

# THE CRUCIBLE OF AWAKENING

Issue 19 November 2006

So solid this does seem  
So firmly framed and named  
Too real to be a dream  
Or so it does appear  
Until once again unraveled  
Losing shape and gaining depth  
Eyes behind my eyes opening  
Without a thought  
Naked and bleeding I crawl  
From all the debris  
That just a breath or so ago  
Called itself me

Let all the words sink  
Sink like lead through oceans of cloud  
Sink like bait for deep-sea wonders  
Sink, sink out of sight  
Until what they describe  
Rises bright and newly bare  
Looking, looking through  
Our undreaming eyes at itself  
Seeing what is out of sight

A few nights ago, I watched “Dogville,” an allegorical film about a Depression-era American town, literally portrayed as a bare-bones stage, upon which an assembly of characters reluctantly receive, then embrace, and ultimately abuse a stranger who has sought refuge with them. She in turn excuses them their shortcomings, and does so to such an extreme, that I felt a compelling urge to write about “idiot compassion” — as so clearly embodied by her (played by Nicole Kidman, in a virtuoso performance) until the film’s climax. I also wrote the essay because I think its topic is particularly relevant in intimate relationship (the subject of my next book, which I am feverishly working on between sessions and groups).

Following the essay on idiot compassion is one on forgiveness. Idiot compassion, with its penchant for premature, spiritually correct, let’s-keep-it-nice forgiveness, casts forgiveness in a far from accurate light. Hence my essay on forgiveness, which seeks to place forgiveness in a more deserving context.

## **NEWS**

I now have a blog! I’ve wanted to do one for some time, and now it’s finally happening. The link to it is on my website’s homepage.

The revised edition of *DIVINE DYNAMITE* will be available from Amazon and bookstores by early December. From the backcover:

**Forty-nine essays that explore and illuminate the promises, perils, and terrain of the awakening process, providing steppingstones and navigational savvy for the inevitably slippery slopes of personal, transpersonal, and interpersonal evolution.**

If you want copies sooner, you can order them from me. The Preface is included after the essay on forgiveness.

**My 2007 Work Schedule** is now on my website (as well as the back page of this newsletter). An abundance of trainings (integral psychotherapy and bodywork) and groups (men’s, women’s, couples, and more) are offered.

Now, onto the essays...

## IDIOT COMPASSION

Given how essential compassion is to the deepening of intimate relationship, we need to consistently practice it, which requires, among other things, that we know it well, being familiar not only with what constitutes it, but also with its surrogates, key among which are pity and what is sometimes referred to as “idiot compassion.”

Idiot compassion can be defined as neurotically tolerant, confrontation-phobic, indiscriminating caring.

Idiot compassion is commonly centered by the belief that everyone is doing the best they can. Not surprisingly, idiot compassion cuts everyone — *everyone* — far too much slack, making an ever-so-gentle fuss about not making a fuss regarding whatever behavioral lapse it is taking pains to so kindly address.

Idiot compassion does not just act kind when kindness is called for, but also when something quite different is needed, such as a forceful no, or an unmistakable voicing of displeasure, or an anger-defended setting of boundaries. Such activities are not in themselves necessarily devoid of love, but whatever love is there is not limited to a kindly approach. Idiot compassion keeps love meek, sentenced to always wearing a kind face. This is not the kindness of the Dalai Lama, which is rooted in courage, but a kindness rooted in fear, not just the fear of confrontation, but also the fear of not coming across as a good person. The apparent humility of idiot compassion is little more than a kind of flattened arrogance, carrying as it does the well-disguised but nonetheless present exaggerated self-worth of being such a compassionate nobody.

Very rarely does idiot compassion show any anger, for it's scared to upset anyone. This is reinforced by its negative conceptualizing of anger, especially in its more fiery expression, as something less than spiritual, something equated with ill will, hostility, and aggression, something that should not be there if we are being truly loving. Idiot compassion has the mistaken notion that compassion has to be gentle.

