



by Akhter Ahsen

TRIBUTES TO AKHTER AHSEN, PH.D.

| A BELOVED MENTOR AND FRIEND

TABLE OF CONTENTS

A BELOVED MENTOR AND FRIEND.....	1
Our Beloved Friend.....	5
By Leslie J. Dagnall.....	5
Québec Eidetic Tribute to Dr. Akhter Ahsen	6
Louise Caouette, Ph.D., Clinical Psychologist	6
Akthar Ali Syed’s Tribute to Dr. Ahsen	11
My Tribute to Dr. Akhter Ahsen.....	15
Shazia Neelofur, Ph.D.	15
Akhter Ahsen: A Tumult of Passions, Sensitivities, Abilities, and Intelligence!	18
By Nancy Bent, Ph.D.	18
Imagery Institute - St. John’s University.....	20
Imagery Center -Long Island University	20
Wendy Yellen’s Tribute to Dr. Ahsen	22
Eidetic Imagery Training Center of Texas.....	25
My Tribute to the Yogi.....	27
Vickie R. Pierce, Director.....	27
Akhter Ahsen, My Journeyman in Consciousness	28
Nanette Tashnek, MSW, D.PSc	28
My Tribute to One of the Greatest Men I Have Ever Known	30
Craig Stephens.....	30
Be Friendly To Your Heart: A Tribute	31
By Dave Kayser	31
Image Out of Darkest Night	33
By Hector del Castillo, M.D.	33
Dear Dr. Awesome!	33
From Barbie del Castillo	33
In honor of Akhter Ahsen, Ph.D.	34
Norri J. Collier, D.C.....	34
Akhter was my teacher, my mentor and a true companion of my soul.....	35
From John J. Domont, Artist	35
Dr. Ahsen, You Are One of the Sons of Light: Living Presence	36
From Charla J. Bruce	36
My Tribute to Akhter Ahsen	38
From Carol Corliss.....	38
Leslie J. Dagnall’s Tribute to Akhter Ahsen.....	39

Visitation by the Tiger.....	42
An Eidetic Image by Akhter Ahsen, Ph.D., © 2008, 2019.....	42
Sufism and Image Psychology.....	43
by Akhter Ahsen, Ph.D.	43
Eidetic Imaging	45
References.....	45
<i>New Directions in Image Psychology: An Interview with Dr. Akhter Ahsen</i>	46
Testimonial Reviews of Akhter Ahsen’s Work.....	51
Bibliography of Ahsen’s Works	54
Belgium, Canada, and France Resources.....	58
Ireland and Pakistan Resources	58
United States Resources.....	59

We who are reflected in the past are always waiting in the present, as a magical receptacle of desire. The past and present are reflected in a futuristic sociology of pure consciousness to be.¹

Akhter Ahsen, Ph.D.

¹ Ahsen, Akhter, "Imagery and Consciousness: Putting Together Poetic, Mythic and Social Realities," *Imagery and Sociology*, (New York: Brandon House, Inc., 1991), p. 81.

OUR BELOVED FRIEND

By Leslie J. Dagnall

Several years ago a woman looking for Dr. Ahsen called me, as she was not able to reach him. She explained that she was working for UNICEF in New York City and was a very old family friend. They had not been in contact with him for quite a while, but very much wanted to invite him to a wedding of her child. She introduced herself as Grace, and had two children, ages 30 and 32.

She went on to say she actually met Dr. Ahsen when she was a small child in Rawalpindi, then proceeded to tell me the story of their first introduction. She and her older brother, their ages 5 and 7, were walking down the street and a fight ensued. Her brother pushed her and she began to wail quite loudly, interjecting that physical combat was not allowed in her family, and he being the older, would have been held accountable.

“My brother was very upset and ran, quite concerned about a neighbor hearing my cries. At that time doors to the houses or apartments off the street were often left unlocked. So my brother took off, trying various doors till one opened. He ran in, saw a bed and nervously dove under it. After about ten minutes a voice said to him, ‘Are you going to stay there or come out?’ Silence. After awhile, the brother asked, ‘Are they gone?’ The voice answered, ‘Yes.’

“My brother then asked, ‘Who are you?’ the voice answered, ‘A friend.’ So my brother scrambled out from under the bed and looked into Dr. Ahsen’s face and told him the story of the spat. He then took Dr. Ahsen’s hand and walked out to the street where I was. My brother introduced him to me as his friend. We each held his hand as we took him to our house. When my mother opened up the door and asked us, ‘Who is this?’ We both instantly called out, ‘our friend.’ We all became fast friends from that day since.”

“He was a psychologist at that time and would take down notes when he would work with us.” Grace said, “Do you know in his first book the girl in the red coat – it was me.”

We all know that Dr. Ahsen in his many, many years working with images, took notes and extended his deep sense of knowledge and being to us all – he was indeed – our beloved Friend.

QUÉBEC EIDETIC TRIBUTE TO DR. AKHTER AHSEN

Louise Caouette, Ph.D., clinical psychologist

We had the immense privilege to discover Dr. Akhter Ahsen and his work nearly 30 years ago. My colleague and mentor, the Quebec psychologist Oscar Hamel, was introduced to Eidetic Psychotherapy by the late Dick Olney in 1990. He felt an immediate connection to Ahsen's work, the power of the image and the depth of its dynamics. At the end of his training, Hamel started to teach the approach to a group of psychotherapists in Quebec, which would be followed by many more to this day, in Quebec, Belgium and France. In 1994, he created two Institutes, *l'Institut d'analyse eidétique (IAE)* and *l'Institut canadien de l'image eidétique (ICIE)* to carry on the work in French, translating and organizing the material, to offer a training that is both faithful to Ahsen's thought and deeply relational in its form of accompaniment. Gradually, between 2004 and 2008, I replaced Oscar as director of those two Institutes and continued to research, write, teach, and develop the approach among the psychological community, here and in France. The *IAE* is now, since January, directed by Quebec psychologists Ludovique Dubourg and Grace McCollough and I remain in charge of the *ICIE*.

Dr. Akhter Ahsen enlighten my life, professionally and personally, as he did for many of our colleagues and clients. We are part of a family with multiple horizons, rich of its Eastern origins and Western growth. It is a somewhat small family but includes members on various continents. Ahsen, to whom I shared this observation one day, reflected with great wisdom that it was not the global recognition that mattered so much, but rather that many individuals were moved and transformed by Eidetic. Persuaded perhaps that what counts in the end is more the richness of the path than its only destination. A man of universal thought, of immense culture, he left us a remarkable oeuvre. It is a work that transcends approaches, be they analytical, existential or cognitive, and brings us to an intimate, powerful and fundamental place within ourselves. Eidetic, as we experience it, quite exceptionally favors the unification of the various dimensions of the being, be they perceptual, corporeal, emotional, intellectual and spiritual, thus allowing conflicts inherent to history be gradually overcome in search of our essence. Other therapeutic approaches also claim this goal, at least to some degree. However, Ahsen's psychotherapy uniqueness is the way it leads to the universal that transcends the historical and relates to the true eidetic dimension, the Eidos. Thereby giving a place of choice to mythology as a vehicle for much deeper images, fundamental eidetic images that transcend space and time as inner guides in our lives. While we were discussing an aspect of his psychology, perhaps about the preponderance of the image, he shared this stanza from the Upanishads, that we find quoted at the beginning of one of his first books: *Verily truth is sight, for verily truth is sight*. With those words, he shows us that his inspiration does not come only from his work in perception or clinical work, but that it

connects to philosophy, psychology, neurology, poetry and also to mythology. Consequently, he integrates this knowledge into a corpus of rich and diversified foundations that give it all its depth. I will end this tribute by quoting a fragment of a poem Akhter Ahsen wrote in 2007 titled *Kama Dev*. I remind that *Kama Dev* is the god of love and desire:

From Kama Dev

*Even those who had renounced the World came over, appeared on the
mountain, out of nowhere.*

*This time they had lighted love in their hearts,
they did not renounce that.*

No one can get anything without Kama Dev.

They lighted the fire of love on top of the mountain and left all divisions.

Cleverness they renounced.

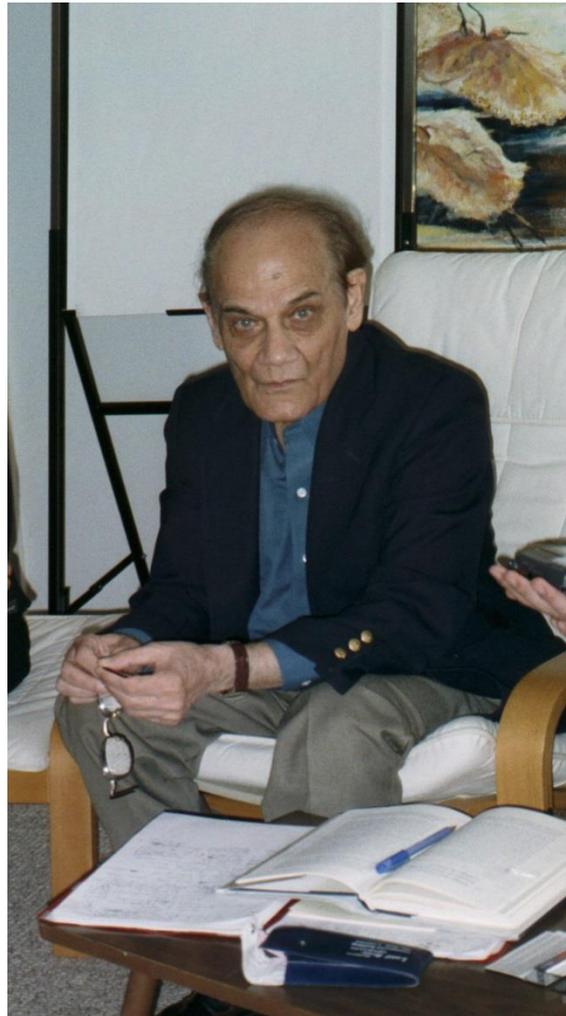
*They were given the kingdom of Indra's paradise,
and the horse of wind began to amble.*

No one can get anything without Kama Dev.

~Akhter Ahsen, 2007



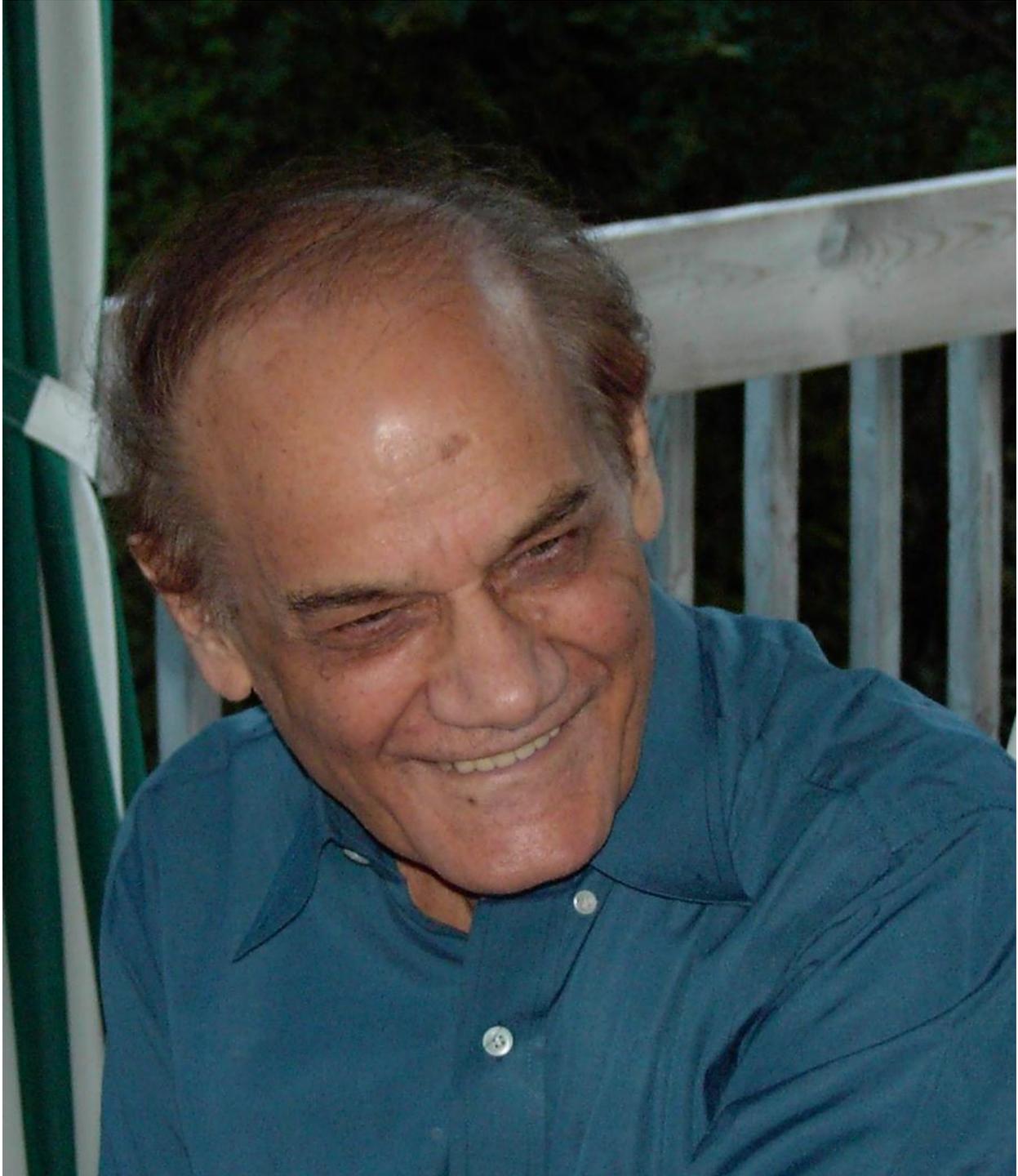
Louise Caouette, Ph.D. and Akhter Ahsen, Ph.D., 2004,
at an informal dinner after Conference in Québec



Dr. Ahsen working Conference in Québec, 2004



Akhter Ahsen and Oscar Hamel during 2004 Conference in Québec



Dr. Ahsen relaxing — 2004 Conference in Québec

*Louise Caouette, Ph.D., psychologue
Directrice de l'Institut canadien de l'image eidétique
25 janvier 2019*

AKTHAR ALI SYED'S TRIBUTE TO DR. AHSEN

From Waterford, Ireland

My first exposure to Dr. Akhter Ahsen's work was in 1989 when I was student doing MSc in Applied Psychology at Punjab University.

The image process was intriguing since having been taught the cognitive and behavioristic models of psychotherapy. Dr. Ahsen visited the Center for Clinical Psychology, Punjab University where I was specializing in clinical psychology. I attended a workshop he led there in 1990. That was a turning point in my thinking about psychotherapy. For the first time I felt that I was never informed about the full possible potential of psychotherapy.

