

THE CRUCIBLE OF AWAKENING

Issue 61 May 2010

News!

Groupwork and private sessions in Mexico City in May, Santa Barbara in June, and Boulder in July. We keep our groups small (no more than 12 participants in a weekend group) so that everyone will have sufficient time to do whatever work is needed. Whether you have worked with us before or not, we encourage you to consider taking the leap into one of our groups.

And for those who live too far away or who for whatever reason cannot make it to see us in person, there is always our online work.... The *Masters Center For Transformation* site has been radically revamped, being much, much more user friendly now, and is currently being tested; we expect to launch it in a few months. We are very pleased with all the improvements, both aesthetically and practically, and look forward to inviting you aboard when the site is ready.

Diane's new CD is now being recorded. It's entirely composed of chants in English, with stellar musical accompaniment. These are chants whose meaning sinks in as their melody takes hold, transporting listeners into a state as grounded and meaningful as it is enlivening or ecstatic. Great harmonies, exquisite arrangements, centered by Diane's full-bodied, soaringly evocative voice. These are truly transformative chants — danceable, soul-stirring, reaching our core of being with compelling ease. The CD should be out by August.

Our next Practicum's set to begin September 9th — a great opportunity to do exceptionally deep work while at the same time learning the art of intuitive integrative psychotherapy (including bodywork as I practice it).

My book *Spiritual Bypassing* is now almost edited, and will likely be available by August. It's been a real labor to rework it, but I am glad to have done so, as I really want to see this topic — which plagues so much of spirituality — put out there as fully and clearly as possible.

THE INVASION OF BREAST IMPLANTS

Breast augmentation is the sterilized term for it — but whatever we call it, it's showing no signs of diminishing. There were just under 330,000 such operations in the United States in 2006, up 13% from 2005. In 2008 there were 356,000 (many of them repeat customers), despite a seriously sagging economy. Getting breast implants is now the most popular cosmetic surgical procedure in the US, with liposuction coming in second (with women, not surprisingly, opting for it ten times as often as men) — fat suctioned from the midriff resurfacing, in a certain sense, as a kind of congealed superfat for constructing bigger breasts.

Plastic breasts seem to be popping out everywhere, titillating many a masculine eye, reinforcing our already well-implanted cultural obsession with mammary mass. Women in the entertainment industry who don't have breast implants appear to be in the minority in their profession. More and more teenagers are getting implants, including as graduation presents. And so on. More and more women are busy taking their newly bought tits out for a walk, forgetting those veteran breast implantees, now in their sixties, whose flesh is getting more and more wrinkly and slack, with their implants hanging down like misshapen bowling balls in skin slings. We literally have been invaded by breast implants, and we've gotten too used to it, normalizing it to the point where we all but cease seriously questioning the dysfunction behind it.

So it's a booming business (and a relatively new one: silicone gel-filled breast implants were first introduced in 1962), fed in large part by the increasing acceptance that it's getting. If it makes "you" feel better, then just do it — such seems to be the prevailing, look-how-tolerant-I-am attitude toward breast implants these days, with little real attention being devoted to the underlying motivation, both personal and cultural, for wanting to have them in the first place.

Yes, there's been some consideration of the insecurity, not-enoughness, poor body-image, and men-prefer-larger-ones social pressures that motivate

most women who get implants (or who feel driven to use silicone bra inserts or whatever else increases their cup size), but this is more than offset by the increasingly popular notion that having larger or more uppity breasts constitutes, to whatever degree, a solution to such insecurity and related factors. After all, don't women feel better about themselves when they've got the breasts they want, or at least the breasts that most men apparently want them to have?

There may be some truth in this, but it is a very superficial and partial truth; the underlying insecurity and not-enoughness remain implanted, regardless of the new breasts' massy magnetism, compensatory cleavage and thrust, and power to reel in male gazes and fantasies. Boob jobs are mostly just time-delayed booby prizes, eye-catching overcompensations for undealt-with pain and insecurity (including being shamed for being flat-chested), exploiting the already-present obsession with breasts, real or not, that pervades much of contemporary culture.

Before I go further, I need to emphasize that in some cases — post-masectomy and post-huge-weight-loss being two obvious examples — breast implants/reconstruction can be a godsend. But for the great majority of women, such surgery is not necessarily a good thing. A recent study, for example, shows that the suicide rate is three times as high for women with breast implants as it is for women without them. This, of course, does not mean that having breast implants causes a higher rate of suicide, but that there's a positive correlation between having implants and suicide (which of course implicates the factors generating the desire to have breast implants). What's essential to consider here is what the women who have had breast implants were doing *before* getting them, especially with regard to their less-than-happy feelings.

