

HAKOMI NEWS

NEWSLETTER OF THE HAKOMI AUSTRALIA ASSOCIATION INC. ISSUE 38. SEPTEMBER 2016.

Conversations in the Dark — An Interview with Karen Workman

KAREN WORKMAN is a clinical psychologist, Japanese Reiki Master and yoga wisdom teacher, who trained in Hakomi with **DEEPESH FAUCHEUX** and **HALKO WEISS** in Australia in 1997.

Karen coordinated the first and subsequent Hakomi training in Australia from 1997 to 2007. She then introduced Sensorimotor Psychotherapy workshops and training for several years thereafter.

She continues to evolve her practice in Melbourne and via skype.

Meet her here in conversation with our interviewer, **SCOTT KELLY**.

S: I understand you studied humanist psychology in the 70's and after that trained as a Hakomi practitioner. Can you tell me what originally got you into Hakomi and how you have woven those two trainings together into your practice?

K: Yes, I can. Hakomi came into my life rather unexpectedly, at a time when I was really deeply seeking some missing meaning in my work. I had never really felt suited to clinical psychology. At the time, the very few transpersonal therapies that were around seemed too imaginative to me.

Hakomi had a sense of seamlessness, an innate simplicity - continuity. It gave the feeling of endless possibility. That was so releasing for me, that I actually didn't have to find a solution when I was working with

someone. Therapy wasn't a project. I didn't have to look or sound like I knew what I was doing. So, that relaxed my system significantly.

Then, when I was practicing the method, I began to realise that it was really supple. It was supple enough to be an expression of what I was beginning to discover and know through my spiritual practice and through energetic practices, and that was that healing wasn't about to happen through talking therapy alone, or even conceptual understanding of the problem. That therapy wasn't about finding a cause or getting rid of a pain, or changing anything, but it was actually a gradual and very beautiful unfolding within the core of humanness.

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Hakomi News is published by the Hakomi Australia Association, a non-profit organisation incorporated in NSW. Please send comments, editorial submissions, questions or suggestions to <haanews@hakomi.org.au>

WWW.HAKOMI.ORG.AU

from the editorial team

WELCOME TO ISSUE 38 OF HAKOMI NEWS.

DO READ OUR LEAD ARTICLE. SCOTT KELLY, AN aspiring Hakomi student, is interviewing Karen Workman, one of Australia's most experienced and gifted Hakomi practitioners. You'll find her sharing rich, generous and inspiring as she weaves together the strands of her life.

HALKO WEISS, ANOTHER HAKOMI LUMINARY, talks about the delights and challenges of initially collating a body of work about somatic psychotherapy in German, and then getting it translated into English. Read about the process and the book itself in Christina Brock's article.

IN STARK CONTRAST TO KAREN AND HALKO, JANE Warnock is just starting out in her work as a practitioner. Her article is a reflection on her deepening understanding of applied mindfulness. Those of you who are beginners, may recognise some of her difficulties and resonate with some of her insights.

JULES MORGAINE FILLS US IN ON MANUELA Mischke-Reeds recent trip to New Zealand. We hear how Manuela wooed an audience of Kiwi psychotherapists. Sally Forman then reflects on Manuela's workshop which followed the conference.

BRENTON PHILLIS SHOWS US HOW QUALITY education is now available to download and save in the comfort of our own homes. He favourably reviews a recent online trauma training, Trauma to Dharma, presented by the Hakomi Institute of California.

CATHERINE CAMDEN PRATT HAS NOW TAKEN OVER Poetry, Quotes and Blessings. In addition to publishing a moving poem of her own, Catherine has issued a gentle invitation to you, the reader. Do you have a poem that you would like us to publish? We would welcome them at haanews@hakomi.org.au

FINALLY, SARA MAYWOOD'S UPDATE FROM THE HAA Committee tells us that there is activity happening on the HAA website so if you are website savvy, you may like to lend a hand.

HAPPY READING.

**JANE WARNOCK, CHRISTINA BROCK,
CATHERINE CAMDEN-PRATT, BRENTON PHILLIS**

A Rookie Therapist's Journey Into Mindfulness.

In this article, novice therapist, **JANE WARNOCK**, looks at her evolving understanding of how her clients can best be shepherded towards a state of applied mindfulness within the therapeutic setting. Opinions expressed are entirely those of the author and in no way purport to be an official view of the Hakomi Institute.

IN THE BEGINNING ...

PEOPLE WERE STARTING TO PHONE. THEY WERE ASKING me for therapy sessions. I was excited and terrified at the same time and understood, in a new way, that I was now actually a therapist. I opened my diary, wrote down their names and stepped into my new life.

AS A NEWLY MINTED PRACTITIONER, I BROUGHT AS much loving kindness and connection to these relationships as I was able and trusted that I'd absorbed enough from my training to meet these people in a way that was useful. To begin with, I relied a lot on contact statements and my clients seemed to feel understood enough to keep coming. Feeling a little more confident, I began to edge my way towards accessing. I knew my role was to help clients feel safe enough to dip below their surface stories. They needed to meet themselves in their wounded places. I was to shepherd them towards a state of mindful attention, to that place inside of themselves where they could observe, with kindness and curiosity, how they actually 'did' life.

IS THIS MINDFULNESS?

TO THIS END, I EXTENDED MY REPERTOIRE. A SIMPLE, "Sad?" would lead to a question like, "What kind of sad Daisy? Let yourself slow right down and just notice what's there." When clients started hearing invitations like this, some were able to stop and turn inwards, but many couldn't. Some would say that they didn't know what to do. Many would say that nothing was happening. A few would close their eyes and go very quiet. Lacking the experience to know otherwise, I would fondly believe that these clients were being mindful. I'd do my best to keep our connection going. I'd say things like, "Really checking it out, huh?" But often there was no response and when two of my clients drifted off to sleep, I guessed something was amiss. I asked them later what was happening for them when their eyes were closed. One client told me that she cleared her mind of all negativity and became peaceful. I realised then, how much at cross purposes we were. This led me to think a lot about what I, as a practitioner trained in Hakomi, meant by applied mindfulness and how I could better share this knowledge with my clients.

A PERSON WHO DEFINES IT WELL FOR ME IS TAMI Simon. In her newly published autobiography, (Simon, 2016), she writes that mindfulness is about getting to know ourselves. She maintains that true mindfulness has to take us to those unknown places inside of ourselves, because “that’s the only place our own knowing can come from.” (Simon, 2016, 0105mp3, 01:05mins.) She says it takes courage and “a willingness to be in the void.” (Simon, 2016, 0105mp3, 02:30mins.) She states that, for the experience to be real, it has to be grounded in the body. I feel a rush of recognition as she describes mindfulness as a somatic event. In Hakomi, we pay attention to our breathing, our bodily tensions and our sensations; we notice the arising of feelings, thoughts, images and memories. With practice, we learn to be present and to be kind to what we find; we learn to stay with our experience without judgement. Elizabeth Mattis-Namgyel (No date, accessed September 2, 2014), a teacher in the Buddhist Vajrayana tradition, highlights how we need to learn to relate to what we find on the inner journey. She writes, “The struggles we have in life – shutting down, pushing away, feeling overwhelmed, and all the neurotic attachment – arise from the confusion we harbor about how to relate – to the rich energy of the mind. When eating, we ingest, process and eliminate food. But how,” she challenges, “do we digest experience?” For me, her word “mind” is, perhaps, more truly, body-mind, but between them, these two writers seem to capture a lot of what I understand about applied mindfulness. It’s an enquiry inside of ourselves; it’s a deepening into an awareness of our unconscious material, which, we find, surprisingly, is located in our bodies. It happens in the therapeutic situation, in the company of a therapist who supports us to be with what we find inside ourselves. These are my thoughts about applied mindfulness today, but when I first started out, this understanding was still forming. My predominant question then, was an anxious, “How do I get my clients mindful?”

“*... true mindfulness has to take us to the unknown places inside of ourselves because “that’s the only place our own knowing can come from.”*”

I IGNORE MY OWN EXPERIENCE.

