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## **1. Preamble to Autogenics 3.0**

This is by way of an introduction to the new Section F in Autogenic Dynamics, and is based on the developments of Autogenic Training by Luis de Rivera during the last couple of decades or so, and notated as Autogenics 3.0. This overview will include:

- I. The new Ten Standard Exercise format, which de Rivera conceives in terms of [Somato-Sensory Meditation](#)<sup>1</sup>.
- II. The historical context of Autogenics 3.0 which is grounded in the work of Schultz and Luthe; leading on to:
- III. Further discussion of de Rivera's Autogenics 3.0 including
  - o Some basic principles of AT and
- IV. The emergence of two specific types of Meditation which are introduced once the student is competent in the Standard Exercises. These are:
  - a) Feeling the Feeling Meditation (an approach to distressing feelings) and
  - b) Constructive Feeling Meditation.

These can then be integrated into the whole approach to AT for each student.

Some of the quotes<sup>2</sup> from Luis de Rivera's recent book are quite extensive. This is deliberate, and intended to introduce those who do not have his book to his way with words, and as an encouragement for those who do have his book to perhaps have another look at it.

Subsequent articles in Section F will go into greater details regarding various aspects of Autogenics 3.0<sup>3</sup>.

## **2. Autogenics 3.0**

This new version of the Standard Exercises has evolved over the last couple of decades. Luis de Rivera describes it as Somato-Sensory Meditation, and links the origins of such practices to ancient eastern meditative traditions [de Rivera 2017 / 2018]. Here we can take:

- o Somato to mean relating to the body. It is common in adult life for us to become out of touch with our bodies; re-contacting with our body can be of great benefit to our physical and mental well-being.
- o Sensory: this I take to embrace:
  - a) The feedback that we are getting, or can get, from our body, (e.g. muscles; gut; legs) moment by moment during the Standard Exercise sequence.
  - b) The Sensory system of our brains that is becoming aware and mindful of these inputs; and
  - c) Our overall mental and emotional state that involves all our sensory modalities.

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<sup>1</sup> Words / phrases in the main text that are in the glossary are notated [thus](#).

<sup>2</sup> Both in the main text and the glossary.

<sup>3</sup> Please note that this paper is a personal perspective on Autogenics 3.0, and so the ideas expressed are not necessarily those held by other members of the British Autogenic Society (BAS).

In this new Autogenics 3.0 Standard Exercise sequence, there are Ten Standard Exercises, rather than the original six. However, within the British Autogenic tradition it is a moot point to say whether there are definitely just six standard exercises; we could reasonably say it involves eight or nine (see the web article: F2).

The Ten Standard Exercises of de Rivera, refracted through fifteen months of teaching this approach in Scotland, are summarised below:

Arms and Legs Heavy	x 3
Arms and Legs Warm	x 3
Neck and Shoulders Warm	x 3
Throat (area) Warm	x 3
Chest (is) Warm	x 3
Heart Calm and Steady	x 3
Solar Core Warm	x 3
Lower Core Warm	x 3
Forehead Cool and Fresh	x 3
It Breathes Me (or Life Breathes Me <sup>4</sup> )	x 3

Based on de Rivera 2017 / 2018

Figure 2

Based on the Ten Standard Exercises of de Rivera  
With some variations by Ian Ross (see also Figure 6.1)

It will be seen that Luis de Rivera does not include a body scan or dominant arm heavy. In my teaching of Autogenics 3.0, I am initially including the body scan and dominant arm heavy (x1); and then suggest that these can be omitted once the sequence has become well established.

A more detailed account of this ten SE sequence, and some suggestions for those wishing to learn it who are already practising the Six SE format, is given in the related web article F2.

### **3. Autogenics 3.0 in the historical context of Schultz and Luthe**

There have been many developments in Autogenic Training and Therapy since the original conception by Schultz: for example, the work of Klaus Thomas and Wallnöfer in Europe. Here we will focus on the trio of Schultz, Luthe, and de Rivera. Luthe built on the foundations developed by Schultz, and de Rivera built on the foundations developed by both Schultz and Luthe.

Luis de Rivera has summarised the genesis of Autogenics 3.0 from its roots, and this is illustrated in Figure 3.

<sup>4</sup> Thanks to Sue McLennan, Autogenic Therapist in Melrose, for this variation of IBM.

Version	Creator / author	Method / underlying principle	Purpose
1.0: Autogenic Training	Schultz	Autohypnosis Passive Concentration	Relaxation
2.0 Autogenic Therapy	Luthe	Passive Acceptance	Neutralisation
3.0 Autogenics 3.0	de Rivera	Meditation	Self Development

Figure 3

Some basic concepts embraced in the development of Autogenics 3.0

Adapted from de Rivera 2018 p 17

Some general comments on Figure 3

- i. This is a brief summary, and is greatly simplified.
- ii. For example, Schultz was interested in the concept of Self Development in terms of [Self-Realisation](#) (Wallnöfer 2000); and developed exercises that explored themes such as “justice, happiness”, “truth” ..... [Bird 2015 p 280].
- iii. Some of the terms used may not be familiar; these are discussed more fully in what follows, when we will be looking at the sequential development of Autogenic Training from Schultz to de Rivera.

#### **4. A brief overview of Schultz’s Autogenics 1.0**

Schultz’s early work focused on hypnosis, which was a common psychological approach to mental problems during the first decade of 20<sup>th</sup> century [see Ross 2010 for a brief Historical overview of AT – pp 12-42]. His development of Autogenic Training in the 1920s was based on the concept of autohypnosis. He was concerned at the time that many of the new “talking cures” could result in the patient becoming dependent upon the therapist, and he was very keen on developing a form of therapy that would allow the patient:

- a) to develop specific skills for dealing with the stressors of life; and, in doing so,
- b) become independent of the therapist.

His most important contributions were, I think:

- i. the development of the Six Standard Exercises;
- ii. the idea of Personal and Motivational formulae (including what used to be called Organ Specific Formulae);
- iii. the concept of [Self-Realisation](#) [Wallnöfer 2000, referring to Schultz];
- iv. and with this a more in-depth look at our place and role in terms of our whole human society and mother earth – exploring, for example, themes such as justice and truth. This will embrace what we mean by human Well Being<sup>5</sup>. (See also Bird 2015 pp 280 – 281).

<sup>5</sup> I use the phrase Well-Being here rather than happiness [Bird 2015 p 280 referring to Schultz] as I agree with Angela Clow, Professor of psychophysiology at Westminster University [Clow 2006], that Well-Being better reflects the meaning implied for those living in the UK (as compared to North America where the word happiness may mean something a little different and is embedded in the American – USA – constitution). In any event, the crucial aspect here is to reflect on the philosophy behind “[Ubuntu](#)”.

Schultz's research early on indicated that significant physiological changes come about during the practice of the Six Standard exercises, and he described this in terms of the psychophysiological shift [Schultz 1932 / 1987]; his measurements included the Galvanic Skin Response [see web article E-03 for further details – e.g. pp 26-27 and 111]. Later, Benson was to describe this in terms of the Relaxation Response [Benson 1975]. Later still, it was realised that the increased PSNS activity of the Relaxation Response was also associated with increased activation of our CARE circuits [Panksepp 1998], Social Engagement [Porges 2011], and increased positive affect [Craig 2015].

Personal and Motivational formulae are carried out during / towards the end of an Autogenic SE sequence, which facilitates their efficacy. Later, de Rivera described this in terms of the [Ideoplastic Principle](#) [see below; and web article F 3].

Figure 4 indicates some of the underlying dynamics of the Standard Exercises and Personal & Motivational exercises.

AT modality	Original concepts	Further research / underlying principles	ANS dynamics as presently understood
Six Standard Exercises	Autogenic Shift [ <i>Umschaltung</i> – Luthé & Schultz 1969 Vol 1 p 1]  <i>Training</i>	<a href="#">Relaxation Response</a> [Benson 1975]  ASCI principle [de Rivera 2018B] See <a href="#">Amplified State of Consciousness Principle</a>	Shift from SNS to PSNS dominance Increase in PSNS afferent activity, resulting in a feeling that “all in the periphery is calm” [Wallnöfer 2000].
Personal & Motivational Exercises	Carried out in Autogenic State (i.e. within the Relaxation Response)	<a href="#">Ideoplastic Principle</a>  (Relaxation Response / ASCI Principle) See also: <a href="#">Mental Representation</a>	PSNS dominance

Figure 4

Some of the underlying dynamics of Schultz's contribution as presently understood

## 5. A brief overview of Luthé's Autogenics 2.0

Luthé worked with Schultz before moving to North America, where he introduced Autogenic Training. Many of his patients had previously experienced significant traumas, and a number of these patients, when introduced to Autogenic Training, ran into difficulties in that distressing feelings / emotions emerged during the Standard Exercise training – with the result that some of them discontinued their AT.

Further research by Luthé with such patients allowed him to continue these patients' basic AT training if they were introduced to some further specific treatments, involving some form of [Autogenic Neutralisation](#). This involves two components:

- a) [Autogenic Verbalisation](#) and
- b) [Autogenic Abreaction](#).

These are both carried out in the Autogenic State, which is a prerequisite for neutralisation: i.e. the neutralisation of the disturbance that has been / is emerging. Figure 5 adds some of the underlying dynamics of Luthé's developments – to those of Schultz already discussed in Section 4.

