THE PROCESSES ACCORDING TO ESALEN

Using the World's Greatest Growth Center To Build Your Own Integral Growth Program

Hugh & Amalia Kaye Martin
P.O. Box 1736
Sebastopol, CA 95473
WholeLifeConseling@Gmail.com

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PROLOGUE

A REPRIEVE FROM DEATH

Hugh Martin remembers his early years at Esalen:

"I first discovered Esalen in the Spring of 1965, just three years after its founding. I had been diagnosed with advanced-stage Hodgkin's Disease lymphatic cancer, and given just two years to live. To make the best of my last days on earth, I had dropped the intensive stress of grad school, and traveled via Berkeley to California's rugged Big Sur coast in search of a new life. With my young wife (a 'Joan Baez with curves') and baby daughter, I settled in a little cabin in the Redwoods, only accessible in mid-winter by an undulating suspension footbridge over a raging stream. From there, my family and I commuted to Esalen Institute, for volunteer work developing the grounds of the new Growth Center. While there, we meshed with the Esalen community, and plunged into the Esalen experience – brutal hotseats with the the infamous Fritz Perls, soul-stripping encounter groups with the tough-but-caring Will Schutz, graceful Tai Chi ballets with Yoda-like Gia Fu Feng, exuberant dance, throbbing drums, soothing sensory awareness by the baths, searing acid mind-trips on windy ridge-tops, free sex, savage fist fights, and group hugs. Eventually, as my health and stability recovered, I was offered the position of Esalen general manager (by Esalen co-founder Dick Price) -- and later, of Perls' video cameraman – both of which I declined in favor of a life back in the 'real world.' Through the influence of Esalen, of Gestalt Therapy (Gene Sagan), of Reichian Therapy (Gerald Frank), of my third wife Kaye, and of a generous and forgiving God, my cancer completely vanished, and I went on to lead a happy and successful life. For the magic of Esalen, I'm forever grateful – and living proof that it works."

[To continue with Hugh's personal reminiscences (Thread B), go to The Ballad of Esa-lon, page 8.]

HUGH & KAYE MARTIN

HUGH MARTIN. Hugh Martin is listed in Who's Who in America and Who's Who in the World. He has appeared on numerous talk shows, led seminars at many colleges and corporations, and spoken at numerous professional conferences and colloquia. Mr. Martin is president of the FINRA-registered securities brokerage firm, Hugh Martin Securities, and of the California-registered investment advisory firm, Hugh Martin & Co. Hugh is also an experienced Life Counselor.

AMALIA KAYE MARTIN. Amalia Kaye Martin ('Kaye') is a 'clairvoyant' Life Counselor, gifted natural medicine practitioner, and early education specialist. Kaye is also a dedicated homemaker, full-time mother, instructor in natural medicine and nutrition at Bauman College, certified natural foods chef, and dynamic community organizer.

HUGH AND KAYE MARTIN. Hugh and Kaye are primarily qualified as Integral theorists and practitioners because they have led Integral lives. Both Hugh and Kaye have extensive experience in personal transformation, natural medicine and health, early and advanced education, societal change, natural and cultural environments, and high-level academics.

Hugh and Kaye have been married for over 30 years. They have five highly-independent, multi-gifted children with strong family ties.

For a complete summary of Hugh & Kaye's background and qualifications, see Biographical Background, page 113.

WHOLE LIFE COUNSELING. Hugh and Kaye Martin are the founders and co-directors of the life planning and counseling firm Whole Life Counseling. Whole Life Counseling is a comprehensive program for personal and professional growth, which empowers clients to achieve success and fulfillment in 12 key arenas of life -- education, career, marriage, family, community, emotions, sexuality, finances, health, recreation, nature, and spirituality.

For more information, please contact the authors at WholeLifeCounseling@Gmail.com.

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Processes According to Esalen (4.8 MB)
Table F: Esalen's Processes of Growth (0.6 MB)

View Table as pop-up window:
Table F: Esalen's Processes of Growth

VIEW COMPANION ARTICLES BY HUGH & KAYE MARTIN:

Showcase Page
Building The Next Generation of AQAL
http://www.integralworld.net/martin05.html
Link to this page for an overview of all the following articles by Hugh & Kaye Martin:

ADAPT, The Next Generation?
How ADAPT Points the Way Toward a Major Revision Of Ken Wilber's Model of Human Development

The Fundamental Ken Wilber
What Ken Wilber Really Says About Human Development

The Human Growth Continuum
The Eight Dimensions of Personal Development

The Processes of Human Development
The 33 [now 35] Fundamental Methods by which People Grow

Arrays of Light
An upgrade of Ken Wilber's Famous Tables from *Integral Psychology*

The Processes According to Esalen
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THE BALLAD OF ESA-LON

We danced and sang,
And had our fun,
With love and joy
For everyone.
At dear old Esa-Lon.

When skies were grey,
And cold winds blew,
You came to me,
And loved me true.
At hot, ripe Esa-Lon

Amidst the fumes,
And sweat and steam,
Of clattered pots
And soured cream,
We'd stop to smile,
And dream awhile.
At fond, old Esa-Lon.

And in the fray,
When words flew sharp,
A flute would play,
A drum, a harp,
To calm our fears,
And warm our hearts.
At sweet, kind Esa-Lon

And when we parted,
And hugged farewell,
We sobbed, and clung,
And almost fell –
When laughter staunched
Our private hell.
At bluff old Esa-Lon.

Now that we're old,
And lined, and grey,
We've fought our fights,
And got our way,
We'll still look back
With fondness sweet,
On times when waves
Marked out our week,
When clouds and fog
Cloaked doubt and strife,
Where pregnant gardens
Teemed with life,
Where soothing waters
Washed our breast,
And common kindness
Gave us rest,
Where friends thronged thick
At every table,
Where winds hummed myth,
And birds sang fable,
Where true communion
Whisked the lies,
Where majesty soared
To the skies,
At grand old Esa-lon.

And when I die,
Just bury me please,
Where whispers glow
On soft sea breeze,
Where diamonds shine
In deep night sky,
And fingers coax
A heart-felt sigh --
In the leaf-rich sod
Beneath the trees,
Where sun beats time
To buzz of bees.
In that gentle haven Esa-Lon.

And there we'll stroll,
Just you and I,
With voices bright
And spirits high,
Living ever
That first sweet day
A glimpse of heaven
Came our way:
That Magic Kingdom, Esa-Lon.

-- Hugh Martin

[For more of Hugh's personal reminiscences (Thread B), please to turn to Mid-Logue 1, page 23.]

*[**Please review and rate this article:** Please send an Amazon-style Review and Rating of this article directly to the authors at WholeLifeCounseling@Gmail.com. Say what you found particularly valuable, what could be improved, and anything else you think pertinent. Please include a Rating from Five Stars (best) to Zero Stars (worst). Your feedback will help us to improve and extend our work. Thanks.]*

THE PROCESSES ACCORDING TO ESALEN

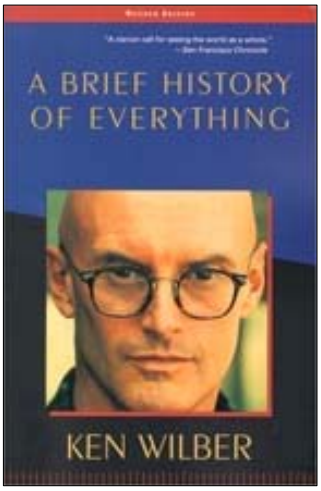
Developing Your Own Integral Program For Personal Growth

INTRODUCTION

ESALEN – A BETTER INTEGRAL INSTITUTE (or ILP)? [1]

In the keystone article of this series,[2] we posed several provocative questions and suggested some surprising anwers:

- Is Ken Wilber's AQAL[3] the best foundation for an Integral program of personal growth? We proposed an alternative model called ADAP^{2}T (All Dimensions, All Processes, All Participants, Together) that is more complete and more differentiated.
- Are there four essential Dimensions, as in AQAL – or really at least eight, as in ADAPT? Are there nine basic Process categories, as in ILP[4] – or really at least 35, as in ADAPT? Are both AQAL and ILP sufficiently defined and articulated to be of optimal use as tools for personal growth? And are they sufficiently integrated and coordinated to deserve the title Integral? We described numerous ways in which ADAPT is an improvement on both AQAL and ILP.



Now, applying these premises to the real-world task of personal growth, we pose several more intriguing questions – and offer some unexpected answers:

Are Wilber's Integral Institute or ILP the best sources or venues for an Integral growth program? As this article suggests, perhaps the richest, the most diverse, the most comprehensive, the most deeply-experienced – in a word, the most Integral – growth program can be constructed from the offerings of that *grande dame* of Human Potential, Esalen Institute.

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[1] For illustrative and dramatic purposes, we have sometimes set Esalen and Integral Institute (or, ADAPT and AQAL) against each other, as if in competition. In fact, the two Programs are valuable complementary endeavors striving toward a common goal of personal evolution.

[2] *AQAL, the Next Generation?*

[3] AQAL is Wilber's abbreviated acronym for his five-parameter model: All Quadrants, All Levels, All Lines, All States, All Types. According to ADAPT, the first four are Dimensions and last is a Participant.

[4] ILP stands for Integral Life Practice – the flagship growth program of Wilber's Integral Institute.

Can't afford Esalen? Or, can't travel that far? Or, find Esalen too self-absorbed, or too off-beat? This article outlines a procedure for constructing your own personal growth program from the resources are available in your own region.

Do you find Growth Centers, or the whole Human Potential Movement, too esoteric? Too precious? Too elitist? Too mushy? This article suggests that most of the key Processes by which we grow can be found 'in our own back yard' – in the Real World experiences that constitute everyday life.

Our purpose in this article is to elucidate, refine, and expand the admirable work of Ken Wilber and Integral Institute– not to challenge, contest, bash, denigrate, debunk, or supercede it. Wilber is a Titan on whose shoulders all our efforts stand, and Integral Institute is an important part of Wilber's contribution.

OVERVIEW

This article consists of two separate but interwoven threads:

- **Thread A.** A straightforward description of Esalen Institute, showing how its offering can be orchestrated using ADAPT to build a highly effective Integral Growth Program;
- **Thread B.** A very personal reflection on how Esalen Institute saved Hugh's life -- and then deeply influenced his future.[5]

We interweave these two threads together to demonstrate a truly Integral perspective – one that is both Upper-Right Quadrant objective and expository (Thread A), and simultaneously Upper-Left Quadrant personal and experiential (Thread B). For maximum effect, the two Threads are designed to be read interlaced and together. However, each is self-contained, and may be read separately. The following outline will help you keep on track.[6]

Thread A: Creating an Integral Growth Program using ADAPT

How to use our ADAPT model to create Integral growth program from the offerings of Esalen Institute.

In this thread, we show how offerings from the world's premier Growth Center, Esalen Institute, can be orchestrated to create a highly-effective, truly Integral program of personal and professional growth.

The Thread consists of six sections -- each divided into several parts:

- **Section A1. INTRODUCTION TO ADAPT.** (Page 14). A brief review of our ADAPT Model of human growth – concentrating on the parameters most pertinent to this study:
  - **The Dimensions of Growth.** The eight Dimensions the Growth Continuum – a 'map' of the Growth process, showing the types of Growth that can take place.
  - **The Processes of Growth.** The 35 Processes by which personal Growth is implemented, divided into seven Themes of emphasis.

[5] Since this article is co-authored by Hugh and Kaye Martin together, quotations and experiences pertaining to Hugh alone are described in the third person.

[6] Click a heading to link to the corresponding Section. Beginning page numbers of each Section are in parenthesis.

- **The Growth Coordinator.** How a Growth Coordinator (or 'Life Counselor') can guide and support a program of personal growth.

- **Section A2. THE PHENOMENON OF GROWTH CENTERS.** (Page 18). First, an explanation of the special learning and growth environments we call Holistic Growth Situations. Then, a description of a particular type of Holistic Situation, the Growth Center, of which Esalen is a premier example.
  - **Holistic Growth Situations.** Self-contained growth situations that offer a wide range of growth activities subsumed under a single, overarching theme or purpose.
  - **The Growth Center.** A type of Holistic Growth Situation – a facility where groups of exceptional people gather together for in-depth growth experiences with a particular focus.
- **Section A3. INTRODUCTION TO ESALEN.** (Page 24). What Esalen offers that makes it outstanding as a foundation for Integral growth – and where it falls short.
  - **Esalen Institute.** An introduction to the wonders of Esalen -- what makes it great setting for a life-changing growth experience.
  - **Esalen – Strengths and Shortcomings.** What Esalen does especially well, and what could use some improvement.
- **Section A4: WHY ESALEN?** (Page 27). Why Esalen Institute is specially-suited as a venue for a truly Integral program of growth.
  - **Esalen & the Development of Integral.** Esalen's key role in the evolution of growth psychology, from Freud to Integral.
  - **Section A4. Esalen's Dimensions and Processes.** Esalen's admirable coverage of major parameters of the ADAPT model.
    - **Esalen's Dimensions.** How well Esalen addresses ADAPT's eight Dimensions of growth.
    - **Esalen's Processes.** How well Esalen addresses ADAPT's 35 Processes of growth – either explicitly through Workshops, or implicitly through other Esalen programs and the Esalen lifestyle.

  - **Esalen vs. Integral Institute.** How Esalen's offerings compare to those of Ken Wilber's Integral Institute.
- **Section A5. CONCLUSION.** (Page 44). How you can apply this information in your own life.
  - **Transforming Your Life in Seven Steps.** A seven-step Program for converting virtually any life activity into a life-transforming growth experience.
  - **Creating Your Own Integral Growth Program.** How you can create your own unique, individualized Integral Program of personal and professional growth – by applying ADAPT to offerings of Esalen.

- **Section A6. APPENDICES.** (Page 60). These Appendices and Tables are intended not just as background material, but as important extensions of the main article. They should be accessed as references occur in the text.
  - **Appendices A.** Five tables and outlines that delineate the experience and significance of Esalen:
    - The Place. A Table describing the ten realms of Esalen's Magic Kingdom, and showing the Processes they represent.
    - The Programs. A Table and outline describing the seven types of Programs offered by Esalen, their costs, and the Processes they address.
    - The Community. A Table delineating the seven levels of Initiation in the Esalen social hierarchy – showing that growth at Esalen is intimately linked to the structure of the Esalen community.
    - The Workshops. An outline of the 260 Workshops offered by Esalen in Spring 2009, categorized by their major Process.
    - The Distribution of Processes. A statistical summary of Esalen's workshops, showing the number and proportion of Workshops in each Process category.
  - **Appendix B.** Esalen evaluation.
    - **THE ESALEN REPORT CARD.** A detailed description and evaluation all 35 Processes of growth, as offered by Esalen Institute. Each entry includes a description of the ADAPT Process, the equivalent Esalen Workshop or experience, and an evaluation of how well Esalen performs in each Process category. (80)
  - **Appendix C.** An Appendix illustrating the close connection between Integral and Esalen:
    - Wilber & Murphy. A compendium of references by Ken Wilber and Michael Murphy (founder of Esalen) to one another, showing the intimate link between Esalen and the development of Integral.
  - **Appendix D.** Two Tables showing the correspondence between Ken Wilber's ILP growth Modules and the Processes of the ADAPT Model:
    - Integral Life Practice. Two Tables displaying the offerings of Wilber's ILP, showing their correspondence to the Processes of ADAPT.
  - **Additional Appendices E.**
    - **Resources for Study.** Books and other resources useful for understanding and investigating the Processes used by Esalen and other Growth Centers – as well as publications by Hugh & Kaye Martin, Ken Wilber, ILP, and Integral Institute.
    - **Credits.** Acknowledgment of sources for quotes and graphics.
  - **Tables F.** An oversize Table showing in detail how Esalen's Processes match up to the ADAPT Model (accessible by pop-up windows or Word download):

- ❖ Table F: The Processes of Growth. An extended version of the Esalen Report Card (Appendix B), showing for each Process some representative Esalen Modalities, and a sample Esalen Workshop.

➢ **Biographical Background.** Background and qualifications of the authors, Hugh and Kaye Martin.

Thread Two: How Esalen helped save Hugh's life.

Hugh's very personal and introspective journey from terminal illness to psychic transformation – catalyzed by his early experiences at Esalen. This thread consists of three sections -- each divided into several parts. Each of these sections consists largely of Hugh's reminiscences, shown in a pastel blue textboxes.

- ❁ **Section B1. PROLOGUE. (page 2)**
  - ➢ **Reprieve From Death.** As a terminal cancer survivor, Hugh's debt of gratitude to Esalen.
  - ➢ **Ballad of Esa-Lon.** A ballad celebrating Esalen's special pleasures.
- ❁ **Section B2. MID-LOGUE. (page 23)**
  - ➢ **The Siren Song.** Hugh's pivotal experience at Esalen – the moment that he turned the corner on cancer.
- ❁ **Section B3. EPILOGUE. (51)**
  - ➢ **Blessings in the Shadow of Death.** The transformation in Hugh's life caused by the experience of cancer.
  - ➢ **The Power of Psychic Transformation.** How the Processes of Esalen helped cure a terminal illness.
  - ➢ **Life's Big Wake-up Call.** How you can apply Hugh's experience to curing the 'cancers' in your own life.
  - ➢ **Your Tambourine Man Calls.** An exhortation to listen and heed your own inner calling.

Since no one can be an expert on such a vast array of fields, this study is offered not as a definitive answer – but as an invitation to focused inquiry and spirited discussion. Please send your comments, questions, and proposed modifications to the addresses shown at the beginning of this paper.

Hyperlinks, Glossary Terms, and Graphics

Glossary of Terms. Important terms are defined in the Glossary that appears in our companion articles *AQAL, The Next Generation* (Appendix E) and *The Fundamental Ken Wilber* (Appendix D). All such terms are Capitalized throughout this article; the first significant appearance of each term is **bolded.**

Hyperlinks. For ease of navigation and study, the reader is encouraged to download the MS Word version of this article. In that version, topics in the Overview are linked to their corresponding sections throughout the article. Key references are also hyperlinked.

Graphics. Graphics are used throughout this article (and in our companion articles) as identification and navigation tools. The same graphic will be used in multiple places for the same or similar Parameters or topics. For example, the image of the sailing ship is used to indicate various references to the Processes of Growth.

[For those who have already read our companion article *AQAL, the Next Generation?* -- and are already familiar with the ADAPT Model -- you may turn ahead to the Growth Centers section, page 18.]

INTRODUCTION TO ADAPT[7]

An accurate map, a sound ship, an eager set of voyagers, and a skilled captain/navigator – these are the four elements of a successful voyage. In the same way, the Dimensions, the Processes, the Participants, the Growth Coordinator are the essential components of an effective growth program. A truly Integral growth program would combine all of these – woven together in a seamless, dynamic whole. The Integral model of human growth is thus best summarized by the acronym 'ADAP^{2}T':[8]

- **AD = All Dimensions.** All 8 Dimensions of the Growth Continuum.
- **AP = All Processes.** All 35 Processes of Human Growth.
- **AP = All Participants.** All 7 Participants in the growth process.
- **T = Together.** The Dimensions and Processes not experienced as diffuse, disjointed activities – but coordinated together under a comprehensive model of optimal growth.

In this article, we will concentrate on the Dimensions of Growth, the Processes of Growth, and one mode of 'Together-ness,' the Growth Coordinator – as each of these pertain to Esalen Institute.

THE DIMENSIONS OF GROWTH (The Growth Continuum)[9]

The Growth Continuum is a map of all the routes and destinations our growth can take. In the technical language of our ADAPT Model, the Growth Continuum is a field of eight Dimensions, which describe the various ways human growth can occur. The Dimensions are the parameters on our map that define different elements of that growth. The eight Dimensions are as follows:

- **Stage growth.** We grow as we move through the various Stages of human development.
- **Transition growth.** We grow as we Transition from one

[7] For a detailed discussion of ADAPT, see our companion article *AQAL, the Next Generation?*. For a topical anthology of Ken Wilber's pronouncements on human growth, organized according to the ADAPT Model, see *The Fundamental Ken Wilber*. See also our articles that explore two of the central parameters of ADAPT – *The Growth Continuum* and *The Processes of Human Development*. All articles are posted on IntegralWorld.net

[8] Pronounced *A'-Dapt*, and referred to throughout this text as ADAPT

[9] For a point-by-point comparison of our eight Dimensions to the four of Wilber's AQAL, see *The Growth Continuum* -- especially the footnotes and Glossary. For a detailed outline the Growth Continuum and the evidence that supports it, see *The Growth Continuum* and *Arrays of Light*. Both articles are posted on IntegralWorld.net.

Stage to the next.

- **State growth.** We grow as we increase our capacity to move fluidly among the higher States of consciousness.
- **Realm growth.** We grow simultaneously in four different Realms of human consciousness.
- **Arena growth.** We grow differentially within the various Arenas of each Realm.
- **Vector growth.** We grow in all four Quadrants – but also in two Directions along those Quadrants.
- **Actualization Growth & Restoration Growth.** As basically healthy people, we grow by Actualizing our Human Potential. But as people with our normal share of problems, we grow Therapeutically by Restoring our capacity to Actualize our Potential.
- **Coordination growth.** We grow by coordinating all the other Dimensions of growth into balanced, harmonious whole.

THE PROCESSES OF GROWTH[10]

The **Processes** are the vessels of transport that carry us along the routes of our growth. In technical language, the Processes are all the methods and techniques that move us along the Growth Continuum. Over the course of centuries, humankind has developed at least 35 different Processes of growth. These Processes fall into seven distinct Themes of emphasis – ranging from very fundamental to very sophisticated:

- **Foundational.** Processes that are fundamental to all other Processes of growth. Six Processes: 1) Natural Nutrition, 2) Natural Medicine, 3) Nurturing & Bonding, 4) Relationships & Marriage, and 5) Sexuality & Sensuality, 6) Family Dynamics.
- **Physical world.** Processes that engage us with material reality. Four Processes: 7) Sensory Experience, 8) Physical Activity, 9) Life Experience, and 10) Natural Environment.
- **Socio-cultural.** Processes that engage us with groups of people – from pairs to whole cultures. Seven Processes: 11) Skills, 12) Habits & Programming, 13) Responsibility, 14) Enterprise & Leadership, 15) Ethics & Service, 16) Acculturation, and 17) Archetype & Myth.
- **Formal investigation.** Processes that engage our thinking and reasoning powers. Six Processes: 18) Structure & Order, 19) Explanations, 20) Technologies, 21) Logic & Reasoning, 22) Planning & Orchestrating, and 23) Sciences & Proofs.
- **Self-expression.** Processes that enable us to express our inward reality in outward form. Five Processes: 24) Language & Communication, 25) Humor & Fun, 26) Stories & Literature, 27) Recorded Experiences, and 28) Expressive Arts.
- **Conscious development.** Processes explicitly designed to promote growth, resolve problems, and facilitate enlightenment. Five Processes: 29) Body Therapies, 30) In-

[10] For an outline and explanation of these Processes as they apply to Esalen Institute, see the Appendix B, The Esalen Report Card, page 80. For a more detailed outline, see Table E: Esalen's Processes of Growth. For a thorough explanation of our original 33 Processes (two more were added later), see our companion article *The Processes of Human Development*, posted on IntegralWorld.net.

trospection & Self-Awareness, 31) Psychotherapies, 32) Psycho-Biologic Techniques, and 33) Spiritual Practices.

- **Comprehensive.** Processes that combine and integrate many growth Processes. Two Processes: 34) Holistic Experiences and 35) Integral Programs.

Within each general Process, several **Modalities** have emerged -- particular techniques through which growth may be implemented – along with specific **Topics** within each Modality.

THE GROWTH COORDINATOR

There are 12 Modes of 'Together-ness' (Guidance, Orchestration) in the ADAPT Model. One of the most prominent of these is the Holistic Growth Situation (see next Section). Another is the Growth Coordinator. The Growth Coordinator (also called Integral Life Counselor) is the navigator for our life voyage. This key person helps us weave 'Together' all the diverse strands of Dimensions, Participants, Processes that make up the growth process.

In the case of programs through a Growth Center like Esalen, for example, our Coordinator might help in the following ways:[11]

- **Investigation.** Investigating, assessing, and selecting the Programs and Workshops we will find the most helpful and the most enjoyable.
- **Preparation.** Making practical preparations, and becoming psychologically ready to benefit from such Programs.
- **Support.** Supporting us during the Workshop itself – when difficult situations arise, or when special opportunities present themselves.
- **Integration.** Integrating the Workshop experience once it is done. Distilling the lessons to be learned. Reinforcing the attitudes and behaviors to be changed.
- **Preservation.** Helping us perpetuate the highlights of the Workshop through artistic expression or journaling.
- **Extension.** Extending our experience by planning a series of Workshops on different but related topics.
- **Combination.** Helping us combine Esalen-style Workshops with other life experiences to cover all 35 Processes adequately.
- **Coordination.** Knitting together and coordinating this diverse array of Workshops and life experiences into a unified and focused program of personal growth.
- **Accountability.** Helping us remain accountable for any plans, commitments, or resolutions we may make.
- **Assimilation.** Digesting and metabolizing each experience – incorporating it into our very nature, so that we are deeply and permanently changed.
- **Celebration.** Celebrating and rejoicing in each insight and breakthrough – so that life becomes an enticing, exciting adventure.

[11] For a fuller explanation of the Growth Coordinator, see *The Growth Continuum*,, Growth Coordinator section, page 10.

To summarize these components of ADAPT, the Growth Continuum is like a map of the world. The Processes of Growth are the steamships and sailing vessels that carry you to your destination. The Growth Coordinator is the navigator who helps chart your route. You yourself are the captain of your own ship, and bear final responsibility for its ultimate destination.

THE PHENOMENON OF GROWTH CENTERS

This section puts Esalen Institute in context. It shows that Esalen is a prime example of a structured environment we call a Growth Center for Self-conscious Development. Such Centers, in turn, are one of five types of Growth Centers in general – which in turn are just one form of an integrated growth environment we call the Holistic Growth Situation (HGS). Thus, we can see that Esalen is part of an understructure that supports and implements human growth throughout our society.

Let's explain this from another angle. Virtually any life situation can be used to implement our Growth. At various stages of life, we grow by: learning to crawl, taking our first steps, mouthing our first words, learning to brush our teeth, going to school for the first time, meeting our first date, applying for a job. However, Growth occurs best when it is intentional, focused, coordinated, and integrated. Integrated and coordinated Growth is supported most effectively in special clusters of activities we call Holistic Growth Situations (HGS's). Of the many varieties of HGS, the Growth Center is especially effective for adult growth at the most advanced levels. Among the five versions of the Growth Center, the type that most comprehensively supports the integral growth of body, psyche, and spirit is the Growth Center for Self-Conscious Development (often just called 'Growth Center' for short). Among such Growth Centers, Esalen stands forth as the originator and premier example.

The first section on this topic describes the many varieties of Holistic Growth Situations. The second section discusses the five types of Growth Centers – ending with the very comprehensive Growth Center for Self-Conscious Development, of which Esalen Institute is a prime example.

HOLISTIC GROWTH SITUATIONS

Holistic Growth Situations ('HGSs') are clusters of growth experiences unified under a single theme or objective. By engaging in one over-arching activity that incorporates numerous interrelated growth-producing experiences, HGS's leverage our time and effort to produce deep and lasting change.

HGS's have several features in common: They each have a unifying theme or purpose – whether to build a building, or present a play, or obtain a degree, or to raise a child. They each cover a broad range of Processes, Dimensions, and Participants. They are all deeply experiential – filled with rich array of physical activities and emotional interactions. They're all readily adaptable to an Integral approach.

Below are some of the most valuable Holistic Situations, drawn from everyday life. (Numbers in parenthesis indicate which typical ADAPT Processes[12] are included in the experience.)

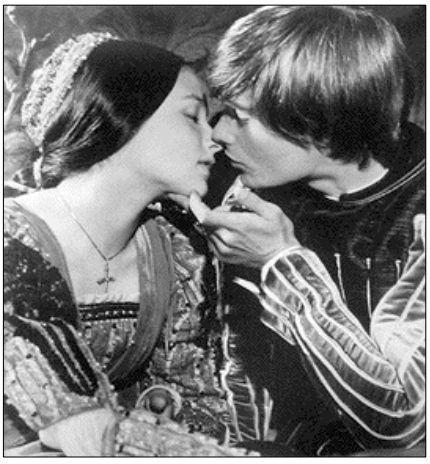
- **Child-Raising.**[13] The Raising of Children is the original and prototypical model for the Holistic Growth Experience. As we see it, the family (in some form) is the fundamental building

[12] See The Processes of Growth above.

[13] Our companion article *The Processes of Human Development* describes in detail how all 35 Processes can be used to implement each phase of a child's growth.

block of civilization. Civilization depends for its perpetuation and improvement on the raising of children. Over the course of centuries, families have developed at least 35 distinct Processes to implement children's growth. Over time, these Processes have been extrapolated beyond children to encompass human growth at all levels of maturity and at all Stages of development. Thus, child-raising is the original and preeminent source of all growth Processes, the most complete repository of such techniques, and the ideal basis for any growth Program.

- **Creative Grade Schools.** For most children, the Grade School is the child's first Holistic Growth Experience outside the family. It's critical, therefore, as the child's first major introduction to the outside world. Children go to school for the explicit purpose of learning various Process-related subjects – reading (#24), math (#21), social studies (#16), and science (#23). However, in the school environment they encounter many implicit Processes that are equally important to their growth: effective study habits (#12), physical activity out on the playground (#8), planning and orchestrating a wide variety of activities (#21), and the challenge of getting along with others (#16). In addition, grade schools that are 'creative' may offer extensive supplementary Processes: art and music (#28), gardening and nature (#10), an emphasis on personal awareness (#30), and nurturing personal attention (#3) – all of which are important additions to the cluster of growth experiences.
- **Gardening.** As a growth experience, Gardening is especially valuable in 'grounding' our identity in the natural world and 'growing' our sense of self-worth. Gardening is an especially gratifying Holistic Experience – because when you're successful, you literally enjoy the fruits of your labor. Before you begin, a garden requires lots of Planning and Structuring (#22). Once your garden gets going, it entails a good deal of Physical Activity (#8) and offers Sensory Experiences (#7) with the Natural Environment (#10). It's a big job, so tasks naturally break down among members of the Family (#6) – involving new Skills (#11), Responsibility (#13), and Enterprise & Leadership (#14). If you've planted the right things, and taken care of them properly, there's the pleasure of sumptuous Natural Nutrition (#1) at the banquet table.
- **Building projects.** As a growth experience, Building Projects are especially valuable in linking socially 'constructive' relationships with a tangible product representing order, proportion, and permanence. Building projects on all scales, whether a simple bathroom remodel or constructing your dream-house, draw together numerous activities and Processes. Building involves lots of Planning (#22), Structure (#18), Technologies (#19), Skills (#11), and Physical Activity (#8) – but also entails teamwork (#6), initiative and Enterprise & Leadership (#14), and Communication (#24) – along with the creative ability (#28) to conceive a striking design or an appealing interior.



- **Amateur theater production.** As a growth experience, Amateur Theater Productions are especially valuable in giving us perspective on our Ego (#30) – a recognition that all life is a 'stage' on which we are mere players. A huge range of elements is necessary to pull together a successful school or community theater performance: audi-

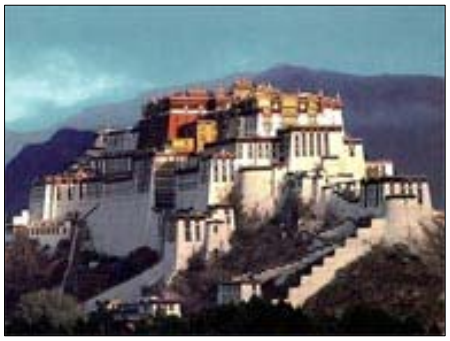
tioning (#24), interpreting text (#19), delivering lines (#28), publicity (#14), planning expenses and gate receipts (#2), coordinating tech factors (#20), managing stress (#31), building group unity (#6), and peaking the cast's energy just as the curtain goes up (#25).