I WISH I’D THOUGHT, AT THAT TIME, ABOUT MY OWN early experiences as a client, but I didn’t. I was too busy ‘being a therapist.’ When I look back now to Jane-the-client, I see that I, too, had little comprehension about what was being asked of me. I was mystified. What did it mean to, “just be with what was there?” How was I to “feel into my heart?” Did they mean my physical heart? Or was I to think kind thoughts? MY version of, “Nothing’s happening,” was that I would hear a voice. This voice was so normal for me and so much part of my life, that I didn’t actually register it as a voice at all. It was just how life was. The voice kept up a constant running commentary that went something like this:

What does she mean, “Look inside?” There isn’t anything there. There’s nothing to find. I just can’t DO this body stuff. I’m hopeless at it. I’m not suited to it at all. OMG, she’s waiting for me to come up with something. She must think I’m absolutely useless. Where would I find sadness in my body? Is it in my chest perhaps? I can’t feel anything there. And what if I get it wrong? What if I make a mistake?

I HAD THIS IDEA THAT THERE WERE PARTICULAR PLACES in the body where particular feelings lived, and if my therapist could see that I was sad and I told her I could feel tension in my stomach, I would be exposed as a fraud. I also felt a lot of shame. I was a student of Hakomi. I was meant to know this stuff. It didn’t occur to me to share these thoughts with my therapist and it didn’t occur to me either that this was the very stuff that I was meant to be paying attention to. Nowadays, I talk to clients about those voices that we hear and yet don’t hear, and I see people’s eyes widening in recognition. These days, I use that naming as an access route. But, in the beginning, as I said, I didn’t look back into my own experience. I went looking ‘out there’ for what the experts had to say instead.

LOOKING FOR GUIDANCE FROM THE EXPERTS.

I FOUND A SHORT VIDEO CLIP OF BEBE SIMON RUNNING a Focusing workshop (No date, accessed February 9, 2016.) It looked helpful because it linked an awareness of the body with the emergence of some new kind of knowing. In Bebe’s language, people were to “go inside” and “wait for the emergence of something new.” She designated “inside” as being the area between the throat and the navel. She told the participants that they were not to try to figure anything out with their heads. She said, “It’s just a wondering and being curious and asking yourself on the inside.” They were to pay attention in their bodies and

wait. I used Bebe's instructions to help a client who was exquisitely tuned in to the endless arising and disappearing of sensations in his body but who seemed unable to connect those sensations to anything in his life. It was as though he didn't have a bridge. After watching Bebe's demonstration, I began to direct him more towards the centre of his body and slowed the whole process down. In the SLOWING, he was able to identify a band of tension in his stomach, and then, over time, he started to connect with his fear and overwhelm and grief. But it was hard for him to stay there. I would find myself saying things like, "You were really feeling that fear and then something happened. Did you notice that? It was like you were right there and then you popped out..." I was trying to connect him back to the noticing rather than to the distraction. This client continued with the sessions and began to develop his capacity to stay, to notice how he was organised emotionally and to explore the discomfort he found. And he started learning how to be in relationship with these challenging states.

“ **Chogyam Trungpa Rinpoche, he said, didn't seem to think about anything. He would just sit there and he would encounter the life that came to him and then he would encounter the next moment and the next. And because of that, a huge amount happened.** ”

ANOTHER EXPERT I FOUND WAS RICHARD SCHWARTZ, the originator of Internal Family Systems Therapy (Schwartz, 1995.) I was drawn to Schwartz's way of working with troublesome parts (like my internal voice.) I saw how he would engage with the part and ask it to tell its story (Schwartz, no date, accessed June 30, 2016.) When he (and the client) had heard the part's perspective, he would often, very respectfully, ask it if it would mind stepping aside for

a moment. Because the part had been engaged with and felt 'got', it would usually agree to do this. Often, what was revealed when the part left, was what Schwartz calls the Self. This capital letter Self can be recognised by its characteristics. Clients become variously calm, connected, curious, compassionate, clear, creative, courageous and confident. When a critical mass of these qualities is present, Schwartz finds that he can work directly with the Self and this greatly accelerates the client's integration of parts.

“ **This capital letter Self can be identified by its characteristics. The person becomes variously calm, connected, curious, compassionate, clear, creative, courageous and confident.** ”

FOR ME, THE EXCITING THING WAS THAT THE QUALITIES of Schwartz's Self are all indicators of a state of mindfulness. I had found a new tool. I started using Schwartz's techniques a lot. I particularly enjoyed working with the Self and the child states. The Self knows that the wounded child just needs to be safe and loved and supported. I would watch faces soften, arms cradle, bodies gently rock and eyes mist as clients gazed tenderly into the seeming faces of the former selves. These moments always felt so sacred and there was nothing for me to do, but bear witness. Both client and I would linger mindfully in a 'being' space and although it looked as though nothing was happening, there was a lot of integration going on. The neurobiologists would tell us that the brain was re-wiring. Writing about these moments now, reminds me of something I heard on a Dharma Ocean podcast (No date, accessed July, 10, 2016). Reggie Ray was describing his teacher. "Chogyam Trungpa Rinpoche," he said, "didn't seem to think about anything. He would just sit there and he would encounter the life that came to him and then he would encounter the next moment and the next. And because of that, a huge amount happened." I believe that when I sit with my clients in these moments, I catch a tiny flavour of how this might be.

INSIGHT DURING A SUPERVISION SESSION

SO, SLOWLY, WITH MORE EXPERIENCE UNDER MY BELT, and some ideas from ‘out there’, I found I was getting clearer about what applied mindfulness looked like and how I could shepherd people towards it. However, the other essential ingredient that I haven’t yet acknowledged, was my regular, wonderful clinical supervision. I sometimes complained there of feeling stuck. I knew I hadn’t quite put all the pieces of the puzzle together. Then one day I was graced with a pivotal new insight which seems to be transforming the way I practise. I finally saw what my Hakomi training had been pointing to from the very beginning; what my supervisor had been showing me since our first session together. The relevant sequence which went like this:

Me: *I’ve gone blank.*

Supervisor: *Stay with the blank... Just stay with it and notice the qualities of it... Notice your breath – if it’s held or tight or shallow. Just notice it...whatever your physical state is when you go to this place. (The pace and tone of the words were landing perfectly, coming as they did from my supervisor’s own state of mindfulness.)*

Me: *I sort of freeze.*

Supervisor: *You notice that you’re freezing. Just let yourself be aware of it. What does it feel like to be frozen like this? What’s the felt sense of it?*

Me: *It’s very high and up there. (I point to the top of my chest.) I don’t breathe very much ... and I’ve got no resources because I can’t think ... I’m spinning my wheels. (There’s a long pause as I check out more deeply what is happening.) And as I study it, I actually drop ... I lose the blank state.*

Supervisor: *Yes!*

Me: *Because I become more present.*

Supervisor: *Yes! That’s what I mean by “turning towards”.*

AND A LIGHT COMES ON FOR ME

I HAVE AN EPIPHANY. I SUDDENLY HAVE A TOTALLY new understanding about the connection between mindfulness and the Hakomi method.

THE PROCESS

I SEE THAT MY SUPERVISOR HAS BEEN USING THE FOUR-step process. The sequence is simple:

1. Contact the client’s present moment experience
2. Ask them to deepen
3. Get the data
4. Contact the data

ACCORDINGLY, MY SUPERVISOR HAS CONTACTED MY state of blankness and has asked me to stay with it. I have become mindful and have found that I feel frozen. My supervisor has then contacted the frozenness and asked me to stay with that. This repetition of the four-step process has deepened my state of mindfulness and, as I have become more mindful, I discover a state change. I am no longer identified with blankness and being frozen. I have become mindful and expanded. In Hakomi-speak I’m “in my witness.” From this resourced state, I can go back and feel into what triggered my blankness and be with that, and the next thing and the next. (And, of course, what I find lurking in the blankness is, surprise, surprise, my internal voice.)

A NEW LEVEL OF UNDERSTANDING

BUT I AM ELATED! I HAVE FINALLY UNDERSTOOD that “turning towards”, as my supervisor terms it, is how to maintain mindfulness within a session. For clients, mindfulness is maintained as the therapist brings them back again and again to attending to what is present. For therapists, it is maintained by the attention they bring to tracking and contacting the client, while, simultaneously, tracking their own moment-to-moment experience. I’ve finally understood that THIS is what I need to be able to do as a therapist when something throws me off balance; that THIS is the state I have to maintain in myself; that THIS is where I need to work from, with my clients, just as my supervisor has done for me; that THIS is what my clients need to learn to do; that THIS is the way through ANYTHING that arises, for anybody – we stay with it, not identifying with it but getting curious, allowing it to be there and just noticing all the things that make it, ‘it’. And in the noticing, we become mindful; we become resourced; we can even become present to the Self. We then have the option to live from this different place, to be present and available, and to be in relationship with all parts of ourselves and with others. It is a choice we can make from moment to moment.