A personal meeting was arranged through a woman who asked me to translate Ahsen's book *Psyche: Self-analytic consciousness* into Urdu. That was the beginning of my long years of meaningful interaction with Dr. Ahsen. Interestingly, when I asked him for a meeting, he refused, saying that he is very busy. Then a moment later he asked me can I drive him to somewhere in the evening and while driving we can discuss what I wanted. Afterwards that became a routine. He had various places to go, attend meetings and the like in the evenings when he was in Pakistan. This was a most unusual and rewarding training that I had ever encountered – on the way to these visits and meetings I would ask all my questions – a great one-on-one tutoring experience. He happily responded, and he seemed to also enjoy the exchange. A good mentor likes a good student, and I may be so bold to say, that a great mentor likes having an obstinate student.

These meetings gave a unique opportunity for clarifications around my therapy work and I started incorporating the techniques of eidetic psychotherapy into my practice. I would share my cases and get his feedback. Much to my surprise, one day he said, "I booked an appointment and sought consent from the client for you to sit in the session and observe." That was A Day of life. Observing Dr. Ahsen in action which was something I never thought of getting a chance of. Afterwards, it became a routine that I would observe his sessions. After every session he would ask if I understood the steps he would take in the therapy session and explained them to me. One day in a session, he handed over the notes to me to continue with the session. By then I was used to his style (writing down the whole verbatim of both the client and therapist) neither to exclude nor interject information.

So the notes taking in patients' own words, not allowing for one's assumptions to enter, is a crucial part of the eidetic process. After the session Dr. Ahsen checked the notes and gave feedback. One day, before the session he told me that it is going to be a joint session. He will start the session and I will take notes. I needed to understand the line he was taking, and then I would take over the session after he indicates. I have no hesitation in saying that I learnt much more from observing him in action and from doing joint sessions with him than merely reading books. After he left Pakistan and returned to America, I would continue with those clients and would submit the case reports to him. It was a lively and on-going process, which would continue on after he returned to the United States.

My interaction with him entailed a lot more than learning therapy. He had an ardent interest in both Eastern and Western mythology; the Sufi Triade of Christian, Jewish, Islamic culture; the

Hindu, Greek, and Viking mythology as well. His epic poem *Manhunt in Desert* is based on the journey of man – who has to come to the desert and relieve himself of the congestion that visits every culture. One might add that the congestion, greed, misinterpretation and delusion are feeding the earth today. Dr. Ahsen started calling me His Zakir (a narrator). In our last meeting with him in New York, he asked me to narrate the martyrdom of Abbas (Hussain’s younger brother) to Leslie Dagnall. I remember her crying – which surprised me since heretofore she was not familiar with the story of the death of Hussain, or the martyrdom of Abbas. When a story of great import is told, it crosses over many cultures. And the soul receives the depth of the story, even though the consciousness mind is unaware.

Dr. Ahsen stopped visiting Pakistan after 1997. We had developed the Image Institute of Learning in Lahore for children with intellectual disability. The Institute was an implementation of his work described in *Learning Ability & Disability: An Image Approach*.

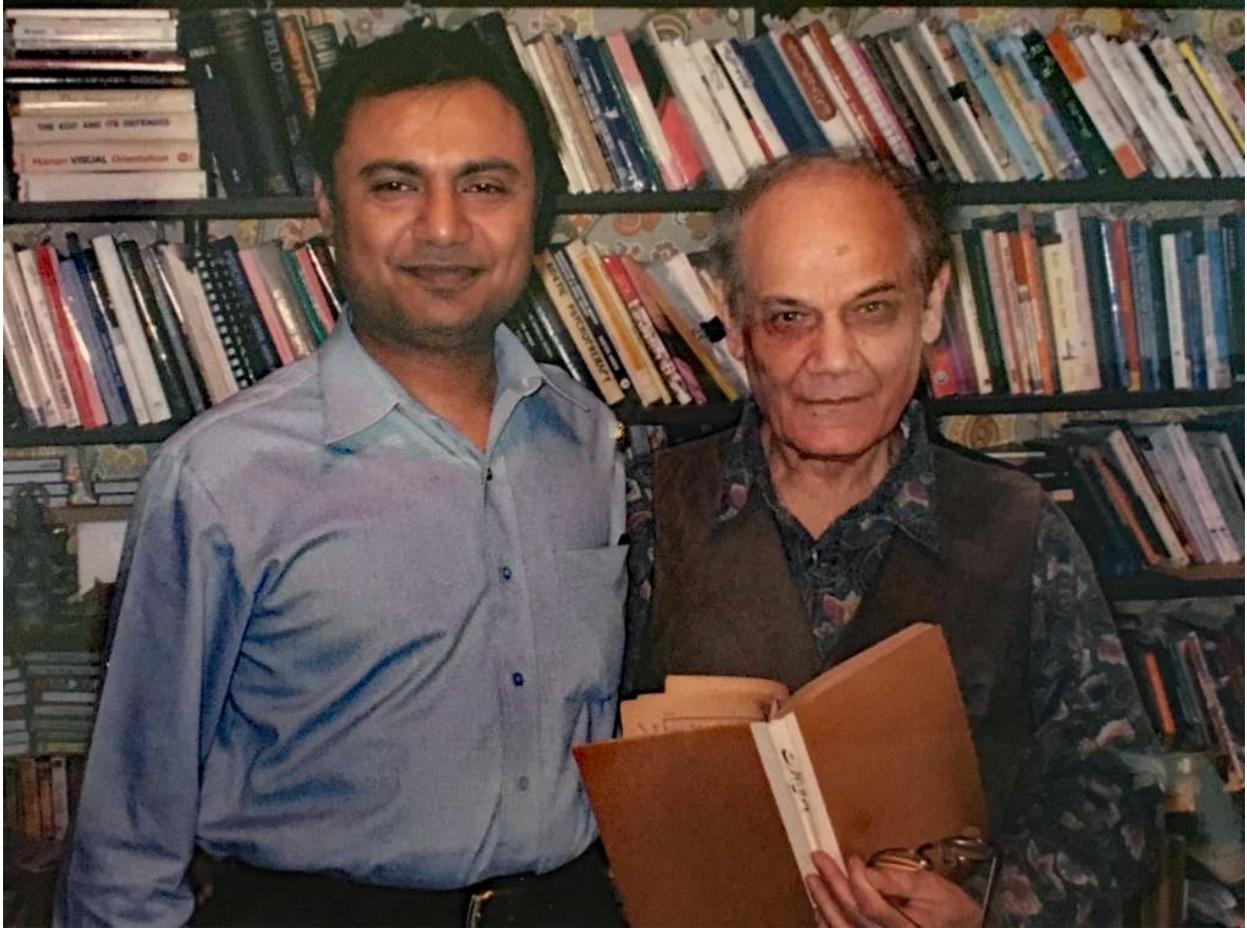
I moved to Ireland with my wife Shazia Neelofur in 2002 and started working in adult mental health and intellectual disability service. Both Shazia and I were and are still working as Principal Clinical psychologists at Christian Brothers Institutes. I started using the Eidetics with non-verbal people with ID like, for instance, a 34-year old man with severe autism and a profound level of ID who was mechanically restrained to protect him from his self-injurious behaviour and aggression for the last 26 years. I used an adapted version of the eidetic approach and got this man released from the restraints after an intensive work of 10 months. I told Dr. Ahsen about the outcome. After feeling encouraged, I started developing an Eidetic Model of Growth, which is part of policies of some leading organizations in Ireland. The evidence is in process of being evolved.

At the same time, I started using eidetic theory to explain the current form and shape of colonialism (political psychology). I told Dr. Ahsen about my application of eidetic theory in the domain of political psychology. He said “You are taking this theory where I never thought of.” I said this is what the students and trainees are supposed to do. Then he said something which is unforgettable, “You will be carrying my mantle.” It is difficult to describe the feeling after hearing this from Dr. Akhter Ahsen.

At the moment two PhD projects have been finished after establishing the empirical evidence of his theory for people with ID. Another DPsych project highlighted the potential of eidetic work for people with ID who suffered the trauma of sexual abuse.

Bahria University, Islamabad started the first trauma treatment unit in Pakistan. I trained the work force for that unit on the brief eidetic therapy for trauma derived from Ahsen’s thirty steps model.

Dr. Ahsen’s Image Psychology through eidetic imagery has also been provided to the Institute of Applied Psychology, Punjab University, Lahore, Department of Psychology, Centre for Clinical Psychology, Punjab University; Government College University Lahore (Dr. Ahsen did his Masters in Psychology from this Department); Department of Professional Psychology, Bahria University, Islamabad; and Department of Professional Psychology, Bahria University, Karachi.



Prior to moving to Ireland, Akhtar Ali Syed visiting Akhter Ahsen at his home



MY TRIBUTE TO DR. AKHTER AHSEN

Shazia Neelofur, Ph.D.

My first meeting with Dr. Akhtar Ahsen was in Pakistan when I assisted Akhtar Ali Syed in organising a conference on Image psychology in 1996. The conference was a huge success as renowned psychologists, philosophers, writers, psychology students and academics gathered on one forum to hear each other. Dr. Ahsen's command over philosophy, mythology, literature and psychology helped all to come to a common ground. I had just finished my Master's in psychology then, and was planning to study onward in clinical psychology. During the conference, I got a chance to listen to this man whose eyes attracted me first. During the car journeys with Akhtar Ali Syed, both Dr. Ahsen and Akhtar Ali would talk about the depths of philosophy and psychology which provided me an opportunity to listen to these conversations that appeared "out of this world" to me. I then brought my mother to him. She was suffering from depression at the time. He was not an insecure psychologist. With my mother's consent, he allowed me and Akhtar Ali to observe the sessions. The outcomes of his ISM model came to my attention when I saw him in action. One of my psychiatrist teachers had Multiple Sclerosis. When I talked to him, he approached Dr. Ahsen and I was able to observe these sessions too. My teacher who could not walk without a walking stick, in front of my eyes within twenty minutes, was able to lift his leg and walk without the walking stick. He was shocked and I was amazed. Dr. Ahsen was kind enough to allow me to observe other sessions and we would discuss them later. I kept in touch with him after this via email. When he visited Pakistan the year after, we (Akhtar Ali Syed and I) organised workshops on eidetic psychotherapy in Punjab University, Lahore and his talks at various forums of psychology, philosophy and literature. Listening to these discourses was a golden opportunity for me to be able to learn from a variety of aspects of multiple ways to know multiple layers of truths. After I finished my training in clinical psychology, I looked nowhere other than employing Eidetic psychotherapy in my clinic. I had been using other taught techniques during my masters and clinical psychology training with my clients but the difference in reported outcomes when I worked with Eidetic psychotherapy was quick, lasting and provided answers to the client. Akhtar Ali and I practiced Eidetic Imagery with children in our special school in Lahore.

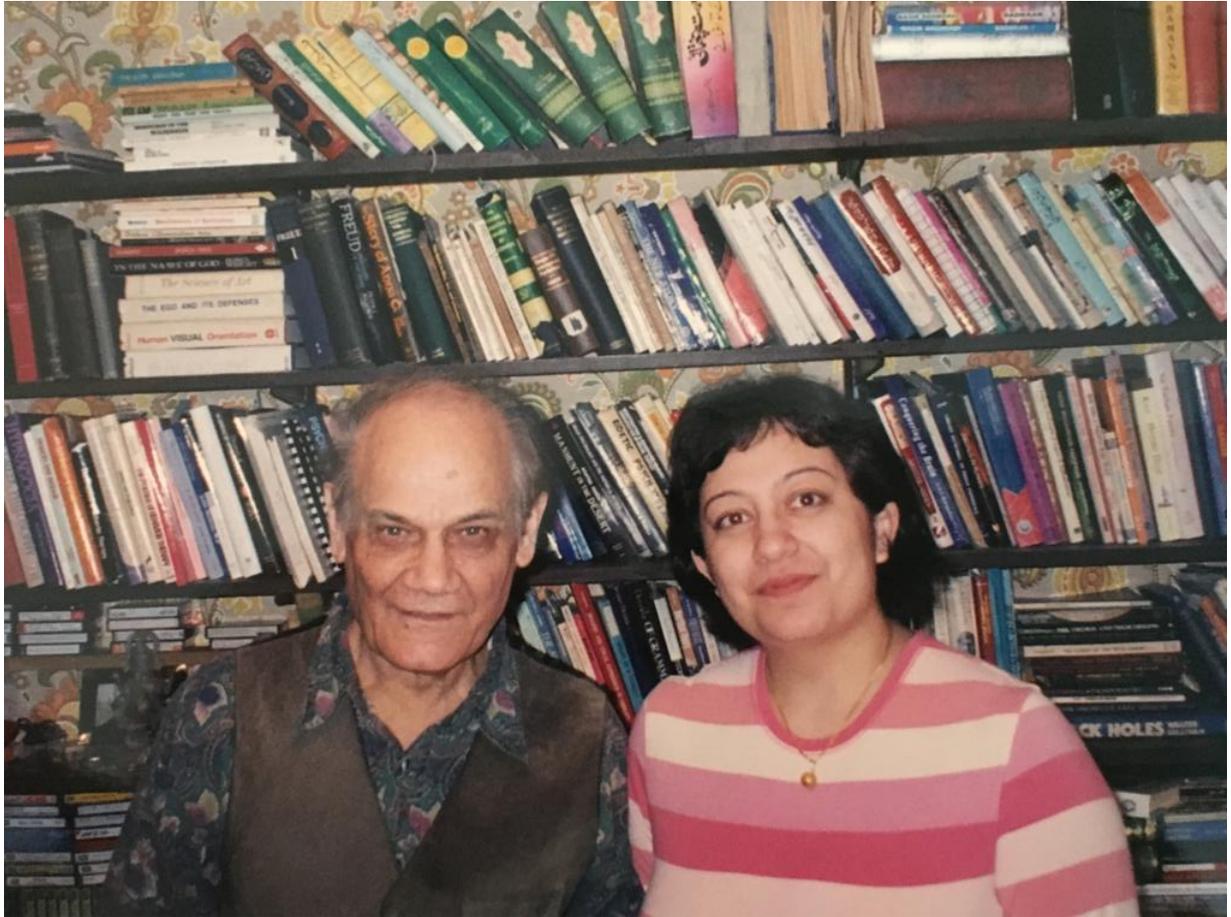
Akhtar Ali Syed and I got married in 2000 and came to Ireland to work in the field of intellectual disabilities, Autism and challenging behaviours. Having learned from our work experiences with children, we were allowed to experiment our knowledge on children and adults with ID who were most difficult and no other psychologist was able to help in their challenging behaviours. I was in the autism specialist field for children and adults, and Akhtar Ali Syed worked with adults with ID. Meanwhile Dr. Ahsen continued to supervise us for the cases and this work was completed under his guidance in Ireland. Based on my work, in 2004, I was awarded the certificate from Eidetic Image Analysis Institute. Although primarily employed to facilitate learning, I noticed that attachment issues in children and adults with ID were helped through the Nature photographs; the 'picture approach' and the parental images. Specifically, individuals with ASD and hyperactivity who found it difficult to connect to their environments were willing to interact, imagine, think and respond easily through the nature photos. Parents and staff members were surprised how such a simple work could bring brilliant results. This is the ease in the utility of this

approach which surprises psychologists, users and support networks of the users. The results encouraged me to use this with people with ID who were non-verbal and had huge challenging behaviours. Visiting the parental home, childhood photos, parental man-sized photos and talking about the childhood memories clearly showed positive results. A non-verbal gentleman with severe ID, who self-injured and used splints for 34 years to reduce self-injury, was out of splints' use in 14 months. Direct individual psychotherapy based on Eidetic Imagery informed of results that led Akhtar Ali to develop and devise an adapted model of intervention for people with ID. We called it "Eidetic Model of Growth" (EMG) and Akhtar Ali's concept paper got published in 2012. Practice-based results of EMG convinced Brothers of Charity Services, where we were employed, to include this as the model of psychological intervention in the challenging behaviour policy of the organisation in South East. The EMG model is a systems-based model of intervention that is implemented by the care staff to manage challenging behaviour in people with ID, ASD and associated mental health needs, with an opportunity for direct clinical work if required. We then focused on researching about the potential role and contribution of Eidetic Imagery and EMG in routine clinical practice. The evidence base is developing slowly and surely. My PhD focused on the clinical utility of EMG for people with ID and complex presentations after deinstitutionalisation. A student's study is ready for publication in the *British Journal of Learning Disabilities* which shows EMG's positive contribution in the area of trauma related to sexual abuse in people with ID. Akhtar Ali's current quantitative work has focused on establishing that people with ID can experience mental imagery, movement imagery and Eidetic Imagery in comparison with typically developing people. Additionally, a separate study by Akhtar Ali found that people with ID can experience the vividness of mental imagery and Eidetic Imagery without any significant difference as compared to typically developing. Moreover, in another study, it was evidenced that people with ID can benefit from the therapeutic techniques based on Eidetic Imagery as adapted by EMG to overcome emotional, experiential, mental health and behavioural problems. The pre and post testing was significantly different with a large effect size. This evidence based empirical work which was completed under the supervision of school of psychology, University College Dublin, will be published during this year or in 2020. In Ireland, South East region has eight different organisations that have employed EMG as a psychotherapeutic approach to support users of their services.

