

NEWSLETTER

Today's Quote:

**"He will discover secrets about himself, hitherto hidden from him, when he looks into his dreams."
(Theodor Reik)**

LISTENING WITH THE THIRD EAR

In his book : Listening With The Third Ear - The Inner Experience of a Psychoanalyst (1948) Theodor Reik takes the reader on an inner journey into the mind of the psychoanalyst. He emphasizes the importance of ongoing reflection on the part of the analyst ; the unconscious communication between patient and analyst and the analyst's use of his/her own associations and experiences.

Reik indicates the value of the analyst's attention hovering and oscillating back and forth between internal and external focus . . . of 'listening' to his/her own internal sound of vague impressions, intuitions, images, dreams, melodies.

The analyst should also be conscious of 'listening' to the external focus of subtle details, mannerisms, style and presentation of the patient.

(Page 36) Reik's passage on dreams is rich in the implication of the same hovering awareness of the unconscious messages and insights revealed through conscious reflection and interpretation.

'In our dreams we return to ways of thinking that we deserted long ago, to emotions we no longer feel while awake. Out of the night, messages come to us of events taking place within us without our knowledge. Whereas life goes on as usual during the day, we experience exciting things while we sleep . . .'

(Passage on self dream interpretation)

'He will discover secrets about himself, hitherto hidden from him, when he looks into his dreams.

He will see traits in his own face that he has never observed and that cannot be discovered in any other mirror.'

Reik's relevance of the 'Third Ear' and its value in consultation makes sense in so many ways ; it brings into focus the internal and external awareness, dialogue, and impressions as well as its profound benefit to patient and analyst.



Featured Profile

ISAP welcomes Dr. Glenville ASHBY renowned journalist, writer and Qigong Master. Currently following the ISAP training program, he has been able to integrate psychoanalysis to his practice, writings and philosophy. Dr Ashby has authored five books, including the critically acclaimed, *The Believers: The Hidden World of West Indian Spiritualism in New York*, and the award-winning *Anam Cara: Your Soul Friend and Bridge to Enlightenment and Creativity*, and *The Mystical Qigong Handbook for Good Health*. He has accepted to tell us more about his work and projects.



Dr. Glenville Ashby



Glenville Ashby was born in Trinidad. He is a graduate of the University of the West Indies, The London School of Journalism, The College of Media and Publishing, Euclid University, and the International Society for Applied Psychoanalysis.

He also studied at The Pontifical Athenaeum Regina Apostolorum, The Pontificia Accademia Pro Vita, Vatican City, Rome, and St. Gall's Seminary in Switzerland. He is a member of Oxford University Philosophy Society, the South Asian Journalist Association, the Canadian Bioethics Society and the American Society for Psychical Research. He received his doctoral degree in Interreligious Dialogue and Diplomacy. In Trinidad, Dr Ashby served as an educator. As a resident of New York City, he was the correspondent for the Guardian Media Limited.

Today, he is a columnist and critic at the Gleaner Company. He also contributes articles to UWI Press and Kaieteur News in Guyana and has written for San Francisco Review of Books.

He is a certified clinical hypnotherapist and is a certified qigong therapist. He is one of two certified Pangu Shengong teachers in New York State. The certification was awarded by the Pangu Shengong International Research Institute in China.

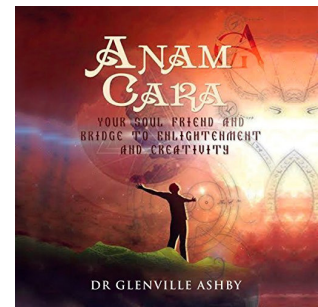
Dr Ashby teaches qigong at Harlem Center for Nursing and Rehabilitation and has owned a wellness business in New York for more than two decades He has conducted workshops on Qigong and Wellness in the US and the Caribbean.

Links to his most recent books:

[In Search of Truth: A Course in Spiritual Psychology](#)
[Anam Cara: Your Soul Friend to Enlightenment and Creativity](#)
[The Mystical Qigong Handbook for Good Health](#)

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Could you tell us about your background ?

I was born in Trinidad and moved to the US three decades ago. Trinidad was foundational to my religio-spiritual and philosophical leaning. The passing of my mother when I was only sixteen years spurred in me toward a lifelong search to discover the mysteries of life: Why are we here? Why do we suffer? What happens when we die? Can we consciously breach the barriers that separate us from the realm of spirit?

