

PROCESS-ORIENTED PSYCHOLOGY

METHODOLOGICAL MATERIALS

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PROCESS-ORIENTED PSYCHOLOGY

***PHILOSOPHICAL-RELIGIOUS, PSYCHOLOGICAL, PSYCHPHYSICAL
BACKGROUNDS OF THE METHOD***

METASKILLS OF PSYCHOLOGIST'S WORK

METHODOLOGICAL MATERIALS TO THE TRAINING COURSE

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Methodological materials include texts for deep learning of some of the foundations of process-oriented approach by Arnold Mindell, written for the learning program of professional development “Process-oriented psychology”, for the seminars of the program. The materials contained philosophical – religious, psychological and psychophysical foundations of A. Mindell’s process-oriented approach, and also metaskills needed for a specialist to work in this approach.

It is aimed for psychologists, psychotherapist and people who are interested in practices of self-development.

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INTRODUCTION

With the increased number of stress factors that lead to a huge amount of conflicts, maladjustments and psychological diseases, the issue of integration of personality, awareness of your truly “Self”, your real strengths and capabilities, your deep connection with the outside world becomes the most significant. Considering a person with its wholeness, completeness, uniqueness and interconnection with the environment is in the focus of psychological science.

Dialectically interrelated processes of differentiation and integration as a regularity of development of scientific thought also touched on science about human. Modern rational conceptual knowledge of human goes back to the ancient philosophical knowledge. The process of differentiation allowed to define specific areas of knowledge and to explore each of them separately. Nowadays global anthropology seeks to unite and use developments not only of specific areas where the subject of study is actually a human, but also of other areas of scientific knowledge (quantum and molecular physics, neuroscience, mathematics etc.) The period of last quarter of previous century was marked by the rapid development of interdisciplinary branches of science including psychology as well, and within the psychological science there was a development of new integrative conceptual designed approaches.

This development, among other things, was contributed by the increasing interest in this period in scientific community to the general theory of systems and possibilities to apply this theory to analysis not only scientific but also social-psychological phenomena.

Process-oriented psychology (also called process work) – is an evolving since 70s years of last century integrative interdisciplinary approach which harmonically unite both at the level of theory and at the level of working techniques western psychology, eastern philosophy and modern quantum physics. The author and mastermind of its development is DR.D., physicist, American psychologist (Jungian analysis, Gestalt therapist) Arnold Mindell. The Method is based on teleological approach and the relationship of the laws of macro and microcosm. Psychological basis of the method is

the analytical psychology of Jung. Paying much attention to following the process, the method integrates the techniques of Gestalt approach, body-oriented psychotherapy, NLP, art-therapy into a structured system.

Practical application of the method is incredibly wide: from working with coma to practice of solving international conflicts. Knowledge of the method allows effectively work with wide spectrum of requests related to intrapersonal, interpersonal spheres, work with organizations and communities, world communities, world conflicts. Explanation of such a broad application lies behind its conceptual foundations discussed in this paper. Process-oriented approach is comparatively young and, in spite of the rich practice in various areas of application of the method, there is no yet current development confirming its scientific validity, conceptual dictionary also is not clearly defined and continues to transform with the development of the method. This work doesn't pretend to be a full scientific study, but is a trial to examine the existing theoretical methodological material of process-oriented approach within the context of so far existing psychological knowledge and terminology.

Presented in this work methodological materials are stated according to the principle of deep democracy accepted by the process – oriented approach (all parts are important, all levels are important) and the logic of conceptual development philosophy (“ascent from the abstract to the concrete”): in the beginning the philosophical- religious foundations of the method are discussed, then – psychological ones and later psychophysiological ones. In final chapter we address the fundamental metaskills of specialist's work in process-oriented approach. Process-oriented approach pays much attention to the connection between psychology and modern findings in the area of quantum physics, and also consider shamanism as one of its' foundations. These directions are very important for understanding of the method; however they suggest special separated explorations and they are not in the focus of this work.

The submitted methodological materials are developed for training course “process-oriented psychology” to train professionals capable to provide psychological assistance to individuals and families, organizations and communities. Process-oriented approach is focused on qualified specialists but also can be used as a practice of self-development. Thereby these materials can be interesting as for psychologists and psychotherapists and for the people consciously following the path of their own

psychological development. Looking at the principle of self-similarity of self-studying Universe in relation with macro and microcosm and triune organization of the world, we come to the concept of inseparable dynamic unity interrelation and interdependence all the things and processes happening.

CHAPTER 1. PHILOSOPHICAL-RELIGIOUS FOUNDATIONS OF THE PROCESS-ORIENTED APPROACH

Modern rational, conceptual knowledge of life is rooted in history of philosophy. "The search for "the first principles", a concept that covers the external material world and the world of subject led to the revelation of the principal combining ideal and material in their contradictory unity. The ratio of body and soul, spirit and matter is the basis of genesis of philosophical concepts", - writes in his doctoral thesis "The methodology of cognition the living: the idea of self-similarity of self-organizing systems" A.E. Cherezov (41). Various philosophical religious teachings pay much attention to the principles of organization of self-cognitive and self-evolving Universe. Self-similarity and triune structure of the world determine the interconnection and interdependence of all the things and can be attributed to these principles. It's interesting that both of these things find their reflection in psychology as well, particularly in Jungian analytical psychology and in grown out of it and developing into independent interdisciplinary approach of process-oriented psychology.

The principle of self-similarity (scale invariance, fractality) defines a special form of symmetry for which any fragments of wholeness are structurally similar. This principle says that everything in the world is created according to a single law of creation, any fragment of the Universe corresponds to principles of entire Universe and is similar to it, and the Universe is similar to a fragment. All processes in the Universe are interconnected through each other and through their common environment. Within the process of evolutionary development the Universe preserves the relation of self-similarity and interdependence of macro and micro of the world.

Triune structure of the world defines how the universe gets to know itself by lowering Spirit into Matter. Trinity is defined by Spirit (ideal), Body (Matter) and Soul (as a mediator between these two levels). These concepts are described differently in various systems, but the essence of them and principle of movement between them remain the same.

Psychology as a science about the soul (from ancient Greek ψυχή — „soul“; λόγος — „knowledge“), by the very nature of its definition is intended to be that mediator between the material and ideal, between God and human. One of the areas that intentionally introduces and explores this connection, based on ancient traditions as well as modern scientific researches in the field of quantum physics is a process-oriented psychology. The ancient teachings postulated the above-mentioned principles in different terminology and represented through different metaphors. Arnold and Amy Mindells create their own terminology authentic to their way of understanding the world. Ancient knowledge passing through the prism of new experiences of process approach which are embodied again reflecting in minds and souls of those who are interested in this direction. And this development is infinitely...

1.1. Self-similarity as a principle of macro and microcosm organization in different philosophical-religious studies.

*“And God said: let us make man in Our image, according to Our likeness”
The Book of Beings*

From time immemorial, in different parts of the world, in different cultures there are traditions remained, etched in legends and myths, according to which man was created in God's image and according to his likeness. All these traditions are based on the idea that the Universe as macrocosm – “big world” (lat. macrocosmos) and human as microcosm – “small world” (lat. microcosmos) interconnected in the way that microcosm is not only a part of macrocosm, one of its elements, a screw in this big mechanism, but it also carries integrity and completeness as much as macrocosm does it. In this sense they are equal and reveal themselves one through another.

For example in ancient Chinese philosophy the principle of self-similarity is unfolded through the concept of Great Ultimate. “Ancient people considered Great Ultimate as an indigenous source of the Universe and a cause of changes occurred in it, as a basic form of wholeness of the material world, a generalization laws of motion and changes of all things, as one of the names of pneuma as one of the original” (3).

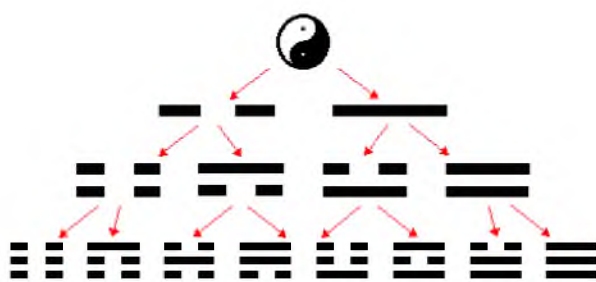
The picture below (pic. 1) shows one of graphical images of Great Ultimate. It is a circle divided by a wavy line on black and white areas, where are the points of the opposite colour inside of each. The circle



Pic.1. The symbol of Great Ultimate.

symbolizes wholeness formed by interconnected and opposite forces. The bend of the line separating two part of the circle underlines the dynamic of forces interaction, readiness to flow from one to another, cyclicity of this interaction. White point on the black background and black point on the white background represent “embryonic” states of the opposites.

Picture 2 shows the further division. “Thus the words of Lao Tze that “Tao creates one, one creates two, two creates three and three creates ten thousands things” is equal to the statement from the commentarial part “Zhou Yu” that “changes have Great Ultimate and that creates two images, two of images create four, four images create eight



Pic. 2. The stages of manifestation of Great Ultimate.

trigrams “express the universal law of birth and change of all things...” Eight trigrams become the picture of fundamentals of the world order. In order to get back to the roots “it is necessary to get back from eight trigrams to four images, from four images

to two images, from two images to get back to the father’s seed and mother’s ovule combined in Great Ultimate, to indifferentiated chaotic space in the pneuma state as one of the original” (3).

Alternate combination of two trigrams makes 64 hexagrams “Book of Changes”, in each hexagram “the lower trigram relates to inner life, upcoming, creative and upper one relates to outside world, retreating, destroying”. Combined together they describe the whole structure of possible interactions, the whole process of our life, the process of emergence, being and disappearance: “Creative impulse plunging into meon-performance, acts first of all as stimulation of the latest. Then comes a complete immersion into Meon which leads to the creation soluble, its being. But since the world is a motion, a struggle of opposites, the creative impulse gradually recedes, the thinning if the creation forces happens and then under the inertia their cohesion continues for a while, then it finally comes to collapse of the situation, to its resolution”. The Book of Changes according to the law of Great Ultimate describes cyclicity of living process: “... second part ends with two hexagrams, one of them called “Already the end”, that is the full completion and the unity, everything what should be reached are already reached... And that hexagram flows into another one which called “Not yet the end”. With that “the Book of Changes” points that the cycle of situations considered in it is the only one circle of development going further and further” (43).

It is also interesting that the whole set of 64 hexagrams of Book of Changes is made by the same principle as each of its hexagrams separately. Just as each separate hexagram the Book of Changes divided on two parts. The first one refers to creative process at the cosmic level and explores relation between already known and new act of cognition. The second part refers to possibility of application experience gained before. Even more each of 64 hexagrams can be considered not only as combination of two trigrams whose interaction describes the hexagram, but also as made on three pairs of lines which according to the theory “Book of Changes” describes the actions of cosmic potencies such as sky, human, earth. Such structural perception is the best to reflect the principle of self-simplicity of macro and microcosms organization.

Exploring “Explanation of Great Ultimate plan” Van Yun Shen writes in the treatise “Hundred answers to the questions about “Zhou Yu”: “Exactly human benefited the best out of it is the most perfect creature: after taken shape is born; after after found conscious enriches knowledge; when 5 natures start to act than there is a division on good and evil and that’s why the set of events happen”. (3). So we can see that the principle of Great Ultimate is the basis of birth and development of the Big Universe, as

well as “Small Universe” of human. Knowledge of that principle at the level of “microcosm” allows to get to know “macrocosm” and other way round.

In the theistic religious the same principle is expressed by the god-man unity, Jesus spoke about: “Father and me are the one”. Don’t you believe that Me in Father, and Father in Me?... (Gospel of John 10:30).

In ancient philosophy the principle of likeness is related to the concept of God emanation (from lat. emanatio – outflow, spread of excessive fullness of the absolute Being beyond its limits). Within the process of emanation as graded digression of the Absolute (Wholeness) the multiply world is created, that is lower levels of Being (nus, world souls and ctr.), and the lowest level is matter as “non-being” (meon).

Within the frames of theism emanation was comprehended as father love outflow of the Creator toward his creation (vector “down”) and inescapable son love of creation toward the Creator (vector “up”). In the mystical context such understanding set the idea of soul’s aspiration to reunification with God as its origin (for example, “the divine spark” in human soul and its aspiration to reunification with Divine light (to Godness) in Christianity, or as a “drop rushing to an ocean” Al-Gazali in Islam and ctr.).

Ancient Egyptian, Sumerian and also more detailed developed Judaic Kabbalistic tradition suggests graphic image of the world and human organization in a form of the Tree of Life (Sefirot). It’s important to point that the Tree of Life appears as an archetypical image inherent human independently of cultural belonging. For example the same Tree can be met not only in Semitic-Hamitic cultures, but also in the rich and various heritage of shamanism.

The Tree of Life (World Tree) in the Kabbalistic tradition is the composition of 10 Sefirot which are in turn 10 emanations, 10 names or 10 channels of God manifestation and they are also archetypes of human states of conscious. AT the same time the Tree of Life is representation of superior human named Ada, Kadmon in the image and according to God’s likeness. That’s why in the Tree there are two parts left and right, male and female beginnings. Each sephirah manifests male qualities in relation to underlying one and female qualities in relation to overlying one. Interrelations between two sephirot called “zivug” (pair creation).

According to Judaic mystical book (“Zohar”), there is the infinite light of the Creator above the first sephirah (Keter): it “can’t be comprehended or learned by anyone, because it is dived into hidden thought and idea, which is endlessly dominated the possibilities of human thought, that one who has nothing to catch the thought, without giving any thread to either ignorance which asks or more powerful mind which asserts its knowledge - that is the “Ein-Sof ” («Zohar», quotation 42). And since Ein-Sof is completely beyond the frames of mental perception, for human it is represented by the first sephirah – Keter. It includes the other sephirah within itself and each of them all the followed: besides it’s important that every stage of manifestation suggests possibilities of all the followed stages.

Thus, each following level of emanation has a smaller degree of perfectionism comparing to the previous one. At the bottom of the Tree goes a thin stream of light which repeatedly decreasing rich the lower sephirah (Malchut), the lowest part which is our material world. Outside the spiritual development of human all the stages remain not manifested, except the last one - Malchut (in the microcosm of human body malchut corresponds feet or anus). However, rising a human soul can reach the heights of three Sephirot (Gimmel, Rishonot, Binah), but higher this level can be passed only after “final retrieval” (Tikkun) and restoration original wholeness of the world.

Like Sephirah Tree structure of the world is described in the “Emerald Tablet” Thoth Hermes Trismegistus – one of the oldest monuments of Egyptian Hermetism. Here are some quotes from the text of the tablets: “That what is at the bottom, is similar to what is above”; “”And that which is above is similar to that what is at the bottom, in order to implement the miracle of a single whole thing...”; “And just as all the things emerged from the One (through the One) or through the meditation of the One” (the Logos or the world “Self”), so all the things were born from this single entity...”; “This thing rises from the earth to heaven and descent again to the earth, taking the power of both higher and lower regions of the world.” (36).

Pic. 3. The image of the Tree of Life in various cultures.



3.1. Ratio of World Tree (Tree of Sephirot) and human.



3.2. Tree of life (Sumerian)



3.3. Tree of life (Ancient Egypt)

The fact that the human and Universe are created according to the same image and the image is God, is mentioned in the one of first Greek ancient philosophical doctrines (V c. B.C) – Pythagorean school, which originates from the knowledge of ancient Egyptian priests. In this teaching God is seen like Monad, or One which is Everything. Monad is described as the root cause, the mind and the power of all things where all phenomena exist as temporary, filled with this supreme intelligence. Human life was seen as a way to achieve the state in which a person is able to express himself in his divine nature, inherent originally. It was believed in Pythagorean scholars, “that

there is a constant interaction between the Bigger human (universe) and human (small universe)", "that God's movements id circular , God's body consists of light substance and God's nature must consist of the substance of truth", "that every kind of creature is marked by the seal of God and that the physical form of each of them is an imprint of the seal on the wax of physical substance. Thus, each body is marked with merit came from the divine pattern (40). Principles of the world structures Pythagorean doctrine represented by numbers. Each number was identified with one or the other principle of the universe, law or an active force of the Universe. So, Monad (number 1) was the essence of God, Dyad (number 2) – the quality which challenged the Universe to the life, to the God manifestation in space and time. But Monad meant not only the embracing unity but also "sum of any combinations of numbers seen as a whole" (40). Thus, any parts on the one hand were considered as monads in relation to that what they consisted of, on the other hand, at the same time as parts of other monads. That is what the theory of self-similarity and interrelatedness of all that exists in the universe, with the apparent separateness is based on.

The concept of emanation deeply influenced the evolution of European culture. It appeared as the fundamental idea in the Christian canon ("Areopagitica" and the interpretation of the Holy Spirit in the Symbol of Faith), had the principal meaningful impact on the development of theology in apophatic version (as an emanation of incomprehensible trail of transcendence), and in kataphatic (emanation as the basis of the principle of "analogy of being", ie the realization of God through the comprehension of his creations).