Idiot compassion has no voice, other than that of making nice and making excuses; its articulation is relentlessly soft and pleasant, brightly buttoned-up. No guts. Being a harmony junkie, idiot compassion will do just about anything to keep the peace, so long as it doesn't have to show its teeth in anything other than I-wouldn't-harm-a-fly smiles.

And how sweetly idiot compassion smiles, trying to convey its understanding and caring through a misdirected, aggressively gentle sympathy. Idiot compassion doesn't know how to — or won't — say *no* with any real power, so that its yes is weak, flabby, and *enabling* of whatever offense it is facing. Practitioners of idiot compassion oppose violence, yet violate the very forcefulness they need to take necessary stands.

Idiot compassion confuses anger and aggression, forcefulness and violence, judgment and condemnation, exaggerated tolerance and caring, and spiritual correctness with moral maturity.

Its voice has no belly, no taking-a-stand resonance, no authority. Its openness is but a permissive hole, a spineless embrace, a weakly enforced dropzone, thickly lined with an undiscerning and foolish sympathy. It may not look afraid, but it is, not only of rocking the boat, but also of losing or straying from its ultra-gentle “doing-good” self-image.

Confusing the Absolute and the Relative is often characteristic of idiot compassion. It conceptualizes the ultimate truth of our real nature and undiscerningly applies this to the neurotic or abusive behavior of others, prematurely spiritualizing or otherwise downplaying it, while declawing its own response to such behavior. As it eviscerates itself, idiot compassion keeps smiling, for in its making itself incapable of confrontation, it finds a craved safety or refuge from the more brutal dimensions of life.

Idiot compassion is so afraid of our darker aspects that it keeps painting them over with our divine qualities. Thus does it keep darkness in the shadows. Recognizing that we contain all qualities does not mean that we are therefore not responsible for what we do with them — idiot

compassion doesn't really see this, letting its fixation on the essential goodness (and overfocus on the potential) of everyone blind it to what's not so good, at least to the degree that it ends up not taking sufficiently fitting stands regarding abusive behavior, while acting as if doing so is somehow virtuous.

Much of this has to do with the notion that we shouldn't judge others. There are some very serious problems with this: First of all, we do judge others; judgment is one of the things that the mind does, and to make it wrong — that is, to judge our judging — only erodes us and drags us into guilt's stalemated domain, splitting us into “good” (read: not judging) and “bad” (read: judging) factions. The mind — your mind, my mind, everyone's mind — will keep churning out judgments, because that's part of its nature. What really matters is what we do with our judgments: Do we identify with them? Do we take them seriously, and if so, when? Do we allow them to recruit emotional energy? Do we try to rise above them, or pretend that they aren't there?

In short, judging others is not the real issue; what is truly important is how we handle our judgments. Since they are already there, why not make wise use out of them, instead of trying to get rid of them?

The second problem with the notion that we shouldn't judge others is the fact that judgment per se is not necessarily a negative or useless phenomenon. Strip away the hostile, condescending, or mean-spirited elements of judgment, and you may find amidst what's left a kernel of insight, or perhaps a timely intuition. Judgment is not equivalent to condemnation.

If we see others acting abusively or know that they have thus acted, and judgment arises in us, don't make that wrong, for it is but part of the mental dimension of our moral response to what they have done. If we look closely, we will see that we are not so much judging them as we are judging their behavior — but in any case, we are judging. This is a no-no for idiot compassion's practitioners, even as they scramble to distance themselves from their own judging. If someone has just assaulted your child, are you going to make a problem out of the fact that

you are judging that person, and that you are outraged? Are you going to bypass your feelings for what has happened by framing the whole thing in a “higher” light before you’ve even dealt with the raw reality of it? Probably not, unless you are committed to idiot compassion.