CONCLUSION

SO TO CONCLUDE, LET ME RECAP. I STARTED MY life as a therapist, thinking that mindfulness happened when people closed their eyes and became quiet. Then I thought I needed fancy techniques to somehow ‘make’ my clients mindful. I now understand that the techniques needed can be relatively simple and that my responsibility within the therapeutic relationship is to manage my own state. As my supervisor says, “You’ve got to already be in the state you’re trying to lead your clients towards.” Thus, my willingness to be present in my own body-mind, in the void (Simon, 2016) supports that same willingness in my clients, and this is where they can finally meet and digest their experience (Mattis-Namgyel, 2014.) Certainly there are skills involved. I’m tracking. I’m contacting. I’m collecting data. I’m doing little experiments. I’m shepherding consciousness. But, in the doing of these things, I’m being mindful. The Hakomi method is, in essence, a key to mindfulness. And if my clients are able to turn towards their experience themselves, then they are being mindful, and for the clients who are not yet able to do this, I, as their therapist, must hold them emotionally; I must maintain my own mindful state as I lead them back and back to their own present experience.

MY LEARNING CONTINUES. I BRING TREMENDOUS gratitude to my clients, to my supervisor and to my teachers. I bow to them all. And I thank you, the reader, for following my journey. May we all continue to develop our capacity for mindfulness in the service of others. ■



JANE WARNOCK

Jane is a Hakomi Graduate (2013) and a graduate of H.E.A.R.T. (2015). She is currently a tutor on the two year Sydney Hakomi Training. She has a background in education and in palliative care nursing. She works in private practice. She follows the teachings of Reggie Ray.

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You’ve got to already be in the state you’re trying to lead your clients towards.

HAA Committee Update

IT'S THAT TIME OF YEAR WHEN THE MEMBERSHIP renewals go out to you all. On behalf of the rest of the committee, I'd like to thank you for supporting the Association with your prompt payment.

IN THE LAST HAA NEWSLETTER I PUT OUT A PLEA for help. For those keen to join the committee, I would like to say a little more about what's involved. We gather for committee meetings five or six times a year and we now meet online so that we can see and talk to each other from wherever we are placed geographically. This makes it easier for all office bearers to attend. Apart from running the Association, these meetings are a forum where ideas can flourish. We're very open to new ways of keeping the flame of Hakomi alive. In the past, the Association set up a website and started Hakomi News. We have just uploaded all of the missing back copies of Hakomi News, so there is

now a complete set of great articles to access there. We are currently looking at making the website more interactive with blogs and Q and A Forums, so it's an interesting time to get involved.

WE HAVE AN AGM COMING UP ON FRIDAY, 4TH November at 6:30pm this year and you would be very welcome to attend. We will send details to you by email closer to the time. For as many as can, we will be meeting in the flesh, but for those who live at a distance, we will have the online facility available. It would be lovely to see you there.

ANY FEEDBACK YOU HAVE WOULD BE WELCOMED AT:
< membership@hakomi.org.au >

SARA MAYWOOD
For the HAA Committee

LETTERS TO THE EDITORS

Dear reader!

We want to hear from you!

Please write to us with your:

- Suggestions —
for the Newsletter or Hakomi
- Thoughts and opinions
- Comments and complaints

We'll answer or comment when appropriate!

Write to us at:

< haanews@hakomi.org.au >

HAKOMI Q & A

Do you have questions about Hakomi or its practice, or related areas of psychotherapy?

Here's your chance to get an expert's answer to your questions. We will print all Q & A's we consider are of general interest to members.

Please make your questions specific and focused so they can be answered in a paragraph or two. If they are more general or broadly about aspects of Hakomi, then we might give you a reference where you can find relevant information.

Please email your questions (signed off by you with the name we should print) to:

< haanews@hakomi.org.au >

HAA LISTINGS & HAKOMI DIARY DATES — NOW ON OUR WEBSITES

The **HAA Member Listings** can now be downloaded from the HAA website: hakomi.org.au

To update your **Member Listing** please write to us at: < haanews@hakomi.org.au >

The **Hakomi Diary Dates** can be found under "Workshops" at: hakomi.com.au or hakomi.co.nz

Manuela Mischke-Reeds Promotes Hakomi In The Land Of The Long White Cloud.

MANUELA MISCHKE-REEDS recently presented as keynote speaker at the New Zealand Association of Psychotherapists Annual National Conference.

JULES MORGAINE gives us glimpses into how Manuela wooed her New Zealand audience. After the conference, Manuela Mishcke-Reeds gave a workshop called *The Intelligence of Dark Emotions – Shame and the Body*. **SALLY FORMAN** reflects.



JULES MORGAINE

IT WAS WITH GREAT PLEASURE THAT WE WELCOMED MANUELA MISCHKE-REEDS AS KEYNOTE speaker at the recent New Zealand Association of Psychotherapists (NZAP) annual national conference held in Napier, NZ.

NZAP IS THE NATIONAL PROFESSIONAL ASSOCIATION FOR PSYCHOTHERAPISTS IN NZ. The membership is heavily weighted towards psychoanalytic psychotherapists and so, over time, it has been a challenging process to achieve credibility for Hakomi within the organization. Slowly we are making headway.

AS A SMALL ORGANIZING COMMITTEE IN HAWKES BAY, WE WERE MADE UP OF MYSELF, a Hakomi trainer, Sarah Tait-Jamieson, a Hakomi teacher, Beverly Kearse, a Certified Hakomi

Therapist and Paula O'Boyle and Sandy Ross, both Hakomi graduates, so we decided to give the annual conference a somatic, mindful and holistic (i. e. Hakomi) flavour. As such, we chose the theme 'Mind, Body and Spirit' for the conference and held our breath hoping that people would choose to attend. Later, we were joined by Donny Riki, tangata whenua (local Maori) and together we held a vision for a bi-cultural experience whereby we integrated indigenous processes with western psychotherapy models.

AS SUCH WE CHOSE TO OFFER THE CONFERENCE AT TE Ara O Tawhaki Marae (Maori home) and fully embed Maori tikanga (protocol) into the conference process. This was an ambitious endeavour for everyone involved - committee, keynote speakers, participants and local whanau (Maori 'family' who supported us). Over 150 people chose to come and we were delighted.

MANUELA'S KEYNOTE PRESENTATION TITLED "How the Five Essential Traits of the Holistic Therapist Meets Global Challenges" spoke to both the psychotherapeutic community and the holistic kaupapa (philosophy) of Maori in Aotearoa. She began by saying, "the complexity of stress and trauma calls for an approach to treatment that meets the full human being beyond the confines of method and theory." Her warmth and total embodiment of the principles of Hakomi immediately engaged all in the audience.

SHE WENT ON TO OUTLINE THE FIVE TRAITS SHE SEES as imperative in both supporting healing and impacting social change and how to support the development of these:

1. fierce compassion (rediscovering empathy)
2. confident fear (embracing emotions as a healing path)
3. wakeful presence (mindfulness practice that works)
4. embodied truths (body awareness and direct experience)
5. interconnected and global (cultivating relationships, social conscious, openness, diversity)

THE ATTENTION OF THE LISTENERS WAS PALPABLE, AND engagement with these ideas was further enhanced as Manuela went on to speak of compassion as contagious. Her emphasis on embodiment, and being with direct

experience as integral to compassion, was new thinking for many but due to her charismatic delivery coupled with Manuela-esque humour, an openness and thirst for more was evident in her audience.

I THINK THE IDEA OF OURSELVES IN OUR ROLE AS A therapist being a 'warrior for modern times' spoke strongly to both a recognition of what it takes to do this work and an acknowledgement of the importance of our role as agents of social change.

“ We are in a time of change where the importance of the quality of the therapeutic relationship coupled with somatic experience is becoming impossible to ignore.”

IN MY EXPERIENCE OF NZAP CONFERENCES OVER MANY years, keynote speakers don't usually invite the audience into an experiential process, but in true Hakomi fashion, Manuela then led the group of some 180 people in a guided mindfulness practice. Words cannot adequately describe the impact of this within a group of people who ordinarily have a strong reliance on 'talk'. The energy in the room was more settled than I had experienced in all the previous days of the conference.