- **Team sports.** Team sports are one the most familiar, pervasive, and effective of all Holistic Growth Situations. Team Sports provide a challenging Physical Activity (#8) -- and teach useful Skills (#11), such as hitting a ball or catching a pass. But success in the activity also involves a winning attitude (#14), cooperation and teamwork (#13), sportsmanship (#15), the nutrition (#1) and health (#2) practices needed to sustain maximum exertion, the stories (#26) that grow up around each big win, and the downright fun (#25) of playing a hotly-contested game together. Done properly, team sports can grow vigorous, highly-motivated, socially-responsible adults.
- **Backpacking.** As a growth experience, Backpacking is especially valuable in rearranging our priorities – focusing our attention on the fundamentals that give life sustenance and satisfaction. Backpacking concentrates our entire life into one bundle (#22) – light enough to carried for several miles, yet substantial enough to sustain all our life needs for several days. When we set out for a week in some secluded valley or back country lake (#10), we must carry all our sustenance (#1), our comfort (#9), our protection (#8), and our entertainment (#25).
- **Self-sufficient travel.** As a growth experience, Self-sufficient Travel is especially valuable at conveying the variety of ways in which satisfaction and fulfillment in life may be achieved. Self-sufficient travel is tourism without tour guides or rigid itineraries (#22). In its hardcore form, the traveler carries just enough cash to get by (#1), and makes his/her living on the move (#14). Travel with minimal support enmeshes the traveler deeply in the culture (#16), thereby maximizing the learning experience.
- **The workplace.** As a growth experience, the Workplace is especially valuable in conveying how social groups can work together to accomplish remarkable things. The workplace is a microcosm of life at large – and, at its best, a whole lifestyle that incorporates numerous interrelated activities and Processes. Work places heavy emphasis on Skills (#11), Responsibility (#12), Enterprise & Leadership (#14), Structure (#18), and Planning (#22). However, a harmonious and efficient workplace (#6) also incorporates all Dimensions and Processes that cause life to flow smoothly (#9), to accomplish objectives (#22), and to have meaning (#31).
- **Growth Centers.** Growth Centers are among the most important and meaningful of all Holistic Growth Situations. They are described in the following section.

GROWTH CENTERS

The **Growth Center** is a very special type of Holistic Growth Situation. A Growth Center is a place where people with an exceptional interest in a particular growth activity gather together to develop those interests. Over the course of centuries, at least five types of Growth Center have developed:

- **The Monastery.** A Monastery is a place where people with a special sensitivity to spiritual matters gather together to develop those powers. The monastic tradition is common to many religions and philosophies – including Christianity, Buddhism, Hinduism, and Jainism. Spiritual development is implemented by specific Spiritual Practices (#33), like prayer, meditation, and chanting – but is also supported by the monastic lifestyle (#16), which may include communal living (#6), rules of behavior (#18), and self-sufficiency for material needs (#14). A modern version of the monastery, intended to make the monastic experience available to people from the outside world, is the **Meditation Center**.[14]



- **The University.** A University is a place where young people (and others) with exceptional mental abilities gather to develop their minds and their character -- to equip them to apply those abilities to a particular field of endeavor. The development of character is accomplished by exposure at a key developmental Stage to a broad range of humankind's highest accomplishments (the 'liberal arts curriculum'), and by intimate association with the best and brightest of their generation. A university focuses on the explicit Processes of many academic subjects – primarily Formal Investigation Processes (#s 18-23) and Self-Expression Processes (#s 24-28). However, numerous implicit Processes are included as part of University life – sports (#8), campus social dynamics (#6), adjusting to individual differences (#16), and helping others (#15).

  Universities have in some cases degenerated into multi-versities (where one learns only one specialty) or into training schools (where one is trained for a particular occupation) – but the original holistic tradition is still maintained in the small Liberal Arts College. A modern version of the growth-related university is the **Alternative University** – where growth-related subjects like psychology and spirituality are the prime focus of study, and where such personal practices are actively encouraged.[15]

- **Health Centers.** A Health Center is a place where people with a particular concern for their health and well-being gather to heal or revitalize themselves. Derived from the traditional European health spa, modern Health Centers include a diverse array of detox centers, weight-reduction programs, clothing-optional retreats, and beauty spas.

- **Intentional Communities.** An Intentional Community is a place where people committed to a particular social, political, or spiritual vision gather to form a long-term community embodying those principles and values. Such Communities have a

[14] For a list of modern Meditation Centers, see Resources section, p. 112.

[15] For a list of Alternative Universities, see Resources Section, p. 111.

long and important history in the United States – going back to the Amish, the Mormons, and even to the original Pilgrims. The modern world has seen a proliferation of Intentional Communities of all persuasions – including communes, kibbutzim, ashrams, and cohousing. Many of the Growth Centers of various types listed in this section are structured as Intentional Communities.

- **The Growth Center for Self-Conscious Development.** A Growth Center for Self-Conscious Development (commonly just called 'Growth Center') is a place where people with a particular sensitivity for growth gather to participate in Self-Conscious Development Practices (#s 29-33) and Self-Expression Practices (#s 24-28) for the explicit purpose of implementing their growth. These explicit Processes are supported by a wide variety of implicit Processes inherent in the lifestyle of the Growth Center. Such centers only became possible when Humanistic Psychology made Self-Conscious Development Processes available to normal people, at all Stages and in all Arenas of life.[16] Esalen Institute was the first such Growth Center and still a foremost exemplar.[17]

[To continue with the discussion of Esalen (Thread A), go to Introduction to Esalen, page 24.]

[16] See Esalen and the Development of Integral, page 29.

[17] For the development of Self-Conscious growth Processes, see Esalen and the Development of Integral, p. 29. For a list of Growth Centers, see Resources Section, p. **Error! Bookmark not defined.**.

MID-LOGUE 1

[Hugh's personal reminiscences are continued from the Prologue, p. 2.]

THE SIREN CALL

Hugh describes the transforming moment during his early years at Esalen:

"On a chilly, misty morning I approached the rickety little farmhouse on the bluff. The Esalen yard crew had just left for their day's chores, and the little building was deserted. From the eaves, god's-eyes twisted in the wind, and Tibetan prayer flags fluttered in the breeze. The tinkling of wind chimes welcomed me as I stepped cautiously across the creaky porch.

Inside, a weathered oak dining table littered with the remains of breakfast – half eaten sausages, scraps of cinnamon roll, a syrupy plate. On the chair, a gauzy tie-die shirt and one scuffed huarache. A tattered poster of Gentle Wilderness high country by the fridge, snapshots of a gaudy party with faces pressed toward the camera -- a faint, lingering smell in the air of damp leaves, and soil, and *sinsemilla*. Despite the clutter, the scene bathed me in warmth. I felt a glow of excitement, of anticipation, of mystery. Driven by who knows what urge, I sought to experience at least vicariously a lifestyle I'd been too timid or too fearful to adopt.

By the wall, on an album cover next to the phonograph turntable, the chiseled monochrome face of a cool, hard-edged young man stared out at me: Not challenging, just waiting for me to make my move. When I flipped the switch, the turntable began to spin, the needle scratched, and the speakers began to croon a hollow, poignant, nasal sound – echoing as if from a far distance:

Hey! Mr. Tambourine Man, play a song for me,
I'm not sleepy and there is no place I'm going to.
Hey! Mr. Tambourine Man, play a song for me,
In the jingle jangle morning I'll come followin' you.

I listened and lingered, becoming more and more transfixed. I was ravished, entranced, exhilarated, enchanted, enthralled. My eyes watered, and my lungs released in a burst of pleasure. Chills ran up my spine and flowed out my fingertips. I continued to listen, as the sound gushed through my system, soaking the parched landscape of my soul, awakening buried longings, kindling my spirit. I felt a surge of aliveness, a chorus of hope, a great welling-up of the Everlasting Yes!

I didn't know it at the time, but that of all Esalen experiences was the pivotal moment that changed my life. For the first time, like Odysseus tied to the mast, I was hearing. . .

THE SIREN SONG
OF THE GROWTH CONTINUUM

Unknown to myself, I had decided to toss caution to the soft sea breeze, to follow the Tambourine Man deep inside me, to take the chances necessary in the quest for true happiness, to yield myself to change and growth when every fiber of my being yearned for it. In that short moment, my cancer began a grudging retreat, and I had decided to live."

[For more of Hugh's personal reminiscences (Thread B), please turn to Mid-logue 2, page 51.]

INTRODUCTION TO ESALEN

Esalen is like a bustling harbor, filled with ships of all shapes and sizes, some setting out for strange and exotic ports of call, others waiting eagerly for someone like us to commission them for voyages to parts unknown. Let's explore this harbor – its barnacle-encrusted wharfs and piers, its strident sounds and pungent smells, its colorful collection of barefoot sailors in striped jerseys, starchy officers in dress uniform, and keen-eyed merchants gripping their top hats in the breeze, while scooting around bales of cotton and heaps of coal. Out in the harbor, we see big merchant sailing vessels sagging deep in the water under heavy cargoes, bristling men-of-war with polished cannon glinting off the water, little dories bobbing with each passing wave. All you need for any voyage you want to take -- to the island across the bay or to the remote islands of the Pacific, to comforting and familiar memories or to frontiers of Human Potential – it's all right here, folks. It's Esalen!

ESALEN INSTITUTE

Since the 1960's, a number of **Growth Centers** have emerged in the U.S. and around the world. These retreats and gathering-places offer a broad variety of **Workshops** designed to enrich and expand Human Potential. As part of the package, they provide a rich panoply of experiences that support the growth process – spectacular natural surroundings, delicious natural foods, simple but comfortable accommodations, hot spring baths, dance, music, meditation, and meaningful conversation. Esalen Institute is the original prototype for such Growth Centers, and still a foremost exemplar.

Esalen's catalog description is an evocation of her legendary status:[18]

> The Esalen Institute was founded in 1962 as an alternative educational center devoted to the exploration of what Aldous Huxley called the "human potential," the world of unrealized human capacities that lies beyond the imagination. Esalen soon became known worldwide for its blend of East/West philosophies, its experiential/didactic Workshops, the steady influx of philosophers, psychologists, artists, and religious thinkers, and its breathtaking grounds blessed with natural hot springs. Once home to a Native American tribe known as the Esselen, Esalen is situated on the spectacular Big Sur coastline with the Santa Lucia Mountains rising sharply behind.
>
> Esalen: The word itself summons up tantalizing visions of adventure, of unexplored frontiers, of human possibilities yet to be realized. There is the wonder of the place itself, 120 acres of fertile land carved out between mountain and ocean, blessed by a cascading canyon stream and hot mineral springs gushing out of a seaside cliff. There is the delicate and subtle Big Sur air of a late afternoon in May, the midnight mist of July, the drenching February rain. There are October nights so clear the Milky Way can light your walk along the darkened garden path. And always there is the sound of the sea.

[18] See Esalen catalog and website, www.Esalen.org, for all Esalen quotes and photos not otherwise identified.

> And then there are the people—the people who live there and love the land, and the 300,000 more who have come from all over the world to participate in Esalen's forty-year-long Olympics of the body, mind, and spirit, committing themselves not so much to "stronger, faster, higher" as to deeper, richer, more enduring. They come for the intellectual freedom to consider systems of thought and feeling that lie beyond the current constraints of mainstream academia. They come to discover ancient wisdom in the motion of the body, poetry in the pulsing of the blood. They come to rediscover the miracle of self-aware consciousness. At best, they come away inspired by the precision of a desire to learn and keep on learning through all of life.
>
> Esalen is a place with a global reach. It is a place, as Thomas Wolfe said about America, where miracles not only happen but where they happen all the time.

Esalen continues to be recognized as one of the world's premier Growth Centers. If you want to experience the best offerings of the Human Potential Movement first-hand, under the guidance of some of the world's greatest theorists and practitioners, Esalen is the place to go.

ESALEN – STRENGTHS AND SHORTCOMINGS

After all the glowing accolades, it's only fair to balance Esalen's strengths with some of her shortcomings. In Appendix B, The Esalen Report Card, page 61, we will evaluate Esalen Process-by-Process. Here, we summarize some of our main observations from that section:

- **Introductory experiences.** Esalen offers introductory experiences in a variety of psychological, spiritual, and artistic modalities. Except for specific training programs, it is not in itself a long-term growth program, a substitute for therapy, or a complete spiritual practice (nor does it try to be any of these).
- **Feeling vs. thinking.** Esalen values the senses and the emotions immensely, but often fails to give adequate credit to the importance of the mind.
- **The present vs. the future.** Esalen people do wonderfully well at living in the present, but sometimes lack the ability to shape their own futures.
- **Coping with the world.** Esalen equips its people well to function within the Esalen system, but often fails to prepare them to be effective (or even functional) in the outside world.
- **Authenticity, not art.** Esalen's artistic and creative Workshops develop spontaneous expression, but not necessarily quality art or literature.
- **Eastern vs. Western.** Esalen explores the Eastern and other non-European traditions extensively, but sometimes does not give adequate recognition to the contributions of the West.
- **Horizontal vs. vertical relationships.** Esalen is a tight-knit, relatively harmonious community. However, it often functions like a society of siblings (much like the Lost Boys of Peter Pan's Neverland) – with little appreciation of the paternal role of authority and responsibility, or the maternal role of constancy and commitment.

- **Safety vs. depth.** Unlike the early days, Esalen is now a safer place to open up, to share feelings, and to grow relationships. However, its more careful, conservative approach is less likely to produce deep breakthroughs and paradigm-shattering insights.
- **The Esalen vision.** Although Esalen continues as a force for social and cultural transformation, she may have lost some of the vision and passion that inspired her early years.
- **Innovation and entrenchment.** For all its innovation and creativity, the Esalen organization can sometimes act like an entrenched bureaucracy that has trouble growing and changing.
- **From Holistic to Integral.** Esalen is a rich smorgasbord of diverse experiences, but has the potential to become a truly Integral growth program.

Like many of its Workshop participants, Esalen is going through mid-life transition. It is seeking an identity and purpose that will light a path into its mature years. Will it become a feel-good retreat for grey-haired Cultural Creatives? Or will it revive its former glory – leading the new century's explorations into the frontiers of human consciousness? The decisions Esalen makes (or fails to make) over the coming months will determine that future.[19]

Despite the above reservations, Esalen continues to offer a fabulous growth experience that changes lives dramatically, inspires vision of a better humanity, and sets the standard against which all other Growth Programs must be compared. It continues to offer the very best of the Human Potential Movement, and is an ideal foundation for a truly Integral growth program.

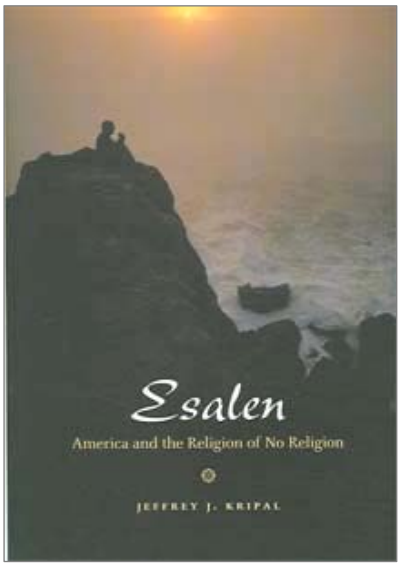
[19] In her more recent Workshop offerings, Esalen is beginning to take positive steps in these directions.

WHY ESALEN?

Esalen has a lot of charisma, and may be a great place to visit. But what importance is Esalen to those who may never visit there? For most of us, isn't it very far away? And very expensive? Isn't Esalen just about touchy-feely? Or psycho-babble?

And what does Esalen have to do with Integral, or with Ken Wilber? Isn't Esalen a smorgasbord of self-indulgent mind trips? Isn't Esalen just a miasma of 'pre-/trans-fallacies'?

There may be some truth in those concerns. Nonetheless, Esalen is the ideal foundation for a truly Integral ADAPT growth program. Here's why:



- **Esalen covers <u>All Dimensions</u>.**[20] Esalen Programs, bined with the Esalen lifestyle, cover all eight ADAPT Dimensions of growth admirably.
- **Esalen covers <u>All Processes</u>.**[21] Esalen covers most of our 35 ADAPT Processes exceptionally well – either through Workshops, or through some other aspect of the Esalen perience.
- **Esalen's offerings have the potential to be <u>Integral</u>.** Esalen is not in itself an Integral growth program, and many of Esalen's offerings are indeed saturated with child-glorifying Pre-/Trans- Fallacies.[22] However, as we shall demonstrate in this article, Esalen's program is solid at its core, and is eminently adaptable to an Integral approach. Esalen can be a secure foundation for a truly Integral program of personal development.

In addition, Esalen offers some other major advantages:

- **Esalen is Central.** Esalen has played a central role in the development of Integral Theory.[23]
- **Esalen Is Representative.** Esalen is representative of innumerable human potential growth programs available throughout the world. If Esalen is too far away, or too expensive, or too odd-ball, there are many outstanding and affordable programs nearer to your own area.[24] The principles and strategies articulated in this article can be readily applied to any growth venue you may choose.

[20] See the section Esalen's Dimensions, page 33.

[21] See the section Esalen's Processes**,** page 35, along Appendix B, The Esalen Report Card, page 80 – as well as the more extended Table E: Esalen's Processes of Development.

[22] For Esalen, the major Pre-/Trans- Fallacy (Wilber's term) is confusing the innocence of immature childhood with the glory of mature enlightenment. See *AQAL, The Next Generation?* for details.

[23] In the next section, Esalen and the Development of Integral, page 29, we'll show you how.

[24] For a list of Growth Centers, Meditation Centers, and humanistic learning programs in various locations, see Resources for Study, Growth Center and Schools sections, page **Error! Bookmark not defined.**.

- **Esalen is Illustrative.**[25] For those not interested in Esalen, or in Growth Centers in general, our approach to Esalen illustrates how to construct your own Integral growth program from whatever life experiences you find important.
- **Esalen outshines Integral Institute.**[26] Esalen's offerings appear to be markedly superior (at present) to those of Integral Institute (including ILP) in at least five of seven categories.

In the following sections, we discuss each of Esalen's special advantages, beginning with her close connection to the Integral worldview:

[25] See our Conclusion, Transforming Your Life in Seven Steps, page 44.

[26] For a detailed comparison, see the section Esalen vs. Integral Institute, p. 41. For extensive and detailed comparisons of ADAPT and Wilber, see *AQAL, the Next Generation?*
As stated earlier: For illustrative and dramatic purposes, we have sometimes set ADAPT and AQAL/ILP against each other, as if in competition. In fact, the two Programs are valuable complementary endeavors striving toward a common goal of personal evolution.

ESALEN & THE DEVELOPMENT OF INTEGRAL

In all the trends in psychology that lead to the development of the Integral Worldview, Esalen has played a central role. Let's see how – by journeying through the evolution of growth psychology in the 20th century.[27] *In italics, we'll describe Esalen's part in each stage of this evolution.*[28]

- **Psychology as Pathology.** Up until the 1960's, the field of psychology was dominated by the Old Guard of Behaviorism and Psychoanalysis. On the experimental, academic side, Watson's Behaviorism studied external, observable, measurable behaviors, and sought to manipulate human behavior toward positive ends by a system of rewards and punishments. On the clinical side, Freud's Psychoanalysis studied unconscious, hidden instincts and motivations, and sought to resolve neuroses by resurrecting and reliving past traumatic experiences. Although one was external and one internal, both Behaviorism and Psychoanalysis focused on Pathology. They viewed patients as dysfunctional or sick – and sought no more than to bring them back to the unexceptional level of 'normal.'

Abe Maslow

- **From Pathology to Potential.** Abraham Maslow (and others) overthrew the Old Guard with a 'third force' alternative known as Humanistic Psychology. Instead of viewing people as crippled or disturbed, Maslow envisioned a healthy human psyche with unlimited potential for vitality and enrichment, expansion and enlightenment. As a path to Self-Actualization, Maslow delineated an ascending series of Human Needs which, when nourished and satisfied, enable us to rise to progressively higher and more meaningful states of being. As each successive layer of Need is healed and satiated, we actualize that level of Human Potential, while simultaneously opening higher levels of Potential above it.

  The concept of Human Potential struck like a lightening bolt in the dank and murky corridors of psychotherapy. It brought hope for exuberant joy, rather than mere alleviation of misery. It brought deliverance from mediocrity, rather than conformity to the status quo. It lit a path to authenticity and enlightenment, instead of dooming us to a long march from normalcy to oblivion.

- **Esalen – Showcase for Human Potential.** Esalen Institute was conceived (in part) under Maslow's inspiration and guidance as a showcase for the new Human Potential paradigm. Through its cutting-edge seminar and Workshop offerings, Esalen sought to give participants a glimpse of their Potential -- a taste of those Peak Experiences and break-through insights that make life meaningful, memorable, and significant. Once experienced, those recognitions could be converted over time from temporary flashes to permanently-elevated states of mind through intensive therapy and application to real-life experiences.

[27] For a history of Integral Psychology and its antecedents, see Cook-Greuter (AQAL, I-2), Resources section.

[28] For a history of Esalen and its antecedents, see Kripal (2007), Anderson (1983), and Schwartz (1995), in Resources section, page 108.

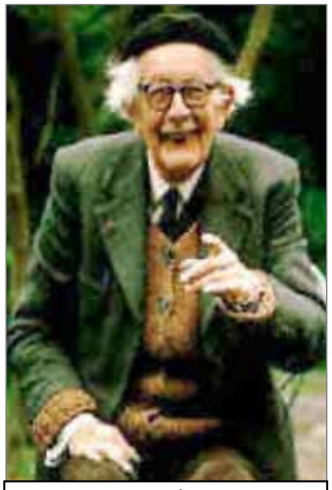
Esalen stumbled in the early 1970's. Those early Esalen workshops drastically broke down people's defenses, yet provided few resources for reassembling the pieces. With sometimes devastating consequences, Esalen had failed to recognize that breakthrough recognitions were only the first phase in a long and arduous journey toward health and fulfillment. Esalen recovered her balance by accepting her role as Catalyst in the growth process (the 'Transition' Dimension of the ADAPT model), and relinquishing the job of permanent therapeutic Transformation to long-haul professionals (the 'Stages' Dimension of our model).

Dick & Mike

It is Esalen's role as Catalyst that makes her a great choice as the foundation for an Integral growth program coordinated by a skilled Life Counselor -- but a doubtful choice as a self-contained growth program (or full-time lifestyle).

- **From cognitive to comprehensive.** Abraham Maslow was also pivotal to another revolution in psychology – in the field of Human Development. Before Maslow, developmental psychology was dominated by Jean Piaget's emphasis on cognitive Stages[29] in children. Through Maslow's Human Needs hierarchy (and other pioneers like Loevinger and Kohlberg), researchers began recognizing that observable, predictable Stages occurred not only in abstract reason, but across the full spectrum of human behavior – ranging from needs, sexuality, emotions, and ego through leadership, aesthetics, ethics, and worldviews.[30]

  Furthermore, Maslow's insights also indicated that substantial development takes place not just in childhood, but across the whole span of the human Life Cycle. In fact, higher and higher orders of Potential reveal themselves at progressively later Stages of life – thereby promising a personal future that is continually brighter, more delicately articulated, more deeply fulfilling. A robust, full-bodied theory of human development had now been birthed – encompassing all major Arenas of the human psyche and all major Stages of life.

  
  Jean Piaget

  Esalen's Workshop offerings embrace the same broad spectrum of Arenas that have been investigated by developmental researchers. Her programs are designed for the very people who seek to grow throughout adulthood. Here again, Esalen is perfectly positioned as foundation for Integral growth.

- **From comprehensive to Integral.** Amid the plethora of developmental sequences discovered by innumerable researchers, Ken Wilber burst on the scene – ushering in what Jeffrey Alexander[31] calls the 'Age of Synthesis.' Through a *tour de force* of

[29] Stages of thinking and reasoning only.

[30] See *Arrays of Light* – especially Section 4, Arenas of Psychological Development.

[31] Author of *Theoretical Logic in Sociology* (UCal Press, 1982) and *Action and Its Environments* (Columbia, 1990). Described by Ken Wilber as 'America's most gifted and influential social theorist.'

scholarship, Wilber demonstrated that the Stages delineated by researchers and practitioners in the various Arenas and Lines of psychology (and in the other Realms as well) bear remarkable points of correlation.[32] So clear were the relationships, in fact, that Wilber could posit one vast system of correspondences – a Great Nest encompassing every facet of existence. That Great Nest is the basis of what Wilber calls Integral.

As stated above, Esalen's offerings do not in themselves constitute an Integral program for human growth. However, as is the theme of this article, those offerings can be used as the foundation of richly diverse Integral growth program.

- **From Esalen to ITP.** Like many idealistic experiments of the 1960's, Esalen began to unravel a few years after its founding. Things were too loose, too free-wheeling, too experimental. Spontaneity begat recklessness. Freedom begat irresponsibility. There were downs and break-ups, bad trips and bad karma, collapsed marriages and collapsed fortunes – even a suicide limply floating face-down in the hot tub.

Fritz & friends

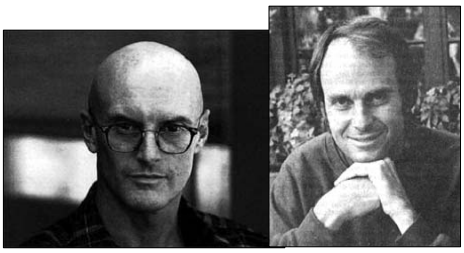
Both Mike Murphy and Dick Price, the founders of Esalen, were deeply disturbed by these developments. Each began in the own way to refine the original vision. Among other approaches, Murphy decided to develop a program of growth that dressed Esalen's deficiencies by meeting four criteria.[33] First, it must be safe: No more abrupt and violent disruptions of marriages, values, egos, and other wholesome, life-sustaining structures. Second, it must produce long-term beneficial results: No more ecstatic experiences, followed by a resounding thud of failed expectations. Third, it must be broadly applicable: No more elitist experiences accessible only to the privileged few. Fourth, it must be fully-diversified: No more one-note therapies that exercise only a single human faculty. Probably influenced by Wilber, the result was a program called Integral Transformative Practice (ITP) – a diverse set of activities and practices[34] that produced demonstrable and measurable physical, psychological, and spiritual improvement. ITP was conceived as the first truly Integral growth program.

In our view, ITP is an outstanding Program, but is only one way to integrate the diverse strands of personal growth. In this article, we propose another solution which is adequately safe (although some risk may actually be desirable), can produce a richer blend of long-lasting benefits, has broad (though not universal) applicability, and exercises an even broader and more diversified range of human faculties. We

[32] For an extensive display of these correspondences -- covering the work of over 100 diverse authorities, including philosophers, psychologists, sociologists, gurus, and mystics – see *Arrays of Light*, especially Section 4, The Stages of Psychological Development.

[33] For Wilber's description of Murphy's 'three waves' of the Human Potential movement, see the Appendix section Wilber and Murphy (*Eye of the Spirit*, 256-59), p. 94. Murphy's criteria are inferred from such comments and from the resulting ITP Program.

[34] The basic ITP Program consists of six Practices: affirmations, yoga-like exercises, visualization, meditation, physical exercise, and nutrition. See Resources section, Leonard and Murphy, *The Life We Are Given*.



view ITP as a welcome complement to our Program – one that can help give it consistency and staying power.

- **From ITP to ILP.** For many years, Michael phy and Ken Wilber have been good friends, and have exerted considerable influence on each other.[35] There are indications that Wilber may have had a number of Esalen or Esalen-like experiences in his own life. Murphy was a founding member of Integral Institute.

  Ken Wilber views ITP as an important and effective set of practices, but (one infers) not sufficiently diversified and comprehensive. Therefore, he has developed his own program, Integral Life Practice (ILP) – similar to ITP, but incorporating a broader set of Modules and a broader range of Methodologies. Further, Wilber conceived a whole new growth organization, Integral Institute, which offers an array of growth experiences even broader than ILP.

  As is the theme of this article, ILP is an excellent Program, but can be significantly augmented using our ADAPT model. Likewise, Integral Institute appears to be developing into an outstanding Growth Center, but still falls far short of Esalen in many important features.[36]

Thus, Esalen is in the surging mainstream of the entire evolution of growth psychology, from Freud's psychoanalysis to Wilber's ILP. Esalen is the original showcase for Maslow's Third Force, a foremost proponent of the extension of developmental psychology into all Arenas and all Stages of life, and the inception point for Murphy's ITP, which leads in turn to Wilber's ILP. Esalen has been central to all these developments, and remains even today at the pinnacle of the Human Potential Movement.

[35] For references by Murphy and Wilber to one another, see Appendix C: Wilber and Murphy, page 94.

[36] For a detailed comparison, see the section Esalen vs. Integral Institute, p. 41. For extensive and detailed comparisons betweem Wilber and ADAPT, see *AQAL, The Next Generation*.

ESALEN'S DIMENSIONS AND PROCESSES[37]

As stated above,[38] Esalen is the ideal foundation for an Integral Growth Program -- primarily because it covers most of the major ADAPT Dimensions and Processes so admirably. This section outlines which Dimensions and Processes are covered by the Esalen experience – and how well.

ESALEN'S DIMENSIONS[39]

Esalen is richly and comprehensively represented in most of the eight Dimensions of the ADAPT Growth Continuum.

- **Stage growth & Transition growth.** As described in our section Esalen and the Development of Integral,[40] Esalen functions best as a catalyst, not as a self-contained growth program. Esalen is a great source for peak experiences and break-through insights that can later be converted into permanent character changes by a Growth Coordinator – perhaps with the ongoing support of an Integral practice like ITP or ILP. Thus, Esalen's strength is Transitions; Stage Growth is best accomplished elsewhere, once the Transition is in motion. **Grade for Transitions: A. For Stages: C.**

- **State growth**. Esalen offers a varied and diffuse range of spiritual experiences – some within the Workshop format, and others as Open Sessions, private groups, or individual experiences. The strong emphasis is on the Eastern spiritual traditions, especially Buddhism and Hinduism – although Western and Christian traditions are occasionally honored. **Grade for Eastern: B. For Western: D.**
- **Realm growth.** Esalen is outstanding in all three internal Realms – the physical, the psychological, and the spiritual. For external Life Passages, Esalen offers a full range of on-site experiences through its Work/Study and Staff Programs,[41] but little to prepare one for the outside world. **Grade for internal Realms: A. For on-site life experience: B. For outside life experience: D.**
- **Arena growth.** Esalen does not try to cover all the Arenas – but what it does cover, it covers either admirably or adequately. In the Arenas of Life Passages, for example, Esalen does not in most cases attempt to cover finances or career development, but offers some assistance in health, ecology, and community service – and a wealth of programs in such Arenas as relationships and sexuality. The most critical Life Passages Arena where Esalen falls short is Family & Children. For an organization that glorifies the Inner Child, it's ironic that Esalen

[37] For a more detailed outline of the Processes offered by Esalen, see Table E in the Appendix.

[38] See Why Esalen?, page 27.

[39] For a more detailed evaluation of Esalen's offerings, see Appendix B, The Esalen Report Card, page 80.

Here and afterwards, we assign grades to Esalen's performance – not because we feel qualified to pass judgment on such a venerable and respected institution, but because it's an effective and attention-catching way to highlight the points we are making. Obviously, nothing as rich and complex as the Esalen experience can be adequately summarized by a mere letter grade.

[40] See Esalen—Showcase for Human Potential, page 29, and Esalen to ITP, page 31.

[41] See Appendix A2: The Programs of Esalen, as well as the section Esalen – Strengths and Shortcomings, page 25.

offers almost nothing on raising actual children, and no way for most real children to take part in the Esalen experience.[42] **Grade for Esalen's Arenas of concentration: B+.**

- **Vector growth.** Esalen emphasizes the two 'left-hand' Quadrants -- internal growth at both the Individual and Collective levels. Little attention is directed to the external 'right-hand' Quadrant, either Individual or Collective. Regarding cyclic Directions, Esalen's focus is primarily downward toward bodily wisdom and emotional authenticity.[43] However, Esalen also gives adequate attention to the upward Directions of psychological insight and spiritual enlightenment. **Grade for Quadrants: B. For Directions: A-.**
- **Actualization Growth & Restoration Growth.** In the early 1970's, Esalen made a wise policy decision to concentrate on peak experiences, and leave the long-haul therapy to qualified and dedicated professionals. Esalen is remarkably good at evoking peak experiences and life-changing insights in a period as short as a five-day week. However, for people seeking to sustain or expand that experience by long-term residence (Staff or multiple-month Work/Study), the results are less impressive. **Grade for Actualization Growth: A-. For Restoration Growth: C.**
- **Coordination.** For processing the intense personal experiences that occur almost continuously at Esalen, the program offers some basic tools -- friends, group process, limited counseling. However, these resources are often not sufficient to help participants to understand or cope with the massive dislocations that often occur. For such work, the assistance from an outside Growth Coordinator and/or support group is almost mandatory. **Grade without Coordinator: C-. With Coordinator:** up to **A.**

[42] Esalen is beginning to rectify this deficiency in the current catalog, where a whole new category called 'Children/ Families/ Education' contains nine Workshop offerings. In addition, Esalen does offer a valuable program for preschool children called Gazebo.

Esalen's child-absent atmosphere is a contrast, for example, to the growth-oriented teen camps of her East Coast rival, Omega Institute.

[43] Contrast Wilber's 'upward' emphasis on mental understanding and spiritual enlightenment.

ESALEN'S PROCESSES

Most of ADAPT's 35 Processes of growth are well-represented at Esalen – either explicitly through Workshops, or implicitly through other Esalen programs and the Esalen style of life.