When those who espouse idiot compassion encounter offensive behavior from others, they usually take pains not only to be nonjudgmental (or at least not to say or do anything that could be construed as judgmental), but also to examine whatever such behavior may be triggering in them, while bringing no significant heat to those who are actually behaving offensively. That is, if what you are doing is upsetting me, my job (as a graduate of Idiot Compassion 101) is not to focus to any significant degree on your behavior, but rather to find out what my being bothered says about me, while perhaps also acknowledging and appreciating the opportunity you are giving me to thus examine myself.

This is not only a misguided reading of the art of allowing all things to serve our awakening, but also a far-from-compassionate response to our offending others, for we, in not being on the side of doing what we can to bring them face to face with the consequences of their actions, are on the side of depriving them of something they may sorely need. And in letting them off the hook, we are doing the same for ourselves.

Some who practice idiot compassion do so for supposedly spiritual reasons (often being especially drawn to anger-phobic spiritual paths), confusing being loving with everyone with putting up with whatever they do and never, never judging them, no matter what they do. Idiot compassion’s devotees will take whatever their teachers do and frame it in a way that doesn’t challenge or confront them. Even clearly abusive behavior on the teacher’s part is excused as a teaching or an opportunity for students to see more of themselves. The old mirror trick...

Others who are caught up in idiot compassion do so for reasons of survival, having learned as children that the best way to deal with confrontational situations was to make nice and to make excuses for the abusive behavior of others (perhaps having learned this by example from a parent who was passively receiving abuse from their spouse).

Such people will often say of their parents that they were doing the best they could (even when this included rape and violent beatings), frequently citing their parents' abusive upbringing. Believing this allows us to leave our abusive parents unchallenged; we may say that we don't want to hurt them, that we see no point in bringing up the past with them, that what they did was just a product of their past, and so on, excuse upon excuse.

To cut through this, we'd have to, at some point, directly and openly feel the pain of the abuse we suffered, plus its later consequences in our life, and not many of us want to do that, even when we understand the value of doing so, as in therapeutic contexts. We learned back then that saying a clear no to the abuse that we were suffering made things even worse, and often continue as adults to avoid saying such a no, fearing, however unconsciously, that doing so is very dangerous (because it truly was very dangerous). Practicing idiot compassion keeps us "safely" removed both from having to say an strong and unequivocal no, and from the consequences of so doing. This all shows how fear-driven idiot compassion is.

The belief that everyone is doing the best they can lets everyone off the hook, including us — for then, we don't have to ruffle any feathers, raise any hackles, kick up a storm, make a fuss, or otherwise confront anybody. Such a belief robs us of autonomy and accountability, implying as it does that we don't really have a choice as to what we do. If we view our parents as puppets of their conditioning, then how can we hold them responsible for what they did? After all, they couldn't help it — or could they? There's also a fear of recognizing that our parents did make a choice when they abused us, for if we do see this, then what are we going to do? Can we then remain passive children in adult bodies?

When you are being unkind to your partner, and know that you are doing so, are you really doing your best? And what about when "doing our best" is simply not good enough? For example, if doing my best means that I'm remaining a drug addict and am not going to get any treatment, then what? Idiot compassion frames us as victims, and enables us to stay that way, even as it spouts spiritual platitudes about our true nature and

our inherent goodness. Idiot compassion disempowers us while giving power to the offending other, whereas real compassion empowers all involved to take the necessary action, however painful that might be.

Idiot compassion means well. It has noble intentions. Unfortunately, its efforts to bring about more healing and love only backfire. It's in such a hurry to forgive that it doesn't make room for the unfolding of what precedes forgiveness; it confuses forgiveness and condoning, trying to pardon the other before the behavior in question has been looked at in any depth.

The very permissiveness that idiot compassion makes such a virtue out of simply allows abusive behavior to continue, with minimal policing. Consider the famous statement: "I may not like what you say, but I will defend to the death your right to say it." This is talking the talk at its most puffed-up — how many supporters of that proclamation, however strongly they might believe in it, would actually let themselves be put to death so that someone (whom they probably don't even know) could say something they didn't like?