FOLLOWING HER KEYNOTE PRESENTATION, A 'HAKA' was offered. This is a traditional Maori dance and song that temporarily is used to acknowledge and honour guests and/or great achievement. Within the bi-cultural context of this conference it was the highest acknowledgement and support from Maori for the korero (speech) of Manuela. This was followed by a waiata from the wahine (women). This is a hugely significant recognition of the value of her words offered to her by the Maori community.

I FEEL A HUGE SENSE OF GRATITUDE FOR THE WAY IN which Manuela brought Hakomi to an audience that has often been reluctant to recognise Hakomi as a model of effective depth psychotherapy. We are in a time of change

where the importance of the quality of the therapeutic relationship, coupled with somatic experience, is becoming impossible to ignore. Her user-friendly, humorous approach made it very accessible and her further modelling of the principles throughout the rest of the conference, via the panel discussion and conversations with many of the participants, further enhanced this.

THE PREVIOUS DAY I OFFERED A WORKSHOP TITLED “A Conversation with the Body” that was attended by over forty people. Most were curious to know more about Hakomi and the majority, while open, were somewhat uncertain about the efficacy of the work. With a couple of experiential pieces, some group discussion and a little theory most left feeling more open to the work. This reminds me how the work sells itself if we just embody the principles and keep experience within mindfulness.

THE FOLLOWING DAY SUHARI MOMMSEN-BOHM AND Sarah Tait-Jamieson offered a workshop “Ancestral Imprints and Body Memories” which was equally well attended. Again participants enjoyed the opportunity to address this material in a mindful and embodied way.

FOLLOWING THE CONFERENCE, WE OFFERED A FURTHER day and half workshop with Manuela attracting much of the Hakomi community nationally and many new comers. Sally writes of this very successful workshop attended by over 50 people below.

OVERALL I THINK WE REALLY ACHIEVED OUR AIM OF promoting Hakomi within the organisation of NZAP and giving participants a strong experience of the essence of this work. People made comments like, ‘This conference seems to have a strong Hakomi focus,’ and, ‘I didn’t really understand Hakomi before but now I feel as if I understand more.’ Further, Hakomi is a model that can align easily with Maori healing principles that are holistic and grounded in body, mind, spirit, (both past, present and future) and whanau (social context). Actions speak louder than words and I look forward to a future where Hakomi is no longer a sideline therapy model but stands within the psychotherapy echelon in NZ and Australia strongly in a way that can meet the needs of both indigenous people and others.

SALLY FORMAN

THE WOMAN BERATES HERSELF. HER RIGHT ARM AND hand begins to move as if to flog her. Manuela takes her hand. “You don’t deserve that,” she says. The woman begins to talk, rapidly. “Notice what’s happening in your body,” Manuela says. Again and again Manuela invites the woman to come back to her body, to stay with her

sensations or feelings. As the session moves on, the woman’s hand softens, then, encouraged by Manuela, tentatively, plays. As the hour completes, the woman sits quietly. Her face is relaxed. Her arms make a cross. Her hands lie on her shoulders. She is hugging herself. The seed of transformation is planted. Manuela shows, through this live demonstration, how the client is, ‘an experience wanting to happen’ (Kurtz, 2007).

MANUELA SPRINKLED HER OFFERINGS WITH research, stories and what she called ‘bumper stickers’: ‘All Emotions have Intelligence’, ‘Don’t Believe Anything a Client Tells You’ (respect the client’s story and see through it) and ‘It’s our Archaeological Imperative to Find a Resource’. Naming her intention to stand on her soapbox, she reminded us that mindfulness is popular but practising mindfulness is a choice that takes time, and practice. Manuela has been practising mindfulness for over 25 years. She spoke to the pursuit of happiness, its potential to miss out on the new perspectives and the opportunities tough times and dark emotions can facilitate. We were guided into the present moment with a range of mindfulness practices; to embody and take away. “I hang out in my soma a lot between client sessions,” Manuela said. Being embodied supports her, she told us, to be grounded and present. It keeps her awake to the cues, stories and messages of her clients’ bodies, as well as her own.

“*... she reminded us that mindfulness is popular but practising mindfulness is a choice that takes time and practice.*”

WE WERE INVITED TO INQUIRE INTO THE INTELLIGENCE of all emotions, particularly those we can judge as bad, or unwanted. We hung out with shame, witnessing how, as a minor trauma response, the feeling that we are flawed and therefore unworthy of acceptance and belonging, hijacks us physiologically (Brown, 2010). And how, as a protective strategy, shame moves us towards withdrawal and hiding. Yet the longing, underneath shame’s isolating turning away and down, is for connection.

IN SMALL GROUPS WE ACCESSED AND STUDIED A resource in our bodies; letting our attention focus on a place that felt good, strong or safe. We immersed ourselves in the qualities of this place, stimulating, as Manuela explained, the downward stream of the vagus nerve, which wanders from the brain stem and cerebellum into the viscera, heart and abdominal organs. Once stimulated, the vagus nerve sent the calming and regulating signals, 'I'm good, I'm safe, it's OK to rest,' down our bodies (Porges, 2011). We then explored how, when we couple an experience of shame with that resource, a softening comes into being, creating an opening for curiosity and new possibilities.

“ *...as a protective strategy, shame takes us towards withdrawal and hiding. Yet the longing underneath shame's isolating turning away and down, is for connection.*”

A SPONTANEOUS AND SPIRITED WAITA (SONG) AT the end of the workshop acknowledged our gratitude to Manuela. A wave of belonging washed through my body. I smiled. I lingered, remembering Manuela's invitation to stay in positive experience. We need reinforcement and repetition for positive experience to stick and become a memory. Our brains are like "Velcro" for negative experiences and "Teflon" for positive ones (Hanson, 2009). For me, an old personal file was updating. As Manuela writes in her book, *8 Keys to Practicing Mindfulness*, 'when we meet the past in the present... we gently dismantle its power.' I'm sure I wasn't alone in savouring, it all. ■

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Sally is currently a student on the Wellington based Hakomi training, in Aotearoa, New Zealand. She is in private practice as a psychotherapist (MNZAP, PBANZ) and certified coach (CPCC, PCC) in Paekakariki and Wellington. She writes narrative essays; on nature, history, science and travel.

In Review:

TRAUMA TO DHARMA ONLINE

Brenton Phillis

HOW COMPREHENSIVE AND HOW GOOD WAS THE recent online course, 'Trauma to Dharma' for a budding therapist like me? Well, it gave me what I wanted and what it had promised: a foundation for me as a therapist to heal trauma. But wait there's more! In fact, it gave me more, much more than I had expected, in every way.

THE 5-WEEK COURSE WAS A COMPREHENSIVE introduction to working with trauma as a therapist, provided by the Shift Network. As the first of a 2-level intensive training course, it was presented by Manuela Mischke-Reeds, Shai Lavie and Dave Fish, out of the Hakomi Institute of California. It was jam-packed with audio and video talks and presentations, detailed articles and mp3 downloads of guided personal meditations - all backed up by interactive comment/Q & A pages and a weekly live, online chat session. So comprehensive was the course that it is difficult for me to do it justice, unless I just listed the 105 separate files I now have in my folder, 'Trauma to Dharma'.

SOME 80 OR SO PARTICIPANTS FROM ACROSS THE world worked through this significant volume of course activity at their own pace and it remained accessible online for a further month. From the online interactive pages of comments, it was clear only a few finished the course within the five weeks. It seemed to me that as a group we found it difficult to give it the consistent time and attention it needed each week to keep up. I know I certainly did.

YES, I SERIOUSLY UNDERESTIMATED ITS SIZE AND detail, and its requirement for me to have a much more disciplined commitment of time and effort. But, since it

was all down-loadable . . . I have been able to finish it, and now have a very useful folder that I can revisit again and again to absorb its definitive details. A great reference for my further practical study of trauma therapy.

EACH OF THE COURSE'S THREE FOUNDATIONAL elements, of 'view', 'skills' and 'practice', was huge, inspiring and challenging in its scope and depth. They gave a glimpse of the value and effort of this growth path and hinted at the nature of the more intense second level of the course which is held in two 5-day, face-to-face workshops.