If men — not all men, but probably the majority of men — didn't want or need women to have larger breasts, would women still be going for breast enlargement (or otherwise trying to make their breasts appear larger)? In most cases, no. But the male preference, at least in contemporary Western culture, for bigger breasts shows no sign of abating, and nor does our media's obsession with them — which all adds up to an enormous pressure being applied to women regarding their breast-size. There is a natural attraction to

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breasts — for women as well as men — but we’ve gone far beyond that, into the airbrushed recesses of unnatural attraction, attraction that’s little more than socially acceptable obsession and eroticized fetishism. The fact that the compulsive pull to bigger breasts infects many men (and is considered normal and sometimes even admirable in some circles) is accompanied by the fact that it is not ordinarily examined in any real depth.

Boobs, tits, titties, knockers, jugs, bazongas, cupcakes, puppies, melons, fun bags, floaters, fog lights, hand warmers, hooters, warheads, bazookas, cans, rack — and the list goes on, stretching far beyond the corseted decorum of “bosom.” That there are so many synonyms for “breast” simply reflects how much our culture has been pervaded by the idea, sight, and promise of human mammary glands. Here, size does matter — how else to explain the inordinate attention that some women have received for their breasts, despite the fact that they are universally known to be implants? The sighting of size, whatever its origin, is automatically arousing for many men; they may not particularly enjoy the feel of fake breasts, but the sight more than makes up for it. And just whose eyes are such men looking through at such times?

The rubbernecking lust and I’d-love-to-fuck-her fantasies that may be aroused by the sight of a pair of blown-up, gravity-defying breasts (with the rest of the woman in the background) is arguably natural, at least to some degree, at a certain stage of development for a male — adolescence (which unfortunately often extends into old age) — but not so natural once he is no longer a teenager. He may still look, but if he has truly matured, he looks in the same way that he’d look at a lavishly-blossomed tree or shiny new car or a prominent pair of eyelashes or ears — whatever stands out in his visual field at the time. Curious, focused, but not titillated, for he no longer can *isolate* a woman’s breasts from the rest of her. When he looks at her breasts, he sees her in her totality, and in seeing her thus, he is not drawn to any sort of fantasy regarding a particular part of her anatomy. He has, in short, outgrown his tendency to compartmentalize her. Connecting with her is far, far more important than hooking up the horny adolescent in him to her mammary display.

If he is in deep relationship, his sexualized gaze is reserved for his beloved; he does not have to repress his urge to look with erotic interest at other women,

for he's all but outgrown this desire (which does not, however, mean that his sexual passion is diminished!). It simply no longer pulls at him to any significant degree. He does not avoid looking (looking, not staring) at other women's breasts (including those that are implants) — unlike men who are trying to be “good” — but nor does he eroticize what he's taking in. Even as he observes the implants and feels perhaps some aversion, he also senses the overall energy and presence of such women, attuning to them as a totality, sensing their state and their humanity, doing nothing to make his beloved lose any trust in him. So any aversion in him toward breast-implanted women coexists with his compassion for them and for whatever drove them to getting implants.

Part of the reason that most men don't examine their big-breast interest in much depth is that they do not seriously question the appeal that large breasts holds for them. They typically take it as a given. But is it? Not necessarily! And is the appeal of big breasts truly sexual? Not necessarily! As I've written elsewhere, the eroticizing of our needs (the sexual framing of them along with seeking their fulfillment through sexual activity) is a common occurrence, and fasten-ation to large breasts is no exception in this context; we may have developed a charge with breasts, and large breasts in particular, for all kinds of reasons, going back to infancy, a charge that we eventually eroticized (usually in our teen years), which only increased our pull toward large breasts.

Picture an infant boy happily suckling, his mother's breast comfortingly and sensually — and perhaps also massively (a milk-engorged breast being no small object to an infant) — before him, literally in his face, there for his need and his pleasure. But did this create an obsession with breasts, and big breasts in particular? Not necessarily! Something else had to happen.