Idiot compassion takes many forms and can be found in every area of life, helping worsen the very conditions about which it is concerned. And it can get very sophisticated; consider postmodern thought's refusal to place one value above or below another — in the name of supposed "equality" — and how that has led to a neurotic tolerating of (and an accompanying unacknowledged and secretly-sought-for distancing from) what common sense would call atrocious conditions.

So how to deal with idiot compassion? Get familiar with it. Don't get pulled into its embrace. See it, name it, don't blame it. Meet it and its underlying fear with genuine compassion, compassion that's willing to be fiery, fierce, unsmiling, compassion that is loving enough not to give a damn about being nice. As idiot compassion sheds its masks, and opens its eyes to its own pain, its own anger and hurt and frustration and moral outrage, thereby letting in a love previously not accessible, it loses its idiot nature, and simply becomes compassion, with an especially keen eye for those who are still under the spell of idiot compassion.

## **FORGIVENESS: SACRED CLOSURE**

Forgiveness is the greatest weapon.

— Neem Karoli Baba

Forgiveness is the heart's pardon. Sacred closure.

To forgive doesn't mean to excuse or condone, but rather to cease dehumanizing and excluding from our heart our offending other or others.

When we forgive, we neither bypass nor gloss over injury, but instead embrace and embody a perspective in which injury is not given the power to obscure or diminish our compassion.

Although forgiveness might seem to some to be an act of acquiescence or weakness, it is actually an act of *great power*, for it not only retrieves us from the past, where we're emotionally bound to those whom we won't forgive, but also from the future — where we're similarly bound — thereby bringing us present, undividedly and wholeheartedly present.

Forgiveness is a radical act of love not only for the offending other, but also for oneself. In forgiving someone, we are, in so many words, telling that person, "I no longer am interested or invested in having anything damaging happen to you. No longer am I going to turn the hurt you have done me into an excuse to dehumanize or violate you. Although I may never again have or make contact with you, no longer will I keep you out of my heart, however difficult that might be."

Thus do we disconnect in order to connect at a deeper level.

We then stop feeding our resentment, realizing as we do so that it was actually feeding on us, consuming our energy and attention. Our appetite for vengeance naturally shrinks, like any other shadow, in the light of our forgiveness. Then the courtrooms of our mind are not so readily populated by us — wanting to be right no longer so easily recruits and centers us. We may still get angry, but will be far less likely to infuse

it with ill-will or hatred, or let it transmute into aggression. Caring for the other becomes more important than getting even, regardless of the consequences that may be deemed fitting for whatever harm may have been done.

“Love your enemies.” This may be the most *practical* (and marginalized) of all of the teachings of Jesus. Rooted as it is in our capacity to forgive, it cuts through the rigidly dualistic “I” versus “you” or “us” versus “them” mentality that so easily infects and aberrates us. Loving — not necessarily liking, but loving — our enemies is a kind of radical sanity, for in loving them, in wholeheartedly wishing for their freedom from delusion, we are not only ceasing to demonize them, but are also aligning ourselves with their healing. Their healing — our healing.

If our enemies were to find and embody their innate happiness, if they were freed from their suffering, if they were to heal, then they would no longer be motivated or driven to harm us. Is there a more potent and user-friendly catalyst for disarmament than forgiveness?

Implicit in the practice of forgiveness is the willingness to place ourselves — and not just intellectually! — in our offending others’ shoes and skin, to the point where they are no longer “other,” but rather only us in our less appealing facets.

Forgiveness does *not* depend upon what the offending other does.

That is, we don’t have to wait for that person to make amends. (And, at the same time, it is essential to realize that we do not have to forgive until *we* are truly ready to do so — to forgive prematurely is of no more use than putting off the forgiveness of which we *are* capable.) Sometimes we may be so righteously caught up in waiting for and expecting our offending others to make amends or to say that they’re sorry, that we don’t notice *we* are being held hostage by our expectations of them.

If I refuse to forgive you until you “deserve” it, then I am simply punishing you, keeping myself negatively *bound* to you, or to the storyline with which I associate you.

