ vision and aid in expanding therapists’ repertoire of clinical interventions. {Chapter 23}
16. Provides Qigong practices to aid in the process of “healing the healer” to help mental health professionals “recharge their batteries.” {Chapter 24}
17. Extracts the essence of Qigong/Tai Chi so that a therapist can use key elements of these traditions without practicing Qigong movements or ever mentioning a word about Qigong. {Chapter 5 and 18}

Contributions to Energy Psychology

1. Proposes using phenomenologically based anchoring methods. BMHP adds a phenomenological orientation to energy psychology methods, i.e. choosing the patients own movements at the moment of a “felt shift” to anchor new state-specific states of consciousness as a first-choice method. The most common meridian tapping methods are seen as just one of many energy psychology techniques that are part of researchers’ differentiated attempts to determine which methods are best for which people at which times in this pre-paradigmatic stage of energy psychology’s development. {Chapter 3, 4}
2. Advocates for explaining the meaning of acu-points used in treatment. In current energy psychology treatment, often the patient is instructed to tap on various points, but the meaning of those points is not usually discussed in detail. Bodymind Healing Psychotherapy proposes that “meaning” is a key healing agent, and is a significant component of activating “the mind-body trance state.” I believe that including the patient’s understanding helps create a mindful, connected awareness, which has many positive consequences. {Chapter 3 and 16}

3. Adds depth psychology methods to energy psychology with a focus on symbolic process methods, including the *Mythic Journey Process*. {Chapter 4 and 20}
4. Broadens the field of energy psychology by including Qigong. {Chapter 3 and 4}
5. Expands the foundation of energy psychology by introducing relevant historical foundation material and age-old methods. {Chapter 4}
6. Adds to the self-touch methods of energy psychology the circle, stop, breathe, and feel method. {Chapter 3}

Contributions to the Traditions of Qigong and Tai Chi

1. Broadens the definition of Qigong by including the use of imagery methods, i.e. Qigong is a many-thousand-year-old method of cultivating the energy of life through the use of posture, movement, breath, touch, sound, awareness, and imagery methods. Also, it broadens the definition of Qigong to include non-movement, energetic, psychological states that cultivate the universal life force, i.e. the most profound Qigong is following your true life's path. {Chapter 4 and 5}
2. In Volume I it was shown that each Tai Chi posture has four different purposes: healing, spiritual unfoldment, self-defense, and to change the practitioners life stance. In Volume II, we see that each Tai Chi/Qigong posture is part of a healing alphabet that can form and induce different state-specific states of consciousness that can be useful to Qigong practitioners and to the psychotherapeutic or behavioral health setting. {Chapter 5 and 16}
3. Reveals how Qigong/Tai Chi are “soulful traditions.” Qigong and Tai Chi have been seen as spiritual traditions. This book is the first to show how Qigong is also a “soulful tradition” following in the path of depth psychologists such as Hillman and Moore. For example, while one is practicing Tai Chi and Qigong, instead of placing most emphasis on the transcendent, spiritual aspects induced by these practices, one can also focus on the memories, emotions, and images that arise in the practice — making it into a “soulful practice.” {Chapter 5}
4. Shows how the meaning-making orientation of psychotherapy can add to Qigong by bringing psychological awareness to the postures and movements. This psychological awareness can help Tai Chi and Qigong practitioners to better use their practice to change their life stance. {Chapter 5 and 15}