

INTEGRATIVE  
SPIRITUALITY:  
CULTIVATING  
WHOLENESS &  
INTEGRITY

BY AMY SKEZAS & THOMAS AYERS

LESSON CORE002 IN  
THE NEW TZADDI SEMINARY

May the frightened cease to be afraid  
And those bound be freed;  
May the powerless find power  
And may people think of benefiting each other.  
—Shantideva, *The Bodhicaryāvatāra*, trans. Kate Crosby & Andrew Skilton

Pages 18 – 20 on “Transference: Personal and Transpersonal,” and associated Notes  
by Thomas Ayers  
All other material by Amy Skezas except where noted.

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# INTRODUCTION

The word **integrate** comes from the Latin root *integer* and means “to make entire or complete . . . to constitute a whole.”<sup>1</sup> The opposite of integration is disintegration—reducing to fragments, breaking up, destroying the cohesion or integrity of something.<sup>2</sup>

**Integrative spirituality** is an approach that can be described in different ways:

- In everyday life:
  - Cultivating wholeness
  - Cultivating integrity (the word *integrity* comes from the same root, *integer*)
  - Walking your talk
  - Grounding your spirituality
- Metaphysically:
  - A set of guidelines to help you navigate the distinction between the personal and the transpersonal<sup>3</sup>
  - Generally, cultivating flow, alignment, and connection among four aspects of being or levels of your energy field (physical, emotional, mental, spiritual)
  - Attending to particular gaps and blockages in your energy field
  - Liberation: Releasing past-life imprints and scars that impact your present perspectives and possible choices, and then having consistent experiences of stably perceiving and acting in new ways

In our model of integrative spirituality, **the cohesion or integrity of awareness is the ultimate key to wholeness**. Your awareness is like a light bulb, shining into or shining upon whatever you turn it towards. There are parts of you that your awareness may not have yet completely penetrated; that are not yet in the light; that are “split off” or “cut out” parts of self, or experiences; that are not part of your integrated awareness. They are always there, inside you, but at some level, you may pretend that they are not there; or are not a part of you; or are not a part of reality; or, you may not even be aware that they are a part of you (you don’t know that you don’t know).

In our model of integrative spirituality, it’s not for someone outside you to tell you “you aren’t whole enough; you aren’t integrated enough.” With the caveat that you are expected to practice within the bounds of integrity laid out in the Tzaddi ethics code, our model emphasizes self-awareness and self-responsibility. It calls for you to reflect, within yourself, and sometimes in conversation with other people, about your own issues and your progress with them. You can understand this movement toward wholeness as part of a journey, rather than wholeness being a destination to get to.

Everyone has parts that are split off, of which they are less than fully aware. It’s nothing you need be ashamed of (although you may feel shame, if that is part of your process). It’s nothing you need fear (although you may feel fear, because we are talking here

essentially about “deep sea diving” into the unknown as it lives within you). And, there may be some disintegration in service of integration. Sometimes old patterns need to break up in order for you to reach a state of greater awareness and wholeness. This is often called a “healing crisis.” But the overall movement between and among such healing crises is toward more wholeness and integrity, which in turn bring you greater vitality and response-ability for co-creation.

## PRINCIPLES

The teachings and perspectives of this chapter are rooted in these Tzaddi Principles:

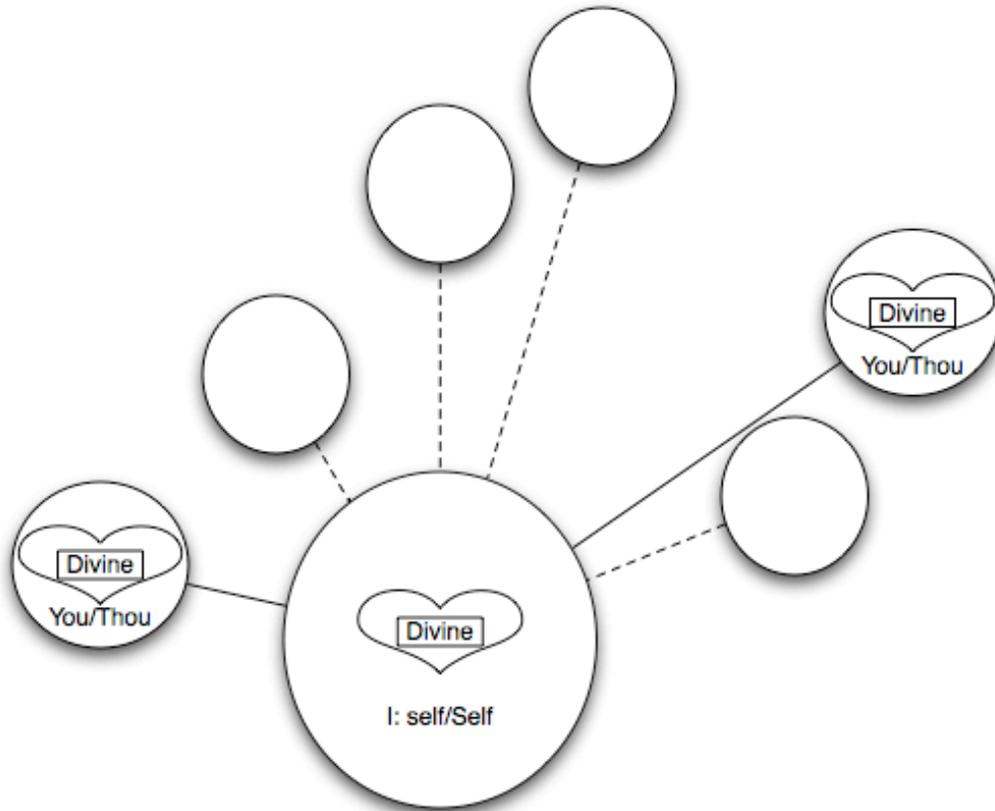
- We believe that God is love.
- We believe that we are all connected and that denying this innate unity produces conflicts and frustrations which we experience in our relationships.

These foundational Principles are combined with the broad outlines of Martin Buber’s “I/Thou” approach to relationship<sup>4</sup> in the drawing on the following page. The teachings of this chapter also are rooted in the following Tzaddi Principles, which speak deeply into the subject of our human relationships, learning, and growth:

- We believe that each incarnated soul chose this life with full awareness of its primary relationships and the lessons that it wanted to learn. It is a part of each person’s path to become more aware of this life’s plan and to work through the lessons and to achieve conscious union with the soul.
- We believe that the lessons we experience come from our own free will, either voluntarily, in loving sacrifice, or through having taken an action against our own Truth. We believe that the responsibility for our lessons lies solely with ourselves and that internal responsibility is different from outside “blame.”
- We believe there are no real “failures” in life, only varying levels of success depending on how we create our own learning experiences.
- We acknowledge our direct access to all higher energies including the Creator of the Universe, and that this access is limited only by the degree of our love, clarity, and intent.

These principles are the Tzaddi guidelines about how to approach the Golden Rule, “Do unto others as you would have them do unto you.”<sup>5</sup>

# AMY'S MODEL: DIVINE LOVE LIVES IN MY HEART<sup>6</sup>



Divine Love lives in my heart  
and in the heart of every other person on the planet,  
and in nature, in all life.  
I am surrounded by Divine Love and filled with Divine Love,  
although I may not notice it at every moment.  
Jesus and all great teachers knew this and taught it, and are teaching it today.

When I am spiritually awake, I perceive our sacred connection, and you become thou.  
When I am spiritually asleep, I do not perceive our sacred connection  
and you are a blank to me, on to which I project  
my own unmet needs and unresolved issues.

People can be awake without using the word "God" or "Goddess" for the Divine.  
It's the essence of divinity that matters, not the nomenclature.  
"By their fruits, ye shall know them."—Matt. 7:20

# RECEPTIVITY

The Tzaddi Principles listed on page 4 repeatedly mention *love*, *clarity*, and *intent* as the gateways to accessing higher energies. For all three gateways, what is also needed is *receptivity*. Without a receptive space, the higher energies cannot integrate into your life and be made more manifest through your being.