If I won't forgive you until you have "earned" it, then I am keeping myself, however subtly, a victim of what you've done to me. And, if I am getting something out of staying in my "wounded" role — such as having a "valid" reason for not taking more responsibility for where I'm at in my life — I am likely going to continue to postpone forgiving you.

In the process of forgiving, we may have to, at least some of the time, reframe the harm-doing we have suffered. Perhaps the pain inflicted on us by our offending others has actually been of genuine benefit to us; perhaps we needed to be hurt, disappointed, betrayed, or left; perhaps we needed to learn something that could not be learned without being treated as we were treated by our offending others. This, of course, does *not* mean that their actions should therefore be condoned or praised, but that they be viewed from a perspective that's *not* rooted in an eye-for-an-eye morality.

Then we can clearly recognize such harm-doing as part of *us*. What I condemn in you also exists in me (and in everyone else), and there's no way that it's going to be healed if I persist in treating it as something alien to me.

None of this is to say that forgiveness is an easy practice. For example, the path to forgiveness may initially be — and may *need* to be — paved with hatred. We may need to feel and fully express our hate for another before we can even approach forgiving that person (as is often the case with those who have been raped). This, however, doesn't mean that we have to literally act out, or even share, such dark feeling with our offending other or others. If we can give our hate sufficiently free rein and voice, and just the space to *be*, in a safe environment — like that of good psychotherapy — we're not only going to feel, through our rage-releasing, a much needed sense of empowerment, but we're also bound to get to what underlies our hate, so that we can *fully* feel our hurt and thereby move through it.

And at the heart of that hurt is not more hurt, but a love that cannot help but forgive.

This love is self-radiant, effortlessly ego-transcending, simultaneously innocent and wise. It forgives us our trespasses, our forgettings of the Sacred, our stupidities large and small, and it does so instantaneously. It does not make a problem out of our mistakes. When we allow ourselves to house — and ultimately to be — such love, we do not see errors, but only incarnation's fleshdance in sacred transparency. Which is but the shortest of steps to remembering with our whole being What-Matters-Most.

Sometimes the process of forgiveness may seem to break our heart, but it is only the armoring around our heart that breaks. Or melts. Forgiveness brings us in out of the cold, potently reminding us of who we really are.

When we choose to forgive, we are entering the morality of the Divine. In choosing to forgive, we deepen our intimacy with the Beloved.

Forgiveness is not only the essence of true kindness, but also an act of genuine power.

May we all embody it.

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## **Preface to the Revised Edition of Divine Dynamite**

A few months ago, my desire for a new cover for *Divine Dynamite* grew so persistent that I decided to go ahead and have it done. Getting that together gave me an excuse to revisit and rework the book some, plus add some new essays. Readers of the first edition probably won't notice all that much of a change in many of the original essays, as what I mainly did was fine-tune the text, with a bit of deepening and expansion here and there.

Going over the text was a leisurely pleasure, much like visiting an old friend after a lengthy absence — an easily rekindled intimacy inviting both light and deep conversation, coupled with a tacit appreciation of the time available to be together.

I have a special fondness for *Divine Dynamite*, partially because it has been the entry point for many into my work, and even more so because of how my horizons have been so richly expanded through considering and exploring such a wide range of topics.

I probably will not be doing another book of essays for a while (as I have a number of other writing projects crowding my doorstep), so I wanted to dress *Divine Dynamite* up a little, knowing that another collection of my essays may not take shape for quite some time.

There are six new essays: *Pornography Undressed; Being Messed Up Doesn't Have To Mess Us Up; Revisioning Terrorism; An Inside Look At Eroticism; Sometimes What's In The Way Is The Way; and What Do We Know About Knowing?*

May this revised edition of *Divine Dynamite* be an engaging, supportive, and beneficial travelling companion for your journey into the heartland of What-Really-Matters.