AT modality	Original concept	Further research / underlying principles	ANS dynamics as presently understood [de Rivera 2018B]
<b>Autogenic Neutralisation principle</b>	Disturbing feelings/ emotions / memories can be “neutralised” in certain conditions when these are carried out in an Autogenic State.	Luthe’s research gradually led to the development of two forms of Neutralisation: <ul style="list-style-type: none"> <li>➤ Autogenic Abreaction and</li> <li>➤ Autogenic Verbalisation</li> </ul>	Mental Representations will tend to be: <ul style="list-style-type: none"> <li>○ exacerbated if we are feeling distressed / not heard (SNS in hyper-vigilant state).</li> <li>○ Settled if we are in an Autogenic (PSNS dominant) state.</li> <li>○ See also <a href="#">Mental Representations</a>.</li> </ul>
○ <a href="#">Autogenic Abreaction</a>	Autogenic Neutralisation	This is (at least initially) carried out in the presence of the Autogenic Therapist essentially in an AT state. As there are no restrictions on content, this was called a “carte blanche attitude ” to the neutralisation.	The Mental Representations that arise are contained within the Autogenic State and /or by judicious interventions by the therapist.
○ <a href="#">Autogenic Verbalisation</a>	Autogenic Neutralisation	Here, in contrast to Autogenic Abreaction, the content is restricted to one area – e.g. aggression [Luthe & Schultz 1969 p 209].	As with Autogenic Abreaction, the verbalisation is carried out in the Autogenic State.
<i>Intentional Off-Loading Exercises</i> as described by Luthe and taken up by BAS in the early 1980s (BAFATT as it was then).	Specific “off-loading” of specific distressing emotions in non-Autogenic State.	My understanding is that these exercises were developed as a result of Luthe’s experience with the two forms of Autogenic Neutralisation described above. Note that de Rivera has suggested that a “deblocking principle” may be at work here [de Rivera 2018B <sup>10-12-2018</sup> ]. This is discussed further in F 3 on this website.	These are perhaps better described as “priming” or “de-blocking” exercises [de Rivera 2018B].  Please see glossary: <a href="#">Intentional Off-Loading Exercises</a> ; <a href="#">Mental Representations</a> ; <a href="#">De-blocking Principle</a>

Figure 5

Summary of some of Luthe’s major contributions to Autogenic Therapy

## 6. A brief overview of Luis de Rivera's Autogenics 3.0

As indicated in Figure 3, de Rivera's Autogenics 3.0 particularly emphasises the Meditation aspects of Autogenics – in the context of Self Development [see also de Rivera 2018 p 17]. Details of the Autogenics 3.0 approach are outlined in more detail in subsequent articles in this (F) series ; here we give a brief overview.

### 6.1 The Ten Standard Exercises

The main changes that Luis de Rivera has in his Ten Standard Exercise format are to do with the experience of warmth in the body. After introducing heaviness in the limbs, and then warmth in the limbs, he adds, sequentially:

- Neck and Shoulders Warm
- Throat (area) Warm
- Chest Warm
- Heart Exercise
- "My Stomach is Warm" (or Upper Abdomen is Warm)
- "My Lower Abdomen is Warm."
- Forehead Cool and Fresh
- It Breathes me.

### The Ten Standard Exercises compared with the "Six Standard Exercises" taught by the British Autogenic Society

Figure 6.1 compares these two formats. It will be seen that the BAS Six Standard Exercise really amount to more than six Standard Exercises – certainly in terms of the number of mental phrases used.

Mental Phrase	"SE" Number	BAS Standard Exercise Format	"SE" Number	Autogenics 3.0 [de Rivera]	Comments
1		Body Scan x 1	i.	Arms & Legs Heavy	Each phrase is repeated three times unless otherwise stated.  <sup>vii</sup> or "upper abdomen"
2		Dominant Arm Heavy x 1	ii.	Arms & Legs Warm	
3	i.	Arms & Legs	iii.	Neck and Shoulders Warm	
4	ii.	Heavy and Warm	iv.	Throat Warm	
5	iii.	Heart Calm and Regular	v.	Chest Warm	
6	iv.	It Breathes Me	vi.	My Heart goes Calm & Natural	
7	v.	Solar Plexus Warm	vii.	My Stomach <sup>vii</sup> is Warm	
8	vi.	Forehead Cool (and Clear)	viii.	My Lower Abdomen is Warm	
9		Neck and Shoulders Heavy	ix.	Forehead Cool and Fresh	
10		I am at Peace	x.	It Breathes Me	

Figure 6.1

Comparison of the British Autogenic Society (BAS) Six Standard Exercise format with Autogenics 3.0 Ten Standard Exercise format of de Rivera

A suggested way of introducing the de Rivera format is described in the next article in the series, F 2:

- "Autogenic 3.0: an approach to the 10 Standard Exercise format for those familiar with, and practising, the Six Standard Exercise format."

### 6.2 Basic Principles /

## 6.2 Basic Principles of Autogenics

Luis de Rivera has outlined four basic principles of Autogenic Training. These are:

- Amplified State of Consciousness Induction (ASCI) Principle
- Ideoplastic Principle
- Neutralisation Principle
- Training Principle

These four principles are fundamental to Autogenic Training; if practice diverges from these principles it may no longer be Autogenic. They are briefly outlined below, and are described in greater detail in F 3 on the web.

### I. [Amplified State of Consciousness Induction \(ASCI\) Principle](#)

This is Luis de Rivera's term for the psycho-physiological shift mentioned by Schultz and Luthe that is induced by the Standard Exercises of AT [Luthe & Schultz 1969]. It is identical with the Relaxation Response described by Herbert Benson [Benson 1975].

The term psycho-physiological shift may not do justice to the potential changes in the mental states. De Rivera comments: "..... there is an amplification of the mental field, inner world perception and self-discovery"; and for this reason, he feels the term "Amplified State of Consciousness Induction" is a more complete description of the Autogenic State brought about by the Standard Exercises (than the term "psycho-physiological shift").

See also glossary

### II. [Ideoplastic Principle](#)

Any and every mental representation in the brain produces physiological / neuro-physiological changes in the brain, and subsequently in the body [de Rivera 2018B].

- Agitated mental states, and any distressing mental states, have physiological effects on the body – and these will tend to increase SNS efferent nerve activity, thus exacerbating the situation. Figure 6.2A schematically illustrates this.
- In an equivalent way, calm mental states and those associated with CARE and nurturing will have quieting and calming effects on the body – these will be associated with increased PSNS afferent activity; with the result that we feel, and recognise, that "all in the periphery is calm" [Wallnöfer 2000].



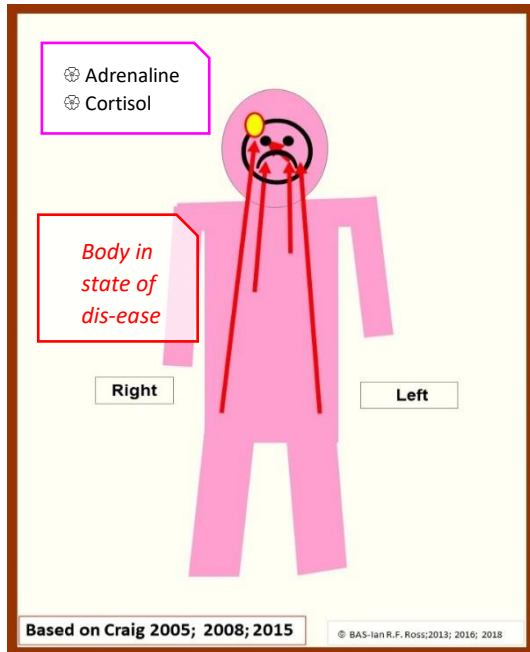


Figure 6.2A  
Negative Mental Representations in the  
brain and the effect on the body

Negative mental representations will have neuro-physiological effects in the body – which will result in the body being in a state of unease. This sense of unease will be relayed to the brain via the SNS afferent system (indicated by the red arrows); and will be associated with further negative affect [Craig 2015].

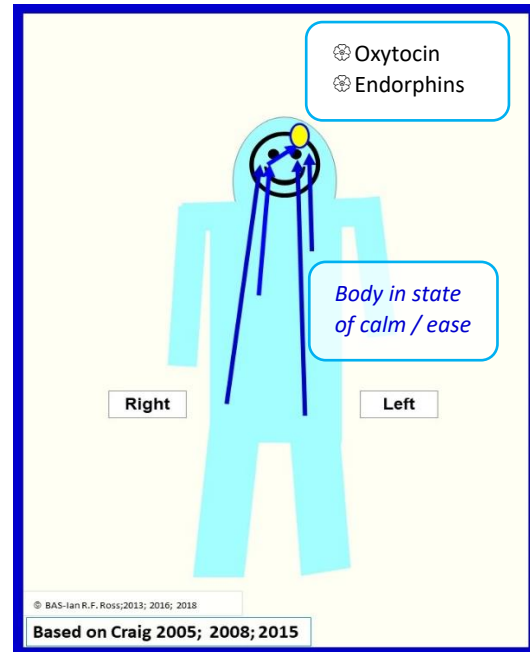


Figure 6.2B  
Positive Mental Representations in the  
brain and the effect on the body

Positive mental representations will have neuro-physiological effects in the body – which will result in the body being in a state of ease and harmony. This sense of ease will be relayed to the brain via the PSNS afferents (indicated by the blue arrows), with the subjective experience that “everything in the periphery is quiet” [Wallnöfer 2000].

The ideoplastic principle is intimately connected with epigenetics.

- Negative / distressing mental representations, over time, will affect the expression of our genes. So, for example, if we are always angry / irritated, this will tend to switch on the genes associated with our RAGE circuits.
- Positive mental representations will affect the gene expression of, for example, nurturing and CARE circuits (and the production of oxytocin).

The Cherokee story about the two wolves within us<sup>6</sup> is, in effect, an ancient wisdom realisation of what today we might describe in terms of epigenetics.

<sup>6</sup> Story available on-line; and described in further detail in companion article, F 3: Four Basic Principles of Autogenic Training.

