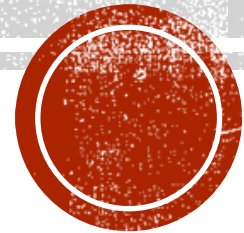




**SHOMA (MASATAKE) MORITA, MD**

(1874-1938)

**CRUELTY-BASED TRAUMA,  
CONSCIOUSNESSES & DISSOCIATION,  
& PARADOX**



Peg LeVine, EdD, PhD

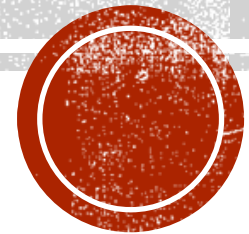
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[Moritatherapy.net](http://Moritatherapy.net)

IMAGINE

A PLACE YOU WENT TO BE CAREFREE  
WHEN 7-10 YEARS OF AGE.



FREE FROM WHAT?



## During Morita's Era, Therapists Wrestled with -- Dwelled in Theories of *Consciousnesses*

Does consciousness exist without the human mind?

Does consciousness reside anywhere?

Is consciousness related to human transformation?

Is consciousness the same as awareness?

How far does consciousness range?

Is consciousness a manifestation of the human soul, or the manifestation of all of life?

How does therapist's 'consciousness theory' influence practice & the relational space?



# HOW WIDE ARE OUR PRACTICE PARADIGMS?

## DOES THERAPY SPACE/PLACE INCLUDE INANIMATE & ANIMATE REALMS, EQUALLY ?

### ❖ How WIDE is the Bio-Psycho-Cultural-Social-Spiritual Paradigm?

In monotheist-dominant cultures, how do animist, atheist, polytheist cosmologies become ‘other’?

How does C A L D term (Culturally and Linguistically Diverse) reinforce colonial history for Indigenous Nations? How does it reinforce hetero-normism?

### ❖ How Wide are our Attachment Theories?

**(1) Intra & Inter Personal Attachment:** How do linear consciousness theories impact attachment theories?

Object relations theory assumes human-to-human symbolic attachments.

**(2) Transpersonal Attachment (According to Morita)**

Children attach naturally to animate fields, which is essential to treating cruelty-based trauma.

### ❖ What about Animate Attachments & Therapy Contexts?

How are therapy environments designed when attachments within and between animals, trees, birds, lands, fish star formations, humans, ancestors are equally considered?

**Note:** Spiral Theory of Consciousness (Drurie, On Māori Consciousness, 1999); Peripheral Consciousness (Morita, 1928/1998, LeVine, 2018).



# DYNAMIC INFLUENCES ON EXPERIENCES OF TRAUMA (LEVINE, 2021, IN PRESS ROUTLEDGE)





## **Survey of Consciousness Definitions from 1900-2013.**

(LeVine, 2018, Routledge Press)

Surveyed English definitions of consciousness\* from 1900 to 2013 across 150 psychology/psychiatry texts; regression analysis between-within decade samples.

### Finding:

In Psychology, consciousness theories correlate highly with use of environment in therapy. (Therapists adopting linear consciousness of mind theory – client & therapist sit a lot in therapy).

Other factors: Light (natural, artificial), sound (natural, human-made), air (fresh?), body-in-space (sit on chair or on ground, walking radius, supine, movement of whole body incl. fine and gross motor), touch tree, chicken, lizard, cat, 3-D art materials, etc.