Perhaps his breast-feeding was done on a schedule that didn't work for him, so that he was left with an unrequited milk-craving too often. Or perhaps his breast-feeding was done whenever he was hungry but was cut off prematurely, as happened with many, many mothers during the Dr. Spock era (this would leave him with a craving made all the stronger, at least for a while, by being in intimate proximity to his mother, but not having access to her breasts). Or perhaps he didn't get breast-fed, but still knew the urge to suck, since he was, like all newborns, born to suckle; no colostrum, no milk, no warm bare

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breast against his face, but only a familiar heartbeat when his mother held him close to her breasts. So much nourishment so very close by, such a rich warmth, such a soft sweet welcome, such exquisite mounds of motherly nectar gourds so near by, signaled by the sighting of cleavage or the actual breasts themselves — and him growing up not seeing these wondrous sources of so much, but nonetheless sensing them there, just behind the clothes and bras and don't-touch psychoemotional walls. Such hunger here — and imagine now him eroticizing this completely understandable hunger (helped in large part by his growing awareness of and exposure to our cultural obsession with breasts and breast-size), and staying stuck there, and growing up wanting women to present/display the same mammary largesse. Some men flee this — like Woody Allen in one of his early films being pursued by a gigantic, milk-squirting breast, before which he finally brandishes a crucifix — but many loiter in it, hooked by their lust for large, spilling-forth breasts.

Many factors conspire to create our culture's breast fetish — and it is a fetish, in its unrelenting object-isolation and obsession — but perhaps the key one is a thwarted, infantile nourishment-craving and longing for deep maternal communion that has been eroticized and amplified to such an extent that we are literally surrounded by it. Where the infant was faced and met/enfolded by the breast, we are surrounded by and up to our eyeballs in it, bombarded by breasts and talk of breasts. Talk about overexposure! One flash of one of Janet Jackson's breasts at the Super Bowl a few years ago was an occasion of incredible media coverage, before which all other news, including war horrors, paled. After all, a breast — a naked breast! — had been spotted for a millisecond, spurring countless parents to cover their children's eyes. Or so the story goes. The breast is such a primal icon: Picture McDonald's famous Golden Arches, pointing skyward, and stick a nipple atop each, and you'll have a rough picture of what we're up against — a ubiquitous feeding frenzy both disguised and made palatable by our eroticizing of it.

The sexualizing of our craving for breasts or, more precisely, for what breasts represent to us, shows up bigtime in teenage males — and how could they not do this, given their common lack of access to breasts, coupled with their off-the-chart testosterone levels? Breasts, especially big unsagging breasts, inviting and lusciously photogenic, hold a central place in many adolescent male

sexual fantasies — and let us not forget that adolescence as a stage extends far past the teen years for many men. In fact, the pornographic mindset of many a teenage boy easily becomes the pornographic mindset of many a man, hyperfocusing on the titillating visuals of bare-titted women in various stages of apparent arousal, women who apparently (at least in fantasy) *want* him. He doesn't have to buy such women dinner, or be nice to them, or do anything in particular to have them want him, because they already clearly do. And it is this unconditional acceptance/letting in that constitutes the charge, the source of the excitement felt, prior to its being sexualized. Come home to Mommy, and Mommy will give you what you want, no matter how you look or smell and act, because Mommy, as symbolized by prominent in-your-face breasts, is wide open to you — such is the essence of much of the breast fetish that occupies so many men.

And let's throw something else into the mix here: The imagery of big unsagging breasts with deep cleavage is reminiscent of the round, rosy-hued, jutting rear-end of rutting female baboons (and, less spectacularly and colorfully, the presenting rear-end of most female mammals in heat) — such blatantly presented double roundness and “cleavage” delivers a clear signal to any horny male baboons in the vicinity. Close in on those pink or red mounds, get in between them, and make your penile entry: such are the operational dynamics of male baboons, and human males carry some of the same dynamics, closing in, if only in fantasy, on the round mounds of breasty heaven (a matter of “buttocks” having photogenically migrated to the chest?), made all the more appealing by deep cleavage (and think of how jaw-droppingly important cleavage is often made, and of all the efforts so many women make to increase their cleavage). This, of course, is only a small aspect of sexual lust, but it is greatly magnified through our cultural fetishistic fascination with breasts and breast size.