Russian philosopher N.A.Berdyayev in his work "The Meaning of Creativity" wrote that philosophers were constantly returning to the realization that to unravel the mystery of human means to unravel the mystery of existence. "Know yourself and you will know the world through it." If to go from a human to outside, trying to know the outside world without dipping into the man himself, you can get only a superficial knowledge and it is impossible to get to the meaning of things, "for the meaning is hidden within the human." "The act of exceptional self-consciousness of man's values - writes Berdyayev – precedes any philosophical knowledge. This exclusive self-consciousness of human can't be one of the truths of philosophical knowledge of the world, it is as absolute a priori precedes all philosophical knowledge of the world, and becomes possible only through this self-awareness. If a person is aware about himself as one of the external

objectified things of the world, than he can't be an active knowing subject, philosophy is not possible for him. ... Before the fractional part of the universe could not be the audacious task to comprehend the universe, there would be no problem of knowledge or the problem of philosophy. The mere setting of the audacious task to know the universe is possible only for one who himself is the universe, who stands against the universe as an equal, as the able one include it into himself". "Human is not the fractional part of the universe, not a splinter of it, but the whole small universe, which includes all the qualities of the large universe, imprinted on it and imprinted it on itself" (2). These words could not express more capaciously the idea of ancient myths and philosophical teachings of the structural unity of Human and the Universe.

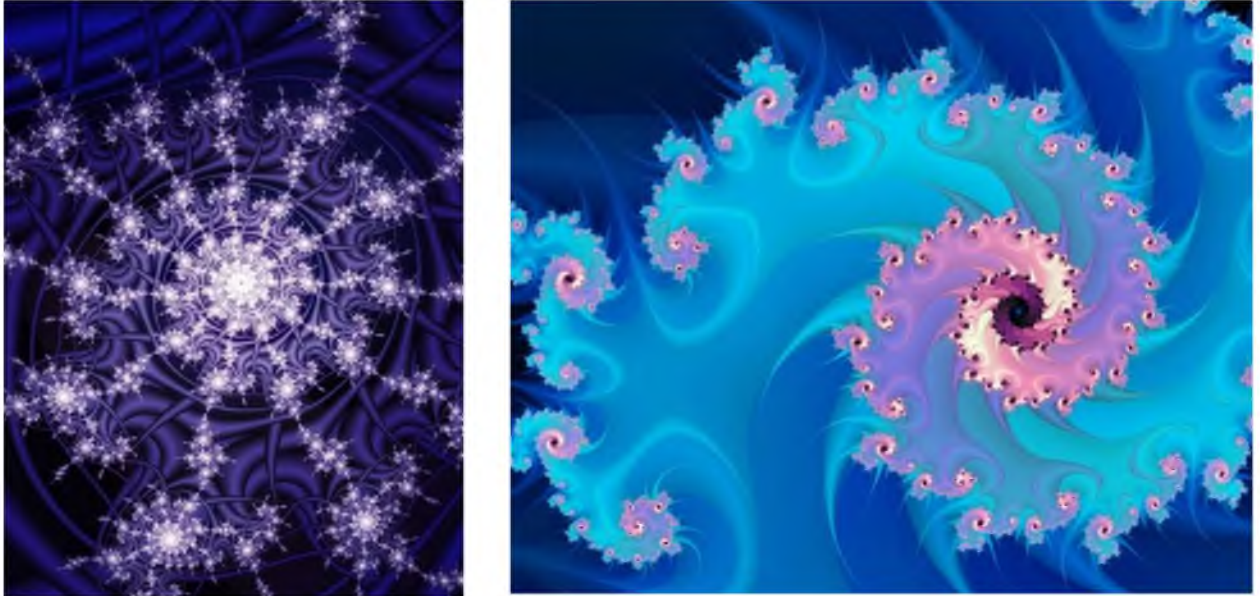
The achievements of modern science more and more often turn to the ancient philosophical knowledge. So, outstanding theoretical physicist V. Heisenberg believed that the views of the Pythagoreans and Plato have many similarities with modern physics. Although this similarity, in his opinion, of the general order, possibly because of the breadth of philosophical ideas of ancient Greek philosophers, but anyway: "Modern physics is moving forward on the way on which Plato and the Pythagoreans were. Such development of physics looks like at the end of it there will be installed very simple formulation of the law of nature, so simple, as Plato hoped to see it"(4).

The author of process-oriented approach A. Mindell in his work also addresses the similarity of the ancient teachings with modern physics. In the chapter "Sacred Geometry" in the book "Quantum mind," he writes: "The ancient theories and the modern experience show that we live in the universal dreaming body. The ancient Egyptian myth of the goddess Nun and one of its modern analogs - David Bohm's theory physics of the universe unfolding its particles and other structures from the original state of unbroken wholeness, are metaphors of our experience of art out of nothing"(14). Considering the various theories of world structures and discussing about human's place in the universe, A. Mindell writes in his book "Quantum mind": "... how important place do we humans occupy in the universe? The answer to this question depends on how we define what is meant by human. If we exist only as observers of the specified reality, the answer is - no, we are not major. But if we take into account our awareness of quantum advance of non-specified reality, the definition of a human being ... in this case ... is a widespread nonlocal sensory-grounded awareness. Such "human"

unconditional recognition of reality is central and it is implied in all the mentioned theories of the universe "(14).

All mentioned above shows that the idea of the structural similarity and connectedness of all things in the universe, used by A. Mindell in process work approach has its deep roots in the global cultural heritage. Today, due to the latest developments in the field of quantum physics, it gets a new stage of development. A. Mindell says about it, using the concept of "self-reflected universe." He writes about the Universe: "According to the myths of the Purusha, Pan Ku, Nun, Christ and Shiva, its mind is not completely different from ours; it is constantly dreaming about self-reflection, creating the symmetrical and whole shapes. In other words, the structure of the darkness that you see at night in your Universe, seems to be similar to the forms, structures and symmetries that you experience within yourself, as you gradually become more completed In fact, the universe is your closest, dearest relative; you meet it whenever you are attuned to your sensual experience, the hyperspace, which you call intuition The Universe is our common family home, a place where we all come together. Myths indicate that it is not mundane, but a sacred place of Nun, Purusha Christ and Pan Ku. These Gods personify the strength, intuitively guessed by modern physicists. ... These figures are your own universal deity, creating astounding shapes and ideas just when you most need them. " "Our universe is a goddess or god, observing himself" - as if it would be eager to - "know itself, thereby creating the world" (14).

In modern scientific researches a great attention is paid to the principle of self-similarity, reflecting the relationship between the material and the ideal world. In the doctoral dissertation, "The Methodology of knowledge of the living: the idea of self-similarity of self-organized systems" A.E. Cherezov writes: "such concepts as "the end in itself", "reason itself" Spinoza, "Monad" Leibniz, "concept" Hegel, "soul" Aristotle are associated with the essence of living and based on the circular structure. The principle of the circular pattern, developing defines iterations – the repetition of life at all levels, forming a network organization - fractal. An example could be a branching tree of evolution. The system-organizing circular principle runs through the whole philosophy and biology, including the humanities"(41). Such a model of structural self-similarity in mathematics is well described with the concept of fractal. (pic.4) Fractal images are incredibly fascinating harmonious picture, because any part of fractal is similar to the entirely multitude. "Methodology fractal approach allows... to come to



Pic.4. Spiral fractals.

general pattern of living systems organization. The circular structure acts as an ontological principle of essence of life and at the same time as an epistemological principle that has conceptual, logical form of expression in the form of such concepts as "the cause of self", "the end in itself", the Law "negation of negation", the principle of the "identity of nonidentity", "splited single "" (41).

Thus, in accordance with the principle of self-similarity, implying interconnection and interdependence of the macro and microcosm organization, the path of development of the individual can be considered as a part of this structural process of development of human society and the universe as a whole. In process-oriented approach, a human is seen not as the fractional part of the universe, but as an integral part, which reflects the entire universe in itself. Human internal conflicts are reflected in the wide field of interpersonal relationships, including the relationship between people, organizations, communities, and so on. Such an approach makes it possible to understand that the changes are non-local: changes in the intrapsychic world of one person are interrelated and interdependent with changes in the external world. Such a paradigm allows developing a unified approach of how to deal with individual human psychic world, interpersonal relationships, small and large groups and communities. This foundation is also used in a more global idea of the world work suggested by Arnold Mindell and widely practiced by process-oriented specialists- facilitators worldwide.

1.2. Triune organization of the world in in different philosophical-religious studies.

Ancient philosophical- religious teachings, such as the Egyptian, Kabbalistic, Gnostic, Hermetic tradition, etc., besides the idea of communication microcosm and the macrocosm also state that there are three originals: the mortal body, immortal spirit, and transitional origin between them.

For example, in ancient Egypt there was a mystical union MerKaBa (throne, or chariot of God), where the "Mer" - a kind of a rotating light, "Ka" - the spirit / soul (a personified force of life), "Ba" - the human body. All together means a rotating light, carrying body and spirit from one world to another. Kabbalah is called Merkaba Chariot Light, Flower of life, a symbol of the mystery and sacred geometry.

Heir to ancient Egyptian philosophy became the teaching of Pythagoras, which was built on the fact that "everything in nature is divided into three parts, and that no one can become truly wise, until he represents every problem as a triangular diagram". He said: "Behold the triangle, and the problem is solved by two-thirds ... All things consist of three." In accordance with this view, he divided the universe into three parts, which were called the highest world, the upper world and the lower world. The main world among them, the Highest world was a thin permeable spiritual essence pervading all things and therefore the true plane of the Supreme Deity, omnipresent, omnipotent and omniscient. Both subordinate worlds exist in the nature of that highest sphere. The higher world is the abode of immortals. It is also a place of archetypes, or seals; their nature is in no ways similar to the materiality of the earth, but they are throwing their shadows into the depth (Lower world), and can be created only through their own shadows. The third, the lower world is the abode of those creatures that are composed of material substance or labor on a material substance "(40). This division is reminiscent of "Three levels of reality" in process-oriented approach of A. Mindell, and we will discuss them in detail in Chapter 2.

Pythagoras attached great importance to the law of the Trinity in his explanation of the structure of the world. For him this law was the cornerstone of esoteric science. It

is noteworthy that in the system taught by Pythagoras, "number 1 and 2 are not considered to be numbers. - Writes about the Pythagorean doctrine M. Hall. - This was because, according to the doctrine, they represented two over-worldly spheres. Pythagorean numbers start from 3, triangle, and 4 square. Folded together and plus 1 and 2, they give the number 10, a great number of all things, the archetype of the universe. Three worlds were called to be receptacles. The first was the receptacle of principles, the second – of the mind, and the third – the lowest one - the repository of quantities "(40). In process-oriented approach of Arnold Mindell the idea of Unit determined by Pythagoras as the essence of God, is expressed as the idea of "Process Mind" or "Mind of God." "This idea - says Mindell -" has been implicated in my earlier work, and eventually has been undergoing development. In my first job, still considering myself to be a Jungian analyst, I called that unconscious, then it became dreaming body. In the course of development of process work, I called the aspects of organizing principle the global dreaming body, quantum mind, intentional field, large U (vector representing the experience of organizing principle manifested in psychology, quantum physics and the gravitational field). Spatiotemporal dream of Process mind includes all the previous terms and goes beyond them, extending itself to the space of entire universe. ... It is an interdisciplinary concept that attempts to combine many areas"(26).

The philosophy of Plato is also based on the idea of unity of all things, on the one hand, and on division of being onto three things: "that what move self-moving and movable. The last things which are needed to be moved have lower rank than self-moving, and these ones in their turn have lower rank than those which move." Those that motion is inherent can't be separated from the driving forces, and they, therefore, can't disintegrate. All immortal has such nature. Those that receive its movement from the outside, can be separated from the driving source, and therefore can dissolve. Mortal creatures belong to such nature. But those ones who themselves are driving, but remain stationary, excel both mortal and immortal. Power residing in them is internally inherent; and is the divine continuity, on which are founded all things "(40).

The scheme of three worlds looks similar and is described in the tradition of shamanism and ancient pagan cults, where the lower world is a world of spirits, the middle world is the world of the earth and the upper world is the world of the gods. Shaman or priest, travels to these worlds through the World Tree, and heals people, whose parts of the soul happen to be "stuck" in one of the spiritual worlds.

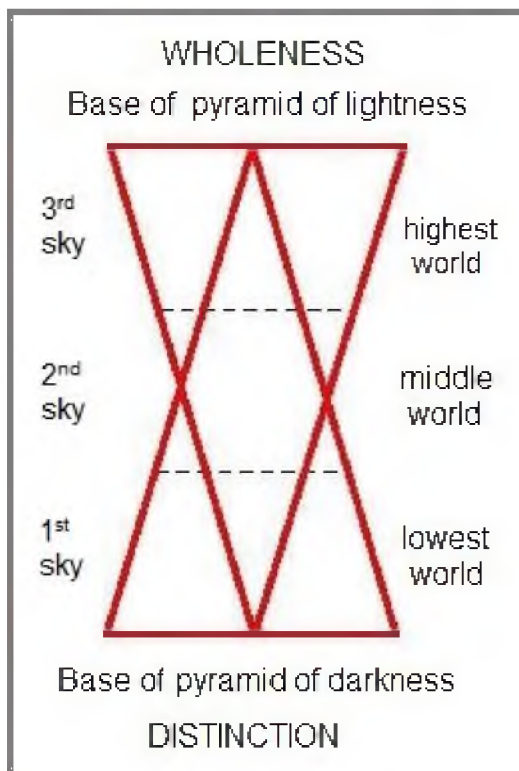


Pic.5. Shamanic tambourine with images of three worlds.



Pic. 6. Triune World Tree of Slavs.

Sometimes in different systems instead of dividing on three things, another more fractional division can be found, for example, sevenfold, nonary, etc. Thus, "In one of his works, Plato writes that the philosopher must know how, according to the Egyptians, seven circles under the first round are organized. In the same way, Michael Psellus, Byzantine philosopher Zoroaster quotes: "The Egyptians and Chaldeans taught that there were seven physical worlds (ie, worlds ruled by the intellectual forces); the first is a pure fire; the second, the third and the fourth are ether, the fifth, the sixth and the seventh are material "(40). However, in any philosophical system such a division is initially comes from the ternary perception, and can be reduced to it, which is clearly shown by Dr. Papus in his work "The occult constitution of human." Considering the human being as the key to many mysteries, he writes that "the human being consists not only of the body and not only of the body and immortal Spirit, but in terminology of the Apostle Paul, of body, soul and spirit. This is correct and natural division responding to division of the body, its organs and the whole nature, and validation of such a construction of human being, we can already find in the three germ layers of the embryo "(39).



Pic. 7. The symbol of interaction of higher and lower natures of human.

Many of the Late Antique religious which used motifs from the Old Testament, Eastern mythology and some early Christian teachings, considering the analogy between macro and microcosm, drew parallels between the relation of the sun to the solar system and the spirit of man to his body. "They believed that his nature, organs and functions - the same thing that the planets surrounding the central life (or the sun) and exist as its emanation. Solar power in man has been divided into three parts, forming a three-pronged structure of the spiritual man. All his three spiritual natures combined create the image of the Divine in human. Triune lower nature of human, consisting of his physical organism, his

emotional nature, and his mental faculties, reflects the light of his triune divinity and is a witness of it in the physical world. Three bodies of human are symbolized by triangle with its angle upward; his triune spiritual nature is represented by inverted triangle. These triangles symbolize the spiritual and material universes linked together in the nature of human beings, which includes natural and divine. Animal nature of man has a terrestrial origin; the original of his divine nature is heaven"(40). This symbol refers to a continuous process of circulating - immersion of spirit into matter and vice versa, in order to develop itself (Pic. 7).

German theosophist Franz Hartmann in the "treatise" *The Secret Symbols of the Rosicrucians* writes about this process: "Every living being contains within itself the center of life, which can grow to the sun. ... the Earth sun is the image or reflection of the invisible celestial sun; first is the domain of the spirit, while the second is the region of matter; but the last one takes its power from the first one. ... In his fundamental work *"In pronaos Temple of Wisdom"* celebrating fantastic achievements of alchemists, Franz Hartmann writes: "A soul can't evolve and develop without a proper body, because it is just the physical body provides the material for its development". Everything which exists in the world has the seeds of God's inside. That is why the revival is unfolding of Divine omnipresent in human". (40)

The table below (table 1) shows interconnection between various philosophical religious teachings touching the theme of triune. It examines the correspondence of three human origins in different ancient schools and traditions. The table is based on the work of Dr. Papus "Occult constitution of human" (39) and materials from the encyclopedia of Manly Hall (40).

The principle of the triune of the world organization is considered in process-oriented approach through the bringing in the concept of three levels of reality: consensus level (explicit, physical world), dreaming (intrapsychic world), essence (non-dual world, fundamental principle). The motion between those three levels – from the level of presentation of problem in consensus reality, through the dreaming level of unfolding the problem in the intrapsychic space of human, to the essence of the manifestation of the problem in life and contact with own non-dual divine nature containing the resolution of the problem appeared, and back – from the essence non-dual level to the integration of new gained experience on the level of consensus reality – reflects the dialectical process of development and Self-cognition. Process-oriented approach is based on teleological concept of the world organization, assuming original reasonability of being and existence intelligent creative will. Motion on the way of self-development, called in analytical Jungian psychology the way of individuation, towards one's divine nature and trust to that nature is the foundation of the process-oriented approach.

CHAPTER 2. C.G. JUNG'S PSYCHODYNAMIC APPROACH AND THE CONCEPT OF INDIVIDUATION AS FOUNDATION OF THE PROCESS ORIENTED PSYCHOLOGY.

Study the spiritual heritage of the various philosophical-religious systems which underline the process-oriented approach in its evolution and of analytical psychology of Jung as its' psychological background, from our perspective can be very useful for understanding of the approach itself and the process of its evolution. The future of the process-oriented psychology which is often considered not only as a

psychological approach, but also as a spiritual practice, largely depends on the in-depth study of its roots.