## HOW DO CONSCIOUSNESS THEORIES DETERMINE 'PATHOLOGY' & TREATMENT OF DISSOCIATION?

### OVERLAPPING THEORISTS

- **Pierre Janet (1859-1947):** French philosopher/psychologist.
- **Jean-Martin Charcot (1825-1893):** French neurologist.
- **William James (1842-1910):** Philosopher/psychologist.
- **Karl Jaspers (1883-1969):** German-Swiss psychiatrist, philosopher-existentialist. *Wave of Consciousness*, rise and fall of transcendence.
- **Shoma Morita (1874-1938):** Japanese psychiatrist, professor, eco-therapy pioneer; studied/critiqued James, Jaspers, Freud, Montessori. Therapy stages responsive to **Peripheral Consciousness** (Shinto and Zen overlap).
- **Maria Montessori. *The Absorbent Mind.*** *Children's* Active Minds expand into Natural Environment. (Age 3-6 need nature settings to assist sensory & consciousness enhancement.
- **Sigmund Freud (1856-1939):** *Linear Consciousness* (human-centric). Unconscious defense mechanisms and constitutional weakness (hysteria).
- **Carl Jung (1875-1961):**(Germany and USA), *Collective Unconscious* (human-centric). Dissociation is function of psyche.
- **Fritz Perls (1893-1970):** *Awareness and Field Consciousness* (Perls was Morita therapy inpatient in Kyoto, Japan)

### FOOTNOTES

- **Janet:** Second consciousness *inside person* keeps track of time outside awareness consciousness; double-track consciousness. **Janet influenced “multiple personality”** (Bourru & Burot, 1885)  
  
Dissociation as ‘mental deficiency’ that trauma exacerbate (*female* case determinants on hysteria).
- **Charcot:** Subconscious, unconsciousness, *hypnotic states/hysteria*]. Neurological determinism (incl. anti-Semitism).
- **Montessori: *Do not let adults destroy what nature tries to do...hands are prehensile organ of the mind*** (1964, *The Absorbent Mind*).
- **Morita:** Imagination narrows or widens into *peripheral consciousness* as natural response to human cruelty; dissociation can be creative enhancer for writers, artists). (Interested in pantheist views by James & Montessori).

**Cultural Influences:** Cognitive Science (and demotion of Phenomenology and Philosophy; Psychopharmacology; Monotheist-influenced Psychotherapies; Linear Models of Consciousness (pre - sub - un), American Cultural Determinants of Mindfulness, etc.



# FREDERICK (FRITZ) PERLS (1893-1970)



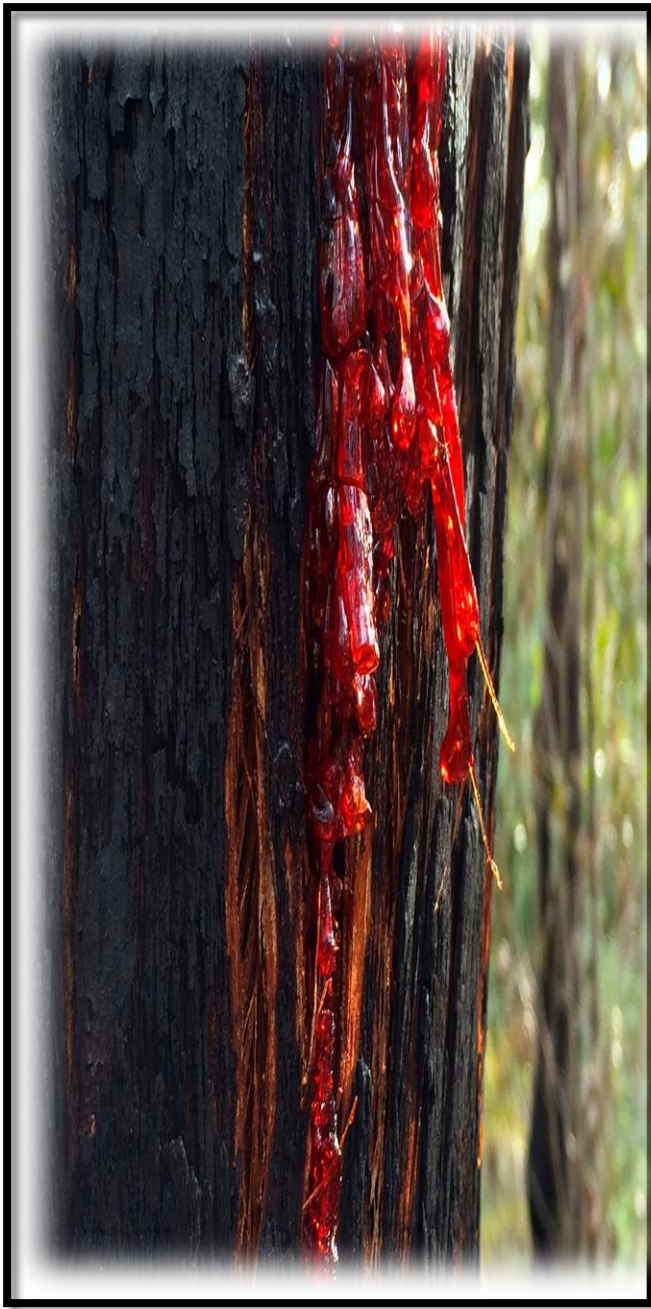
Perls sought Morita therapy  
in Kyoto, Japan