I was attracted to Carl Jung's 'Philemon experience' if only because it unabashedly delved into regions of self that fascinated me. Eventually, I did more than reading and researching. In my late teens and early twenties I spent my weekends at a Hindu Temple, became an initiate of the Yoruba traditions, studied raja yoga and also became deeply involved in Western mysticism. All this while I was dedicated to my teaching/academic profession.

In an interview, you once said Power of the soul, the ultimate expression of humankind is individuation. Do you feel that cultural/family heritage can affect one's ability to individuate ?

Absolutely! More so than ever, I believe that institutions, be they religious, spiritual, political, communal, cultural or familial restrict our full expression of self. Over time we lose our ability to reason and think as individuals. It is so easy to exist within a zone that brings comfort, reassurance and validation. We could think of institutional mores and customs as constraints against the creative power of the id. We are caught in the middle walking ever so delicately on a tight rope so as not to upset the cart. Our growth is stunted by strictures foisted on us. That's our never ending struggle, an inner conflict that pits the superego against the natural, creative and individualistic thrusts of the id. Institutions don't allow us to properly manage the id. We well know the far-reaching tentacles of repression. Psychoanalysis and Qigong give us the tools to unconsciously use our innate energy in constructive ways. In Fear of Freedom, Eric Fromm argues that the individual self becomes an automaton, identical with millions of other automatons around him, that it need not feel alone and anxious anymore. But the price is high: it's the loss of the self.

Such is the peril of Groupthink. For example, society is inundated with religious philosophies but of the philosophy of religion.

What is the meaning of individuation? It has divers meanings. For me, it is an experience of oneness with the Source. It is a really ineffable. Taoists call it Wu Wei or non-action (non-doing). It is being in rhythm with the cosmic dance or an experiential connection to everything. This is true freedom.

Yogis speak of nirvana. The best way to describe it is: the depersonalizing of self, if that makes sense. The personality, as we know it is subsumed by a greater reality. I guess, we can use the analogy of a drop of water merging with the sea. This blissful experience is of course ephemeral. Does this happen when we die? That is another question.

What inspired you to begin psychoanalytical studies ?

I have always been fascinated with the dynamics of the mind and consciousness studies. I was big into transpersonal psychology; still am, but thought I needed to revisit Freud to get another perspective on this fascinating subject. I studied Freud as part of my undergraduate studies but only remembered his key concepts. Looking back, I must say that most of us have been short-changed. I feel that Freud has been misunderstood, misrepresented and deemed irrelevant by individuals who only have a pedestrian understanding of his work. How much we have erred! For some reason we are stuck on the sexual overtones of Freud's Oedipus complex. Freud is a huge deal. His work is revolutionary. As I took another look at basic psychoanalysis I was already deep into qigong and exploring the Dantian - the seat of Qi or energy - in the human body; and it flashed before me that this energy is one and the same with the Freudian libido. While Freud did not give a location of this energy in the human body, qigong teaches that it is stored in the lower belly at least an inch under the navel. Yes, it is called the sex drive, but it is so much more than that. It is the creative energy called Shakti by Hindus. It sustains the universe. If we are but reflections of the universe, it is essential that we understand the dynamics of this energy. And yes, qi and the meridians through which it passes exist. A lot is being done by researchers to further authenticate this phenomenon.

My own research on human energy led me to ISAP.

Would you make a link between Qi Gong energy (Chi), psychic energy (libido) and psychodynamic theory ?

Definitely. Qigong,(meaning cultivation of energy) is one of the five pillars of Traditional Chinese Medicine (Acupuncture, Tu Nui, Moxibustion and Herbology are the rest). It is based on the teachings that good health, and by that I mean - physical, physiological, emotional and mental - is based on the movement of energy through the meridians in the human body.

Now, when this energy is stagnated or unable to flow freely through these channels all kinds of problems surface. In a similar vein, Freud speaks of fixation at psychosexual stages of development and the psychological and somatic problems that arise.

How well we navigate and move through these stages will determine how well adjusted we are later in life. Qigong speaks of stagnation or abnormal qi movement as the cause of difficulties. Such difficulties can be treated by a seasoned qigong teacher, and of course, a trained analyst.