In this chapter in correlation with Jungian analytical psychology there will be discussed the concept of unified field, the concept of three levels of reality, the dynamic of movement between those levels as the principal law of development, notions of primary and secondary processes, edge and the fundamental principle of process work psychology - the principle of deep democracy, which as well in its' roots directly connected to the Jungian approach.

2.1. The concept of the unified field.

As well as analytical psychology of Jung, process-oriented approach of Arnold Mindell also base it their roots on the concept of the unified field – the field in which all of its parts that are subjected to the living or non-living nature, are initially in an indissoluble unity, which implies their continued relationship, and interdependence of their evolution. Jung wrote about his perception of the world: “the divine nature in both, in the dead and the living matter.” (11) Just that very attitude toward the divine nature is in all things and realizes itself through the all things, exactly that intuitive sense of the world was manifested in that what later become a distinctive characteristic, the inner basis of analytical method of C. Jung. The same attitude is close to the process work approach. "The world exists to help us to become our whole Selves, and we are here to help shine the entire world," - writes A.Mindell (17). Having systemic analytical mind and comprehensive knowledge, the author of procedurally-oriented approach Arnold Mindell constructs a theory of Process work, relying not only on the philosophical and religious teachings and spiritual traditions, emanating from the concept of the unity and understanding of the world as a dynamic system of relations, but also on the research in the field of quantum physics, leading to these concepts from science.

It is important to note that the concept of indissoluble unity of all things can be applied as to the relations between people and to the relations between man and nature, objects of the material world and also it's directly related to our inner psychic world (to the relationship between its parts).

From the perspective of inner psychic world ego and the unconscious, the primary and secondary processes, which will be discussed later in more details, are in

constant dynamic relationship and indissoluble unity. This unity suggests the consideration of these processes not from the perspective of their opposition, but in terms of ambivalence assuming their compensatory nature in relation to each other and their original potential integrity. "When one consider the pairs of opposites is almost always assumed that they conflict with each other and this is a dualistic conception. Ambivalence is a *monistic* conception, when opposites appear as contrasting sides of one object rather than as separate from each other "(56). Based on this paradigm Jung's analytical psychology examines the dynamics between ego-consciousness and the unconscious, and the process-oriented approach - the dynamics between the primary and secondary processes. Just that very dynamic component is the basic of the process-oriented approach.

Considering the concept of a unified field with reference to interpersonal relationships, process-oriented approach emphasizes the primordial wisdom, inherent in this relationship, both in terms of development of each member of the relationship, and in terms of the development of relations themselves. In Japan, they say: "In this life we have to find out what for we agreed to meet." This idea of the potential wisdom of the relationship process, no matter how difficult it may seem, is also based on a teleological approach.

Exploring the concept of the indissoluble unity in terms of the relations between material and psychological world, we move from one-sided, visible from the point of view of the material world, cause and effect relationships to interdependence of all occurring events. In this regard, Marie-Louise Von Franz Jung brings in the view "that the matter can reflect psychological processes" as long as the mind perceives the world" (55). This approach underlies the process of synchronicity.

Already in the Jungian approach, we can see the origins of what later was widely developed by A. Mindell. Considering the ideas of Jung, Marie-Louise Von Franz writes that there are "four aspects of reflection: the reflection of the ego by the Self, the reflection of the Self of the Ego, a reflection of the collective unconscious by matter and likely a reflection of the collective unconscious by matter", "... in the deep layers of the unconscious psyche" learns "itself in the mirror of the universe, and matter "learns" itself, in turn, through the objective psyche ... Only occasionally, marveling at the fact of synchronicity, we become aware of reflective communication "(55). Developing this idea, Arnold Mindell writes: "Dreams and essential experience belong to you, but they

are also linked with everything, what you are in a relationship with," "Communication, connecting" experience - this is what I call the space-time dream." "The relationship between you and me ... only partly consists of visible signals; it also includes a sensitive flow of the field which joins us. Perhaps this field is like love, it is the Tao that can't be expressed in words "- writes about the process of unity and interdependence A. Mindell (26).

As it already was mentioned above, the concept of a unified field suggests interconnection and interdependence of its parts. In this regard, it is important to consider the concept of individuation from the point of view of the individual, and from the point of view of the field. The idea of human self-realization as the path of his individualization, self-unfolding of his Spirit which "only in this earthly and contradictory life can be rich" as the ultimate stage of the consciousness, is assumed as a basis of analytical psychology. "The Creator needs human to enlighten his creation," – the Jung's student Radmila Moakanin quotes him In the book "Jungian psychology and Buddhism" - "and this task can be performed only in the individual psyche, a casket divine spark ... The development of individual life in the universe, most probably, has no other purpose than to get awared of the own divine essence, and as this process continues forever, it represents the eternal birth of God, or if to use Buddhist terminology, the constant emergence of enlightened beings, and within each of them the complex of the universe becomes conscious (31). It is important to note that the concept of individuation applies not only to the development of personality. As a Jungian, and later in a broader spectrum, a process-oriented approach of Arnold Mindell, consider this concept also in relation to the individuation of the human community, the field. Such analogy is based on the principle of self-similarity of the macro and microcosm, discussed above. Jungian analyst Marie-Louise Von Franz writes about this as following: "... not only an individual can come to wholeness but also the human community as a whole, to that, what in ancient times was called Anthropos. Psychologically, this means that harmoniously united community ... will be organized not by laws or any other instruments of force, but on the basis of personal relationships of each member of the group to the Self "(55) Considering the path of individuation of the whole human community through the passing this way by each person individually, Jung makes the main focus of his work on the dynamics of the processes belonging to the ego and unconscious, reflecting the movement in the direction of finding integrity (the Self). Keeping the importance of this dynamic process, and within this context, introducing the concept of primary and secondary processes, process-oriented

approach emphasize another equally important aspect, the unified field theory and its evolution itself, and not only through the evolution of each of its parts. This analogy is based on the principle of self-similarity of the macro and microcosm, discussed above. Developing process-oriented psychology from working with individuals to the work with small and large communities, and the world work, A.Mindell pays great attention to the development of these communities, moving to consider the path of individuation of humanity as a whole. Considering the unified field of the international community and the practice of introducing the world work through collaboration with representatives from different countries, aiming at the study of the world's actual problems (from the awareness of the energies behind these problems to integration of these energies), the process-oriented psychology is making a significant practical contribution to this development.

2.2. The concept of three levels of reality. The notion of “dreaming body”

In the process-oriented approach Arnold Mindell introduces the concept of three levels of reality: a consensus reality level, a dreaming level, an essence level and also explores the interconnection between them. Coming out of the concept of the indissoluble unity discussed above, all of the processes occurring at the level of consensus reality, to the same extent are stipulated by the processes taking place in the dreaming and the essence levels as well as the processes of dreaming and essence levels are stipulated by consensus reality. Let's consider each of these levels and the relationship between them in detail.

The consensus reality level – the consensus reality (in Russian translation is also used as a common or conditioned reality) - this is the reality in relation to which there is a general agreement between people (conscious or unconscious); as Mindell writes - it is a reality, "in relation to which in a given culture there is tacit agreement" (16) "common perception about what is "real". Nowadays it means something that can be "objectively" observe in terms of space, time, matter and energy "(19). At this level, process work deals with the "real" events, facts, problems and unresolved issues.

"In everyday reality, you can use your usual attention to notice and to share with others your observations about yourself, other people, objects and ideas" (25). Thus, to

the level of consensus reality can be related also our self-identification, the way how we define ourselves, what qualities and roles in society we identify ourselves with. However, observing ourselves or others, we can see not only a manifestation of the processes with which we identify ourselves, but also those that are in the area of the unconscious. Thus described below the dreaming and essence levels appear at the level of consensus reality.

The term "conditioned reality" was suggested by Ch.Tart and he linked with it the concept of "everyday consciousness", "consensus consciousness, or consciousness agreed, as a reminder of the extent to which our everyday consciousness is formed by those conventional agreements and beliefs that exist in our culture Our perception, our thinking, our emotional feelings, our beliefs and intuition, our behavior - all of that is under enormous formative influence from the side of society. And our everyday consciousness in this sense is not a "natural", but an acquired quality. It becomes for us a source of many useful skills, and set of insane and useless suffering "(38). The concept of everyday consciousness is used in process work approach as an appropriate to the level of consensus reality.

Dreaming level – sometimes referred to as the "land of dreams" - the content of the unconscious, "a world where the "Dream" (see below) manifests itself for the first time in a particular form, such as a dualistic world of dreams ..., images, aches and pains in the body, and so further" .(28)

Jung defines the contents of the unconscious as follows: "That's all I know, but what I am not thinking at the moment; all that I realized in the past but now forgot; all that my senses perceive, and my conscious mind doesn't notice; all that, involuntarily and without paying attention to it, I'm worried about, I think, remember, I want to do and I do; and all future things that are currently taking shape inside of me and later will come to consciousness "(31). This amazingly succinct description can apply exactly to the description of dream level, about its manifestation Mindell writes in particular: it "manifests itself with narratives in the form of past, future, or not-here, not-me" (25).

Dreaming level manifests itself through "**the dreaming body**" - the field, through which our unconscious is trying to convey information to our consciousness. Ways of showing our unconscious can be different: the unconscious material can appear in night

dreams, dreams, problems in relationships, altered states of consciousness, body symptoms, often occurring recurrent events, unintended signals, "phantom" roles in the myths and stories of individuals, family systems organizations, and others. When we consider this level a history, myths, and events that affect more than one generation have a great importance – that which is relevant to the content of the collective unconscious. "Dreaming body" or "body of a dream - according to Mindell - creates individual experience, personal descriptions of signals, feelings and fantasies". If we work in the process work approach on a specific problem, we should be ready that it can occur by several of the above methods. And whatever of these manifestations we work on, we will come to a common theme, reflecting the most up-close to the realization of our unconscious material. If, for example, unconscious material manifested through physical symptoms, "the dreaming body is usually experienced as a hindrance to the real body, and initially is realized in the form of symptoms." (15) This internal conflict which stands behind it can be seen in the corresponding to that period dreams, interpersonal conflicts, etc. "Dreaming body" is a term for a total, multichannel personality. It is the part of you that is trying to grow and develop in this life "(22).

Carl Gustav Jung writes about the manifestation of the unconscious processes: "from time to time they find themselves - partly in symptoms, partially in the actions, beliefs, affects, fantasies and dreams. With such available observation of the material we can make indirect conclusions about the situation and structures of unconscious processes at the moment and their development". (49) At the level of simple, everyday reality "there is no a single day when we don't make a slip of the tongue, or that something doesn't go out of our memory that we firmly remember at another time, or that we don't get into the mood, the cause of which that we can't understand, etc. All of these are the signs of sustainable unconscious activity, which is directly visible at nights in the dreams, but only occasionally breaks through the restrictions of our daily consciousness "(49).

Thus, the level of dreaming is the content of personal and collective unconscious and manifests itself through "the dreaming body." Tangible manifestations of the unconscious aspects (such as the description of the content of night dreams, medical description of physical symptoms, specific manifestations of problems in the relationship, a statement of fact of getting into altered or extreme state of consciousness etc.) are related to consensus reality, but the subjective experiences of these

manifestations, the energies behind them, their deep personal meaning are related to the level of dreaming. In this way, for example, subjective feelings and internal conflict which stands behind the physical symptom, will relate to the dreaming level. While the objective medical data, correlated with this symptom, relates to the consensus level. The essence level, which will discuss further, will include the energy which is behind the essence and resolution of this internal conflict. Releasing this energy makes it possible to integrate new experiences and leads to the expansion of consciousness.

Work on dreaming level corresponds with deep state of awareness, attentive to all the explicit and implicit aspects of present experience.

Essence level – "Dream" (with a capital letter) - it's a tendency; it is our perception that precedes all the thoughts and feelings that can be articulated. "Dream" precedes even the dreams that you dream at night! "Dream" is a force that creates characters of the dreams, and "Dream" is unfolded into the "Land of Dreams" "(25) At the deepest, non-dual level, or the level of "essence", process work has to do with a sense of tendencies, with "vague feelings and intuitions, almost defies verbal expression"(25). Their guiding influence on us can be felt, but it is hard to put into words. This area of human life sometimes resembles a subtle atmosphere surrounding people and events, the atmosphere that can be felt as a driving force. Mindell writes: "I will use the word dream with a capital "D", referring to the use of our sensory capacities for recognition of experience before it is formed" (25). ""Dream" is manifested in everyday life, first in the form of nonverbal fleeting sensations, moods and intuition. Later it appears in the form of stable signals, ideas and perceptions, as well as dreams and visions, which can be expressed by means of everyday language "(25). This is a non-dual level: there are no internal or external conflicts, and if there are some opposites at this level, they are harmoniously complementary. At this level, we can see (feel, sense) the complete consistent picture of events, realizing the profound meaning of the unity of its parts.

Essential level in Jungian psychology can align the concept of the Self as the image of God. In the "Answer to Job" Jung wrote, "the image of God, precisely speaking, do not coincide with the unconscious in general, but with its certain element, namely, the archetype of the Self" (50) "Self, like all archetypes, has a paradoxical antinomy character. It is both a man and a woman, an old man and a child, and it is

strong and helpless, large and small. Self is a genuine "complexio oppositorum" (Latin: interlacing of opposites, the definition of God by Nicholas Cusanskiy), although it doesn't mean that there is anything controversial in itself. "(53) "Self is the image of God, or at least it's impossible to distinguish Self from God. In relation to this early Christian spirit didn't remain in ignorance, otherwise Clement of Alexandria could have never said that one who knows himself knows God. "(53) Jung writes that" empirical self is presented as the play of light and shadow, although perceived as integrity and union, unity in which opposites are connected. Since such a concept unimaginable - no third is given - than in this sense Self is transcendental." "When Self represents complexio oppositorum, the unity of opposites, it also acts as a combined duality, for example in the form of tao as the interaction of yin and yang ..." (50)

The state of consciousness, which corresponds to the essence level Mindell calls "**Process Mind**" or "Mind of God." Process mind is different from "an ordinary consciousness", that uses the terms of consensus reality and seeks to go beyond the perception of ego-identity. Experience of connection with this level is achieved by deep practice of mindfulness when focusing the mind inside, we will talk about it more detailed in Chapter 5. At this level, "you notice the deep experiences, feelings, which you usually don't pay attention to, and the feelings which have not been expressed yet in the form of meaningful images, sounds, etc. Those ignored or marginalized phenomena represent preverbal, feelings and sensations"(25). "You just need to retrain your attention to perceive tendencies that are almost impossible to be formulated in terms of everyday life. Training of attention will allow you to live in this incredible and awe-inspiring reality – force of "Dreams", hidden behind everyday life "(25) "Mindfulness teaches you that the birth of your thoughts, observations and night dreams is happening right now at the background of everyday reality of consensus "(25). Mastering Process mind through the practice of mindfulness leads to an expansion of ordinary consciousness. Process mind is "the deepest part of ourselves," which "comes from global thinking" and "is the experience of a nonlocal" openness "" in relation to everything happening inside and outside of us. (19) In fact it is deeply mindful state of consciousness to all events, its world perception is based on a sense of global unity between all things. Process mind perceives that what is happening at every moment as a necessary and important for every parts involved in this process as pulses, signals starting in its essence out of global unity and reaching towards each other in order to consolidate its separated parts. In connection to this, it is interesting to note that at the

level of the manifested consensus reality, the consensus reality itself and everyday consciousness exist separately as object and subject; at the dreaming level the convergence of consciousness and reality happens (consciousness becomes more aware in relation to inner processes, reality becomes both internal and external); at the essence level the maximum possible convergence of consciousness (mind Procedure) and the observed objects perceived in close connection with the observer, occurs. The beautiful example of such perception of the world is a parable of Zhouangtzi about the butterfly (Appendix 4).

Thus, it is possible to conduct the correspondence between different levels of reality, mentioned in the process work approach, and certain states of consciousness (Tabl.2)

Tabl 2. Correspondence between levels of reality and states of consciousness.

	Consensus level	Ordinary state of consciousness, awareness to the world of "objective" reality
	Dreaming level	The state of consciousness which is aware to the inner processes and inner figures.
	Essence level	Deep awareness to the all processes and sense of the indissoluble unity of all things.

Jung also paid much attention to the different states of consciousness, ordinary consciousness corresponded to the ego and higher consciousness, but at the same time underlining the importance of each of them. "Jung attaches equal importance to the conscious and unconscious. However, consciousness is "a late descendant of the unconscious psyche", which means that first came out of the second. So he put forward the idea that consciousness was equivalent to the ego, and stated that: Consciousness needs the center, the ego, for which something is conscious. We don't know any other

kind of consciousness, just as we can't imagine consciousness without ego. There can be no consciousness when there is no one to say, "I am conscious". According to Jung, consciousness is "the most wonderful of all the attractions of nature", exists and naturally tends to self-expansion for the simple reason, that without it "things go not so well." On the other hand, he said of "higher consciousness", a deeper and more receptive mind, combined with transpersonal sphere. And, if we paraphrase the statement of Ignatius de Loyola, shifting it in psychological terms, Jung writes: Human consciousness has been created in order it was able to 1) ... recognize ... that its original sources are at higher unity ...; 2) pay the necessary attention and respect to this source ... ; 3) carry out its orders with understanding and responsibility ... 4) offer, the psyche in its entirety the optimum degree of life and development ... According to Jung, symbols of completeness, decisive and transcend opposites can be equally expressed with the terms "consciousness," "self," "higher ego" or any other name. Indeed, he states that "all of these terms are just names for the simple realities and only they have some weight" (54).