(May-June, 1962\*)

自		三 聖 病 院		No. 972
診 断		神 經 症		主 訴
生 名		Dr. Frederick S. Perls 殿 パールズ		性 別 (男) 女 68 歳 1893. 7. 8
カ 診		昭和 37 年 5 月 31 日		職 業 Psychiatrist
見 住 所		25 62		1920 Univ. of Berlin, Los Angeles Calif. U.
系	父 系	患者系	子孫系その他	
系		第 37 号 昭和 37 年 6 月 第 37 号 6 月		

\*Developed Gestalt therapy in 1968.





## Consciousness Theories Inform Case Formulation & Therapy

- States of Consciousness
- Ego Consciousness//Egoless Consciousness
- Unconscious
- Stream of Consciousness (W James)
- Wave of Consciousness (K Jaspers)
- Absolute Consciousness
- Samsāric Consciousness (Tibetan: 'khor ba, 'continuous flow')
- Pure Consciousness
- Spiral Consciousness
- Mason Drurie (1999) Māori Cosmology and "Domain of Interconnectedness" in Psychology Practice
- Cosmic Consciousness (Ayurveda Medicine)
- Peripheral Consciousness 無所住心 (MORITA Shoma)





Richard Maurice Bucke (1837-1902, Canadian Psychiatrist) is said to have coined the term, “Cosmic Consciousness”.

And yet, this is long-standing concept in Ayurveda Indigenous Medicine (Sanskrit *Āyurveda* आयुर्वेद, knowledge or life force) in subcontinent India.\*

Bucke is quoted by William James in *Varieties of Religious Experience: A Study in the Evolution of the Human Mind* (James, 1901).

\*Prana life force as vibratory power.

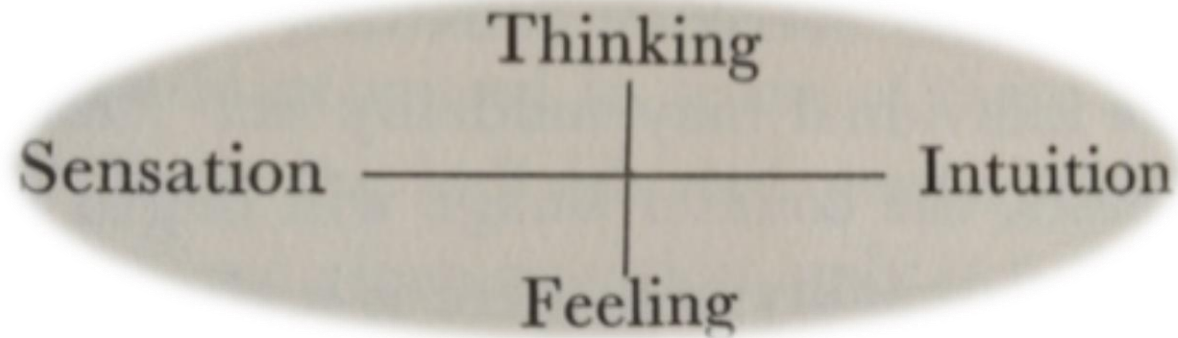




*...a problem ... the psychologist does not even suspect:*

*Can one conceive of consciousness(es) which do not include emotion? ...*

Sartre: *Esquisse d'une théorie des émotions* [*Sketch for a Theory of the Emotions*, 1939, 10-11).