*White Rock, British Columbia*

*July 2006*

# **RADICAL OPENING**

## **THREE DAYS OF GROUPWORK DEVOTED TO DEEP HEALING & AWAKENING**

**with**

**Robert Masters & Diane Bardwell**

**December 1st - 3rd, 2006, at Brew Creek Lodge, BC**

This 3-day residential intensive is for those who want to make wise use of their difficulties and who are ready to work through whatever is obstructing their liberation.

It is especially suited for those whose longing to be truly free is stronger than their longing to continue distracting themselves from their suffering.

The group will be small and intimate, being limited to 14 participants only, so that there is enough time for everyone to receive in-depth attention.

The group will involve therapy (in its focus on personal history), and will also involve much more than therapy, given its integral nature. Deep catharsis, psychodrama, and spiritual breakthroughs will flow in and out of each other during the group, in spontaneously apt ways. All emotions are welcome.

All kinds of issues and concerns — from the deepest trauma to the seemingly trivial — will be dealt with, through a dynamic, creative mix of psychotherapy, bodywork, spiritual disciplines, conscious movement, dreamwork, and group practices.

The atmosphere will be one of deep trust; the group will be a safe place to let go of being safe, providing a crucible not only for personal healing, but also for awakening from all of our entrapping dreams.

Participants will learn to become more intimate with all that they are — dark

and light, high and low, shallow and deep, neurotic and transcendent, dying and undying.

The structuring of the group will not be preset, but instead will arise in accordance with group and individual needs. Each participant will have an opportunity to work, in relevant detail and in sufficient depth, with his or her particular issues, and not necessarily just once in the group.

**LOCATION:** Brew Creek Lodge (15 minutes south of Whistler, BC), a magnificent, secluded resort featuring rustic luxury set amidst lush forest. Buffet breakfasts start the day; gourmet lunches and dinners (three courses) follow group sessions. A river flows directly below the group meeting room; previous participants have especially enjoyed braving the river's cool depths after spending some time in the hot tub right beside the river.

**FEE:** Tuition: \$775 plus GST. Lodging & all meals: \$250 (includes all taxes). A deposit of \$200.00 is required.

**To register, contact [info@robertmasters.com](mailto:info@robertmasters.com). There are 6 spaces left.**

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# **Reclaiming Your True Voice**

## ***A ONE-DAY GROUP FOR WOMEN***

**February 10th, 2007, in White Rock, BC**

**with Robert Masters and Diane Bardwell**

Many women do not have full access to their true voice, and as a result have not sufficiently represented themselves, attracting situations and relationships that have only reinforced their inability to truly speak for themselves.

This group is about taking back power that originally was given away in order to survive difficult conditions, and taking it back not just cognitively, but physically, emotionally, and spiritually. Doing so involves expressing, *fully* expressing, what has been held back in the name of fear, insecurity, and social pressures.

## The Crucible of Awakening

Part of what is needed is a reclamation of anger (plus a clear differentiation between anger and aggression), so that it becomes a resource, a guardian of boundaries, a potent catalyst for needed change.

This group'll involve deep letting go, through a creative mix of psychotherapy, bodywork, and spiritual deepening practices (led by Robert), and it will also involve toning, chanting, singing, and healing through sound (led by Diane). The release-work facilitated by Robert will let loose *your* voice, and the sound-work guided by Diane will wing, fill out, and celebrate *your* voice.

**TUITION & LOGISTICS:** US\$275 or CDN\$295 plus GST. A \$100 deposit is required. Limited to 10 women only. Early registration is recommended (the December 9th Women's group is now full).

**Diane** (Robert's wife), is an intuitive energy healer and Reiki master, using sound to deepen healing and well-being. She is a songwriter and professional singer, with a gift for accessing the Sacred through sound and song. See [www.dianebardwell.com](http://www.dianebardwell.com).

