

tribhuvan threefold dramatherapy

freedom - individuality - love

In 2013 I began to present a series of workshops called *Dramatherapy and the New Paradigm* after I read *Psychosis and Spirituality: Consolidating the New Paradigm (2010)* by Isabel Clarke who was, at that time a senior clinical psychologist within the NHS psychiatric rehabilitation service. The book was a result both of her own concerns about the enduring place that spirituality has in human experience (to which the scientific world view has tended to give little importance) as well as her own observations, as a CBT practitioner, of how closely patients' experiences of psychoses matched much that is contained in spiritual texts and literature.

Jungian psychologists Jeffrey Raff and Linda Bonnington, working in the US, had already referred to a 'New Spiritual Paradigm' in their book *Healing the Wounded God (2002)* which focuses on their work with clients who were connecting with a realm of consciousness that they (Raff & Bonnington) identified as seeming to be beyond the psyche and which they termed the 'psychoid'.

Over the past five years I began to develop my own multi-layered, multi-cultural work as an Anglo-Indian Dramatherapist which led me to draw on my own personal history and experiences to offer a series of experiential-exploratory workshops which I have named '**tribhuvan: threefold dramatherapy**' concerned with exploring the Dramas Within Us. The threefoldness of the approach refers to the simultaneous exploration exploration within Dramatherapy of three areas:

- Being
- Consciousness-Soul-Development
- Renewal of the ego and persona in the Dramas of Everyday Life

tribhuvan is a Sanskrit word meaning three worlds, kingdoms or states. In classical Hindu literature the three *bhuvanas* are *svarga* (heaven), *bhumi* (earth) and *potala* (the lower regions). Esoterically, the *tribhuvanas* are the spiritual, the psychic (or astral) and the terrestrial dimensions. The Vedic tradition recognizes Three States of Being as:

- the Daily Waking Consciousness
- the Dream State
- Deep Dreamless Sleep

The Tamil spiritual teacher Bhagavan Sri Ramana Maharshi's primary enquiry was in the question "Nan Yar? - Who Am I?" Sri Atmananda Krishna Menon, also, spoke of the Three States of Existence/Being identifying the Deep Sleep State as the touchstone of one's real Being nature and he raised the question "Who are You when you are in Deep Sleep?" The State of Deep Sleep does not have an external conscious manifestation but is still experienced by a Someone who exists in it while in it and then leaves it when passing into the Dream State or fully awakens. Rudolf Steiner, the founder of Anthroposophy, similarly, identified three states of Being – Awake, Dream and Deep Sleep.

Between outer external Presence and deeply internal Existence (or Absence?) there is a peripheral dimension of 'Inbetweenity'. Both Rudolf Steiner and Carl Jung (though there is no evidence that they ever met) were concerned with the presented Outer, the temporarily Hidden and the deeply Inner: with the seen Visible, the partially seen Peripheral Inbetween and the unseen Invisible. We are not conscious from each state to the next but the essential Beings that we are are aware, at some level of intuitive sensitivity, of each of these states – as the great Sufi poet/teacher Jalaludin Rumi told us "Body is not veiled from Soul, neither Soul from Body".

Why tribhuvan...?

As a practising therapist and supervisor and also as ex-Chair of BADth I became personally involved with many of the changes in the working culture in which we have been increasingly required to practice. Some of these changes left me very concerned as I witnessed and observed much tension generated by some of the expectations of us as health professionals...

- a) the need to 'know and show' before any creative process is undertaken;
- b) the uniqueness and freedom of an individual is often undermined in the culture of the prevalent diagnostic and medical hegemony;
- c) general resistance to accept that which is "hidden" due to lack of measurable validating evidence – therefore some reluctance to validate the "unveiling" process in creative arts therapy;
- d) the concentration on conscious ("knowing") awareness and the cognitive acknowledgement by the patient/client of predicted "outcomes" - sometimes before any exploration has been undertaken; (in this respect I seem to find myself reminding trainees in supervision that we are more often than not involved in unconscious processes with clients rather than in primarily providing clients with tool-kits for survival).

As Dramatherapists we often work with polarities – but I have come to see the value in working, like the Anthroposophists and Vedantins, with the Triads. The dynamics of Polarity tend to present the dualistic struggle between opposing states/forces - often between the “*Head*” and the “*Gut*” or between “*Yes*” - the spiritually “*expansive*” force of creativity, expression and attraction/seduction but which can lead to flights of fancy, exaggerated allusions and delusions, the build-up of excessive self belief, self-deceptions, Untruthfulness, the tyranny of logic, cold rationality, the limitation to individuality – and “*No*” - the spiritually “*contracting*” force slowing, ending, closing, darkening, dying– but which can lead to the tyranny of passions and fears, repressions, closing, Denial, Greed...The See-Saw between these two can unbalance and lead to many disorders and emotional/mental dis-eases ...

One model of approach adapted from Rudolf Steiner's Anthroposophy that we can employ is his Triad of Thinking (the Head), Feeling (the Heart - the Rhythmic Breathing System) activated and advanced by the third state of Willing (the Limbic system); a model from Vedantic Hinduism works around the Three Qualities (*Gunas*) - Creativity/Activity (*Rajas*) v/s Inertia/Death (*Tapas*) mediated by a state of Peacefulness/Harmony (*Satva*).

In working to address our needs with a threefold approach I seek to actively work with a harmonizing, third force that can access us to aspects of our own Beings that we are not resourcing, leading us more consciously to our soul and spiritual resources that would allow us something more of healing, of compassion, of redemption and of love ...

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