“ *The integration of Buddhist understanding and the latest western theories in psychology, consciousness studies and neuroscience was a thrilling kaleidoscopic view . . .*

IN THIS INTRODUCTION, THERE WAS A MAJOR emphasis on 'view': cutting-edge knowledge, theory and values on how to understand trauma, and how to regard

“ *...featured many (mp3) guided meditations and somatic exercises to maintain in different ways the therapist's own growth in consciousness.*

and work with it in the client's consciousness, body and life in the world - its meaning and benefits. The integration of Buddhist understanding and the latest western theories in psychology, consciousness studies and neuroscience was a thrilling kaleidoscopic view, often challenging me to dig deeper into the background of the perspectives presented. Of course, the thread of good Hakomi practice wove through all the content.

THE OTHER MAJOR EMPHASIS WAS ON 'PRACTICE', WITH presentations on the relevance and importance of the therapist developing greater personal somatic awareness, This featured many (mp3) guided meditations and somatic exercises to maintain in different ways the therapist's own growth in consciousness. This strong emphasis on developing our consciousness as the tool in therapy is rare indeed in psychotherapeutic studies, to the point of being unique in my own experience. These are a wealth of resources that I continue to use and value in my development of greater personal somatic awareness.

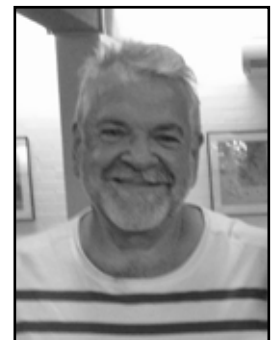
“ *I cannot recommend this course too highly for anyone interested in or working with people with trauma, especially through Hakomi.*

THE 'SKILLS' TOUCHED UPON THE HAKOMI METHODS, including contacting and tracking, resourcing, triggering, traumatic activation and stabilisation with an emphasis on heart consciousness, loving kindness and compassion. While also providing extra presentation material for non-Hakomi participants, the material was, of necessity in an online medium, a theoretical overview - in preparation for the course's two 5-day intensives of Level 2.

IT IS NOW SEVERAL MONTHS SINCE I FINISHED THE course, and in writing this, I have concluded I need to work my way through it all again. In this way, I will gain more from it, integrate my own understanding, and prepare myself better through the exercises for further growth of my capacities as a therapist when the Level 2 intensives are offered in Australia.

I CANNOT RECOMMEND THIS COURSE TOO HIGHLY FOR anyone interested in or working with people with trauma, especially through Hakomi. I do not know when it will be offered again, or when Level 2 will come to Australia, but I for one will be pestering Manuela Mischke-Reeds, the driving force behind it, to deliver the course here.

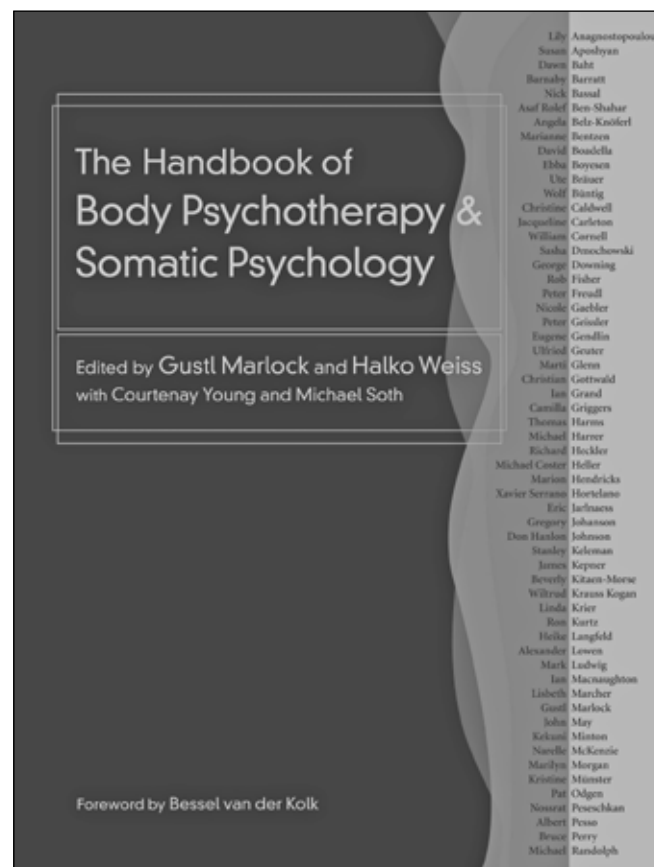
BRENTON PHILLIS



Brenton is studying Hakomi in the Sydney Foundational Training 2015-2016, building on his lifelong interest in consciousness through his involvement in psychology, philosophy, social work, and spiritual studies and practices.

Book Review and Interview with Halko Weiss

In this article Sydney based Hakomi graduate and clinical psychologist, **CHRISTINA BROCK** reviews *The Handbook of Body Psychotherapy and Somatic Psychology*. Christina also interviews one of the editors, **HALKO WEISS**, whom she got to know during the Sydney *H.E.A.R.T. Training* and several *Fishbowls* hosted by Halko.



Marlock, G., Weiss, H. with Young, C. and Soth, M. (Eds).
(2015). *The Handbook of Body Psychotherapy and Somatic Psychology (English Edition)*. Berkley CA: Norton, Atlantic Books. Forward by Bessel A. van der Kolk MD

BOOK REVIEW

THIS IS THE ENGLISH EDITION PUBLISHED IN 2015, nine years after the original German edition, *Handbuch der Koerperpsychotherapie*, which was commissioned in 2003 and published in 2006. The book is described as offering a comprehensive overview of body centred psychotherapies, which emphasise the central role of the body to surmount trauma, physical and mental illnesses.

THERE ARE OVER NINE HUNDRED AND FIFTY PAGES in the format of 100 essays and studies by eighty-two well respected contributors. The reader is shepherded through the 12 sections, with an introduction by either Halko Weiss, Gustl Marlock or Michael Soth, who offer an overview of each of the 94 chapters including a summary of the content covered. The exploration of body psychotherapy is broad ranging, with for example, a historical and developmental perspective and the therapeutic relationship in body psychotherapy.

“ *An added layer of complexity was that body psychotherapists were split into sub schools, without a single recognised text.* ”

THIS IS A BOOK TO SAMPLE AND DIP INTO INITIALLY, and then spend time reading it in depth. My clinical psychology university based training offered very little in formal training or even discussion about body based psychotherapy. Hakomi was my first introduction. Of particular interest to me was the discussion about the therapeutic relationship in body psychotherapy, where ‘the quality of the relationship between the therapist and the client plays a central role in the success of the therapeutic process’ (Marlock, Weiss et al 2015:454). The exploration of an embodied dimension of the therapeutic relationship was thought provoking, however, the idea of the therapist and client coming together via their characters seemed possible and likely when I reflected on my own experiences as both therapist and client.

THIS BOOK IS AN EXCELLENT RESOURCE TO HAVE ON MY desk, for easy access, not just on the book shelf.

INTERVIEW WITH HALKO WEISS

THIS SECTION SUMMARIZES HOW HALKO EXPLORES the background for the original German edition. At times, Halko highlights the difficulties in bringing together a book like this:

GUSTL MARLOCK AND I HAVE BEEN FRIENDS FOR many years. So after much talking, 15 years ago Gustl and I decided to address the absence of body psychotherapy from psychotherapy and psychology conferences promoting cognitive behavioural therapy and psychoanalytic theory. Added to the mix was that any discussion about body psychotherapy was out of date, as eminent body psychotherapy leaders were never invited to present at these conferences. There were also internal issues, as body psychotherapists were split into sub schools without a single recognised text that covered all of the sub schools.

GUSTL AND I STARTED TO REACH OUT TO SOME key figures such as Alexander Lowen and David Boadella, and then others wanted to contribute. The proposal morphed into a book that would include most of the sub schools of body psychotherapy, a huge and overwhelming project. We worked with each author to assist them with their contribution, the focus being how their speciality contributed to the broad overview of body psychotherapy.

ALL OF THE TOPICS INCLUDED IN THE BOOK ARE represented in a reasonable relationship to one and other, and were balanced. Interestingly, some of the authors embraced the brief of presenting their method in eight pages, other’s struggled with their egos and weren’t able to contribute anything beyond their own method.