Receptivity is a state associated with the Divine Feminine. It exists in both men and women and is a necessary part of life, the counterpoint to doing and producing and running around (action activities associated with activation, the Divine Masculine). Stillness is often associated with receptivity, but, receptivity is not a passive state; it is a state of active engagement that provides a basis for co-creation.<sup>7</sup>

# ENLIGHTENMENT & INTEGRATION

On the path of spiritual growth and development, there are two key “types” of experiences: enlightenment and integration.

In the seminary course materials, **enlightenment** refers to the process of becoming more filled with spiritual light. It is a vibrational process that happens from the inside out, as God/Love in your heart is more free to radiate and resonate through your incarnated self (your physical body, emotions, thoughts, beliefs, and energy field) into the world, including your relationships with other people.

Metaphysically, enlightenment relates to the rate of vibration and the level of coherence, organization, and harmony of the subtle energy in your energy field. This can be perceived in a number of ways, including through clairvoyance (inner sight), clairsentience (inner knowing), clairaudience (inner sound), and other subtle energy senses; but also, simply, through the way you feel. In the presence of an enlightened person, you feel yourself opening and you feel differently about your own problems, the world, and life.

Higher vibrational energy is attractive to beings that want to live, heal, or grow. This is why wild animals draw near to great saints who meditate in the forest, and why Jesus was able to heal the sick or raise the dead with a touch or even a thought.<sup>8</sup> Enlightened energy can be very magnetic; you might think of higher consciousness as exerting a strong, organized, electro-magnetic field. This is one explanation of why people who find their gurus get “lost in love” and just want to be near their teachers as much as possible, as long as possible; and why practitioners who engage in high vibrational energy

practices often want to “spiritually bypass” the messier, more earthly parts of life. Enlightened energy can be intoxicating, and indeed, there are references in many spiritual works to “God intoxication.”

Too much God intoxication can be not a good thing if you have to live in the world. It can cause you to feel split off from the world, and from the less evolved parts of yourself. It can cause you, strangely, to feel less caring about other people or the world in which you live. It can become an addiction, or even a gateway to hell rather than heaven. For example, it is possible to have a “peak experience” in the presence of a Master, and then to fall, hard, because you were not yet ready to hold that level of light yourself.

In order for the light to take hold in you, integration is necessary. **Integration** here means the incorporation of higher vibrational spiritual energy (light) into the fabric of your physical body, emotions, and mind.<sup>9</sup> Integration is a process. It does not happen instantly, and the combination of enlightenment and integration is another way of understanding the spiritual path.

Many who are on the spiritual path are mystics who have revelations, direct experiences of higher consciousness, and a sense of being in spiritual Oneness (“enlightenment experiences”). And yet, many mystics also have difficulties with integration, for example, with being present with other people in a relaxed and natural way, or being present with emotional issues and unmet needs. Some spiritual paths teach that this kind of presence is not even the spiritual path, and is unnecessary.<sup>10</sup>

Tzaddi’s position is that integration is an essential part of spirituality.<sup>11</sup> Living here, on Earth, as spiritual beings is what we came to Earth to do. We are not here by accident or chance, but to learn and to grow, and to make a contribution of some kind (service), appropriate to our individual gifts and talents.