Esalen's explicit Processes[44]

Within her fields of specialization, Esalen offers a stunning array of top-flight growth experiences. Esalen's Workshops concentrate primarily on just 14 of the 35 Processes of growth – with the bulk of all Workshops occurring within only nine Processes – Psychotherapy & Relationships (#31 & 4: 25.0%), Expressive Arts and Writing (#s 28 & 24: 19.2%), Spirituality & Archetypes (#33 & 17: 15.8%), The Body (#29: 13.5%), Health & Healing (#2: 6.9%), and Professional Growth & Training (#11: 5.8%). Within the most popular Process categories, there are several sub-categories. The Arts category includes: Visual Arts, Writing, Music/ Rhythm/ Dance, and Creative Expression/ Theater. The Psychology & Relationship category includes: Psychological/ Transpersonal Process, Relationship/ Communicaton, and Neuropsychology/ Neuroscience/ Parapsychology. The Spirituality category includes: Contemplative/ Spiritual Studies, Yoga, and Myth/ Ritual/ Shamanism. The Body Practices category includes: Massage/ Bodywork and Somatic Practices/ Movement.

Esalen's implicit Processes

Although less than half of our 35 Processes are addressed explicitly in Workshop offerings, many of the rest are well-covered by experiences in the Esalen Lifestyle. That lifestyle arises from three elements –Esalen as a Place, Esalen Programs, and the Esalen Community – as described in the following sections:

[44] For a breakdown of the distribution of Esalen Processes among all 11 categories and 12 sub-categories, see Appendix A5: The Processes of Esalen's Workshops, page 78. Figures derived from the Spring 2009 catalog.

Esalen as Place.[45]

Before everything, Esalen is a Place. It is a magical kingdom with ten distinct realms – each retaining its own character, yet merging and flowing with the others in an entrancing rhythm. One of the great pleasures of Esalen is to wander the grounds – sensing each realm as one enters and passes through it, feeling the ebb and flow of meaning and purpose that inhabits each space like a warm cloud. The ten Realms, roughly in the order you might encounter them, are as follows:

- **Orientation Realm.** In the Orientation Realm, you make the transition from your everyday world into the magical kingdom. You take on a new identity and become part of a new community. Main location: The Office.
- **Immersion Realm.** In the Immersion Realm, you are baptized into your new life. You slough off your old cares and concerns. You relax, expand, and purify your soul. Main location: The Baths.
- **Social Realm.** In the Social Realm, you begin to connect with other members of your community. You share the intense experiences of the day, divulge poignant moments of your past, and celebrate your oneness with others. Main location: The Dining Room.
- **Cultivated Realm.** In the Cultivated Realm, you shape the growth of natural things, and allow them to shape you. You immerse yourself in the Earth – the soil, the grit, the critters, the decaying plant matter – and accept the succulent fruits of that coarse union. Main location: The Garden.
- **Wild Realm.** In the Wild Realm, you connect with natural and supernatural forces beyond your understanding or control – the gushing waters, the resistless tides, the cold damp molds, the jumbled boulders of some long-past cataclysm. In doing so, you open communication with a Higher Spirit – unknowable, unattainable, uncontrollable – that pervades the universe, and dwells at the core of your being. Main location: The Canyon.
- **Children's Realm.** In the Children's Realm, you connect with the enchanted world of small children, before they are distorted or corrupted by society. Through artful play, you resurrect the joyful spontaneity and keen perceptions of your own Inner Child. Main location: The Gazebo.
- **Tradition Realm.** In the Tradition Realm, you connect with Esalen's past – the Murphy boys of Steinbeck's East of Eden, the anguish and compassion of Dick Price, ancient Ja Fu's meditation hut scratched into the waterfall cliff, the purification rites of the original Essalen peoples. Main location: The Murphy House ('Big House').
- **Conscious Growth Realm.** In the Conscious Growth Realm, your Workshop experience moves you deeply toward your center in an intentional, focused way. As you rediscover your own essential nature, you find yourself dwelling intimately in the core identities of those around you. Typical location: The Fritz House.
- **Sanctuary Realm.** In the Sanctuary Realm, you process and integrate the intense and tumultuous encounters of the day. As you rest and recuperate, journal, meditate, or pray, the significance of your experience rises to the surface, comforts you, and guides your path. Main location: The Meditation Center ('Round House').

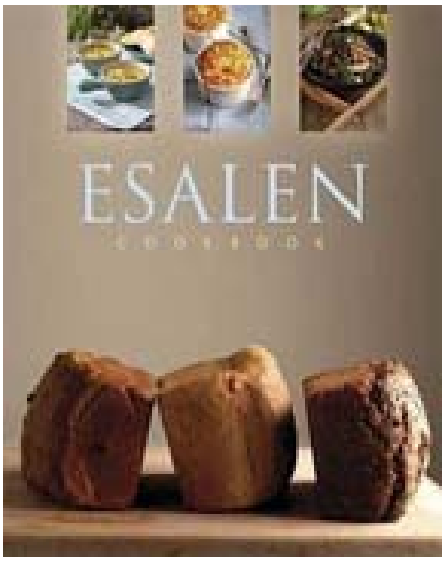
[45] For a detailed overview of Esalen's Places, showing what they represent and where they're found on the Esalen campus, see Appendix A1: Esalen As Place, page 61.

- **Daily Living Realm.** In the Daily Living Realm, you take care of the ordinary business of life – doing your laundry, cooking private meals, meeting with friends outside the community, gassing your car, shopping for groceries. You can't spend too much time here, or you will lose the magic. Main location: South Coast.

Each of these realms lend itself to certain types of experiences, which in turn activate and evoke their own set of growth Processes -- without any conscious awareness or intention on the part of the participant. In the Social Realm (dining room, etc.), for example, you will encounter the Processes of Natural Nutrition (#1), Family Dynamics (#6), and Acculturation (#16). In the Cultivated Nature Realm (garden, etc.), you will experience Natural Nutrition again (#1), Sensory Experience (#7), Natural Environment (#10), and Responsibility (#13). And so forth.

The Programs of Esalen.[46]

Esalen offers seven types of Programs for Seminarians and Staff. The Program you are enrolled in basically determines your status in what we call the Esalen hierarchy of Initiation.[47]



- **Visitors.** The basic way to stay and Esalen and soak up some of its ambience without actually participating in a Workshop. Typical Program: The Personal Retreat.
- **Open events.** Programs open to everyone on campus, where you can get a flavor of the entire Esalen community, and mingle with people in it. Typical Program: The Wednesday Night Forums.
- **Workshops.** The bread-and-butter of Esalen Programs – where in a week or less, you can have a life-transforming experience. Typical Program: The Five-Day Workshop.
- **Long-term programs.** The extended version of the Workshop – where you can explore a particular theme in greater depth and develop closer, more long-lasting bonds with co-participants. Typical Program: The Massage Certification Program.
- **Work/ Study programs.** Where you begin to bridge the gap from Seminarian to full-fledged member of the Esalen community. Typical Program: The Work/Scholar Program.
- **Staff.** Where you become part of the on-going Esalen community. Typical Position: The Cook.
- **Professional services.** Where you contribute to the main purpose of Esalen – by guiding people and helping them grow. Typical Position: The Masseuse.

The Programs are arranged in an ascending sequence of inclusiveness. That is, each level of Program incorporates the Processes of the previous levels, and contributes additional Processes and features of its own. For instance, the Personal Retreat (a Visitor Program) tends to focus on Nurturing (#3), Physical Activity (#8), Sensory Experience (#7), Fun (#25), and Introspection & Self-awareness (#30). The Workshop Program includes the Visitor experiences, but adds the Processes of Family Dynamics (#6), Explanations (#19), Expressive Arts (#28), and Conscious Development (#s 29-33). The Work/Study Program in turn includes the Processes for Visitors and Workshops, but adds Processes such as Life Experience (#9), Skills (#11), Responsibility (#13), Ethics & Service (#15), and Acculturation (#16). And so forth.

Every member of the Esalen community is a participant in one or more of Esalen's Programs. Since Esalen is a highly social and interactive community, you participate not only in your own Program, but also vicariously in the Programs of everyone you meet. Therefore, through social relationships, you can become involved in virtually every Program offered at Esalen.

[46] For a detailed overview, see Appendix A2: The Programs of Esalen, page 63.

[47] See next section on The Community of Esalen.

The Community of Esalen.[48]

Esalen society is composed of several fairly distinct groups. Seminarians and Work/Study participants consist largely of mid-lifers in transition and young people seeking direction in life. Staff members a drawn from a diverse array of types: sincere toilers, good-timers, serious seekers, skilled professionals, giants and legends, and overseers (some might say 'zookeepers'!).

At its essence, however, Esalen culture is organized almost like a Masonic Lodge or Secret Society – with concentric orders of initiation as one moves toward the core of the Esalen experience.[49] Within each circle are further distinctions of rank, importance, and influence. At the very ter of this culture are the Exemplars -- those whose worldview and mystique are honored and revered by the Esalen community.

One moves upward from one order to the next primarily by participating in higher-level Programs. As one ascends the hierarchy, one feels a palpable increase in status, respect, attention, inclusion, and acceptance. Progressively, one becomes cloaked in an aura of wisdom and honor.

The circles of initiation in the Esalen community (from lowest to highest) are as follows:

- **Visitors.** Those who visit Esalen without becoming part of a Workshop or a Staff experience. Ex: Private Retreat.
- **Seminarians.** Those who participate in the entry-level experience of the Esalen community by enrolling in a shorter-term Workshop (one week or less). Ex: Five-day Workshop
- **Long-term Students.** Those who obtain a maximal Workshop experience by participating in a long-term Workshop (one month or more). Ex: Extended Massage Certification.
- **Work-Scholars.** Those who participate substantially in the Esalen lifestyle by working in temporary Staff positions (a month or more), while concurrently participating in an ongoing Workshop. Ex: Work-Study, Garden Scholar.
- **Staff.** Those who participate fully in the Esalen lifestyle as paid members of the Esalen Staff – with limited access to Workshops and full access to open programs and to the Esalen culture. Ex: Cook, events manager.
- **Growth Professionals.** Resident professionals who contribute to the primary mission of Esalen by implementing the growth of others at a professional level. Ex: Dorothy Charles, Ken Robbins.
- **Exemplars.** Those who exemplify the essence of what Esalen believes in – the mystique, the legend, the fundamental principles. Ex: Fritz Perls, Joseph Campbell, the Dalai Lama, the Buddha.
- **Administrators.** Those who manage the administrative and business aspect of Esalen. Paradoxically, at the top of the administrative ladder, but near the bottom of the perceived Circles of Initiation. Ex: Program coordinator, accountant.

[48] For a detailed overview, see Appendix A3: The Community of Esalen, page 70.

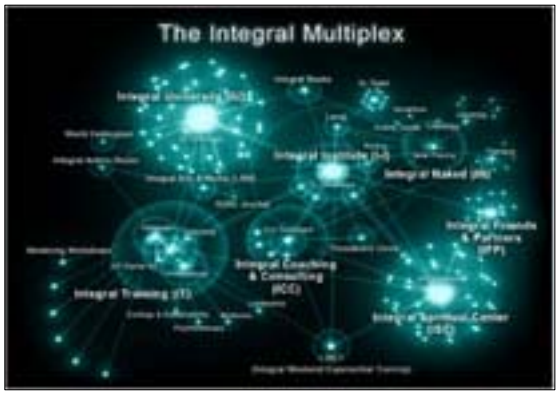
[49] One's role in Esalen society is largely determined by the Program one is enrolled in. See section above, The Programs of Esalen.

Since Esalen is a highly gregarious and social community, you interact not only with your own group, but also with any individual or group on the Esalen campus. Therefore, through social relationships, you can connect with virtually every level of the Esalen hierarchy.

ESALEN vs. INTEGRAL INSTITUTE[50]

As stated above,[51] Esalen is the ideal foundation for an Integral Growth Program -- in part because it compares so favorably to its major integral competitor, Integral Institute. This section matches the two Growth Centers against each other to show how each stacks up.

Although it seems much different, Ken Wilber's Integral Institute ('II') is actually a Growth Center much like Esalen. Integral Institute is spread over different locations and various communications media, but it's basically a gathering place where we can experience the growth offerings of ILP, Integral Spiritual Center, Integral Psychology Center, AQAL Journal, Integral Naked, and so forth.



For the sake of illustration, let's compare the offerings of Esalen to those of Integral Institute's ILP for each of the seven ADAPT Process Themes. We find that Esalen proves substantially superior in at least five of the seven categories. The comparison is not totally fair, because II is just getting started, and because it's difficult to determine exactly what II and ILP will consist of[52] – but for the moment, Esalen is by far the front-runner.

Here are some preliminary evaluations of ILP and Integral Institute Processes,[53] so far as they can be tained:

- **FOUNDATIONAL.**

  II: Natural Nutrition (#1) is represented only in diet programs listed under the Body Module. Natural Medicine (#2) is not represented. Certain aspects of Nurturing & Bonding (#3) are covered under the Sex, Shadow, Emotions, and Relationships Modules. Relationships & Marriage (#4) are well represented in the entire Relationships Module. Sexuality & Sensuality (#5) is well represented in the entire Sex Module.

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[50] For a detailed comparison of Integral Institute's Processes to those of ADAPT, see Appendices C2 and C3, Integral Life Practice, as well as our companion article *AQAL, the Next Generation?*. For a more detailed evaluation of Esalen's offerings, see Appendix B, The Esalen Report Card, beginning p. 80.

For illustrative and dramatic purposes, we have sometimes set Esalen and Integral Institute against each other, as if in competition. In fact, the two Programs are valuable complementary endeavors striving toward a common goal of personal evolution.

[51] See Why Esalen, page 27.

[52] Integral Life Practice (ILP) and other seminars were first offered by Integral Institute in 2003, and are currently evolving into a complete program. The *Integral Life Practice Starter Kit*, an introductory self-help ILP program, came out in 2006. Integral Institute's scholarly *AQAL Journal*, also launched 2006, includes several articles describing and extolling certain aspects of ILP. In *Integral Spirituality* (2006) Wilber outlines the Modules and Methodologies to be included in ILP. In *Integral Life Practice* (2008), where Wilber is named as the source and 'meta-author,' the model is fleshed out with specific exercises for each Module. Because of this limited and somewhat diffuse information, assessments of ILP and II are necessarily tentative and uncertain.

[53] The Integral Life Practice Matrix and accompanying description from *Integral Spirituality* (pp. 201-10) is used as an outline for these evaluations. Definitions and descriptions of individual methodologies are often drawn from *Integral Life Practice* (2008). For extensive and detailed comparisons between Wilber's Processes and those of ADAPT, see *AQAL, the Next Generation?*.

Family Dynamics (#6) receives some coverage under the Shadow and Relationships (Integral Parenting) Modules.

Esalen: Natural Nutrition well covered in the dining and garden experience. Natural Medicine (#2) is covered in several Workshops. Relationships & Marriage (#4) are the focus of many Workshops. Sexuality & Sensuality (#5) is explicitly addressed in certain Workshops, but is also an underlying current in virtually every Esalen offering. Nurturing (#xxx) and Family Dynamics (#xxx) implicitly covered in every Esalen Workshop and in the Esalen way of life.

The Winner: **Esalen by a considerable margin.**

- **PHYSICAL WORLD.**

II: Sensory Awareness (#7) and Physical Activity (#8) are somewhat represented in the Body and Sex Modules. Some aspects of Life Experience (#9) are covered under the Work module. Natural Environment (#10) not represented.

Esalen: Esalen is outstanding in Sensory Experience (#7), Physical Activity (#8), and Natural Environment (#10) – and adequate in Life Experience (#9).

The Winner : **Esalen by a wide margin**.

- **SOCIO-CULTURAL.**

II: Skills, Habits, Responsibility, Enterprise & Leadership, and Ethics & Service (#s 11-15) are somewhat represented under the Work, Relationships, and Ethics Modules. Acculturation (#16) receives some representation through practices from diverse cultures in all Modules. Archetype & Myth (#17) receive some coverage under the Shadow (Dreamwork) and Spirit Modules.

Esalen: Because of her Work/Study and Staff Programs, Esalen is adequate or better in most Socio-Cultural areas, while II is unspecific and unproven.

The Winner: **Esalen by a modest margin.**

- **FORMAL INVESTIGATION.**

II: Cognitive Processes (#s 18-23) are well-represented under the Mind and Ethics Modules, and in the systematic logic and structure underlying all the Modules.

Esalen: Esalen is not strong in these areas, while Ken Wilber is superb. II will probably reflect Wilber's strengths.

The Winner: **Probably II by a wide margin.**

- **SELF-EXPRESSION.**

II: Some representation for all Self-Expression Processes (#s 24-28) under the Emotions (Creative Expression & Art) and Shadow (Art & Music Therapy) Modules.

Esalen: Creative Expression is one of Esalen's great strengths, and is suffused throughout their offerings and community. Esalen is also strong in Humor (#25) and Communication (#24), and has the advantage of a beautiful site that supports all these processes.

The Winner: **Esalen by a wide margin.**

- **CONSCIOUS DEVELOPMENT.**

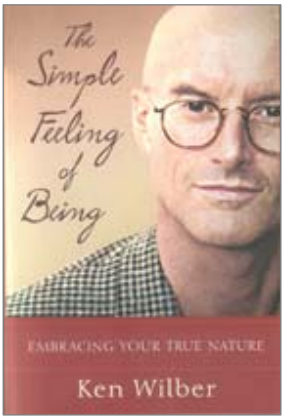
II: Limited representation for Body Therapies (#29) under Body and Sex Modules. Introspection & Self-awareness and Psychotherapies (#30-31) well-covered under the Shadow, Emotions, Relationships, and Sex Modules. Psycho-Biologic Techniques (#32) not represented. Spiritual Practices (#33) well-covered under the Spirit, Body, and Sex Modules.

Esalen: Psychotherapies (#31) are one of Esalen's great strengths, and Spiritual Practices (#33) is not far behind. Wilber is outstanding on Spiritual traditions, so II may outrun Esalen here – but Esalen's Psychology offerings will be hard to match.

The Winner: **Esalen by a wide but shrinking margin.**

- **COMPREHENSIVE.**

II: The ILP program as a whole is an excellent Holistic Experience (#34). II has a fresh and inspiring set of guiding principles that knit all her activities together. By our definition, ILP is not truly Integral (#35) until woven together at a level deeper than conceptual by a qualified Growth Coordinator.



Esalen: Esalen's principles are 40 years old, and could use an Integral makeover (#35), as described in this article. Esalen's programs are more experiential and organic, and so probably have more staying power.

The Winner: **Esalen by a modest margin.**

Although this comparison is necessarily incomplete and over-simplified, it suggests that Esalen's offerings are significantly more comprehensive and articulated than the Modules currently outlined or offered by Integral Institute and ILP.

CONCLUSION: APPLYING ADAPT TO ESALEN

We began this article by explaining the parameters of our ADAPT Growth Model – especially the eight Dimensions, the 35 Processes, and the Growth Coordinator as a mode of 'Together-ness.' We went on to describe Holistic Growth Situations and Growth Centers in general, and then Esalen in particular – showing both Esalen's advantages and potential shortcomings. Next, we explained several reasons why Esalen is the ideal foundation of an Integral Growth Program – Esalen's central role in the development of Integral Theory, Esalen's admirable representation of the various Dimensions and Processes of ADAPT, and the very favorable match-up of Esalen against Ken Wilber's Integral Institute.

We conclude by showing how Esalen's offerings can be orchestrated using ADAPT to form a truly Integral program of personal and professional growth. In the first section on this topic, we outline a general seven-step Program for producing effective growth experiences. In the second section, we show how you can apply that program to the offerings of Esalen Institute, using ADAPT as a guide.

TRANSFORMING YOUR LIFE IN SEVEN STEPS

Every voyage we take needs a plan – a set of actions items we must follow to make sure we reach our destination, accomplish our objectives, and enjoy ourselves along the way. A Growth Program is our plan of action for the journey of life. At its essence, any Growth Program consists of seven distinct steps – each of which has a distinct effect on the growth we achieve.

1. **Investigate.** Study, understand, and viscerally digest each element of the comprehensive Growth Program outlined in the ADAPT Model. Investigate the general aspects of the experience you intend to undertake.

   This step enables us to get a broad perspective on the growth activity we are undertaking, and a clear understanding of its components and implications.

2. **Plan.** Select and investigate a particular type of growth experience that you can give yourself to wholeheartedly. Understand it so well that you can 'live the experience in your mind.'

   This step helps us to understand the particulars of our chosen growth activity -- to know in advance what situations to expect and how to cope with them.

3. **Prepare.** Prepare yourself for the anticipated growth experience physically and psychologically. Become physically strong and resilient. Become psychologically flexible, receptive, and attuned.

   This step prepares us to take full advantage of the growth experience when it occurs.

4. **Participate.** Participate and engage in the experience with a full commitment to gain everything it has to yield. Don't equivocate or avoid. Dare to take risks, while maintaining appropriate boundaries and limits. When the 'moment of truth' comes, welcome and embrace it.

This step encourages us to immerse ourselves deeply and unrestrainedly in the experience as it is taking place. It often involves key moments of transformation, when we 'die to self.'

5. **Integrate.** Integrate and assimilate your experience – both while it's happening and afterwards. Consciously recognize the growth that's taking place, and understand its implications for your life. Relive your experience often, using a variety of media.

   This step enables us to assimilate the growth experience at a deep and permanent level – so its effects do not evaporate once it is over.

6. **Extend.** Now that you've had one success, extend that experience into other areas and activities. Apply the seven-step process described here to each Arena, real-life experience, and Holistic Situation in your life. Bring the rest of your life up to the standard you've set with your seminal experience.

   This step enables us to expand the understanding and insight we have received in a particular experience to a whole range of related experiences.

7. **Coordinate.** Use the skills of a supportive and insightful Growth Coordinator to help interpret and guide each step of your path.

   This step enables us to weave all our growth experiences into a unified whole, so that our entire identity participates in the growth process.

Now let's apply this seven-step Program to the offerings of Esalen Institute – and create a truly Integral program of personal and professional growth.

CREATING AN ESALEN-STYLE INTEGRAL GROWTH PROGRAM USING ADAPT

Now let's apply those seven steps to an actual growth situation. In this section, we'll show how you can combine the offerings of Esalen, the principles of ADAPT, and the insights of a skilled Growth Coordinator to create a growth program that can transform your life.

1. *Investigate Your Growth Program*

- **Find a Growth Coordinator.** To get the most benefit from the ADAPT Program, find a Growth Coordinator, or Life Counselor, who can help guide you through it.[54] Engage in each of the following activities under the guidance of your Counselor.
- **Study the Dimensions.** Study the eight ADAPT Dimensions of personal development carefully, using our article *The Human Growth Continuum* as a guide. Pay particular attention to the examples indicated by arrow-bullets. Print yourself a copy, and note on it examples of each Dimension from your own life.

- **Study the Processes.** Study the 35 ADAPT Processes by which people grow, using our article *The Processes of Human Development*[55] as a guide. Pay particular attention to the examples indicated by arrow-bullets. Print yourself a copy, and note on it examples of each Process from your own life. Try Exercise A1 in that article – Applying the Processes to Your Life.

2. *Planning Your Workshop*

- **'Forget' what you've learned.** Now that you've absorbed and internalized the necessary conceptual information, 'forget' what you've learned. Let your conscious attention shift from your thoughts to your feelings, emotions, and personal experience.
- **Select some Workshops.** Now go through the Esalen catalog (or some comparable set of offerings), selecting Workshops and other Programs that appeal to you. Choose Workshops that sound especially interesting and might be especially beneficial. Let your intuition and your immediate response be your guide, not some mental analysis of what might be good for you. For the moment, also lay aside any possible time or budget constraints. Then, from your longer list, chose a few that are your special favorites.
- **Investigate the leader.** Pay particular attention to the qualifications and experience of the Program leader/s. Look up their writings, their website, and their professional offerings on Google and Amazon. If you have any questions and concerns, or if you'd just like to connect, ask Esalen for the leader's phone number, and call the

[54] For suggestions on what to look for in an effective Counselor, see the Growth Coordinator section of this article, page 16.

[55] This earlier version of our Processes model describes only 33 of the 35 Processes.

leader directly. You will spend a lot of intensive time with that person, so it's worth making sure the chemistry is right.

- **Choose a Workshop.** Taking into account your interests, you investigations, your scheduling needs, and your budget limitations, choose a Workshop to enroll in. Choose one that will be enjoyable, but at the same time will challenge you and stretch your limits. If you can afford the time and expense, take a Program at least five days long. Weekend Programs are hardly long enough to detach you from everyday life.
- **Enroll in a Workshop.** Sign up well in advance for your preferred Program. The popular ones can sell out early. If money is an issue, note the ways available to save cost – shared room, sleeping bag space, off-site camping, work scholarships, membership, and the Work/Study Program.[56]

3. Preparing for Your Workshop

- **Prepare physically.** Before you go, prepare yourself physically – by getting plenty of rest, exercise, and nourishing food. Workshops can be as challenging as an athletic contest, so you'd best be in shape. Bring comfortable, casual, unpretentious clothes that feel good to wear in styles that seem natural to you.
- **Prepare psychologically.** Do what you can ahead of time to open yourself up to the experience. Spend time with friends and loved ones talking about what's important in your life. Talk with parents, siblings, and relatives about your childhood. Contact important people in your life you may not have seen for a long time. Revive special memories by viewing family picture albums and family videos. Take time to reflect, pray, and meditate.
- **Discuss with Growth Coordinator.** Discuss with your Growth Coordinator what you hope to gain from your Workshop experience. Anticipate situations that might come up: What could create stress? What opportunities might arise (relationships and otherwise)? What constraints or inhibitions do you hope to relinquish? What are your boundaries? How do you intend to cope with difficult situations?

4. Participating in Your Workshop

- **Attend the Workshop.** Be physically and mentally present for every session of your Workshop. Missing any part of it will disrupt your experience and skew the dynamic of the group. You are no longer just an individual now; you are a member of an organic whole.
- **Confirm your decision.** If it turns out the Workshop is just not right for you, sit in on other Workshops offered at the same time (with the approval of the leader and members), and find one you like better. Make the switch early, so you don't miss out on both experiences. Switch only if your original Workshop is truly inadequate or inappropriate; if the Workshop just challenges you, stick with it.

[56] See Cost Reduction Options, Appendix A2, page 67.

- **Live the Esalen experience.** As time permits, participate in everything Esalen has to offer – not just the Workshop, but the baths, the dance, the yoga, the meditation, the open seats, the performances, the meetings, the art, the natural surroundings, the dynamics of other Workshop groups, the intrigues and undercurrents of life among the Staff. Every aspect of the Esalen way life is part of your growth experience.[57]
- **Take chances.** Because you are in a relatively anonymous situation, you can afford to take chances. Try out new attitudes and behaviors. Interact with people at a new level of intimacy. Be honest and real. When unexpected emotions stir within you, let them bubble forth. Disclose hidden truths about yourself: What seems the most sensitive or embarrassing may connect you most deeply with others.
- **Maintain appropriate boundaries.** Although freedom and spontaneity are important, your boundaries are equally essential. While appropriately shedding inhibitions, don't do anything you might seriously regret later. Be careful of romantic flings, or life-changing pronouncements, if they will disrupt your life back home too severely. When you need to digest your experience, or need to detach from interactive intensity, spend quality time alone or with a close friend.
- **Use available support.** Sometime during the Workshop, you are almost sure to face stressful and challenging situations. View these situations as perhaps your greatest opportunities for growth. When they arise, don't freeze up or close off. Take advantage of them by availing yourself of all the support that is available – from other Workshop participants, the Workshop leader, sympathetic Staff members, and professional Counselors on Staff.
- **Use your Growth Coordinator.** Even though your Growth Coordinator or Counselor is probably not on-site, he/she is perhaps your best resource for clarity and perspective. Telephone him/her during the Workshop to share both your challenges and your triumphs. Your Counselor can remind you of your original expectations and objectives, your unique strengths and talents, the attitudes and strategies that will get you through the tight spots. Your Counselor can help keep you open, confident, and bold.

5. Integrating the Workshop

- **Decompress and debrief.** After the Workshop, you are likely to experience a let-down – a kind of 'post-partum depression.' After all, you've probably ended on an emotional high, and now must return to mundane reality – with all its attendant conflicts and frustrations. Find some way to avoid closing down. Don't plunge right back into the fray. Give yourself time to decompress and debrief – perhaps a day of solitude, some quiet time with your partner, a session with your Counselor.
- **Keep the experience alive.** Do what you can to keep your precious experience alive. Discuss it with a friend, or in a group. Write down the highlights in your journal.

[57] In **Table A5, The Processes of Esalen's Workshops**, page 78, note that approximately two-thirds of the Esalen Processes are covered by non-Workshop experiences.

Draw or paint a special moment. Keep photos of your Workshop group on your desk, along with pictures of Esalen. Stay in contact with fellow participants by email, shared photos, get-togethers and reunions.

- **Integrate the Workshop.** As you write, draw, or discuss, try to make sense of your experience. Focus on the highlights and the epiphanies. What did you learn or discover – about yourself? about others? How can you apply these insights in everyday life? What goals and action items can you set up, to give substance to your resolutions?
- **Find a support group.** Join a group of people who can understand and empathize with your experience.
- **Celebrate.** A meaningful Workshop experience is a remarkable accomplishment – an achievement experienced by few people in an entire lifetime. Celebrate how bold and adventurous you have been, how far you've gone, how much you've gained, how deeply you've come to know yourself, and how abundantly you've been blessed.

6. *Extending the Growth Experience*

- **Take more Workshops.** From your list of favorites, take other Esalen Workshops– using the same procedures for selecting, preparing, attending, and integrating. Try to include Programs that incorporate various Dimensions and Processes, and address various Stages of your development. Try Programs that involve you increasingly in the fabric of Esalen life – longer Workshops, Work/Study, and on-Staff work. Explore comparable Programs through other organizations.
- **Explore other Holistic situations.** Other than Growth Centers, a number of other Holistic Growth Situations lend themselves well to an Integral approach. Each one of these 'worlds in miniature' contains many, or all, of the elements of a complete growth program.[58] Use these settings as foundations for creating complete growth experiences.
- **Explore real-life growth experiences.** As you review the 35 Processes, note that most important growth experiences are not structured Workshops, or even self-contained growth settings. They are just aspects of 'Real Life.' Begin looking at your everyday activities as potential growth experiences.[59] Start a new educational program; apply for a job; organize your finances; seek out a life partner. But as you initiate these new activities, apply the Seven Steps of a complete growth experience – as if you were exploring a new Esalen Workshop. In doing so, you are transitioning from life experiences that 'just happen' to those that help you grow.
- **Assemble life's building blocks.** In the course of growing psychologically, you are also putting into place life's great building blocks. The building blocks of one's ex-

[58] For examples, see the section Holistic Growth Situations, page 18.

[59] For a systematic approach to exploring the Processes, see *The Processes of Human Development*, Exercise A1: 'The Processes: Applying Them in Your Life.'

ternal life are the individual and social Arenas[60] in which life takes place. At the individual level are the Arenas of education, career, finances, health, and recreation. At the social level are the Arenas of relationships, sexuality, family, community, and society. As you explore Real Life experiences, consciously endeavor to fill out all ten Arenas – so that your life will become well-rounded, integrated, and complete.

- **Recognize a Higher Power.** No matter what your religious or spiritual orientation, recognize that some Higher Power guides your path. Through prayer, reflection, meditation, scriptural study, and a variety of spiritual practices, tap into that Power, and yield to its guidance. It will take you much further than you could ever travel on your own.

7. Coordinating the Growth Experience

- **Coordinate.** Use the skills of a supportive and insightful Growth Coordinator to help interpret and guide each step just described.

Many people who go to Esalen have a great experience, but don't really grow. Because they come to Esalen ill-prepared and leave without any mechanism for integrating their experience, such people may drift from one amusing or titillating Workshop to another, without ever really changing or evolving. Because they're ill-prepared, they may choose the wrong Workshop for their needs, or have the wrong expectations about the Workshop leader – or be vague about why they're taking a Workshop at all.

If you don't want to waste your life on shallow, short-lived experiences, this article shows you how to make each life experience really count. It offers an important way to transmute random everyday events into life-transforming activities. If done conscientiously, this work will produce remarkable benefits. You will become healthier, more alive, more authentic, and more fulfilled. Your everyday life will acquire a scintillating glow that will enrich even the smallest experience. We encourage you to continue with us on this exciting, illuminating, and rewarding journey.

[End of Thread A: Creating an Integral Growth Program Using ADAPT.]

[60] For further discussion of Arenas, see *The Human Growth Continuum* – Arena Growth section, page 11 and Table 7, Arenas (Life Passages).

MID-LOGUE 2: How Lifestyle Can Heal

[Hugh's personal reminiscences are continued from the Prologue (p. 2) and Mid-Logue 1 (p. 23).]