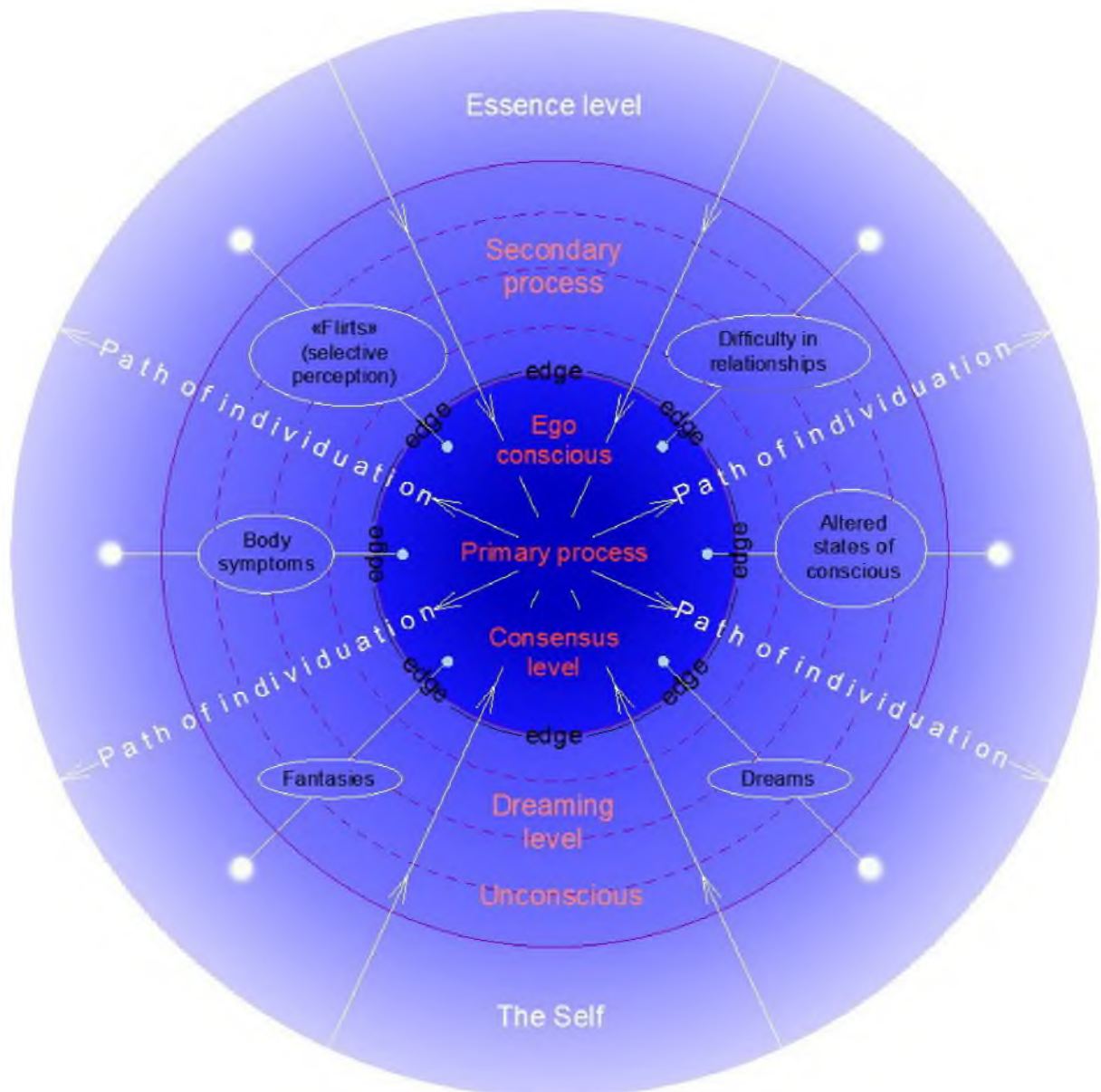
2.3. Dialectic of self-knowledge.

Considering the interaction between three levels of reality imposed by A.Mindell, we can talk about **transition** from the consensus level to the essence level and vice versa - from the essence level to the consensus level. This transition reflects the universal principle of dialectical development as the recognition of development in all its infinite variety and universal connection of everything.

In his research, aimed essentially at understanding of a single law of development and the connection with single organizing this development original, A.Mindell moved from the level of personal organization and concept of the personal unconscious and "dreaming body" through the level of community organization and the concept of "global dreaming body" to the level of organization of the world, the universe and what he called "process mind" or "quantum mind, intentional field, large U (vector representing the experience of the organizing principle manifested in psychology, quantum physics and gravitational field)" (26). In the book "The Dance of the ancient one" he introduces the concept of "space-time dreaming of Process mind" which

"includes all the previous terms and goes beyond them, extending to the entire space of the universe" (26).

Let's explore here motion between three levels of reality in terms of personal development (pic.8.)



Pic.8. Dialectic of self-knowledge (in terms of Jungian psychology and process-oriented approach)

From the point of view of ancient teachings, which were discussed in Chapter 1, God knows himself, through lowering of the Spirit into Matter. Each of us has a spark of God, which Jung called the Self. Through that we are all connected to each other at the

essence level as associated particles of the One God. Self, in turn, through the dreaming level (archetypes) strives to be manifested in the material world (at the level of consensus reality). Self bears the full potential of our development. During the period of human birth it is in a state of undifferentiated potentiality. Its components are the archetypal predisposition and potentialities associated with self-realization. This development can't be carried beyond the material level, beyond the level of consensus reality, where the unfolding of these potentialities by obtaining different kind of experience. "Jung reflected about ego-consciousness as arising happening one out of unconscious personality matrix. He wrote: "The Self as unconscious is an existing a priori, the ego is developed out of it. It is an unconscious anticipation of the ego." (Jung, 1954)" (8) "Ego-consciousness arises at the moment of collision archetypal expectations and the object connected with them - this contains a larger or smaller shock depending on if the adjustment of these two entities is conflict free. The growing split on ego-consciousness and the personal unconscious is activated by this conflict. This experience is fixed in the complexes, some of which are marginalized and remain in the personal unconscious, and some (acceptable for the environment to which a person is adapted) form the ego-consciousness. Thus, when a child is developing during the process of adaptation to the environmental conditions, based on archetypes, inherent in the self, ego-consciousness begins to develop and the personal unconscious is being formed, "the unconscious processes are in the compensatory relation to the conscious mind. I deliberately use the word "compensatory" rather than a "contrarian", because the conscious and the unconscious are not necessarily in opposition to each other, but complement one another, forming a totality, which is the Self "(49). Thus there is a transition from one the essence level to the level of consensus reality.

There is also a reverse movement called by Jung the individuation process. Individuation is the process of achieving integrity and thus the desire for greater freedom of choice. This process also involves the development of a dynamic relationship between the ego and the self with the integration of the various parts of the psyche: the ego, persona, shadow, anima and animus and other archetypes of the unconscious. "Individuation means to become a whole, homogeneous being, and the more individuality embraces our innermost, final and indivisible uniqueness, the more they also include the formation of the Self. We can therefore interpret individuation as "Path" or "Self-realization" "(52). As far as human develop at the level of consensus

reality he may hit the problems which are impossible to be solved within the form of usual ego-identity. Than the other ways of reacting and behaving are needed, different experience, different perception of life. These problems shift the focus on human's inner world, on the awareness of his internal conflicts that reflect the tension between the conscious and the unconscious. "Neurosis is a protection against the objective internal activity of the soul or attempt paid a very heavy price to evade the inner voice, or the mission" writes Jung (48) Getting awared about our inner world, about the signals coming from the unconscious (see above, "the dreaming body"), we gain the opportunity to get a new intuitive experience. The integration of this new experience to the level of consensus reality extends the limits of our own identity. Pic. 9 shows that the happening to us events, which are problematical or constantly attract our attention, (difficulties in relationships, health problems, getting into altered states of consciousness, dreams, fantasies, "flirtations" and others) at the same time have their own representation at all three levels of reality. At the consensus level we are dealing with the events themselves, at the dreaming level - with internal conflicts, behind these events, at the essence level - with the state of integrity (non-duality). Resolution of these problems and expanding our own identity leads us in the direction of development potentialities inherent in the Self. Development of the Self leads to greater awareness and feeling of the connection with all things as manifestations of the One God. Thus there is a transition from the consensus level to the essence level.

Process-oriented psychology suggests the method by which we can practice self-development and self-realization, without waiting for a collision with a big life challenges. People engaged in this practice consciously take the path of individuation. "From the point of view of process psychology - says Mindell - individuation also relates to a person's ability to access any altered state, for example, a character from dreams, physical problem, or the projection of relationships and to experience and work through these states at a time when they are present, without losing contact with their everyday self-identity."(27) "One could say that the whole world with its disorder and suffering is involved in the process of individuation. Individuation in no way is an exceptional thing or enjoyment of a handful of people, but about those who know that they carry out this process, we can talk as they are lucky. They get out of it something, providing enough for their consciousness"(C.G. Jung). Exactly this way, through the process of individuation, "everything which is in the unconscious striving to the realization, and the

human personality, experiencing itself to be a whole, wants to develop from their unconscious sources." (44)

On the assumption of mentioned above it can be seen that the transition between three levels of reality fully meet the laws of dialectical development, including: transition from quantitative changes into qualitative (including the transition from abstract to concrete) and back; the law of the unity and struggle of opposites, which expresses the interaction of polar-opposite properties (in this case, conscious and unconscious), functions as parties of whole object, revealing the source of motion, development of the material and the spiritual world; the law of negation of the negation, exploring such essential sides of development as cyclicity, progressive quality of development (which includes the recognition of destruction, overcoming old; retention, holding the previous in the form of continuity, the formation of a new, as if repeating the preceding period, but at a higher level) and characterizes the orientation, the irreversibility of development from lower stages to higher ones.

Jung superbly wrote in his "The soul and its structure" about this pulsating movement from the implicit to explicit and back: "The collective unconscious contains the whole spiritual heritage of mankind's evolution, reborn in the brain structure of every individual. The conscious mind (mind) - is an ephemeral phenomenon, which performs all provisory adaptation and orientation, and for this reason it is best to compare the function with the orientation in space. In contrast, the unconscious is the source of instinctive forces of the soul (psyche), as well as forms or categories of their regulatory, i.e. archetypes. All the brightest and most powerful ideas go back historically to the archetypes. This is especially true with regard to religious beliefs, although the central concepts of science, philosophy and ethics also are not an exception to this rule. In its current form, they are variants of archetypal ideas created by their conscious application and adaptation to the reality. For the function of consciousness is not only the knowledge and mastering the external world through the gates of our senses, but in the transition of the world within us into a visible reality "(51).

Radmila Moakanin in the book "The Psychology of Jung and Buddhism," writes about the relationship between the human psyche and the universe: "The process of individuation, or psychological development, gradually leads - in incessant approaches - from the ego to the Self, from unconsciousness to consciousness, from the personal to

transpersonal, to sacred, to the realization that the macrocosm is reflected in the microcosm of the human psyche "(31).

2.3. The notion of primary and secondary processes.

Within the context of all above, the concept of the unconscious compensation in relation to consciousness, which C.G. Jung introduced, can directly correlate with the A.Mindell's concept of primary and secondary processes.

In this regard, first of all it is necessary to define the notion of a process, what in fact gave the name to the whole approach. This concept can be defined as in relation to what is happening right now and right here, and in relation to the entire duration of our lives, "The flow of signals in channels within the short periods of time, and changing experiences of self-identification through the whole life" (15) . "The process is divided on primary and secondary information, which is closer to the realization of it, or further" (27).

A.Mindell considers the **primary process** as what we call our own "Self", the part which we consider as "making" our life, playing the particular roles, working and carrying out some responsibilities. This is something we identify ourselves with at the moment, "all aspects of the experience that are associated with our usual self-identity." (15) In its manifestation the primary process presents itself through "gestures, behavior, and thoughts a person is identified with, or, presumably, is identified and can confirm it if you ask him."(27). It is important to stress that "the word" process "in the concept of the primary process emphasizes self-identity change over time. (24)

In contrast to the primary process, **secondary process** is defined as "experiences that we do not perceive as relevant to our self-identity. We perceive them as something happening to us, or how emotions and experience, which we do not want or do not dare to be identified, such as viruses, anger, fear, power, and divinity. "(15); "All verbal and nonverbal signals in the expressions of an individual or community with which a person or community are not identified. The information from secondary processes is usually projected, denied, and is found in the body or beyond the one who sends it."(27) "Aspects of ourselves, that we as individuals or a group, prefer not to be

identified. Often we project these aspects to people who we believe to be "enemies" We can marginalize these qualities or admire them, creating a lower or higher traits in other groups. "(24)

That what process psychology examines as primary and secondary process and the interaction between them, C.G. Jung examines as the process between ego and the unconscious, where the unconscious is seeking to compensate belief of ego-consciousness, in order that together with it to get some certain integrity at the moment. Here the unconscious presents and realizes itself just as much as the misbalance in the ego-consciousness, in its belief, is presented and doesn't allow realization on the path of individuation. Introducing the concept of primary and secondary processes, Mindell emphasizes the present moment process that takes place here and now, and the dynamics of the signals related to ego-identity and to the material of the unconscious, which tends to be manifested. Thus, the exceptional practical orientation of the method is also reflected in terminology of Process work psychology.

Mindell writes about the connection between the concepts of primary process and the ego: "Normally the ego is associated with the primary process" (23). By ego C.G. Jung understands "complex of ideas, concepts, constituting for me the center of my area of consciousness, complex which, I think, has a high degree of continuity and identity with itself ... However, since the ego is only the center of my field of consciousness, it is not identical with my psyche as a whole, but only is a complex among the other complexes. Therefore, I distinguish the ego and the self, because the ego is only a subject of my consciousness, while the Self is the subject of all my psyche, also including its unconscious. In this sense, the Self would be the ideal substance (quantity) including ego in itself."(46).

At the same time the complexes of unconscious whose manifestation clearly can be seen as a manifestation of secondary processes, Jung examines as "mental fragments that stood out because of traumatic influences or certain tendencies... Complexes interfere with the intentions of desires and break ordinary understandings of consciousness; they break memory processes and create blockages in the flow of associations; appear and disappear according to their own laws; temporarily absorb consciousness or in unconscious way affect speech and mind. In other words, the complexes exist as an independent being; a fact which is particularly evident in the

states of pathological types. Such as voices, heard by patients who take them for their own, realization of a thought like those "spirits", who manifest themselves in automatic writing, and similar actions. "(8) At the same time "the complex, with its usual energy, tends to form sort of a separate little personality. It has some original body and a certain amount of its own physiology. It can damage the stomach, damage the breath, change a cardiac rate, in other words acts as partial personality. For example, when you want to say or to do something and unfortunately complex interferes with your intention, you say or do absolutely deferent things, not what your intention was. (46) "Complex is organized by the archetype, and has its own conscious and structure given secondary process," Mindell writes. (27).

In accordance with the above, let's consider the correspondence between the terminology A.Mindella and CGJung in the form of table. (Table. 3).

Tabl. 3 Correspondence between terminology A. Mindell and K.G. Jung

A.MINDELL	K.G.JUNG
Primary Process	Ego, individual
Secondary Process	A Archetypes, including anima/animus (manifestation of the Self)
	The Self (the spark of God, the image of God)
	God

Primary and secondary processes are manifested in different channels (channels which we'll talk about in more detail in Chapter 3). For example, if an emotional speech of speaker is accompanied by congruent with the content of the speech rich gesticulation of the right hand, it's all a manifestation of his primary process associated with the role of the speaker as he sees it, then the still strongly compressing pencil brush of his left hand, which he does not pay attention to, may be a manifestation of the secondary process. With a focus and awareness on this involuntary movement the speaker, for example, may feel a great desire to keep himself to stay calm down, more to come in contact with himself, to feel its axis, its center. If he is aware of this secondary signal, then integrating it to the level of consensus reality may change the

form of addressing the audience to the less affectively charged but deeper one. It should be noted that the secondary processes can be short-term, depending solely on the current situation, or long-term relating to a particular period of life, or even to the life time. In the example above, working with his processes, arriving at night dreams, the subjective experience of physical symptoms, problems in relationships (with all that will manifest itself as a "dreaming body" in this time period), perhaps our speaker will notice that all of them are currently goes back to the general idea of more inward-looking, a deeper sense of self-sustainability, relying on himself, more relaxed attitude to external social manifestations - that at the moment seems to him desirable, but difficult to be achieved experience, it gradually becomes accustomed, integrated long-term secondary process.

Correspondence between manifestation of primary and secondary processes at different levels can be looked at in a form of the following table (tabl.4)

Tabl.4 Correspondence between manifestation of primary and secondary processes at different levels of reality.

	Manifestation at the CR level	Manifestation at the Dreaming level	Manifestation at the Essence level
Primary Process	Manifested in the form of relevant to self-identification external roles and congruent to them signals.	Manifested in the form of inner figures, relevant to self-identification.	Manifested in the form of energies, relevant to self-identification.
Secondary Process	Manifested in the form of not relevant to self-identification signals.	Manifested in the form of inner figures, not relevant to self-identification.	Manifested in the form of energies, not relevant to self-identification.

Thus, moving further into development of our secondary processes leads to the extension of ego-identity and movement towards the realization of the Self.