The journey towards carrying on our professional growth in Eidetic psychotherapy will continue with an aim to give the due respect and acknowledgment to our mentor, teacher and guru, Dr. Akhter Ahsen whose genuine theory and therapy has enlightened the field of psychotherapy. His works belong to the world and hence need to be distributed to the world. I could not be a better psychologist without Dr. Ahsen's Eidetic psychotherapy.

"I will return to the Himalayas," said Dr. Ahsen. He has returned home.

Shazia Neelofur, Ph.D.
Principal Psychologist,
Brothers of Charity Services,
South Tipperary,
Ireland.



Shazia Neelofur with Dr. Ahsen at his home

AKHTER AHSEN: A TUMULT OF PASSIONS, SENSITIVITIES, ABILITIES, AND INTELLIGENCE!

By Nancy Bent, Ph.D.

Despite the sometimes numbing routine of daily life that no one can escape, there was his deep desire to strive for peace, love, honor, and integrity in his life and in his work. He was a highly intelligent, articulate, courageous, and adventurous man. He was a prolific writer and poet. His unconditional love for the mental image was contagious, and I could not resist. I caught the bug at our very first meeting 30 years ago.

Dr. Ahsen and I worked together for over 25 years. During the process of teaching me about the eidetic and its use in his method of Eidetic Psychotherapy, my health was restored and a model for the treatment of Multiple Sclerosis was established. Use of the model produced many positive results for others as well, so I suggested that he write a book about how it worked. Dr. Ahsen produced an enormous body of works. He has been honored by the fields of both psychology and literature and has received awards from across the world for his literary prose and poetry. And yet, he said to me in his very provocative manner, "You should write it!" That was the mandate from which my book *Beyond MS: It's All in the Image* was produced and then published in 1995. It was, in effect a clarification of his MS Model. Because of the ensuing success with my MS clients whose bodies had become compromised from the disease, his enthusiasm and support motivated me further to continue to demonstrate his method via experimental studies, so as to add to the case studies.

Therefore, I obtained a Ph.D. in Clinical Psychology. In my program, I found that Dr. Ahsen's distinctive use of imagery as a therapeutic process was very different from the use of imagery in the mainstream, where the body was pretty much forgotten. Since Dr. Ahsen considered the somatic response to the image very important, which my personal experience had confirmed, I founded The Imagery Institute for Research and Education on Mental Imagery, which also housed a physiology lab. We were situated in the Psychology Department at St. John's University. Dr. Judith Hochman joined me as Associate Director. She had a 40-year history with Dr. Ahsen, and is the author of many books and articles on the eidetic. Through her wealth of knowledge garnered over the years of working with Akhter, she developed multiple lectures and presentations on the eidetic through which interest grew among students and faculty. As a result, students, faculty, and administrators volunteered as subjects for our research studies. Our activities continued at Long Island University-Post where I moved my lab in early 2015. At the newly named Imagery Center situated in the College of Visual and Performing Arts, we continued the research until I retired.

Our IRB-approved imagery studies at both universities were designed to examine the influence of images of parents on current symptomatology, separately employing Ahsen's technique of parental filters, hemispheric images, and the image of the parental house. Most of the experiments included collection of physiological data (respiration rate, heart rate, blood pressure and galvanic skin response) during the imagery tasks. In addition, we developed graduate courses and mentored students on the eidetic as presented in Dr. Ahsen's Eidetic Psychotherapy model.

Akhter Ahsen has brought enrichment, new challenges, sentience, physical strength, and different meaning to my life. This was all accomplished through the magical power of mental images and his kind-heartedness. Without him and his lessons on mythology, my favorite topic, I would not have been able to achieve the awareness and peace that he knew I needed to live a healthy physical and emotional life. In addition, as a professional, he helped me and many others to achieve our mission to positively impact client outcomes.

One of Akhter's gifts to me was that he "shared" his tiger with me. And then I told him that the tiger liked me better than him! He thought that was very amusing. But the greatest mythological figures he introduced to me were Aphrodite, the goddess of love and nature who taught me which battles to fight, and Kali, the wonderful crazy figure that relished the beautiful chaos that ended in transformation.

Thank you, Akhter for all you have done!

IMAGERY INSTITUTE - ST. JOHN'S UNIVERSITY IMAGERY CENTER -LONG ISLAND UNIVERSITY

The Imagery Institute, situated in the Psychology Department at St. John's University, and the Imagery Center, situated in The College of Visual and Performing Arts at Long Island University-Post, were founded by Dr. Nancy A. Bent, Director, to conduct research and education on mental imagery and the eidetic in the academic community. Dr. Judith Hochman served as Associate Director. Among its projects were:

- Design of IRB-approved research projects examining the influence of images of parents on current symptomatology, separately employing Ahsen's technique of parental filters, hemispheric images, and the image of the parental house. The parental filters experiment included collection of physiological data - respiration rate, heart rate, blood pressure and galvanic skin response - during the imagery tasks.
- Education of graduate interns to assist in the research lab and teach others about eidetics.
- Development of syllabi on mental imagery and Eidetic Psychotherapy approved for graduate classes in the Psychology and Art Therapy Departments.
- Independent study courses on mental imagery and Eidetic Psychotherapy for graduate students in the Psychology and Art Therapy Departments.
- Presentations and lectures on mental imagery and Eidetic Psychotherapy for faculty and graduate students in the Psychology and Art Therapy departments.
- Supervision of graduate thesis on eidetics in the Art Therapy Department.

Books authored or edited by Bent and Hochman:

Bent, N. (1995). *Beyond MS: It's all in the image*. New York: Brandon House.

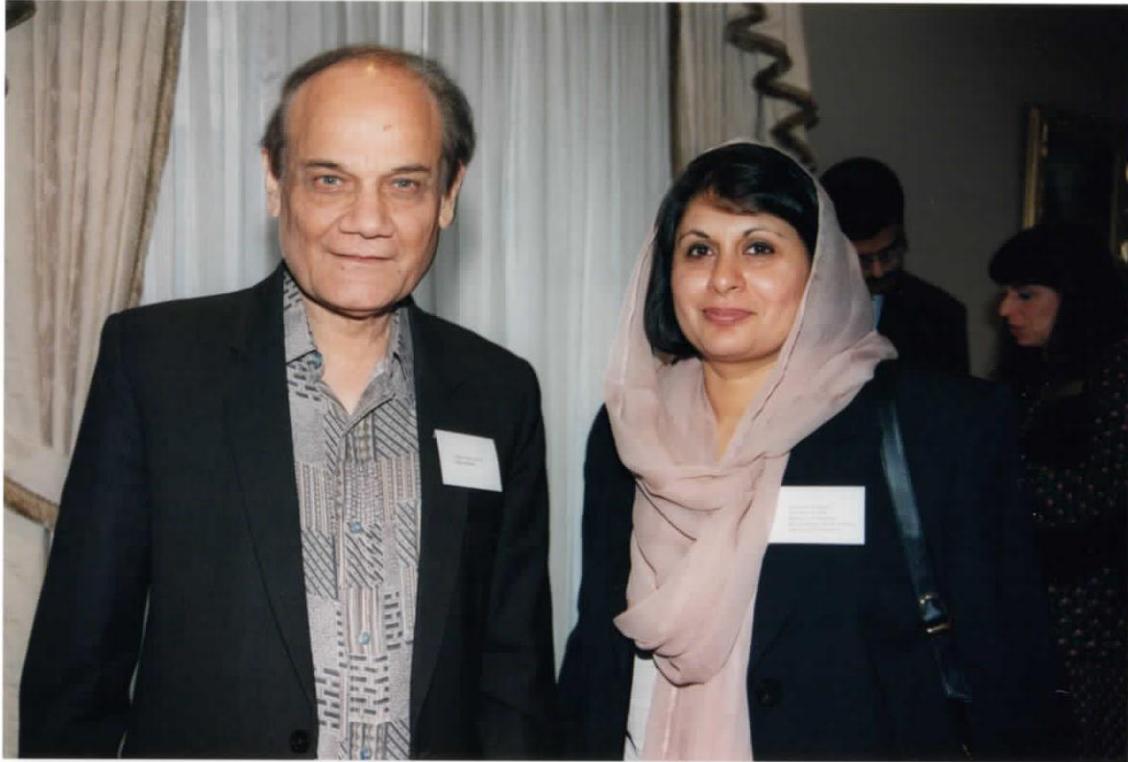
Hochman, J. (1994). *Ahsen's Image Psychology*. New York: Brandon House.

Hochman, J. (2000) *Image and word in Ahsen's Image Psychology*. New York: Brandon House.

Hochman, J. (2002). *Memory and the eidetic in phenomenological context and functional operations*. New York: Brandon House.

Hochman, J. (Ed.) (2003). *Image and imagination in education: Working with learning ability and disability & ADD with children and adults*. New York: Brandon House.

Hochman, J. (2007). *Brief image therapy: Ahsen's 10-session model*. New York: Brandon House.



Luncheon honoring Tehmina Daultana, Minister of State for Women's Development, Social Welfare and Special Education (1991-1999)



Luncheon honoring Tehmina Daultana – Pictured Left to Right – Leslie Dagnall, Jacqueline Sussman, Tehmina Daultana, Akhter Ahsen, Ph.D., Nancy Bent, Ph.D., and Judith Hochman, Ph.D.

WENDY YELLEN'S TRIBUTE TO DR. AHSEN

From Santa Fe, New Mexico

In late December 2018, Dr. Akhter Ahsen, the father of Eidetic Imagery, left his physical body and went home.

To honor him, rather than citing his many accolades which you can find elsewhere, I'm including some of my personal recollections of him and the impact he made on me and on the world. It's my small tribute to the giant he was, and continues to be, for so many.

I remember with gratitude a Sunday decades ago when I was bleeding (between menstrual cycles) for no reason, and bent over in pain. I called him – on the weekend – and he worked with me eidetically for the *entire day*. We'd work together, he'd give me some images to do, we'd hang up. I did images while in my bed, falling in and out of an exhausted, pained sleep, then dragged myself back to the phone and called him again. Over and over and over.

I was SO incredibly stuck in my resistance to myself. And it was so painfully obvious, which is what happens when you are deep in your eidetic images. You see the way you resist what you most want – which is to feel better! I was in agony for hours. Nevertheless, he stayed with me. Hour by hour, all through this horrible Sunday. And by the end of the day, the bleeding had stopped, the pain was gone, and it never, ever, came back.

I remember the feeling of him being with me, for that long day, even when we weren't on the phone, and how I felt in such good hands, that I knew we'd find a way around my own worst self. I trusted him.

I remember the first time we met in person, for my first Private day-long Intensive in NYC area. I was sleeping at a friend's house, who was also an Eidetic practitioner, and on my bedroom wall hung a photo of Akhter as a young man from the cover of his book *Manhunt*. All I could see were those piercing eyes; I could hardly sleep. What had I done, volunteering to have a day-long Private Intensive with this man with those eyes?

I remember once he confronted me about staying in my head and analyzing things from my head, rather than go into my healing Eidetic images. I'd been using my mind to fight against where my larger consciousness wanted and needed to go. He made me face what I was doing, in a kind, strong yet also visionary way. He knew what I was capable of and he told me he wasn't willing to work with me if I didn't give up some of my resistance to myself. It worked. He got through the thickest part of my resistance and allowed me to come from more of my willingness instead. It was a feat of love, perseverance, and wisdom on his part.

On a planetary level, his work is much less known than it deserves. We NEED his vision and understanding of our psyche. Recently a client reported to me what advice others are giving her. It all made sense. Let go of your worries before you go to bed, push them away. It all made sense but she couldn't do it. What I love about Eidetics and what I understand now about the mind is there ARE ways to let go of worries before bed, but advice normally doesn't work. Dr. Ahsen taught me how to work with our minds to be able to do the things that wise advice tells us to do, if we only knew how.

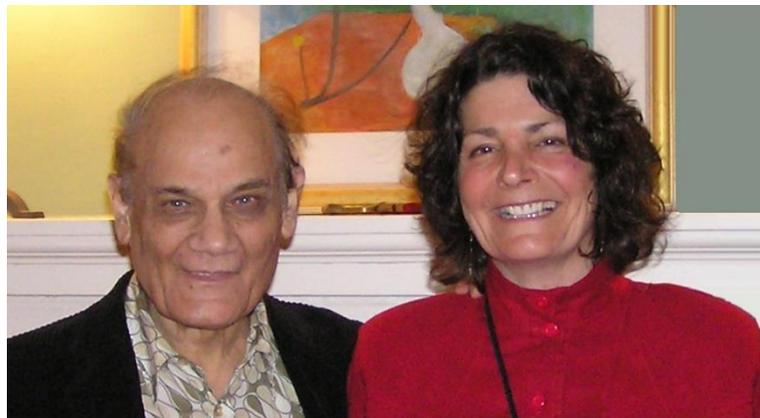
We are desperately in need of what Dr. Ahsen knew and what he gave us in this gift from the gods, Eidetics. If you've ever felt trampled by someone else's well-meant analysis of who you are and what you need, you know that the intellect can be cruel.

Most processes try to help you get to your heart through your head. Because most processes don't understand any other way to get to the heart. What Akhter taught me *is* there is another way through; it's a way that means something, that matters, that feels enormous and loving and expansive and kind.

What he understood and taught and wrote about in dozens of books is something that this planet and our divided world desperately needs. He understood and wrote about neuroplasticity before the word was commonly used or well understood back in 1978.² Every time one of my private clients or Mastermind clients has a massive breakthrough that spans the scope of their whole life, backwards, forwards, including their present, I say a silent thank you to Akhter for helping make a real difference.