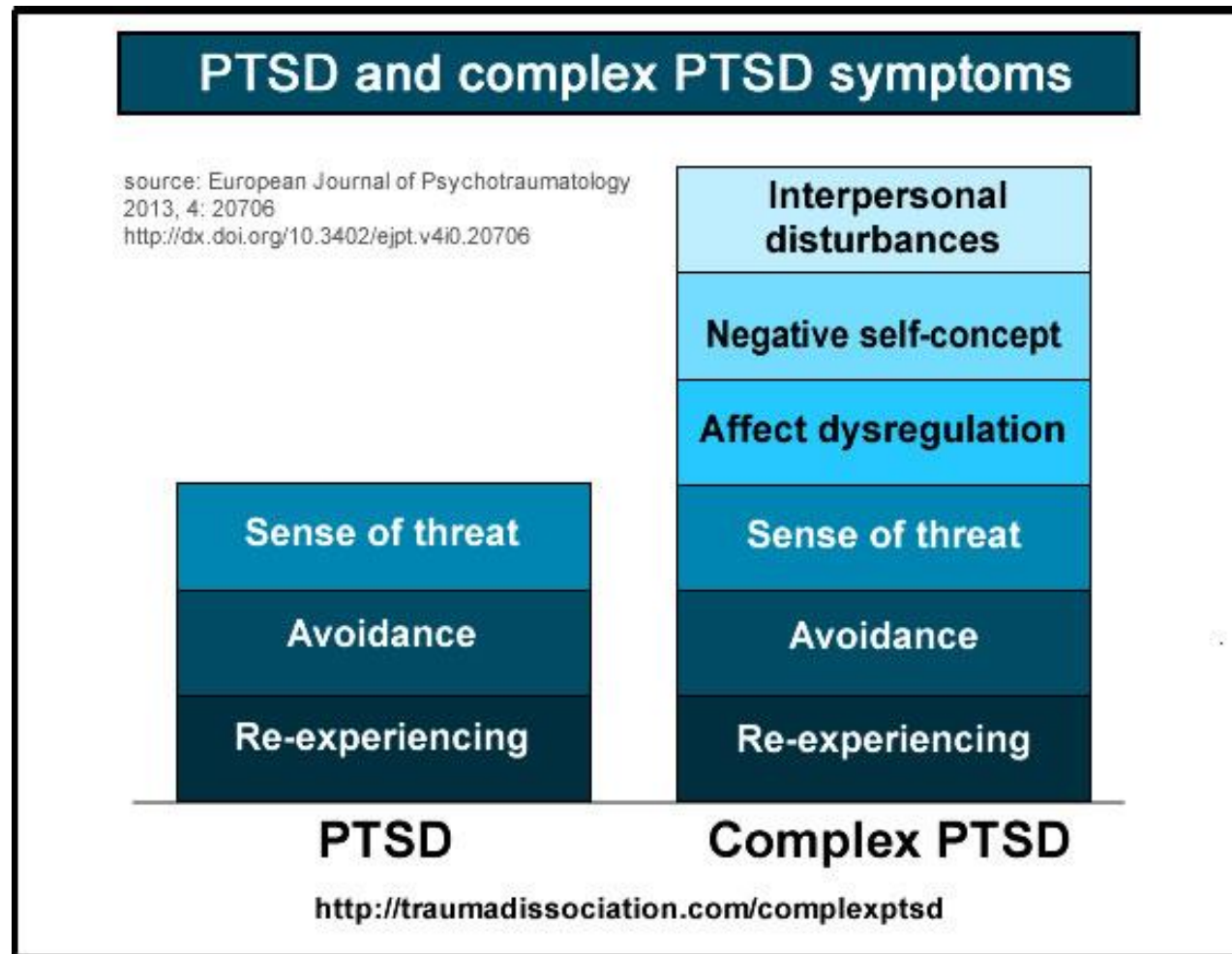
**Morita was interested in Negative Space between intra-inter-transpersonal.**