BLESSINGS IN THE SHADOW OF DEATH

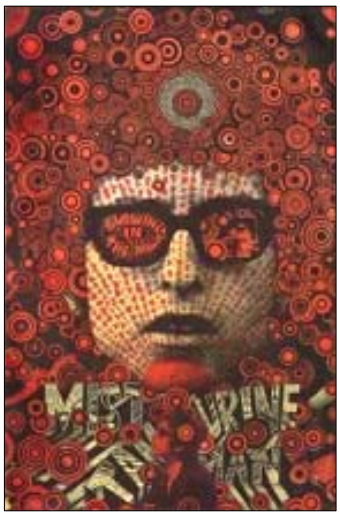
Hugh recalls his life-changing encounter with death:

The Great Fever

"When the Great Fever came, it came with a violent, torrential rush. A raging, searing fever that brought agonizing groans for relief. When it hit, I'd been recuperating from a grueling graduate semester at the home of a dear aunt in tree-lined suburban Chicago. It wasn't a good place to get sick. My aunt was already distraught. My dear 97-year-old Gramp – for all his life the mighty oak that uplifted and supported the family – was crumbling and fading fast in the upstairs guest bedroom.

With Gramp dying upstairs, I began to die below. When I became sick, the only place for me was my aunt's dank basement – filled with dusty boxes, chattering pipes, and an old ringer washing machine that throbbed in my ear. There I lay – tossing, and sweating, and moaning – with Susan (my first wife) trying to comfort me, while tending our one-year-old baby. With the fever raging at 105 for almost two weeks, and the dawning recognition this was no ordinary flu, they finally checked me into St. Luke's Hospital for extensive tests.

When the results were in, Susan sat gravely by my bedside. It didn't look good. The lymph node biopsy had revealed cancerous tissues – virulent Hodgkin's Disease. Worse yet, the lymph nodes were engorged and corrupted throughout my whole body – indicating that the cancer had spread too far, and was incurable. I was given two years to live.



The Reaction

"Once I got over the shock of my situation, and went into temporary remission, I began changing my plans. If I had only two years to live, I certainly wasn't going to spend them in the stacks of some musty library – and I certainly wasn't going to suffer through any more icy Midwest winters. Anxious, confused, and desperate, I groped my way toward a new path: With whatever moments I had left, with whatever strength and hope I could summon up, I would learn to drink deeply of the best life had to offer.

Susan and I moved back to Berkeley – certainly the most happening place on the planet in swirling years of the mid-1960's – then on to the even more electrifying and turbulent world of the fabled Esalen Institute on California's rugged Big Sur coast. We jumped headfirst into the river of life, and tried out everything the emerging paradigm of California had to offer. As opportunities presented themselves, we (Sue and I, along with my later partners) tried out psychology grad school, Beatnik painting with gobs of color on vast oil canvases, Ginsberg howls of poetry, weaving natural-dyed lanolin-soaked wools, drama improvs and African dance, sacred circles of pot, peyote, and LSD, non-possessive marriage, Dr. Spock, contentious T-groups, excruciating Rolf massages, gestalt dreamwork, bioenergetics, primal scream, backwoods ecology, organic farming, survival-

ism, the latest fads of natural and holistic medicine, whole-grain organic foods, Zen, Tantra, free schools, Hindu communes, radical politics, sexual liberation, Christian fundamentalism, Gary Snyder's San Juan Ridge, and so much more I can hardly remember. Much of it was a blowout or dead end, but some of it stuck. Gradually, impulsively, obsessively, tumultuously, we totally transformed our interiors and our lifestyles.

The Reprieve

In the process of that transformation, something miraculous occurred: The cancer went away. When I would go back to the Stanford Medical Center for my quarterly checkup, the doctors were mystified. Since I was obviously pretty healthy, maybe I'd had a 'spontaneous remission.' Or maybe the diagnosis had been wrong in the first place. Or maybe, just maybe, a healed psyche and an authentic lifestyle can cure even the most malevolent physical disease.

Two years stretched into three, then five, then ten, then twenty. I had received a reprieve from my sentence of death. Whether through blind luck, or timely redirection, or through the benevolent intervention of a Greater Power, I had been given a second chance at life.

The Transformation

"However, even though I was by then perfectly healthy, a strange thing had happened: I was different from other people. For years after my harrowing escape, the angel of death sat on my shoulder -- warning me not to get too cocky, or too complacent, or too trivial, or even too hopeful. No matter how long the reprieve, I continued to live life as if I had only two years left. I chose activities, interests, companions, and occupations that gave me deep and immediate satisfaction. Every moment seemed fleeting, and therefore immeasurably precious – sweet, fragile, evanescent, and poignant beyond words.

Driving long into the night,
Hugh has a near-Death Valley experience.

Susan and I continued our explorations for the five years we were granted together – parting only when the weight of failed life experiments finally collapsed the love we felt for one another. I continued the explorations for another five years with another lovely lady, Bonnie – until that relationship collapsed from more blind folly. Then, with Kaye, I finally got it right – in a sometimes turbulent and tempestuous relationship that's lasted 30 years, and keeps getting better.

Throughout that time, Kaye and I have continued to live life on the edge – as if each new experience might be our last. We have suffered and rejoiced through 13 pregnancies – including numerous miscarriages and two baby boys that died at birth – and finally birthed and raised five lovely and talented children. Our last was a one-pound preemie that doctors gave up for lost – a tiny girl who has now grown to a vibrant and gifted teenager. As Bonnie Raitt sings:

We've had a lotta kids, trouble, and pain,
But, oh Lord, we'd do it again!
Oooo-ooo. Kisses sweeter than wine."

[Hugh's personal reminiscences and their implications (Thread B) are concluded in the Epilogue, page 58.]

THE POWER OF PSYCHIC TRANSFORMATION

Perhaps, then, a change of lifestyle can cure you. But how? What can reverse an illness as virulent and malevolent as terminal cancer? What is curative about change -- not only change in one's outward activities, but change in one's fundamental orientation toward life? Since the doctors have no answer, perhaps we can venture our own guess. From our own experience, from the wisdom of our own bodies, and from the advice of natural medicine practitioners, here's what we believe happened.[61]

The Toxic Assault

As we conceive it, cancer is primarily a disease of toxicity. Under extreme circumstances, toxins build up in the body so massively and so intractably that the body is overwhelmed in its attempt to eliminate them. When that happens, the body falls back on an alternative mechanism of defense: In addition to the on-going effort at elimination, the body will attempt to isolate the irritant – to build a barrier of defense against its effects. Like an oyster building a shell of pearl around a grain of sand, like callouses or bunions, the body begin spreading down an insulating layer of inert cells to seal off the irritant.

Unfortunately, in some cases the body perceives the layer of cells just laid down as another irritant – and begins laying down additional layers, each as protection against the last. In a self-perpetuating cycle, new layers continue to produce new irritation, which in turn produce even more layers. In a desperate effort to stem the rampant flood of perceived irritation, layers of cells are deposited ever-faster, in ever-greater quantities, spreading over ever-broader regions of the body. A deadly cancer has been launched by the very act of self-defense.

In the true-story Julia Roberts movie *Erin Brocovich*,[62] the unfortunate residents of a small California desert community are afflicted by toxic contamination. Exposed to toxic levels of hexavalent chromium dumped by the local utility company into their drinking water, the whole community develops debilitating and life-threatening maladies – a rampant and mysterious epidemic of stress, chronic rashes, chronic nosebleeds, miscarriages, spinal degeneration, chronic fatigue, kidney and ovarian tumors, multiple forms of cancer (including breast, lung, brain-stem, and gastrointestinal cancers) -- and yes, Hodgkin's Disease.

In like manner, the initial build-up of toxins in Hugh's body occurred gradually and progressively over a number of years. As a little boy growing up in California's bountiful Santa Clara Valley fruit-growing region (later 'Silicon Valley'), Hugh's playground was the lovely orchards filled with ripe pears and plums, succulent apricots and cherries. He and his friends spent their summer afternoons climbing through the branches, collecting the sweet fruit in ragged sacks, then wiping an unfamiliar white powder onto their shirts before sinking their teeth into each juicy bite. Unfortunately, that white powder contained some of the most toxic pesticides known to man – with deadly chemical fertilizers and preservatives adding to the gruesome mix.

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[61] For the sake of clarity, we limit our explanation to that part of the cure that is most understandable to the lay person.

[62] Universal Pictures 2000 film starring Julia Roberts, which portrayed a small California community whose water supply was poisoned by toxic chemicals dumped by major utility company.

Later, as an avid stamp-collector, Hugh would spend long hours on the living room carpet with a little tray of benzene before his nose, breathing undiluted toxic vapors into his system, while inspecting stacks of stamps for watermarks that might indicate a rare issue.

Then, when Hugh spent four years of intensive study at a prestigious Eastern college, wouldn't you know: He decided to major in chemistry. He spent endless lab hours concocting exotic molecules -- inhaling solvent fumes from boiling beakers, gaseous compounds from frothing test tubes, and combustion products from Bunsen burners. By the time Hugh graduated from Swarthmore, although he didn't know it yet, he was a toxic wreck. Undischarged toxic wastes had fried his nervous system and clogged his internal organs – especially his sensitive lymph system, the body's natural channel for toxic elimination.

While the toxins were building up, Hugh's capacity to eliminate them was declining. In grad school, he no longer participated in competitive sports – so he no longer had a regular opportunity to sweat off toxic junk. Furthermore, his career plans were in disarray and his marriage was on the rocks. The emotional tension resulted in physical clenching and rigidity, which in turn constricted the channels of toxic elimination.

The Blessings of Breakdown

As a last line of defense, to precipitate a full-scale toxic dump, Hugh's contaminated body engineered a massive structural breakdown. The dumps occurred, but much too late: By then the cancer was too far along – mobilized on its relentless, but mis-directed effort to protect Hugh's body by isolating what it perceived to be an invader. The protective mechanism had itself turned enemy, converting healthy tissues into thickening inert masses in his neck, groin, and bone marrow.

When the time came,
Hugh actually found it remarkably easy to cheat death.

The fever-ridden breakdowns were, in truth, a great blessing – a testament to the body's unerring natural wisdom, its relentless drive to heal. The breakdowns were physical – allowing a great toxic discharge, like pus expunged from a lanced wound. They were also structural – allowing the release of deep muscular tension, so toxins could flow easily to points of exit. But most importantly, the breakdowns were psychological – allowing the dissolving and melting of all the mental plans, obligations, and expectations that locked Hugh obsessively in pernicious and self-destructive patterns of behavior.

The Madness and Miracles of Esalen

Then came the transforming magic of Esalen. Through Esalen, Hugh internalized the healing message of the Fever; he heard the Siren Call of the Growth Continuum; he decided to follow his Tambourine Man. Once set on the right track, Hugh needed an alternative lifestyle to live, one that contained the seeds of his own regeneration.

Lord knows, Esalen didn't have all the answers. In those early years of the 1960's, Esalen was a zoo – and a circus, a freak show, a loony bin Shangri-la, a half-way house between hellfire and nirvana, a speeding train lurching along a wobbly, cliff-side track to ecstacy. But through Esalen's frenetic activity and hopeless idealism, Hugh found all the clues he needed to set him on his quest. It catalyzed his future explorations, set him in motion along a deeply authentic path, in-

stilled a dream that true health and profound happiness are a real possibility on this sometimes lonely and desolate planet. Among all the Esalen Processes Hugh engaged in, here are those that most supported his victory over cancer:

- **Natural nutrition (#1).** The heart and center of Esalen is the dining room – along with everything that feeds into it: the kitchen, the garden, the farm. Every activity at Esalen is built on healthy, natural, uncontaminated nutrients. If Hugh was to recover from toxicity, he had to start by eating clean foods – and avoid putting yet more toxins into his body.
- N**atural medicine (#2).** Esalen has a very simple and basic understanding of natural medicine, but at least it emphasizes alternatives to traditional, sickness-based allopathic medicine. Natural medicine techniques have been particularly helpful for Hugh in rebuilding organs damaged by prolonged toxic exposure – including the liver, the kidneys, and spleen, the nervous system, and of course the lymph system itself.
- **Nurturing & bonding (#3).** Esalen has a deep attachment, love, and respect for one's Inner Child. That attitude led Hugh to intensive therapies like Gestalt and Reichian that touch the very core of one's psyche. Releasing those foundational tensions opened an internal flow that discharged toxins held in the deepest recesses of his system.
- **Relationships & marriage (#4).** Although the early Esalen undermined marriage and other traditional institutions ruthlessly, there was always a genuine respect for the authentic, deeply-felt relationship. Although the flaws in Hugh's marriage were severely tested, Hugh did begin to learn how a healthy marriage might work. That healthy marriage ultimately became the foundation for a 'will to live' that overcame all adversity.

- **Sexuality & sensuality (#5).** After a closeted existence in the dank corridors of musty graduate school libraries, the overt and pervasive sexuality and sensuality of Esalen was a disquieting but inspiring revelation for Hugh. Through awakened physical pleasure, Hugh learned to build a lifestyle that combined external achievement with deep personal gratification.
- **Family dynamics (#6).** Although Esalen often lacks strong vertical relationships with parental figures, it does excel in close horizontal bonds among members of the community. As time went along, Hugh translated this powerful sense of community into strong and enduring family relationships that have always been his source of strength and courage in times of difficulty.
- **Sensory experience (#7).** All Esalen's Programs are built on a solid foundation of Sensory Experience. Through Sensory Experience, Hugh learned to heed the wisdom of his body, and to respect its ability to heal and balance itself. Even with cancer, Hugh found, it's the body itself that produces the healing. At best, doctors only preside over the process; at worst, they sometimes compound the problem with inappropriate interventions.
- **Physical activity (#8).** Through Esalen, Hugh learned that physical activity is not found just in competitive sports or programmed body conditioning. The best physical activity arises from within out of sheer exuberance for life – in the throbbing rhythms of conga drums, in quiet walks by a dappled canyon stream, in the gentle healing touch of a heartfelt massage. That type of activity, Hugh found, is most effective in releasing deeply-lodged toxins and enlivening the body's organs and systems.

- **Life experience (#9).** After years of seclusion in cloistered academic settings, Esalen reminded Hugh that the most interesting parts of living occur in the grit and sinew of Real Life – in the clatter and steam of a bustling kitchen; in the shouts and sweat of a coarse, irreverent work crew; in an intimate and revealing conversation with a stranger you've just met. Through such activities, Hugh rediscovered a zest for life and an urge to live life to the marrow.
- **Natural environment (#10).** With its melding of ravishing natural setting and profound inner exploration, Esalen reminded Hugh that nature is not just a place to visit on weekends, to see through your picture window, or even to appreciate through the landscapes of Claude Lorrain. By immersing himself in Nature, Hugh discovered a deep resonance with the universal Life Force and a confidence to trust the natural wisdom of his body.
- **Acculturation (#16).** In the academic world, Hugh often got the impression that the only people worth knowing were either teachers or students. Esalen opened up a whole world of people from the most diverse backgrounds possible – carpenters and clinicians, outcasts and executives, precise Austrians and sensuous Brazilians, PhD's and illiterates, motorcycle gangs and street people, gurus and groupies, seekers and suckers – each with their own special gifts and fascinating stories to tell. These encounters helped Hugh break free of preconceptions as to who he must become, or what course his life must take.
- **Explanations (#19).** Beneath its fast-paced and multi-colored lifestyle, Esalen holds to a pervasive and intensely-felt worldview. According to that worldview, life is a journey or quest in which we continually seek (like Maslow) to activate and actualize our highest levels of human potential. That recognition gave Hugh's life meaning and purpose, which in turn reinforced his will to live.
- **Humor & fun (#25).** At its silliest, Esalen is just community of big, overgrown children. However, the great advantage of children is that they have few cares, shoulder few responsibilities, and basically live just to have fun. By rediscovering the fun of life, Hugh was able to shed unnecessary burdens and learn to enjoy the moment.
- **Expressive arts (#28).** Self-awareness and self-expression are the essence of the Esalen experience. When we open creative or emotional channels to express ourselves, those channels actually correspond to neural networks through which thoughts and impulses and transmitted, to physical conduits through which nutrients flow, and to tributaries through which wastes are eliminated. When Hugh connected through the arts to his deepest spontaneity and authenticity, those newly unblocked channels allowed physical and psychic purging along with the creative expression.

- **Body therapies (#29).** Body Therapies are a major emphasis at Esalen. Although the primary focus is releasing body armor, an important side benefit of such work is the release of toxins through supple musculature and resilient internal organs. Hugh's immersion in Reichian therapy, where the deepest physical and mental traumas are released all the way back to birth, was directly traceable to his earlier Esalen work.
- **Psychotherapies (#31).** As pointed out in #3, effective psychotherapy is critical for contacting and embracing one's Inner Child. As the Inner Child is recognized and nurtured, the physical tensions that build up around early disappointments and disillusionments are dis-

solved – and channels are opened for toxic elimination. Esalen's diverse and exotic workshops made psychotherapies of all kinds familiar, friendly, and appealing for Hugh. As a result, he was always able to find the therapy that worked best in any given situation.

- **Spiritual practices (#33).** Esalen's spiritual orientation is scattered and diffuse, but one message is abundantly clear in all her approaches: There is a Higher Power beyond material reality that unifies, guides, and bestows meaning on human existence. Hugh's recognition of that Higher Power resuscitated and envigorated his Will To Live. His acquiescence to a Higher Wisdom beyond his own limited understanding guided him in making the right decisions that saved his life.

EPILOGUE: LIFE'S BIG WAKE-UP CALL

[Hugh's personal reminiscences are continued from Mid-logue 2, page 51.]

Hugh concludes with the lessons he learned from his near-death experience:

Dawn Over Half Dome

"The story, of course, has a happy ending. I'm basically healthy now. I visit a chiropractor more often than most, and have some odd food sensitivities – but otherwise, I'm far more vigorous and energetic than most men my age.

Recently, beginning before daybreak, I hiked 20 miles with a hefty pack through Yosemite's High Country – from 9000-foot Tuolumne Meadows, up the peak of Cloud's Rest – just in time to catch the first rays of sunrise kissing forehead of Half Dome. From there, I scrambled cross-country to the summit of Half Dome itself, then down the steep stone stairs by Vernal Falls to the 4000-foot Valley below – a total elevation change of 10,000 feet. As dusk began to settle, I hitchhiked 65 miles back to Tuolumne to join my family in time for campfire. God is good."

We Are All Terminally Ill

"My story is a dramatic tale of life-threatening illness, transformation, and redemption. But the story is not just about me. It is about you, my dear reader and listener.

You are terminally ill. You too are sentenced to die. Not just someday – but within a specific, limited period of time. The chances of me dying within two years at age 24 were set at 80%. What are your chances? If you are 25, there's an 80% chance you will die within 50 years. If you are 45, you most likely will die within 35 years. If you are 65, you'll probably be departing within 20. None of us will be alive 100 years from now.

We are all under a certain, final, unappealable, ineluctable sentence of death. Not just someday – but soon, in the ultimate scheme of things. No way out. We're toast. We're history. We're destined to be a minor cipher in someone's future genealogy tree. The wisdom of all the ages tells us this:

As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.[63]"

The Blessings of Mortality

"The awareness of our own immanent death. It's a major bummer. But it's also the beginning of Wisdom. Once we recognize and accept our own death, we stop avoiding life, or wasting life, or taking life for granted. We begin asking the important questions: If I'm going anyway, am I

[63] Psalm 103:15-16, KJV.

making the most of my few precious moments here on earth? Am I taking care of myself – so that I don't cut into the few years allotted to me? Is the quality of my life as rich and satisfying as it might be? – free from pain and trouble, filled with close friends, a loving family, genuine success, and happy memories?

We begin to consider the really big questions: What am I here for? What is life all about? How can I live a life that is more meaningful and fulfilling? How can I map out a path – and take my first steps? What can I do now that will make the whole long journey worthwhile?

When we're on our deathbed, what treasures will we have to look back on? Who will be holding our hand? Whose eyes will we see glistening with tears as we slip away?"

YOUR TAMBOURINE MAN CALLS

Do you have an 'Esalen-of-the-Mind' you need to visit? A Tambourine Man you need to follow?

Yes, to dance beneath the diamond sky with one hand waving free,
Silhouetted by the sea, circled by circus sands. . .

With the thundering black waves of your mortality rumbling on the horizon, with your life so long yet so near its end, with all options for escape now cut off, with all shallow diversions now rendered hollow – with all these voices urging you forth, with so much to gain and nothing to lose, will you now listen to the call of that deep, wistful, poignant voice within you?

Far off, on some rocky, windswept beach, the Siren Song of the Tambourine Man calls out to you. Won't you harken -- and heed his song?

Hey! Mr. Tambourine Man, play a song for me.
In that jingle, jangle mornin' I'll come followin' you.

The Processes of According to Esalen

APPENDICES

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Appendix A1: ESALEN – THE PLACE

Before everything, Esalen is a Place. It is a magical kingdom with ten distinct realms – each retaining their own character, yet merging and flowing in an entrancing rhythm. One of the great pleasures of Esalen is to wander the grounds – sensing each realm as one enters and passes through it, feeling the ebb and flow of meaning and purpose that inhabits each space like a warm cloud.

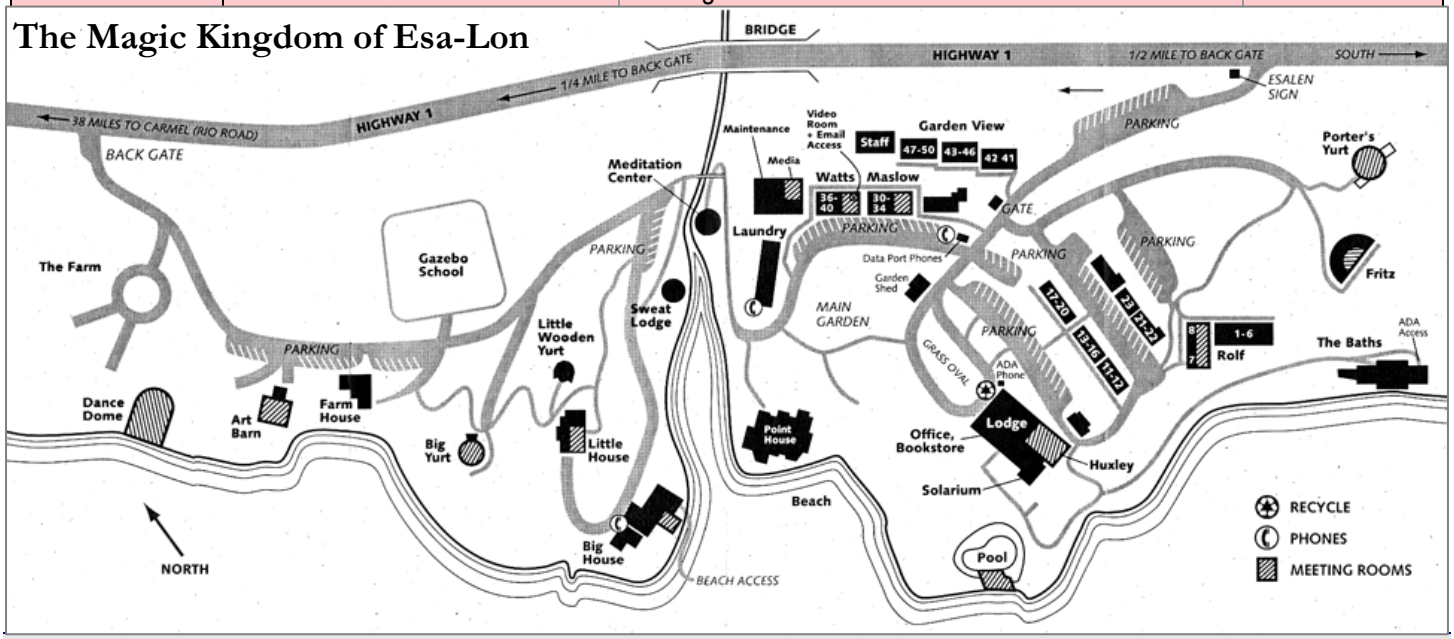
Each of these realms lend itself to certain types of experiences, which in turn activate and evoke their own set of growth Processes -- without any conscious awareness or intention on the part of the participant. In the Social Realm (dining room, etc.), for example, you will encounter the Processes of Natural Nutrition (#1), Family Dynamics (#6), and Acculturation (#16), etc. In the Cultivated Nature Realm (garden, etc.), you will experience another aspect of Natural Nutrition (#1), Sensory Experience (#7), Natural Environment (#10), and Responsibility (#13). And so forth.

The ten realms -- with their locations, significance, and attendant Processes -- are shown below:

ESALEN – THE PLACE			
Realm	**Locations** -- MAIN, Related	**Description & Significance**	**Processes**
Orientation	OFFICE, Reception, Reservations, Bookstore, Breezeway, Bulletin Board. GATE, Parking Lot, Circular Drive.	In the Orientation Realm, you make the transition from your everyday world into the magical kingdom. You take on a new identity and become part of a new community.	9, 11, 12, 13, 15, 16, 19, 20, 22, 24, 25
Immersion	HOT MINERAL BATHS, Hot Springs, Cliff Walkway, Individual Tubs, Showers, Changing Rooms, Massage Tables. POOL, Sunning Deck.	In the Immersion Realm, you are baptized into your new life. You slough off your old cares and concerns. You relax, expand, and purify your soul.	3, 5, 7, 10, 16, 29, 30, 33
Social	DINING ROOM, Kitchen, Solarium, Deck, Firepit, Huxley (event room).	In the Social Realm, you begin to connect with other members of your community. You share the intense experiences of the day, divulge poignant moments of your past, and celebrate your oneness with others.	1, 4, 6, 8, 9, 11, 12, 13, 15, 16, 18, 22, 25
Cultivated Nature	ORGANIC GARDEN, Cliff Lawn, Circle Lawn, Farm.	In the Cultivated Realm, you shape the growth of natural things, and allow them to shape you. You immerse yourself in the Earth – the soil, the grit, the critters, the decaying plant matter – and accept the succulent fruits of that coarse union.	1, 2, 6, 7, 8, 9, 10, 11, 12, 13, 15, 17, 18, 20, 22, 25, 30, 33, 34
Wild Nature	FRONT CANYON, Bridge, Waterfall, Canyon Hut, Sweat Lodge. BEACH, Stone Stairs, Ocean. DEEP CANYON, Water Source, Mountain.	In the Wild Realm, you connect with natural and supernatural forces beyond your understanding or control – the gushing waters, the resistless tides, the cold damp molds, the jumbled boulders of some long-past cataclysm. In doing so, you open communication with a Higher Spirit – unknowable, unattainable, uncontrollable – that dwells at the extremities of the universe, and a the core of your being.	2, 7, 8, 9, 10, 11, 15, 17, 19, 23, 30, 33, 34

ESALEN – THE PLACE

Realm	Locations -- MAIN, Related	Description & Significance	Processes
Children	GAZEBO, Farm House ART BARN, Dance Dome.	In the Children's Realm, you connect with the enchanted world of small children, before they are distorted or corrupted by society. Through artful play, you resurrect the joyful spontaneity and keen perceptions of your own Inner Child.	3, 4, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 18, 19, 24, 25, 26, 28, 30
Tradition	MURPHY HOUSE (Big), Price House (Little), House Lawns, Canyon Hut, Sweat Lodge.	In the Tradition Realm, you connect with Esalen's past – the Murphy boys of Steinbeck's East of Eden, the anguish and compassion of Dick Price, ancient Ja Fu's meditation hut scratched into the cliff, the purification rites of the original Essalen peoples.	4, 6, 9, 10, 17, 19, 26, 30
Conscious Growth	SOUTH MEETING ROOMS, Watts/ Maslow, Porter, Fritz, Rolf. NORTH MEETING ROOMS, Big Yurt, Murphy House, Dance Dome, Little Yurt.	In the Conscious Growth Realm, you move deeply toward your center in an intentional, focused way. As you rediscover your essential nature, you find yourself dwelling intimately in the core identities of those around you.	3, 4, 5, 6, 7, 8, 9, 11, 13, 15, 16, 17, 18, 19, 24, 25, 26, 28, 29, 30, 31, 33, 34
Sanctuary	THE MEDITATION CENTER (Round House), Basin Pool. SOUTH GUEST ROOMS, Watts/ Maslow, Garden, Rolf, etc. NORTH GUEST ROOMS, Murphy House/ Annex	In the Sanctuary Realm, you process and integrate the intense and tumultuous encounters of the day. As you rest and recuperate, journal, meditate, or pray, the significance of your experience rises to the surface, comforts you, and guides your path.	3, 7, 10, 12, 17, 30, 31, 33, 35
Daily Living	SOUTH COAST, Pool, Lawns, Highway. LAUNDRY, Housekeeping, Free Box. HILLSIDE HUTS. BIG SUR VILLAGE	In the Daily Living Realm, you take care of the ordinary business of life – doing your laundry, cooking private meals, meeting with friends outside the community, gassing your car, shopping for groceries. You can't spend too much time here, or you will lose the magic.	1, 2, 6, 8, 9, 11, 12, 13, 15, 16, 18, 20, 22, 24, 25



Appendix A2: THE PROGRAMS OF ESALEN

Esalen offers seven types of Programs for Seminarians and Staff -- Visitor Programs, Open Events, Workshops, Longer-Term Programs, Work/Study Programs, Staff Programs, and Professional Services. The Program you enroll in basically determines your role in the orders of Esalen culture.[64]

Each of these Programs focuses on its own set of Processes. As the Programs ascend upwards in order of importance, each new level add additional Processes to the experience. For instance, the Personal Retreat (a Visitor Program) tends to focus on Nurturing (#3), Physical Activity (#8), Sensory Experience (#7), Fun (#25), and Introspection & Self-awareness (#30). The Workshop Program includes the Visitor experiences, but adds the Processes of Family Dynamics (#6), Explanations (#19), Expressive Arts (#28), and Conscious Development (#s 29-33). The Work/Study Program in turn includes the Processes for Visitors and Workshops, but adds Processes such as Life Experience (#9), Skills (#11), Responsibility (#13), Ethics & Service (#15), and Acculturation (#16). And so forth.

As a Workshop participant, you have contact with numerous other Programs beyond your own, and frequent interaction with participants in those other Programs. Thus, virtually every Process offered at Esalen is available in some degree to every visitor.

Several points regarding Programs deserve special attention:

- **Visitor programs.** The Guest program is by far Esalen's best value. Get to know someone who'll invite you to visit!
- **Open events.** These programs are generally excellent, varied, and sometimes surprising and unexpected. Well worth attending.
- **Workshops.** Try to attend at least a 5-day Workshop. A weekend is barely long enough to decompress.
- **Longer-term programs.** Valuable for those who need specific training or academic credit. The Residence Program could be restructured to increase its popularity.
- **Work/Study programs.** The unrecognized gems of Esalen programs. Could be improved with a wider and fresher array of group leaders. Allows in-depth participation in the full Esalen experience at modest cost. Very insecure future, however, for anyone hoping for a more permanent connection at Esalen.
- **Staff programs.** Staff members are not just workers, but participate in the full Esalen growth experience – with weekly departmental Group Process, occasional free Workshops, available on-site counseling and bodywork, access to Esalen's Open Events and Staff-only programs, and immersion in the turbulent undercurrent of Esalen life. Not much pay, and very little job security, but still considered a plum of a job.
- **Professional services.** Massage services for guests are diverse, individualized, deeply felt, but now somewhat expensive. Professional counseling and bodywork is available for Staff (including Work/Study) -- but for liability and responsibility reasons, anything for Seminarians that smacks of therapy must be provided off-campus. Professional positions have very little job security, even for luminaries of the Esalen pantheon.

The listing for each Program below includes its name, a description, the cost, and a brief comment – along with the main Processes it employs:

[64] See Appendix A3: The Community of Esalen, page 70.

[Read Table from bottom to top – in order of ascending importance.]