### III. Neutralisation Principle

This was a new principle developed by Luthe, and in this sense went beyond what Schultz had envisaged. This principle formed the basis of Luthe's Autogenic Abreaction and Autogenic Verbalisation.

Disturbing, contradictory or traumatic mental/brain recordings tend to rearrange and dissipate while in the autogenic state. This was discovered and reported by Luthe in 1961, when he clarified the therapeutic value of the autogenic discharges, and led him to develop the autogenic neutralization methods to facilitate the therapeutic effect of autogenic discharges.

de Rivera 2017B / 2018B

Luis de Rivera emphasises that these approaches are carried out in an Autogenic State, or a modification of the Autogenic State, as realised in [Autogenic Neutralisation](#) [de Rivera 2018B]. In other words, these approaches depend for their efficacy on the fact that the subject is primarily within the zone of that Autogenic State, meaning that they will, overall, be within the sphere of PSNS dominance. Should the individual be in an SNS dominant state, there is the danger that the original trauma / upset that the student of AT is working on will be exacerbated; this can then result in a re-traumatisation.

### IV. Training Principle

Schultz, in his wisdom, called his creation "Das autogene Training"; that is, *Autogenic Training*.

This is crucial to understanding AT. The training means that we learn a skill that enables us to tap into our own healing and calming systems (i.e. neuro-physiologies) that are innate in all humans. That is, humans' innate Natural Healing System [NH<sup>S</sup>]. Schultz had once met Freud; initially Freud appeared quite antagonistic towards the concept of Autogenic Training, but the following indicates that they parted on good terms:

"Freud looked at me, sizing me up and said: 'Surely you do not believe that you could heal?', whereupon I replied: 'By no means (keinesfalls), but I think that, like the gardener, I could remove obstacles hindering a person's true development.'

'Then we will understand each other', answered Freud, and finished our roughly one-and -a-half hours long conversation with a charming smile: 'I am really delighted having met you in person and from now on I shall always contradict critical remarks about you by my circle.'"

Some reflections on the life of Schultz by Dr **Karl Wongtchowski**  
Quoted by Dr Alice Greene; copyright 1994; with minor modifications.

Schultz's experience with various forms of therapy led him to create AT in which there were two important and complementary aspects:

- i. The student learns a new skill, or better, a new set of skills – to help deal appropriately with the inevitable ups and downs of life. This is a fundamental aspect of the *training*.
- ii. That by the end of the training, the AT therapist has made her- or himself redundant. (i.e. Schultz was concerned that some forms of psychotherapy can result in the client becoming dependent upon the therapist.)

### **6.3 Some implications of these four principles:**

These principles are important to understand, and may be one of the reasons why the results of some research have been confusing. Luis de Rivera has commented:

When entertaining a negative feeling state, you have to be aware if this is serving the neutralization principle or the ideoplastic principle.

- i. If it is the first, it is homeostatic and salutogenic<sup>7</sup>.
- ii. If it is the second, it is anti-homeostatic and iatrogenic.
- iii. I think this confusion is the cause of the conflicting studies on feeling expression, most of them related to debriefing after traumatic experiences.
- iv. The general rule is that re-experiencing a traumatic event or re-living a “destructive” emotion in a state of calm (the Autogenic state or merely in the company of a calm and caring therapist) erases the pathogenic effects progressively,
- v. but doing it in a state of stress or in unsympathetic company worsens them<sup>8</sup>.

de Rivera 2017B <sup>01-09-2017</sup>

If we are recalling a negative or traumatic memory our mental state will tend to be negative, and therefore we will be entering it in terms of a negative mental representation; in this case the underlying principle will be the Ideoplastic one. The comment on Figure 6.2A above was:

- “Negative mental representations will have neuro-physiological effects in the body – which will result in the body being in a state of unease. This sense of unease will be relayed to the brain via the SNS afferent system (indicated by the red arrows); and will be associated with further negative affect [Craig 2015].”

On the other hand, if the traumatic memory is recalled in an Autogenic state, or say in a state of relative-ease with a nurturing / compassionate counsellor / friend, then this will be serving the Neutralisation Principle, and the effect will tend to be homeostatic and healing.

<sup>7</sup> Salutogenic: “Salutogenesis is a term coined by Aaron Antonovsky, a professor of medical sociology. The term describes an approach focusing on factors that support human health and well-being, rather than on factors that cause disease (pathogenesis). More specifically, the ‘salutogenic model’ is concerned with the relationship between health, stress, and coping.” [first part of entry from Wikipedia]

<sup>8</sup> With regards to De-Blocking / Priming / ‘Off-Loading’ Exercises, please see: [De-blocking Principle](#) in glossary.

#### **6.4 Meditations relating to Felt Feelings (Feeling the Feeling)**

Once the student of AT is competent with the Ten Standard Exercises of Somato-Sensory Meditation, de Rivera suggests that *day to day* distressing mental states can be addressed and dissipated through Feeling the Feeling Meditation<sup>9</sup>.

The Somato-Sensory Meditation of AT allows us to become increasingly in contact, and in tune, with our body. Many forms of distress, emotion, trauma, wonder, and sound are modulated / and or stored / and or resonating within the body. Before we embark on the Feeling the Feeling Meditation, we need to have become competent (or more competent) at tuning into and noticing what is going on in the body.

In this form of Meditation (Feeling the Feeling), we are tuning into the sensation and feeling within the feeling / emotion; in no way are we trying or striving to logically understand the feeling. Rather we are accepting it and noticing it without judgement or criticism. We can characterise it further thus:

- ψ We are tuning into the information that the feeling is giving us. We are not analysing it or ruminating on it.
- ψ As we tune into the information that it is giving us, new ideas / concepts may arise<sup>10</sup>.
- ψ If we become aware that we *are* analysing or going into negative ruminations about the feeling, we simply recognise this and return to feeling the feeling – in much the same way as in an autogenic Standard Exercise sequence: if the mind wanders, we return to the relevant SE in the sequence – once we notice the mind has wandered.
  - Noticing that the mind has wandered is part of the Autogenic Training – and so we can see this in terms of a win-win situation.

As stated at the beginning of this section, Feeling the Feeling meditation is introduced once the student of AT has become competent, and well versed in, the Standard Exercises. This is discussed more fully in the complementary article: F-5A: Feeling the Feeling Meditation. This form of meditation is rooted in the [Neutralisation Principle](#) of Luthe [de Rivera 2018 pp 130; also see Luthe 1970 Vol V; and Luthe 1973 Vol VI].

In my experience, feeling the feeling meditation can be very effective in dealing with day to day upsets / irritations / setbacks. It is not recommended for recent major traumas or deep-seated hurt / trauma / abuse – at least not until we have become familiar and competent at the method. (See also footnote<sup>8</sup>).

#### **6.5 Meditation on Constructive Feeling**

In this form of Meditation, we focus on specific, enduring, positive feelings. Luis de Rivera is quite specific about the nature of these:

<sup>9</sup> However, my feeling is that deep seated distress arising from say childhood traumas and / or PTSD will normally require in depth psychotherapy and / or Autogenic Neutralisation.

<sup>10</sup> For example, I once received an email which upset me – and I felt quite angry and irritated by it. I embarked on a feeling the feeling meditation, and after about five minutes I recognised that I was suffering; then, after a few further minutes it came to me (einfall: “a fallen from heaven”), that the person that has sent it was also suffering. In this way, compassion can be born for ourselves and the other.

Meditation on feelings is a general approach. It does not follow<sup>11</sup> (go along with) a particular therapeutic aim, it is suitable for universal application, and it is appropriate for anybody wishing to expand her awareness about herself and the universe<sup>12</sup>.

de Rivera 2018 p 132

The principles here are quite different from the Feeling the Feeling Meditation, and are based on the [Ideoplastic Principle](#) – i.e. that a positive mental representation will have (beneficial) effects on our body and well-being.

Luis de Rivera, in Autogenics 3.0, discusses four types:

- Calm
- Existence
- Zest and
- Love.

These, and other types of Constructive Feeling<sup>13</sup>, are discussed individually in the web series suffixed by F 6 and F 7 (see Thematically related web articles on page 14).

It is suggested that we gain competence and confidence in the Feeling the Feeling Meditation before embarking on these Meditations based on Constructive Feelings.

## 6.6 Towards Clinical Autogenics (book 2)

This article has briefly reviewed Schulz's and Luthe's pioneering work on Autogenic Training, and covered some of the more important themes and developments of Luis de Rivera's Autogenics 3.0. At the same time, many wonderful and important areas discussed in his 2018 book have not been covered [de Rivera 2017 / 2018]. For example, in Chapter 10 ("The Internal World") he discusses the cartography of the internal world, which throws new light onto mental states. He goes on to reflect on the subject of *inter-hemispheric concordance or non-concordance*<sup>14</sup>, in a very accessible way; *themes* Luthe and others had studied in the pre fMRI ([Functional Magnetic Resonance Imaging](#)) era<sup>15</sup>.

Luis de Rivera is planning to publish, in the fullness of time, a sequel to Autogenics 3.0, called "Autogenics Book 2: Clinical Autogenics"

<sup>11</sup> LdR here has the word "persecute", which I have changed to allow / go along with.

<sup>12</sup> In this sense, LdR is to some extent echoing the direction that Schultz was developing in the context of "Self Realisation", with his (Schultz's) exploration of themes such as "positive inner values" and "justice and truth" [Bird 2015 p 280].

<sup>13</sup> To LdR's four I am adding: Inter-Being; Compassion & Joy; and A meditation on Five Sounds that can Heal the World.

<sup>14</sup> See also Ross 2010 pp 30-32.