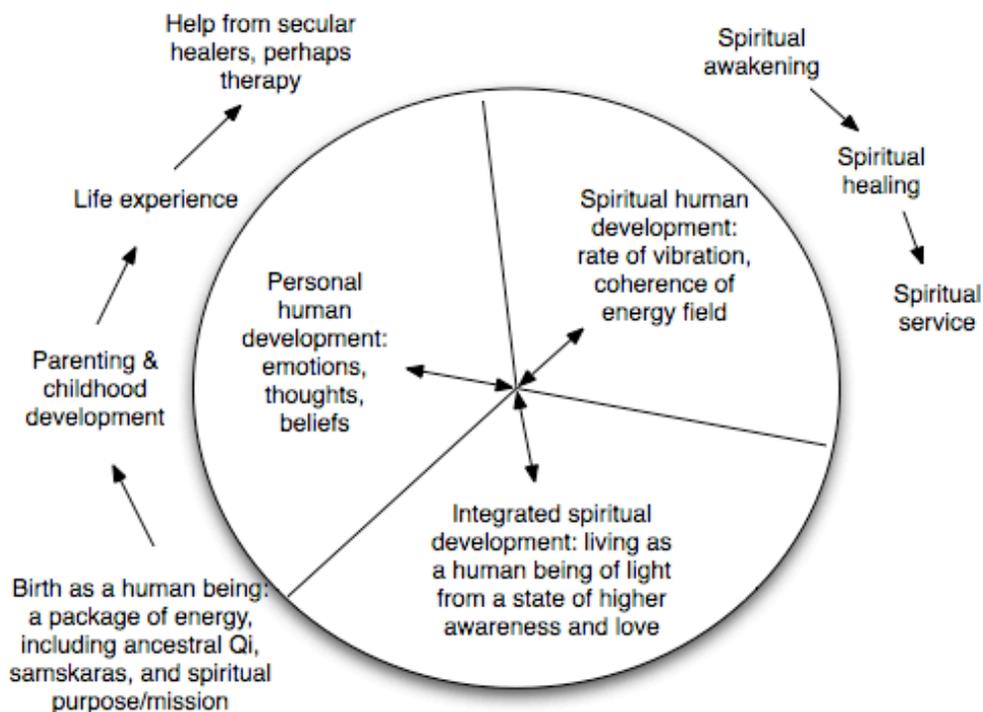
At the subtle energy level, integration can be understood as building a finer and finer “gridwork” or irrigation system, so that the “water” (light, higher consciousness) reaches each little part of you more fully and deeply. In some places in your energy field, there are “rocks” (blockages or excesses) that the water can’t get through yet, and in some places, there are “holes”—gaps that the water can’t bridge yet (deficiencies).

These excesses and deficiencies exist holographically at the physical, emotional, mental, and spiritual levels. Releasing the blockages and bridging the gaps happens most easily for different people through different methods or access points (physical, emotional, mental, spiritual). However, once you begin the spiritual path, it’s probable that you will need to do some practice of self-examination at the level of your emotions and thoughts, because these make up so much of the ego’s structure and armaments.

If light is all-powerful, how and why can blockages and gaps exist within you? Because *you* are part of the process of enlightenment. Your cooperative participation with the light is needed in order for you to become, and sustain being, illuminated. Your cooperative participation as a *human being of light* is what we are calling integration.

In the drawing below, you traverse a spiral, in 3D and multidimensionality realities. You enter this lifetime in the lower left corner, with your birth. You move through childhood and life experiences and develop as a human being. All this can happen without overt spiritual experience or awareness. For people on the spiritual path, another process of development happens “alongside” human development: spiritual development. It begins with a moment of awakening, which is like a birth; moves into a process of spiritual healing; and then, there is a desire to give spiritual service. The human and the spiritual paths of development feed into a center where the Self and the self meet, and when undertaken together, they produce the effect of integrative spirituality, living as a human being of light, becoming more mature and discerning as a person and as a spiritual seeker; and the process of development is ongoing.

## AMY'S MODEL: INTEGRATIVE SPIRITUAL DEVELOPMENT



You can learn about integration in a number of ways. One of the most powerful ways is to have a teacher or counselor who models integration as a human being of light for you, through the way he or she speaks and behaves. Another path to integration can be through interactions in a spiritual community with a clearly articulated set of standards and behaviors, and supportive community members interested in exploring and embodying them.<sup>12</sup> What is not likely to be a very successful route for integration is to stay isolated. Quiet time alone may be needed, but the acid test of how well you are integrated is how functional you are in ordinary life, with all its mundane challenges.