THE PROGRAMS OF ESALEN

PROGRAM AREA: Program	Description	Cost {or Pay}* ($ approx)	Comment	Processes
PROFESSIONAL SERVICES	Where you contribute to the main purpose of Esalen -- implementing growth.			
Counseling & Group Process	On-site for Staff, incl. W/S. Off-site for Seminarians.	Staff: 75/hour ?, non-Staff by arrangement	For liability reasons, anything hinting of therapy is moved off-campus. Staff and W/S can receive counseling on-site, and at reduced cost.	Adds to Workshop: 3, 4, 5, 6, 9, 11, 15, 16, 16, 19, 24, 30, 31, 33, 35
Body work	On-site for Staff, incl. W/S. Off-site for Seminarians.	Staff: 75/hour ?, non-Staff by arrangement	Same constraints as counseling. Rolfing, bio-energetics, Reichian.	See Massage below
Massage	On-site	Guests: $165/ 75-minute session. Free sessions sometimes available from trainees.	Excellent individualized and personalized massage, using from-the-core techniques developed on-site by years of intensive, in-depth expe-rience	Adds to Workshop: 3, 5, 7, 11, 16, 25, 29, 30
STAFF	Where you become part of the on-going Esalen community.			
Administration	Administrators, program director, finance, marketing.	{Moderately competitive salaries}	The only level where there is anything approaching a career track	See Salaried below – higher level
Salaried employee	Permanent paid employee. Managers.	{Min wage & above}	The first Esalen where there is any job security, a living wage, and any hope for advancement. Very modest pay, but highly sought-after	See Paid below – higher level
Paid employee	Temporary or part-time paid employee. Cooks, technicians.	{Min wage}	Temporary or long-term employment to perform specific tasks. Full Esalen privileges.	See Zero below – higher level
Zero	Volunteer with Staff priveleges	{Room, board, access to facilities}	Basic Staff position with no cost and no pay. Often assigned to least-desired position, graveyard shift at the gate.	Adds to Workshop: 6, 9, 11, 12, 13, 15, 16, 18, 19, 20, 24
WORK/ STUDY PROGRAMS	Where you begin to bridge the gap from Seminarian to full-fledged member of the Esalen community.			
Extended scholar	12-month extension of non-Garden W/S. Appointed by Dept Supe with Dept Staff approval	Small charge (300/mo?)	Exclusive and sought-after one-year, higher-responsibility position. Those not chosen, and those whose W/S time has expired, must often leave Esalen campus or scrounge for another position.	See W/S below

[Read Table from bottom to top – in order of ascending importance.]

THE PROGRAMS OF ESALEN

PROGRAM AREA: Program	Description	Cost {or Pay}* ($ approx)	Comment	Processes
Garden scholar	10-month extension of Garden W/S. Appointed by Grounds Supe with approval of Garden Staff	Small charge (300/mo?)	Exclusive and sought-after higher-responsibility position for work in the garden, all months but the dead of winter. Those not chosen, and those whose W/S time has expired, must often leave Esalen campus or scrounge for another position.	See W/S below
Work/ Study*	28-day residential program, incl. 32 hrs/wk work, departmental Group Process, plus W/S Group Process 4-5x/wk. Up to 3, 28-day W/S sessions over course of one year – often consecutive.	1095/ 1045/ 995	Perhaps Esalen's best value. Almost a month of the full Esalen experience, including dual Group Process (both Staff and W/S leaders), and highly-gratifying work experience, at about $40/day. Independent study option now offered for returning students. Workshop leaders tend to repeat, so there's little variety for the long-term visitor.	Adds to Workshop experience: 4, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 22, 24
LONG-TERM PROGRAMS	The extended version of the Workshop – where you can explore a particular theme in greater depth and develop closer, more long-lasting bonds with co-participants and Esalen residents.			
Massage practitioner*	4- & 10-week	3700-4910/ 4-wk	Popular and practical program for Esalen's one true area of professional training expertise.	2, 3, 5, 7, 8, 11, 12, 13, 14, 15, 19, 25, 29, 33
Residence program*	4-week program, incl. 4 5-day Workshops	4880	Rarely used – since it's expensive and limits participants to offerings available during a given 25-day period.	Comparable to Workshops, only longer
SBGI psych grad program*	Credits toward MA/ Somatic Psych & PsychD	Normal workshop cost	Graduate certificate in somatic psych. Credits toward PsychD. More experiential than academic.	6, 7, 8, 11, 15, 16, 19, 29, 31, 33
Harvard Med School*	Continuing ed	Normal workshop cost	Specialized university-level medical/ psych programs. More experiential than academic.	2, 6, 11, 15, 16, 19, 21, 23
Gazebo school*	Ongoing pre-school education for Staff children	Modest fee for Staff	Perhaps too non-directive as an optimal long-term pre-school learning experience.	See Children's Realm
WORKSHOPS*	The bread-and-butter of Esalen Programs – where in a week or less, you can have a life-transforming experience.			

[Read Table from bottom to top – in order of ascending importance.]

THE PROGRAMS OF ESALEN

PROGRAM AREA: Program	Description	Cost {or Pay}* ($ approx)	Comment	Processes
Festivals	Five- or seven-day program where every Workshop focuses on a particular theme, plus combined events for all groups.	Same as workshops	Themes include the Arts, Yoga, ITP, Joseph Campbell. Exhilarating celebration and intense immersion in a single theme, with the entire Esalen campus merging into a single community	Same as Workshops – with more collective spirit
Seven-day	From Sunday to Sunday	945-1765	Unusual Workshop-length for programs that require more than five days.	See Weekend – with more intensity
Five-day	From Sunday evening to Friday noon	620-1155	The meat-and-potatoes of Esalen programs – long enough for an in-depth experience, but not so long you feel trapped.	See Weekend – with more intensity
Weekend	From Friday evening to Sunday noon	385-670	Barely long enough to become acclimated to the spirit of Esalen.	Add to Guest experience: 4, 6, 9, 11, 13, 15, 28, 29, 31, 33, 34
Gazebo Workshop*	Child care while parents attending Workshop	250/450? for 2/5 days	Very non-directive and non-invasive approach to early childhood.	See Children's Realm
OPEN EVENTS	Programs open to everyone on campus, where you can get a flavor of the entire Esalen community, and mingle with people in it.			
Visiting scholars	Series for Staff only	Included for Staff	Interesting programs led by Visiting Scholars.	Varies
Open seat	Group process, Gestalt, psycho-astrology	Included	Light, but insightful professionally-led introductions to various Group Process techniques.	4, 6, 7, 9, 11, 19, 24, 25, 26, 30, 31, 33
Movement arts program	Yoga, tai chi, dance, meditation, light gestalt, sensory awareness	Included	Great way to unwind and enjoy yourself right before breakfast or dinner. Diverse and copious set of offerings at many times of day.	5, 6, 7, 8, 11, 12, 16, 25, 28, 29, 31, 33
Wednesday night forums	Lectures, group experiences, performances	Included	Interesting assortment of entertaining, innovative, high-talent presentations.	Varies
Planning sessions	Discussions with administration and Staff on future of Esalen	Included	Excellent and accessible way to find out what makes Esalen tick.	6, 9, 13, 15, 16, 18, 19, 22, 24, 25
VISITORS	The basic way to stay and Esalen and soak up some of its ambience without actually participating in a Workshop.			
Private groups	Facilities rented for private Workshop	By arrangement	Varies	Varies

[Read Table from bottom to top – in order of ascending importance.]				
THE PROGRAMS OF ESALEN				
PROGRAM AREA: Program	**Description**	**Cost {or Pay}*** ($ approx)	**Comment**	**Processes**
Personal retreat*	Esalen privileges without the workshop	120-210/night	Expensive way to visit Esalen, especially considering the Workshops including retreat privileges cost little more.	See Guest below
Guest	Guest of Staff or W/S member. Sleeps in host's room or camps out	Meal cost only	Great way to participate in Esalen cheaply, if you happen to know someone. Reserve well ahead; the weekends especially tend to book up quickly.	1, 3, 6, 7, 8, 10, 28, 30, 33
Casual visitors	Admittance to baths from 1-3 a.m.	20/night	Very inconvenient time to come, but many do.	3, 7, 10, 25

*** Rates in Spring 2009. See detailed explanations of asterisk items below**

Cost reduction options

Sleeping bag or off-site accommodations	Almost 50% discount
Bunk bed accommodations	Almost 25% discount
Members	$50 discount each workshop ($50 to join)
Senior citizen	$25-50 discount
Scholarship	$50-100 for 4-8 hours work
Prepayment	$10 discount

Work/Study Program

Work/Study is a 28-day program for those interested in an intense involvement with the Esalen environment and an in-depth experience of the Esalen approach to holistic personal and social development. An integrated work, service, and self-directed-learning program, the 28 days are rich, demanding, and often physically and emotionally challenging. Participants work 32 hours per week in one of Esalen's departments and participate in that department's programs and schedule. At the heart of the Work Study experience is the core evening group, in which Work Scholars are together in one of two groups for a four-week sequence, four to five evenings a week plus one intensive weekend. Each group emphasizes a particular approach to transformative practice, such as Gestalt process, meditative practice, creative arts, movement, bodywork, or other forms of somatics. Each group has its own leader or leaders (see schedule below) who are with the group throughout the four weeks, coordinating the study schedule and facilitating many of the evening sessions. Applicants must state their preferred group and be committed to staying at Esalen for the entire 28-day term. Immediately preceding and following the four-week core group are evenings of introductory and closing sessions, in which Work Scholars are introduced to the Institute's legacy through core practices of the Esalen curriculum for integrated self-structured learning and self-directed education. The practices offered include skills in awareness (of self and others), intentionality, personal visioning, goal-setting, building support, communication and relational skills, self-evaluation, and integration of learnings into your own life. In addition to the evening programs, Work Scholars have the opportunity to participate in daily open classes at Esalen (movement, meditation, yoga, and more), "open seat" sessions, Wednesday night programs, open hours in the Art Barn, and round-the-clock access to the Esalen

baths. Since this is a work and service program, preference is given to applicants who are open and willing to learn about themselves within the work context as well as within the study/process groups. It is not intended as a substitute for therapy or as a "cure." It is a drug- and alcohol-free program.

28-Day Massage Practitioner Certification Program

The Esalen month-long massage program provides professional instruction in fundamental massage skills. This training includes anatomy, movement, meditation, ethics, and self-care. The daily sessions consist of lecture, demonstration, and supervised hands-on practice. Special attention will be given to developing a core from which learning can easily occur and a balance of technique, intuition, and creativity can be achieved. Following successful completion of the 160-hour (minimum) program, students wishing to fulfill certification requirements have six months to complete and document 30 massage sessions. Upon payment of a $100 processing fee, a California state-approved Certificate of Completion will be issued. This is a professional training group with limited admission.

Ongoing Residence Program

The Ongoing Residence Program Is offered beginning mid-September and ending mid-June, the Ongoing Residence Program is designed for those who would like an intensive workshop program over a long term. A Residence Program stay is 26 days (four "weeks" and three weekends). Participants may select any of the five-day workshops offered during their stay, with weekends open to enjoy a Personal Retreat.

The Santa Barbara Graduate Institute

The Embodied Psychotherapy Certificate Program in Relational Somatic Psychology gives participants a foundation in the leading-edge field of somatic psychology. It is designed to meet the needs of professionals and practitioners (educators, healthcare professionals, therapists, psychologists) as well as individuals interested in learning an in-depth somatic/ psychological perspective. SBGI faculty or affiliates teach all courses. The Embodied Psychotherapy Certificate Program is composed of six (Basic) or nine (Advanced) five-day courses at Esalen. The program is derived from the graduate-level classes and provides experiential learning, current theory, and practical applications.

Graduate Ph.D. Course Credit in Relational Somatic Psychology. This program can also be taken as a more scholarly course of study which includes additional reading and writing for students who would like to earn graduate credit toward a doctoral degree program at Santa Barbara Graduate Institute.

The Harvard Medical School Continuing Education Series

Esalen has been selected to host Continuing Education courses offered by Harvard Medical School (HMS) Department of Continuing Education.

The Gazebo Early Learning Project: Programs for Children

There are two Gazebo programs for children: 1) the Gazebo School and 2) the Gazebo Children's Workshop. The Gazebo School Park, founded in 1977, is a unique educational experience for children one to six years. It is licensed, open year-round, and has an average of 15-20 children in attendance each day, Monday through Friday. Visitors to Esalen may enroll their child during their stay at Esalen. The Gazebo Children's Workshop is for children of parents attending an Esalen seminar. The program's hours match parents' workshop hours. Daytime activities include gardening, animal care, exploring nature, and imaginative play on a real boat or in the Magic Castle. Evenings are spent with a teacher in the Gazebo Farmhouse, engaged in age-appropriate activities such as reading, computers, baking, arts and crafts, or building-block play.

Workshops

All workshop fees include: • Workshop tuition. • Food: Esalen serves a wide variety of food. Whenever meat is served, a vegetarian and a vegan option are available. Much of Esalen's produce is organically grown on the farm and picked fresh just hours before mealtime. • Lodging: Friday and Saturday night accommodations for weekend workshops; Sunday through Thursday night accommodations for 5-day workshops; Sunday through Saturday night accommodations for 7-day workshops. • 24-hour use of hot mineral-spring bath facilities, the Arts Center (except when a workshop is scheduled), meditation Round House, and the entire Esalen grounds. • Participation in movement classes scheduled during time on property. • One-year subscription to the Esalen Catalog.

Personal Retreat

A Personal Retreat at Esalen offers an opportunity for individual education and personal growth. Resources available to Personal Retreatants are drawn from movement, yoga, somatics, dance, and improv classes, as well as Art Barn facilities, meditation center, contemplative baths, and community presentations.

Appendix A3: THE COMMUNITY OF ESALEN

Esalen society is composed of several fairly distinct groups. Seminarians and Work/Study participants consist largely of mid-lifers in transition and young people seeking some direction in life. Staff members are a motley crowd of good-timers, conscientious workers, serious seekers, skilled professionals, giants and legends, and overseers (some might say 'zookeepers'!).

At its essence, however, Esalen culture is organized almost like a Masonic Lodge or Secret Society, with concentric orders of initiation and status -- leading from Visitors, to Seminarians, to Longer-term Students, to Work/Study Participants, to Staff Members, to Growth Professionals, to Exemplars.[65] in each circle are further distinctions of rank, importance, and influence. The Exemplars at the very center of the culture are those whose worldview and mystique are honored and revered by the Esalen community – luminaries such as Fritz Perls, Joseph Campbell, the Dalai Lama, and of course The Buddha.

One moves upward from one order to the next primarily by participating in higher-level Programs.[66] As one ascends the hierarchy, one feels a palpable increase in status, respect, attention, inclusion, and acceptance. Progressively, one becomes cloaked in an aura of wisdom and honor.

Since Esalen is a highly gregarious and social community, you interact not only with your own group, but also with any individual or group on the Esalen campus. Therefore, through social relationships, you can connect with virtually every level of the Esalen hierarchy.

Interestingly, although the administration is at the organizational center, it often merits no status within the circles of initiation. The executive Staff is often treated as an outside force, tolerated but not fully accepted, that is necessary to maintain the operation. Even founder and psychology legend Michael Murphy (now Board Chairman, but rarely on-campus) is sometimes spoken of disparagingly as an outsider who does not understand or appreciate his own creation. On the other hand, community status is no assurance of permanence job security -- even among luminaries and legends of the Esalen scene – since the administration holds absolute authority over employment.

The circles of Initiation at Esalen are listed below in ascending order of status.

[Read Table from bottom to top – in order of ascending status.]			
THE COMMUNITY OF ESALEN			
	Circles of Initiation	**Description**	**Comment**
1	***EXEMPLARS***	Those who exemplify the essence of what Esalen believes in – the mystique, the legend, the fundamental principles. Ex: Fritz Perls, Joseph Campbell, the Dalai Lama, the Buddha	Revered and even idolized as sources and touchstones of wisdom for the Esalen community
2	***GROWTH PROFESSIONALS***	Those who contribute to the primary mission of Esalen by implementing the growth of others at a professional level.	
	Living Legends	The Living Treasures of Esalen. Schiffman, Carter, Halprin, Murphy [Not living: Campbell, D. Price, Gia Fu Feng]	Especially honored and respected. Visionaries and practitioners who have become Esalen icons by their longevity, their following, and their aura of wisdom

[65] One's role in Esalen society is largely determined by the Program one is enrolled in. See Appendix 2: The Programs of Esalen, page 63.

[66] See Appendix A2.

[Read Table from bottom to top – in order of ascending status.]

THE COMMUNITY OF ESALEN

	Circles of Initiation	Description	Comment
	Resident Growth Professionals	Professionals who live near-campus, and lead Open Events, Group Process, and give private sessions. Charles, Robbins, Sylvia G, Maria Lucia, [Gunther]	Honored as the only growth professionals who have been granted permanent status. Important influence in holding the Esalen community together
	Visiting Scholars	Experts with special talents who vacation at Esalen in exchange for a Staff seminar series and private sessions on a regular basis	Generally highly-respected and well-attended
	Regular Workshop Leaders	Leaders whose Workshops are offered on a regular basis. Includes W/S leaders. Price, Goldenson, Bloom	Held in especially high regard. Amid the myriad of good offerings, these have stood out as especially popular and significant.
	Workshop Leaders	Growth professionals who visit Esalen for occasional Workshops	Viewed as the first true elite – since they are teaching and conveying their specialty, not just providing a service
	Body Practitioners	Massage, yoga, and other bodywork practitioners and instructors	First level of the elite – those who actually provide the growth experiences Esalen is all about
3	***EMPLOYEES***	Those who participate fully in the Esalen lifestyle as paid members of the Esalen Staff.	
	Salaried	Long-term position with a livable salary	The first full-fledged permanent Staff members – but, ironically, somewhat detached from Esalen community life, because they are actually paid to work
	Paid	Actual dollars in addition to room and board	On the cusp of full-fledged membership in the Esalen permanent community – but with marginal pay, and little job security
	Zeroes	Staff position with no pay, other than room and board	The last resort for those clinging to the Esalen lifestyle
4	***WORK SCHOLARS***	Those who participate substantially in the Esalen lifestyle by working in temporary Staff positions (a month or more), while concurrently participating in an ongoing Workshop.	
	Extended Scholar	12-month extension of W/S non-garden position at minimal cost – by manager appointment, with department Staff approval	First full level of membership, as with garden -- but with more employment options, and therefore more potential for continuance and advancement.
	Garden Scholar	10-month extension of W/S garden position (excludes 2 winter months) at minimal cost – by manager appointment, with department Staff approval	First level of full membership in Esalen community – since one cannot pay to get in, but must be appointed and voted in
	Work-Study (3 Mo.)	Three 28-day W/S programs, normally consecutive	Shift in identity from long-term visitor to established resident. Accepted by Staff as relatively permanent. Independent study option after first month.

[Read Table from bottom to top – in order of ascending status.]

THE COMMUNITY OF ESALEN

	Circles of Initiation	Description	Comment
	Work-Study (1 Mo.)	28-day program, including 32 hours work commitment per week, weekly Staff-led Group Process, W/S Group Process 4-5x/wk.	The first level of immersion in the complete Esalen lifestyle – combining Workshop and Staff experiences
5	***LONGER-TERM STUDENTS***	Those who obtain a maximal Workshop experience by participating in a long-term Workshop (one month or more)	
	Residence Program	26 days, including 4 5-day Workshops	Expensive, limited to available Workshops during that period, and does not engage participant sufficiently in everyday Esalen life (see Work/Study above)
	28-Day Training	Massage and other professional certification	Status somewhat comparable to one-month W/S, but without the Staff connection
6	***SEMINARIANS***	Those who participate in the entry-level experience of the Esalen community by enrolling in a shorter-term Workshop (one week or less)	
	7-Day	Sunday thru Sunday Workshop (for seminars too long to fit in the normal 5-day format)	Calibre of experience comparable to the 5-day, but at a cost substantially higher than pro-rata
	5-Day	Sunday thru Friday Workshop	The first level with the potential for a life-changing Esalen experience
	Weekend	Friday thru Sunday Workshop	Barely have time to decompress, and therefore generally treated as passing visitors
7	***VISITORS***	Those who visit Esalen without becoming part of a Workshop or a Staff experience.	
	Private Groups	Groups who rent a portion of the facility for a private Workshop	Generally ignored as outsiders, unless their Workshop is on a topic compatible with other Esalen offerings
	Private Retreat	Those who come just to enjoy the ambience	Generally left alone, or included in casual conversation
	Casual Visitors	Occasional passers-by, especially during 1 a.m. bath hours	Just coming to mellow out and have a good time
9	***ADMINISTRATION***	Those who run the administrative and business aspect of Esalen.	
	On-site Management	CEO, program coordinator, fund raisers, financial officers, marketing, grounds superintendent	Administration is generally viewed as a necessary encumbrance, which must be tolerated to keep the organization rolling.
	Board of Trustees	Steering committee for the Esalen organization. Headed by Michael Murphy.	Neither recognized or appreciated, except where a change in policy might affect the community's lifestyle. Ironically, founder Murphy is sometimes seen as an outsider, whose views are out of sync with the community. Co-founder Dick Price, tragically deceased, is often looked back on as a departed saint.

[Read Table from bottom to top – in order of ascending status.]			
THE COMMUNITY OF ESALEN			
	Circles of Initiation	**Description**	**Comment**
	Supporters	Members of Friends of Esalen, and others whose contributions keep the organization running.	Essential for Esalen's continued existence, since Workshops are not self-supporting. But little recognized or appreciated by the Esalen community.

Appendix A4: THE WORKSHOPS OF ESALEN

Within her fields of specialization, Esalen offers a stunning array of top-flight growth experiences. The original and intriguing titles of these Workshop offerings give some idea of the rich and inclusive variety of Esalen's programs.

In the Spring semester of 2009, Esalen offered 260 Workshops (including some duplication of listing). Those Workshops concentrate primarily in just four major categories (Psychology & Relationship, Arts & Creativity, Spirituality, and The Body), along with seven minor categories (Health & Healing, Professional Growth & Training, Children/ Families/ Education, Economics/ Business/ Workplace, Integral Practices, Nature/ Ecology/ Sustainability, and Social & Political). Within the most popular Process categories, there are several sub-categories. The Psychology & Relationship category includes: Psychological/ Transpersonal Process, Relationship/ Communication, and Neuropsychology/ Neuroscience/ Parapsychology. The Arts category includes: Visual Arts, Writing, Music/ Rhythm/ Dance, and Creative Expression/ Theater. The Spirituality category includes: Contemplative/ Spiritual Studies, Yoga, and Myth/ Ritual/ Shamanism. The Body Practices category includes: Massage/ Bodywork and Somatic Practices/ Movement.

Those 11 categories and their subgroups, comprising 19 divisions in all, are shown below in order of prevalence. The equivalent ADAPT Process is shown in (parenthesis). The number of Workshops in a given category is shown in [brackets].

MAJOR WORKSHOP CATEGORIES

PSYCHOLOGY&RELATIONSHIP [65] (#31 Psychotherapies)

Psychological & Transpersonal Process [41]

Jan 2-4 • Humor and Other Martial Arts
Jan 2-4 • What's Next? The Path of Self-Renewal
Jan 11-16 • Relational Somatic Psychology
Jan 11-16 • The I in the Storm: Self Leadership
Jan 18-23 • The Journey from Abandonment to Healing
Jan 23-25 • Overcoming Self-Deception
Jan 23-25 • Sweet Mischief
Jan 25-30 • Overcoming Isolation and Mistrust
Jan 30-Feb 1 • Singing Gestalt
Feb 1-6 • Live, Love, Move: Embodied Relationship
6Feb 13-15 • Reviewing and Revisioning Our Lives
Feb 15-20 • Gestalt and the Invention of Self
Feb 22-27 • Trauma and the Restoration of Self
Feb 22-27 • Not for the Feint of Heart
Feb 22-27 • Passion and Wisdom
Feb 27-Mar 1 • Relationships at Work 2.0
Feb 27-Mar 1 • The Sustainable Self
Mar 1-6 • The Ordinary Miracle of Healing
Mar 13-15 • Working Toward Aliveness, Pleasure, Joy
Mar 20-22 • Awakening The Heart
Mar 22-27 • Rest, Rejuvenation and Renewal
Mar 29-Apr 3 • Who Am I, Really?
Apr 3-5 • A Tender Invitation
Apr 10-12 • Intro to Gestalt Awareness Practice
Apr 19-24 • The Transforming Power of Emotion
Apr 24-26 • Claiming Your Voice
Apr 26-May 1 • The Gifts of Grief
May 3-8 • Gestalt Awareness Practice
May 3-8 • Personal Leadership: Making a Difference
May 8-10 • The Power of Emotional Connection
May 10-15 • The Transformation of Everyday Life
May 17-22 • Transition: Having What It Takes
May 24-29 • Reclaiming Your Authentic Self
May 24-29 • Resting in the Arms of Love
May 29-31 • Integral Experiential Learning
May 29-31 • Loving Yourself
June 5-7 • Getting Unblocked
June 12-14 • Intro to Gestalt Awareness Practice
June 21-26 • Healing the Heart of Conflict
June 26-28 • When the Past is Present
June 28-July 3 • Beyond Self-Limiting Behavior

Relationship & Communication [18]

Jan 9-11 • The Core Evolution® Approach
Jan 30-Feb 1 • Sex, Love, and Relationships
Feb 1-6 • Integrative Body Psychotherapy
Feb 6-8 • Gay Men Thriving!
Feb 13-15 • The Couple's Journey to Wholeness
Feb 13-15 • Finding True Love
Feb 20-22 • The Art of Happiness
Feb 20-22 • Conflict Transformation
Feb 27-Mar 1 • Living a Passionate Life
Mar 6-8 • Getting the Love You Want
Mar 8-13 • Sharing the Path: A Retreat for Couples
Mar 29-Apr 3 • Tantra: The Art of Conscious Loving
Apr 5-10 • Pleasure, Intimacy, Connectedness
May 10-15 • Not Just Another Communication Wkshp

May 29-31 • Close Yet Free
May 31-June 5 • Holistic Sexuality
June 12-14 • Building Collaborative Relationships
June 12-14 • Couples' Communication Retreat

Neuropsychology / Neuroscience / Parapsychology [6]

Feb 8-13 • The High-Performance Mind
Feb 20-22 • Limitless Mind and the End of Suffering
Feb 27-Mar 1 • Transformation of Trauma
May 29-31 • Opening to the Infinite
June 12-14 • Spark: Exercise and the Brain
June 28-July 3 • Awakening the Mind

ARTS&CREATIVITY [50] (#28 Expressive Arts)

Music, Rhythm & Dance [19]

Jan 9-11 • The Brazilian Soul
Jan 16-18 • Being Danced: 5RhythmsTM Essentials
Jan 16-18 • Spirit Songs: The Power of Gospel
Jan 25-30 • SoulMotionTM: Begin Again
Jan 30-Feb 1 • Singing Gestalt
Jan 30-Feb 1 • SoulMotionTM: Alone, Together
Feb 6-8 • Finding Your Long-Lost Musician
Feb 8-13 • Finding Your Long-Lost Musician
Mar 13-15 • Biodanza: The Dance of Life
Mar 20-22 • Find Your Inner Rhythm
Mar 22-27 • Dancing with the Spirits
Apr 10-12 • SoulMotionTM: Body Prayer
Apr 12-17 • SoulMotionTM: From Alone to All One
Apr 26-May 1 • Spiritweaves: Sanctuary of Self
May 17-22 • Waves: Light and Shadow
May 31-June 5 • Moving Meditation Practice
June 5-7 • The Song of the Drum
June 14-19 • SoulMotionTM: Sanctuary
June 26-28 • The Nine Ways of Zhikr

Visual Arts [14]

Jan 4-9 • Wild Abandon in Mixed Media
Jan 23-25 • Photographing the Seasons of Big Sur
Jan 25-30 • Drawing on the Right Side of the Brain
Feb 1-6 • Painting the Outer and Inner Landscape
Feb 13-20 • Vessels for the Spirit
Feb 15-20 • Cinema Alchemy
Mar 6-8 • Drawing Out Your Soul: Touch Drawing
Mar 20-22 • Mosaic Art
Apr 5-10 • Making Art
Apr 26-May 1 • Encaustic Painting
May 3-8 • Awakening The Creative: Painting
May 10-15 • Painting from the Source
May 29-31 • Postcards from Esalen
May 31-June 5 • Artplane Workshop

Creative Expression/ Theater [9]

Jan 4-9 • Storytelling from the Heart
Jan 16-18 • Essence and Alchemy: Natural Perfumes
Jan 18-23 • Improv: Expanding with Laughter
Feb 22-27 • Acting 101
Apr 3-5 • Moving Theater of the Soul
Apr 12-17 • A Big, New, Free, Happy, Unusual Life
Apr 26-May 1 • THE MAX
May 1-3 • Freedom through Foolishness
June 28-July 3 • Mapping the Soul

Writing [8] (#24 Language)

Jan 25-30 • Writing and Praying Poetry
Feb 8-13 • Writes of Passage
Feb 20-22 • The Writing Life
Mar 8-13 • Dangerous Writing
Apr 10-12 • Writing for Children with Children
Apr 19-24 • The Voice of Essence
Apr 24-26 • Writing From the Heart
June 12-14 • Your Editor is Not Your Mother!

SPIRITUALITY [41] (#33 Spiritual Practices)

Contemplative & Spiritual Studies [20]

Jan 2-4 • The Islamic Jesus
Jan 4-9 • Living at the Heart of Zen
Jan 11-16 • Meditation, Consciousness, and the Brain
Jan 16-18 • Realization Process: Essence of Being
Jan 30-Feb 1 • TAO Meditation Methods of Lao Tse
Feb 6-8 • Deeksha: A Oneness Blessing Retreat
Feb 20-22 • Limitless Mind and the End of Suffering
Mar 1-6 • Wild Serenity
Mar 13-15 • Being Present for Your Life
Mar 15-20 • Retreat with Gangaji
Mar 20-22 • An Investigation of Tai Ji Practice
Apr 17-19 • Passion and Grace: Devotional Singing
Apr 19-26 • Tibetan Buddhist Meditation
May 8-10 • The Song of the Body
May 10-15 • The Joy of Being
May 22-24 • Meditation and MindBody Healing
May 22-24 • Sex of the Spirit Toolbox
June 5-7 • Opening to Silence
June 5-7 • Money and Spirituality
June 26-28 • The Nine Ways of Zhikr

Yoga [15]

Jan 2-4 • Reclaiming the Sacred Within
Jan 4-9 • Practice in Presence: Moving Onto Center
Jan 18-23 • Bloodstream Yoga
Jan 23-25 • Strengthen the Legs, Extend the Spine
Feb 22-27 • Pieces of the Yoga Puzzle
Mar 6-8 • The Yoga of Regeneration
Mar 8-13 • Yoga: On the Way Home
Mar 27-29 • Yoga for the "Yogically Challenged"
Apr 5-10 • The Fire of Love: A Yoga Retreat
May 1-3 • Instinct, Intuition, Insight: Anusara Yoga
May 3-8 • Gravity and Grace
May 24-29 • Hatha and Raja Yoga Practicum
June 7-12 • The Fire of Yoga: Tantric Alchemy
June 19-21 • Yoga Ecstasy Summer Solstice Retreat
June 21-26 • Yoga, Health, and Happiness

Myth, Ritual, Shamanism [6]

Feb 1-6 • The Way of the Shaman
Mar 22-27 • Joseph Campbell Week
Mar 27-29 • MythBody at Play in the Year of the Ox

Apr 5-10 • Visionseeker III: Shamanic Cosmology
May 15-17 • Pachakuti Mesa Tradition Shamanism
June 14-19 • Visionseeker I

BODY& MOVEMENT [35] (#29 Body Therapies)

Massage/ Bodywork [20]

Jan 2-4 • Esalen® Massage Retreat for Couples
Jan 9-11 • Weekend Massage Intensive
Jan 11-16 • Deep Bodywork Mastery
Jan 18-23 • Intro. to Rolf Structural Integration
Jan 25-30 • The Upledger Institute's CranioSacral I
Feb 8-13 • LaStone's DeepStone Therapy
Feb 15-20 • Bowenwork
Feb 22-27 • Esalen® Massage: Poetry and Didgeridoo
Mar 20-22 • Rosen Method Bodywork
Mar 27-29 • Esalen® Massage
Apr 3-5 • Trends in Esalen® Massage and Bodywork
Apr 12-17 • Esalen® Massage and Reflexology
Apr 24-26 • Dance of Shiatsu I
May 1-3 • Esalen® Massage for Couples
May 3-8 • Esalen® Massage and Reiki
May 8-June 5 • 28-Day Esalen® Massage Certification
May 10-15 • Zero Balancing II
May 31-June 5 • Deep Bodywork for Practitioners
June 12-14 • Advanced Esalen® Massage
June 21-26 • The Upledger Institute's CranioSacral II

Somatic Practices/ Movement [15]

Jan 2-4 • Humor and Other Martial Arts
Jan 4-9 • The Listening Hands
Jan 4-9 • Spinal Awareness (with Humor)
Jan 11-16 • Relational Somatic Psychology
Jan 11-16 • Your Body's Natural Ability to Find Comfort
Jan 23-25 • The Mind/Body Connection
Jan 30-Feb 1 • Spinal Awareness: Healing (with Humor)
Feb 1-6 • Radical Aliveness: Core Energetics
Mar 1-6 • Wild Serenity
Mar 8-13 • Biosynthesis
Mar 13-15 • Working Toward Aliveness, Pleasure, Joy
Mar 22-27 • The Foundations of Nervous System Energy
Mar 29-Apr 5 • Cortical Field Reeducation®
Apr 19-24 • Gyrokinesis®
May 22-24 • Beyond Jogging

MINOR WORKSHOP CATEGORIES

HEALTH/ HEALING [18] (#2 Natural Medicine)

Jan 9-11 • Mindfulness and Heartfulness
Jan 18-23 • Good Practice, Good Living, Good World
Jan 23-25 • The Mind/Body Connection
Feb 1-6 • Recovering Eros: Bring Your Life Back to Life
Feb 6-8 • Intro to Living Foods and the Raw Food Diet
Feb 8-13 • Triumph in the Face of Chronic Illness
Feb 8-13 • Embodiment and Essence
Feb 15-20 • Qigong and Bodymind Healing
Feb 20-22 • Qigong and Inner Alchemy
Mar 6-8 • Vividus! The Art of Healthy Aging
Mar 13-15 • Healing of Heart and Mind
Mar 22-27 • Foundations of Nervous System Energy
Apr 10-12 • Mindfulness-Based Stress Reduction
Apr 12-17 • Free Your Breath, Free Your Life
May 15-17 • Mindfulness in Deep Relationship
May 15-17 • Treating the Unique Child
June 7-12 • Eat It Raw
June 19-21 • Love Yourself

PROFESSIONAL GROWTH & TRAINING [15] (#11 Skills)

Jan 9-11 • Everyday Leadership
Jan 11-16 • Relational Somatic Psychology
Jan 18-23 • Good Practice, Good Living, Good World
Feb 8-13 • The Physical in Coaching and Counseling
Mar 8-13 • Biosynthesis
Mar 8-13 • Transforming Trauma with EMDR
Mar 13-15 • Becoming a Leader
Apr 3-5 • Men in Helping Professions
Apr 17-19 • Enhancement of Peak Performance
Apr 26-May 1 • A Retreat For and By Women Physicians
May 1-3 • Psychodynamic Psychotherapy
May 3-8 • Personal Leadership: Making a Difference
June 5-7 • Attachment in Psychotherapy
June 12-14 • Spark: Exercise and the Brain
June 21-26 • Body and Self in Relationship

CHILDREN/ FAMILIES/ EDUCATION [9] (#6 Family Dynamics)

Jan 16-18 • Family Arts Program
Jan 23-25 • Parenting from the Inside Out
Mar 6-8 • Trauma Proofing Your Child
Mar 27-29 • Mother-Daughter Relationships
Apr 12-17 • Family Arts Program
May 8-10 • A Mother-Daughter Journey
May 15-17 • Treating the Unique Child
May 22-24 • Family Arts Program
June 19-21 • Fathers and Sons

ECONOMICS/ BUSINESS/ WORKPLACE [9] (#14 Enterprise & Leadership)

Feb 6-8 • Spiritual Ecology of Business
Mar 27-29 • How Companies Get Mojo from Maslow
Apr 17-19 • Callings: An Authentic Life
Apr 17-19 • Business and Human Potential
Apr 24-26 • The Leadership Challenge
May 8-10 • Financing Social Enterprises
May 15-17 • Women, Money, and Realizing Dreams
June 26-28 • The Cure for Money Madness
June 28-July 3 • Leadership for Execs and Entrepreneurs

INTEGRAL PRACTICES [9] (#35 Integral)

Jan 2-4 • Experiencing Esalen
Jan 18-23 • Good Practice, Good Living, Good World
Feb 20-22 • Experiencing Esalen
Feb 27-Mar 1 • Integral Transformative Practice
Mar 13-15 • Experiencing Esalen
Apr 3-5 • Experiencing Esalen
May 1-3 • Experiencing Esalen
May 24-29 • Resting in the Arms of Love
May 29-31 • Integral Experiential Learning

NATURE, ECOLOGY, SUSTAINABILITY [7] (#10 Natural Environment)

Jan 30-Feb 1 • ECOpreneuring
Feb 15-20 • Seduced by Earth
Mar 8-13 • Creating a Sustainable World
Apr 12-17 • Big Sur Wilderness Experience
May 24-29 • Walk on the Wild Side
June 21-26 • Mountains and Waves
June 26-July 3 • Permaculture Design Teacher Training

SOCIAL & POLITICAL [2] (#15 Ethics & Service)

Mar 20-22 • Human Rights Activism
June 14-19 • Inclusive Vision of Community

APPENDIX A5:
THE PROCESSES OF ESALEN'S WORKSHOPS

Esalen's Workshops concentrate in a limited range of ADAPT Processes. Just 14 of our 35 Processes are explicitly covered, with the bulk of all Workshops occurring within just four Processes – Psychotherapy (#31: 18.1%), Expressive Arts (#s 28: 16.1%), Spirituality (#33: 13.4%), The Body (#29: 13.5%).