<sup>15</sup> fMRIs were developed in the 1990s [https:// [www.ndcn.ox.ac.uk/divisions/fmrib/what-is-fmri/introduction-to-fmri](http://www.ndcn.ox.ac.uk/divisions/fmrib/what-is-fmri/introduction-to-fmri)]. fMRI measure brain activity based on the principle that brain flow to the active brain area increases: "Oxygen is delivered to neurons by haemoglobin in capillary red blood cells. When neuronal activity increases there is an increased demand for oxygen and the local response is an increase in blood flow to regions of increased neural activity." © 2018 Nuffield Department of Clinical Neurosciences. Level 6, West Wing, John Radcliffe Hospital, Oxford OX3 9DU. See glossary: [Functional Magnetic Resonance Imaging](#) – including fMRI of Autogenic State.

**7. Thematically related web articles**

		comment
A 7	Porges and the Polyvagal Theory – <i>reflections on clinical and therapeutic significance</i>	
A 8	The Polyvagal Theory and a more sympathetic awareness of the ANS (after Porges)	
B 20	Separation Distress and Well-Being – <i>Neuro-physiological reflections on developing a Secure Base</i>	
D 8	Duhkha II: The Second Arrow and Sympathetic Afferents	
D 10	Look at the Cypress Tree (completed for the Website December 2015)	
D 11	Sukha: Paths of Well-Being, PSNS Afferents, and Inner Warmth: <i>from Duhkha to Sukha</i>	
E 03	Look at the Cypress Tree – <i>Autonomic Afferents and Well-Being</i> [A Background Research Paper for talk given to the British Autogenic Society Annual Lecture 21st May 2016]	
F 1	An introduction to Autogenics 3.0 – <i>based on the work of Luis de Rivera</i>	This paper
F 2	Autogenic 3.0: an approach to the 10 Standard Exercise format for those familiar with, and practising, the Six Standard Exercise format	
F 3	Four Basic Principles of Autogenic Training plus sections on: <ul style="list-style-type: none"> <li>○ Mental Representations and well-being and</li> <li>○ An Appendix on The Nine Middle Pre-Frontal Cortex Functions associated with Mental Training / Mindfulness</li> </ul>	Based on Luis de Rivera  After Siegel 2006
F 4	Some Consequences of Blocking Feelings – <i>of not allowing ourselves to feel the feeling</i>	
F 5A	Feeling the Feeling Meditation I	
F 5B	Feeling the Feeling Meditation II	
F 6.1	Constructive Feeling Meditation I: Calm	
F 6.2	Constructive Feeling Meditation II: Existence	
F 6.3	Constructive Feeling Meditation III: Zest	
F 6.4	Constructive Feeling Meditation: IV: Love and Self-Nurturing (especially in context of low self-esteem)	
F 6.5	Constructive Feeling Meditation: V: Inter-Being	
F 6.6	Constructive Feeling Meditation: VI: Compassion and Joy (the four immeasurables)	
F 7	Meditation on Five Sounds that can Heal the World (after Hanh)	
F 8	Meditation embracing Joy, Happiness, Inner Distress and Healing	

## 8. Glossary /

**8. Glossary including Comments / Reflections**

Autogenic Acceptance	<p>An alternative expression for <a href="#">Passive Acceptance</a>.  Passive Acceptance is a term that de Rivera uses to distinguish it from the <a href="#">Passive Concentration</a> taught in Autogenic Training (see also <a href="#">Autogenic Concentration</a>) [de Rivera 2018].  Passive Acceptance is the suggested mental state we adopt when our Passive Concentration wavers, with perhaps a thought intrusion or a memory or emotion. In this situation, we recognise the intrusion, yet we do not get hooked into it.  As soon as we recognise the intrusive thought / feeling (Passive Acceptance), we return to the focus of our concentration (e.g. "Solar Plexus Warm") without judgement (or criticism that our mind has wandered).</p> <ul style="list-style-type: none"> <li>○ See Passive Acceptance in glossary for a more thorough exposition of the term.</li> </ul> <p>See also <a href="#">Autogenic Concentration</a> and <a href="#">Mindful Concentration</a>.</p>
Active Concentration	<p>A term frequently used by Schultz and Luthe to indicate a form of concentration when we are focused on striving to get a particular result / solution to a problem; this means that Active Concentration is goal directed.  Widespread research indicates that if AT students adopt such a striving, goal-orientated approach to the Autogenic Exercises the results will not be moving towards "neutral or pleasing / relaxing" states [see Luthe 1970 <sup>Volume 4</sup> Table 2 page 16].  Cf. the non-striving approach in Autogenic Training, which is generally called <a href="#">Passive Concentration</a>. Wallnöfer (2014) uses the term <a href="#">Autogenic Concentration</a>.</p>
Amplified State of Consciousness Induction ASCI  (after Luis de Rivera)	<p>"ASCI principle: <a href="#">passive concentration</a> induces an Amplified State of Consciousness.</p> <ul style="list-style-type: none"> <li>○ Benson's Relaxation Response is identical to the autogenic state described by Schultz and co-workers, so we could name this principle the Relaxation Principle.</li> <li>○ I prefer ASCI (Amplified State of Consciousness Induction) because it conveys better the notion that, besides the psychophysiological changes, there is an amplification of: <ol style="list-style-type: none"> <li>a) the mental field,</li> <li>b) inner world perception and</li> <li>c) self-discovery.</li> </ol> </li> <li>○ The standard exercises work on this principle."</li> </ul> <p style="text-align: right;">[de Rivera 2017 /2018B]  Bullet points etc added - IR</p>
Autogenic Abreaction [AA]	<p>"A psycho-physiologically oriented method of <a href="#">Autogenic Neutralisation</a>" [Luthe 1973 Vol 6 p 380]. Within the British Autogenic tradition this is often simply called Autogenic Neutralisation.</p> <ul style="list-style-type: none"> <li>➤ The underlying principle of Autogenic Neutralisation is that of the <a href="#">Neutralisation Principle</a>.</li> </ul> <p>Autogenic Abreaction includes / embraces the following:</p> <ul style="list-style-type: none"> <li>○ Initial competence in the Autogenic Training Standard Exercises.</li> <li>○ AA is carried out in an Autogenic State; this is crucial, as it means that, in general terms, all the <a href="#">mental representations</a> that the student of AA encounters are in the background psycho-physiological state of PSNS dominance.</li> <li>○ Initially, an AT therapist is always present.</li> <li>○ In AA, the student is given free rein to allow anything to be explored "carte blanche" while maintaining a Passive Acceptance of all that is going on.....</li> <li>○ Should /</li> </ul>



	<ul style="list-style-type: none"> <li>○ Should the student become distressed (i.e. indicating a loss of <a href="#">Passive Acceptance</a>), the therapist makes a judicious intervention, often in the form of suggesting a brief Autogenic Sequence to allow a return to the Autogenic State.</li> <li>○ The whole session is recorded; following the session, the student transcribes the whole session, making comments about the experience and her / his feelings that may emerge in the writing; and these are forwarded to the AT therapist before the next session.</li> <li>○ Once the student has become conversant and competent with the method, they are invited to carry out the process on their own, initially reporting back to the Autogenic Therapist.</li> </ul>
Autogenic Concentration (Wallnöfer 2014)	<p>An alternative term for <a href="#">Passive Concentration</a></p> <p>“Schultz meticulously distinguished between Active Concentration (as used in daily life) and Passive Concentration (Autogenic Concentration) as one of the basic pillars of Autogenic thinking. This was confirmed in 1964 by three Japanese researchers K. Harano, K. Okawa and G. Naruse, who were able to distinguish experimentally between the two forms of concentration.”</p> <p>[Wallnöfer 2014; see BAS Newsletter Spring 2016 p 12]</p>
Autogenic Discharges	<p>These are spontaneous discharges that occur when the student of AT embarks on learning the Standard Exercises. Initially these were seen as a problem that inhibit progress, as they could interfere with <a href="#">Passive (Autogenic) Concentration</a> on the Standard Exercises.</p> <p>Note that:</p> <ul style="list-style-type: none"> <li>➤ “Luthe considered the autogenic discharges as the expression of a natural process of ‘autogenic neutralisation,’ the dissolution and liberation of the pathogenic effects of past traumas.</li> </ul> <p>The Check List for Autogenic Reactions can alert the therapist to significant discharges which the Training Diary may or may not reveal. For this reason many therapists feel it is wise for the AT student to complete both – <i>and monitor both</i>.</p> <p>Should the spontaneous autogenic discharges not resolve as the series of Standard Exercises progress, this may reflect blocked emotions and can be an indication for:</p> <ol style="list-style-type: none"> <li>a) Use of <a href="#">De-Blocking (or Priming) Exercises</a>;</li> <li>b) <a href="#">Autogenic Neutralisation</a> (Autogenic Abreaction).</li> </ol>
Autogenic Modification	<p>Autogenic Modification, as conceived by Schultz and Luthe, covered two modalities:</p> <ul style="list-style-type: none"> <li>○ Intentional Formulae*** and</li> <li>○ Organ Specific Formulae.</li> </ul> <p>These are effective when the formula that is being used has a positive <a href="#">mental representation</a> valency; this enables it to work through the <a href="#">Ideoplastic Principle</a>. BAS trained therapists will be familiar with Organ Specific Formulae, sometimes now simply called Specific Formulae.</p> <p>***Note: the above classification is based on Luthe / Schultz 1969 Vol 1 e.g. p 2.</p> <ul style="list-style-type: none"> <li>➤ When introduced to BAFATTT, which later morphed into BAS, this notation was changed, and the original Intentional Formula above became known as “Personal and Motivational Formula”; and</li> <li>➤ the word “Intentional” became specifically used to refer to the BAS named <a href="#">Intentional Off-Loading Exercises</a>.</li> </ul>
Autogenic Neutralisation /	