*When people are fully mindless, absolutely committed, and become one with the present moment, they can no longer be aware of their own states. This is akin to the fact that one can neither see her or his own face directly, nor observe the whole image of a mountain once s/he enters into it.*



# CRUELTY-BASED TRAUMA (WIDEN INTER-INTRA PERSONAL DOMAIN IN THERAPY

EXISTENTIAL SURVIVAL DEPENDS ON DISSOCIATION -- INITIALLY.\*



# DISSOCIATION

Does Standard Formulation on Spectrum Assume an  
**Intrapersonal Syndrome?**

**Daydreaming – Derealisation – Fugue - Fragmenting Self (Time-Place) -  
Dissociative Identity Disorder**

How, when, where, with whom one *detaches from-attaches to*: time, place, self, & other is a  
**Transpersonal Syndrome** (transcultural inclusion of animate other).

**Trauma: Dread of cruelty lurks in environment as much as mind-body.**

\* Case of man with dissociation cycles since childhood (incl. fire setting). Raped often as 9-year boy in sand dunes at a beach; first dissociative episode was under Big Sky.

# THERAPEUTIC PARADOX

WIDEN CONSCIOUSNESS  
TO NARROW DISSOCIATION



# ON THE PHENOMENOLOGY OF DISSOCIATION

ACCOUNT FOR **TABOO AND POWER DYNAMICS** IN CRUELTY-BASED TRAUMA

*Seeing,*

*Hearing,*

*Smelling,*

*Tasting,*

*Touching*

***THE TABOO***

*(LeVine, 2009, 2018)*

*Taboo: Dangerous, deadly, and/ or forbidden act . (Across cultures, incest is a taboo).*



## WHAT IS FALLOUT FROM CRUELTY-BASED TRAUMA?

### BETRAYAL – CONFUSION-DREAD (BCD) □ DISSOCIATION

[BCD, LeVine 2007]

B+C+D = Dissociation Risk

- **Betrayal:** Seduced and Abandoned by Human
- **Confusion:** Expectations/Roles differ from Reality
- **Dread:** Imagination Saturation: Imagine future as bleak (often accompanied by shame).

[Account for cultural meaning of taboo and power dynamics.]

Strengths of Morita Therapy for treating dissociation: (1) uncomplicated place; (2) impart a paradoxical response by reducing certain stimuli. *As dread eases, imagination recovers.*



# ASSESS POWER DYNAMICS VIA LANDSCAPES

LANDSCAPES: DYNAMIC CULTURAL FACTORS (LeVine, 2004, 2007)