The Table below displays the 11 categories and 12 sub-categories of Esalen workshops (cols. 1-2), the closest equivalent Process in our ADAPT Model (col. 3), and the total number and percentage of catalog Workshops during the Spring semester of 2009 (cols. 4-5). Categories are listed beginning with the most prevalent.

ESALEN WORKSHOPS				
Esalen Category	**Esalen Sub-Category**	**Equivalent ADAPT Process**	**Number of Workshops** (out of 260)	**Percentage of the Total**
PSYCHOLOGY & RELATIONSHIP		**Psychotherapies (#31)**	**65**	**25.0**
	Psychological/ Transpersonal Process		41	15.8
	Relationship/ Communication	**Relationship & Marriage (#4)**	18	6.9
	Neuropsychology/ Neuroscience/ parapsychology		6	2.3
ARTS & CREATIVITY		**Expressive Arts (#28)**	**50**	**19.2**
	Music, Rhythm, Dance		19	7.3
	Visual Arts		14	5.4
	Creative Expression		9	3.5
	Writing	**Language (#24)**	8	3.1
SPIRITUALITY		**Spiritual Practices (#33)**	**41**	**15.8**
	Contemplative/ Spiritual Studies		20	7.7
	Yoga		15	5.8
	Myth, Ritual, Shamanism	**Archetype & Myth (#17)**	6	2.3
BODY & MOVEMENT		**Body Therapies (#29)**	**35**	**13.5**
	Massage		20	7.7

ESALEN WORKSHOPS				
Esalen Category	**Esalen Sub-Category**	**Equivalent ADAPT Process**	**Number of Workshops** (out of 260)	**Percentage of the Total**
	Somatic Practices/ Movement		15	5.8
HEALTH & HEALING		**Natural Medicine (#2)**	**18**	**6.9**
PROFESSIONAL GROWTH & TRAINING		**Skills (#11)**	**15**	**5.8**
CHILDREN/ FAMILIES/ EDUCATION		**Family Dynamics (#6)**	**9**	**3.7**
ECONOMICS, BUSINESS, WORKPLACE		**Enterprise & Leadership (#14)**	**9**	**3.7**
INTEGRAL PRACTICES		**Integral (#35)**	**9**	**3.7**
NATURE, ECOLOGY, SUSTAINABILITY		**Natural Environment (#10)**	**7**	**2.7**
SOCIAL & POLITICAL		**Ethics & Service (#15)**	**2**	**0.8**
TOTALS			**260**	**100%**

Appendix B:
THE ESALEN REPORT CARD[67]

This Table evaluates how well the offerings Esalen Institute address ADAPT's 35 Processes of Growth. The Processes of Growth represent all the techniques, therapies, practices, programs, activities, explorations, studies, and focused experiences that move us along the Growth Continuum. For each Process, we show the following information:

- **Processes definitions.** A brief definition of each Process, and of each Theme that encompasses a set of Processes.
- **Corresponding Esalen Process Category.** The Esalen Workshop category that pertains to each Process. (Figures in parenthesis indicate: the number and percentage of Workshops in that category, out of a total 260 for Spring semester 2009). Elements of the Esalen lifestyle that implicitly support a given Process are shown in [brackets].
- **Evaluation/Grade.** An evaluation and letter-grade, indicating how adequately Esalen's Workshops cover each Process category.[68]

The Themes and their corresponding Processes are arranged from the simplest and most basic to the most complex and evolved. To get maximum benefit, please read Table from bottom-to-top, beginning with Process #1 (the simplest).

The Processes are as follows:

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	COMPREHENSIVE PROCESSES (Processes 34-35) Comprehensive Processes are combinations of many interrelated growth Processes. They enable us to pursue our growth simultaneously by numerous means within a single cluster of activities. Comprehensive Processes create a profound sense of connectedness, a comprehensive perspective encompassing the full range of life's possibilities, and an attitude that no dream is impossible. ➢ **Theme Evaluation.** Esalen offers one of the most comprehensive sets of growth experiences available on the planet. With proper coordination, these experiences can be combined into a truly Integral program of personal development. **OVERALL GRADE -- Without Coordinator: B. With Coordinator: A.**
35	***Integral Programs*** Integral Processes are comprehensive programs or systems that integrate all 35 Processes with all 8 Dimensions (often with the assistance of a skilled Coordinator) into a unified system of personal de-

[67] For a more detailed exposition of all 35 Processes as offered by Esalen -- showing representative Modalities and Topics, and sample Workshops -- see Table F, Esalen's Processes of Growth. For a thorough explanation of our original 33 Processes (two more were added later), see our companion article *The Processes of Growth.*

[68] As mentioned before: Here and elsewhere, we assign grades to Esalen's performance – not because we feel qualified to pass judgment on such a venerable and respected institution, but because it's an effective and attention-catching way to highlight the points we are making. Obviously, nothing as rich and complex as the Esalen experience can be adequately summarized by a mere letter grade. See also, footnote 39, p. 33.

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	velopment. Whereas Holistic (#34) is a kind of smorgasbord, Integral is a unified meal containing all the essential nutrients. Integral offers an immersion experience where all the Processes and Dimensions are experienced as part of one ongoing flow of development. Integral Processes produce a profound sense of unity and order, a deep authenticity and groundedness, and a comprehensive appreciation of life's meaning and purpose. ❀ **Esalen Process.** Integral Practices (9, 3.7%). ➢ **Evaluation/Grade.** The Workshops categorized as 'integral' by Esalen are valuable combinations of diverse Processes and Modalities, but are not Integral in Wilber's or ADAPT's more comprehensive sense. However, as in the theme of this article, Esalen's offerings can serve as the foundation for a relatively-complete Integral experience, when orchestrated by a skilled Growth Coordinator. **Grade: B-.**
34	***Holistic Activities*** Holistic Processes are comprehensive activities or situations that offer the experience of numerous diverse-but-related Processes. They allow undistracted immersion in these Processes over an extended period of time. Holistic Processes produce an appreciation of our world's abundance, a recognition of life's enormous possibilities, and a glimpse of the potential unity of all human experience. ❀ **Esalen Process.** [Covered under #35 + The entire Esalen experience.] ➢ **Evaluation/Grade.** Esalen offers a world-class holistic experience. As is demonstrated by this table, Esalen covers most of the 35 Processes of growth admirably. **Grade: A.**
	CONSCIOUS DEVELOPMENT PROCESSES (Processes 29-33) Conscious Development Processes are techniques, practices, and programs designed explicitly to resolve psychological problems, promote personal growth, and achieve spiritual enlightenment. They enable us to work on our own development with conscious intention and purpose. Such Processes take us beyond the non-intentional modalities described under the previous Themes – allowing us to resolve deep-seated problems and achieve extraordinary States of Consciousness. ➢ **Theme Evaluation.** Conscious development is virtually synonymous with the human potential movement, and Esalen is the foremost showcase for human potential techniques. Aside from the new field of psycho-biologics, Esalen offers outstanding introductory programs in all fields of conscious development. **Overall Grade: A-.**
33	***Spiritual Practices*** Spiritual Processes are techniques and programs that use structured spiritual practices to achieve higher States of consciousness, and/or a connection with the Divine. They provide a regular, systematic method for grounding oneself in enduring values, rising above daily concerns, experiencing profound contentment, and connecting with universal forces.

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	❀ **Esalen Processes.** Spirituality: 1. Contemplative/ Spiritual Studies (20, 7.7%). 2. Yoga (15, 5.8%). 3. Myth, Ritual, Shamanism (6, 2.3%). 4. [See Psychotherapies: Neuropsychology/ Neuroscience, #31.] ➢ **Evaluation/Grade.** At Esalen, there is a pervasive awareness of some Higher Power that guides and orchestrates our lives. Esalen offers a broad and eclectic introduction to many spiritual practices – but heavily emphasizes Eastern and ethnic traditions and practices at the expense of Western. **Grade: B.**
32	***Psycho-biologic Techniques*** Psychobiologic Processes are techniques and practices that use Natural Medicine techniques (#2) to achieve psychological (as well as physiological) balance and well-being. They address inherited and acquired body chemistry issues that are at the root of many problems that appear psychological. They promote well-being similar to that achieved through Psychotherapies (#31) and Body Therapies (#29). Not to be confused with the symptom-suppressing drug therapies of mainstream medicine. ❀ **Esalen Process.** [Limited awareness. Covered to some extent in #2] ➢ **Evaluation/Grade.** Esalen Workshops generally attribute psychological problems to such influences as early childhood trauma, deprived social environment, entrenched ancestral patterns, and the like. There is limited recognition that many apparently-psychological problems are actually genetic and chemical in origin. **Grade: D.**
31	***Psychotherapies*** Psychotherapy Processes are sophisticated psychological techniques focusing primarily on Restoration Growth. They are designed to resolve mental difficulties, promote psychological well-being, and develop one's inner potential. They can increase self-awareness, dissolve blocks, promote the developmental flow, and provide satisfaction and fulfillment. ➢ **Esalen Processes.** Psychology & Relationship: 1. Psychological/ Transpersonal Process (41, 15.8%). 2. Neuropsychology/ Neuroscience (6, 2.3%). 3. [See Relationships & Marriage, #4.] **Evaluation/Grade.** For decades, Esalen has been a premier location to experience a broad variety of top-quality psychological techniques in a group setting. Esalen offers introductory experiences, with few advanced programs (except professional trainings), and no deep therapy. Esalen is a great place to try out a particular Modality or practitioner, before making a commitment to any long-term growth program. **Grade: A-.**
30	***Introspection & Self-awareness*** Introspection & Self-awareness Processes are inner-directed explorations of our thoughts, imaginings, emotions, and physical feelings. They connect us with our inner world – to perceive and experience it, but not necessarily to express it (#24 & 28) or to change from it (#31). They promote, self-reflection, self-knowledge, and self-appreciation -- a conscious familiarity with our inner landscape.

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	❀ **Esalen Process.** [Covered as part of #31, and implicit in all Esalen experiences.] ➢ **Evaluation/Grade.** Both Seminarians and staff explore their own interiors very actively and openly, usually without excessive self-absorption. Because the Esalen worldview is pervasive and entrenched, self-awareness is sometimes limited by stereotyped preconceptions and formulaic interpretations. **Grade: B+.**
29	***Body Therapies*** Body Therapy Processes use sophisticated somatic techniques to promote physical, psychological, and spiritual transformation. They mobilize and align bodily energy patterns, dissolve physical blocks, release repressed trauma, and promote balance and wholeness. They improve grounding, perceived body image, and boundaries. They restore aliveness by opening all areas to oxygen and blood flow. They alleviate of physical discomfort, disentangle us from old attitudes and behavior patterns, and help us recover emotional responsiveness and spontaneity ❀ **Esalen Processes.** The Body: 1. Massage (20, 7.7%). 2. Somatic Practices (15, 5.8%). ➢ **Evaluation/Grade.** Esalen put bodywork on the map, and continues to be a premier showcase for cutting-edge physical techniques. As with many such experiences, Esalen is best at opening people up – but less good at supporting permanent change, or helping people integrate their breakthroughs into daily life. **Grade: A-.**

SELF-EXPRESSION PROCESSES (Processes 24-28)

Self-expression Processes are activities that express our inner reality in an outwardly-perceivable form. They enable us to understand and appreciate ourselves, to manifest our special gifts in tangible form, and to convey our inner qualities to others.

➢ **Theme Evaluation.** For the Self to grow, it must know and experience itself at a deep and conscious level. Many qualities of Self are beyond verbalization, and can only be expressed using observable artistic media. Except for recorded media, Esalen offers a diverse array of expressive experiences, and a sanctuary where expression is supported and encouraged. **Overall Grade: B+.**

28	***Expressive Arts*** Expressive Arts Processes are activities that express our inner world of thought, emotions, and fantasy through tangible, observable media. They help us to connect with our inner nature, to reclaim alienated parts of ourselves (our shadow side), to convey our inner self to others, and to communicate insights and convictions that are beyond the power of words. ❀ **Esalen Processes.** Arts & Creativity: 1. Music, Rhythm, Dance (19, 7.3%). 2. Visual Arts (14, 5.4%). 3. Creative Expression (9, 3.5%).

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	➢ **Evaluation/Grade.** Esalen is a great place to connect with, express, and enjoy one's innate creativity. The arts are pursued as totally-engaging, highly-satisfying personal experiences – with little emphasis on producing highly-accomplished art products. **Grade: A-.**
27	***Recorded Experiences*** Recorded Experience Processes are activities that capture highlights and representative vignettes of quintessential life moments in permanent form. They enable us to retain and re-live the high points of our lives, and to integrate fragmented strands of memory -- thereby reviving, illuminating, and perpetuating those experiences and perspectives that make life precious. ❀ **Esalen Process.** [Private and Workshop-based journaling. Occasional film or photo Workshops.] ➢ **Evaluation/Grade.** Because of the need for privacy and spontaneity, recording media (cameras, camcorders, audio recorders) are discouraged – except staff photography and designated Workshops. As a result, Esalen experiences tend to be evanescent and fleeting – with few tangible reminders to preserve those special moments. However, introspective journaling is prevalent and encouraged. **Grade: C.**
26	***Stories & Literature*** Story Processes are story- or literature-based illustrations of illuminating and instructive life situations. Along with their literary value, they provide powerful role models, revealing perspectives, effective strategies, and inspiring themes that we can emulate in our own lives. ❀ **Esalen Process.** [Included in creative Workshops – especially film (#27) and writing (#24) – and in Group Process (#s 30 & 31)] ➢ **Evaluation/Grade.** Esalen people tend to live life in the moment. There is little book-reading, and little opportunity for story-based media (film or TV). Even in Group Process, there is limited emphasis on telling one's life story, because personal history is viewed as a distraction from the here-and-now of direct experience. **Grade: C.**
25	***Humor & Fun*** Humor and Fun Processes are entertainment activities that help keep life in perspective. Humor activities point up absurdity and incongruity of life situations in an amusing way. Fun is doing things just for pleasure, with no concern for their purpose or significance. Humor and fun keep us aware of our foibles, reduce false pride, and teach us not to take life too seriously. ❀ **Esalen Process.** [Woven deeply into the fabric of Esalen life. Culminates in the summer Arts Festival.] ➢ **Evaluation/Grade.** Humor and fun are at the core of the Esalen way of life. Even pain and heartache are framed as highly-engaging forms of entertainment. However, Esalen people sometimes have trouble taking themselves lightly, and recognizing that Esalen is not the center of the universe. **Grade: B+.**
24	***Communication & Language***

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	Communication & Language Processes are the activities that enable us to formulate, articulate, and communicate inchoate thoughts and feelings through through language and other means. They create a sense of identity, clarity, and order – along with the ability to connect mentally and emotionally with others. ❀ **Esalen Process.** Arts & Creativity: Writing (8, 3.1%). ➢ **Evaluation/Grade.** Esalen is great at expressive writing, writing that arises from the core of one's being, but has little interest in writing designed to persuade, or even to inform. Esalen does not necessarily produce great writers, but it helps nourish the capacity for authentic self-expression that dwells within us. **Grade: B+.**
	FORMAL INVESTIGATION PROCESSES (Processes 18-23) Formal Investigation Processes are experiences that engage our thinking and reasoning abilities. They enable us to understand, arrange, affect, and utilize both material and abstract reality. They allow us to rise above the world, to view it from a more comprehensive perspective, to live in harmony with it, and to make use of it for our own needs. They create a sense of stability, congruity, cohesiveness, and empowerment. ➢ **Theme Evaluation.** Because we live in a society that thinks too much, Esalen emphasizes experience and feeling. Because our society dwells on the future, Esalen brings us back to the present. Because we are enmeshed in technology, Esalen helps us develop our own resources. Because we become enmeshed in structures and systems, Esalen advocates simplicity. **Overall Grades: A-** (avoiding the ills of civilization), **C-** (utilizing the material and mental achievements of civilization).
23	***Sciences and Proofs*** Scientific Processes are activities that enable us to formulate and test systematic explanations for real-world phenomena. Includes: Systematic observation, scientific method. They promote a profound conviction that the world makes sense, that we can grasp and influence it, and that we can progress and evolve far beyond perceived limits. ❀ **Esalen Process.** [Occasional public presentations. Limited experimentation in garden and grounds. Limited examination of underlying beliefs. Covered to some extent under #19.] ➢ **Evaluation/Grade.** Esalen people are often more concerned about what <u>feels</u> true than what <u>is</u> true. They often have no mechanism for distinguishing fact from supposition, and therefore are easily influenced by prevailing opinion or 'gut feeling.' Since Esalen people have no clear means of testing their beliefs, they have limited means of progressing in their worldviews. Even practical, hands-on science (experimenting with heirloom vegetables in the garden, for example[69]) has little place in the Esalen experience. **Grade: D.**

[69] The recent introduction of two Permaculture (sustainable gardening, etc.) modules into the Work/Study program is a very positive step for all Formal Investigation Processes.

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22	***Planning & Orchestrating*** Planning & Orchestrating Processes are the skills of anticipating, planning, and arranging the various components of some future event or activity. They enable us to visualize and actualize any of several alternative futures – thereby imparting a sense of perspective, a feeling of empowerment, and a confidence to act. ❀ **Esalen Process.** [Found primarily in administrative functions & public planning sessions – and to some extent in garden preparation and building projects] ➢ **Evaluation/Grade.** Many Esalen people live totally in the present, so there is no future. If there is no future, no planning is necessary. Like the world of primitive tribes, the cycle of life at Esalen repeats itself season after season. As a consequence, Esalen imparts very few Planning & Orchestrating skills. Therefore, Esalen graduates and former Staff attempting to 'make it in the outside world' are sometimes crippled by an inability to arrange their own lives. **Grade: D.**
21	***Logic & Reasoning*** Logic & Reasoning Processes are the explicit skills of developing formally-reasoned explanations and arguments. These skills produce a profound sense of confidence, competence, and empowerment by enabling us to create unified wholes from apparently disparate information. ❀ **Esalen Process.** [Fairly rare. Found in informal discussion groups and planning meetings] ➢ **Evaluation/Grade.** Forty years ago, Fritz Perls taught Esalen people to 'get out of their heads' and into their experience. As a consequence, Esalen people tend to be very good at expressing their feelings and living in the moment, but not so good at clear thinking or breaking through conceptual stereotypes. They connect well with their Inner Child, but give that child few tools for growing up. **Grade: D.**
20	***Technologies*** Technology Processes are activities that explain, examine, demonstrate, operate, or discuss the implications of, any practical device or mechanism. They promote a sense of competence and empowerment, an expanded perspective, a mobilization of creative energy, and an optimism that one can function beyond perceived limits. ❀ **Esalen Process.** [Most unnecessary technology reduced or eliminated. Minimal use of: TV, telephones, recorded music, computers, cars] ➢ **Evaluation/Grade.** Esalen advocates direct encounters with life – whether with oneself, one's group, or one's natural surroundings. Very rightly, technology is viewed as an interference or distortion, which obscures direct experience or communication. Therefore, technologies are limited to what is necessary for basic practical functioning. **Grades: D** (using technology)**, A-** (avoiding technology).
19	***Explanations*** Explanation Processes are activities that point out, discuss, clarify, give reasons for, or place in context any external or internal phenomenon we may encounter. Covers the full spectrum from casual curiosi-

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	ty to focused inquiry. Although informative, they may lack the rigor of Logic (#20) or the certainty of Science (#22). These activities instill a sense of curiosity, a spirit of inquiry, and a conviction that the world makes sense. ❀ **Esalen Process.** Philosophical & Scientific Inquiry (no current workshops). ➢ **Evaluation/Grade.** Since Esalen is by nature right-brain experiential rather than left-brain abstract, thinking is sometimes viewed as a kind of pathology. Esalen people tend to live life, rather than attempting to analyze it or understand it. Thought- or discussion-based programs are generally not popular here, and are more readily found in a university setting. **Grade: C.**
18	***Structuring & Order*** Structuring & Order Processes are activities that promote a sense of order, and develop the capacity to structure increasingly-complex wholes. They enable us to coordinate, interpret, and make sense out of the multiplicity and diversity around us. They engender a sense of stability, of tangible relationship, of empowerment. ❀ **Esalen Process.** [Included in #28 (Creative Expression and Visual Arts), as well as #s 11-14] ➢ **Evaluation/Grade.** For Seminarians, Visual Arts provide a variety of media for structuring complex wholes with aesthetic and emotional significance. For W/S and Staff, the whole system of the Esalen operation is one vast lesson on structuring a complex organization. In general, however, Esalen emphasizes feelings and expression, at the expense of structure and function. **Grade: B.**
	SOCIO-CULTURAL PROCESSES (Processes 11-17) Socio-cultural Processes are experiences with human groups -- ranging from pairs, to teams, to workgroups, to communities, to whole societies. They enable us to develop competence and effectiveness, to serve others responsibly and generously, and to appreciate the deeper significance of human culture. ➢ **Theme Evaluation.** Esalen is good at developing basic skills for functioning in an organization. It also develops an appreciation of the social, spiritual, archetypal qualities of diverse cultures. Esalen is not so good at teaching their people to become self-sufficient, to cope with society at large, and to apply Esalen-related skills in the outside world. **Overall Grade: B-**
17	***Archetype & Myth*** Archetype & Myth Processes are myths, legends, or creative works that illustrate and enact foundational and archetypal features of a culture – including heroic characters and core values. They allow us to identify with that culture, to emulate those heroes, and to take pride in their virtues and achievements.

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	❀ **Esalen Process.** [Included in #33 (Myth, Ritual, Shamanism) and central to the Esalen view of life]. ➢ **Evaluation/Grade.** Esalen honors many cultural traditions at a deep mythic level – with Eastern, Native American, and Latino traditions emphasized over Western Culture. For those of European descent, there is little opportunity to explore and appreciate one's own cultural heritage. **Grade: B**
16	***Acculturation*** Acculturation Processes are experiences that expose us to and initiate us into the cultural practices and traditions of the broader society. They also expose us to -- and allow us to participate in -- alternative practices and ceremonies from other cultures. Acculturation Processes encourage flexibility, multiple-perspective thinking, and emotional generosity. ❀ **Esalen Process.** [Reflected in the diverse Esalen population, and the diverse cultural traditions from which Workshop material is drawn] ➢ **Evaluation/Grade.** Esalen is a multi-colored dream coat of nationalities, cultural traditions, socio-economic strata, and ideologies – both among Seminarians and Staff. However, Esalen's all-pervasive ethos and mystique often undervalues, ignores, stereotypes, or dismisses traditional Western values, and other worldviews or ideologies not its own. **Grade: B+.**
15	***Ethics & Service*** Ethics are the principles we derive from a system of values. Service activities are the actions we take on behalf of others, as a result of our Ethics. Ethics & Service Processes emphasize unconditional giving and sharing. They allow us to express love, appreciation, and generosity without expectation of benefit – and to give back to society for all the blessings we ourselves have received. They create a feeling of satisfaction, self-worth, and significance. ❀ **Esalen Process.** Social & Political (2, 0.8%). ➢ **Evaluation/Grade.** Esalen was founded with a vision for changing the world. Since then, hopes and expectations have diminished, but Esalen continues its commitment to cutting-edge social, political, and environmental issues. Specific Workshops on such topics have generally not been popular, but many presentations and discussion groups address such issues. **Grade: B.**
14	***Enterprise & Leadership*** Enterprise Processes are self-originated endeavors that provide goods or services in exchange for compensation. Leadership Processes prepare us to guide an enterprise. Includes going into business for oneself. Also includes activities that prepare us to operate an enterprise – competition, sales training, etc. Enterprise Processes allow us to choose our own work, to regulate our own time and effort, and to take charge of our own future. They create a sense of independence, security, self-sufficiency, and empowerment. ❀ **Esalen Process.** Economics, Business, & Workplace (9, 3.7%).

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	➢ **Evaluation/Grade.** Esalen does well on structure (#s 11-13), but not so well on enterprise. W/S and Staff can sometimes become group leaders, or massage therapists, or department managers – but otherwise, there a few opportunities for increased leadership and virtually no career track. Because Esalen has few mechanisms for structural change, the few efforts at initiative or entrepreneurship are often not adequately recognized or encouraged. For Seminarians, there is little opportunity to develop group-leadership skills, or to take a leadership role in a group. **Grade: C-.**
13	***Responsibility*** Responsibility Processes are reciprocal activities -- where we are accountable for the performance of duties or tasks, in exchange for certain privileges or benefits. They allow us to achieve full membership in a group by contributing to its maintenance and development. Responsibility gives us a sense of security, of belonging, of importance and significance. ❀ **Esalen Process.** [Seminarians learn to accept responsibility for their own psychological condition and the consequences of their actions. W/S & Staff learn responsibility for meeting practical objectives.] ➢ **Evaluation/Grade.** Mature acceptance of responsibility is a major reason Esalen has survived so long. Seminarians learn not to play the 'blame game.' W/S and Staff learn to perform practical tasks at high competence, and to motivate other to do the same. Practical responsibilities are clear and explicit, but often at a low skills level. Opportunities for increased responsibility within the Esalen community are very limited. **Grade: B.**
12	***Habits & Programming*** Habits & Programming Processes are activities that transform transient actions or skills into standardized, routine patterns of behavior. Includes: Repetition, routines, practice, conditioned response, internalization, self-regulation. They make mundane tasks more efficient, free attention for more interesting and important concerns, and engender satisfaction in the ordinary activities of life. ❀ **Esalen Process.** [Seminarians: Protocols of Group Process. W/S & Staff: Learning the systems and skills of the Esalen operation] ➢ **Evaluation/Grade.** Esalen has outlasted many counterculture groups because it has learned the lessons of successful organizations – the necessity for rules, structure, processes, and boundaries to support its ambience and vision. W/S and Staff work within a very clear and explicit system of tasks and behavior. Seminarians learn the patterns and protocols of effective Group Process. Aside from these, few routine behaviors are learned to prepare one for the 'outside world.' **Grade: B.**
11	***Skills*** Skills Processes are activities that teach us how to make something, or to do something – either at the physical or mental level. They promote a sense of competence, confidence, and effectiveness. ❀ **Esalen Process.** Professional Growth & Training (15, 5.8%). ➢ **Evaluation/Grade.** Both Work/Study and staff employment teach many practical, hands-on activities that develop particular skills and give a satisfying sense of competence. The

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	Workshops also provide invaluable self-awareness and communications skills, as well as limited career training. Esalen offers few skills that enable one to function and prosper in the outside world, while maintaining one's own authenticity and integrity. **Grade: B-.**
	PHYSICAL-WORLD PROCESSES (Processes 5-8) Physical-world Processes are encounters with material reality. These experiences enable us to connect our inner mental processes with the external world of our perceptions and actions. They allow us to perceive the world more accurately, to engage with it more effectively, and to appreciate its intricacy, multiplicity, and beauty. ➢ **Theme Evaluation.** With its emphasis on the Now, Esalen is outstanding for any direct encounter with the physical world. With its emphasis on the body, Esalen is great at anything that involves physical movement or sensations. Through its W/S and Staff programs, Esalen is also good at life experience, so long as it does not involve coping with the 'outside world.' **Overall Grade: B+.**
10	***Nature & Environment*** Natural Environment Processes are experiences that allow us to observe, study, imitate, appreciate, and make use of the world of nature. They allow us to experience and resonate with the rhythms, order, and harmony of all natural processes -- and to feel comfortable and confident in the natural part of ourselves. ❀ **Esalen Process.** Nature, Ecology, & Sustainability (7, 2.7%) ➢ **Evaluation/Grade.** Esalen is about as close as we will find to an earthly natural paradise – sea, mountains, hot springs, waterfall, lush vegetation, succulent produce. Only a few Esalen Workshops offer much connection to the surroundings, but every free moment is bathed in nature's glory. As you emerge from your Workshop cave, your stripped senses absorb nature with every pore. **Grade: A-.**
9	***Life Experience*** Life Experience Processes are experiences that engage us with the situations and activities of real, everyday life. Includes real-world exploration, trial-and-error, hard knocks, 'benign neglect.' Such experiences enable us to try things out, to learn by experience, to profit from our successes and mistakes. They engender groundedness, connection, confidence, and empowerment. ❀ **Esalen Process.** [Major component of Work/Study Program and Staff employment] ➢ **Evaluation/Grade.** A Seminarian in an Esalen Workshop is detached from the undercurrent of Esalen life – the growing, the cooking, the serving, the cleaning, the building. By contrast, the Work/Study participant (or Staff member) engages in the very fabric of Esalen life – and therefore shares all its practical challenges and emotional ebbs and flows. However, Esalen is not as good at preparing its members for the 'outside world,' and offers few resources-- even during the often-difficult transition to the outside. **Grade: C+**

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[Please read this Table from bottom-to-top, beginning with Process #1.]