Akhter, Dr. Ahsen, my friend, mentor, and difference maker in my life and the lives of all whom I come into contact with.....thank you. "Only the fiery ones can see what is written on fire, others seeing nothing but fear."

*In place of little designs,
Something deeper and bigger
Had risen inside you.
You had become a man from Beyond.
You were going onward and outward,
In the blaze of the Desert,
To envelop what needed you;
To make things ablaze and come alive,
And not fade away.
Events wanted to burn you
And you wanted to burn the events,
To reveal what is written in them.
Only the fiery ones can see,
What is written on fire,
Others see nothing but fear.³*



² Ahsen, A. 1978, "Eidetic: Neural experiential growth potential for the treatment of accident trauma, debilitating stress conditions, and chronic emotional blocking," *Journal of Mental Imagery*, 2(1), 1-22.

³ Ahsen, A. (1979). *Manhunt in the Desert, the epic dimensions of man*, New York: Brandon House, Inc., p. 182.

Wendy Yellen has her Masters in Clinical Social Work (1981) from Smith College School for Social Work. She was certified in Eidetic Imagery Therapy in 2006 and was trained and mentored directly by Dr. Ahsen. Her Center in Santa Fe, New Mexico is both an Eidetic Training Center and Eidetic Practice in both group and individual work. Wendy works with private clients from around the world, women and men who didn't come here for a life half-lived.

EIDETIC IMAGERY TRAINING CENTER OF TEXAS

The Eidetic Imagery Training Center of Texas has emerged as a major contributor in advancing the theory and practice of Ahsen's Image Psychology. The center, founded in 1999, has taken a dynamic and expanding role in taking the work of Dr. Akhter Ahsen into various communities—clinical, medical, business, sports.



*Front: Holly Miller, Left to Right (Middle): Barbie del Castillo; Katy Swafford, Ph.D.; Kathleen Stross; Vickie R. Pierce, Director; Nanette Tashnek, MSW; David Kayser.
(Back row): Hector del Castillo, M.D.; Norri Collier, D.C.; Peggy Utecht, MSW.
(On table): Bull Nandi (2010)*

The Center has been training participants from throughout the U.S. and abroad in this innovative and enriching approach to mental imagery through its three-year certification program. The trainees, who come from a variety of disciplines (doctors, psychologists, social workers, teachers, physical therapists, chiropractors, yoga teachers, business people, ministers, and artists), complete the program with an understanding of the nature and depth of the work and an ability to use the diagnostic tests and eidetic images therapeutically. The staff comes from diverse theoretical and practical backgrounds. Their commitment to having worked closely with Dr. Ahsen has enabled them to keep pace with the latest developments in the field of mental imagery, to teach advanced topics such as EPT analysis, trauma and medical hypnosis, addictions, and sexuality, and to develop special programs such as image, mind, and imagination, allergies,

physiology and images, menstruation and menopause, money model, mythology, learning ability and disability, and family therapy, among others.

The eidetic image has the unique ability to treat physiological conditions not resolved through the medical model, and emotional difficulties not resolved through behavioral and cognitive methods. Besides that, the eidetic image targets the true nature of trauma in all its manifestations and sources. Therefore, whether the issue is developmental, injury, surgical trauma, unnecessary instruction, negative parents, teachers, coaches, or events, the eidetic methodology will release these negative structures and return the person to his natural state where true abilities and potentials are restored.

Building on its close association with Dr. Ahsen, the Texas Center's intent is to present the full creative power of eidetic imagery to a world lacking in imagination. The rich flow of material from the unexamined in the human mind, when unearthed by the free play of imagination, can change the world through its creative connection with life. The Center's work is about expanding our engagement with the world, and thereby moving it toward a state of healing, freedom, and consciousness.

MY TRIBUTE TO THE YOGI

Vickie R. Pierce, Director

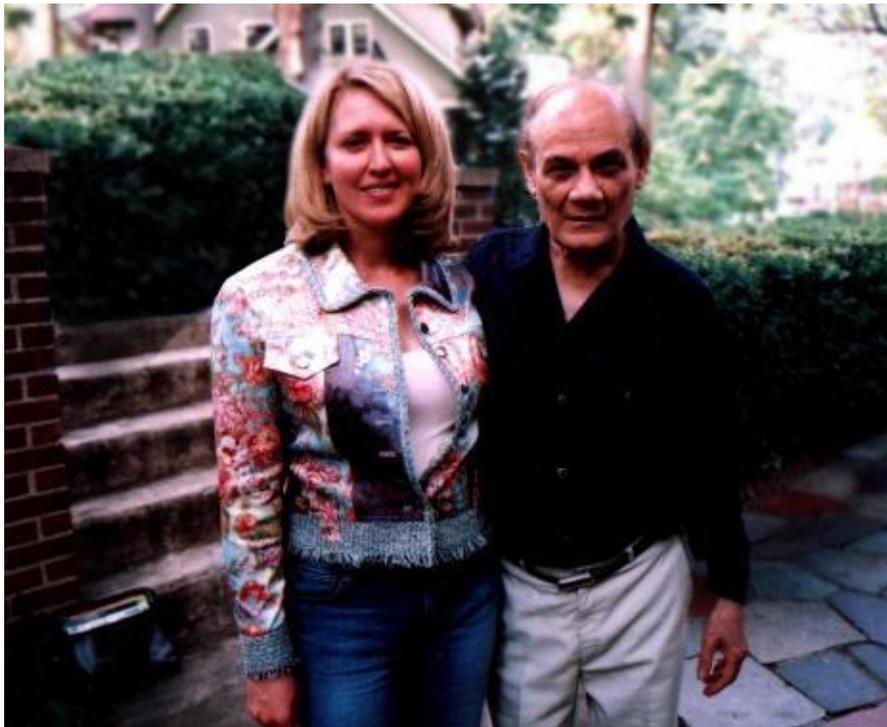
I wanted to rob him because everything else I learned seemed insignificant to me—after meeting him.

I used to say, “I want to rob everything from the Yogi” — We used to joke about it. He said, “Okay, I will give it to you.”

When I was talking to him, I asked, “What am I going to do without You and Mythology? — When we aren't talking anymore?” He said to me, “I already gave it all to you.”

He said, “You can call me any time.” Meaning, in our imagination. He will always be there.

Thank You, Yogi. You are with me personally every day and I get the pleasure of sharing you and your work with the world.



Vickie R. Pierce and Akhter Ahsen, Ph.D.

AKHTER AHSEN, MY JOURNEYMAN IN CONSCIOUSNESS

Nanette Tashnek, MSW, D.PSc

I traveled to Yonkers for the first time to meet the pioneer theorist, “the man” whose work I had been studying and working in for a few years, Eidetic Image Psychology. I approached what appeared to be a mansion on a hill in Yonkers N.Y. I rang the doorbell expecting the help to answer. Then a gentleman answered the door. I remember saying, “Is Dr. Ahsen here?” That was Akhter Ahsen! I followed him to his downstairs office and sat down across from him, next to the most beautiful wooden statue of Ganesh I had ever seen in my life. He ever so gently and quickly dove into my consciousness for work he had prepared just for me.

Little did I know Dr. Ahsen would radicalize my being, change me forever... reorient my paradigms, open my consciousness, expand my inner mind, quickly rescript the perceptions I had of myself, the world and everyone in it. I feel like the most fortunate girl in the world to have known, interacted with and studied with someone who could see right through me, with me and for me. He came to know all of my attributes and my flaws and where they came from. He accepted me unconditionally. All I ever wanted was to be known and remembered in that way. And for that I am satisfied.

My journey and personal work with Akhter, 17 years of post-graduate studies, trainings, supervision, and association with other kindred Eidetic players laid a foundation that supported my being able to help others way beyond how I was trained. Their lives are better, some are saved. My life is better from auto immune disability to ability and onward to thriving.

Akhter did what not many theorists would do. He applauded my creative use of his work and complimented this analytical mind of mine. I waited for a crumb of his compliments like any proud daughter would do after showing him many of my varied workshop outlines. After all, he was responsible for this level of expansion of my being, how could he dare chastise me. Oh, at times he did parent this risk taker and renegade all for the sake of ethics. He fought for his theory and therapy and demanded respect from others which later became a model for me. He fought for me and I fought for his paradigm to the point I was no longer willing to comply with the conventions, which were limiting both personally and professionally.

He exposed me to the past times and stories of the ancient Vedas, a philosophy documented over five thousand years ago, and yet he wanted something from me. He wanted to understand experiential Kabbalah as he knew his knowledge of it was only from personal reading and study.

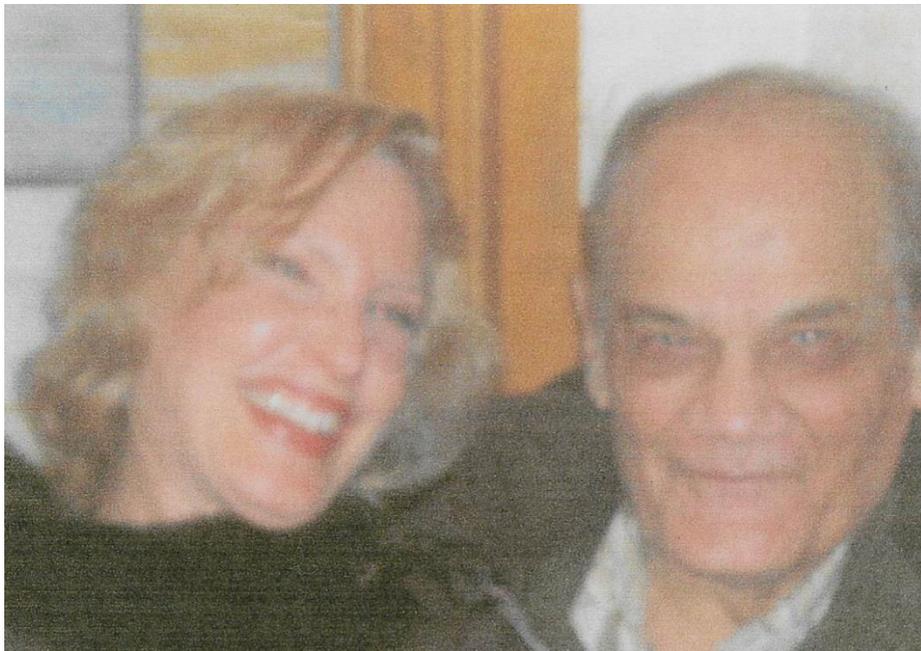
I felt a kinship to Akhter Ahsen. He broadened the scope of Jewish consciousness and healing and developed a body of work for understanding and recovering the wellness of “the feminine.” He understood me deeper than I even understood myself as a female and as an Israelite.

I tested him over and over again about my root disturbances, his theories, and his expectations for his philosophy and therapy. He proved right on all fronts. Akhter Ahsen challenged the status quo. What he discovered from his research back in the 50’s healing through the unification of the mind and body, and meta physics is now headlining in new thought, medical, and science

arenas. Also, his article Eidetics: Neural experiential for growth⁴ advanced what is now known as neuroplasticity.

My continued study of the Vedas keeps Akhter and his work alive in me. I have learned where many of the images were inspired from and a deeper understanding of ancient Vedic philosophy, true nature, creation, and consciousness. That “flower that you see {from the Perfect Parents Image⁵} which has fallen from the ground near you and its petals scattered, {and} the parents give you the feeling that this flower will surely bloom again” is what is also similarly stated in Vedic literature. If you return to Vaikuntha-Loka, one of the upper spiritual realms, as a flower you will continue to bloom and bloom and bloom for all eternity.

Akhter always said “the gates are open to everyone.” I am sure those of us privileged enough to have crossed his path remain in the journey with him in the pearly gates via this “Collective Gene Pool of Consciousness.” While we continue to utilize our imaginations to shift perceptions, glide on the carpets of “Magicality” meander through the “Laws of Consciousness”⁶, swim in the Mythic sea of the universe, explore our true essences, and heal from our symptomatology as well as helping others heal, we will remain forever grateful to the great man and soul who changed our lives forever. I know I am! I found my journeyman in consciousness who showed me the real essence of life through image.



“The profound nature of Eidetic Empathy Group dynamics is a highlight of human experience.”
Nanette Tashnek, Transformational Coach and Therapist, www.Nanettetashnekeidetics.com

⁴ Ahsen, A. (1978). Eidetics: Neural experiential growth potential for the treatment of accident traumas, debilitating stress conditions, and chronic emotional blocking. *Journal of Mental Imagery*, 2(1), 1-22.

⁵ Ahsen, A. (1999) Hot and cold mental imagery, mind over body encounters, Special Theme Issue *Journal of Mental Imagery*, 23(3&4) p.208 -210.

⁶ Ahsen, A. (1968). *Basic concepts in eidetic psychotherapy*. New York: Brandon House.

MY TRIBUTE TO ONE OF THE GREATEST MEN I HAVE EVER KNOWN

Craig Stephens

I learned this evening that one of the greatest men I have ever had the privilege of knowing has passed away. Akhter Ahsen, Ph.D., was instrumental in developing the principles and techniques of what has become known as Eidetic Imagery psychology.*

I have benefited tremendously from his work personally and professionally, having transitioned to a career in this field based on his training and guidance, so that I can share his expertise with my clients in the personal growth arena.

Having written over 30 books and numerous published academic articles on the subject of mental imagery, Dr. Ahsen contributed immeasurably to expanding this field and opening up new horizons in the treatment of a wide variety of ailments from multiple sclerosis, alcohol and drug addiction, PTSD, and numerous other conditions.

I was profoundly moved by his wisdom, generosity, intelligence, charm and kindness in the times we interacted at workshops he hosted in his adopted city of Yonkers, NY. It's no hyperbole to say this man was a genius, helping to usher in an effective mind/body integrative modality that will undoubtedly be used to assist thousands of people around the world in their search for relief from psychological and physical pain, and restoration of harmony of mind, body and spirit.

Rest in peace, dear man, teacher and guide.

*https://en.m.wikipedia.org/wiki/Eidetic_imagery

BE FRIENDLY TO YOUR HEART⁷: A TRIBUTE

By Dave Kayser

In the middle of a long endless journey of turmoil, paralyzed and lacking hope
Dr. Ahsen, with the simple words, said to me

“Be Friendly to Your Heart
Go!
Go where there is no striving”

Being on a mountain top, far from the laws of man, one breathes new air
alone with one's beating Heart, one hears its rhythm,
and the rhythm of the universe, the rhythm of the oceans
that energizes every cell and transmits to every cell
the ultimate feeling
of being free.

Being friendly to my Heart, I don't try.
I hear the rooster so as to hear the sparrows,
and the wind fans the fire under my feet

Being friendly to my Heart, I lay exposed
naked upon the cold table, under the bright lights
nowhere to hide,
nothing to fear but my own deception
I seek no easy escape from the heat, from the thirst
I lay naked on the cold table, punched by the sun
the rawness penetrates through my eyes, my ears, my scalp
yet still...