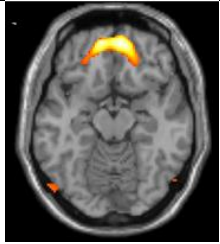
<p>Autogenic Neutralisation <u>Part 1</u></p>	<p>An Autogenic approach developed by Luthe [Luthe 1973] – especially for those who developed significant Autogenic Reactions during basic Autogenic Training; this often indicated some deep and long-standing trauma. It has two forms:</p> <ol style="list-style-type: none"> <li>i. <a href="#">Autogenic Abreaction</a> and</li> <li>ii. <a href="#">Autogenic Verbalisation</a>.</li> </ol> <p>Autogenic Neutralisation is based on the <a href="#">Neutralisation Principle</a> [de River 2018B]. Autogenic Verbalisation is now not generally recommended, whereas Autogenic Abreaction is a powerful approach for the transformation of traumatic events / memories.</p>
<p>Autogenic Neutralisation <u>Part 2</u></p>	<p>This is based on the <a href="#">Neutralisation principle</a>, and originally had two components:</p> <ol style="list-style-type: none"> <li>a) Autogenic Abreaction and</li> <li>b) Autogenic Verbalisation</li> </ol> <p>These approaches required careful monitoring by the therapist; they are carried out in the Autogenic State (i.e. the patient being in the Relaxation mode / ASC.)</p> <p>See also <a href="#">Autogenic Verbalisation</a></p> <p>Subsequently Luthe introduced a modification of the Autogenic Verbalisation, which in Britain became known as the <a href="#">Intentional Off-Loading Exercises</a>. These are carried out in a non-autogenic state.</p> <ul style="list-style-type: none"> <li>o De Rivera feels that “Priming” or “de-blocking” would be a better “a better name” than Off-Loading [de Rivera 2017 / 2018B].</li> </ul> <p>De Rivera’s Feeling the Feeling approach has to a large extent made Autogenic Verbalisation redundant.</p>
<p>Autogenic State</p> <p>See also: Luthe &amp; Schultz 1969 p 217 and de Rivera 2018 pp 156-160</p>	<p>On page one of Autogenic Therapy: Volume I; <i>Autogenic Methods</i> Luthe and Schultz [Luthe &amp; Schultz 1969] describe the <a href="#">psycho-physiological shift</a> (<i>Umschaltung</i> – Schultz 1932; 1991) that comes about with Autogenic Training (i.e. during the Standard Exercises). This state was later described by Benson in terms of the <a href="#">Relaxation Response</a>.</p> <ul style="list-style-type: none"> <li>o Luis de Rivera prefers the term <a href="#">Amplified State Consciousness</a> (<i>to the Relaxation Response</i>) which is induced during the Standard Exercises (SE) [de Rivera 2018].</li> </ul> <p>At the end of an AT sequence, the Autogenic State can be maintained without the repetition of any SE formulae.</p> <div style="border: 1px solid purple; border-radius: 20px; padding: 10px; margin: 10px 0;"> <p>Going back to basics, we can understand the term autogenic to mean what is generated within ourselves in terms of balance, homeostasis, and towards inner harmony and Well-Being.</p> <p>The neuro-physiological underpinnings of the Autogenic State embrace a shift towards increased PSNS activity [Porges 2012], the afferent impulses that arise from this state that go to the brain [Craig 2015], and subtle changes in the Pre-Frontal Cortex with the associated nine specific functions [Siegel 2007; (see also F-3)]; and is a state that is equivalent to, yet greater than, that brought about in Benson’s Relaxation Response: that is, by the Amplified State of Consciousness [de Rivera 2018].</p> </div> <p>A broader perspective of the Autogenic State is embraced by de Rivera [de Rivera 2018 pp 156-160] in a <i>section</i> of Chapter 10 called “<i>The cartography of the internal world</i>”.</p> <p>The Autogenic State will facilitate:</p> <ul style="list-style-type: none"> <li>o <a href="#">Autogenic Concentration</a>, an alternative phrase for <a href="#">Passive Concentration</a> [Wallnöfer 2014; see BAS Newsletter Spring 2016 p 12]</li> <li>o <a href="#">Autogenic Acceptance</a>: this phrase, suggested by IR as an outgrowth of Wallnöfer’s Autogenic Concentration, <i>is an alternative expression</i> for de Rivera’s <a href="#">Passive Acceptance</a> [de Rivera 2018].</li> </ul>

<p>Autogenic Verbalisation (AV)</p>	<p>Autogenic Verbalisation is one of the two forms of <a href="#">Autogenic Neutralisation</a> described by Luthe [e.g. Luthe &amp; Schultz 1969 Vol 1 pp 209-210], the other being <a href="#">Autogenic Abreaction</a>.</p> <p>Autogenic Verbalisation was originally introduced by Luthe as a result of some patients experience distressing Autogenic Reactions in the early stages of learning AT; and Luthe found that the introduction of AV significantly reduced the number of patients who did not complete the AT training.</p> <p><u>Luthe describes AV in these terms:</u></p> <ul style="list-style-type: none"> <li>❖ “In contrast to Autogenic Abreaction this approach does not suggest a ‘carte blanche’ attitude to the brain, but takes advantage of the therapeutic potentialities of the Autogenic State by aiming at neutralisation of the more circumscribed areas of disturbing material through verbalisation during the Autogenic State.</li> <li>❖ “Verbalisation focussing upon a specific topic (e.g. aggression, wishes, anxiety, material of obsessive nature) starts after the trainee has attained the Autogenic State by Passive Concentration upon the Standard Formulas. Such thematic verbalisations usually follow a pattern of repetitions and may last about 10 to 40 minutes” [Luthe op. cit. p 209].</li> </ul> <p>He goes on to say that it is important for the trainee has “the clear impression that the brain is ‘empty’” of the disturbing material before she or he finishes the exercise; premature termination is a technical error that may result in “disagreeable after-effects (e.g. headaches, nervous coughing, chest pain, anxiety) and the patient is liable to feel miserable”.</p> <p>As the years went by, Autogenic Abreaction was probably Luthe’s preferred approach to neutralisation if this was clinically indicated and there were few time constraints. He also gives this warning:</p> <ul style="list-style-type: none"> <li>❖ Since Autogenic Verbalisation may spontaneously convert into complicated processes of Autogenic Abreaction<sup>16</sup>, the approach should not be suggested to patients who are not under adequate therapeutic supervision [Luthe 1969 p 210].</li> </ul> <p>Luis de Rivera feels that with the developments of Autogenics 3.0, AV has to a large extent become redundant [de Rivera 2018B].</p>
<p>De-blocking Exercises or Priming Exercises</p> <p><a href="#">Compare with Mental Representation and Ideoplastic Principle</a></p>	<p>Term preferred by de Rivera [de Rivera 2018B] for the <a href="#">Intentional Off-Loading Exercises</a>. Luis de Rivera suggests that the underlying principle here is the <a href="#">de-blocking principle</a> (see below). This means that these Priming / De-blocking exercises are distinct from Autogenic Verbalisation, where the underlying principle is that of the <a href="#">Neutralisation Principle</a>.</p> <p><i>A question of “cognitive dissonance” re De-blocking / Priming Exercises (Intentional Off-Loading Exercises)</i></p> <p>There is a theoretical cognitive dissonance for some therapists in this matter. The <i>Priming Crying</i> exercise is fine, as the “crying modality” is normally, per se, a pro-homeostatic appropriate response of humans to distress – and to some extent is a reactivation of our primordial Separation Distress circuits [cf. PANIC – Panksepp 1998].</p> <p>However, when we come to anger or fear deblocking (off-loading), carried out in a non-autogenic state, I now have reservations about this approach.</p> <ul style="list-style-type: none"> <li>○ In the non-Autogenic state, these <a href="#">mental representations</a> (fear / anger) will have brain and bodily effects which, it can be argued, are more than problematic.</li> <li>○ From/</li> </ul>

<sup>16</sup> Nida Ingham also alerted me to this danger when we were discussing these matters (phone chat summer 2018)

	<ul style="list-style-type: none"> <li>○ From this perspective, the de-blocking exercise could be seen as a manifestation of the <a href="#">Ideoplastic Principle</a>, and therefore questionable when dealing with matters such as PTSD, fear and anger, because             <ul style="list-style-type: none"> <li>➤ they are not being carried out in an Autogenic State (in which the PSNS is, in the main, dominant, and so will be within the domain of the <a href="#">Neutralisation Principle</a>).</li> <li>➤ For a further discussion on these matters, please see Section 6.3 “Some implications of four these principles” (in the main text).</li> </ul> </li> </ul> <p>Luis de Rivera suggests that such de-blocking exercises may better be seen in terms of a <a href="#">De-blocking Principle</a> rather than the Neutralisation Principle [de Rivera 2018B].</p>
De-blocking Principle	<p>Luis de Rivera has added this principle to the other main principles of AT discussed in the main text.</p> <p>The de-blocking principle: “aims to facilitate the expression of feelings and to remove the inhibition of natural reactions. The work on this principle may be important for some individuals, perhaps more in some cultures, like the English one, but it cannot be considered as therapeutic in itself.”</p> <ul style="list-style-type: none"> <li>❖ “The (<a href="#">Intentional</a>) <a href="#">Off-Loading Exercises</a> seem to serve this principle, and they may be useful in persons who are unable to allow themselves to express or exteriorize inner emotional or motor tensions.”</li> </ul> <p style="text-align: right;">de Rivera 2018B<sup>10122018</sup></p>
Dual Concentration Part I	<p>Luis de Rivera defines Dual Concentration thus:</p> <ul style="list-style-type: none"> <li>○ “The specific meditation method of Autogenics. Consists of passive concentration in the same experience by two paths:             <ol style="list-style-type: none"> <li>(1) the direct perception of a somatic sensation and</li> <li>(2) the concurrent verbalisation of the somatosensory experience that is taking place.”</li> </ol> </li> </ul> <p style="text-align: right;">de Rivera 2018 p 37 bullet points etc added</p> <p>This is a very interesting formulation, as it implies that the perception is simultaneous with the verbalisation, rather than the result of the verbalisation. See also <a href="#">Non-Striving</a></p> <hr/> <p>During the last year or so I have been returning to Luis de Rivera’s Autogenics 3.0 again and again. Some have been rather critical of his translation from the Spanish into English. Yet, if we accept that this is not perfect, and instead focus on the inherent wisdom of his approach, then we will begin to realise his major achievement and contribution to Autogenic Training.</p> <p>The glossary entry part I for Dual Concentration is good; yet the following extended extract (from de Rivera 2018) of Part II gives us an even greater appreciation of this term and Autogenic Training’.</p>
Dual Concentration Part II  From de Rivera 2018 p 83-84	<p>“All types of meditation concentrate on a single focus. So does autogenics, with a novelty called Dual Concentration. The focus of concentration in basic autogenics is the experience of the physical sensations coming from the body, but the attention to this experience<sup>17</sup> is paid by two different channels at the same time.</p> <ul style="list-style-type: none"> <li>○ One channel is mental contact with the body, that is, concentration on the direct perception of the selected sensation (heaviness, warmth, etc).</li> <li>○ The other channel is indirect and consists of the mental verbalisation of the experience, like ‘my arm is heavy’ or ‘my arm is warm.’</li> <li>○ Verbalisation does not express a wish or a command but is the verbal rendering of an actual live-experience. (Mental verbalisation is appropriate; no need to say the autogenic formula aloud, just repeat it mentally.)</li> </ul>