Process Number	
8	***Physical Activity*** Physical Activity Processes are activities that engage the whole body in vigorous, natural movement. At best, they arise from strong internal emotions, rather than superficial bodily actions. They enable us to experience ourselves as present and real, and engender a sense of groundedness, self-confidence, and effectiveness. ❁ **Esalen Process.** [Key feature of most Esalen programs. See especially #28 (music/rhythm/dance), #29 (all), & #33 (yoga)] ❁ **Evaluation/Grade.** At Esalen, experience arises from the body, and the body expresses its experience through movement. Consequently, Esalen explores virtually every form of growth-related movement, and incorporates movement into virtually every form of growth. Physical movement at Esalen generally arises from the exuberance and enjoyment of the event, rather than mere bodily activity. **Grade: A.**
7	***Sensory Experience*** Sensory Processes are activities that engage our five senses in experiences with the physical and physico-emotional worlds. They give us a strong appreciation of, orientation to, and connection with external reality – along with the capacity to trust our own responses and perceptions. ❁ **Esalen Process.** [Core ingredient in most Esalen programs and in the Esalen way of life] ➢ **Evaluation/Grade.** Sensory experience is a key building-block of the Esalen program. It is the touchstone of Esalen authenticity, and is ingrained in every aspect of Esalen life. Sensory experience is built into virtually every Workshop or presentation, and one is constantly surrounded by a banquet of sight, sound, taste, touch, and smell. At Esalen you get out of your head and 'come to your senses.' **Grade: A.**
	FOUNDATIONAL PROCESSES (Processes 1-6) Foundational Processes are the fundamental experiences upon which all future growth is built. They are basic to our physical health, our emotional well-being, our capacity to relate to others, our ability to engage effectively with the real world, and our capacity to know and express ourselves. ➢ **Theme Evaluation.** The Esalen community provides a rich and intricate network to support any kind of growth endeavor. Esalen's emphasis on both Nurturing and Sexuality provide a strong foundation for other growth experiences. The absence of a fully-developed Family Model deprives that community of adequate guidance and direction, and secure long-term relationships. Esalen's commitment to natural nutrition, and its favorable though limited appreciation of natural medicine, provide a solid bodily foundation for growth. **Overall Grade: B.**
6	***Family Dynamics***

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	Family Dynamics Processes are experiences that promote connection, appreciation, and mutual support among family members or family-like groups. They provide a sanctuary of love and comfort, a pattern for future social relationships, and a set of role models for mature behavior. ❀ **Esalen Process.** Children/Families/Education (9, 3.7%). [Also covered in #31 (Relationships) – as well as in the Group Process of all Esalen Workshops, and Esalen life in general] ➢ **Evaluation/Grade.** Many people come to Esalen seeking some form of family. They may reject or feel alienated from their original biological families, and seek alternative structures where the family ambience can be revived. Esalen people tend to form strong horizontal bonds of community, but very tenuous bonds of authority – except with psychological or spiritual gurus. As a result, the Esalen community sometimes reminds one of the Lost Boys of Peter Pan's Neverland – closely attached, but lacking the nurturing of a supportive mother or the guidance of a wise father. Few Workshops are offered on family dynamics or child-rearing, and (except for Gazebo) children have very limited place in the Esalen growth community. **Grade: B-.**
5	***Sexuality & Sensuality*** Sexuality is an intimate physical Relationship, where each party experiences intense arousal and release. Sensuality is the pervasive experience of bodily pleasure in a moderate state of arousal. Both Sexuality and Sensuality provide the most intense and all-encompassing experience of physical aliveness, pleasure, and intimate connectedness. Gender explores the characteristics and behaviors of the male and female genders. ❀ **Esalen Process.** Relationship/ Communication (18, 6.9%) ➢ **Evaluation/Grade.** Esalen Workshops on Sexuality are generally tasteful, but helpfully explicit. The Esalen environment is highly-charged with an almost palpable aura of sexual and sensual feeling. Most residents and guests are exceptionally comfortable with their bodies – and evince that confidence at the zen-like hot baths, the frenzied dancing and drumming, the etheric yoga sessions, and the gritty garden experience. However, the world of sex and senses is generally viewed as evanescent and fleeting – so there is little opportunity for momentary pleasure to build into long-term Relationship (#4). **Grade: A-.**
4	***Relationships & Marriage*** Relationships are peer relationships between relative equals – such as friends, teammates, co-workers, or lifelong partners. Marriage is a formal agreement to remain in Relationship permanently, or for an extended time. Relationships provide a reciprocal growth mechanism – where each party is highly invested in the growth of the other, and where each participates empathetically in the other's growth. ❀ **Esalen Process.** Relationship/ Communication (18, 6.9%) ➢ **Evaluation/Grade.** Esalen has far more respect for the marital or paired bond than in times past, and there is far less predatory behavior. Although Esalen encourages long-term relationships, growth is conceived primarily as an individual process – not as a partnership between complementary natures. Relationships among Workshop participants are generally strengthened by the Esalen experience. However, long-term or lifelong relationships

Process Number	THE ESALEN REPORT CARD *[Please read this Table from bottom-to-top, beginning with Process #1.]*
	among Staff or long-term residents are still the exception. **Grade: B-.**
3	***Nurturing & Bonding*** Nurturing and Bonding Processes are activities that satisfy our needs for basic emotional sustenance and intimate connection with loved ones. They promote stability, security, and self-confidence. They support the capacity for warm, open, intimate, and caring relationships later in life. Nurturing & Bonding generally occurs between unequal parties, often a parent and a child – one of whom is the primary Giver, and the other the primary Receiver. (For Peer Bonding, see Relationships #4.) ❁ **Esalen Process.** [Covered in #31 (Relationships subcategory) – as well as in the Group Process of all Esalen Workshops, and Esalen life in general]. ➢ **Evaluation/Grade.** Esalen has great care and respect for the Inner Child, and makes its whole environment highly nurturing. However, since the parental role is weak at Esalen, few members of the Esalen community are qualified to provide adequate emotional support. In Workshops, leaders are often good nurturers – but both the nurturing and the group bonding tend to evaporate rapidly once the group disbands. **Grade: B.**
2	***Natural Medicine*** Natural Medicine Processes are treatment practices that prevent illness and restore physical health - by mobilizing the body's natural capacity to regulate and heal itself. They produce the vigor, clarity, responsiveness, and harmony that support all other Processes. ❁ **Esalen Process.** Health & Healing (18, 6.9%) ➢ **Evaluation/Grade.** Natural medicine is too broad and too diverse a field for Esalen to cover adequately. Consequently, Esalen limits its medical Modalities to full-body healing techniques that are highly experiential. Their introductory and professional Workshops in these fields are highly engaging and informative. **Grade: B-.**
1	***Natural Nutrition*** Natural Nutrition Processes provide natural, whole foods – containing all the chemical building blocks for physical and mental development, without the toxic residue. They produce heath, vigor, aliveness, responsiveness, and endurance. ❁ **Esalen Process.** [Daily organic produce from garden; natural, unprocessed, whole food in the dining room; many dishes made from scratch; fresh-baked breads] ➢ **Evaluation/Grade.** Esalen has a strong commitment to natural, unprocessed, healthy and delicious foods. Budget constraints sometimes limit expensive ingredients such as meat protein -- causing overuse of starches, soups, and other extenders. Quality of cuisine can be irregular, depending on the skills and tastes of chef on duty. **Grade: B+**

Appendix C: WILBER AND MURPHY

Michael Murphy, the founder of Esalen, and Ken Wilber have enjoyed a close relationship with each other for many years, and have had a significant influence on each other. Some of the most significant references by Wilber (and in works about Wilber) to Murphy and Murphy's works are shown below – along with references by Murphy to Wilber, and dialogues between the two of them. Quotes most pertinent to the topics of this article are underlined.

WILBER ON MURPHY

Sex, Ecology, and Spirituality, 1995.

P. 579. "I would like to especially single out the work of Michael Murphy, whose book *The Future of the Body* is a magnificent study of the bodily correlates of a transforming and evolving consciousness -- yet more evidence that all manifest holons *anywhere* possess the four quadrants. Murphy almost singlehandedly has been representing the great importance of the Upper-Right quadrant in human transformation (without merely reducing human evolution to the Upper-Right)."

Brief History of Everything, 1996.

. P. 190. "…as the sensorimotor dimension is taken up and enfolded in higher development, some extremely advanced sensorimotor skills can emerge. That there is a "psychic side of sports," for example, is now widely acknowledged. As Michael Murphy has documented, many great athletes and dancers enter some very profound psychic spaces, and this translates into almost unbelievable performances…"

Eye of the Spirit, 1997.

P. 256-59. "The Future of the Body

The fact that the physiological (or "material") and the cognitive (or "mental") are two of the most fundamental lines in the human being ("matter" and "consciousness," Right and Left) means that a truly integral spiritual practice would, at the very least, put an equal emphasis on both body and mind at each and every stage of general evolution, gross bodymind to subtle bodymind to causal bodymind.

As straightforward as that conclusion might sound now, it is historically a rather radical idea, as Michael Murphy knows. Drawing on the pioneering insights of Aurobindo, but extending them in many profound and significant ways, Murphy has been arguing for many years that what is sorely needed is a truly integral practice. His masterwork, *The Future of the Body*, is devoted to just that topic. Charles Tart noted that "The only way to adequately describe this book is to state that it is the most important work on the relationship between mind and body ever written."

But by "mind" and "body" Murphy does not mean the standard and rather narrow notions of material flesh and immaterial soul. He rather means the entire sweep of the Upper Left quadrant ("mind" or consciousness in the broadest sense) and the entire sweep of the Upper Right quadrant ("body" in the broadest sense). And his point is: you cannot actually have one without the other at any level of human development, and therefore we ought to consciously engage both, equally, intensely, fully. This integral engagement then acts as an accelerator of evolution from the gross bodymind to the subtle bodymind to the causal bodymind, each stage of which embraces and radiantly transfigures its predecessors, uniting the ascending current of evolution with the descending current of involution, transforming the self, the body, and the world in the process.

Murphy is also fully aware of the importance, in overall practice, of integrating not just the Upper Left and Upper Right, but also the Lower Left and Lower Right-intentional, behavioral, cultural, and social-that is, an "all-level, all-quadrant" approach to integral practice. Thus, in his latest book, The Life We Are Given, coauthored with his friend George Leonard, the authors develop a program of balanced practice set in the context of family and community and service, which they call Integral Transformative Practice.

Mike and I have often discussed the "three waves" that the human potential movement itself has gone through in the last several decades. The first wave was the introduction, in the '60s, of the initial human potential movement. Although a varied beast, it tended to focus on the quick fix, the peak experience, the weekend workshop, the satori-in-seven-days seminars. It was a wild explosion, marvelous and frightening, wonderful and warped, glorious and grotesque. It was centered at Esalen Institute, co-founded by Mike and his friend Richard Price.

Within a decade or so, the goal of a "peak experience" started to give way to the goal of a "plateau experience," and the second wave of the human potential movement began. The limitations of the quick fix started to become all too apparent; useful as it was for an initial wakeup, the results tended to fade rapidly, sometimes leaving the individual in even worse shape than before. In any event, it soon became obvious that to engage in genuine transformation requires time, effort, work, and sustained intentionality-in a word, practice. People began to take up actual transformative practices: perhaps Zen, or yoga, or sustained psychotherapy, or prolonged body work, or extended dream work, or physical/sports/body training, and so on. The five-day fix gave way to the five-year engagement.

But even those forms of commendable practice had a profound limitation: they usually exercised only one faculty of the human organism-perhaps awareness, or dreams, or physical skill, or insight training, or emotional openness-while neglecting the others. That is, these approaches picked up only one line of development and followed it through its various levels-they grabbed one stream and surfed its waves-only to find, at the conclusion of that otherwise commendable practice, that the other lines of development were still rather immature, undeveloped, poorly evolved, or even withered, but now with the added difficulty: the person was burdened with a very unbalanced constitution. The poor self, which has to juggle all the various developmental lines, often found itself saddled with one giant and a dozen pygmies. And the more its particular practice genuinely advanced, the worse the situation got, which totally confused everybody.

Thus, the second wave of specific practice gave way to the third wave of integral practice. Once again the field transcended and included, negated and preserved, as it went through its own three waves of learning.

In other words, the field itself evolved from its initial sensory-dominated explosiveness ("lose your mind and come to your senses!") to its second wave of concrete practice, all of which were necessary for its third wave, just now starting, of universal/integral practice-its own precon, con, and postcon waves.

And, it might be noted, Michael Murphy was instrumental in all three waves. It has been Murphy who, working quietly and often behind the scenes, has prepared much of the ground in which each of those three waves could unfold. Michael Murphy very well might be the single most significant spiritual pioneer of Our generation, if for no other reason than the extraordinary spaces that he created in which others could transform as well.

The third wave of integral practice is in its infancy, but, like all infants, growing at a dizzying speed. Indicative of the trend is the book What Really Matters: Searching for Wisdom in America, by former New York Times reporter Tony Schwartz. I think if Tony had the book to do over, there are a few small points he might change, but the book remains an extraordinary compendium of the best of the transformative technologies now available. And the overall conclusion of the book is unmistakable: integral practice is now the only viable mode of human transformation.

To catch the crest of the third wave: has there ever been a more exciting surfing adventure in consciousness?"

One Taste, 1999.

P. 61. "*Thursday, March* I3 Just got off the phone with Mike Murphy (our exuberant conversations rarely last less than two hours). He and his friend Sylvia Tompkins are doing a series of projects, including a CD-ROM and a book, focusing on an integral (or balanced) spirituality-an updated, modernized version of the perennial philosophy, which is also sympathetic with my own work. Sylvia thought of putting this integral view on CD-ROM, and she and Mike eventually found themselves hooked up with James Redfield, author of *The Celestine Prophecy* and *The Tenth Insight,* who, because of his extraordinary commercial success (over fifteen million readers), would help these projects reach a much wider audience.

It looks like I will be going to San Francisco to speak to the Fetzer Institute, so I arranged to get together with Mike when I'm out there. Mike is truly amazing. Not only did he co-found Esalen Institute -- ushering in the Human Potential Movement-he has remained on the forefront of psychological and spiritual development ever since. He's just finished writing *The Kingdom of Shivas Irons,* the avidly awaited follow-up to his classic *Golf in the Kingdom.* Last I heard, Clint Eastwood was going to make, and star in, the film version of Golf, along with Sean Connery. Lord, that will probably ruin Mike's life; he'll never have a quiet moment again."

P. 67. "*Thursday, March 20. . .*On the plane, back to Boulder. Had dinner with Mike Murphy and Sylvia the other night. We talked about the Integral Transformative Practice centers that he and George [Leonard] are starting. Mike's got the Stanford Center for Research in Disease Prevention on board to help document the progress and effectiveness of the integral training. This is truly important work, ground breaking work, I think, and it will help to define an entirely new approach to psychological and spiritual transformation, one that includes the best of ancient wisdom and the brightest of modern knowledge. No surprise that once again Murphy is at the leading edge."

P. 129. "*Wednesday, June 18.* "Speaking of integral practice, this is certain to be the "next big thing" on the spiritual circuit; but this "fad," for one, is going to last, at least among that I % who are serious about transformation.

There are many ways to talk about integral practice. "Integral yoga" was a term first used by Aurobindo (and his student Chaudhuri), where it specifically meant a practice that unites both the ascending and descending currents in the human being-not just a transformation of consciousness, but of the body as well. (Which makes it all the sadder that the California Institute of Integral Studies, founded by Chaudhuri, today has little if any integral practice, which is why I cannot, at this time, recommend CIIS to students.) Mike Murphy's *Future of the Body* is an excellent compendium of an integral view, as is Tony Schwartz's *What Really Matters.* I outline my own integral approach in *The Eye of Spirit.* Murphy and Leonard's *The Life We Are Given* is a practical guide to one type of integral practice, and is highly recommended."

P. 132. "*Friday, June 20…* A pre-pub copy of Mike Murphy's *The Kingdom of Shivas Irons* arrives. It's wonderful, a rip-roaring read. I can't believe Murphy is slip ping this massive amount of mysticism into the golf section of every . Barnes and Noble bookstore in the country-not just a little hint every now and then, but page after page of it. John Updike called *Golf in the Kingdom* "A golf classic if any exists in our day," and it looks like Shivas Irons is going to pick right up where that left off. I'm really happy for him. All of this helps to break up the topsoil of the rocky inhospitality of pragmatic America to transcendental concerns."

P. 213. "… There are a few writers who today emphasize the importance of an integral approach, and although all of them are very preliminary, they are a good place to start. You might try Michael

Murphy and George Leonard's *The Life We Are Given;* Tony Schwartz's *What Really Matters;* Roger Walsh and Frances Vaughan's *Paths Beyond Ego;* and my *The Eye of Spirit.*

But the idea is simple enough: practicing on only one level of your being will not enlighten all of you. If you *just* meditate, your psychodynamic "junk" will not automatically go away. If you *just* meditate, your job or your relationship with your spouse will not automatically get better. On the other hand, if you *only* do psychotherapy, do not think that you will be relieved from the burden of death and terror. Render unto Freud what is Freud's, and render unto Buddha what is Buddha's. And best of all, render unto the Divine all of yourself, by engaging all that you are.

Good grief, I sound like a commercial for the Marines: "Be all that you can be." But the point, really, is that the more of your own dimensions you engage in the quest to find the Source of this Game of Life, the more likely you are to discover the stunning fact that you are its one and only Author. And that's not a theoretical proposition, it is the very best chance we have to get our ticket to Athens."

P. 259-60. "*Friday, OctoberI7.* Mike [Murphy] is in the middle of a book tour for *The Kingdom of Shivas Irons,* which took him through Denver and Boulder, and he made arrangements to stop by. Mike's book *The Life We Are Given* (coau thored with his friend George Leonard) outlines an excellent version of an integral transformative practice (ITP), and Mike reports that there are now around forty ITP groups that have sprung up around the country, which is good news indeed. There are now the same number of KW study groups around the country, so we discussed ways of perhaps getting them together. When Mike left, Marci said, "He sparkles. What exactly does 'endearing' mean?" "Adorably lovable." "Mike is adorably lovable."'

Integral Psychology, 2000.

P. 113. "In the simplest terms, an integral therapy would therefore attempt to address as many facets of the quadrants as is pragmatically feasible in any given case. Mike Murphy's *Future of the Body* is an excellent compendium of an integral view, as is Tony Schwartz's *What Really Matters.* I outline aspects of an integral approach in *The Eye of Spirit.* Murphy and Leonard's *The Life We Are Given* is a practical guide to one type of integral practice, and is highly recommended.

But anybody can put together his or her own integral practice. The idea is to simultaneously exercise all the major capacities and dimensions of the human bodymind-physical, emotional, mental, social, cultural, spiritual."

Theory of Everything, 2000.

P. 139-140. "In short, integral transformative practice attempts to exercise all of the basic waves of human beings-physical, emotional, mental, and spiritual-in self, culture, and nature. One is thus as "all-level, all-quadrant" as one can be at whatever one's actual wave of development, and this is the most powerful way to trigger transformation to the next wave-not to mention simply becoming as healthy as one can be at one's present wave, whatever it might be (no small accomplishment!)…

Michael Murphy and George Leonard pioneered the first practical ITP in their book, *The Life We Are Given.* I have continued to work closely with Mike and George in elucidating the theoretical underpinnings of such a practice. There are now approximately forty ITP groups around the country (if you are interested in starting or joining such, you can contact Murphy and Leonard at www.itplife.com). The Stanford Center for Research in Disease Prevention (of the Stanford University School of Medicine) is monitoring several groups of individuals engaged in this practice, which has already had some rather extraordinary effects, testament to what an integral transformative practice can facilitate. There are many other, similar types of all-quadrant, all-level approaches being developed around the country, and I expect to see an explosion of interest in these types of more comprehensive programs, simply because they are more effective in initiating transformation.

… My recommendation for those who want to take up an integral transformative practice is therefore to read *One Taste* and *The Life We Are Given;* those books have all the necessary details to get started on your own ITP. I also recommend reading Robert Kegan's *In Over Our Heads* (a superb discussion of psychological transformation); Tony Schwartz, *What Really Matters-Searching for Wisdom in America* (an overview of many growth technologies that can be included in an integral practice); and Roger Walsh's *Essential Spirituality,* which I believe is the single best book on the great wisdom traditions, stressing that, at their core, they are spiritual and contemplative sciences (good science, not narrow science)…"

Integral Spirituality, 2006. 297-98.

Pp. 297-98. "*The Future of the Body,* by Michael Murphy. Some of the same problem-the myth of the given, or the failure to address postmodern intersubjectivity-also affects the equally profound work of Michael Murphy, whose "natural history of meta-normal phenomena" is surely the most important treatment of that topic. But it is marred-and equally dismissed by the postmodernists (and hence virtually all of academic humanities)-because of its failure to take into account the constitutive nature of intersubjectivity. The "natural history" Murphy gives is not the simple objectivist account he imagines, but is a view seen only from turquoise or higher, by an educated-Western-white male, acknowledging and using three particular injunctions, whose own para-normal and meta-normal and transpersonal states and stages enact and bring forth a perceptual capacity that can disclose phenomena that reside in those specific worldspaces-and *then,* and *only then,* can Murphy's data can be seen. And that data, those facts, are definitely real. But they aren't just lying around out there waiting for a universal, objective, natural historian to stumble on them and objectively report them. Assuming otherwise has gotten his entire corpus dismissed by postmodernists, which is tragic. Integralists, of course, include his magnificent work, but that's not the issue.

This is a brilliant work of a true pioneering genius, mandatory reading for integral. But synoptic empiricism is a synoptic myth of the . given-or a vastly expanded and still mono logical phenomenology, as is a natural history of meta-normal and super-normal phenomena. This is easily remedied, as so many of the approaches in this appendix are. In the meantime, this is simply using expanded modernist epistemologies to support premodern metaphysics, and both the "modernist" and the "metaphysics" are in need of overhauling to take into account Spirit's postmodern turn. This research will never get the respect it richly deserves in academic circles until this epistemological and methodological partialness (not wrongness) is addressed. This is truly tragic, in my opinion, because for what it does, it is a crucial ingredient of any integral worldview."

Life We Are Given (Murphy, 1995).

Wilber quoted on back cover. "*The Life We Are Given* is a powerful, compelling, comprehensive approach to individual transformation and community enrichment."

Integral Life Practice (Wilber et al, 2008).

Affirmations can be used within an ILP to cultivate not just ordinary, but even extraordinary changes. In fact, some leading experts, including Michael Murphy, author of the authoritative volume The Future of the Body, believe they're among the most powerful tools for developing supernormal abilities.

MURPHY ON WILBER

Sex, Ecology, and Spirituality, 1995.

Back cover. *"Sex, Ecology, Spirituality* is enormous in scope, insightful from beginning to end, and immensely courageous. By assembling material from the physical, biological, and human sciences,

from religious studies, the arts, and other fields, Wilber helps us see the world as a whole and liberates us from narrow perspectives on the human adventure. This book will be history-making."

Embracing Reality (Reynolds, 2004).

P. 51. "Wilber/Phase 4 emerged in full force in the mid-1990s with the publication of Wilber's magnum opus, *Sex, Ecology, Spirituality: The Spirit of Evolution* (Shambhala Publications, 1995), often shortened for convenience to *SES.* Michael Murphy, the founder of the Esalen Institute, claimed that "Along with Aurobindo's *Lift Divine*, Heidegger's *Being and Time*, and Whitehead's *Process and Reality*, Wilber's *Sex, Ecology, Spirituality* is one of the four great books of the twentieth century."

Where's Wilber At? (Reynolds, 2006).

P. 21. "By providing a viable Theory of Everything or AQAL Model that embraces both science and spirituality, both the ancient and the modern/ postmodern worldviews, Wilber is attracting many contemporary theorists and people who deeply appreciate the vast scope of his integral enterprise (although, naturally, they'll still beg to differ on certain points, as we all should). For instance, human potential pioneer and philosopher Michael Murphy recognized where Wilber's at when he confirmed: "By assembling material from the physical, biological, and human sciences, Wilber helps us see the world as a whole and liberates us from narrow perspectives on the human adventure."

Pp. 310-11. "Originally inspired by "Integral Transformative Practice" (or "ITP"), this idea was developed by two of the principal pioneers in the "human potential movement," i.e., Michael Murphy (founder of the famous Esalen Institute in Big Sur, California), and George Leonard (aikido master and well-known writer for *Look* magazine during the 1960s). Based upon years of leading-edge research conducted by some of the brightest minds in the human potential movement, their idea is to promote an *all-level* (body, heart, mind, soul, spirit) approach to human health by exercising the full range of human capacities and structural potentials. In their summary book on the subject, *The Life We Are Given: A Long-term Program for Realizing the Potential of Body, Mind, Heart, and Soul* (1995), they stress the necessity for each person to engage in a *"long-term program* for personal growth, joining physical, psychological, intellectual, and spiritual disciplines."63 They also maintain that this project should be guided by scientific research as well as by the traditional injunctive practices, thus Murphy summarizes: "lIP is the integration of evolutionary theory with contemplative lore, and modern discoveries related to personal and social transformation." Murphy, also the author of the monumental book *The Future of the Body: Explorations into the Further Evolution of Human Nature* (1992), clearly outlines the basic principles behind a genuine *integral transformative practice:*

> By *integral* we mean an approach that deals with the body through an emphasis on a sound diet and exercise. Such an approach addresses the mind through reading, discussion, and the deepening of our cognitive abilities. It also deals with the heart through group processes and community activities while touching the soul through meditation and imagery processes. By *transformative*, we mean a set of activities that produces positive change in a person or group. By *practice*, we mean long-term, regular, disciplined activities that, beyond any specific external rewards, are valued in and of themselves.

Consequently, Wilber has easily integrated this type of *all-level, full-spectrum* approach by adding the specific interests of the four quadrants into his conception of integral practice, thus placing it within a fully AQAL context in *A Theory of Everything* (2000): *"Integral Transformative Practice* attempts to exercise all of the basic waves of human beings-physical, emotional mental, and spiritual-in self, culture, and nature." The point is to go around each quadrant, and then exercise the various *levels* of development which appear in those domains or *quadrants* of self/aesthetics/consciousness, culture/ morals/ ethics, and nature/ science/environment. The directions, again, are easy: "The general idea of integral

practice is clear enough: *Pick a basic practice from each category,* or from as many categories as pragmatically possible, and *practice them concurrently -- 'all-Ievel,* all-quadrant' [or AQAL]."

Murphy quoted on inside front cover. "Ken Wilber and the authors of this clearly written, sensible, well-informed book are fellow explorers with George Leonard and me in the development of integral transformative practices. Such practices grow out of a philosophic vision dawning across the world that joins our aspiration for personal and social transformation with both science and the contemplative traditions. This book will advance this developing woridview and the disciplines needed to actualize it."

WILBER AND MURPHY TOGETHER

THE INTEGRAL NAKED DIALOGUES – Wilber and Murphy (with Leonard on ITP)

Integral Transformative Practice 1 (1/5/2004).

The most influential modern pioneers in Integral Transformative Practice, together for the first time, in a wide-ranging, vibrant, history-making conversation covering all aspects of ITP.

The discussion begins with background information and the historical roots of Integral Transformative Practice. The essential idea of ITP is that the more human capacities one exercises simultaneously, the more rapid is human transformation. Think of it as spiritual cross-training: the exercise of body, mind, soul, and spirit in self, culture, and nature.

Mike points out that every age has had its integral pioneers. George points out that every age has also had its anti-integral impulses—whether it was the monotheistic religions' repression of the body by the mind, or today's sensory glorification where the mind is repressed by an overemphasis on the body ("Lose your mind and come to your senses"). Opposed to both forms of repression is the integral approach, which honors equally both the body and the mind in an integral embrace.

Because new truths constantly emerge, the integral endeavor has to be re-invented afresh with each new era. In today's world, the integral embrace must include the very idea of evolution and development itself. It appears that in the modern era, evolution became conscious of itself, and thus a new form of enlightenment—evolutionary enlightenment—also became available.

Integral Transformative Practice appears to be the most effective and most powerful method of human growth, development, and conscious evolution yet devised, as empirical evidence is starting to convincingly demonstrate.

Integral Transformative Practice 2 (4/26/2004).

The most influential modern pioneers in Integral Transformative Practice, Mike Murphy and George Leonard, continue their landmark discussion on the history, evolution, and pragmatic application of the most effective approach to human transformation known to date.

In this dialogue, Mike, George, and Ken discuss how ITP has evolved over the past forty years into a deeper expression of the integral impulse that has been its lifeblood from day one. The essential idea of ITP is that the more human capacities one exercises simultaneously, the more rapid is human transformation. Think of it as spiritual cross-training: the exercise of body, mind, soul, and spirit in self, culture, and nature.

Mike recalls how the sixties were a kind of "Cambrian explosion" of human growth technologies. At one point he and several others had catalogued over 200 different approaches to transformation, and within those approaches about 10,000 separate techniques. At no other time in history did humanity have access to so many perspectives on human growth. It was a pluralistic celebration like nothing we had ever seen before, and wonderfully so. But lest the human drown in too much information, we must place these technologies into a navigable framework.

One of the most crucial components of an integral framework is an understanding of the relationship between states and stages. A person at any stage of development (magic, mythic, mental, etc) can have profound spiritual state experiences (nature mysticism, deity mysticism, causal formlessness, or nondual One Taste), but the individual will interpret those experiences through the lense of their current developmental stage. Furthermore, research has shown that repeated state experiences help "grease" the spiral of development, and therefore help people move more quickly through stages. The higher your

stage of development, the more those temporary states become permanent traits in your own heart and mind.

Integral Transformative Practice 3 (8/30/2004).

In this trialogue, Mike, George, and Ken raise some of the fascinating questions at the very edge of our knowledge of how Integral Transformative Practice works. The central idea of ITP is that the more human capacities one exercises simultaneously, the more rapid is human transformation. Think of it as spiritual cross-training: the exercise of body, mind, and spirit in self, culture, and nature.

Now what if we take this idea of cross-training a couple steps further and ask, "What are the most crucial lines of development to work on?" And, "What are the most effective combinations of practices to take up?" Even just a preliminary survey of the experience of the past 30 years yields some valuable insights, as well as ideas for future research.

Ken then suggests a computer application that could serve as an assessment tool to help personalize an ITP program based on a set of variables including: available time, essential lines of development, personality type, and specific preferences. The point is to allow as a wide a selection of practices as possible within a set of essential "modules," each of which represents an important developmental line. The beauty of this idea is its combination of sturdiness and flexibility, since there are literally hundreds of practices one might choose for any particular module. And yet all the essential modules are represented, so nothing important is left out.

Lest we lose our sense of humor amidst such attempts at systematization, Mike reminds us that, ultimately, spiritual practice is supposed to be fun! As the great integral pioneer Sri Aurobindo demonstrated, the spiritual journey need not be a sterilized and boring affair, but an ever-evolving play and experiment involving our deepest, most joyous potentials.

The Secret of Transformation 1 (7/9/2007).

Esalen was the first major Growth Center, and the single largest source of transformation, in Michael and Ken's generation—and it's still going strong, particularly with the recent influx of first-rate management and leadership. The techniques used there are still those that are the major sources of consciousness transformation for anyone who is interested in doing so. Michael Murphy, George Leonard, and Ken Wilber are the three people who have done the most work—often together—on integral transformative practices. Mike and George's version they call Integral Transformative Practice (ITP), and Ken's version (developed with his associates at I-I) he calls Integral Life Practice (ILP)—with both sharing the same roots, aims, goals, and many of the same practices.

Using this rich history of working in similar and complementary veins as a base, Michael and Ken leap into sharing what's new and exciting on the very leading edge of transformative practices, as well as their lives. For Michael, this includes organizing research—actual empirical research—on reincarnation, participating in several book projects, and furthering his uniquely vast knowledge of the teachings of Sri Aurobindo (a spiritual-integral pioneer of the first order). For Ken, he just happened to knock off two books this summer—*Overview* and *Superview*—both being new and brilliant volumes on development through structures of consciousness and states of consciousness, what can go wrong in each of those dimensions, and suggested therapies in each case. *Overview* will serve as an introductory volume for the interested layperson, and *Superview* will explore this territory in much greater detail for the serious student (together they will be known simply as *Transformations*).

While on the topic of ground-breaking books, Ken goes on to share why he considers Michael's masterwork, *The Future of the Body*, "a product of genius," and why Michael's book *The Life We Are Given* (co-authored with George Leonard) was and is such a pioneering and crucial contribution to our understanding of a truly comprehensive, integral approach to growth and development. What all of their dis-

cussions share—a topic that is gone into in even richer detail in Part 2—is the very nature of human growth and transformation itself: what it is, why it happens, and the very secrets of how to make it happen for individuals who wish to do so….

The Secret of Transformation 2 (8/13/2007).