I am friendly to my Heart
the true mirror of what pains me and those souls asleep in the streets
I am friendly to my Heart
and suddenly, my shallow face from which I live
in a shadowy world, on the other side of the truthful mirror
which reflects sun's light
nothing is lost to the colorless shadows
on the other side

I am friendly to my Heart
and my eyes penetrate beneath the shadows of what I was taught

⁷ Ahsen, A. *Being Friendly to Your Heart*, (November, 2007) Private Intensive.

and what I find are friendly streams to contemplate
and I let them be
I stand on strange soil
and I let it be
I lean into the wind of sadness and sorrow
and I let it be
I walk into a room chaotic
and I let it be
I look into my father's face
it is clear and bright, and his eyes are crisp and joyful

The streams they flow
they do not strive to find their place of rest
in a lake of perfect stillness
in a befriended Heart

IMAGE OUT OF DARKEST NIGHT

By Hector del Castillo, M.D.

Dark swirling waters, breaking surf
Against a coal black reef.
Constant motion, endless turmoil
Rising from the very deep.

Feel the vast and potent rage
Of a sea devoid of light.
Note your smallness, lost in tempests
Realize your hapless plight.

Now see the hand of rescue
Formed by wisdom, cave and might.
It's the Mystic's pointed image
That supports you in this fight.
Let the Soma be the life raft

As the storm begins to quell.
The yogi's voice will bear you homeward
As you ride the final swell.

DEAR DR. AWESOME!

From Barbie del Castillo

How much we miss him.
His twinkling, piercing eyes could see
Into our souls.

He was brilliant, kind and understanding.
He could go to the core of our issues,
Be they developmental, traumatic,
Cultural, religious, marital, or whatever.

In our case he would often laugh at us
Until we could laugh at ourselves.

He taught us so much about the world,
Each other,
And, of course, Eidetics,

Which keeps us going along on an even keel.

We thank God for the gift of our association,
With dear Dr. Akhter Ahsen.

IN HONOR OF AKHTER AHSEN, PH.D.

Norri J. Collier, D.C.

Dr. Akhter Ahsen's work traveled to Texas and touched a friend. Her world changed and I noticed. Something deep inside of her permanently lifted, something she had struggled with all her life. Then as life was closing in on me, I asked for her help. Akhter's work permanently released restrictions, patterns, and conflicts that were pulling the strings. Then my world changed. So I knew the work, before I met Dr. Ahsen.

When I met him, I knew him. The presence of him, his spirit, and his mind was easy to connect. He was not the typical ego driven professor. To me he was my next "Grandpa", teaching all, and guiding me towards the Sacred Heat, Aphrodite, Physiology of Oxygen, Obstacles and Ganesh, Hot and Cold and on and on and on. His mind was like a waterfall, always flowing, majestic and beautiful. He was there to show us a way to set ourselves free. The only requirement besides effort was courage. It takes courage to allow the image to progress through the mind, experience it through the body and wait for the meaning of it all.

In 2008, my mom was diagnosed with terminal brain cancer. A few months following this, I went to Yonkers to partake in an Eidetic workshop, led by Dr. Ahsen. It was no coincidence that I awoke and was unable to stand due to extreme dizziness. Naturally a bit of panic ensued. My medical brain was off to the races with how this is similar to my mother's illness, maybe I have it too, I should get a CT scan, but I am here in Yonkers . . .yada...yada...yada. Luckily I was sharing a room with my buds and they didn't panic. We got ready for the workshop and they got me there. Briefly I shared my symptoms and Dr. Ahsen gave me an image. I struggled during the workshop, in that the symptoms interfered with my concentration, memory, will and drive. I improved however slightly and the following day was somewhat better. We returned back for the last day of the workshop and again Dr. Ahsen checked with me and tweaked the image. However, my symptoms were still significant at the end of the workshop and we were leaving to fly home. I was unsteady, somewhat disoriented, dizzy and slow to comprehend. My concerns at the time were heightened by an inability to drive once we returned to Houston. So as we were walking out I told Akhter I was still affected. He gave me another piece of the image that he was holding. Then into the cab I went. Now, a taxi ride in New York, then the airport and a 3.5 hour flight are not the most ideal situations for staying in an image, so I began doodling, sketching the image that Akhter had given me. I sketched the image to help me stay in the image. The image—see an iceberg in Mother's brain. We landed in Houston, and as God as my witness, all of my symptoms were gone. Thinking back, this probably helped me more than I know with dealing with Mom's illness and naturally many other pieces that I will never know. But isn't that the cherry on the top of life, the experience, and not the knowing.

Thank You Akhter

Norri J. Collier, DC

AKHTER WAS MY TEACHER, MY MENTOR AND A TRUE COMPANION OF MY SOUL

From John J. Domont, Artist

He was a man who knew the heights of cosmic intelligence and the realities of human consciousness.

Akhter was a man who knew the true meaning of intimacy. He was the safest person I ever met, and he guided me and each of us I believe towards the safety of our own selves.

He was a genius and a healer, a true Shaman of health and the living cosmos. He will be missed, and he truly left his gifts behind.

Akhter actually saved my life and helped to birth the more expansive artist in me. My art and my success would not be what they are without Akhter.

DR. AHSEN, YOU ARE ONE OF THE SONS OF LIGHT: LIVING PRESENCE

From Charla J. Bruce

The first time I met Dr. Ahsen was in 2005 in the foyer of Leslie's house. As I shook his hand, my mind was telling me how genuine he is. My mind had never told me things about people upon meeting them. Sure, I form impressions but I mostly I have a sense of them but in that moment, there was a conversation happening in my mind, "He's so genuine." It actually surprised me. Then I asked Dr. Ahsen questions that I had no idea where they came from. Dr. Ahsen had simply greeted me and here I am asking questions that I had never thought of asking him. They just spontaneously came. Again, this *has* surprised me, or I could say amazed me, when I have reflected upon this experience of meeting him. I added emphasis to "has" because at the time, I was not aware of how these questions came out of me just by him being there.

Yesterday, I was talking to someone about this first meeting of Dr. Ahsen and then in my waking up this morning, I had an Aha! The Aha! was Presence. Presence was conversing with me that day long ago. I am not typing "his" before Presence because that would not be correct being too limiting and, to me, too earthbound-like feeling and only connected with Dr. Ahsen as a human. Then, so many eidetic images came of where Presence is being invited or invoked by us doing the image that Dr. Ahsen gave us. So, this morning after 14 years, I received more of a glimmer of the depth of what I and others have been given through the vehicle of Dr. Ahsen's eidetic images and writings — A restoration to no longer being separate from Presence as we walk, talk, and breathe, or anything else that we do. Presence of Being is alive and well today and definitely that day when I met Dr. Ahsen in the foyer, Presence greeted me.

I know this probably sounds all idealistic, or new-age talk, or ancient-age talk, or whatever label, and that's okay. I will accept those comments because that is true on the level received by whomever goes there. And while they walk that way, I personally will be walking with golden feet.⁸ This image, to me, is the true alchemy of integrating me. After again connecting to this image, then the Tiger of the "Visitation By the Tiger" image came with the solar energy of the Sun as well as the velvety darkness, balancing all my life energies. Then, with closed eyes, I am seeing my phosphenes, which for me are darkness with lightness together, and I feel so at rest and alive. For me, in this seeing, Dr. Ahsen's presence is there in this great vastness. When I close my eyes, he and I are together. This is not new for me. He has been with me like this many, many times. He is also in many of my paintings. So, actually, I did receive Presence long ago but I needed a more recent reminder of it being me.

Having written as I have, I do not expect others to especially get, or know, or feel what I am saying and that, too, is a gift well-received from Dr. Ahsen's eidetic imagery because I can let them be them as I am me. In Dr. Ahsen's book, *Manhunt in the Desert*, there is also this leap:

This leap rises
From the center of all life,

⁸ Ahsen, A. (1990). *Hyponoia: the underneath sense of being*, New York: Brandon House, Inc., pp. 83-84.

Fed by Heaven,
And directed by the hand of Truth.
All energies flow from the periphery
Toward this center,
Converge and flower,
Toward the unfolding of this leap.
In this leap you see
The face of Heaven in many forms.
This Heaven is not a dream
But the cradle of Truth.
This leap is not a mist of imagination
But reality.
You live because of this reality,
Otherwise you die a miserable death.

As you slept in Great Sleep,
The whole Desert became resonant,
With the neighing,
And the noise of the hoofs,
And the sparks of fire
Flashing under the hoofs.
The leap did not finish
In a few moments,
But it took a long time,
During which the Desert shook,
With sounds of excitement,
As you lay asleep.

As you lay reclining
In the Great Awakening,
You gradually slipped off
Into another state,
Marked by another consciousness.

In this new awakening
You saw the horse
Over the Great Rock,
Replaced by a great shining sun;
And you saw many valiant figures,
Standing in the sun.
You saw these figures,
And called them in your sleep:
"The Sons of Light."⁹

Thank you, Dr. Ahsen! Whether standing in the foyer or in the sun, I know well You are one of "The Sons of Light," Living Presence.

⁹ Ahsen, A. (1979). *Manhunt in the Desert, the epic dimensions of man*, New York: Brandon House, Inc., pp. 206-207.

MY TRIBUTE TO AKHTER AHSEN

From Carol Corliss

Several decades ago I was fortunate to be offered a job doing administrative work in connection with the *Journal of Mental Imagery*. My son was very young, my husband was dying, and we were deeply saddened by recent losses. This job provided a paycheck and the scheduling flexibility I needed, and it was a safe harbor during a turbulent time. The unexpected bonus is that it gave me the opportunity for daily exposure to Akhter Ahsen's large body of work, which introduced me to concepts and perspectives that were completely new and intriguing to me. When Akhter visited the office on matters relating to the journal, his visits were often punctuated with laughter as he drew upon his deep knowledge of philosophy, mythology, literature and theology to make wry observations on mundane matters. I could not possibly keep up with him during our short conversations, but it was immensely gratifying to me that Akhter presumed that I could! Clearly, his intellect was not tarnished by arrogance.

Although Akhter's published works are voluminous and his theories in the area of eidetics are seminal, I would argue that, at the heart of it, he was a doctor who wanted to help people feel better. He was tireless in his efforts to train others in the important work that he had established. And I am aware of many instances, some of them in my own family, in which he extended his services with no expectation of compensation. Help was needed, and he generously and graciously provided it. Thank you, friend.

Carol is a Social worker, Teacher, and Parenting educator.

LESLIE J. DAGNALL'S TRIBUTE TO AKHTER AHSEN

Final Veneration

Dr. Akhter Ahsen, my best friend and mentor, died on 12-21-18. I met him over 40 years ago. My background in teaching and social work were ideally suited to this meeting at a time when he was writing *Manhunt in the Desert: The epic dimensions of man*. I remember entering his office for the first time, many books, files and manuscripts all around; and the figure in front who had extremely bright eyes. After a brief introduction, I sat down and he began to read from his manuscript. The effect was immediate – leaving the world from which I had just come from into a new world, a world of images and visions, a place that I had never imagined before. It was an odd beginning, don't you think? We talked infrequently in the many weeks ahead. Dr. Ahsen recited from his manuscript, reading each chapter two times. The images went deeply into my being, both physically and emotionally. It was not ordinary reading but a recitation, one that transported me to a place of a profound sense of existence, taking me on a visionary journey, that was both personal and universal.

All of a sudden...everything stops. I begin again, discussing psychosomatic medicine... stop... how about Akhter's great contributions... stop...

I have tried to write this tribute several times and have not been able to, having known Akhter for almost 45 years, there are so many memories, events, people, a myriad of experiences that span all the emotions, just like his work spanned the many disciplines. I remember once a person said to me, "Working with Akhter is like working with an absent-minded professor, isn't it?" I looked at the person, laughed and said – "You do not know Akhter at all, he is the least absent-minded person I have ever met – he is always present. Not absent-minded, not distracted but present." Only once I came upon him when he was lost in thought... somehow this "lost" kind of feeling was unusual, so I asked if anything was wrong. He did not reply. Later on he came back because he knew that I was concerned that something was not quite right. He simply said, "My sister died." That was his last sibling – he was one of 7 children, the girl next oldest to him. In recent times I asked, knowing that she had been ill, how was she? (Since the sister lived in Pakistan I had not met her.) He said that he asked her to smile while talking to her on the phone and she replied, "I won't smile till I see your face again." When he told me she had died I replied, "Oh, now she can smile because she can see your face." There was a subtle acknowledgement in him that I cared and was expressing my innermost feeling. Then I said, knowing that he was the last of the children, that I would be his sister.

Another story that comes up for me is as follows: Once when I was thinking what would I do if I knew I was dying, I said, "Oh, I'd call the people I cared about and say goodbye. Would you do that Akhter?" He immediately said, "No. Whatever I had to say to a person I have said. When they take leave of me, there is nothing left to say." How simple, no harboring of resentments or ill will or the need to express appreciation and love as that was already in the encounters that he had, that was what he shared – himself in a total way, each time he met with another. He gave his presence, humanness, and truth. There was completion.

Akhter never diagnosed a person who came to see him, put them with a label in a box. He worked with the presenting issues – Yes, he did know autism or MS, but in terms of the way people are labeled, the answer was no.

Telling my friend how difficult this tribute was to write, she said, “Stay with your heart.” AA was ascetical – did not want cars, clothes, had the same watch that he father had given him when he left his homeland. He was born in Sialkot, India in 1933. The country was partitioned in 1947 and his family, both philosophically and politically, did not accept this dissection as it was still India to them. The British were not going to be part of re-naming their homeland. His father was a Sufi; and recently a colleague asked, “How is it determined who a Sufi is?” My answer, “I don’t know.” But his father was known by all as Sufi Mohammed Shafi, which his nephew confirmed to me very recently.

I have read all Akhter’s books, except the three poetry books – one in Urdu, one in Punjabi, and one, I think in Arabic. Sometimes he would recite the Ravena poems at lunch; it is startling how very much they reflect today’s society, though written decades ago. At times they frightened me, and he would say, “It’s mythology.” Not that it is fantasy, it is very real, but mythology continues to unfold, telling the stories of humanity—this big picture of events which felt to him, of course, not frightening. What is real must be appreciated and understood, not defended against, nor should one barricade oneself against this with distractions and amusements. When the “reality” of events would sometimes overtake me, what was happening in the world, to people, to Nature, and so on, almost immobilizing me, he would say, “Oh, don’t worry, in 50 years we’ll all be dead. (Meaning, him, me and others of our age category.) Somehow I would snap out of the frozen fear or anger about the cascading events. Actually I would use the same with clients who equally felt the politics of our times to be overwhelming; they too felt his words to be quite sobering. One very serious man began to laugh, saying, “That’s true.”

Being a poet is a very high place in the Indian mind and Dr. Ahsen was always proud that he wrote his first poem at age 9 and recited his poem at the Indian Congress. Also, never one to be shy or experience stage fright, sometimes while shopping at an Indian grocery with him, he would break out in song from his poetry, much to his own delight and others in the store. Coming from my rather conventional background, it was difficult for me and I would disappear down an aisle. Actually, I know that much of our work together over the years was to break through my conventional mind that impeded a fuller expression of life. Having been brought up “Orthodox Catholic” being polite and pleasing the convention was highly regarded. As Cardinal Spellman once said, “We get them by seven, we have them for life.” I never liked hearing that and never liked Cardinal Spellman either. I met him when he confirmed my class when I was aged 10. He was quite overweight, not at all spiritual looking and when it came time for the “slap” that meant you were now a soldier of Christ, the red face that appeared on me was one of anger, to fight against the hypocrisy of words without meaning.