THERE WERE UP TO 10 AND 12 REVISIONS, WITH SOME authors needing a lot of support to present their method succinctly. However, it was still not possible to include all contributions, due to the lack of either scientific validity, ethical issues or for some, personal issues. This is my one regret that I hurt some people by not including their contributions.

FINISHING THE GERMAN EDITION WAS A HUGE relief, as it was a massive burden to carry both emotionally and financially, as Gustl and I allocated time to attend writing retreats. However, it is a service to the psychotherapy community and beyond - to give body psychotherapy the recognition it deserves. Working with the authors connected me to the field, widening my knowledge and extending what I learned at university. I learnt so much from being involved in this book.

HERE HALKO GIVES SOME BACKGROUND ABOUT THE English Edition:

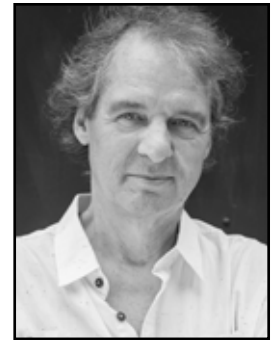
WHILE THE EUROPEAN ASSOCIATION OF Psychotherapy and the European Association of Body Psychotherapy both supported the German edition, they wanted an English edition as well. It was thought that the German edition alone would have little impact in the field of body psychotherapy internationally. However, an English edition would be another level of hard work, as the translators had to speak both English and German, know enough about body psychotherapy, be competent writers and do all of the above for very little money. Hard to find people with that particular skill set. And a number of German speaking authors were replaced by English speaking ones. So it was another labour of love.

“ *It is a service to the psychotherapy community and beyond — to give body psychotherapy the recognition that it deserves.* ”

GUSTL AND I WORK WELL TOGETHER, WE ARE BOTH hedonists! We both have a sense of the big picture, I did a lot of the communications and management, and Gustl is the one with tremendous knowledge. Without him, it would have been impossible and wouldn't have happened – both the German and English editions.

FOR ME I USE THIS BOOK AS A RESOURCE TO look up a topic of interest, for example the characterological structures. I am proud of what has been achieved and the contribution to the field of body psychotherapy. According to the publisher, the German edition was a great success for them.

WE ON THE HAA NEWSLETTER EDITORIAL TEAM WOULD like to thank Halko and Gustl for facing the challenges of bringing the German and English editions of this text into fruition. ■



HALKO WEISS

Halko is a licensed clinical psychologist and lecturer on mindfulness, couples' therapy and body centred psychotherapy for the Bavarian Licencing Board for Psychotherapists, ZIST Academy of Professional Psychotherapy, University of Marburg, and the University Hospital in Tuebingen, Germany. Halko is a co-founder of the Hakomi Institute in Boulder Colorado, and the Hakomi institutes of Europe, Australia and New Zealand, and has been instrumental in developing the Hakomi method and its curricula used worldwide. He initiated the largest multicentre scientific research project to date on the efficacy of outpatient body psychotherapy, in cooperation with the University of Tuebingen. Halko has co-authored 20 scientific publications and six books co-editing the recently published Hakomi Mindfulness Centred Somatic Psychotherapy, and has led hundreds of workshops and training courses throughout Europe, the US, Canada and Australia. Halko established a successful coaching training program in Germany and became the market leader in Emotional Intelligence training for executives, and developed two comprehensive programs on couples' therapy and interpersonal skills taught in Australia, Germany, France and Spain.



CHRISTINA BROCK AM

*Clinical Psychologist, Kogarah and Hurstville, NSW
Hakomi Graduate*

Poems, Quotes and Blessings

Selected by Hakomi student, **Catherine Camden Pratt**

A POEM — Catherine Camden Pratt

Buddha Calm

Buddha-calm you remind me,
clear, serene surface where pebbles and boulders drop heaviful,
ripples move outward
in rhythms that mirror eternity.

Buddha-calm you remind me,
call forth memories of relaxed detachment, of incense and chantings,
protecting and strengthening
mantras that mirror eternity.

Buddha-calm you remind me,
dragons fight and drip blood,
scar flesh and rip entrails, wailing, screaming wild
through winds that mirror eternity.

Buddha-calm you remind me
return and be still, wait, watch, do not resist,
see the waves ebb and flow in feelings
in life that mirrors eternity.

Buddha-calm you remind me
all that i am in oneness, wheel turning,
mandala shining, glowing
pulsating stillness that mirrors eternity.

A QUOTE – Antoine De Saint Exupery (1972) *Le Petit Prince*. London: Heinemann

“Voici mon secret (dit le renard). Il est très simple: on ne voit bien qu’avec le cœur.
L’essentiel est invisible pour les yeux.”

“Here is my secret (said the fox). It is very simple: we see well only with the heart.
What is essential is invisible to the eye.”

A BLESSING – A Native American Blessing

“May the stars carry your sadness away, may the flowers fill your heart with beauty,
may hope forever wipe away your tears and above all may silence make you strong.”

AN INVITATION – From the editorial team

Please send us your original poems, favourite quotes and blessings to share with readers. Copyright laws do not allow us to publish already published poems - unless of course it's your own. We can use short quotes from other published work.

I think that Greg Johanson's book really says that. His expression of the Hakomi method through the lens of Tao Te Ching is the way I felt about the Hakomi Method that was blossoming for me. I think that it also colluded with my growing belief that there is a greater intention for our life, including all inner and outer experiences and particularly emotional and psychological pain, even including mental health. It was probably over a period of four or five years that I started to truly know that.

S: Wow, there's a lot to think about in there. It's really interesting how you found that as you were discovering the method and working with it, that it ticked boxes and had parallels with things that you were already understanding.

K: Yes, they kind of worked together. It was like one opened the other up within me. They worked together.

S: That's fascinating. As a client I have had some experience of that, of this cross-pollination that happens with other areas of your life. I think that's a very interesting part of the whole process. But, it can't have all been smooth sailing. Did you encounter any difficulties in taking up Hakomi, either personally or in your profession as a psychologist?

K: Well, yes, of course (laughs). I would be lying if I said 'no' to that question. I was really fortunate to co-ordinate the first training in Australia. So the lead up to that was a series of meetings with some amazing Hakomi trainers at the time, some Hakomi teachers, and, potential students. That really lubricated, poured oil on many wounds (laughs) and many practical difficulties.

And yes, there were definitely moments when as a psychologist, I was really embarrassingly considered an outsider or ostracised or even ridiculed, and perhaps seen as somewhat of a defector in my profession. You know, someone who wasn't really practicing correctly. I guess that is part of growth and it for sure made me stronger. First of all, it made me angry (laughs), then it helped me learn discrimination and discretion, which in turn helped me come to grips with what therapy and in particular, Hakomi therapy was for me and "do I really believe in it?" Then, I suppose, the phase of wanting to tell people about it or to have people accept me or the method simmered down a little bit, and there was more of a resoluteness to go with what felt right and to be humble about it.

I was thinking about this last night and I thought well, pioneers in any facet of life have hardship, and the rewards are so immense, you know, so immense. Really thinking about it last night, I remembered that without speaking about it, there was a small growing vortex of interested and inspired people who returned to workshops over and over again. Collectively we held a sense of determination and knowingness that this way of working with people, of helping people, was going to survive and flourish, and all we had to do was just keep on keeping on with what we were doing. So, again, that's a tribute to change happening without force.

“

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were doing.*

I would say that right now, and probably for the last five to seven years, experiential therapies have almost become mainstream, which is so wonderful and amazing.

When you think about it, this shift has emerged steadily and relatively silently since the eighties, when it was considered to be sort of mumbo-jumbo, left of centre passing phase. There are many, many converts now and I think all we can say is 'Wow, it happened! How wonderful.' An alignment with the greater impulse in consciousness always eventuates, always manifests in some way, even if we don't know how, or can't envisage it.

S: So, we've talked about the difficulties, what about some of the rewards? What do you think Hakomi has brought to you through those difficulties and coming out the other side?

K: You know I can name a lot of practical rewards, one of them was it certainly introduced me to a client that wanted more than just to talk about their problems and be counselled or consoled or assessed. So I had and still continue to have, (pleasurable sigh), the most amazing connections with people as clients, and I've watched those people grow and move into the work or into some other way of working with people, or working with their own art and creativity, that imbibes the fundamental foundations of Hakomi. That's the greatest reward or gift ... I wouldn't call it reward because it's not dualistic, it's not like the one gives the other, the people that you come to meet through training and through being an Hakomi therapist are really special connections ... to me that's what sings to me still.