**L**anguage and accent

**A**ncestry and Indigenous ties

**N**ationality/regionality

**D**isability (social, physical, intellectual, etc.)

**S**exual identities and gender roles

**C**ommunity (belonging and not-belonging)

**A**ge & Development

**P**laces (safe harbour to benign to toxic / attached to-detached from)

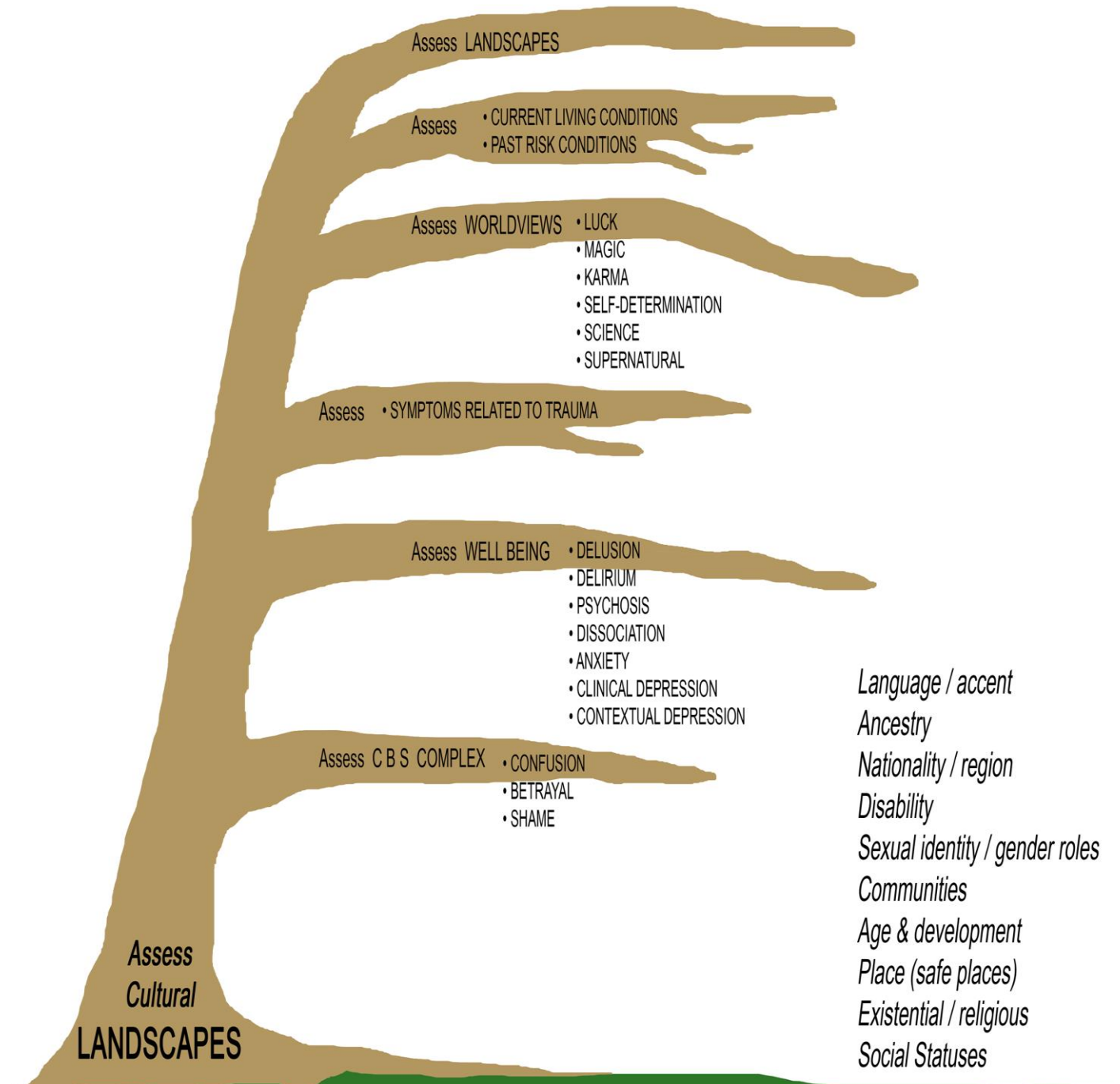
**E**xistential (Meaning-making of death & suffering across cultures (incl. religious-monotheist-animist-pantheist-atheist cosmological perspectives))

**S**ocial status(es)

 Assess what therapist make salient in client.



# COMPLEX ASSESSMENT



# CRUELTY-BASED TRAUMA RESPONSES (DISSOCIATION RISKS)

(LEVINE 2007)

## CHILDREN:

### ImaginationRisk:Over-Under Active

- |   |  |   |
|---|--|---|
| <input type="checkbox"/> Hyperactive behaviours     | <input type="checkbox"/> Repetitive behaviours             | <input type="checkbox"/> Developmental delays   |
| <input type="checkbox"/> Forgetful, lose things     | <input type="checkbox"/> Aggressive outbursts              | <input type="checkbox"/> Crying spells  |
| <input type="checkbox"/> Change in eating           | <input type="checkbox"/> Scary dreams                      | <input type="checkbox"/> Re-enact trauma  |
| <input type="checkbox"/> Play act a dead person     | <input type="checkbox"/> Bedwetting                        | <input type="checkbox"/> Over or under attachment to objects, places, others and self |
| <input type="checkbox"/> Overuse of video and games | <input type="checkbox"/> Confusion about who betrayed them |   |