… Michael and Ken discuss the core modules of any truly integral lifestyle and transformative practice routine. Although Mike explains he's not wedded to any particular formula, if he was forced to chose, he would choose body, mind, heart, soul—and will (or volition). For Ken, and the approach taken at I-I, the core modules are body, mind, spirit, and shadow, to which you can add auxiliary modules such as ethics, sex, work, emotions, and relationships. In both approaches, ITP and ILP, the general idea is the same: the more aspects of one's being-in-the-world that are touched on with some degree of regularity—it can be as simple as ILP's "One Minute Modules"—the more one is likely to grow, transform, and simply be a healthy, vital human being.

Mike and Ken then move on to an equally fascinating topic of conversation: reincarnation. As Mike comments, both he and Ken have more or less remained agnostic on the topic—except that now, there is a growing amount of evidence suggestive of the very real possibility of some kind of trans-migration between lives. Mike, for one, feels a moral obligation—despite some of his more "rational" misgivings (to put it one way)—to begin to tell the world what the data appears to point to, because to ignore it would actually be irrational, so why fight it?

Table D1: INTEGRAL LIFE PRACTICE -- from *Integral Spirituality (2006)*

The Methodologies advocated by Wilber in this 2006 version Integral Life Practice (ILP) cover nearly all of the 35 Processes in the ADAPT model – although usually not a thoroughly as Esalen.[70] This Table displays the nine Modules of Ken Wilber's Integral Life Practice, with their attendant Methodologies, as presented in *Integral Spirituality* (2006), page 203. According to Wilber, a ule is 'any aspect of human capacity that can be trained' (p. 202). The four Core (foundational) Modules are shown on the first page, with five Auxiliary Modules shown on the second page. An Asterisk (*) indicates methodologies Wilber designates as Gold Star. In [brackets], we indicate which of ADAPT's 35 Processes correspond most closely to a particular ILP Methodology.

	CORE MODULES [* = Gold Star practices]			
	Body P=Physical, S=Subtle, C=Causal	**Mind** Framework, View	**Spirit** Meditation, Prayer	**Shadow** Therapia
Sample Practices	Weight-lifting (P) [#s 8, 12]	Reading & study [#s 19, 21, 24, 30]	Zen [#s 33, 7, 11, 12, 35]	Gestalt therapy [#s 31, 6, 9, 13, 14, 15, 19, 24]
	Aerobics (P, S) [#s 8, 12, 25, 29]	Belief system [#s 35, 19, 30]	Centering prayer [#s 33, 17]	Cognitive therapy [#s 31, 19, 12, 30]
	F.I.T. (P, S) * [#s 8, 29, 33]	Integral (AQAL) framework [#s 33, 31, 19]	Big Mind meditation * [#33]	3-2-1 Process [#s 31, 33, 30]
	Diet – Atkins [#1] Ornish, The Zone (P)	Mental training [#s 18-23]	Kabbalah [#33]	Dreamwork [#s 31, 33, 30, 24]
	ILP Diet (P) * [#s 1, 30]	Taking multiple perspectives [#s 18, 19, 21, 24]	Compassionate exchange * [#s 33, 4, 3, 15, 24, 30]	Interpersonal [#s 4, 3, 6, 9, 13, 14, 15, 19, 24, 30, 31]
	T'ai Chi Ch'uan (S) [#s 33, 8, 28]	Any worldview of meaning system that works for you| [#s 35, 19, 17]	Transcendental meditation [#s 33, 7, 30]	Psychoanalysis [#s 31, 30, 9, 19, 24]
	Qi Gong (S) [#s 33. 8, 28]		Integral inquiry * [#s 35, 33, 30, 19, 21]	Art & music therapy [#s 7, 25, 28, 30, 31]
	Yoga (P, S) [#s 33, 8, 7, 29]		The 1-2-3 of God * [#33, 30]	
	3-Body Workout (P, S, C) [#s 33, 29, 30, 8]			

[70] See the section Esalen vs. Integral Institute, page 41, for a comparison.

Table D1. INTEGRAL LIFE PRACTICE -- from *Integral Spirituality* (cont.)

	AUXILIARY MODULES				
	Ethics	**Sex**	**Work**	**Emotions**	**Relationships**
Sample Practices	Codes of conduct [#s 13, 15, 19, 30, 33]	Tantra [#s 5, 4, 33, 8, 3, 7]	Right livelihood [#s 13, 14, 15, 11, 30, 33]	Transforming emotions * [#s 31, 33, 30]	Integral relationships * [#4, 5, 3, 9, 13, 15, 30, 31]
	Professional ethics [#s 13, 15, 19, 30, 33]	Integral sexual yoga* [#s 5, 4, 33, 3, 7, 8]	Professional training [#s 11, 8, 12, 13, 14, 15, 18, 20]	Emotional intelligence training [#s 31, 30, 7, 19, 24, 28]	Integral parenting * [#4, 3, 6, 9, 12, 13, 15, 19, 25, 30]
	Social & ecological activism [#s 13, 14, 15, 16, 19, 24, 10]	Kama Sutra [#s 5, 4, 33, 3, 7, 8]	Money management [#s 13, 21, 9, 11, 13, 15, 19]	Bhakti yoga (devotional practices) [#s 33, 31]	Communication skills [#s 4, 19, 24, 30, 31, 3, 6]
	Self-discipline [#s 12, 11]	Kundalini yoga [#s 5, 4, 33, 3, 7]	Work as a mode of ILP * [#s 8, 11, 13, 15]	Emotional mindfulness practice [#s 33, 31, 30]	Couples therapy [#s 4, 5, 19, 31, 24, 25, 30, 3]
	Integral ethics * [#s 15, 13, 16, 19, 30, 33]	Sexual transformative practice [#s 5, 4, 33, 3, 7]	Kama yoga [#s 13, 15, 24. 30, 33]	Tonglen (compassionate exchange meditation) [#s 33, 4, 15, 30]	Relational spiritual practice [#s 4, 33, 3]
	Sportsmanship [#s 13, 15, 25, 33, 8, 11]		Community service & volunteering [#s 15, 13, 11, 8, 24, 25]	Creative expression & art [#s 24-28, 7, 30]	Right association (Sangha) [#s 15, 4, 33, 3, 13]
	Vows & oaths [#s 13, 15, 19, 33]		Work as transformation [#s 8, 13, 15, 33]		Conscious marriage [#s 4, 3, 5, 6, 9, 13, 15, 30, 31]

(For explanations of these practices, see the book *Integral Life Practice (2008)*, by Wilber, Patten, et al.)

Table D2: INTEGRAL LIFE PRACTICE -- from *Integral Life Practice (2008)*

The Methodologies advocated by Wilber in this 2008 version Integral Life Practice (ILP) cover nearly all of the 35 Processes in the ADAPT model – although usually not a thoroughly as Esalen.[71] This Table displays a version of the nine Modules of Ken Wilber's Integral Life Practice, with their attendant Methodologies, as presented in *Integral Life Practice* (2008), by Wilber, Patten, et al, page 203. According to Wilber, a Module is 'any aspect of human capacity that can be trained' (p. 202). The four Core (foundational) Modules are shown on the first page, with five Auxiliary Modules shown on the second page. An Asterisk (*) indicates methodologies Wilber designates as Gold Star. In [brackets], we indicate which of ADAPT's 35 Processes correspond most closely to a particular ILP Methodology.

	CORE MODULES [* = Gold Star practices]			
	Body	**Mind**	**Spirit**	**Shadow**
Sample Practices	3-Body Workout [#s 33, 29, 30, 8]	Reading & Study [#s 19, 21, 24]	Meditation [#33]	3-2-1 Process * [#s 4, 15, 16, 24, 31, 33]
	Focus Intensity Training (p152) (Strength Training) * [#s 8, 29, 33]	Discussion & Debate [#s 11, 14, 19, 21, 24]	Prayer [#33]	Dreamwork [#s 17, 30, 31, 33]
	Aerobic Exercise [#8]	Writing & Journaling [#s 19, 24, 26, 30]	The 3 Faces of Spirit * [#s 30, 33]	Journaling [#s 19, 24, 27, 30]
	Balanced Diet & Conscious Eating [#1]	Looking at Your Meaning-Making [#s 19, 24, 26, 30]	Integral Inquiry * [#s 33, 30]	Psychotherapy [#s 31, 30]
	Yoga [#s 33, 8]	Integral (AQAL) Framework* [#s 35, 19]	Spiritual Community [#s 6, 15, 16, 18, 33]	Family & Couples Therapy [#s 4, 6, 13, 15, 19, 24, 30, 31]
	Martial Arts [#s 33, 8]	Pursuing a Degree [#s 18, 19, 21, 22, 24, 34]	Worship, Song, & Chant [#s 8, 24, 28, 29, 33]	Transmuting Emotions [#s 15, 24, 30, 33]
	Sports & Dance [#s 8, 11, 12, 13, 14, 25 28]		Compassionate Exchange * [#s 33, 15, 30]	Art, Music, & Dance Therapy [#8, 25, 28, 29, 31]

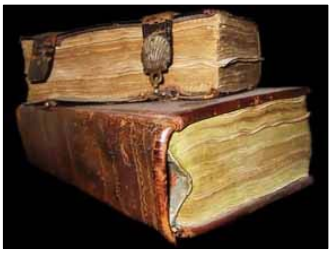
[71] See the section Esalen vs. Integral Institute, page 41, for a comparison.

Table D2. INTEGRAL LIFE PRACTICE -- from *Integral Life Practice* (cont.)

	ADDITIONAL MODULES				
	Ethics	**Work**	**Relationships**	**Creativity**	**Soul**
Sample Practices	Moral Inquiry [#s 13, 15, 19, 24, 30]	Right Livelihood [#s 13, 14, 15, 11, 33]	Conscious Commitment [#s 4, 3, 5, 6, 13, 30, 31]	Integral Artistry * [#s 24-28, 30, 33]	Solitude [#s 7, 10, 30, 33]
	Integral Ethics * [#s 15, 13, 19, 33]	Time Management [#s 12, 18, 22]	Weekly Check-Ins [#s 12, 19, 24, 25, 30]	Practicing, Playing, & Writing Music [#s 11, 8, 7, 13, 18, 28, 30]	Nature Communion [#s 7, 10, 30, 33]
	Volunteer Work [#s 9, 13, 15, 25]	Professional Development [#s 11, 8, 12, 15, 20, 22]	Intimacy Workshops [#s 3, 4, 5, 7, 15, 19, 24, 30, 33]	Creative Writing [#s 11, 19, 24, 26, 27, 28, 30]	Discovering/ Living Your Purpose [#s 9, 15, 17, 19, 22, 24, 30, 33]
	Social Activism [#13, 14, 15, 16, 22, 10]	Integral Communication * [#s 13, 24]	Integral Parenting [#4, 3, 6, 12, 13, 15, 19, 24]	Dance & Drama [#s 8, 9, 11, 24, 26, 28, 30	Depth Psychology [#s 30, 33, 35]
	Professional Ethics [#s 13, 15, 19, 33]	Personal Productivity Systems [#s 8, 11, 12, 13, 14, 15]	Being Vulnerable [#s 24, 25, 30, 31]	Cooking & Interior Decorating [#s 1, 11, 19, 28]	Resonance with Art, Music, & Literature [#s 7, 17, 28, 30]
	Philanthropy [#s 13, 14, 15, 22]	Financial Intelligence [#s 11, 12, 13, 14, 18, 19, 20, 21, 24, 25, 30]	Integral Sexual yoga * [#s 5, 4, 33, 3, 7, 8]	Creative Community [#s 6, 9,13, 14, 15, 22, 24, 28, 30]	Vision Quest Journeys [#s 17, 28, 30, 33]
	Heartfelt Service [#s 13, 15]				

(For explanations of these practices, see the book *Integral Life Practice (2008)*, by Wilber, Patten, et al.)

Appendix E1: RESOURCES FOR STUDY



There is a significant body of resources for understanding and investigating the Processes as employed by Esalen and other Growth Centers – as well as by Ken Wilber, ILP, and Integral Institute. Some of the best such resources in shown below. (Items within categories listed roughly in order of importance to this study.)

Other articles by Hugh & Kaye Martin (listed in order of importance or centrality)

- Martin, Hugh & Kaye February 2007. The Next Generation of Ken Wilber's AQAL: Building a Model of Human Development That Is Truly a 'Theory of Everything.' Link from IntegralWorld.net homepage. Overview of all IntegralWorld articles by Hugh & Kaye Martin on human development, Ken Wilber, AQAL, and ADAPT. This series of articles presents an alternative model of human development that is more comprehensive, more differentiated, more balanced and more integrated than Ken Wilber's AQAL. We call this model ADAPT – All Dimensions, All Processes, All Participants, Together.
- Martin, Hugh & Kaye December 2007. AQAL, the Next Generation?: How ADAPT Points the Way Toward a Major Revision of Ken Wilber's Model of Human Development. IntegralWorld.net.
  Our keystone article. Here, we describe, explain, and illustrate all four Domains of the ADAPT Model – the eight Dimensions along which growth takes place, the seven Participants in the growth process, the 33 Processes [now 35] that implement our growth, the 12 modes of Guidance and Orchestration ('Togetherness') that integrate our experience.
- Martin, Hugh & Kaye October 2008. The Fundamental Ken Wilber: What Ken Wilber Really Says About Human Development. IntegralWorld.net.
  A study of the entire spectrum of fundamental principles that constitute Ken Wilber's Integral Operating System. Organized using the parameters of ADAPT, this topical anthology places Wilber's various pronouncements on each subject side-by-side, so they can be compared and evaluated. This investigation reveals through extensive excerpts from Wilber's own work at least 76 instances where Wilber's Model needs substantial reexamination, and perhaps revision. In the course of the analysis, this study demonstrates that Wilber himself employs a version of the ADAPT Model in his explorations of human development.
- Martin, Hugh & Kaye May 2007. The Human Growth Continuum: The Nine Dimensions of Personal Development. IntegralWorld.net.
  Investigates in detail the eight Dimensions that define the landscape of our life journey. Here we explore the Stages of development through which we grow, the Transitions that take us from Stage to Stage, the States of consciousness at the highest levels of our awareness, the Realms and Arenas where life experience takes place, the Quadrants and Vectors that define the perspectives and directions of our experience, the Impediments to the growth process (and their Resolutions), and the Coordination that weaves together the diverse strands of our growth journey.
- Martin, Hugh & Kaye May 2007. The Processes of Human Development: The 33 Fundamental Methods by which People Grow. IntegralWorld.net.
  Describes at length the 33 [now 35] techniques, programs, therapies, and activities that transport us on our lifelong journey of personal development. Here, we investigate the seven key Process types: Foundational Processes that are fundamental to all subsequent growth, Physical World Processes that engage us with material reality, Socio-Cultural Processes that involve us with groups of people, Formal Investigation Processes that engage our thinking and reasoning powers, Self-Expression Processes that enable us to express our inward reality in outward form, Conscious Development Processes that are specifically designed

to promote growth and resolve problems, and Comprehensive Processes that combine and integrate many other growth Processes.

- Martin, Hugh & Kaye February 2007. Arrays of Light: Ken Wilber's Tables of Correspondence. Integral-World.net.
  Presents a redesigned version of Wilber's famous Tables (from the Appendix of *Integral Psychology*) that is more informative, more accessible, more appealing, and more useful. Wilber's Tables are the fundamental underpinning of his work. They are the platform he uses to summarize the evidence that supports and substantiates his theories. If the Tables are not well-organized, understandable, accurate, representative, and complete, Wilber's whole system stands on shaky ground. This study endeavors to remedy the deficiencies in those Tables and to elevate recognition of their importance.

Ken Wilber

In brief sections of various works, Ken Wilber addresses the two major categories of Processes -- Restoration Processes (for people overcoming 'problems') and Actualization Processes (for basically healthy people seeking to evolve). In discussing the Processes, he often refers to Michael Murphy, a personal friend and the founder of Esalen.[72]

- Wilber, Ken and Terry Patten, et al 2008. Integral Life Practice: A 21st Century Blueprint for Physical Health, Emotional Balance, Mental Clarity, and Spiritual Awakening. Boston, MA: Integral Books (Shambala Publications imprint).
  A very informative, practical, and useful set of exercises and practices for implementing the ILP Matrix (Appendix Table D2) in your own life.
- Wilber, Ken 2006. Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World. Boston, MA: Shambala Publications.
  Formulates a theory of spirituality that honors the truths of modernity and postmodernity, while incorporating the essential insights of the great religions. Human Potential: Includes chapter on Integral Life Practice (ILP), a combination of growth Processes derived from Murphy's Integral Transformative Practice (ITP) (pp. 201-210).[73]
- Wilber, Ken 2000. Integral Psychology – Consciousness, Spirit, Psychology, Therapy. Boston, MA: Shambala Publications.
  Wilber's major published work on psychology. Restoration: Includes a chapter on the basic Stages (Fulcrums) of growth – which enumerates the major pathologies and categories of treatment (pp. 91-110).[74] Actualization: Includes an outline of four-quadrant Integral Therapy – derived from Murphy's ITP (pp. 112-114).[75]
- Wilber, Ken 1999. One Taste – The Journals of Ken Wilber. Boston, MA: Shambala Publications.
  Intriguing glimpses into Wilber's personal life through his journals. Actualization: Includes an outline, very similar to Integral Psychology, of his integral program (pp. 129-31). Many anecdotal references to Murphy.
- Wilber, Ken 1995. The Eye of Spirit: An Integral Vision for a World Gone Slightly Mad. Boston, MA: Shambala Publications.
  Applies Wilber's Spectrum of Consciousness model to diverse and important fields – psychology, spirituality, anthropology, cultural studies, art & literary theory, ecology, feminism, and planetary transformation.

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[72] See Appendix A6: Wilber on Murphy, page 94

[73] Wilber's Table from that section is included in *AQAL, the Next Generation?* as Table C1: Integral Life Practice (*Integral Spirituality*).

[74] A revised version of Wilber's Table from *Integral Psychology* summarizing this work is included in *AQAL, the Next Generation?* as Table B3: Pathologies and Treatment Modalities.

[75] Included in *AQAL, the Next Generation?* as Table C2: Integral Life Practice (*Integral Psychology*).

Human potential: Includes nuggets on the Processes – including discussions with Michael Murphy on the three stages through which Processes have developed since the 1960's (pp. 257-59).

- Wilber, Ken 2006. Integral Life Practice Starter Kit. Louisville, CO: Sounds True Publications.
  Structured, easy-to-follow introduction to the major modules of ILP – consisting of 5 DVDs, 2 CDs, and 3 booklets. Expensive for what you get, but much cheaper than a series of Integral Institute workshops.
- Integral Institute. 866-603-9456. www.IntegralInstitute.org.
  The Place to go for official, endorsed-by-Wilber Integral programs of all sorts. Basic membership level allows access to Integral Naked recorded interviews, Integral Spiritual Center, Holons Newsletter, I-I Forums, and AQAL Journal.

Overviews

- Murphy, Michael 1992. The Future of the Body – Explorations into the Further Evolution of Human Nature. Los Angeles, CA: Jeremy Tarcher. (Body, Processes).
  Scientifically sophisticated survey and investigation of a huge range of Processes and Modalities. By the co-founder of Esalen. Murphy and Wilber have been close friends and major influences on each of other, especially regarding Integral Practices.

Sociological analysis

- Ray, Paul H. and Sherry Ruth Anderson 2000. The Cultural Creatives – How 50 Million People Are Changing the World. New York, NY: Harmony/Random House.
  Valuable survey of the exciting transformation at work in today's culture. Includes chapter on the human potential movement (pp. 169-204). Brief and somewhat unfavorable reference to Esalen.

Personal journeys

- Schwartz, Tony 1995. What Really Matters: Searching for Wisdom in America. Bantam.
  This story of the author's four-year, human-potential odyssey through many Processes of psychology and spirit. Extensive and laudatory chapter on Esalen.

Self-help

- Leonard, George B. and Michael Murphy 1995. The Life We Are Given.
  Introduction to Integral Transformative Practice (ITP) -- a balanced and comprehensive long-term program for personal transformation. A major influence on Wilber's ILP.

Surveys and compendia of alternative therapies

- Corsini, Raymond J. 2001. Handbook of Innovative Therapy. Wiley.
  Textbook and manual covering a large variety of innovative and esoteric therapies: natural high, provocative therapist, covert conditioning, mindbody communication, imaginal cognition, deep psychobiology, eidetic therapy, provocative therapy, intensive marathon, primal therapy, etc. Esalen is a showcase for many such innovative therapies.
- Schneider, Kirk J., James F. T. Bugental , and J. Fraser Pierson, eds. 2002. The Handbook of Humanistic Psychology: Leading Edges in Theory, Research, and Practice. Sage Publications.
  Essays and studies on therapies, philosophies, and research that do justice to the highest reaches of human achievement and potential: personal construct psychotherapy, transpersonal psychology, credulous approach, peace psychology, organizational development theory, inner experiencing, constructivist therapy, Abraham Maslow, Rollo May, etc. Includes many of the theories and principles on which Esalen was founded.

Specific Processes or Themes

Body therapies:

- Juhan, Dean 1987/1998. Job's Body – A Handbook for Bodywork. Barrytown, NY: Barrytown, Ltd. Detailed theoretical and practical explanations of numerous bodywork modalities by a former Esalen practitioner.

Histories of Esalen

- Kripal, Jeffrey J. 2007. Esalen: America and the Religion of No Religion. University of Chicago Press. Extensive historical account of Esalen Institute. Scholarly approach, emphasizing Esalen's theories and socio-religious implications, rather than its experiential Processes.
- Anderson, Walter Truett 1983. The Upstart Spring: Esalen and the Human Potential Movement: The First Twenty Years Addison Wesley.
  A charming, gossipy multiple biography of the curious gurus who spawned Esalen. Captures the flavor of early Esalen effectively.

Articles on integral psychology

Process-oriented articles from Wilber's AQAL journal (www.integralinstitute.org). The articles with an asterisk (*) describe indirectly some of the Processes offered by the Integral Psychotherapy Center of Integral Institute.

Volume 1; Issue 2:

- Suzanne Cook-Greuter, "20th Century Background For Integral Psychology" (pp. 144-184). Good summary of Maslow's part in the evolution of Integral Processes.
- *Elliot Ingersol, "An Introduction To Integral Psychology" (pp. 131-143).
- *Bert Parlee, "Integral Psychology: An Introduction" (pp. 185 - 200).

Volume 2; Issue 1:

- *David Zeither, "Integral Psychology: Clinical Applications" (pp. 60 - 73).

Schools of alternative psychology and spirituality

Colleges and graduate programs that teach Processes through alternative psychology and/or spiritual studies.

- California Institute for Integral Studies (CIIS), 1453 Mission Street, San Francisco, CA 94103. 415-575-6100. www.CIIS.edu.
- John F. Kennedy University, Pleasant Hill, California. 94523-4817. 800-696-5358, 925-969-3300. www.Jfku.edu.
- Naropa University, 2130 Arapahoe Ave., Boulder CO 80302. 303-444-0202. www.naropa.edu
- Saybrook Graduate School. 747 Front Street, 3rd Floor, San Francisco, CA 94111-1920. 800-825-4480. www.Saybrook.edu.
- Fielding Graduate Institute, 2112 Santa Barbara Street, Santa Barbara, CA 93105. 800-340-1099, 805-687-1099. www.Fielding.edu.
- Institute for Transpersonal Psychology (ITP), 1069 East Meadow Circle, Palo Alto, CA, 94303. 650-493-4430. www.Itp.edu.

Growth Centers

Places to experience a wide variety of Growth Processes in idyllic settings.

- Esalen Institute, 55000 Highway One, Big Sur, CA. 831-667-3000. www.Esalen.org.
- Omega Institute, 150 Lake Drive, Rhinebeck, NY 12572. 845-266-4444. www.Eomega.org
- Hollyhock, Cortez Island, British Columbia, Canada. 800-933-6339. www.Hollyhock.ca.
- The Findhorn Foundation (and University), The Park, Findhorn Bay, Moray IV36 3TZ, Scotland, UK. +44 (0)1309 691620. www.Findhorn.org.
- Breitenbush Hot Springs, P.O. Box 578 Detroit, OR 97342. 503-854-3320. www.Breitenbush.com.
- Harbin Hot Springs, P.O.Box 1132, Middletown, CA 95461. 800-622-2477, 707-987-2477. www.Harbin.org.

Meditation centers

Places to receive guidance in meditation and other spiritual practices in idyllic settings.

- Tassajara Zen Mountain Center, 39171 Tassajara Road, Carmel Valley, CA 93924. 415-865-1899. www.sfzc.org/Tassajara.
- Spirit Rock Meditation Center, P.O. Box 169, Woodacre, CA 94973. 415-488-0164. www.SpiritRock.org.
- Green Gulch Farm Zen Center, 1601 Shoreline Highway, Muir Beach, CA 94965. 415-383-3134. www.sfzc/ggf.

Appendix E2: CREDITS

Thanks is gratefully given for permission to publish the following images.

Title page. *Esalen Arts Festival*, www.VernonBush.com.

PROLOGUE

The Ballad of Esa-Lon. MarieGabrielle, *Esalen Beach*, www.ventanagallerybigsur.com.

OVERVIEW

Esalen – A Better Integral Institute? *A Brief History of Everything*, www.Shambala.com.

Overview. *Odysseus and the Sirens*, www.mythencyclopedia.com.

Growth Continuum. *Old Map*

Processes of Growth. *Sailing Ship*, www.belfastcity.gov.uk.

Growth Coordinator. *Compass with Old Map*, www.esa.int.

THE PHENOMENON OF GROWTH CENTERS

Holistic Growth Situations.

Waldorf Garden, www.samfordschool.com.
Romeo and Juliet, BHE Productions 1968. Franco Zeffirelli, director.

Growth Centers.

Potala Palace, www.daveoasis.com.
Tibetan Monk, www.stevemccurry.com.

MID-LOGUE

The Siren Call – inset.

Art Barn, www.paintingfromthesource.org.
Bob Dylan in Scarf, Blond on Blond, www.ColumbiaRecords.com

INTRODUCTION TO ESALEN

Esalen Institute. Marie Gabrielle, *Big Sur Garden*, www.ventanagallerybigsur.com.

Esalen – Strengths and Shortcomings. *Baez and Dylan*, rollingstone.com.

Why Esalen? *Esalen: America and the Religion of No Religion*. www.Press.UChicago.edu.

Esalen and the Development of Integral.

Abraham Maslow, www.espinoso.org
Dick Price and Michael Murphy, www.Well.com
Jean Piaget, arbeitsblaetter.stangl-taller.at.
Fritz and His Girls, gestaltnsk1.narod.ru.

ESALEN'S DIMENSIONS AND PROCESSES

Esalen's Processes. Charlie Cassio, *The Esalen Cookbook*, www.gibbs-smith.com.

Esalen vs. Integral Institute.

The Integral Multiplex. integralinstitute.org
The Simple Feeling of Being, www.Shambala.com.

CONCLUSION

Transforming Your Life in Seven Steps. *Building Blocks*, www.greensboro-nc.gov.

Creating Your Own Program.
MarieGabrielle, *Esalen Garden*, www.ventanagallerybigsur.com.
Arts Festival Ball, www.garypanter.com.

EPILOGUE: How Lifestyle Can Heal

Blessings in the Shadow of Death – inset.
Dylan Tambourine Man, www.artgallery.nsw.gov.au.
Near-Death Valley Experience, www.nevtron.si/borderline.

The Power of Psychic Transformation.
Toxic Chemicals, Panda.org.
Cheating Death, http/bifsniff.com.

Life's Big Wake-up Call.
Half Dome Morning Glow. Roman Johnston, www.nwpphotoforum.com.

Your Tambourine Man Calls. *Dylan With Guitar*, newsimg.bbc.co.uk.

APPENDICES

Appendix A1: Esalen – The Place. Elizabeth Freeman, *Esalen Cliffs*, cs.yale.edu.

Appendix B: The Esalen Report Card
Esalen Baths, dearcity.blogs.com.

Comprehensive. *EarthTopo*, www.UIlinois.edu

Self-conscious development. *WeddingKids*, www.FreeArt.net

Self-expression. *Van Gogh Self-portrait*, www.Rijksmuseum.nl

Formal investigation. *Hitchhiker's Guide to the Galaxy*, Del Ray Publishing

Socio-cultural. *GirlsDanceCircle*, Denmark Dance

Physical world. *Frog Bubble*, www.DeviantArt.com

Foundational. *Fetus12wks*, Lennart Nilsen

Appendix C: Wilber & Murphy.
Ken Wilber, aura.zaadz.com.
Michael Murphy, www.aliciapatterson.org.

Appendix D1: Integral Life Practice (2006). in.integralinstitute.org

Appendix D2: Integral Life Practice (2008). www.tibetansk-buddhisme.no/photos/Ken-Wilber-portrett-2-jpg

Appendix E1: Resources. *Big Book,* www.Sterin.com

Table F: The Processes According To Esalen

- **Comprehensive.** *StarWheel*, www.KiRaNiAya.com
- **Self-conscious development**. *ChakraMaze*, www.Mazemaster.com
- **Self-expression.** *Shakespeare Oval*, Bodleian Library
- **Formal investigation.** *MindTheater*, www.Podspider.com

- **Socio-cultural.** HowardTerpning, *3Generations*, www.settlerswestcontemporary.com
- **Physical world.** *Peacock*, www.contaxg.com
- **Foundational.** *MonkeyMom*, www.Peopledaily.com

All Workshop descriptions and black-and-white Esalen photos come from the Esalen Institute catalog, January-June, 2009 – available as a PDF download at Esalen.org. Other color Esalen photos from Esalen Institute web-site, www.Esalen.org.

Table F. Extended Table

Table F: ESALEN'S PROCESSES OF GROWTH

A more detailed version of the Esalen Report Card – showing a variety of Modalities and Topics, as well as sample Esalen Workshops, for each Process.

[Access from web as pop-up window.]

HUGH AND KAYE MARTIN
Biographical Information

HUGH MARTIN is listed in Who's Who in America and Who's Who in the World. He has appeared on numerous talk shows, led seminars at many colleges and corporations, and spoken at numerous professional conferences and colloquia. Mr. Martin is president of the FINRA-registered securities brokerage firm, Hugh Martin Securities, and of the California-registered investment advisory firm, Hugh Martin & Co. Hugh is also president and co-founder of the life planning and counseling firm, Whole Life Advisory.

AMALIA KAYE MARTIN ('Kaye') is a gifted natural medicine practitioner and an instructor in nutrition and natural medicine at Baumann College. Kaye is a dedicated homemaker, a devoted mother, perceptive life coach, certified natural foods chef, and dynamic community organizer.

HUGH AND KAYE. Hugh and Kaye are best qualified as integral practitioners and theorists because they have lead integral lives. Both have richly diverse backgrounds in a multitude of fields:

- **Personal transformation**: Esalen, Group Process, Gestalt, Reichian, Bioenergetics, Rolfing, yoga, various religious and spiritual traditions.
- **Natural medicine and health**: Homeopathy, chiropractic, acupuncture, organic nutrition, vibrational medicine. Terminal cancer survivor (Hugh). Expert practitioner in nutrition and natural medicine (Kaye)
- **Artistic and creative expression**: Nature photographer, documentary videographer, poet, painter/sculptor (Hugh). Batik artist, home decorator (Kaye).
- **Education**: Ghetto school teacher, college literature instructor, financial seminar leader, early-reading curriculum developer (Hugh). Elementary education specialty teacher, nutrition/natural medicine instructor, home-school network developer and coordinator (Kaye).
- **Societal change**: Civil rights, environmental issues, sustainability/permaculture.
- **Natural and cultural environments**: Backpacking, mountain biking, exotic travel, home exchanging.
- **Academics**: Hugh -- Swarthmore College (B.A.), University of Pennsylvania (M.A.), Indiana University (doctoral), UC Berkeley (credential), Coaches Training Institute (CTI), member of Mensa. Kaye -- Cal State Northridge (B.A.), Baumann College (natural medicine), Coaches Training Institute (CTI).
- **Marriage and family**. Thirty years of happy, occasionally turbulent, marriage. Five highly-independent, multi-gifted kids with close family ties.

WHOLE LIFE COUNSELING. Hugh and Kaye are the founders and co-directors of the life planning and counseling firm, Whole Life Counseling. Whole Life Counseling is a comprehensive program for personal and professional growth, which empowers clients to achieve success and fulfillment in 12 key arenas of life -- education, career, marriage, family, community, emotions, sexuality, finances, health, recreation, nature, and spirituality. For more information, please contact the authors at WholeLifeCounseling@Gmail.com.

ESALEN FAMILY

Everyone in the Martin Family has attended an Esalen Workshop or Festival, participated in the Work/Scholar Program, and/or enjoyed the sunset from Esalen's steamy hot baths.

Counter-clockwise from lower right: Kaye, Hugh, Pat Dobbins, Mollie Martin Dobbins, Livvie, Josh, Becky, and Sam.