However the conventions of one’s development, culture, religious training, continue on and often create barriers to the Greater Mind that encompasses all cultures and religions and so on. Dr. Ahsen always said that we have this Greater Mind, the bottom layer of our mental psyche, that beyond the developmental is the mythological which opens up the door of consciousness to the visionary. It was so fitting I met Dr. Ahsen, my dear friend and teacher, when he was writing *Manhunt in the Desert* – a journey that one takes over the 85 chapters – seeing explosive

consciousness within. As Joseph Campbell said to Akhter when he heard some of the chapters in *Manhunt*, “You did not write this, you received it.” He was the writer and the receiver, and he then went on to recite it to others. I was most fortunate to hear all 85 chapters recited to me. My mind embraced that journey, and in fact, in those many weeks I did not discuss, only listened, and let my own mind reveal itself to me in those images.

He wrote Eastern and Western mythology – from the Hindus, the Vikings, the Greeks – and more. When he wrote *Ganesh: The Broken and the Misshapen, an invocation and commentary on consciousness*¹⁰ in 1995 – there was a commotion from the Muslim side – why write on Ganesh? And on the Hindu side when the book was dedicated at the Ganesh temple in Queens, New York, he was questioned, “Why the Broken and Misshapen?”, as if this was a putdown of Ganesh, the Lord of Images. One has to read this marvelous book to understand – again convention being broken in favor of the vastness that is Mind. He signed the book, for Leslie “Take it from me”... one of the last chapters:



15 Final Veneration

(150)

Here is the gift,
Take it from me
Before it is broken.
Here is the promise,
Accept it from me
Before it is smashed.
Here is the word,
Take it from me
Before it becomes a shadow.
Here is love,
Make all things new with me
Before it is too late.

~ *Ganesh, The Broken & the Misshapen*,
© 1995 Akhter Ahsen, p. 189

Leslie J. Dagnall, past President of the Humanist Society, NYC; Director of Training at the International Imagery Association and Developer of the Eidetic Imagery Training Program; Diplomate, American Academy of Experts in Traumatic Stress.

¹⁰ Ahsen, A. (1995b). *Ganesh: The broken and the misshapen. Invocation and commentary on consciousness*. Lahore, Pakistan: Dastavez, Kothi Ratan Chand, Ratan Bagh, Mayo Hospital.

VISITATION BY THE TIGER

An Eidetic Image by Akhter Ahsen, Ph.D., © 2008, 2019

There are two deaths. One is meeting the Creator, which is really not death, it is blessed. We should clean our hearts about it. It is not extermination. The other death is the death of confusion in which the person is in pain because of confusion and doubt and is a victim of people who have caused the doubt in him and changed his nature from the one God created to a confused helpless being. What is a true being like which God created?

See an empty space toward the right and in front of you and a little forward. Out comes a tiger. This is your true being. This is really you. Look at it.

1. How do you feel when you look at it?
2. Concentrate on its breathing.
3. Concentrate on his body warmth.
4. Concentrate on his whole body.
5. You can touch him; it is like the earth itself.
6. Look at his eyes, the light in them.
7. This tiger has the four elements in it: Air, Fire, Water, and Earth.
8. It has the juices in his body, wonderfully balanced.
9. Look at this tiger as the tiger looks at you.
10. You are one and the same. Do you feel that?
11. This is your true body and your true being.
12. How does it feel now?
13. Never forget this vision of this strength.
14. It can always come to you in this fashion from this space.
15. Let the tiger come and sit near you.
16. Hold the tiger.
17. Do whatever you feel like with the tiger.
18. Put your cheek on it.
19. Feel your own palm as you touch it.
20. Hear this tiger when it purrs.
21. How do you feel?

SUFISM AND IMAGE PSYCHOLOGY

by Akhter Ahsen, Ph.D.

Sufism has a long past which is futuristic in essence. Its earliest roots are traceable in Greek philosophy from which it moved on toward a visionary direction which is reflected in its special notion of the Present as presence of God itself. A Sufi's Present is perpetual illuminations from the Ishraq, an irradiation, which is God's own face like the day emanating from the Darkness. This Darkness is the hidden most of all hiddennesses and Ishraq its irradiation is all light, all Presence. This is affirmed in the exact parallel between the Greek terms Eide and Eidos and the Sufi usage of the words "Ain" and "Aiyān." The Eide in the Greek language is connected with seeing and Ain in the Arabic language means literally the "eye." The Sufis use the term "Ain" for the inner essence of a thing and more specifically for the universal image of the thing eternally existing in God. The term "Aiyān al-thabitah" means eternal ideas existing in God. They are said to be really real.

For the Sufis the deepest part of the self is not abstract and remote, but a felt intuition, basically imagistic, which is living and breathing like a true being. Sufis have always talked about both absence and presence of God imagistically in a poetic way. They have taken the abstract to the heart of the visual language. Thus the hidden most part of all hiddennesses is what enfolds the visible, like the black locks of the beloved's beaming face. For the Sufis the truth is not remote but right in front of our eyes.

Historically, Sufism is not only connected with Greek thought, but also with Zoroastrianism as well as Hinduism. The symbolism of the Ishraq comes from the Zoroastrian notion of Shamash, which is the sun. In this context, one is reminded of the famous Shams, Rumi's mystic friend in Iran who met his death at the hands of his persecutors. His life was death and darkness and light, all held together in one moment. One thinks of the Vedic tradition expressed in the Upanishads: *Andeh temah* (Ignorance is like the blind man's inert darkness). *Vidya yam rata*, (wisdom is the long perpetual night like death).

The tradition of Zikr in Sufism poignantly represents this pain and release, a heating of the body through recitation of the sacred names of God which contain Ishraq, the irradiating images of God. In the Sufi tradition fire is not worshipped but lived through Zikr, until the self is completely consumed in this heat. Various stages of this heat represent mental conditions of presence and absence of desire, fear, ecstasy and their respective hidden forms and perceptions. So the mystical heat is hot, warm and cold as during various stages of the Zikr as the body of the person offering himself in the Zikr. This is the same fire in Solomon's Temple which was kept burning the year round and was in essence the all consuming fire of God, the holocaust, which left no trace behind of what had been offered. The most eloquent expression of this sacrificial tradition in Sufism is Sohrawardi whose fate was similar to Shams.

The doctrine of Ishraq (illuminations) is closely connected to both Sohrawardi and Ibn 'Arabi and has a perceptual loyalty of the poets across the Islamic world who use this metaphor of joy

and pain. The status of suffering in the Greek notion of Eidos was never artificial, or accidental, nor was it in Sufism. Plato himself mentioned how Eidos is abused when it enters into this world.

This notion was carried forward from the Greeks by the Christian monks who were very active during the period Sufism took roots in Islam. The Sufis place this suffering in the middle of the Zikr while going through the heatedness of the passion as the soul reaches the center of God, from where the light begins to emanate from the Darkness. There is a very close parallel here between Christian passion and the fire in Sufism.

The Sufi usage of Ain and Aiyan means God's face coming out of the darkness like the irradiation: whatever we see around God. The ultimate meaning of the Sufi inspiration is the world is God's own face. This tradition moved on from Plato to Plotinus, who was called by the Sufis, the Shaikh al-Unani, the Greek master. The Sufis who hold Sohrawardi, in the highest honor, call Ibn 'Arabi, Shaikh al-Akbar, the greatest of the masters.

Plotinus came after Aristotle and his statement of the principles of reason and objectivity which later on during the Renaissance had become a rigidly rationalistic tradition practiced in the developing sciences. However, at the end of this tragic road of rationalism we find Thomas Aquinas who rejected rationalism and who famously pointed out that the Self goes forth into objects and brings them inside. Historically, this new thinking later on emerged in the scientific researches of the Marburg school in Germany, where E.R. Janesch directed the experimental tradition in psychology toward eidetic investigations. It was a happy return to the Greek Eidos after a long tragic period of rationalism both in philosophy and sciences.

My own work in Image Psychology developed the study of the eidetic further beyond where the Germans had left it as a result of the Second World War. I particularly pursued the eidetic in clinical, mythological and educational areas. I showed that the eidetic encompasses all the levels of the mind and is a reliable instrument of knowledge and transformation of life. The most fascinating part of the eidetic is, of course, its empathic dimension, being an image which like a living being, empathizes into the subject as much as the subject empathizes into it. The two, subject and object, join together in the experience as if through a shared fate. For this reason, the eidetic is a natural vehicle of illuminations where the deepest embraces the ordinary. In the eidetic the daily life is enriched through what is revealed in it through the empathy process, which lies in its cave. Empathy at the level of social participations and interchange is the ability to identify with and understand another person's feelings or difficulties. It is the experience of being eye to eye, heart to heart and toe to toe with another human being at a specific instant of knowing the person. Through empathy, we attain knowledge of others by way of direct personal awareness of their experience using these living images. We are all born with this natural capacity. When we watch a movie, we enter into empathy with the actors on the screen. When friends share their joy and sorrow with us, their joy and sorrow enters us. In that moment of sharing, we become one with our friends and our separateness vanishes.

Empathy breaks down narcissism. One of the special qualities of the Self, according to Thomas Aquinas, is that the Self extends itself into outside objects and brings them inside. There is an implied unity of intention in this dual process. According to the Greeks, the objects already have

that intention and a feeling of unity with the Eidos. The Self coming from the Eidos has the same intention. This is where the link of empathy and the eidetic is, a quality inherent in the Eidos. Eidetic images, for this reason, carry a universal intention in them and Image Psychology that was developed from them has vast implications in clinical, educational and general living, including the interfaith dialogue.

Eidetic Imaging

Eidetic Images are the detailed visual; physical and emotional snapshots that form spontaneously in response to significant life experiences. They differ from memories, dreams, daydreams, and consciously constructed visualizations. They are concrete imprints of our mind's response to the real events. A fundamental difference between eidetics and other forms of psychotherapy is that with eidetic imaging a person is able to see a situation more concretely and clearly, experience the emotions connected to it, and have an immediate understanding of themselves. In traditional therapy the therapist tries to help find the meaning. The Eidetic is a self-revealing and self-empowering technique. Being a precise method, and a diagnosis, all in one, it allows us to gain access to parts of our consciousness that would otherwise be locked away from awareness. The method reveals our true genius. Eidetic imagery as a tool can: provide instant insight into our minds and the people around us, break fixed perspectives on how we see and respond to others; tap into unrealized talents, strengths and power that have been dormant, move us from negative emotions to positive ones.

Eidetic imaging enables us to see clearly other people's perspectives without our own emotional filter and releases us from fear of the unknown in personal relationships. The connection of the approach with the Greek Eidos and the Sufi view of the world as the very face of God (Presence as the presented picture) should be obvious to the inquiring reader.¹¹

References

- Ahsen, A. (1977). *Psycheye: Self-analytic consciousness*. New York: Brandon House.
- Ahsen, A. (1992). Imagery of prayer: A pilot experiment on concepts and content. *Journal of Mental Imagery*. 16(3&4), 1-72.
- Ahsen, A. (1994). *Hot and cold mental imagery: Mind over body encounters*. New York: Brandon House.

¹¹ Ahsen, Akhter, "Sufism and Image Psychology," in *International Association of Sufism, Sufism & Psychology Forum*, 2011. http://www.ias.org/spf/sufism_image.html

NEW DIRECTIONS IN IMAGE PSYCHOLOGY AN INTERVIEW WITH DR. AKHTER AHSEN

Where do you see the Imagery Movement headed in the future? Are there any new directions that you wish to emphasize?

AA: There was a time when only literature existed as a forum for the exploration of the image, such as in the Greek plays. Inherent within this structure, however, was a vast reservoir of psychological knowledge. In this manner, psychology was allowed to enter the scene through the courtesy of literature. But psychology eventually established itself as a separate domain, and began to subdivide. Today we live in an age of divisions and subdivisions. Our aim is to recapture the unity that was destroyed by these divisions within the field of psychology, lest the various subdivisions lose their meaning.

For me, one of the problems that the Imagery Movement currently faces is how to reawaken the

YET I BELIEVE THIS TO BE CRUCIAL IN THE PROCESS OF REDISCOVERING THE LINK STILL EXISTENT BETWEEN CONTEMPORARY PSYCHOLOGY, RIFE WITH ALL ITS SUBDIVISION, AND PSYCHOLOGY AS IT EXISTED IN ITS INFANCY, WHEN UNITY OF MIND WAS STILL PRESENT.

awareness of the relationship between psychology and literature. This crucial bond must be rediscovered, and unity of mind must be dealt with from this angle. My initial experience, however, has been that psychologists are completely bewildered when I ask them to pay attention to literature. Yet I believe this to be crucial

in the process of rediscovering the link still existent between contemporary psychology, rife with all its subdivisions, and psychology as it existed in its infancy, when unity of mind was still present.

Do you believe that literature has suffered from these developments to the same extent as psychology has?

AA: To my judgment, this question elicits the classic comment on the issue of divorce: a good divorce does not exist. Both partners in this original marriage are still seeking to understand why they were together in the first place, whereas now they are no longer on speaking terms. The beginning point of all valid consciousness is to imagine a time when there were no divisions at all.

It falls in the hands of the Imagery Movement to discover the bond shared between psychology and literature, since both fields deal with the image in some fundamental way. We deal with the Image as a living presence, not as literature or psychology departments deal with it, deconstructed or abstracted or theorized out of existence.

WE DEAL WITH THE IMAGE AS A LIVING PRESENCE ...

What do you believe accounts for literature's reluctance to embrace psychology, and vice versa?

AA: When I ask literary people to approach psychology, their typical response, confronted with psychology's rawness, is to either enter into a daze or to flee. If psychology represents a sort of "raw" imagination in this manner, then literature represents a "cooked" imagination. This is not meant to be a critique of literature. I only wish to demonstrate that the imagination constantly produces raw images that are ready to move in any direction, whereas literary images are those that have been "prepared," so to speak, for an audience. Thus, they have been "cooked," or organized and formulated, ready to serve. A literary mind that desires only to remain within the safe formulations of literature, without access to the raw psychical content of psychology, suffers severe contradictions. Thus, in order to reinvigorate itself, literature must re-enter the raw imagination of psychology; then it can develop a new recipe, so to speak, and create new forms of expression.

What would the reintroduction of psychology into literature mean? It would never occur to my literary friends to address psychology from this angle; if asked the question, they would answer that their work already contains a psychological dimension.

AA: I would say that they have not contacted the farthest reaches of their psychological depths. Ordinary writers will fit the conventional norms, without jostling any kind of boundary. The extraordinary mind moves constantly toward some direction, without asking for approval. The imagination exists as the pivotal point: it can only explode in a raw unadulterated fashion, which belongs to the psychological realm. This invitation to madness was a part of the original surrealist manifesto. Dali and others have commented on madness; they believed that self should be in control of the madness, rather than madness controlling the self. In any case, madness must be confronted. One must open the doors of consciousness for the strange being to enter. Although I would not repeat the surrealist prescription, I would bring forward the invitation that literary people experience imagination in its raw psychological form. Imagery instruction facilitates this greatly.

This takes into account how literature will benefit from reconnecting with psychology, but how do you frame the issue for psychologists? In what way will psychology benefit from this endeavor?