## YOUTH: *Account for spill over symptoms from childhood.*

- |  |  |  |
|--|--|--|
| <input type="checkbox"/> School refusal  | <input type="checkbox"/> Changing appearance (excess tattoos or body piercing outside cultural norm) | <input type="checkbox"/> Uses 'dissociative' inducing substances               |
| <input type="checkbox"/> Mistrust of others  | <input type="checkbox"/> Over-attach to gothic images and activities                                 | <input type="checkbox"/> Self harming or eating patterns (dissociative states) |
| <input type="checkbox"/> Racing thoughts   | <input type="checkbox"/> Rapid heart beat  | <input type="checkbox"/> Running away  |
| <input type="checkbox"/> Talk of death   | <input type="checkbox"/> Guilt   | <input type="checkbox"/> Crying spells   |
| <input type="checkbox"/> Poor concentration  |  | <input type="checkbox"/> Stealing (selective objects)                          |
| <input type="checkbox"/> Feelings of doom or shame                                     |  | <input type="checkbox"/> Skin picking/hair pulling                             |
| <input type="checkbox"/> Hoarding  |  |  |
| <input type="checkbox"/> Over or under attach to friend, object, place, or self image. |  |  |



## MORITA COUNTERS CONVENTION

*...if a person tries to mould the self to the ideal that one should love everybody and hate no one, conflict between one's natural feelings and one's ideal images occurs as s/he tries to achieve the ideal; this process increases the person's anguish...*

Morita (1928/1998, p. 53)

On Suffering





mushojūshin (無所住心 or 無所住心)

rendered literally as

*the mind dwelling in no place.*

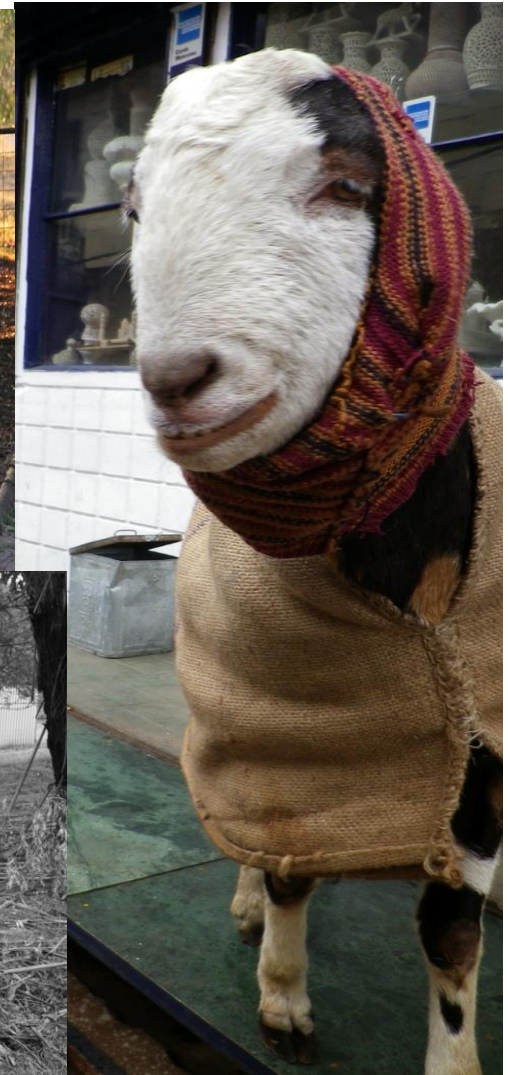
*peripheral consciousness (according to Morita)*



# AS CONSCIOUSNESS EXPANDS,

RESPONSIVENESS TO NATURE, BODY-AS-ENVIRON, & 'CURIOSITY ABOUT OTHER' EXPAND

IMAGES: CLASSIC MORITA CENTRE, VICTORIA





## mushojūshin (無所住心 or 無所住心)

Morita's 4-phased therapy emerged from his consciousness theory, case-based research, and design of an eco-therapeutic habitat (for treating cruelty-based trauma, neurasthenia & shinkeishitsu)

...just as Freud designed his therapy on his theory of the unconscious, and Jung developed his archetypes according to his collective unconscious theory.