**For more information, or to register,  
contact [info@robertmasters.com](mailto:info@robertmasters.com)**

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# *Letting Go*

## **A DAY OF DEEP HEALING**

**January 13th, 2007, in White Rock, BC**

**with Robert Masters, assisted by Diane**

Real happiness takes root when our longing to be truly free is stronger — or permitted to be more central — than our longing to be distracted from our

pain. In entering our pain, we lessen our suffering.

In this group we'll face, move toward, and learn to make wise use of our pain and difficulties. The group will involve therapy (in its focus on personal history), and it will also involve much more than therapy, given its integral nature and intention. Deep catharsis, psychodrama, and spiritual breakthroughs will flow in and out of each other during the group, in spontaneously apt ways. All emotions are welcome.

All kinds of issues and concerns — from the deepest trauma to the seeming trivial — will be dealt with, through a dynamic, creative mix of psychotherapy, bodywork, spiritual disciplines, dreamwork, and group practices. Each participant will have an opportunity to work, in relevant detail and in sufficient depth, with his or her particular issues, and not necessarily just once in the group.

**TUITION:** US\$275 or CDN\$295 plus GST. \$100 deposit required, payable to Robert Masters, at 16133 9th Avenue, Surrey, BC V4A 1A5.

**LOGISTICS:** 10am to 6pm. Limited to 10 participants only.

**For more information or to register,  
contact [info@robertmasters.com](mailto:info@robertmasters.com)**

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# **Embodying the Deep Masculine**

**A ONE-DAY GROUP FOR MEN**

**with Robert Masters**

**January 27th, 2006, in White Rock, BC**

Embodying the Deep Masculine is about doing what's necessary to reclaim our balls without armoring or numbing ourselves, becoming warriors who, finding a source of strength in their vulnerability, can take needed stands with

both heart and full-blooded power.

To enter our true manhood, we need to stop turning away from the wounded boy in us, both protecting him and giving him what he needs to heal. We also need to become more emotionally literate, not turning our anger into aggression, nor our shame into guilt, nor our hurt into an excuse to shut down or get heady.

As we assume our real power, we must at the same time step more fully into our heart; otherwise, we won't be capable of real intimacy. No more hiding out in cognitive strongholds, no more avoidance of our raw strength, no more bypassing of our wounds, no more avoidance of the Deep Feminine. In short, birthing the man.

This group is about working through whatever's in the way of entering and living our full manhood, through a dynamic, spontaneously structured mix of psychotherapy, bodywork, dyadic encounters, dream exploration, and spiritual deepening practices.

**TUITION & LOGISTICS:** US\$275 or CDN\$295 plus GST. A \$100 deposit is required. Limited to 10 men only. Early registration is highly recommended, as previous men's groups have filled quickly (the Nov. 25th group is now full).

**For more information, or to register,  
contact [info@robertmasters.com](mailto:info@robertmasters.com)**

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## **FREEDOM THROUGH INTIMACY**

### **A Weekend Intensive For Couples**

**January 20th & 21st, 2007**

**with Robert Masters & Diane Bardwell**

Intimate relationship has immense transformational possibility, especially when we approach its difficulties as opportunities instead of as problems. Opportunities for what? To know ourselves more deeply, to love and live

more fully, to become intimate with *all* that we are — in short, to be freed from our suffering.

In the liberating bondage of committed intimacy, we enter the One through the two, finding the Beloved in both depth and surface, so that the very details of daily life become a potent awakening path. Freedom through intimacy.

**This group is for couples who want a more conscious, loving, and liberating relationship with each other, and are ready to cut through whatever's in the way.**

**Even if you already have a good relationship, consider coming, and taking your relationship from good to great to what it *really* can be.**

Individual work will be given as much emphasis as couples work, using a spontaneously structured approach that creatively mixes psychotherapy, bodywork, dream exploration, spiritual practices, and dyadic deepenings.

**TUITION & LOGISTICS:** 10am to 6pm both days. Limited to 5 couples only. US\$1200 or CDN\$1250 plus GST per couple. \$300 deposit required.