2.5. The notions of edge and edge beliefs.

Above we discussed in what way happens the separation into ego-consciousness and the unconscious and relation of these concepts to the notions of primary and secondary processes. A.Mindell introduced the concept of edge, separating

these parts of the psyche. Edge is defined as "the boundary between primary and secondary processes" (29), "the boundary between our familiar world and the unknown one"(30). "If a client stays on the edge, then the therapist can learn more about what keeps the client from the overcoming the edge" (30). Typically, such restricting conviction is a belief formed as a result of life experience. The very appearance of the complexes, as mentioned above, is connected with the development of ego-consciousness, when standing out from the collective consciousness on the early stages of development, or stages of child development, that according to C.G. Jung are the similar processes of, a person had to make a choice. And making this choice, as the best one under the particular circumstances for adaptation and adjustment to life, a person has to give up something.

In order to accept this refusal as the resolution of the conflict in these terms, the special belief is set. Namely it is a further obstacle on the way of adoption of repressed material. Most often, such beliefs are verbal or nonverbal introjected parental messages or decision consciously or unconsciously adopted by the impact of the traumatic event. These settings (beliefs) form edge as the "experience of the inability to do anything, restrictions or obstacles in the implementation of something, in thinking, or communication" (27). They define the boundaries of our self-identity, "the limit of what we, in our opinion, can do" (23). "On one side of the edge is our usual way of identification, and on the other side are all numinous, mysterious and unknown aspects of our experience and capabilities" (14)

Mindell classifies edges on personal (boundaries of personal self-identity) and culture (conventional boundaries, prescribed by "normal" attitudes and behavior in particular culture). The work with client's psychological world is impossible without knowledge about the culture system where he lives. Another classification of the edges is on the strong and weak. "The weak edge is that one which a person can overcome without a lot of work, just finding it unpleasant, embarrassing or slightly scary". (21) Integration of the new experience out of the unconscious in this case does not involve a large mental stress and amplification a lot of resistance of primary process. In contrast to that, work with a strong edge is usually a work with deep-rooted core beliefs standing behind chronic symptoms, repeated childhood dreams, getting into addictions or altered and extreme states of consciousness. Strong edge involves the protection of self-identity at the level of sense of life and death, a complete denial of any aspects of the own psyche outside of this edge. "A strong edge: lack of perception of any kind of things

which are on the other side of the edge. It encourages us to the most wild and bizarre reactions that we can imagine. Strong edges always bring in altered states of consciousness "(21)

Jung doesn't have a definite concept of borders for self-identity. However, he says that "to the extent that the belief is habitual, it is more or less stable complex of functions the ego can be identified more or less" (51) Thus, it expresses the idea of the edge behavior through the setting which forms a stable complex.

The edge behavior is a "dynamic moment in which something unrecognized begins to resurface, and quickly ignored or not completed. At this stage, when new experience is trying to emerge, we often change the subject or start to giggle, look nervous, excited, (tempted and frightened) ... and immediately getting shy. "(29). At this point, there is a struggle between the primary and secondary processes, it is "the place where your self-identity is challenged, when a new process begins to emerge. The natural tendency of behavior on the edge is an attempt to ignore this new flow and keep going through the original way "(29). Jung wrote about it this way: "Fear and resistance indicate the direct path to the unconscious, and it is obvious that what they initially point at is a biased opinion about that very subject. It is absolutely clear that due to fear man must draw a conclusion about hidden danger here, and because of the desire to resist, to assume here something repellent "(45) These fear and resistance, manifested in some way, which for C.G. Jung become pointers on the way, they are the same pointers of coming to the edge for A.Mindell.

2.6. The "Deep democracy" principle.

A fundamental principle of process-oriented psychology is the principle of "deep democracy." The principle of deep democracy is seen vertically (in relation to all levels of reality) and horizontally (for all parts of each level). Its essence lies in the fact that whatever process we consider, it can be an internal psychological world of human interpersonal relationships, social systems, the world work, it must be remembered that at every moment of the process all of its parts such as manifested and implied are important, and all levels of reality in which this process is manifested: the consensus reality level, the dreaming level, the essence level. This principle is obviously based on

the concept of the field, which determines the indissoluble unity of the universal and the relationship described above. "In the personal life, that means to be open to all our inner voices, feelings, and movements - not only to those we know and support, but also to those that we don't know well and can be scared of. In relationships deep democracy means to have current awareness of our highest ideals and worst moods" (17). "In a work with large groups, deep democracy describes openness, respect and understanding of the facilitator to all parts of the group. This means to allow all the different sides of the group to show themselves up and to interact one with another: power, rebels, all timid and silent parts get a forum to express freely."(30) Deep Democracy supposes an" open and tolerate treatment of all the different parts the inside and outside of us "(29), "is a new procedure of awareness, which respects all individual parts and states of consciousness" (18)

The principle of deep democracy is in its essence that on which the whole system of Jungian analytical psychology is built. This principle is originally laid in it. The basis of the principle is the conception of the Self as a wholeness, consisting of everything and expressed in terms of complication archetypes "which are accessible to consciousness only to the extent that they are embodied and become visible" (3) Being visible they begin to show the principle of opposites. Radmila Moakanin in the book "Jungian psychology and Buddhism," writes: "In psychological terms the principle of opposites is significant because of the fact that the mind is a dynamic unity, self-regulating system, where consciousness and unconsciousness are mutual complementary. If we deny the first one or the second, it will lead us to bias, imbalance and actually the loss of fullness. "There always must be top and bottom, heat and cold, etc." – Jung says. "It is not a question to turn something into its opposite, but to keep together the values within the form in which they exist, recognizing their opposite nature." Nothing is discarded, and nothing is seen as absolute. According to Jung's view, the fundamental mistake is to imagine that when we see non- value in the value or non -truth in the truth, the truth and the value stop to exist. They only become relative. Everything which is about human is relative, because everything is located in the inner polarity ... For Jung, "the union of opposites, through the Middle Path" "is one of "the most fundamental characteristics of inner experience". The resolution of opposites puts an end to conflict and brings fullness." (31). From the quotations given it is evident that the opposites themselves are valuable as well as their union - integration. Only through awareness of the value of all parts of our psyche we are able to develop the potentiality of the Self.

In the process-oriented approach, working on the dreaming level with signals of the secondary process, we assimilate polarities, the states which inherent and opposite to our identity, our primary process. Mastering these qualities, we learn to bring them into everyday life, to the level of consensus reality. However, if this experience is not enough, or in that case when a work with strong polarities is too hard for a person because of a traumatic experience, then we work at the essence level, where there is no contact with the dual states, where the same "union of opposites" happens creating something whole that is greater than the sum of its parts.

From the discussed above, we can see that the process-oriented approach of A.Mindell is, in a sense, the direct heir of Jung's theory. Its basic concept is fit into the concept of analytical psychology, where they are, in other terms, fully developed and stacked into a single structure. On the other hand A.Mindell enriched this theory seeing it primarily in the concept of the unified field and making a permanent semantic accent on it, as well as by introducing a huge amount of applied techniques, each of which has its theoretical justification, which is not related to analytical psychology. Each of them has its own way, each of the developed approaches has its justification with theory based on, but there is something common is their formation. And it is the common way of intuition, trust to ourselves and living this way through our own experience with a large amount of knowledge and with complete openness to the new. Often for our mind it is important to see the structure, but it is no less important than the intuitive insights. In their relations with each other, in the process, the same idea of interaction between consciousness and unconsciousness is laid. Remember about the different parts and different levels, giving the place to everything - this is the foundation of principle of the process work psychology - the principle of deep democracy.

CHAPTER 3. PSYCHOPHYSIOLOGICAL BASIS OF WORK IN THE PROCESS-ORIENTES APPROACH

Teleological doctrine about expediency of being which operates with existence of intelligent creative will, and process-oriented approach, the main practice of which is deep awareness of and following to process, can't be called scientific in full measure. In

their essence, Jungian and as well as process-oriented approaches are spiritual practices, focused on the development of individuals and humankind as a whole. However, spiritual practices are performed by human in his material body and lead to changes in the body as well as in the mind. Today, many researches are dedicated to this topic. In this chapter we discuss the physiological bases of work in a process-oriented approach.

3.1. The notion of channels in process work psychology.

The process work psychology the concept of "channels" is introduced and it directly relates to human sensory systems. The purpose of introducing work with channels into the practice of Process work is the ability to obtain the most neutral information about ongoing processes. Information, based on the awareness of feelings and emotions is certainly useful, but at some point, because of its highly charged quality, it can't give the possibility to unfold the healing process, going from the unconscious and new experiences to occur. Noticing with awareness the flow of signals, emerging in sensory channels, allows following the process in more easy and safe way, splitting of the existing complex and gaining access to new experiences.

In various of his A. Mindell defines this concept of channels this way: *"The specific modus in which getting of information happens; for example, visual, auditory, proprioceptive and kinesthetic channels, channel relationships and channel of the world belong to the information received, respectively, by a vision, hearing, sensation, movement, with the help of another person or external events "(30).*

"Modality of human perception. One of the many interrelated modes of perception, all of which work together to create our overall ability to perceive. Each channel is relatively independent. "(13)

"Sensory-oriented pathways through which we perceive. The most common channels are kinesthetic (movement), auditory, proprioceptive (feeling) and visual. "(16)

"Modalities of our perception. They include:

- *Visual: perception in connection with vision.*
- *The channel of relationship: the perception of information as if it was observed by another person or came from him.*
- *The world channel: the perception of information as occurring in the world or as being noticed by the world in general.*

- *Kinesthetic: a sense of movement.*
- *Proprioceptive: noticing such experiences as pressure, heat and temperature.*
- *Auditory: hearing and perception of information in the form of a sound "(15).*

It isn't difficult to notice that the definition given above and classification of channels belong to methods of obtaining information from the outside world, but they based on grounds not exactly of the same qualities. Some of these channels refer to the perception of sensory systems, and some has to do with our interaction with others and the world. It is not clearly defined the concept of proprioceptive channel, which is also called as "bodily feeling" (26). The difficulty is also that the notion of sensory-based feelings and more complex mental processes formed upon the sensations are mixed: memory, thinking, imagination, perception. In connection with all mentioned above, in this section we will try to carry out terminological correspondence between the concept of channels in process work psychology and accepted in modern psychological science classification of the sensations generated by the main human sensory systems, which in our opinion will give a more precise definition of channels.

Speaking about the perception of information, it must be first said about sensory systems. Human sensory systems are part of his nervous system, able to perceive the external information, transmit it to the brain and to analyze. With the help of sensor systems sensation and perception are formed, they control the internal organs and voluntary movements and can organize the level of activity of the brain required for human while he is awake. Sensations are defined as the mental process of reflection of individual elementary properties of reality directly affecting our senses, it is the transformation of the external signal into the act of consciousness. They provide sensuous basis of mental activity, provide sensory material for the construction of mental images. Of the sum of the individual sensations the integral perception is formed.

The first one who tried to classify the feeling was Aristotle. He singled out the vision, hearing, touch, smell and taste in accordance with the "senses." Subsequently, the term "sensory (Latin *sensus* - feeling) system" replaced the name of the "organs of senses", now it is used only to name a preserved anatomically separate peripheral parts of some sensory systems (such as vision or hearing). Currently the idea of the kinds of

human sensations is extended, we can distinguish two dozen different analyzer systems, reflecting the impact of external and internal environment of the receptors.

Sensations can be classified according to the receptors, from which a feeling comes and to the location of these receptors, to contact with an irritant (classification Sherrington Ch.) (34,32)

According to the location of receptors sensations can be divided into three basic types: interceptive, proprioceptive and exteceptive. The first ones combine the signals that reach us from the internal environment of an organism; the second provide information about the position of the body in space and on the status of the locomotive system, regulate of our movements; Finally, the third group provides the receiving of signals from the outside world and provide a basis for our conscious behavior. Let's explore the main types of sensations separately.

Interceptive sensations indicating the state of the internal processes of the body, bring irritation from the walls of the stomach and intestines, heart and circulatory system and other internal organs to the brain. Receptors responsible for these sensations are in the internal organs. It is the oldest and the most elementary group of sensations. Interceptive sensations are among the least understood and the most diffuse forms of sensations. They include organic sensations (hunger, thirst, body temperature, pressure, feelings of internal organs, etc.).

Proprioceptive sensations provide signals about body position in space and constitute the afferent basis of human movement, playing a crucial role in their regulation. These include static (sensation of body position and body parts in space, muscle tension and kinesthetic sensations (sense of movement). They arise when receptors located in muscles, tendons and joint capsules.

Exteceptive sensations are the third and largest group of sensations. Receptors are responsible for these sensations are located on the body surface. They bring human information from the outside world and are the main group of sensations connecting man with the external environment.

Whole group exteceptive sensations also conditionally accepted to divide into two subgroups: contact and distant sensations. Contact sensations are caused by

exposure directly applied to the body surface. These include the skin and the taste sensation. Distant sensations are evoked by irritants acting on the senses at a distance. These include olfactory, auditory and visual sensations.

The foundations and principles of classification given above help, in our opinion, to group all kinds of sensations in the system and see their interaction and communication.

Thus, according to this classification, it becomes clear that a "proprioceptive" channel in the process work psychology can be attributed interceptive static proprioceptive and exteceptive part (skin) bodily sensations. Same bodily sensations associated with movement (kinesthetic proprioceptive) are referred to "channel the movement." All other exteceptive sensations attributed to a variety of other channels of information: visual, auditory, olfactory, gustatory.

On the basis of mentioned above, we would like to bring a table of correspondence of channels in process-oriented psychology and the sensory systems of humane perception. (table 5)

Table 5. Correspondence of channels in process-oriented psychology and the sensory systems of humane perception.

Sensations (according to the location or receptors)	Sensory systems defining sensation (according to the types of receptors)		Names of channel in process- oriented psychology	
exteceptive	distant	visual	visual	World channel and relationship channel
		olfactory	olfactory (seldom)	
		auditory	auditory	
	contact	gustatory	gustatory (seldom)	
		skin	proprioceptive (body sensations)	
interceptive	organic			
proprioceptive	static			
	kinesthetic		Movement (kinesthetic)	

More complex cognitive processes are based on feelings: perception, representation, memory, thinking, imagination. Feelings are like a "gate" of our knowledge. In this regard, it is also important to note that in the process work psychology channels are considered conceptually broader than the sensations that you receive directly through the sensory systems. For example, the visual channel includes not only visual images, perceived at the moment from the external world, but also the images that arise in our memory, imagination, and even visual hallucinations. Similarly to the auditory channel will be attributed audible sounds or speech, and internal dialogues, etc.

Thus, **a channel can be defined** as the way of getting information about ourselves and surrounding reality directly from a specific sensory system, as well as through activation of more complex cognitive processes (perception, representation, memory, thinking, imagination), correlated with that sensory system.

Let's explore each of channels defined in process-oriented psychology more detailed.

Visual channel. The main volume of information about the outside world the person receives through the visual channel, which provide a visual orientation in space. Therefore, it is difficult to overestimate the role of the visual analyzer for human mental functions. With the help of the visual analyzer we can distinguish the subject from the background. Characteristics of the images perceived in the visual channel are brightness and color. Visual channel includes visual images which are visible directly now and here and occur in memory, imagination or dreams, as well as visual hallucinatory products.

Auditory channel. The auditory system, or the auditory analyzer of human is a set of neural structures, perceiving and differentiating sound irritants and determine the direction and extent of the distance of the sound source, i.e. they carry out the auditory orientation in space. As you know, the sound is characterized by four main physical aspects, which correspond to certain physiological aspects of auditory sensations. Characteristics of the sound perceived in the auditory channel are the intensity (loudness), frequency (pitch), duration, sound spectrum (timbre). The auditory system, unlike other systems of analyzers has another very important quality: the human speech is based on it. Therefore, within the frames of the auditory system there are two

independent subsystems identified: nonverbal hearing, i.e. the ability to navigate the non-speech sounds (in musical tones and noise); speech hearing, i.e. the ability to hear and analyze speech sounds (native or other languages). Both of them we refer to the auditory channel. Auditory channel includes sounds and speech which can be heard here and now, inner monologues and dialogues, coming out of memory sound, music, speech and also auditory hallucinations.

Olfactory channel. Olfactory analyzer is a sensory system carrying out analysis of odorous substances that affect the nasal mucosa. In modern world there is no great need for human to follow the olfactory sense, orientating himself in the environment. Olfactory function is largely replaced by vision and hearing. In this connection, this channel is rarely used in the process work. However, the olfactory sensitivity is closely associated with taste and helps to recognize the quality of food, and also warns the organism about danger in the air environment. Such pleasant or not pleasant smells often cause all sorts of associations. So it's impossible to exclude this completely, it is also important in process work. Olfactory channel includes smells which are felt directly here and now, ones which come out of memory or are presented in imagination as well as hallucinatory products associated with the olfactory system.

Gustatory channel. Gustatory analyzer determines the formation of taste sensations. With the help of taste analyzer we can evaluate various qualities of taste, strength of feelings, which depends not only on the strength of the stimulation, but also on the functional state of body. This channel is also rarely used in the process work. Gustatory channel includes the real felt taste, memories of taste sensations, imagining of taste sensations and ctr.