Many women have submitted to the adolescent male sexual fantasies that pervade our culture, as if their role is to somehow star in them (or at least play a supporting role), to present the kind of big-breasted allure that catalyzes and spurs masturbatory male release. But strip these fantasies of their eroticism, and what is left is but the dramatization of being fed, or being wanted, or having wide-open access to satiation-oriented pleasuring. Much of the time,

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small or sagging breasts just don't get past the audition-stage in such fantasies, and so to the degree that women crave being desired by men — or crave the security or self-esteem or power that can arise from being so desired — they will try to make themselves more desirable to men, including by going under the knife for breast enlargement.

Men who are primarily me-centered typically tend to get off on breast implants (and breasts in general), for they're usually overly focused on the visuals of sexuality, employing such imagery in their masturbatory rituals, whether alone or with a partner. Big breasts, artificial or not, are mostly a big and rapid turn-on for them.

Men who are significantly we-centered are not so sure about breast implants, but may still get off on them, without, however, being particularly overt about it. They may even be critical of such artifice, scoring moral good partner points by demonstrating an obvious sensitivity to the exploitation of women, etcetera after politically correct etcetera, but underneath such psychosexual properness they still may lust for the silicone bazookas and Photoshopped melons that they publicly decry. Where me-centered men tend to indulge, we-centered men tend to repress, at least when it comes to mammary ogling.

And men who are mostly being-centered? Breast implants exert no erotic pull on them and in fact are a turn-off for them (nor do natural breasts pull at them erotically to any significant degree, unless they belong to their partner/lover). Their erotic visuals are limited, without any repression, to their partner or lover; they've simply outgrown the desire to let their attention wander into and loiter in erotic possibilities, other than with their partner or lover. (This is not to say that their sexual passion is in any way diminished — quite the opposite is true for those who are still sexually active.) When they encounter a woman who has implants, they view her breasts in the context of all that she is, including the very forces that first drove her to seek breast enlargement. They neither lust after women who have breast implants, nor condemn them — regardless of whatever aversion or repulsion might be stirred in them — but rather feel a natural compassion for such women, perhaps sensing the girl in them, the girl who first felt that she was not enough as she was for males, be they boys or her father or men in general.

Almost all women who get breast implants already have insecurity implants. These are often pushed into the background by the breast implants, but they nonetheless remain in place, silenced for a time perhaps by the commotion and attention generated by the new breasts, but sooner or later their presence cannot be denied. But there are plenty of women who say to hell with getting bigger boobs, and to hell with silicone bra inserts and other bra stuffers, and to hell with men who want women to have bigger boobs, and I say to them: Don't back down; don't sell out; don't look upon your breasts as lesser because they are smaller than average or smaller than their silicone cousins; don't let adolescent male desires direct your course; don't sacrifice the natural contours of your body so as to please men who are not yet really men; don't let yourself get caught in the cultural trance of the generic skinny, big-titted airbrushed girl-women who overpopulate the covers of most women's magazines; and don't, don't, don't base your femininity on the penile imperatives of men who have not yet embodied the deep masculine.

Have compassion for the you who wants implants; take her into your heart, mother her, love her, cradle her, invite her into her deepest places. Then you won't have to talk her out of getting breast implants, because she will start feeling so good about who she is that she won't want them (or will get rid of them if she already has them), loving her own breasts from the deep inside, feeling them from their roots, honoring them whatever stage they are in, budding, blooming, sagging, peaceful, milk-full, lover-hungry, carrying in their unique shaping the imprint of you, the you who is already at home with all of her qualities.

And to this I bow, to the little girl, the maiden, the mother, the sister, the virgin, the lover, the warrior, the queen, the juicy elder, the daughter, the midwife, the spiritual adventuress, the true partner, all of them together weaving the reality of the full woman, the woman unbound, the woman who, finding freedom through limitation, is well on her way to becoming intimate with all that she is.

Now available for pre-order on Amazon!

SPIRITUAL BYPASSING

WHEN SPIRITUALITY DISCONNECTS US FROM WHAT REALLY MATTERS

This, my next (and now-being-edited) book, will be published by North Atlantic Books this Summer. Here are a few of its endorsements:

“This is a wonderfully significant and important book, and is highly recommended. Its contents are truly mandatory for this day and age.”

— **Ken Wilber, author of *The Integral Vision***

“This timely and penetrating analysis of spirituality’s shadow provides a much needed counterpoint for those who tend to get blinded by its light.”

— **Stephen Batchelor, author of *Buddhism without Beliefs***

“There is much wisdom and good information in this book. Robert joins a growing number of wise teachers who understand that the personal and the universal must be combined to bring true and genuine spiritual awakening.”