***For more information or to register, contact  
info@RobertMasters.com***

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# **Integral Psychotherapy Practicum**

## **2007 APPRENTICESHIP PROGRAM**

**with Robert Augustus Masters, Ph.D.**

**in White Rock, BC**

**An opportunity to learn (1) unique and exceptionally effective psychotherapeutic, spiritual, and bodywork skills; and (2) how to combine these in counselling work.**

## Freedom Doesn't Mind Its Chains

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, and spirit.

To this end, the training will blend 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.

You'll learn to not rely upon nor necessarily impose structure, but rather to let it naturally arise from your relationship and interaction with those you're counselling. Working this way weans us from the security — the eventually deadening security — of operating from behind a preset structure or methodology, leaving us in a position that requires an appropriately creative response from us. Such creativity keeps us fresh, open, and alert.

Throughout the training we will be working with body, mind, emotion, and spirit. Love, integrity, and presence will be the cornerstones of our practice.

The training will take place over 6 three-day weekends, beginning February 2nd, 2007. Tuition is CDN\$5400 plus GST. A deposit of \$750 is required. The training is limited to 10 participants. Previous work with Robert required.

The training is a prerequisite for further trainings with Robert, including the annual **Bodywork-in-Psychotherapy Practicum modules**.

**Applications for the 2007 Practicum are now being taken.**

### **Practicum Schedule**

Feb. 2-4, April 6-8, June 1-3, July 27-29, Oct. 5-7, and Dec. 7-9, 2007

***For more information or to apply, contact  
info@RobertMasters.com***

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**To view previous newsletters, go to the links below:**

<http://www.RobertMasters.com/newsletter/May05.pdf>

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## **Robert's 2007 Work Schedule**

January 5-7	2006/2007 Practicum: Whistler, BC
January 13	Letting Go: White Rock, BC
January 20-21	Freedom Through Intimacy: White Rock, BC
January 27	Embodying the Deep Masculine: White Rock, BC
February 2-4	2007 Practicum: White Rock, BC

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February 10	Reclaiming Your True Voice: White Rock, BC
February 22-25	Advanced Integral Psychotherapy Practicum: Whistler, BC
March 2-4	2006/2007 Practicum: White Rock, BC
March 10	Letting Go: White Rock, BC
March 17	Embodying the Deep Masculine: White Rock, BC
Mar. 30-Apr. 1	Radical Opening: Whistler, BC
April 6-8	2007 Practicum: White Rock, BC
April 14	Reclaiming Your True Voice: White Rock, BC
April 21-22	Freedom Through Intimacy: White Rock, BC
May 4-6	2006/2007 Practicum: White Rock, BC
May 12	Letting Go: White Rock, BC
May 19-20	Embodying the Deep Masculine (two days): Location TBA
May 31-June 3	Bodywork-in-Psychotherapy Practicum: Whistler, BC
June 8-11	2007 Practicum: White Rock, BC
June 16	Reclaiming Your True Voice: White Rock, BC
June 30-July 1	Freedom Through Intimacy: White Rock, BC
July 7	Letting Go: White Rock, BC
July 14	Embodying the Deep Masculine: White Rock, BC
July 27-29	2007 Practicum: White Rock, BC
August 18	Reclaiming Your True Voice: White Rock, BC
August 25	Letting Go: White Rock, BC
September 8-9	Freedom Through Intimacy: White Rock, BC
September 15	Embodying the Deep Masculine: White Rock, BC
September 29	Reclaiming Your True Voice: White Rock, BC
October 5-7	2007 Practicum: White Rock, BC
October 11-14	Bodywork-in-Psychotherapy Practicum: Whistler, BC
October 20	Letting Go: White Rock, BC
November 3	Embodying the Deep Masculine: White Rock, BC
November 10	Reclaiming Your True Voice: White Rock, BC
November 17-18	Freedom Through Intimacy: White Rock, BC
Nov. 30-Dec. 2	Radical Opening: Whistler, BC
December 7-9	2007 Practicum: White Rock, BC

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