For example, when you are:

- With your family of origin
- Driving a car and someone cuts you off
- Hungry
- Tired

Do you remember the Golden Rule? Are you in touch with the God in your own heart? Do you see others as embodiments of the Divine?

And—thoughts count. If you are behaving “well,” are you also thinking “well”? Or are you smiling on the outside, and judging on the inside? Are you judging yourself as well as others?<sup>13</sup>

If your track record is not 100% on these and similar “tests” don’t lose heart, or judge yourself too harshly. It’s not a contest, and the goal is to keep on trying; don’t hold yourself to unattainable standards of “perfection.” It’s simply a matter of integration, which ultimately is a matter of practice, which is to say, repeated focus, over time, in the stream of challenges and joys that life brings you, on being honest with yourself about what is going on; being willing to reflect.

Not only is integration important to your personal spiritual growth; in Tzaddi’s view it is a key component of your integrity as a spiritual helping professional. Because of this, your seminary program is designed to provide you with integration theory and practice, and opportunities to privately reflect upon your own integrative process. In this chapter we explore three pathways to fuller integration, to greater wholeness: **self-care**, **reflective practice**, and **ethics**. In the course of our discussion we also introduce the important topics of transference and countertransference.

# SELF-CARE

Self-care is a concept that is hard for many spiritual helpers to fully embrace. You may leap to help others, even to the point of exhaustion, and put yourself last. For some, sacrifice and spirituality are synonymous, and some people are suspicious of anyone who is too rich, too abundant, too well-cared-for, as perhaps being too selfish, somehow.

You can be self-caring without being “unduly” selfish. In order to care for yourself, you must focus on yourself, it is true, and sometimes that means saying “no” to other people’s needs and desires. Self-care is related to having boundaries, and this is a hard lesson for some sensitive people who are psychically open, and can feel others’ feelings (empathy) or know others’ thoughts (psychic) or see others’ energies (clairvoyant). When you have this kind of spiritual experience on an ongoing basis, you may not have a clear sense of your own feelings, thoughts, and needs, but be flooded with an ongoing sense of other peoples’ feelings, thoughts, and needs.

Having a sense of self is necessary for healthy development as a human being. What is “negatively” selfish is caring unduly for yourself, at the expense of others; what is “positively” selfish is caring appropriately for yourself, in a way that allows you to continue to serve others and to live a fulfilled and productive life as the most whole, illuminated, integrated individual you can be.

Perhaps the best measure of good self-care is how you are functioning, and checking yourself against these measures.

- Are you able to think clearly?
- Are you eating well?
- How long and how well do you sleep?
- Do you get enough exercise?
- Or are you putting these things off because of something else that is “more important”?

Some people wait to learn about and practice self-care until there is a crisis: a health collapse, a death in the family, a lost job, or some other abrupt break with what previously seemed like “the most important stuff to do.” Tzaddi wants you to build a self-care plan now,<sup>14</sup> while you are relatively healthy and active, to help you stay that way. Why?—Because, just for your own sake, you deserve good care. Also, for the world’s sake, and the sake of your personal spiritual mission—you can serve more people, and serve longer, and better, if you take good care of yourself than if you don’t.<sup>15</sup>

# STRATEGIES FOR SELF-CARE<sup>16</sup>

- Get regular exercise
- Nourish yourself with good nutrition
- Schedule regular periods of rest and relaxation
- Talk with people you trust
- Keep growing and learning
- Have a yearly physical exam and check-up
- Journal or do creative writing
- Seek professional help if you have feelings of total helplessness or depression
- Be gentle with yourself
- Remind yourself that you cannot change others; you can only change how you relate to them
- Give support, encouragement, and praise to others and learn to accept support, encouragement, and praise
- Find a hermit spot and use it when you need it
- Before retiring at night focus on a good thing that occurred that day
- Explore creativity and new approaches
- Say, "I choose" rather than "I should," "I ought to," or "I have to"
- Say, "I won't" rather than "I can't."
- Consider: if you never say "no" what is your "yes" worth?
- Laugh, enjoy yourself, look for the humor in things
- Learn to recognize stress and the way it hits you