— **Jack Kornfield, author of *A Path With Heart* and *After the Ecstasy, the Laundry***

“Traversing the muddy waters of contemporary spirituality requires a willingness to meet its seen and unseen challenges with ruthless self-honesty and keen discernment. Robert addresses “the many faces of spiritual bypassing” with intellectual rigor, hard-earned insight, and emotional intelligence. It is a lucid, well-written, and practical guide for both new and seasoned practitioners on the spiritual path.”

— **Mariana Caplan, Ph.D., author of *Eyes Wide Open: Cultivating Discernment on the Spiritual Path* and *Halfway Up the Mountain: the Error of Premature Claims to Enlightenment***

BREAKTHROUGH

May 8th-9th in MEXICO CITY

Two days of deep healing and awakening.

Cutting-edge psychotherapy, bodywork, and spiritual deepening all brought together to generate exceptionally effective work.

THIS GROUP IS LIMITED TO 12 PARTICIPANTS ONLY, so that everyone will have time to do in-depth work.

LOCATION & TIME: Mexico City TBA. 10 to 6 each day.

TUITION: US\$610 (includes translator's fee). Nonrefundable deposit of US\$200 is required.

BREAKTHROUGH

May 15th-16th in MEXICO CITY

A weekend of deep healing and awakening.

Cutting-edge psychotherapy, bodywork, and spiritual deepening all brought together to generate exceptionally effective work.

THIS GROUP IS LIMITED TO 12 PARTICIPANTS ONLY, so that everyone will have time to do in-depth work.

LOCATION & TIME: Mexico City TBA. 10 to 6 both days.

TUITION: US\$610 (includes translator's fee). Nonrefundable deposit of US\$200 is required.

BREAKTHROUGH

June 19th-20th in SANTA BARBARA

A weekend of deep healing and awakening.

Cutting-edge psychotherapy, bodywork, and spiritual deepening all brought together to generate exceptionally effective work.

THIS GROUP IS LIMITED TO 12 PARTICIPANTS ONLY, so that everyone will have time to do in-depth work.

LOCATION & TIME: Santa Barbara TBA. 10 to 6 both days.

TUITION: US\$550. Nonrefundable deposit of US\$200 is required.

PRIVATE SESSIONS: June 14th to 18th.

CALLING IN YOUR BELOVED

A Transformational Group For Singles

July 10th & 11th in Boulder

So many are yearning to be in a truly intimate relationship — a relationship that consistently enlivens, deepens, and awakens us — and wonder why they continue to find themselves either without a relationship or in relationships that don't really work for them (but that they keep *hoping* will work for them). Many are having a relationship not with the other, but with the other's *potential*.

Some think that all that they have to do to attract their beloved is to wish and intend for that one to somehow show up, but wishing and intending is not enough, no matter how ardently we may believe in our power to manifest what we want.

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Something more is needed, namely to face, really face, and work through whatever it is in us that's in the way of attracting our beloved. This means not only facing our doubts and self-defeating beliefs, but also facing and working through the *originating* forces that underlie such doubts and beliefs. We'll only have our heart's deepest desire when we cease fighting the preparatory fire.

That is, to attract our beloved, we cannot just sit back and think positively or do some affirmations — rather, we have to do some real work on ourselves, deep work, in order to be sufficiently *ready* for our beloved.

Full alignment with what we long for — a relationship that actually works on every level — is necessary, and this requires that we not only clearly see our conditioning, but that we also cease letting it run us. And we don't do this by somehow getting rid of our conditioning (such eradication being but a New Age fantasy), but by relating to it instead of from it.

In this group, we'll look at what is in the way of us truly attracting our beloved, and then we'll work with it, directly and deeply, through an intuitive mix of psychotherapy, bodywork, emotional release, Gestalt, and spiritual deepening practices.

All you need to do is bring your longing for deep relational intimacy to the group. That longing is your truest guide to attracting your beloved. This group will teach you how to make wise use of such longing, so that you can get more fully on track for meeting the one with whom you can be truly intimate.

We are only taking **12** participants, so early registration is recommended.

LOCATION & TIME: Boulder TBA. 10am to 6pm both days.

TUITION & PAYMENT: US\$550. Nonrefundable deposit of US\$200 required. Payment can be made online at the STORE page at www.robertmasters.com. Full tuition is due by June 1, 2010.