AA: Psychologists today are entirely trapped in the cognitive mode. While they recognize that the mind is controlled by convention, which results in trauma, they fail to acknowledge that the cognitive approach indirectly promotes convention itself, since Reason is being manipulated in a circular fashion. The analysis of a problem within a certain context does not allow the imagination to free the individual from that problem. Therefore, if one is truly to possess freedom of mind, one must break through the conventions of language and Reason, in order to explore the individual's experiential side. In this, imagery alone is helpful, since imagery breaks these barriers. The cognitive approach uses images within the context of Reason and convention; in their model, the image serves cognition, not the reverse. Cognition must serve the image in order to fully explore one's experience. It must draw inspiration from the image, as in literature, rather than impose itself upon the image. Clearly, we are bringing this position in psychology closer to what literary people will appreciate.

You have touched on this issue briefly, but I want to examine more closely the ways in which traditional psychology has resisted this kind of transformation. Why has it proven so recalcitrant to change?

AA: Psychologists have had a long-term marriage with Reason, and even if this marriage is stale and boring, they've gotten used to it. At the center of their approach is the control of behavior. There continues to be an illegitimate marriage between cognitivism and behaviorism, in the form of "cognitive behaviorism." Since cognitive psychology borrows its moral from behaviorism, the cognitive model ultimately revolves around behavior control. This alienates the potentials of the very individuals whom the proponents of cognitivism claim to serve! Under the auspices of cognitive psychology, freedom of thought and the right to emotional expression are being compromised, which poses a threat to society as a whole.

UNDER THE AUSPICES OF COGNITIVE PSYCHOLOGY, FREEDOM OF THOUGHT AND THE RIGHT TO EMOTIONAL EXPRESSION ARE BEING COMPROMISED, WHICH POSES A THREAT TO SOCIETY AS A WHOLE.

So, the issue extends far beyond the psychological arena, but into broader areas of society as well.

AA: Yes. The behaviorist model, which originated before World War II, still survives today. To frame the issue in political terms, cognitivism continues to sow the seeds of dictatorship within free society. Of course, there comes a time when it becomes necessary to exert control over a situation, but now we must question what type of control we ought to propose. If it is necessary for us to control something, we should be controlling cognitivism! It should be exposed for what it is: an outdated relic of the post-war period. The model it has proposed does not explain the mind at large. It continues to extend its territories, namely those of the cognitive model, by falsely annexing or suppressing areas of the mind it cannot explain. It forces the mind to conform to its own conception of the mind, claiming that the areas it has not explored either do not exist or are unimportant. In fact, the opposite is true: the areas which cognitive theory has dismissed are the most important areas by which a person lives and thrives.

What, then, accounts for cognitivism's continued stranglehold upon the field of psychology? How has it subsisted?

AA: The cleverest trick that cognitivism played was to invent false logic to support its blemished and limited data. According to cognitivism, rational thought controls every aspect of a person's life. This is an absolute fallacy. In true science, data must be explored and expanded, in order to create a wider spectrum of theoretical possibilities. Cognitive science has failed miserably in the area of expanding its own materials, which would address the experiential side of the mind, not the rational side alone.

The laws of Reason, in fact, state nothing at all. The first principle of Reason is that "A is A." To claim "A is A" is a false imposition, which can be manipulated to secure power. The basic premise that "A is A" should be subject to investigation before it is held as true. The statement remains valid only according to the tenets of its own system. Implicit within the statement "A is A," however, is another statement—"A is not A"—and this must be taken into account. This issue

can be presented even more forcefully by demonstrating that the notion, “A is not A” is closely associated with the notion that “A is A.” When we state that “A is not A,” we bring attention to an important part of the consideration which factors into the final term “A is A.” For example, if someone were to say, “My father was not a kind man,” this statement carries with it an implicit notion of kindness.

Just as “kindness” cannot be understood without the concept of unkindness, the term “A” cannot be understood without knowledge of whatever is encompassed by “not A.” Both components are equally important?

AA: Yes. But in respect, cognitive theory fails miserably. It focuses upon “A,” but refuses to acknowledge what falls under the category of “not A.” Such science is artificial science; one has already determined what to focus upon, and the research proceeds by feeding selected material into the argument, directing it toward a desired conclusion. In this way, the law of Reason ultimately possesses a psychological and experiential basis, which has been deliberately exploited by cognitive and behaviorist theories in order to achieve specific ends. The issue is not one of opposites; it is rather a question of focusing upon “What is other than A,” which can encompass a vast matrix of possibilities.

THE ISSUE IS NOT ONE OF OPPOSITES; IT IS RATHER A QUESTION OF FOCUSING UPON “WHAT IS OTHER THAN A,” WHICH CAN ENCOMPASS A VAST MATRIX OF POSSIBILITIES.

How does image psychology allow for these other categories of thought to emerge? —How does it account for both “A” and “not A”?

AA: Image psychology deals with enrichment. Rather than to impose a design upon the mind—the great sin of cognitive theory—image psychology allows the mind’s inherent design to reveal itself. In other words, it pays attention to the design already implicit within the mind as such. What should be advocated is openness toward the true nature of the mind—a playful psychology which takes observation as its basis, and which focuses upon receptivity rather than assertion.

None of what you are describing is sacrosanct under the rigid parameters of cognitive psychology. The issue, as it appears to me, is one of freedom versus control, openness versus constraint, receptivity versus manipulation.

AA: The mind resembles Aladdin’s cave; it contains a vast reservoir of treasures! But somehow it has been decided that only a few principles merit our attention. Nothing could be more ignorant! Therapists are being mass-manufactured, given an easily practiced methodology in the name of habit. This does great harm to society! We propose that the very label of cognitive behavior therapy should be eliminated, for there is nothing therapeutic about it! It simply ought to be called what it is: behavior control.

WE NEED TO BRING OUT OUR INNER LIFE AND TO LET IT FLOURISH, RATHER THAN TO REPRESS IT.

When Watson floated behaviorism, he suggested that he objected to anyone intruding upon his private life. Today we need to reverse this. We need to bring out our inner life and to let it flourish,

rather than to repress it. It is necessary to do the opposite of what Watson prescribed in the name of freedom. We ought to respond by saying, “My inner life is *mine*, while you simply focus upon my behavior. I will adapt, I will offer you good behavior, but never question my inner life!” In the name of freedom, Watson destroyed freedom. These are products of the post-World War II fascistic trends in psychology, which somehow continue today. Through our own denial of the truth, and through our own false definitions of both science and thought, we have landed ourselves in a strange paradox.

Today we insist that the individual must not be defined by *what he does*, but in terms of *who he is*—by his inner life. The aim of image psychology is to liberate these structures. This is the human attitude toward the world in which all freedom begins.¹²

¹² Ahsen, Akhter, “New Directions in Image Psychology: An Interview with Dr. Akhter Ahsen,” *Imagery Today, Newsletter of the International Imagery Association*, Spring 2010, pp. 4-5.

TESTIMONIAL REVIEWS OF AKHTER AHSEN'S WORK

"Eidetic imagery enabled me to pinpoint the sources of my character, its strengths and weaknesses, thereby helping me to understand how and why I have succeeded in business. It enabled me to identify specific capabilities and, in so doing, made me even more focused and productive. I believe Eidetic Imagery can be a useful tool for anyone interested in maximizing his or her business potential as well as personal development."

WILLIAM SIMON, former Secretary of the United States Treasury

"Within half an hour Akhter Ahsen cured my daughter-in-law from asthma."

SIR FIROZ KHAN NOON, K.C.S.I., Former Prime Minister of Pakistan

"Inspiring human consciousness in a new way."

DR. KARAN SINGH, Former Ambassador to the United States Member, Parliament of India

"Ahsen's approach is both powerful and practical. It works. It places within the hands of trained practitioners a simple, but stunningly effective pedagogy for helping persons struggling with autism. Images are used to evoke emotional contact. A structured and inherently creative—protocol elicits, welcomes, confirms and nurtures an unfolding world of connected feelings. In my experience, the transformations are profound, cumulative and appear permanent."

DR. WILLIAM F. VENDELEY, Secretary General Religions for Peace, United Nations

"By distracting the surface mind and using imagery it allows us to re-enter past experiences, and understand unexamined emotions. It gives us a map for inner traveling."

GLORIA STEINEM

"These images are like finding pockets of gold in the psyche. This is a whole new and deeply relevant approach to 'real' mental and emotional health."

ROBIN MORGAN, Editor, Ms. Magazine

"This eidetic work helped me to get a grip on the times that I feel down, confused, or ineffectual in my relationships. I was able to use certain images that not only explained why I was feeling the way I was, but also helped me get past them to do what I wanted and needed to do. Also, the eidetic tools have been invaluable to harness my creative energies at work."

STEPHANIE VON HIRSCHBERG, Editor, New Woman Magazine

"I have found that these images effectively and permanently free blocked energy that allows people to get on successfully with their lives."

CAROL JENKINS, Fox Five, News Anchor

"A wonderful approach to a therapeutic journey through complicated areas. Akhter Ahsen has made it possible for everyone. I congratulate him over its worldwide acceptance."

DR. MOHAMMED AJMAL, Principal, Government College,
Pakistan Secretary of Education, Pakistan

"I should think that Dr. Ahsen's stance has a superior function in the therapeutic work especially in the psycho-analytic areas."

HARRY SLOCHOWER, Editor, American Imago

“It is one of the most significant developments yet to emerge in psychotherapy since Freud’s psychoanalysis.”

THE GLASGOW JOURNAL OF PSYCHOLOGY

“This goes a step beyond Jung.”

ELIZABETH KUBLER ROSS, Author, *On Death and Dying*

“The work has the quality of revelation and should be read by all.”

JOSEPH CAMPBELL

“Ahsen’s whole mythology is an early set of motivational principles, wherein he treats the subject matter of desire and mercy in the most engaging manner. There is a whole new angle here for looking at things.”

KENNETH BURKE, Literary Critic

“With a discerning eye for the subtleties of human experience and masterful comprehension of the far-reaching power of myth to influence our lives, Ahsen has... transcended the Oedipal Project, revealing the sibling bond as including the broadest level of conscious possibilities.”

MICHAEL D. KAHN, Co-author, *The Sibling Bond*

“Ahsen has made a valuable contribution to the area of Greek Mythology and the legend of Oedipus.”

PETER MCKELLAR, Past President, New Zealand Psychological Society

“A very original and very promising approach.”

ZEITSCHRIFT FÜR PSYCHOLOGIE

“It is possible that what Ahsen has achieved is a new means of communication, more subtle than verbalization of facts and associative thinking.”

BEHAVIOR THERAPY

“Anyone interested in visualization should find it valuable.”

BRAIN/MIND BULLETIN

“[His work] constitutes a unique and important contribution to the scientific study of healing with imagery... by far the best of its kind.

NEW AGE

“The use of imagery for the study and improvement of the human condition has been stimulated recently by the prolific writings of Akhter Ahsen.”

JOURNAL OF PERSONALITY ASSESSMENT

“In his work he has ... reunited body and soul and given us an approach which enables the patient to cut through the mind/body problem and deal with the essential unity which is himself as a human being.”

INTERNATIONAL JOURNAL OF CLINICAL AND EXPERIMENTAL HYPNOSIS

“What Dr. Ahsen appears to be emphasizing is that spontaneous and potential psychical visual experiences (eidetic images) can be linked to emotional and psycho-physiological states. . . to relieve anxiety and conflicts and understand patterns of behavior in self and others ... this is pioneering work.”

INDIAN JOURNAL OF PSYCHIATRY

“Ahsen has done and is doing something very significant... and for his profound scholarship he deserves our whole-hearted applause.”

MANAB MON, Journal of The Pavlov Institute

“Ahsen’s work is important both because of the brilliance and originality of the imaging structure he presents and because of his understanding of the connection between imagery and our deeper spirituality.”

COMMON BOUNDARY

“Ahsen’s contribution may be to re-establish the importance of imagery in the thought processes to those who can no longer be satisfied with ‘limited goals’ or even limited concepts of man. . . this. . . may be a turning point.”

RALPH A. LUCE, M.D.

“Ahsen’s eidetic psychotherapy is a major innovation in the traditions of psychotherapy that is as neurologically informed as it is humanistically and holistically conceived.”

SOMATICS

“The principles of this approach rely on bright visual images and the feeling of ‘reality’ they project inside the mind so that inner and outer realities are bound together in the body of a single operation... (one becomes aware) of the fascination inherent in imagery, the tricks it can play with consciousness, and the benefits that may lie in its understanding and use.”

ERNEST R. HILGARD, Ph.D., Past President of American Psychological Association

“An exciting and ingenious way of getting at conflict areas.”

CONTEMPORARY PSYCHOLOGY

“Unmatched in the clinical literature ... a methodological advance.”

THE AMERICAN JOURNAL OF PSYCHIATRY

“Our own view backs up Ahsen’s assertion that imagery affords a solid medium for diagnostic and therapeutic efforts.”

JOURNAL OF LEARNING DISABILITIES

“For parents, using eidetic images instantly reveals to them—as no other method I know can—what their child is experiencing and how their children are relating to their world. It enables them to know their child in a way that they could not before. It brings fresh insight and new understanding.”

MARC UNGAR, President National Attention Deficit Disorder Action Group

“Explains how the balance causes all these kinds of contradictory feelings because anything depends on the balance one maintains. You have to start to reach for what you were defying.”

YUL BRYNNER, Actor

“ . . . Naturally, I wish you every possible success.”

MIRCEA ELIADE

BIBLIOGRAPHY OF AHSEN'S WORKS

- Ahsen, A. (1950). *Simultaneous contradiction: Study of a basic psychological phantasy in metaphysics*. Paper presented at the Philosophical Society, Government College, Lahore.
- Ahsen, A. (1952). *An experimental study of mental resistance to falling objects*. Paper presented at the Annual Meeting of the Pakistan Science Conference, Lahore.
- Ahsen, A. (1953). Experiences from the thumb: A study of spontaneous fantasy correlate during nail etching on paper. Paper presented at Government College Psychological Society, Lahore.
- Ahsen, A. (1954). An examination of the concept of death instinct. M.A. Dissertation, University of the Punjab.
- Ahsen, A. (1956). An experimental study of free association, dream imagery, and yogic-concentration imagery of Shiva. Paper presented at Government College Psychological Society, Lahore.
- Ahsen, A. (1958). Urethral anxiety and mental expression: Psychological influence of micturition muscles over facial and abdominal muscles and other ideomotor muscular patterns. Paper presented at The Psychological Society, Rawalpindi.
- Ahsen, A. (1959a). Eidetic images of parents: Fifty basic experiments of repeatable relationships between parental images and body feelings; Summary and data. Paper presented at The Psychological Society, Rawalpindi.
- Ahsen, A. (1959b). Experimental study of the eidetic mana in dress, costume and disassociable body organs, such as shirts, hats, nails, teeth, involving 31 subjects. Presented at Government College Psychological Society, Lahore.
- Ahsen, A. (1959c). *Hemispheric experiments on eidetic images of Parents*. Presented at the Pakistan Science Conference.
- Ahsen, A. (1962). *Eidetic images: A study of imagery steps for the evocation of mental structures*. Paper with data presented at The Psychological Society, Rawalpindi.
- Ahsen, A. (1964). Eidetic images of parents, their relationship with symptoms and character formation. Paper presented at The Psychological Society, Rawalpindi.
- Ahsen, A. (1965). *Eidetic psychotherapy: A short introduction*. Lahore: Nai Matboat.
- Ahsen, A. (1965). *Eidetic psychotherapy: A short introduction*. New York: Brandon House.
- Ahsen, A. (1968). *Basic concepts in eidetic psychotherapy*. New York: Brandon House.
- Ahsen, A. (1970). The nature and behavior of pure eidetics. Doctoral dissertation, University of the Punjab.
- Ahsen, A. (1971). *A second report on hemispheric experiments on eidetic images of parents*. Paper read at Eidetic Analysis Institute, Yonkers, New York.
- Ahsen, A. (1972a). Anna O: Patient of therapist? In V. Franks & V. Burtle (Eds.), *Women in therapy*, New York: Brunner/Mazel.
- Ahsen, A. (1972b). *Eidetic Parents Test and analysis: A practical guide to systematic and comprehensive analysis*. New York: Brandon House.
- Ahsen, A. (1973). *Eidetics: A visual psychology*. Invited address at the American Psychological Association 81st Annual Convention, Montreal, Canada.
- Ahsen, A. (1975). *The primary image object*. Notes from a talk delivered at the Medical University of South Carolina.
- Ahsen, A. (1976). *Eidetics: An overview, unexpurgated*. Unpublished manuscript.
- Ahsen, A. (1977a). Eidetics: An overview. *Journal of Mental Imagery*, 1(1), 5-38.
- Ahsen, A. (1977b). *Psycheye: Self-analytic consciousness*. New York: Brandon House.
- Ahsen, A. (1978). Eidetics: Neural experiential growth potential for the treatment of accident traumas, debilitating stress conditions, and chronic emotional blocking. *Journal of Mental Imagery*, 2, 1-22.