Would you be able to include any parallels you may see between the three treasures of Chi (body, mind, breath) and the three entities of psychoanalysis (id, ego, superego) ?

Some times, in attempting to compare and contrast we squeeze concepts into our cleverly designed boxes, so, I will be prudent in my response. Then again, it's not much of a stretch to see parallels in this case.

If we look at the Three Treasures through a unified, monistic prism we could easily say the same for the three entities of psychoanalysis. Once these three forces are reconciled, harmonized and well channeled, we can speak in terms of the well adapted, functional, homogenous and healthy individual. This is what Qigong theory calls the principle of yin and yang or the harmonizing of opposing/complimentary forces.

As a Qi Gong master, do psychodynamics influence your practice?

Well, I do not consider myself a qigong master. We are all students of nature. When I treat clients I first make them aware of inner conflicts that could manifest in the form of pains in different locations of the body. Recently, a client complained about unbearable pains in her palms during a particular qigong exercise. I immediately asked if there was any major emotional issue to which she was investing an inordinate amount of energy. This was a rational enquiry given that she never expressed any discomfort after performing the very routine countless times, and after we both ruled out any physical causes. She confided that she was overwhelmed by a disturbing family matter. Once that was cleared up, her pains while performing qigong subsided.

There are also isolated cases where qigong practitioners who might have been unstable from the onset have exhibited pathological symptoms such as mental and auditory hallucinations. In qigong this is called Zhou huo ru mo, qigong deviation or qigong psychosis. I have done considerable research on how different cultures have approached these problems.



What projects are you currently working on and/or teaching ?

My columns are published weekly so I am always busy. I just completed My fifth book: In Search of Truth: A Course in Spiritual Psychology .

I just wrote a distance learning course that was endorsed by the Australia-based Chinese Qigong Health. The course: Qisynthesis: Journey to a Greater You in 30 Days, simplifies qigong and meditation,

Qigong starts and ends with the breath and good posture. It is an internal exercise and not necessarily as series of movements. The course introduces psychoanalysis and mindfulness. The reader is advised to journal and conduct his or her own research. Yes, exploring the past is essential but understanding that the present will determine the future is equally important. I also have a two day qigong/wellness workshop at an Ashram in Trinidad and am in the process of establishing the Trinidad and Tobago Qigong Association.

I am also pursuing dance at a school in NYC and will be attending a dance teacher workshop in August. I intend to merge aspects of qigong and modern dance to create the perfect medium for releasing energy.

Could you elaborate on your work with the breast cancer association?

There is a particular qigong called Guolin Qigong that has been very effective in treating cancer.

The story of Guolin, the pioneer of this qigong is inspirational and breathtaking. First used in hospitals in China, it has been adopted as a complimentary modality in some of the major hospitals in the US. It is important to note that qigong is a complementary modality and is not used as an alternative to western medicine. It was in my last workshop in Trinidad that I introduced Guolin Qigong to Patricia Tikasingh, the president of SMARA Cancer Support Group. The workshop was attended by cancer survivors who have continued the practice.

Do you have any thoughts or advice that would inspire a person to integrate psychodynamic theory into their life ?

If we must master any discipline we must become sponges, open to as many ideas and teachings available. Everything we learn is relevant. Everything. We must learn to connect the dots.

Looking for that common thread that unites us intellectually and culturally is important. There is really nothing new under the sun. By this I mean, we don't just create something from nothing. From the ocean of consciousness (the unconscious) we knowingly or unknowingly tap into ideas, we innovate and co-create. Freud's libido is called Qi, Pneuma, Shakti, Holy Spirit, Kundalini depending on the culture in question.

You must understand that we are moved by impulses and understand their source. Psychoanalysis is one method to peer into the many layers of the mind. Qigong also recognizes these unconscious or inner forces at work that, when understood and used judiciously can also bring about healing. There is no greater truth than the philosophical dictum: Man Know Thyself.

We are automatically guided, healed and transformed when we pursue knowledge of self. This is our life's obligation and it seems we are duly rewarded by nature for our endeavors.

The nourished, healthy ego, of which psychoanalysts speak, is foundational to a healthy society.

Thank you Dr. Ashby