BREAKTHROUGH

July 17th & 18th in Boulder

A weekend of deep healing and awakening.

Cutting-edge psychotherapy, bodywork, and spiritual deepening all brought together to generate exceptionally effective work.

THIS GROUP IS LIMITED TO 12 PARTICIPANTS ONLY, so that everyone will have time to do in-depth work.

LOCATION & TIME: Boulder TBA. 10 to 6 both days.

TUITION & PAYMENT: US\$550. Nonrefundable deposit of US\$200 required. Payment can be made online at the STORE page at www.robertmasters.com. Full tuition is due by June 11, 2010.

MASTERS INTEGRATIVE PSYCHOTHERAPY PRACTICUM

An opportunity to directly learn from a master psychotherapist and spiritual teacher (1) unique, exceptionally effective psychotherapeutic, spiritual, and bodywork/energywork skills; and (2) how to creatively and effectively integrate these in counseling and coaching work.

2010-11 Apprenticeship/Training Program

The purpose of this training is to deepen the capacity of participants to effectively counsel others through a dynamic, intuitively structured approach that integrates body, mind, emotion, energetics, and spirit.

To this end, the training will blend exceptionally deep work on oneself and equally deep work with others, in personal, social, and spiritual contexts. Healing will be the primary intention and activity. Approaches that are taught and practised will be held, as much as possible, in a perspective that transcends them.

WE WILL ONLY BE TAKING TWELVE PARTICIPANTS.

NOTE: The Practicum is intended for those who want to learn and practice a deeply intuitive, integral, and bodywork-including approach to psychotherapy, and who at the same time also want to participate with kindred spirits in a year of exceptionally deep personal (and interpersonal and transpersonal) work, during which they will learn skills that will serve them in every area of their life.

Graduates of previous practicums have not only found themselves at home with new skills (sufficient enough to begin working as an integral counselor), but have also done work of such depth — and not just a few times, but *many* times — during the practicum that they invariably emerge more grounded, open, intuitive, and confident about both themselves and their ability to effectively guide others.

Much of the depth and quality of the work done has to do with being with a group of individuals who are all deeply committed to their own healing and awakening. In such a setting, there's not only more than enough safety and trust, but also a rare intimacy, generated by sharing such deep work both as a participant and as a counselor-to-be.

LOCATION & STRUCTURE:

The Practicum will take place over 5 four-day modules in Boulder and Ashland. Each module will include individual and group work, plus facilitation by participants of each other's work (with fitting feedback and guidance from Robert and Diane).

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After the training concludes, participants who have attended it in its entirety will receive a diploma indicating that they have completed a one-year training in Masters Integral Psychotherapy.

PREREQUISITE: Previous work with Robert and Diane.

TUITION: US\$7000. Nonrefundable deposit of \$1000 required. Lodging and meals will be extra. Contact info@robertmasters.com to arrange payment.

SCHEDULE:

September 9-12, November 11-14, January 6-9, March 3-6, May 5-9.

For more information regarding groups and trainings with Robert and Diane, contact info@RobertMasters.com.

To join the Masters Center for Transformation (Robert and Diane's online work), go to: www.masterscenterfortransformation.com

All checks (deposit & otherwise) should be mailed to Robert Masters, 16133 9th Avenue, Surrey, BC V4A 1A5.

Payments for most groups and trainings (plus Robert's books and Diane's CD) can also be made online at our Store page. Simply go to www.RobertMasters.com and click on STORE.

For other payment arrangements, contact dianebarwell@gmail.com.

To view previous newsletters, click on the NEWSLETTER button at www.RobertMasters.com.

To view Robert's blog, go to www.RobertMasters.com and click on the BLOG button.

To get Robert's daily posts on Twitter, go to www.twitter.com and join, and then go to twitter.com/RobertMasters to "follow" Robert.

2010 Schedule

May 8-9: Breakthrough, Mexico City

May 15-16: Breakthrough, Mexico City

June 14: Evening Talk/Event, Santa Barbara, CA

June 19-20: Breakthrough, Santa Barbara, CA

July 10-11: Calling in Your Beloved, Boulder

July 17-18: Breakthrough, Boulder

September 9-12: Integrative Psychotherapy Practicum, Boulder

September 18-19: TBA, Boulder

September 26-October 2: Bodywork Practicum, location TBA