- Ahsen, A. (1979). An image theory of conflict. Presented at Future Seminars Meeting: Image Institute, New York.
- Ahsen, A. (1979a). Eidetics: Redefinition of the ghost and its clinical application. Response to R.N. Haber's Twenty years of haunting eidetic imagery: Where's the ghost? *Behavioral and Brain Sciences*, 2, 594-596.
- Ahsen, A. (1979b). Image for effective psychotherapy: An essay on consciousness, anticipation and imagery. In A. Sheikh & J.T. Shaffer (Eds.), *The potential of fantasy and imagination* (pp. 11-25). New York: Brandon House.
- Ahsen, A. (1979c). Image Therapy: 30 Case Histories. *Journal of Mental Imagery*, 3, 123-154.
- Ahsen, A. (1979d). *Manhunt in the desert*. New York: Brandon House.
- Ahsen, A. (1980a). Eidetic therapy: A picture approach to psychosomatics, *Somatics*, Spring, 9-11.
- Ahsen, A. (1980b). Trauma imagery: 30 case histories. *Journal of Mental Imagery*, 4, 151-189.
- Ahsen, A. (1981a). Editorial. Mental imagery: New perspectives, *Journal of Mental Imagery*, 5(1). 1-4.
- Ahsen, A. (1981b). Imagery approach in the treatment of learning disability. *Journal of Mental Imagery*, 5(1), 157-196.
- Ahsen, A. (1981c). Visuality among other senses and the eidetic process. Response to E.R. Hilgard's "Imagery and imagination in American psychology." *Journal of Mental Imagery*, 5(1), 19-24.
- Ahsen, A. (1981d). Epi-chunks, eso-chunks, acro-chunks, and the disquieting virus of memory. *Journal of Mental Imagery*, 5(2), 17-20.
- Ahsen, A. (1981e). Imagery in hemispheric asymmetries: Research and application. *Journal of Mental Imagery*, 5(2), 157-194.
- Ahsen, A. (1981f). Eidetic group therapy. In C. Gazda (Ed.), *Innovations to group therapy*. Springfield, IL: Charles C. Thomas.
- Ahsen, A. (1981g). November. Image theory: Odysseus and Oedipus Rex. An essay on current image psychology and the literary technique of consciousness. Keynote address presented at the 5th American Imagery Conference, New York City.
- Ahsen, A. (1982a). Distal eidetic technology. *Journal of Mental Imagery*, 6(1), 28-31.
- Ahsen, A. (1982b). Principles of imagery in art and literature. *Journal of Mental Imagery*, 6(1), 213-250.
- Ahsen, A. (1982c). Imagery in perceptual learning and clinical application. *Journal of Mental Imagery*, 6(2), 157-186.
- Ahsen, A. (1982d). The royal court of the past: A history of imagery at Joseph Wolpe's Eastern Pennsylvania Psychiatric Institute, Philadelphia. *Journal of Mental Imagery*, 6(2), 23-27.
- Ahsen, A. (1982e). Image: The signal systems bridge. An essay on image stimulation and verbal experience. Presented at Creedmoor Psychiatric Center, New York.
- Ahsen, A. (1983a). Odysseus and Oedipus Rex: Image psychology and the literary technique of consciousness. *Journal of Mental Imagery*, 7(1), 143-168.
- Ahsen, A. (1983b). Exile: The contemporary image of Man. *Journal of Mental Imagery*, 7(2), 139-168.
- Ahsen, A. (1983c). *The actor within: Staging transformational images*. Tape. New York: Brandon House.
- Ahsen, A. (1983d). The literary play, literal play and the images: A note on continuity between literature and psychology. *International Imagery Bulletin*, 2, 23-27.
- Ahsen, A. (1984). Imagery, drama and transformation. *Journal of Mental Imagery*, 8(1) 53-78.
- Ahsen, A. (1984a). Heartbeat as stimulus for vivid imagery: A report on individual differences and imagery function. *Journal of Mental Imagery*, 8(2). 105-110.
- Ahsen, A. (1984b). Reading of image in psychology and literary text. *Journal of Mental Imagery*, 8(3), 1-32.
- Ahsen, A. (1984c). ISM: The Triple Code Model for imagery and psychophysiology. *Journal of Mental Imagery*, 8(4), 15-42.
- Ahsen, A. (1984d). *Oedipus at Thebes: A classical drama*. New York: Brandon House.

- Ahsen, A. (1984e). *Rhea Complex: A detour around Oedipus Complex*. New York: Brandon House.
- Ahsen, A. (1984f). *Trojan horse: Imagery in psychology, art, literature & politics*. New York: Brandon House.
- Ahsen, A. (1985a). Medial hemispheric imbalance: Experiments on a clinically related imagery function. *Journal of Mental Imagery*, 9(1), 1-8.
- Ahsen, A. (1985b). Image psychology and the empirical method. *Journal of Mental Imagery*, 9(2), 1-40.
- Ahsen, A. (1985c). Unvividness paradox, *Journal of Mental Imagery*, 9(3), 1-18.
- Ahsen, A. (1985d). Hemispheric pyramid response. *Imagery Abstracts and Monographs*, 1, 1-2.
- Ahsen, A. (1986a). Prologue to unvividness paradox. *Journal of Mental Imagery*, 10(1), 1-8.
- Ahsen, A. (1986b). New surrealist manifesto: Interlocking of sanity and insanity. *Journal of Mental Imagery*, 10(2), 1-32.
- Ahsen, A. (1986c). The new structuralism: Images in dramatic interlock. *Journal of Mental Imagery*, 10(3), 1-92
- Ahsen, A. (1986d). Hot image: An experimental study of enhanced sensory connection to the mental image, with clinical implications. *Journal of Mental Imagery*, 10(4), 1-22.
- Ahsen, A. (1987a). Epilogue to unvividness paradox. *Journal of Mental Imagery*, 11(1), 13-60.
- Ahsen, A. (1987b). Principles of unvivid experience: The girdle of Aphrodite. *Journal of Mental Imagery*, 11(2), 1-52.
- Ahsen, A. (1987c). Image psychology and the empirical method, with open peer commentary and response. *Journal of Mental Imagery*, 11(3&4), 1-295.
- Ahsen, A. (1987d). Rewriting the history and future of the Imagery movement (contains "Preface: A Story on Behavior Therapy"). *Journal of Mental Imagery*, 11(3&4), 159-295.
- Ahsen, A. (1988e) *ABC of Imagery*. New York: Prohelios.
- Ahsen, A. (1988a). Prolucid dreaming: A content analysis approach to dreams. *Journal of Mental Imagery*, 12(1), 1-70,
- Ahsen, A. (1988b). Hypnagogic and hypnopompic imagery transformations. *Journal of Mental Imagery*, 12(2), 1-50
- Ahsen, A. (1988c). Imagery, Unvividness Paradox, and the paradigm of control. *Journal of Mental Imagery*, 12(3&4), 1-44.
- Ahsen, A. (1988d). *Age Projection Test: Short-term treatment of hysterias, phobias & other themes*. New York: Brandon House.
- Ahsen, A. (1988e). *Aphrodite: The psychology of consciousness*. New York: Brandon House.
- Ahsen, A. (1989a). Scientific misconduct in behaviorist circles: A response to Eysenck's and Skinner's response. *Journal of Mental Imagery*, 13(1), 1-20.
- Ahsen, A. (1989b). Hyponoia, hypnosis, and the eidetic. The underneath sense of images, impulses and thoughts. *Journal of Mental Imagery*, 13(2), 1-82.
- Ahsen, A. (1989c). *Eidetic Parents Test desk volume: Imagery techniques for analysis & treatment of developmental themes & symptoms*. New York: Brandon House.
- Ahsen, A. (1989d). Guided imagery: The quest for a science. Parts I, II, & III. *Education*, 10(1), 2-32.
- Ahsen, A. (1990a). AA-VVIQ and imagery paradigm: Vividness and unvividness issue in VVIQ research programs. *Journal of Mental Imagery*, 14(3&4), 1-58.
- Ahsen, A. (1990b). *Behaviorists' misconduct in science: The untold story of the image in cognitive psychology*. New York: Brandon House.
- Ahsen, A. (1991a). Imagery and consciousness: Putting together poetic, mythic and social realities. *Journal of Mental Imagery*, 15(1&2), 63-97.
- Ahsen, A. (1991b). (Ed.) *Imagery & sociology*. New York: Brandon House.

- Ahsen, A. (1991c). A second report on AA-VVIQ: Role of vivid and unvivid images in consciousness research. *Journal of Mental Imagery*, 15(3&4), 1-32.
- Ahsen, A. (1992a). *New Surrealism: The liberation of images in consciousness*. New York: Brandon House.
- Ahsen, A. (1992b). *ProLucid dreaming*. New York: Brandon House.
- Ahsen, A. (1992c). Imagery of prayer: A pilot experiment on concepts and content. *Journal of Mental Imagery*, 16(3&4), 1-72.
- Ahsen, A. (1993a). *Learning disability: An image approach*. New York: Brandon House.
- Ahsen, A. (1993b). *Imagery paradigm: Imaginative consciousness in the experimental and clinical setting*. New York: Brandon House.
- Ahsen, A. (1993c). Imagery treatment of alcoholism and drug abuse: A new methodology for treatment and re-search. *Journal of Mental Imagery*, 17(3&4), 1-70.
- Ahsen, A. (1994a). *Illuminations on the path of Solomon*. New York: Brandon House.
- Ahsen, A. (1994b). *Personal diaries* (90-53, Eide: An across-existences appearances; 90-54, Eidola; 90-55, Theory of imagery: Giants and gods in science).
- Ahsen, A. (1995a). Ganesh in classical and modern linguistics. *Heaven Bone*, 44-53.
- Ahsen, A. (1995b). *Ganesh: The broken and the misshapen. Invocation and commentary on consciousness*. Lahore, Pakistan: Dastavez, Kothi Ratan Chand, Ratan Bagh, Mayo Hospital.
- Ahsen, A. (1996). *Guided imagery and education*. New York: Brandon House.
- Ahsen, A. (1997a). Phosphene Imagery Questionnaire: Third eye, eidetics, hypnosis and cosmic fantasy. *Journal of Mental Imagery*, 21(1&2), 1-104.
- Ahsen, A. (1997b). Visual imagery and performance during multisensory experience, synaesthesia and phosphenes. *Journal of Mental Imagery*, 21(3&4), 1-40.
- Ahsen, A. (1999). *Hot and cold mental imagery: Mind over body encounters*. New York: Brandon House.
- Ahsen, A. (2001). Imagery in sports, general performance and executive excellence. *Journal of Mental Imagery*, 25(3&4), 1-46.
- Ahsen, A. (2005a). *Memory image: A postmodern experiment on recall*. New York: Brandon House.
- Ahsen, A. (2005b). *Unvividness paradox: Dynamics of imagery formation*. New York: Brandon House.
- Ahsen, A. (2007). Autism: The new picture approach to treatment. *Journal of Mental Imagery*, 31(3&4), 1-46.
- Ahsen, A. (2007b). *Aphrodite. La psychologie de la conscience*, chapitre 6. Traduction, Caranicola, L. Colas, A. de: A. Ahsen (1988). *Aphrodite: The psychology of consciousness*. New York: Brandon House. Document non publié disponible à l'Institut canadien de l'image eidétique.
- Ahsen, A. (2008). *Autism: The picture approach*. New York: Brandon House.
- Ahsen, A., & Lazarus, A. A. (1972). Eidetics: An internal behavior approach in A. A. Lazarus (Ed.). *Clinical behavior therapy* (pp. 87-99). New York: Brunner/Mazel.

BELGIUM, CANADA, AND FRANCE RESOURCES:



Louise Caouette, Ph.D.

www.image-eidetique.com

IRELAND AND PAKISTAN RESOURCES:

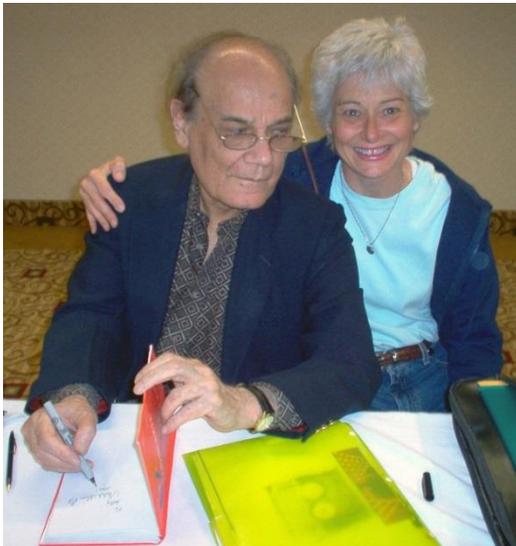


Akhtar Ali Syed
Principal Clinical Psychologist
Brothers of Charity Services
Waterford, Ireland
aktharalisyed@gmail.com

UNITED STATES RESOURCES:



Leslie J. Dagnall
Director of Training at the International Imagery Association
and Developer of the Eidetic Imagery Training Program
914.476.0781
ljdag@aol.com
www.eideticimagepsychology.com



Akhter Ahsen, Ph.D. signing books and Charla
Aphrodite: The Poetic Manifesto, 2006



(Charla in 2018)

Charla J. Bruce
IIA Liaison and Special Projects Director,
and Co-Director of Eidetic Consciousness Center
713.228.2457 or cell 713.301.2127
charlabruce@att.net



Rebecca Lopez and Dr. Ahsen on the Dance Floor
After first day of Marriage & Family Workshop, October 2007
“Hmm, time to go.”