<sup>17</sup> Experience: i.e., Live Experience: see [Vivencia](#)

	<p>“Schultz started dual concentration in the 1930s following a clinical hunch. We have to admire his intention, as we know now that dual concentration has a solid neuroscientific backing ..... Autogenics is the only meditation method that specifically trains both sides of the brain and enhances hemispheric communication<sup>64</sup>.</p> <p>“To give an example, you could well imagine a house without saying anything, and, probably, you could say the word ‘house’ without forming a clear image of a house in your mind, but the experience would be more complete if you combine both the representations ..... Studies of brain-hemispheric cognitive specialisation show that, for a right-handed person, the picture part is the responsibility of the right hemisphere, whereas the word part is the responsibility of the left hemisphere. As both sides of the brain are interconnected by the corpus callosum, the different ways of coding the information are also interconnected.</p> <p>“Dual concentration in autogenics allows for a complete experience of body sensations, enhances the coherence of information on both sides of the brain, and facilitates the correction of functional interhemispheric disconnection<sup>65</sup>.”</p> <p style="text-align: right;">de Rivera 2018 p 83-84 bullet points etc. added</p> <p>Specific examples of hemispheric concordance and discordance are given later in the book, relating to three areas:</p> <ol style="list-style-type: none"> <li>a) Interhemispheric coherence by concordance;</li> <li>b) Interhemispheric incoherence by conflict; and</li> <li>c) Interhemispheric incoherence as a result of contradictory information (aporia).</li> </ol> <p style="text-align: right;">[de Rivera 2018 p 160 – 170]</p>
<p>Feeling the Feeling Meditation</p>	<p>A form of meditation recommended by Luis de Rivera once we have completed the basic Somato-Sensory Standard Exercises [de Rivera 2018].</p> <ul style="list-style-type: none"> <li>○ In this form of meditation, we are tuning into the information that the feeling is giving us. We are not analysing it or ruminating on it. In this way, we may gradually get in touch with the information that the underlying feeling is “trying to give us”.</li> <li>○ See section 6.4 in the main text for further details.</li> </ul>
<p>Functional Magnetic Resonance Imaging fMRI</p>  <p>fMRI brain scan during Autogenic State, “showing bilateral activation of both sides of the frontal lobe [de Rivera 2018 p 163]</p>	<p>Functional Magnetic Resonance Imaging was developed for clinical use in the 1990s. fMRI measures brain activity based on the principle that blood flow to the <i>active</i> brain area increases:</p> <ul style="list-style-type: none"> <li>○ “Oxygen is delivered to neurons by haemoglobin in capillary red blood cells. When neuronal activity increases there is an increased demand for oxygen and the local response is an increase in blood flow to regions of increased neural activity.”</li> </ul> <p>© 2018 Nuffield Department of Clinical Neurosciences. Level 6, West Wing, John Radcliffe Hospital, Oxford OX3 9DU; see on line: <a href="https://www.ndcn.ox.ac.uk/divisions/fmrib/what-is-fmri/introduction-to-fmri">https://www.ndcn.ox.ac.uk/divisions/fmrib/what-is-fmri/introduction-to-fmri</a>.</p> <p>The original conception of fMRI was developed by Angelo Mosso in the 19<sup>th</sup> Century, and is mentioned by William James in his “The Principles of Psychology”, published in 1890.</p> <p>In the context of Autogenic Training, Luis de Rivera has shown changes in brain activity during the AT state, as illustrated on the left.</p>
<p>Ideoplastic principle</p>	<p>This is one of the four fundamental principles of AT emphasised by Luis de Rivera, and discussed in Section 6.2 of the main text of this article.</p> <p>“A mental presentation or activity produces physical changes in the brain, which, in turn, induce changes in the rest of the systems/functions. This is related to, but larger, than the well-known ideomotor principle. Autogenic Modification works on this principle.” [de Rivera 2017 /2018B]</p>

	<ul style="list-style-type: none"> <li>○ Autogenic Modification embraces Personal and Motivational Formulae [BAS notation; the original Schultz / Luthe notation for these was Intentional Formulae<sup>18</sup>] and Organ Specific Formulae.</li> </ul> <p>It is important that we clearly understand the difference between the Ideoplastic Principle and the Neutralising Principle:</p> <p>“When entertaining a negative feeling state, you have to be aware if this is serving the neutralization principle or the ideoplastic principle.</p> <ul style="list-style-type: none"> <li>i. If it is the first, it is homeostatic and salutogenic .</li> <li>ii. If it is the second, it is anti-homeostatic and iatrogenic.”</li> </ul> <p style="text-align: right;">de Rivera 2018B</p> <p>Autogenic Neutralisation (Autogenic Abreaction) is effective because it is, by and large, carried out in an Autogenic State, i.e. in an Amplified State of Consciousness with the PSNS dominant, and hence is homeostatic and salutogenic.</p> <ul style="list-style-type: none"> <li>⊗ Personal and Motivational Formulae are carried out in a positive mental state, and so the physical changes in the body will be homeostatic and wholesome (being modulated through increased PSNS activity).</li> <li>➤ Expressing anger out loud <i>when our SNS is activated</i> will, axiomatically, not be embracing the Neutralisation Principle, but rather the “dysfunctional” side of the Ideoplastic Principle, and therefore will (tend to) be anti-homeostatic and iatrogenic.</li> </ul>
<p>Intentional Off-Loading Exercises</p> <p>Also described as Priming or Deblocking Exercises [de Rivera 2018B]</p> <p>See also F 4 in this series: “Some Consequences of Blocking Feelings – of <i>not allowing ourselves to feel the feeling</i>”</p>	<p>These were developed by Luthe as a modification of <u>Autogenic Verbalisation</u>; in particular, he introduced these to Britain in his original workshops in the late 1970s and early 1980s; they have now become firmly established in the BAS approach.</p> <ul style="list-style-type: none"> <li>➤ These exercises, in contrast to Autogenic Verbalisation, are carried out in a <i>non-Autogenic state</i> [confirmed by Nida Ingham, who was present at the relevant Luthe workshops].</li> </ul> <p>De Rivera feels that “Priming” or “de-blocking” would be “a better name” [de Rivera 2018B]. These deblocking exercise <i>are only appropriate for those who are blocking emotions</i> - See F (but see also <u>Feeling the Feeling Meditation</u>).</p> <ul style="list-style-type: none"> <li>➤ They are not appropriate when and where there is no blocking [de Rivera 2017/2018B]</li> <li>➤ It is therefore a moot point as to whether they should really be introduced in a group setting.</li> </ul> <p>There is a theoretical cognitive dissonance for some therapists in this matter for some of the forms of “off-loading”. For example:</p> <ul style="list-style-type: none"> <li>a) The Priming Crying exercise is fine, as the “crying modality” is normally, per se, a pro-homeostatic and natural response to human distress. In this de-blocking exercise, the person is simply priming the blocked “nature given” crying response, and so is an appropriate exercise for humans to such distress.</li> <li>b) However, when we come to anger or fear deblocking (off-loading), carried out in a non-autogenic state, I now have reservations about this approach. In the non-Autogenic state, these mental representations (fear / anger) will have brain and bodily effects which, it can be argued, are more than problematic; indeed, some consider them to be anti-homeostatic. See entry on <u>Mental Representations</u>.</li> </ul> <p>Luthe’s original intention was that these should only be carried out when there is good evidence that the emotion is being blocked. Some therapists find the Check</p>

<sup>18</sup> Not to be confused with the BAS notation of “Intentional”: meaning Intentional Off Loading Exercises, which were a development from Luthe’s Autogenic Verbalisation [Luthe & Schultz 1969 p 2; and Luthe].