Proprioceptive channel. The common body sensitivity occupies a special place among the different kinds of sensitivity and phylogenetically is the oldest one. It is a complicated concept that combines several types of sensitivity, as we have already mentioned it above. Biologically it seems to be more important than special types of sensitivity: vision, hearing, smell, taste. The absence of specific types of sensitivity is compatible with life, the lack of a common skin-kinesthetic sensitivity is not. If to imagine a creature deprived of the ability to perceive the world through the skin and kinesthetic reception, such a creature simply could not have survived without the ability to protect itself from harmful, life-threatening effects, which a pain indicates. For this and other

reasons, which we will discuss later, proprioceptive channel - is one of the most important channels in the process work. "Work with "dreaming body" emphasizes bodily sense, or proprioception" (26). Proprioceptive channel includes all body sensations caused by internal processes occurring in the body and direct internal physical impact.

Movement channel (channel of movement, kinesthetic). This channel is also one of the main in the process-oriented approach, because it allows person not only to receive information about the movement component of one's own body, but also to present himself to the outside world through the motion. Movement channel includes sensations associated with voluntary or involuntary movements of one's body.

Besides the channels, associated with sensory perception in process-oriented psychology more complex channels are singled out: channel of relationships and world channel. In fact, the sensory channels are the sub-channels for the relationships and world channels. Let's explain this by examples.

We're talking about the work in the channel of relationship, when it comes to fixing our minds on the information relating to interpersonal relationships. For example: a client says that all people are criticizing him that he constantly sees their critical views toward his side. The information here comes in the channel of relationship and perceived through the visual channel. Another example: a client says that recently people are very aggressively reacting to him, he is constantly being pushed, stepped on, causing physical pain. The information here comes in the channel of relationship and perceived through the proprioceptive channel.

We're talking about the work in the world channel when it comes to fixing our minds on the information from the outside world, which is having a certain kind of focus for us. *For example, the client says that recently he constantly hears on the radio, on TV about various terrible events and the sound of sirens of passing ambulances began to bother him and wake at night.* This is the world channel perceived through the auditory channel.

Considering channels as they relate to the primary and secondary processes, in process work psychology there are introduced concepts of occupied (which are in the focus of conscious) and unoccupied (which are not in the focus of conscious) channels. Primary process correlates with occupied channels – channels in which we currently

perceive information about ourselves or the world around us, and this information corresponds to the processes with which we identify ourselves. For example, "I am singing and dancing" (auditory and movement channels are occupied), "I am exploring a picture" (visual channel is occupied). Secondary process is related to unoccupied channels – channels, in which there are not current processes perceived by us. For example, involuntary, we didn't notice the movement of the legs (unoccupied movement channel), periodically appearing muscle tension (unoccupied proprioceptive channel) and so on.

Also it should be noted that the perception through the different channels is subjective, since it depends not only on the capabilities of the brain and sensory systems of humans, but also on the specifics of the person, his development and state. Human sensations are mediated by the knowledge of human emanating from the personal experience and the socio-historical experience of mankind. Thus, working with information in different channels, we are dealing with *subjective human experience*.

3.2. The system of holistic experience.

Speaking about the principle of deep democracy in relation to our experience, it should be noted that in already gained experience or experience which is being gained at the moment all of its components are essential: the reaction of the body, emotional / sensual response, meaningful experience. These parts of a holistic experience can be manifested in different channels considered in process work directly (ex., body sensations - through proprioceptive channel) or indirectly (ex., emotions - through related images, body sensations, movement).

Work with the holistic experience is common for many psychological approaches. Eugene Gendlin, the author of client-oriented psychology, introduced the concept of "bodily felt sense" of experience and drew attention to the fact that if to focus of attention is on body sensations, than there come related with them words (phrases or images) revealing their meaning, (5). Peter Levine relying on the Gendlin's notion of "bodily felt sense", as well as using Paul McLean's concept of the triune evolutionary model of brain, in work with psychological trauma, uses a system of holistic experience SIBAM (the first letters of the English names - bodily sensation, image, affect, meaning,

movement/behavior) (9). Hakomi Method ®, working with core belief systems relies on the principle of unity of body-mind-spirit and involves work with all constituent parts of experiences, including bodily sensations, feelings, meanings, images coming etc. Such an understanding of the integrity of our experience makes sense from the point of view of psychophysiology. Inge 'Mula' Myllerup-Brookhuis in her article "The Principles of Hakomi" describes the results of an extensive study of the American neurophysiologist and biochemist Candice Perth in psychoneuroimmunology: "She concluded from her extensive research in the field of psychoneuroimmunology that whenever we have a thought, there is a chemical released in the body-mind. She sees this as the chemical manifestation of emotion, operating as messenger molecules between the physical body and conscious awareness, or mind". Set of empirical studies in the field of psychophysiology confirms that the activity in the field of consciousness is reflected at the level of the body through various physical manifestations, such as muscle tension, changes in heart rate and other activity in any areas, such as our emotions, thoughts that come to us, bodily activity and is reflected in all other areas. (given in 11.)

Speaking about the holistic experience of the relationship of our consciousness, bodily and emotional experiences, we're not just talking about current present experience, but also about the memory of the experience lived through. Edward de Bono in his research on the physiology and psychology has shown how neural networks in the brain form patterns serving as the basis of perception (6). These studies also show the different qualities of the pattern, one of which is its ability to be activated entirely by activating any of its parts. According to the researches of Candace Pert "the neuropeptide receptors not only receive and transfer current emotional information, but also hold memory of frequency and intensity of past emotional activation. The core body is an emotion-storing body, with associated holding patterns in the peripheral body. The stored emotions and emotional decisions, in the form of memory within the receptors, may be 'triggered' or activated by present events and present emotional experience and in turn may influence and emotionally color such present experience. The memory in the receptors is a neuro-impulse and psychoneuroimmunological manifestation of "core organizers" (11). Research of

* American neurophysiologist Candace Pert discovered that the limbic-emotion processing brain has a forty-fold higher concentration of neuropeptide receptors for "the chemicals of emotion" than any other part of the brain and body and thus is principal in processing of emotion

mirror neurons of Joachim Bauer, about which we will talk in the next section, also confirm that holistic imprinted at a level of neural connections experience includes bodily sensations, emotional behavior (sequence of actions).

Work with holistic experience and belief systems which organize this experience is completely inherent to process work approach, revealing a holistic experience through the work with information in different channels, and work with limiting settings - through work with the edge behavior.

3.3. Behavioral patterns and edge believes.

Experience that we gain in the course of our development, it is often conditional on traumatic experiences (or the shock trauma development). Shock traumas are associated with incomplete response to an event that threaten life or integrity and break the internal security barrier of psyche. Traumas of development are associated with the imprinted in our minds repeated reactions of the external environment to our actions and deeds. These traumatic experiences have a significant impact on our daily lives, because they create the foundation for the function of stable patterns of behavior. During its formation, this experience helps us to survive and / or adapt to existing conditions, marginalizing the part of our manifestation, which is not possible to implement in these conditions, and mobilizing protective resources psyche.

MArginalized experience physiologically also includes neuro-muscular, neural impulse and neuro-chemical activity associated with the state of the body, thoughts, feelings, and it is also directly related to the subjective experience of the context of interpersonal relationships. This experience is also imprinted in the form of stable neural connections linking together all its components. This how complex is being formed. Complex (Latin Complex – a bond, a combination) is a concept in psychology that refers to "emerging in the unconscious (or repressed into it) emotionally charged set of ideas, motives and attitudes have a significant impact on the development and functioning of the mind, personality and behavior" (33). The concept of complex was introduced by Carl Gustav Jung. In his book "The theory of complexes" Jung writes: "The etymology of their origin is often a so called trauma, emotional shock or something like that cuts of a small piece of the psyche. Naturally, that one of the most common

causes is a moral conflict, it arises completely from the relative inability of full self-affirmation of the essence of subject. This impossibility suggests the immediate split, regardless of whether this is known to consciousness or not. ". (45) Consciously or unconsciously, as a result of a strong external impact we make some "solution" (edge belief), rejecting some of our manifestations. Internal psychological separation occurs: the edge belief acts as a filter between the conscious and the unconscious. Edge belief system will be on the verge of ego-identity and the repressed unconscious material (on the edge between the primary and secondary process), it will contribute to homeostasis for the security and identity of primary and prevent the expression of a new experience, leading to our development and expansion of this identity. Thus, the edge beliefs set limits for realizing the potential of mental, emotional, physical and spiritual experience. They form habits and patterns of thinking, feeling and behavior. Edge beliefs fully or partially define our perception and experience of the present moment, and our interpretation of that experience. "It's not me" - says from that moment our ego-consciousness (our primary process), making the repressed experience to be negative and associating it with unpleasant images, people or events. Since that moment, for the ego-identity that thrown into the unconscious (the edge) experience, this "piece of the psyche," this "missing part of the soul" will be dangerous. Our unconscious will project it on the intolerable people, will imagine it in dreams where it will be represented by a terrible character or will attract attention as intolerable events in the world, etc.

It must be remembered that at the moment when such inner psychological separation is happening, it is *the only possible way* for our psyche. Time passes, the limiting edge belief system required in its period of formation begins to slow down our development automatically functioning at the level of behavior patterns formed as a result of stable neural connections at that time, when there isn't already strong need in it. At the same time our ego identity (primary process) is getting stronger, gaining many resources and our psyche becomes strong enough to, as shamans say, to get back the lost part of our soul. The pressure of unconscious increases, the internal conflict unfolds between conscious and sometimes unconscious, beliefs and unconscious processes. A suit made on psychological defenses once we needed, become small and burst at all the seams. Signals from our unconscious, our secondary process, most often unconsciously manifested themselves in different channels, for example, through facial expressions and gestures, tone of voice, unconscious movement, etc. "Complexes behave like Descartes's demons, and seems to enjoy their antics" - Jung

writes. "They put the wrong word into someone's mouth, they make you forget the name of the man who just must be introduced to someone, they cause itchy throat just at the moment of the quiet piano passages during the concert, they make a late visitor, stalking on tiptoe, turn the chair with a crash. They make us to congratulate people with something at the funeral, instead of condolences, they incite us all what F.T. Fisher attributes "disobedient object", "complexes are the architects of dreams and different symptoms". (45)

Being repressed into the unconscious, the complex largely governs our reactions. Our habitual behavioral reactions due to stable neural connections, our relationship patterns based on these reactions, being unconscious, constantly circulating in our lives. "Finally, what is a "sensually colored" complex from the scientific point of view? This image of a certain psychic situation which is strongly accentuated emotionally, and also incompatible with a habitual position of your consciousness. This image has a powerful internal consistency and integrity inherent only to him, and, in addition, a relatively high level of autonomy, and thus is subjected to only limited control of conscious thought, and behaves like an animated foreign body in the sphere of consciousness. The complex usually is suppressed with the power of will, but its existence is not in serious danger, and at the first opportunity appears unabated."(45) "Even the most sober assessment of the phenomenology of the complexes can't avoid a surprising fact of their autonomy - Jung writes - and the deeper one penetrates into their nature - I would even say, in their biology - the more they reveal themselves as fragmentation of the psyche." (45). "To quote A.A. Ukhtomskiy: "If you do not like your behavior, it is quite barren task to fight it, attacking its dominant * "directly." The result will be rather likely only gaining the strength of the dominant. This is because it has become stronger over the physiological foundation, its history and inertia. Expedient to seek the conditions for the emergence of a new dominant – if it goes along with the first one. If it does, the first one will be slowed by itself, and perhaps come to naught."(35) The experience gained by us is important, and it will always be with us, and more than once it can be helpful in certain situations. Neural connections can't be broken.

However, if this experience begins to restrict us, we can always turn out new

* *Dominant - is a stable center of nervous excitement, which subject others centers. The principle of dominant was formulated by outstanding Russian physiologist A.A. Ukhtomskiy, student of N.E. Vvedenskiy in 1924. (43)*

connections and settle them with the new experience, make them stable as well. And then at the point of the trigger situation, we cease to be captured by our only possible response. We have an opportunity to observe the former reaction, a new reaction, and make a conscious choice. In our life, there are new opportunities. Then the assimilation of new experiences begins. Our ego identity expands. We take another step towards our individuation.

That is why in the process work, we do not reject any experience. We assist our clients to get awareness of resources of their primary identity, of the edge belief systems and the need for its existence at a certain stage of development in certain situations. Through the adoption and bringing awareness to current experience, by following the process of the client, we create a comfortable and safe conditions for the possibility of manifestation and integration of unconscious material (secondary process), and obtain a new experience needed at this stage of development.

3.4. Integration of new experiences.

In accordance to all mentioned above, it should be noted that in order to have a new experience and to get the desired changes really come into our lives and not to become just a flash of insight obtained on the training or session need two conditions:

- new experience must be holistic, that is consciously understood at the level of body sensations, feelings and meanings;
- new experience requires frequent repetition, constant monitoring and application in real life (consensus reality) - it is necessary for new developments of such "bright" neural connections as previous ones providing our previous response.

The phase of integration of new experience in process work approach takes an important and obligatory place and consists of two stages.

- A new experience is lived through during the session in all channels, affecting body sensations, feelings, new coming meanings or phrases, images associated with this experience. The access (the "gate") to this new experience for each person may be different. It depends on the main representative system* of a person. A person with leading visual perception system will remember this experience and connect to it through the image, a kinesthetic one - through posture, movement and physical

sensation, etc. Regardless of what is the "gateway" to this experience, it must be reproduced fully, holistic.

- New experience usually comes when working on the dreaming or the essence levels. Having lived it through and having it fixed in all channels in the session, it must be brought to the level of consensus reality and applied and practiced in our daily lives. Our previous reactions are similar to the wide roads, trodden in the forest. New ones become to be the path we are treading on the process work sessions. So that they could become the same roads and that we could really have a choice, we need to walk these paths.

In order to create a comfortable and safe environment for the possibility of manifestation in the field of consciousness and integration of unconscious material (secondary process), and obtaining the new necessary experience, a therapist (facilitator), working in the process work approach, in addition to theoretical knowledge and technical skills need some of metaskills which are based on the principle of deep democracy and determine its therapeutic position.

** Representative system is a concept of neurolinguistic programming, which means the preferable method of obtaining information by a person from outside world. Each person has his main channel for receiving information: visual, auditory, kinesthetic, etc.*

CHAPTER 4. METASKILLS AS A FOUNDATION OF THERAPIST WORK IN THE PROCESS-ORIENTED APPROACH

Process psychology, like all humanistic psychological approaches is based and focuses on the aspiration for integrity, and involves the development of skills and metaskills of therapist determining his ability to create and maintain a security context, and non-violent relationship with the client, in which it is possible to get access to the empirical conscious and unconscious psychological and material, and to work it through. In process training there are two levels of training: "the first training" and "the second training." The first training involves the acquisition of knowledge, technical skills and knowledge required, but it is not enough for work with clients. The second training focuses on metaskills, even not only on skills themselves, but also on how and by

whom are these skills used, on the psychological and spiritual development of the therapist, allowing him to remain in contact with his deep nature, to "flow" with events, signals, and processes. The second training suggests the possibility of letting go of ideas and understandings in order to get access to the wisdom of the ongoing process, whether it the intrapsychic process of the client, or the process of his interaction with the therapist or the surrounding reality. "We must believe in the emptiness, but the emptiness is not the feeling of being drained, emptiness has its own life, its own activity. This is what creates the form. I do not want to believe, I want to feel, and when I feel then I can believe it." (Suzuki). The second training focuses on the expansion of consciousness and letting happen to what tends to happen. Working on metaskills which should be appropriate for the therapist of the process approach, we are working on our own art to be a human. From this perspective, personal and professional skills are inseparable.

4.1. Contemplation practice and awareness.

"In general, a mindful state of consciousness is characterized by awareness turned inward toward the present felt experience. It is passive, alert, open, curious, and exploratory. It seeks simply to be aware of what is, as opposed to attempting to do or confirm anything" (11)

"The Purpose of Life - Swami Premananda said - is to see God in everyone and everything. "When a student asked him" how to do that?" He replied, "In silence" (7)

Mindfulness can be defined as a constant tracking of current experiences, it is a state in which the subject focuses on the experience of the present moment, trying not to be distracted by the events of the past or thinking about the future. It is the ability of consciousness to introspect its own activities. Such a definition implies awareness that subjective experiences can be perceived by the subject directly, without conceptualization, and be accepted as they are. Mindfulness is a way of introspection, careful exploration from the position of observation our inner experience, which manifests itself here and now, at the present moment of time. The position of an attentive conscious observation suggests a complete presence in the ongoing experience, no interference and no judgment of the current processes.

In the process work approach, using mindfulness, we are studying the experience before he it is named and evaluated in terms of the belief system of the client, before the habitual response follows it. We are studying the unfolding experience, touching its very essence. In this regard, the practice of mindfulness is absolutely necessary to have a contemplative position ("meta-position", "observing ego") – that part of us which is capable of sympathetically and impartially observe what is happening without being captured by it, without being involved in it intellectually, emotionally and physically . "Contemplation is a special relationship between knowledge and experience. That means to really present with the experience leaving a space between the observer and experience "(7). In this sense, awareness also involves observation of those who in us studies these processes, who in us is watching and the ability to observe also our own mind.