I also had to not just do this because it was an interesting, fun thing to do. I had to keep questioning, "Well, is this really true for me?" I mean if it's going to be true, it has to be true. If it's going to be life's work, it has to work. So I started to really contemplate "what do I believe as a therapist, as a psychologist? Is healing actually possible, and if that's so what does it actually look like, what does it mean?"

S: Can you tell me some more about that? How did you convince yourself?

K: I don't think I convinced myself. I think I was graced to have understanding through observing and applying self-study and contemplation in my life. I think I'm talking about Hakomi, plus a little bit more. The approach of psychology in itself is very reductionist and my sense is that Hakomi and many of the experiential therapies are expanding, they move toward oneness.

So for me, the understanding began to be clearer that healing and psychotherapy couldn't be separated from spirituality - although spirituality didn't have to be an obvious part of the session - but the holding within which I worked. That growing and healing is about being able to become whole through awareness. Maybe the pain doesn't go away completely, maybe the trauma memory or the tendency to activation does not completely resolve; that maybe your life journey is to live with that pain, but not to have to manage it and not to have to feel like a victim to it but to use it as the way

to take you to another level of awareness of who you are and the nature of Reality.

“ *... therapy wasn't about finding a cause or getting rid of a pain, or changing anything, but it was actually a gradual and very beautiful unfolding within the core of humanness.* ”

S: What a beautiful idea! I guess this brings up Reiki. I know that you are a trained Reiki master and teacher as well as a practitioner. I was wondering if you could talk a little about how you have integrated the wisdom or Reiki into your sessions?

K: Well, I would like to talk about that. I've always loved talking about Reiki! (laughs) I want to say here that when I first started practising Reiki it was even more left of centre than Hakomi, so I was particularly careful about the way I practised as a therapist.

The principle of organicity, to my mind, isn't biological or neuropsychological, it is pure consciousness, it is Divinity if you will, or whatever you feel comfortable to call it ... Tao, God, the Universal Consciousness at work. So when we really surrender our will as a therapist, also as a client, but particularly as a therapist ... when we surrender our need to want to know or to change anything ... and that's a really subtle thing sometimes, we think we're not doing that but subliminally we are, usually fuelled by our anxiety to do good work or to help the person, or just our need to be liked or successful. When we can really let go of that, deep, deep within, then that pulsation of consciousness in us, the therapist, and in the client, leads the way.

In the Hakomi method and also in Sensorimotor Psychotherapy, to my mind, that's usually experienced as a felt sense, a sensation or a movement or a change of thought or image. So that creative power, that inner movement has the ability to recreate itself. Indeed,

that's its whole intention, it wants to transform, it wants to dissolve itself as disharmony and literally set itself free. So the experience of allowing and tracking consciousness with this knowledge, with this understanding, with this awareness and faith, is, in itself, all knowing, all intelligent and at its core it's happiness and bliss. This is the healing aspect of therapy.

There's much more to traditional Japanese Reiki than hands-on healing. It's a very small aspect of it actually. So I don't necessarily work hands-on when I'm doing Hakomi therapy, although it does lend itself to doing that. But it's the state of consciousness and vibration that as therapist you can carry when you practise Reiki, particularly the more advanced levels of Reiki, that really create the container and allow for that flow to be very much more conscious and heightened.

This heightened awareness really allows you to expand that soft open-gazed focus that you practice in Hakomi. So when you do that, you are really aligning with that inner consciousness in the person. Ron Kurtz talks about it as 'befriending the unconscious'. So, first of all understanding the link that comes through Reiki practice and vibrational healing and spiritual practices, but also, the vibration in the room that is coming through the therapist can really enhance the healing process. So for me, Reiki is the practice and Hakomi sits within Reiki. That may be for other people another spiritual practice but for me it is Reiki.

S: The other interesting aspect of your practice is that you are conducting sessions over skype. I'm curious about how that functions. How do you go about creating the Hakomi bubble with someone who is physically distant to you? Do you alter how you approach a session? How much visibility do you have of the person and how does that effect how you work? I'm curious about all of that.

K: Well, they're all good questions. The first thing is no, I don't alter the way I work with people. I feel the medium of skype doesn't have to have any influence on working with the Hakomi method or Sensorimotor Processing. On one level it's really practical for people who can't travel. I think considering much of a Hakomi session can be done with the eyes closed and so most probably the biggest missing factor is physical touch. That can really motivate you to be more creative. So when you want to do an experiment that involves taking over or touch, you have to have a creative impulse in the moment and guess what props might be within their reach, or what they can get to with headphones on etc... But, I don't think that presents a problem either.

I think one of the core learnings in using skype, for both the therapist and the client, is in beginning to realise how much of a relationship is really energetic. You need to be able to resonate, not just empathically. You have to learn to sit inside their energy body, to feel yourself becoming them and teach them how to stay in their own energy field while still being in relationship. So a lot of the superfluous stuff that happens in a face to face relationship sort of falls away over skype or phone, and you 'listen' with more than your eyes. I have a sense of someone's face and what they might be thinking, and they would have a sense of how present I am with them, and in what way, without them maybe even noticing.

The medium has a lot of possibilities for refining our senses and not falling into the need to look for stimuli that would come more easily to us when we are in a room together. Or to be distracted by other stimuli in the room and habitual patterns that happen in response to that. That's not to say that I think face-to-face sessions are becoming obsolete or should be done by skype or anything like that.

I do think that there is definitely a heightened colour and flavour and interaction when we're in the room physically, and for some clients, relaxing fully into a skype session might not be as satisfying, especially if there are wounds - missing experiences in your life - like touch or proximity or when there's a deep loneliness. There's something about warmth and closeness that we as human beings experience when we're together in physical form. I personally prefer working with audio rather than video skype, because it seems to eliminate many more of the distractions. You have to be really, really present. It's a bit like talking in the dark, you know? You are to listening and feeling very acutely.

S: Fascinating! So, thinking of organicity and emergence, it seems that things which don't evolve, quickly lose their life force. What do you see as Hakomi's growing edges at the moment and where would you hope to see it moving in the future?

K: Well, I think the capacity to expand our own and others' awareness is the key to the evolution of consciousness and that's a bit like the butterfly effect. The more you can expand and become still, the more other people learn to do that too. My sense is the Hakomi method doesn't have any edges, unless some organization or even your own mind puts it in a box and confines it. The freedom is really within those who use the method to develop it and refine it and it's my feeling that it will continue to be a united transformation, with not one person necessarily having ownership of that.

That's already happened, if you think about the development in Sensorimotor Psychotherapy by Pat Ogden, Rob Fisher's work with couples, Mukara Meredith's Matrix LivingWorks, Donna Martin's Yoga and Hakomi or Cedar Barstow's Right Use of Power. That's all been an extension and expansion of their consciousness in a particular way and through that they are agents of the Hakomi way of therapy.

For me it's been and continues to be a transition to more subtle understanding as a therapist, working vibrationally, with many less words and much less formal processing. I don't know if others are interested in joining that expansion but that feels like what I'm doing, the way my own consciousness is expanding. There's no conflict within me, no different hats or different ways, no differences between my practices as a Hakomi therapist or as a Reiki master, or as a yoga wisdom teacher or as a human being that walks around in the world. For me, the work of mind stuff is the work of listening to and understanding pulsation rather than meaning, because consciousness expresses itself as a continual arising and subsiding manifesting as body, mind and physical matter, our world as we know it – a limited reality.

I like to help clients to realize that becoming lost in all this arising and subsiding is really what creates pain. It's much better if you learn to navigate it by riding the waves. The waves take us to that ground of being, still, peaceful, content, and joyful, always. So in some way we learn to navigate the strong currents and enjoy the ride, or at least know it's the most sure and direct path in this moment to that place of equanimity and freedom. That freedom is what we aim for, that freedom is not something we do, but we follow, because contraction by its very nature will expand, and pain is contraction that longs to resolve itself. ■



KAREN WORKMAN

Karen is a psychologist and psychotherapist with more than 20 years experience. Now practicing in Melbourne, she is a pioneer in bringing together experiential psychotherapy, psychology and spirituality in her work with individuals, couples and families. Skilled in anxiety disorders, trauma resolution, OCD, depression, relationships and disorders relating to eating, Karen is known for her warmth and gentle strength. She openly advocates hope and freedom from stigma, self limitation and pain. Karen is passionate about working with the body as higher intelligence, a resource that unfailingly navigates our journey to wholeness, wellness, and transformation.