	<p>List for Autogenic Reactions (CAR sheet) helpful in confirming or refuting their (the therapist's) assessment of their AT student.</p> <p>Luis de Rivera suggests that the best way to regard these exercises may be in terms of a <u>De-blocking Principle</u>, and comments that:</p> <ul style="list-style-type: none"> <li>➤ “they may be useful in persons who are unable to allow themselves to express or exteriorize inner emotional or motor tensions.” [de Rivera 2018B ]</li> </ul> <p><u>Post script</u></p> <p>The Hoffman process is an approach that has some parallels with the above, with some important additions. (Here, the therapist is present or in the next room). A typical process would include the following:</p> <ol style="list-style-type: none"> <li>a) anger regarding one or other of our parents is expressed out loud, with associated physical activity. This is simply a <i>prelude to</i>:</li> <li>b) moving on, under the therapist's direction, to reframing the whole relationship with the parent – so that the anger is then modulated and transformed through compassion and perhaps forgiveness for the parent. <ul style="list-style-type: none"> <li>○ This may include the realisation that the parent may themselves have had a problematic / traumatic childhood – and that many of their parental responses were unconscious “<u>Procedural Learned Tendencies</u>” [Ogden 2003] that had been imbued into them during <i>their</i> childhood.</li> </ul> </li> </ol> <p>The aim here is for our anger to be transformed into understanding and compassion for the other (and ourselves); this is fundamental for our well-being – and for true healing to come about.</p>
Mental Representations	<p>Any and every mental representation – such as a thought, feeling, idea, emotion, plan – produces changes in the brain and the body.</p> <p>Those mental representations that recur frequently will have long term consequences on how we feel, act, and behave; and, to a large extent, will determine our overall <u>Well-Being</u>.</p> <p>In the context of therapeutic approaches and well-being, the following considerations are of import.</p> <ol style="list-style-type: none"> <li>A. Positive Mental Representations will generally be associated with positive outcomes. Such representations will usually be associated with activation of the PSNS – and our Natural Healing Systems [Nat-H-Sys]. This activates the middle Pre-Frontal Cortex (PFC), and is associated with inhibition of FEAR and RAGE circuits in the amygdala.</li> <li>B. Negative Mental Representations, on the other hand, will tend to have the opposite effect. They will usually be associated with increased SNS activity, and so the Flight / Fight Response. The result will often be: <ul style="list-style-type: none"> <li>➤ Increased negative affect [Craig 2015]</li> <li>➤ Reduction in wholesome / creative PFC dynamics [Siegel 2007] that facilitate Well-Being.</li> </ul> </li> <li>C. Therapeutic encounters in which the client does not feel at ease / safe with the therapist will activate the former's SNS system, and in these conditions any recalling of traumatic / distressing events may actually result in the original distress / trauma being exacerbated. This will therefore be associated with a series of negative Mental Representations with similar outcomes to B above.</li> </ol> <p>It is important that AT therapists are aware of these dynamics if and when they are introducing the <u>Priming (de-blocking) exercises</u> (i.e. the BAS named intentional Off-Loading Exercises, other than the Crying Exercise). [The above is based on de Rivera 2018B].</p>



<p>Mindful Acceptance</p> <p>Adapted from E-03 on web <sup>[Ross 2016]</sup></p>	<p>In the Autogenic Training literature, the phrase <a href="#">Passive Concentration</a> is used to describe the focused awareness during an AT sequence. I have never found the term particularly helpful in reflecting the mental state of such focused awareness. For this reason, I adopted the term <a href="#">Mindful Concentration</a>.</p> <p>Wallnöfer includes the alternative phrase of <a href="#">Autogenic Concentration</a> (to Passive Concentration) [Wallnöfer 2014].</p> <p>Luis de Rivera keeps the expression Passive Concentration, but distinguishes this from <a href="#">Passive Acceptance</a> [de Rivera 2018 pp148-149].</p> <p>In view of the somewhat problematic use of the word Passive in this context, an alternative notation suggested is:</p> <ul style="list-style-type: none"> <li>○ <a href="#">Autogenic Concentration</a></li> <li>○ <a href="#">Autogenic Acceptance</a></li> </ul>
<p>Mindful Concentration</p>	<p>An alternative expression for <a href="#">Passive Concentration</a> used by IR. Also described as <a href="#">Autogenic Concentration</a> [Wallnöfer 2014]..</p>
<p>Neutralisation Principle</p>	<p>The Neutralisation Principle is fundamental to the developments of Autogenic Training realised by Luthe; and it comes to fruition in the context of the <a href="#">Autogenic State</a>. Luis de Rivera states:</p> <ul style="list-style-type: none"> <li>○ “Disturbing, contradictory or traumatic mental/brain recordings tend to rearrange and dissipate while in the autogenic state. This was discovered and reported by Luthe in 1961, when he clarified the therapeutic value of the Autogenic discharges, and led him to develop the autogenic neutralization methods to facilitate the therapeutic effect of autogenic discharges.”</li> </ul> <p style="text-align: right;">de Rivera 2017B / 2018B</p> <p>In the autogenic state we will, neuro-physiologically, be primarily within the domain of increased PSNS efferent and afferent activity. This is vital to the dissipation / healing of ‘Disturbing, contradictory or traumatic mental/brain’ states during <a href="#">Autogenic Neutralisation</a>.</p> <p>Compare with: <a href="#">Ideoplastic Principle</a></p>
<p>Non-striving</p>	<p>A term often used by AT therapists with regard to an appropriate mental approach to the Standard Exercises. In these, with focus on the part of the body in question (e.g. with the phrase “arms and legs”) and the accompanying adjective (“heavy”) in a non-striving way. That is, we are not trying to make the arm heavy: rather, we are focusing on the arms and legs and noticing how they are, what the live experience in the limbs is at that moment.</p> <p>Autogenic Training is different from many other meditative techniques in that it is based on a <a href="#">Dual Concentration</a> approach:</p> <ul style="list-style-type: none"> <li>i. Repeating the Autogenic formula mindfully</li> <li>ii. At the same time, focusing on the part of the body in question and noticing how it is.</li> </ul> <p>Any <i>striving</i> or determination to make the arm heavy is counter-productive; <i>it</i> is a little like <i>trying</i> to get to sleep. Sleep comes to us as a gift of nature; not by trying to get to sleep.</p> <p>Luis de Rivera defines Dual Concentration thus:</p> <ul style="list-style-type: none"> <li>○ “The specific meditation method of autogenics. Consists of <a href="#">passive concentration</a> in the same experience by two paths: <ul style="list-style-type: none"> <li>(1) the direct perception of a somatic sensation and</li> <li>(2) the concurrent verbalisation of the somatosensory experience that is taking place.” [de Rivera 2018 p 37]</li> </ul> </li> </ul> <p>With experienced practitioners, mindful focusing on the relevant body area can produce, for example, the experience of warmth prior to the silent verbalisation of the AT formula.</p>



<p>Passive Acceptance de Rivera 2018</p>	<p>A term used by de Rivera to distinguish it from the <a href="#">Passive Concentration</a> taught in Autogenic Training (see also <a href="#">Autogenic Concentration</a>). Passive Acceptance is the suggested mental state we adopt when our Passive Concentration wavers, with perhaps a thought intrusion or a memory or emotion. In this situation, we recognise the intrusion, yet we do not get hooked into it. As soon as we recognise the intrusive thought / feeling (Passive Acceptance), we return to the focus of our concentration (e.g. "Solar Plexus Warm") without judgement (or criticism that our mind has wandered).</p> <p>Luis de Rivera puts it this way:</p> <ul style="list-style-type: none"> <li>○ "Passive Concentration is fixing your attention on the autogenic focus, without any expectation or demand.</li> <li>○ "Passive Acceptance is, in a way, the opposite of Passive Concentration. Images, memories, and other contents may come to your awareness, but you ignore them, you <i>pass</i> so much that you do not even care to reject them. At the same time, you accept that those elements come to your mind, but do not entertain them....</li> <li>○ .....as soon as you notice that you are drifting .....return to passive concentration in mental contact and with the autogenic formula. In nautical terms, passive concentration is the anchor that moors you into the somato-sensory experience, while passive acceptance keeps you aware of the currents and winds<sup>19</sup>.</li> </ul> <p style="text-align: right;">de Rivera 2018 pp 148-149</p>
<p>Passive Concentration [extract from Ross 2016; based on: • Luthé &amp; Schultz 1969 Glossary p 232 and 238] See also: <a href="#">Non-striving</a></p>	<p>A term used by Schultz and Luthé to describe the state of mind in Autogenic Training that will facilitate the psycho-physiological shift [e.g. Luthé and Schultz 1969 page 1]. They distinguished Passive Concentration from <a href="#">Active Concentration</a> with which most people are more familiar – the latter being goal directed concentration that is often associated with striving.</p> <p>➢ Their research, and that of others, indicated that, Active Concentration – (associated with striving) – was associated with relatively poor results in Autogenic (Standard Exercise) Training [e.g.: Luthé 1969 Volume IV pp 11-17].</p>
<p>Priming Exercise or De-blocking Exercises</p>	<p>Terms preferred by de Rivera [de Rivera 2018B] for the <a href="#">Intentional Off-Loading Exercises</a>. See also: <a href="#">de-blocking principle</a>.</p>
<p>Procedural Learned Tendencies  Ogden 2009  For a fuller description, see the glossary of B20 (itself adapted from the Glossary of E-03 and D11)</p>	<p>As small children we are learning all the time; and we are learning how best to respond to the situation that we find ourselves in. Our brains respond to different situations / different family dynamics in different ways, and in terms of evolutionary perspectives this is an adaptive response. The adaptive response will differ in different contexts. For example:</p> <ul style="list-style-type: none"> <li>• If we are born into and spend the early years of our life in a war zone;</li> <li>• If we are an orphan;</li> <li>• If we are born into a stable society with wholesome values;</li> <li>• If we are born into a family where one or other parent is abusive;</li> <li>• If we are born into a family with caring / nurturing parents and siblings;</li> <li>• If our mother / father dies when we are young.</li> </ul> <p>While the adaptive responses may be appropriate at the time of development, they can become fixed responses / Procedural Learned Tendencies – which are dysfunctional for us as adults. They can be difficult to un-learn. They overlap with Jung's concept of complexes (e.g. Mother complex, which can manifest in positive, neutral, and negative ways); they also overlap with the Habit Energies described in Buddhist Psychology.</p>

<sup>19</sup> (by IR) i.e. aware of the thoughts / feelings as passing phenomena that we do not get hooked into. If we get hooked, that is no longer Passive Acceptance, and there is a danger that we may ruminate into a downward (and often negative) spiral (cf. the Second Arrow).