It should be noted that the skill of mindfulness involves attention to the processes occurring at all levels of consciousness and in all channels, as well as their interconnection, that gives an idea of the holistic experience. "The essence of mindfulness is to be fully present in our experiences, whatever it is, our thoughts, images, memories, breathing, body sensations, sounds, smells and tastes, moods and feelings, as well as the quality of experience in general and its various parts "(7). At that the attention focuses inward "includes the fact that the Japanese philosopher Yuasa summarized as the fundamental starting point and focus of all the Eastern wisdom traditions: the body and bodily experience" (11). A. Maslow in "Further stages of human development" wrote that to move toward organizing, coordination, integration of Body-Mind and the integrity of the Body-Mind-Spirit is possible only being in a calm state and turning mind inside. Only in the process of compassionate and internal hearing the understanding that separates us from the unity and integrity of the Body-Mind-Spirit comes. (10). Amy Mindell in the book "The spiritual art of therapy" says about the need to "treat with equal care, love and attention as to those parts of ourselves that we like and identify ourselves, and to those parts that we do not like that we do not recognize, and which are far from our self-identity."(30)

Deep awareness of ongoing processes and slow careful follow-up for them enables significant changes to occur. Changes occur due to the awareness of the existing complex. "When you are awared of them - says Mindell - hidden events resurface. Of course, they can't be considered truly hidden they are rather in depth, in

their rudimentary state, awaiting their deployment. "We organize our life, our perception and behavior relying on deep unconscious beliefs (edge beliefs), formed as a result of our life experiences. Our reactions sometimes are so habitual and so quick that we don't have time to see new opportunities to respond, new ways of behavior. The practice of mindfulness because of slowing down and because of non-judgmental, compassionate and attentive observation, allows us to see the inherent self-healing processes in us, and to let these processes happen. Many of psychotherapeutic approaches are based on the understanding that real change comes only through awareness, not through the effort. The founder of psychoanalysis, Sigmund "Freud advised physicians and clients to "listen to" with constantly awaiting attention" while the critical ability is suspended, and it allows to access the "impartial attention to everything that can be observed" (Weber, 2003)" (11). Carl Gustav Jung wrote about the same way: "The ability to allow events to happen is an action in non-action, "self-releasing" by Meister Eckhart – that all became for me a key to open the doors with the new ways behind them: it is necessary to be able to allow mental events to happen. For us it is an art in where a huge number of people understand nothing, because consciousness is constantly interfering offering its help, corrections and denial, and it can't leave alone the simple unfolding of mental process "(47). Ron Kurtz, while developing body-oriented Hakomi® method introduced "the use of mindfulness as a form of inner listening. With this form of awareness, observation is placed internally at the "sense doors of perception," where experience is colored and at times distorted. This enables the individual to gain a more direct view of her or his internal organization and internally organizing experience (11). He wrote that we could discover in ourselves something that we hadn't known before by the means of observation our own experience, without intervening and controlling our feelings, but allowing ourselves just to watch the things happening. (7) "Mindfulness in Hakomi is used as the royal road to the unconscious, ... where core organizing beliefs control experience and expression before they come into consciousness" (11) "When you first become aware of something there is a fleeting instant of pure awareness just before you conceptualize the thing, before you identify it, that is a state of awareness. Ordinarily this state is short-lived. It is that flashing split-second just as you focus your eyes on the thing, just as you focus your mind on the thing, just before you objectify it, clamp down on it mentally and segregate it from the rest of experience. It takes place just before you start thinking about it – before your mind says, "oh, it's a dog." (11) In the same vein A. Mindell says about the importance of mindfulness as a "primary sensory awareness (sentient) experience that

precedes everything that you think, see, hear and do. Awareness leads to a new view on life When you have the awareness, you feel not only the reality, but the tendencies as well."(25) Such a focus of consciousness allows you to track and stop the habitual reactions, unconsciously run by the complex, get out of the habitual pattern, open an access to new experiences, following the pulse of self-healing process. Mindell calls awareness to be a guide for everyday mind; a multidimensional teacher Road (12), and process work to be the work of awareness. (26)

The practice of contemplative observation is considered by many domestic and foreign scholars in terms of neurobiological processes arising at this time in the body. Modern scientific researches give proof to how the practice of meditation can affect the processes in the brain. (11). Contemplation begins as a purposeful and deliberate process of focusing on sensory-grounded perceptions, i.e. it starts with activation of prefrontal brain structures - the frontal lobes are responsible for randomness and goal setting. Information about sensations coming through sensory experience is mainly in the rear area of the cortical brain. In the norm (outside the special organized process of contemplation), this information is stored in the respective zones in the form of memory traces, but is not realized. But at the moment of conscious verbalization of sensory grounded experiences integration of work occurs as prefrontal areas of rear cortical brain and hemispheric interaction as well. Dominant in everyday life analytic function of the left hemisphere, by which we mostly try to name, separated into discrete units and analyze incoming information, gives a place to holistic imagery of the right hemisphere. This allows to combine the processing of information in the "body-mind" system: allows information in implicit memory to be unfolded and disengages the elements of the habitual pattern of response and interaction, and to live through consciously present experience happening here and now.

Thus reflecting about awareness in process work we can underline several skills connected with it.:

- Slowing down (calming the mind)
- Turning the focus of attention on the present moment experience (here and now)
- Turning the focus of attention on the ongoing inner processes (which doesn't exclude the contribution of external influence on present moment experience)
- Complete presence in the ongoing experience, the detailed living through it

- The position of contemplative observation towards our own ongoing experience (no judgment, no interference, sympathetic observation upon all parts and levels of experience in accordance to the principle of deep democracy)
- Attention to the processes happening in all the channels and to their interconnection

"Both consciousness and awareness are important - says Mindell - consciousness is the realization of all pre-meaningful spirit "Dreams", which, unfolding, lead to the meaning of its parts. Consciousness values parts and seeks for the meaning and relationship between them, but easily ignores startling of "Dreams", "which precedes the concept of meaning". (25)

In the process work we teach clients to be aware in relation to the processes occurring to them. But we must also be mindful as therapists in relation to our own processes, as in our life and in a very process of working with a client. Without awareness about his own thoughts, feelings changing, body sensations therapist can begin to suppress any client processes or act, for example, from a position of superiority. In process work awareness is need in terms of working with transference and countertransference, which are discussed here as well and in terms of system approach. Any process that occurs between therapist and client is important for both. Each of them "unconsciously affects the partner, and in the therapeutic process it plays a very important role. The meeting of two personalities is like mixing two chemical substances: if there is a reaction, it leads to the transformation of both original components "(54) "You are working with another person, but at the same time, the work happens with yourself". (25) From the point of view of neurobiology and the theory of mirror neurons the countertransference is a phenomenon considered as "resonance" having a greater informative value. "The fact that the therapist sees the patient, may cause resonance in it that goes beyond the 'normal' participation and understanding. It can cause the therapist additional thoughts and emotions, to say so, complete the probable picture of the history of the client in those moments, about which he was silent Both within the frames of therapeutic situation, and beyond of it the mirror neurons cause the other person to have additional thoughts." "The therapist may have a complementary understanding of those sequences of actions and sensations that the client, usually because of a deeply rooted fear, can't feel, imagine and express in words (it could be called "complementary reflection" of therapist)." (1)

Process work just as Jungian analysis focuses on the conscious use of therapist's processes, including countertransference, in practice with the client that assumes therapist to have the following skills:

- To be aware in relation to his own experience occurring here and now.
- To understand how this experience relates to (therapist's) own interpersonal issues.
- To understand how this experience may relate to the client's process.
- To make this experience to be aware and useful in a therapeutic situation.

Awareness in process work psychology is one of the main tools of the therapist, with this skill the therapist's formation starts. Jungian analyst R. Moakanin writes about it: "The therapist must continually keep track of confrontation that occurs in a patient. After all, our reactions are caused not only by consciousness. We must constantly ask: "And how is experiencing this situation my unconscious?" "In the process work there is the only one technique – awareness, - Mindell says – it uses all that is happening at the moment and attracts attention." At the same time awareness is also a practice which gradually educates a client. This very practice, this tool allows getting in touch with the underlying life-organizing belief systems and patterns of behavior. One of the distinguishing features of the process work approach is that the client while working learns to work independently with his own processes, gets into his hands the practical tool for working with himself, for his own personal growth.

To ensure that the client is ready to touch his inner experience, in order to develop and deepen his awareness in relation to this experience, it is necessary to create a safe space of the therapeutic relationship. Such a space we can create using the skills of apprenticeship and following the process.

4.2. Apprenticeship position and «beginner's mind»*.

The apprenticeship position is another important skill in the work of the therapist (facilitator) in the process-oriented approach. When we occupy the position of student with respect to the client's experience, than our relationships make the client to be the

**In section the materials from the workshops of Body-mind Gestalt are used. f.m. EAGT A. Burstein (Moscow, 2012)*

owner of the exclusive knowledge of his processes, while the therapist, maintaining state of awareness, learn how it is to be in such an experience that the client explores. From the position of the student we are interested in studying client's processes in detail, while we help the client to remain conscious in his experience, to feel the essence of the experience, to accept it. Our role in the client's process is mainly reduced to that we help the client to examine himself. We are interested in the phenomenology of the client, in his world, his feelings and we don't know in advance where is the true." The integrity of the mind of the other is deeply respected and should never be violated by imposing our own attitudes and prejudiced ideas. Therefore, the truly communication can be set,"(31) - This is Jung's position, and in this way it is fully corresponds with the process-oriented approach. This attitude eliminates the position of the therapist as an omniscient authority, or even removes the "helpful" presence, for the sake of just being with the client, maintaining a conscious appropriation of knowledge about the fine details of present experience. The relationship between client and therapist in the process-oriented approach is a really dialogic position that allows to share, collaborate and mutually present in the moment, with acceptance, respect and support, while maintaining separateness, privacy and clear boundaries. We learn from the client and we are not "agents of change", as when coming from our authoritarian ideas about what is good and what is bad for the client. The negation of experience is sometimes inherent in the idea of change itself. If we push the client to change, then it either feels that he is not accepted, and would go inside, or change for the sake of the therapist, but on the way losing a part of him. The most important thing first - is to support the client as he is.

Speaking in terms of primary and secondary processes, we maintain the strength and resources of both of these processes, helping in gaining awareness of them. We do not aim to change the world of the client. Just by meeting with what is happening, and helping to reveal that which wants to happen, we can help to bring into his world new possibilities. Paradoxically changes will happen themselves when there will be enough of conscious attention and acceptance to the present process.

Based on the concept of the unified field, involving the general relationship of all its parts, and the interdependence of their development, in the process work we always consider the process to be important for both the client and the therapist in different way, but at an equal degree. What was the Tao's aim that it has given me such a client?

Anyway, how can I use this meeting for the benefit of my development, how this meeting I can be useful in my life, what can I learn from the client, from our relationship? We are happy to learn something new in the session about the client and something new about ourselves. In such a therapeutic relationship there is a healing tool that provides "recovery" of separation between a person and the others, as well as between a person and his inner experience. Such position allows the client to reside a deep level of contact with the therapist and contact with his own internal parts, contact with his deep holistic Self.

Speaking about the position of the student in relation to the client's experience, we can't forget that in the process work we facilitate client's awareness in relation to the processes occurring to them. Moving along the path of self-exploration with the therapist near who is in a state of meditative awareness, the transmitting calm, compassionate, interested in seeing to all, including displace consciousness, part of the experience, the client learns this state and this attitude toward himself, which helps to transform internal drama of separation between the primary identity and secondary process.

“Beginner’s mind” is a concept directly related to the principle of apprenticeship. It is not a denial of professional knowledge, it is first of all, impartiality, openness to new experience. “The biggest obstacle in contact with each other lays in the fact that we have some ideas about each other. I know something about you, than it is difficult for me to meet you, because I meet not with you, but with my thoughts about you.” Contact is more important than meditation, spirituality grows out of relationships. You can see the other one from your knowledge or you can see him from the present moment” (Можно увидеть другого из своего знания, а можно из настоящего момента» (Krishnamurti). Shunryu Suzuki says: “The beginner’s mind has many possibilities, the master’s mind – few”. (37) A. Mindell defines the beginner’s mind in a following way: “Mind, or probably, heart which is open and free from prejudices. It is not overshadowed by the knowledge and quite free and spontaneous to follow what we usually forget or miss. ”(30) Amy Mindell says about it this way: "The mind or the heart, which focuses on the flow of events, rather than on achieving a specific goal, even when that goal is healing." (29)

Within the context of this session there can be quite interesting the parables about the healing of prince (Appendix 1) and about Rabbi Shmuel (Appendix 2).

4.3. Skill of empathy.

In process work psychology empathy plays the crucial role in the ability of therapist to joining, supporting client's process, in creating mutual contact. Working on our own position we train the sincere accepting presents. And it is impossible to do if not to work on ourselves. "One of the reason to work on yourself is to develop relationship with many aspects of yourself and to be able to delve into them, allow them to unfold. The more you work on yourself the less you will identify yourself with only one your part and the closer you are to the mode of metacommunication." (30)

Earlier we examined three levels of conscious the process-oriented psychology works with. The fundamental principle of the process work psychology, the principle of deep democracy says that:

- All the levels are equally important
- All the parts of the process within each of the level are equally important as well.

Working with a client in process-oriented approach, we explore the processes happening with him at the level of conscious and on the level of unconscious process manifestation. The process work technics and skills of the therapist allow client to touch new experience in a safe way. Getting in contact with new experience on the dreaming and/or the essence level, we spend much time to the process of getting awared of it and its integration on the level of consensus reality, creating the possibility for this experience could be not only accessible, but really useful for the client in his everyday reality, could bring in new possibilities into his everyday life.

Relying on the principle of deep democracy and considering any systems, whether it is the system Body-mind-feeling, or the system of relationship between our inner part, or the family system, or the system of relationship between two communities or countries etc., we can talk that all parts of these systems are important and necessary for each other in their interaction and mutual learning within the process of development. Relating to each other this way we are aware that we are teachers and students for each other on our life Path, on the path of our individuation. It could be understood on the level of our mind and relate to meeting and relationship, including the therapeutic

relationship, appropriately. However such cognitive understanding is not enough for the formation of the therapeutic position in the process work approach.

Therapeutic position relying on the principle of deep democracy suggests presence of the skill of **empathy**, not only an intellectual one, but also sensory grounded accepting of the occurring processes, all parts (manifestations) within these processes and their interaction. The process-oriented psychology defines empathy as “developing care and attention in relation to the parts of ourselves which we love and identify ourselves with and also at the same time the equal attention and worthy estimation of the aspects we don’t like and reject, aspects which are far from our identity. Empathy means help to all the parts in unfolding and revealing their essence and meaning.” “It is much easier to love those parts of us, which we like, but how many of us do really value those aspects of ourselves which we wouldn’t like to have at all? The true love is encompassing: all parts of the Self belong to the circle of its care.” (30) Compassionate accepting presence of the therapist helps to create a safe space and the possibility of free research by the client of his deep internal processes, including relationships between the different parts of his "Self", the sensual research of these parts and those deep qualities that stand behind their external manifestation. This skill allows the client to move beyond his identity and explore any of his manifestations, which are in terms of its usual identity undesirable or even dangerous, finding in them a source of strength and wisdom for his further development. Skill of empathy is addressed in many psychotherapeutic approaches. For example, in the Hakomi method® the definition of «loving presence" has much in common with the certain skills of empathy in the process work, is also a major determinant skill of therapeutic work.

Empathetic therapeutic position is based on the principle of deep democracy, also implies equal attention to the processes occurring in different channels. "The therapeutic system that focuses on the visual material may miss weak signal within-the-body experiences. Many of us day after day use visual or auditory experiences, blocking unusual motor signals or conflicting relationships "(30). Skill of empathy requires the therapist's own preparedness and readiness to work with the client in any channel in which it (client process) occurs, whether it is to work with images, movement, bodily sensations, etc. About another aspect of the importance and necessity to work in different channels we have written in the chapter "System of the holistic experience."

Within the context of description of the deep democracy principle and the skill of empathy it is possible to consider the ratio of process-oriented approach to the "resistance" and psychological defenses. Each radical force aimed at change is opposed by a conservative force aimed at preserving homeostasis. Both are important and none of them is better. Their dilemma always happens within us. Such a fundamental polarity exists in any system, whether these are intrapersonal processes, interpersonal processes or relationships between communities or organizations. Power of desire of the secondary process to show up is great, but it is only slightly less or more of the force holding its primary process. Once the force to changes is awake, opposite of her conservative force awakens in response. This can be experienced as resistance. Resistance to change can be healthy and wise process, if it is a conscious choice of the client. It can creatively serve to some vital functions, such as adaptation, protection, securing our boundaries, search for the contact, etc. In this respect, it is very valuable personal manifestation, a manifestation of the primary process of the individual. Following the process of the client, we do not break up the resistance, but we are aware of the power contained in it, the need for this force, which serves to protect the "Self" or served as such in the past, under the circumstances of life. This force, being awared, deserves respect and gratitude, rather than a negative attitude as something that the therapist should win, crush or need to break through. We do not overcome the resistance. If it is currently a client's process, we are join it, together with the client explore, realize and help to assign the power which stands behind it, and leave the freedom of choice to the client. Such an attitude to work with resistance exists in Hakomi®. The author of this method Ron Kurz defines psychological defenses as "managing an experience" and writes that we don't confront the efforts of a client to manage his experience, we support them in order to provide to a client a safe ad controlled way to explore deeper and fully these experiences. "After all, the management style of the client - it's the best thing he can do to cope with real pain and fear in many situations. This style is a familiar and valuable part of the client tools for the contact with his world. By supporting it, we show deep respect to the whole person "(7). As it was mentioned above, in the process work, we do not push change violently. Rather, we support an environment in which change can occur spontaneously, in accordance with the energy that exists in the system. We try to create opportunities for realizing the potential of growth and change of the person through respect and accepting attitude to his processes and all their parts, trust the wisdom of these processes, careful following them. Following these processes, we help client in their

disclosure, exploring sensory experience, body sensations, personal meanings, coming images, sounds, movement - through our sincere interest in everything going on and through the introduction of ourselves into this joint contact. In fact, the process-oriented approach to resistance is based on empathy - understanding, acceptance, compassion, support and explorations of our ways of establishing and avoiding contact with different parts of ourselves, with each other, with the world.