SCOTT KELLY

Scott is a professional musician and educator based in Sydney. Having been a client of the Hakomi method for two years, Scott has now begun his journey towards being a Hakomi therapist by beginning a Graduate Diploma of Psychology in 2016. Scott hopes to complete his Hakomi training at the next available opportunity and eventually to work in the field.

regional round-up

NEW SOUTH WALES: SYDNEY

The Sydney Foundations of Hakomi Training completed module five in late July, with Trainer **John Perrin** at the helm, joined by Teacher **Pernilla Siebenfreund** and Teacher-in-Training **Deb Algar**; along with our trusty tutors, **Patience Laws**, **Terry Gaechter**, **Jane Warnock** and **Jacqui Brady**. Thanks as always to the crew for their heartfulness, dedication and generosity.

Deb Algar, Hakomi Teacher-in-Training will offer a workshop in Sydney, *Listening to the Body with Mindfulness: An Introduction to Hakomi*, 17- 18 September 2016.

For further information, contact Deb (mob) 0418 861 582, or email: deb@holisticcounselling.com.au

We're pleased to confirm a new intake of the two-year Sydney training *Foundations of Hakomi* in 2017. Next year, we'll also offer a one-year *Clinical Skills & Supervision* training, that will be open to students who have completed the two-year *Foundations of Hakomi* training and to graduates from previous Hakomi trainings who are interested in a refresher of Character and Clinical Skills.

And finally, a hearty congratulations to Sydney training team member **Karen Baikie**, who was recently confirmed as a *Certified Hakomi Trainer* at the Hakomi Institute annual faculty meetings in the US.

—**JOHN PERRIN**
SYDNEY ORGANISER ■

WESTERN AUSTRALIA

Hakomi in WA has been thriving this year. In March, **Jules Morgaine** returned to Perth to teach the 6th module of the 4th Perth Training assisted by **John Perrin** and **Jane McNabb**. Then in April, **Karen Baikie** held a well-attended workshop called *Bringing Yourself into Relationship*.

Jules Morgaine re-joined us to teach the 7th and final module of the training, which was completed in the last week of May. Nineteen students graduated bringing the total number of therapists trained in the Hakomi method in WA during the past twenty years to seventy-three.

In June, there was a social gathering to celebrate the 20th anniversary of **Beth Taylor's** graduation from the first Hakomi training held in New Zealand. Beth subsequently played a vital role in helping to get Hakomi off the ground in this state.

During her latest visit to Perth at the end of June, **Jules** offered a two-day supervision workshop for former graduates and then led *Tapping The Intelligence Of The Body*, a two-and-a-half day workshop attended by 26 eager registrants — eager because the workshop was fully subscribed by the early bird date over a month before it was held.

Jane McNabb offered a one-day introductory workshop in August.

In November **Jules Morgaine** will be with us again to teach the two-and-a-half-day workshop *The Challenge of Connection*, which is already filling, as is the four-day first module, *In and Out of Character: From Protection to Connection*. Another two-day graduate

supervision workshop will also be held.

During this period, **John Dallimore** was welcomed into the group of WA Certified Hakomi Therapists and has been appointed the WA representative on the HAA committee and, after three very busy years, **Jane McNabb** relinquished the role of organiser for this state to **Jonathan Kester**.

—**JONATHAN KESTER**
Perth Organiser ■

VICTORIA

Melbourne hosted **Karen Baikie** in March with her *Science of Love* workshop which participants thoroughly enjoyed.

There is now a Melbourne/ Victoria Facebook page, *hakomiconnectmelbourne*, up and running, to keep the Hakomi-interested community connected and to provide an additional outlet for promoting Hakomi workshops in Victoria.

A series of three 1-day Hakomi workshops will be held in Melbourne and regional Victoria (Castlemaine & Yarra Valley) in September, October and November also with **Aladdin Jones**.

This will be an opportunity for prior and new Hakomi workshop participants to have the opportunity to practice skills and stay more connected with Hakomi.

A 2-year *foundation training in Hakomi* is planned to be held in Melbourne in 2018.

—**ALADDIN JONES**
Melbourne Hakomi Group ■

regional round-up

QUEENSLAND

Brisbane had its annual visit from **Jules Morgaine** in April, and as usual, there was a lot of interest from near and far. The workshop *Tapping the Intelligence of the Body* was full, with a wait list. All attendees were keen to learn deeply and explore together. It was great to welcome new people, see familiar faces, and to have the group inspired by the enthusiastic spirit of the sextets from the current Sydney training. With such a big group, we gratefully received support from Hakomi Graduate **Katy Vidler**, who stepped in wherever needed.

For eight Tuesday evenings in April and May, **Pernilla Siebenfreund** led a small group of committed people through the course *8 Keys to Practising Mindfulness*, based on Manuela Mischke-Reeds' book of the same title. This unique event had many highlights, including a star-filled sky meditation. It proved to not only be a course on how to strengthen one's mindfulness practice, but also a beautiful vehicle for deep connection between the participants.

— **PERNILLA SIEBENFREUND**
Brisbane Organiser ■

SOUTH AUSTRALIA:

In June **Aladdin Jones** ran a two-and-a-half-day workshop on *The Power of Presence: Hakomi as Conscious Collaboration*. The power of presence as a living practice was the foundation plate to develop therapeutic skills and understanding deepened through the arts, nature, and movement.

Jules Morgaine's workshop, *Bringing the Child Home: Integrating Child States of Consciousness*, not due til October, has already sold out.

Apologies to those who have missed out.

— **KAREN GENEROWICZ**
Adelaide Organiser ■

NEW ZEALAND

In April 2016 Hakomi was highlighted at the New Zealand Association of Psychotherapists' conference in the Hawkes' Bay. A keynote address was presented by Hakomi trainer **Manuela Mischke-Reeds**, who also provided a wonderfully rich workshop on the topic of shame. **Jules Morgaine** and **Suhari Mommsen-Bohm** with **Sarah Tait-Jamieson** also offered workshops to full houses at the conference.

In April, **Jules** also presented a workshop in Nelson, *Mindfulness @ Trauma*, which was very well received.

A series of introductory evenings followed by a one-day introductory workshop is being offered in Tauranga by **Paris Williams** and **Jules Morgaine**. Tuesday 26 July, Tuesday 23 August, Friday 16 September, 2016.

Sarah Tait-Jamieson will offer an introductory Hakomi workshop in Taupo on 24 September, 2016.

Jules Morgaine will facilitate the workshop *The Challenge of Connection — or Why isn't this Working?* In Nelson, Friday 9 — Sunday 11 September, 2016.

Jules Morgaine will also offer *Character Training* in February 2017 and April 2017 in Hawkes' Bay.

— **SARAH TAIT-JAMIESON**
NZ Teacher ■

Hakomi Professional Trainings

SYDNEY: 2 Year Foundations of Hakomi Training (Commencing March 2017)

Lead Trainer:
Manuela Mischke-Reeds
Organiser: John Perrin
< john@hakomi.com.au >

SYDNEY: 1 Year Clinical Skills & Supervision Training (Commencing May 2017)

Lead Trainer:
Manuela Mischke-Reeds
Organiser: John Perrin
< john@hakomi.com.au >

PERTH: 2 Year Hakomi Professional Skills Training (Commencing March 2017)

Lead Trainer: Jules Morgaine
Organiser: Jonathan Kester
< jonakes@globaldial.com >

NEW ZEALAND: 2 Year Hakomi Professional Skills Training (Commencing May 2017)

Lead Trainer: Jules Morgaine
Organiser: Jules Morgaine
< jmorgaine@xtra.co.nz >

Hakomi Interpersonal Training (H.E.A.R.T.)

Hakomi Embodied and Aware Relationship Training (H.E.A.R.T.)

SYDNEY: 1 Year Training (Commencing Feb 2017)

Lead Trainers:
Halko Weiss and Karen Baikie
Organiser: Karen Baikie
< karen@hakomi.com.au >