<p>Psychophysiological shift</p> <p>Adapted from Glossary of Ross 2010</p>	<p>A term originally used by Schultz (<i>Umschaltung</i> – Schultz 1932; 1991) to describe the psychological and physiological changes that come about unconsciously when we are doing a session of Autogenic Training (Standard Exercises). These changes are associated with activation of the Para-sympathetic Nervous System and the concomitant rest, repair and recuperation modalities associated with this.</p> <ul style="list-style-type: none"> <li>○ This psycho-physiological shift “facilitates and mobilises the otherwise inhibited activity of recuperative and self-normalising brain mechanisms” (Luthe &amp; Schultz; 1969; p 1).</li> </ul>
<p>Relaxation Response</p> <p>Adapted from Ross 2010 glossary For further details, please see glossary of E-03 on web</p>	<p>In neuro-physiological terms, this can be seen as the opposite of the Flight / Fight / Freeze Response (the <a href="#">Stress Response</a>).</p> <p>The Relaxation Response is associated with rest, repair, and recuperation – and increased PSNS activity, and was studied extensively by Herbert Benson (Benson 1975; 1985).</p> <p>An understanding of the Relaxation Response dynamics is fundamental to understanding the healing and therapeutic aspects of, for example, Meditation, Therapeutic Hypnosis, Positive Mental Training and Autogenic Training / Therapy. See also <a href="#">Amplified State of Consciousness Induction</a> (ASCI).</p>
<p>Second Arrow</p>	<p>A term borrowed from Buddhist Psychology, to indicate our tendency as humans to negatively ruminate about an event, thought, or feeling. The initial cause of this is implicitly the first arrow; but this first arrow is not the real problem. The real problem is what we then do, think, feel, or ruminate about.</p> <p>The Second Arrow tends to take us into a downward spiral that (in this sense) is self-inflicted.</p> <p>Epictetus states a similar idea in his famous:</p> <ul style="list-style-type: none"> <li>➤ “Men are not disturbed by things, but the view they take of things.” [Epictetus 55 – c 135 PE) was a Greek Stoic philosopher]</li> </ul> <p><a href="#">Feeling the Feeling Meditation</a> can be seen as a skilful means to avoid the pitfalls of such negative ruminations.</p>
<p>Self-Realisation</p> <p>For a more detailed glossary entry, with associated diagram, please see web article B-20</p>	<p>A term used by Schultz which seems to very much overlap with Luthe’s concept of the Authentic Self.</p> <p>In the context of Autogenic Training, Schultz said:</p> <ul style="list-style-type: none"> <li>○ “In this sense our work leads towards the highest goal of psychotherapy (the highest stratum of existential values), to self-realisation.” [Quoted by Wallnöfer 2000 – see also appendix C in website article E-03].</li> </ul>
<p>Somato-Sensory Meditation</p>	<p>Luis de Rivera sees the Standard Exercise of AT in terms of Somato-Sensory Meditation. In this sense, he grounds AT firmly in the ancient traditions of Meditation [de Rivera 2018].</p> <p><i>What does Somato-Sensory Meditation mean?</i></p> <ul style="list-style-type: none"> <li>○ Somato: relating to the body. (i.e. As in somato-psychic, or the more common description of psycho-somatic; both of these, in reality, inter-are.) [See Inter-Being - Hanh 2012B pp 55-56].</li> <li>○ In the AT Standard Exercises, we use <a href="#">Mindful Concentration</a> to focus on, and notice, what is going on in the body. For example, when we focus on Heaviness in the limbs, we are in time able to tune into the awareness of heaviness in the limbs. This is not imagination; our limbs are heavy because of gravity. Heaviness in the limbs is a fact of living on mother earth. All the Standard exercises are based on actual states of the body. Warmth deep inside the body is a fact of life and the living state of every cell within us; the metabolism (biological chemical reactions within the cell) creates the warmth. (In the same way, warmth / heat is created when something burns / is oxidised.)</li> <li>○ Sensory /</li> </ul>

	<ul style="list-style-type: none"> <li>○ Sensory: relating to our sensory system that embraces our sensory system in terms of our senses such as touch, taste, sound etc; our memories, thoughts, and our very consciousness; and the information that we receive from the body by the afferent nerves (nerves bringing information from the body to the brain). The heaviness and warmth that we realise is in our limbs is brought to the brain, and so to conscious awareness, by the afferent system of nerves (especially via the Autonomic Nervous System [Craig 2015]).</li> </ul> <p>It is through our Somato-Sensory Systems that Meditation (and most forms of consciousness) are possible.</p>
Thermo-genesis	<p>Thermo-genesis here refers to the heat created within the body as a result of on-going metabolic (chemical) activity within each cell of the body. This activity creates heat: deep inside our bodies the temperature normally remains constant at around 36.5–37.5 °C (97.7–99.5 °F).</p> <ul style="list-style-type: none"> <li>○ In the warmth exercises in Autogenic Training, we can tune into an awareness of this inner warmth. All of the Standard Exercises reflect actual bodily states, and so the AT approach in this sense means tuning into various actual, real, states of the body [see also de Rivera 2018].</li> </ul>
Ubuntu	<p>Bernie, my wife, recently came across this story and kindly shared it with me; the original has been slightly adapted. In our western profit and consumerist driven world, it is important to be increasingly aware that there are other perspectives.</p> <div style="border: 1px solid purple; border-radius: 25px; padding: 10px; margin: 10px 0;"> <p>An anthropologist once proposed a game to some children of an African tribe. He put a basket of fruit near a tree and told them that whoever got there first won all the sweet fruits.</p> <p>When he gave them the signal to run, they took each other’s hands, running together, and then sat down in a circle and enjoyed their fruits.</p> <p>The anthropologist was perplexed, and asked them why they chose to run as a group when they could have had more fruit individually.</p> <p>One child spoke up and said:</p> <ul style="list-style-type: none"> <li>⊗ “UBUNTU. How can one of us be happy if all the other ones are sad?”</li> </ul> <p>‘UBUNTU’ in the Xhosa culture means: “I am because we are”</p> </div>
Vivencia	<p>A Spanish term used by Luis de Rivera that does not have an exact English translation [de Rivera 2018]. It is sometimes rendered as “Live Experience” with perhaps added associations of numinous.</p> <p>Such live experiences are the opposite of left-brain analytical thinking. If we go out in the country at night and look at the starry heavens, or the emerging bud of a tree in spring, then we can have a live experience if we are there in that present moment.</p> <p>The <a href="#">non-striving</a> focused attention of the Standard Exercises in AT allows us to tune into the live-experience of the body at that moment, and in each subsequent moment.</p> <p>Modern urban life, with all its hustles and bustles, may result in us having days on end without vivencia, without being in the present moment. Yet, whatever age we live in, this is also an attitude of mind:</p>

	<p style="text-align: center;">         What is this life if, full of care,          We have no time to stand and stare.            No time to stand beneath the boughs          And stare as long as sheep or cows.            No time to see, when woods we pass,          Where squirrels hide their nuts in grass.            No time to see, in broad daylight,          Streams full of stars, like skies at night.            No time to turn at Beauty's glance,          And watch her feet, how they can dance.            No time to wait till her mouth can          Enrich that smile her eyes began.            A poor life this if, full of care,          We have no time to stand and stare    <div style="text-align: right;">W. H. Davies,</div> <div style="text-align: center;">             appearing originally in "Songs of Joy              and Others", published in 1911           </div> </p> <p>  <a href="#">Well-Being</a> (partly) depends upon us having daily live experiences.     </p>
<p>Well-Being (cf. <i>happiness</i>)</p> <p>Adapted from B20 on web: Separation Distress and Well Being</p>	<p>Dr Martin Seligman, a psychologist at the University of Pennsylvania, has been one of the key players in the development of Positive Psychology in North America, which embraces the concept of Well-Being. However, in the context of the United States, this is often expressed in terms of "happiness". Seligman suggests that we can regard happiness as embracing three components (see below).</p> <p>Angela Clow, Professor of psychophysiology at Westminster University, suggests that the concept of Well-Being may be a better word than happiness for British (as compared with North American) citizens. [Professor Angela Clow in a talk on "Stress, Health and Happiness" at the Edinburgh International Science Festival on 09.04.2006.]</p> <p>Dr Seligman's definition of happiness can be reframed as Well-Being as follows:</p> <ul style="list-style-type: none"> <li>• Pleasure / positive emotion;</li> <li>• Engaged, goal directed pursuits / occupations. i.e. we are involved in, and committed to, various pursuits / activities; thus, the construct of Well-Being is not one of a passive "happy" state, but one that also embraces engaged – and I would add mindful – activity.</li> <li>• Meaning; and / or having a connection to some larger purpose. (This might be, for example, the ecology of our planet in the context of climate change.) [See also Frankl 1946; 1952]</li> </ul> <p style="text-align: center;">(Based on and paraphrased from Davidson 2005; with some additions)</p> <p>Thus Well-Being, in its deeper sense, is clearly far more than an individual matter, and overlaps with the African concept of <a href="#">Ubuntu</a>: "How can one of us be happy if all the other ones are sad?"</p> <p>  UBUNTU' in the Xhosa culture means: "I am because we are"     </p>

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## 9. References

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