Why is **compassionate** attitude to the different aspects of the process so important? Is it enough to simply cognitive understanding that all of these aspects are important? The answer to this question is provided by numerous studies on the work of mirror neurons. MNS is the neurobiological basis of emotional understanding between people. "When we empathize with another person, in ourselves there comes in a resonance in the network of nerve cells that leads to the manifestation of our spiritual experiences of the feelings of another person. Capacity for compassion and empathy are based on the fact that our own neuronal systems, in different emotional centers of the brain, spontaneously and randomly remodel in us the feelings that we perceive from the other person" (1) From the point of view of neurobiological research on the mirror neurons, recording neural activity during emotional response, there are two very important for understanding of the psychotherapeutic process, restrictive aspects. "Studies show that we are empathetic, especially to those people who, for their part, have ability for the adequate reflection. At the same time we appreciate, among other things and how congruent, meaning corresponding to the given situation, the facial expressions and body language of the people are presented for us."(1) Just with an effort of the will it is impossible to achieve such a complete consistency between the current situation and is presented with that body language, to evoke an emotional response of sympathy and trust. "The effect of sympathy is born only if the person behaves spontaneously and authentically, that is, if the symptoms correspond to his actual internal mood". (1) From this perspective, the neurobiological studies show that empathy of therapist can have a positive effect on the client only if the empathy is really that what he not only determines cognitively, but also genuinely feels. Striking here is the second aspect of this study: if a person is completely dissolved in empathy than the effect of sympathy disappears. "If the distance is lost, the ability to help is lost too." (1) This aspect of the study again brings us back to the importance of the state of consciousness, this time from the perspective of neuroscience: while the client may at some points be fully captured by his states, the therapist, in a state of empathy, should

maintain the position of conscious observation. "Metaskills of empathy besides feelings requires more precise awareness ... When we discover this sensual position within ourselves, we can use it deliberately to observe and unfold all sorts of aspects of the client's life. Thus, empathy becomes a Metaskills."(30) These studies again confirm the need of constant and serious work with our own processes in education of therapists.

To summarize mentioned above with the words of Amy Mindell: "Compassion is a key element of process work, because it allows enduring and accepting a potential growth within us with us. To reject any parts of you is useless because they can't be just taken and destroyed. More empathetic inner attitude might be in acknowledgement that the bad moods, sicknesses and pain, bad thoughts, etc. at least are potentially useful. This means to recognize the value of all of our parts and relationships with others, which could potentially stimulate our personal growth. There are no "bad" or "good" people: we are all the parts of a whole, which requires awareness and interaction "(30)

We apply the principle of deep democracy and skill of empathy when focus our conscious attention to those parts inside of the person or within the interpersonal relationships, which are isolated or in conflict, as well as to those which are in harmony. We use it when work with a holistic experience, connecting through the work in different channels of all its parts: the mind (and the part of the mind), feelings, body sensations. We rely on it when we know deep in our heart, that everything in this world is interconnected and interdependent, and we are all parts of the whole, and thus sincerely respect and honor our differences.

4.4. Following the process.

Following the process is one of the basic principles and skills of the process-oriented approach, in fact it gave it the name. Following the process does not imply absolute inaction and passivity. We follow the clients, their processes and help them to be unfolded, using our awareness towards our own process, the process of client, the interaction process, paying attention and supporting the least explicit, but most energetically charged client's signals, recognizing what is wanting to become explicit. Possibility to follow the client's process is deeply connected with awareness and

discipleship. It is being born out of the position to accept a client as a whole personality with its own life experience, resources to healing, possibilities, psychological defenses, belief systems, needs and desires and also out of the deep attention to the ongoing here and now processes.

To support emptiness (uncertainty) and follow what is happening is a skill to create a safe space that contributes to the manifestation of the secondary process of the client. The more respectful, vague and non-prejudice the position of the therapist, the more creative and free client feels, the more he can be aware of his responsibility in the processes, including his psychological defenses, his resources and his limitations, the more he is able to meet new experience, he needs, which is not born out of ideas, but out of his own conscious experiences, the more he can integrate this experience in his life. The desire to be a "good" (all knowing and understanding) therapist can become a trap. Winnicott wrote, "I never give clients interpretations, because I do not want them to know how stupid I am. We derive our points of view out of the brackets, do it consciously, and we look through the point of view of the client." In the process work we go a half-step behind the client.

In this regard, we recall the words of a Jungian analyst Radmila Moakanin about the original mission of Jungian psychotherapy, reflecting a deep trust in the true inner knowledge of the client and very consonant with the process-oriented approach related to the therapeutic process: "The depths of every human being is hidden in a grain of embodying all of its future development grains, the ultimate purpose of which is to be divine seed, and principal mission Jungian psychotherapy is to help that seed to grow and develop up to its full maturity, realizing its full potential. What methods did Jung develop to achieve this goal? He tells us that during the natural process of individuation, he found a model and a key principle for its therapeutic method. Individuation process occurs mostly unconsciously and autonomously, and through this process psyche because of its natural and spontaneous desire for completeness is trying to harmonize their conscious and unconscious contents. Consequently, Jung explains, "the doctor must follow nature as it was a guide" and its intervention is not so much in providing treatment, as in the development of latent creative abilities of the patient "(31)

Current events and emerging issues can be looked at from different perspectives. On the one hand, starting from the question "Why did this happen?". On the other hand, wondering, "What for did this happen?" (This is a teleological approach, and it assumes

an intelligent creative higher will). Or otherwise: it does not matter why or what for everything happens, it is important, how we can use it for our own development. Mindell writes: "Any problem already contains its solution." Explanation of this statement lies in the teleological approach. This statement may also be considered from the point of view of the dynamics of primary and secondary processes. Any event, we are taking as a problem is a problem in terms of our primary identity and is manifested in the flow of signals related to both the primary and the secondary processes. Since, as it was discussed earlier, the secondary process is compensatory in terms of achieving integrity in relation to the primary, its' signals in the potentiality of their development already contain the resolution of the problem. Process-oriented approach is in essence a non-violent. It helps people to discover new opportunities, recognizing the wisdom derived from the process and the availability of natural healing force within the each process. Our respect for the healing power that lies in the client, allows the client to feel the freedom and to follow his own process and to go deeper into himself, to study and disclose his own wisdom. In a sense, the therapist is a midwife assisting the birth of new experiences in a safe supportive space of the session.

Following process is the basis not only the process-oriented approach. Different psychotherapeutic approaches speak about the trust to the wisdom of psychological healing process. Jungian analysis R. Moakanin wrote: "When we allow mental processes to develop quietly, unconscious fertilizes consciousness and consciousness enlighten unconscious. Mutual merger and unity of two opposites provide the growth of consciousness and enhance personality. According to Jung, it is done in the best conditions, when the process is not directed from the outside and the doctor does not interfere in the work of nature". (31) Ron Kurtz, the author of Hakomi method said about this way: "Impulse to heal is real and powerful and lies within the client. Our job is to evoke that healing power, to meet its tests and needs and to support it in its expression and development. We are not the healers. We are the context in which healing is inspired." (7) In Hakomy following process is manifested as a principle of "non-violence": "This shows up as not pushing your agendas, not forcing anything, not trying to control and direct when control and directions are not welcome. It is leaving silences and changing what you are doing to accommodate to what's happening to the client, going alone with what wants to happen. It also shows up as not pushing yourself, not trying to hard being easy and relaxed. Your non-violence encourages trust and makes being in mindfulness easier for the client." (Kurtz et. al. 2004, p.1).

It is important to note that the principle of following the process works well in the case of deep awareness and professional competence of the therapist. Otherwise, it may result either in a re-traumatizing the client (Appendix 4.), or in a comfortable spending time without any progress toward research on new experiences. In this regard, the differentiation of the primary and secondary processes and knowledge of signs of edge behavior helps to follow the process in accordance with the principle of deep democracy, paying equal attention to the signals of both primary and secondary processes. In this case, following the process involves also the leading role of the therapist, including the deliberate retention of the process at the edge with a purpose of its' fully exploration and getting the access to the possibility to come over the edge, with following integration of new experiences. Following the process also involves the differentiation of the reality levels, where work happens and conscious transition between these levels. This can also manifest the leading role of the therapist.

In conclusion it would be good to note that when talking about the development of metaskills of specialist's work in process-oriented approach, we are in fact not just talking about his professional, but also of his spiritual development. In the "Commentaries to The Secret of the Golden Flower," Jung wrote: "An ancient adept said: "And if a perverse person uses a good tool than a good tool acts perversely." It is, alas, too fair saying of the Chinese wisdom and there is a very sharp contrast to our belief in the "right" methods regardless of the person who uses them. In fact, in such cases it depends on the person and little or nothing on the method. After all, the method is the only way and the direction that someone chooses, and the image of his actions would be true expression of his nature. If it is not, then the method is not more than an affectation, assimilated artificially, without roots and without juice serving for the sake of illegal purpose to hide from you."(47) Speaking about it we would like to emphasize once again the importance of educating therapists in all process levels: basic and applied psychological knowledge, conceptual worldview (philosophical and religious) and the psychological foundations of the process work, knowledge of many technical skills of the process work related to the "training first", permanent metaskills development work related to the "second training" and, of course, with a permanent job independently and with senior colleagues.

CONCLUSION

Currently modern methods of practical psychology which consider human as a whole and in relation with outside world develop rapidly and explore common regularities of phenomena and processes in complex systems. Such methods allow training specialists capable to provide psychological help to individuals and families, organizations and communities. One of the brightest representatives of this branch is process-oriented psychology of Arnold Mindell.

“Process work is a phenomenological approach focused on the perception of the flow of events and respect toward it, and also on the belief that the most difficult problem originally contains the seed of its solution” – Emy Mindell is writing in her book “Alternative to therapy”. – That is why a therapist becomes a facilitator of awareness who notices what is happening, assists client to get awareness and tries to follow the nature as much as it possible. Model of Process Work has triple foundation – scientific and empirical, as well as deeply mystical in nature. "(29) "As the work is based on the phenomenological point of view, the terms such as sensations (experience), awareness, and observation are paramount" - Arnold Mindell writes in the book "The Way of the River". (20)

Process-oriented approach is a method of facilitating various aspects of personality, different roles in relationship, it is based on the principle of deep democracy, involving a sympathetic attitude to all aspects of existing and missing (trying to manifest) experience, contemplative conscious position of research of ongoing experience, creating a comfortable and safe therapeutic relationships and the conditions for the possibility to manifest and integrate unconscious material (secondary process), and to move forward on the way of individuation. The work of process-oriented therapist (facilitator) involves a supportive and informed following along with the client on his path of self-discovery and development, which places special demands on the individual and professional training of specialists working in this approach.

At the moment in different countries of the world, including Russia, there is an established extensive system of educational trainings, there goes a work on the creation of commonly agreed international standards to train specialist. In Russia there are not yet enough structured materials relating to teaching at the level of the “first

training ", the training of technical skills. Little attention is paid to the in-depth learning the foundations of the process-oriented approach on the training. With regard to teaching at the level of the "second training ", A. Mindell writes about it: "In the future, we will need to develop programs that emphasize not only cognitive, but also the abilities to feel" (25). Thereby, there is a task to develop training programs and retraining specialists in this field, creating teaching materials.

The analysis of the theoretical and methodological grounds process-oriented approach we attempted to make in this paper allowed to identify the philosophical-religious, psychological and psycho-physiological basis and to systematize the conceptual apparatus in terms of existing psychological knowledge. The authors sincerely hope that the this work and future developments in this area will allow to optimize the structure of education and to increase the effectiveness of training in process-oriented approach.

APPENDIXES

Appendix 1

Parable about the healing of prince*

"One day, a prince went mad and began to believe that he was a rooster named Hindik, i.e. turkey, and that he must sit under the table naked, dragging and pecking bread crumbs and bones as Hindik. All doctors were desperate to cure it, and the king was very sad. Finally a wise man came said he would take onto himself the prince treatment. And the wise man undressed himself and sat under the table together with the prince and began to drag bread crumbs and bones. Prince asked him, "Who are you and what are you doing here?" The wise man asked in respond "And what are you doing here?" And the prince said: "I am Hindik." The wise man said, - "I am Hindik too." They were sitting together for a while until they got used to each other.

Then the wise man made a sign and servant tossed them a shirt, and Hindik-wiser asked the prince: "Do you think may Hindik be dressed in shirt? Can I wear a shirt and still be Hindik?" And they both wore shirts. After some time, he again made a sign and they planted pants, and he asked again, in the same way - "Do you think it is

impossible to be Hindik being in your pants?" And they both wore pants. And in the same way they got dressed into the rest of clothing.

Then again the wise man signaled and they threw them food from the table, food for people, and the wise man said - "Do you think that if someone is eating a good meal, he stops to be Hindik?". And they ate. And then he asked - "Do you think Hindik has to be under the table? Can I stay Hindik sitting at the table?" And so he behaved this way until it had cured him completely. And for those who understand, the meaning is clear here.

** Rabbi Nakheel from Vroslava, "Prince, who went mad", "Judeo book of fairy tales", Edited Prinkhas Sadeh, publishing Schoken, Tel Aviv, 1983, p. 1967 - given in the materials of the workshops Body Mind gestalt f.m. EAGT Arie Burstein (Moscow, 2012)*

Appendix 2

Parable about Rabbi Shmuel*

"This story is attributed to Rabbi Shmuel, one of the greatest sages of Chabad: as each Hasidic rabbi, he met with his students personally. Students could tell their problems and needs in private, and got some guidance and blessing from their rabbi. One rabbi's assistant asked: "Why does Rabbi sweat so much during individual meetings, so much that he even needs to change clothes after the meeting?" Rabbi replied: "Do not you understand why I'm sweating? During these personal meetings, I see a lot of people. In order to give correct advice, I need completely to feel human disease in the same way as the person himself feels it, so I have to take off my clothes and put on his clothes. Then, when I consult him, I obviously can't do it while I'm in his clothes, so I have to take them off and put on mine back. If for each consultation I need to undress and dress twice, how can you not sweat?"

** prof. Eliyahu Rosenheim, "Man meets himself: psychotherapy experience and its processes," Tel Aviv, published in Schoken, 1990, p.92 - given in the materials of the workshops Body Mind gestalt f.m. EAGT Arie Burstein (Moscow, 2012)*

Appendix 3**

Zhouangzi (Zhouangzhou) and Butterfly *

Once I, Zhouangzhou dreamed that I was a butterfly – a happy butterfly flying among the flowers to my own delight and it didn't know that it was Zhouangzhou. Suddenly I woke up and saw that I was Zhouangzhou. And I didn't know whether I was Zhouangzhou or the butterfly who dreamed that it was Zhouangzhou. But there is obviously a difference between Zhouangzhou and a butterfly. That is a transformation of things!

**Zhouangzi Translation into Russian by Malyavin V. V.*

*** "When C. Jung was eight, he was sitting on the stone started to reflect who he was – Jung sitting on a stone or the stone under the small Jung." (A. Mindell "Dreaming while Awake» given in Jung "Memories, Dreams, Reflections") – author's note.*

Appendix 4.

About the safety of work in process-oriented approach

The issue of secure work in the process-oriented approach was repeatedly discussed and continues to be debated in professional psychotherapeutic environment. In relation to this two aspects can be marked out. One relates to the sense of insecurity arising during the work. To work with this aspect there are some skills and metaskills of the therapist on dealing with his own process (it was mentioned in section 4.1), as well as the ability to identify and bring in the explicit and implicit roles that exist in the field of work. In his book "The Dance of the ancient one" Mindell describes his discussions on this issue with some Jungian analysts, saying that "never found dangerous" following the process and thus ultimately determining his position: "If you are timid with someone and afraid of something, then it is definitely a process work. Process work means to follow the overall process, including your doubts, if they present."(26) Another aspect of security issue is directly related to the professional competence of the therapist. Concerning this it can be said that, if it is a specialist who owns all listed Metaskills of a therapist at a high personal and professional level, than possibly the method has no

limits of its application. However, especially taking into account the fact that currently there is no unified training system for the therapists to develop Metaskills of the "second training", this level of training is being developed in personal therapy and supervision and is defined at large degree by the teacher with whom therapist trains, to recommend the method for professional working with those ones who do not have a good base of professional psychological knowledge, in our opinion is quite difficult. However, it must be remembered that the mental and physical safety of the therapeutic process, especially if you are working with the shock injuries, you should take care of that there wouldn't be traumatization of the client. It is completely a therapist's responsibility. In our view, for the specialists working in a process-oriented approach with clients with shock trauma, can be extremely useful professional knowledge in this special area. This knowledge can help to identify situations where the application of the techniques of amplification of signals and conditions that contribute to greater disclosure and deepening of the process, can be not safe for the psyche of the client. Ability of client containment with strong emotional experiences, presence of the observing part of the consciousness, the presence of the resourceful experience and accumulated ways of access to this experience and other determine the possibility and the choice of the way to follow the client process. Lack of such experience imposes certain restrictions on following the process and amplification techniques used in the process work to unfold and express more of a client process. These recommendations are the subjective opinions of the authors and are not intended to define the limitations of the method's application; they are only called upon to contribute to the effectiveness and safety of specialist work who is extending his professional development.

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