# SEI NO YOKUBŌ (生の欲望)

NATURAL DESIRE & WISH FOR LIFE FORCE (BY CONTRAST TO FREUD'S DEATH WISH)

- ❖ According to Morita, Fear of Non-Existence and Dread of Taboo is more challenging existentially than Fear of Death Existential survival depends on dissociation -- initially.\*
- ❖ Morita's therapy habitat widens to transpersonal domain, and breaks down dissociative cycles of detachment /attachment after the threat is gone.

The therapeutic alliance moves naturally from therapist-client to Nature-client, dissociation subsides].

Morita's sequenced therapy occurs in a carefully designed eco-habitat for grappling w/ fears of 'non-existence' and betrayals where client is *re-timed* and *re-placed* them into their safe surrounds and senseful, curious, and practical imagining life force.

**DISSOCIATION:** Spectrum of ways one detaches from time, place, self, and *animate other* when faced with human-cruelty. (Morita widens the humancentric framing of other].



# MORITA CLIENTS RESIDE IN RESTORATIVE NATURE-DRENCHED SETTING. CLIENTS' DIURNAL RHYTHMS RECALIBRATE NATURALLY ACROSS STAGES

## Mind-Body Syncs To Eco-Habitat Rhythm Scape

As the neuro-sensory system settles gradually, over-thinking, over &-under imagining, and mind time-traveling to past & future settles, too.

[Morita's Three-Day Emotion Theory is Operated]

- Morita offers wisdom on the aesthetics of simplicity, on ecological reliance, and on how to live in the tension between the fragile and hardy, simultaneously.

Each stage averages 3-5 days.

(1) First stage is designed for rest with silence.

No reading, writing, electronic devices or artificial light in a room of natural light.

Clients eat breakfast to the magpie's song, fall asleep to night's tempo (breeze, rain, moon rise, owl & frog songs).

(2) Second stage includes *fine-motor activity* outdoors (plant and animal care and observations, and small art making);

2 & 3 are re-embodiment stages

(3) Third stage engages *gross motor activity* and environmental work (moving stone, cutting branches);

(4) Forth stage brings spontaneous group play and humour; cooking becomes a sensory, shared experience (re-socialisation phase)



# CONSCIOUSNESSES AND “BODY” IN MORITA THERAPY

## HOW DOES THERAPIST PRESENCE INFLUENCE CLIENT RE-EMBODIMENT?

**Human body is a habitat [with same eco-needs as wider habitat]. Clients learn this by going through stages inside Eco-therapy Centre**

- As Responsiveness to Nature Increases, body re-aligns, body-in-natural-motion increases (akin to Alexander’s work – body follows hand).
- Body (awareness widens as field) and busy mind is busy bod; resting mind is resting body. (Not a chair-siting space).
- Therapist’s embodied presence influences session (Not an in-line-of-vision therapy).
- Proxemic field is to whole of environ (body in relational space to tree).
- “Presence” of therapist essential to Paradox interventions: [Therapist trained in Fumon -- eco-synched breath and silence assist the uncanny/nous]
- Pace, Space, Intentional Silence. Fumon: Therapist’s body-mind-is silent even when speaking.



**Since Nature has no malicious intent,  
Morita elevated Nature  
as primary force for therapeutic alliance.**

- (1) Access & engage pre-traumatized senses.
- (2) Build on place relationships and animate others.
- (3) Experience Permeation by Nature (Qualitatively different than Mindfulness).
- (3) Instill curiosity in Nature. How does turtle paddle differently than it walks?
- (4) Flow of Nature Indoors:  
**Bonsai plants regulate heart and blood pressure more than potted plants\***
- (5) In stage 3, engage in haiku -- 'beat of poem 'moved by' life force.

*SHINRIN-YOKU*

FOREST BATHING