## STRESS

Stress is a condition that has physical, emotional, and mental components. It is a complex, systemic response in your body triggered by emotions, thoughts, or external conditions. It is a physiological response to perceived danger sometimes described as the "Fight, Flight, or Freeze" syndrome.<sup>17</sup>

One of the most important factors in self-care is managing your stress. Everyone has stress; to expect a life without it is not realistic. In attempting to manage stress, you have three basic choices:

- Change the other person: the least successful approach
- Change the situation: this may offer limited options
- Change yourself: this approach has the highest success rate<sup>18</sup>

It is essential to recognize that you can control your thoughts, feelings, and actions/reactions. Thus you can control the impact of stress even when you cannot control the stressor. Stress management does not advocate avoiding stresses; rather, it implies *making better choices*. Before you can make better choices, however, usually there has to be some shift in your awareness.

To understand about shifting awareness, imagine stress as energy and imagine yourself as an energy body system. In mechanical physics, stress means “constraining force or influence” or “the deformation caused in a body by such a force.”<sup>19</sup> You carry sources of stress internally—unresolved traumas from childhood, karmic imprints, etc., that cause you to constrict, and to recreate tension and blockage through your reactions and unconscious responses to the flow of events in your life. These patterns typically do not just fall away when running higher vibrational light. They may abate temporarily, but usually return, through situational challenges, when you are “back to Earth”—until you have insight about the pattern, and take some corrective action.

The essence of the corrective action that is needed is to address/respond to/be response-able for the stress. Usually the core of the corrective action is you being more present with whatever the issue or pattern is that is causing the stress.

## **SOME SIGNS OF STRESS<sup>20</sup>**

### **PHYSICAL**

Migraines or headaches  
Diarrhea, indigestion, constipation  
Insomnia  
Over-tiredness  
Loss of appetite  
Tense, knotted muscles  
Cold, clammy, or perspiring hands  
Heart rate soaring  
High blood pressure

### **MENTAL**

Inability to concentrate  
Compulsive worry  
Paranoid thoughts—seeing yourself as a victim

### **BEHAVIORAL**

Pretending to care, and playing the role of someone who cares, but actions and feelings are incongruous  
Avoiding clients, colleagues, or situations

Turning to drink or drugs, overeating, too much caffeine, smoking too much

## **EMOTIONAL**

Sudden swings in feelings

Not wanting to get up in the mornings

“Floating” anxiety

Hating clients

Irritation

Withdrawal or boredom

## **SOME STRESS MANAGEMENT TECHNIQUES—WAYS TO MOVE TOWARD MORE PRESENCE WITH THE PATTERN OR ISSUE UNDERLYING STRESS**

Learn and use self-soothing stress management techniques such as:

- Deep breathing
- Visualization
- Progressive muscle relaxation
- Yoga
- Time management
- Self-talk
- Meditation and/or prayer

And learn to ACCEPT SUPPORT from others.

# YOU NEED SUPPORT

One of the most important choices you can make to manage stress is to allow yourself to receive appropriate support:

- Personally and
- Professionally, in terms of the work you do as a spiritual helping professional, working with clients who are individuals, groups, or organizations

Accepting this support does not diminish you, or imply that you are not a “good enough” helper. On the contrary, the “best” helpers ensure that they receive support for what they are doing, and for who they are. “What happens if you do not have enough support is that you absorb more disturbance, distress, and dis-ease from your clients . . . than you are able to process and let go of, and then you become overburdened by the work. Stress. . . may also come from other aspects of the work and the organization in which you work. These stressors (factors causing stress) will in turn interact with your own personality and the stressors that are currently happening in your own life outside work . . . It is important to know your own tendencies for responding to stress, so that you can be alert to the build-up of tension within you . . . You might also take the opportunity to ask those who work with you how they notice that you behave under pressure. It is very

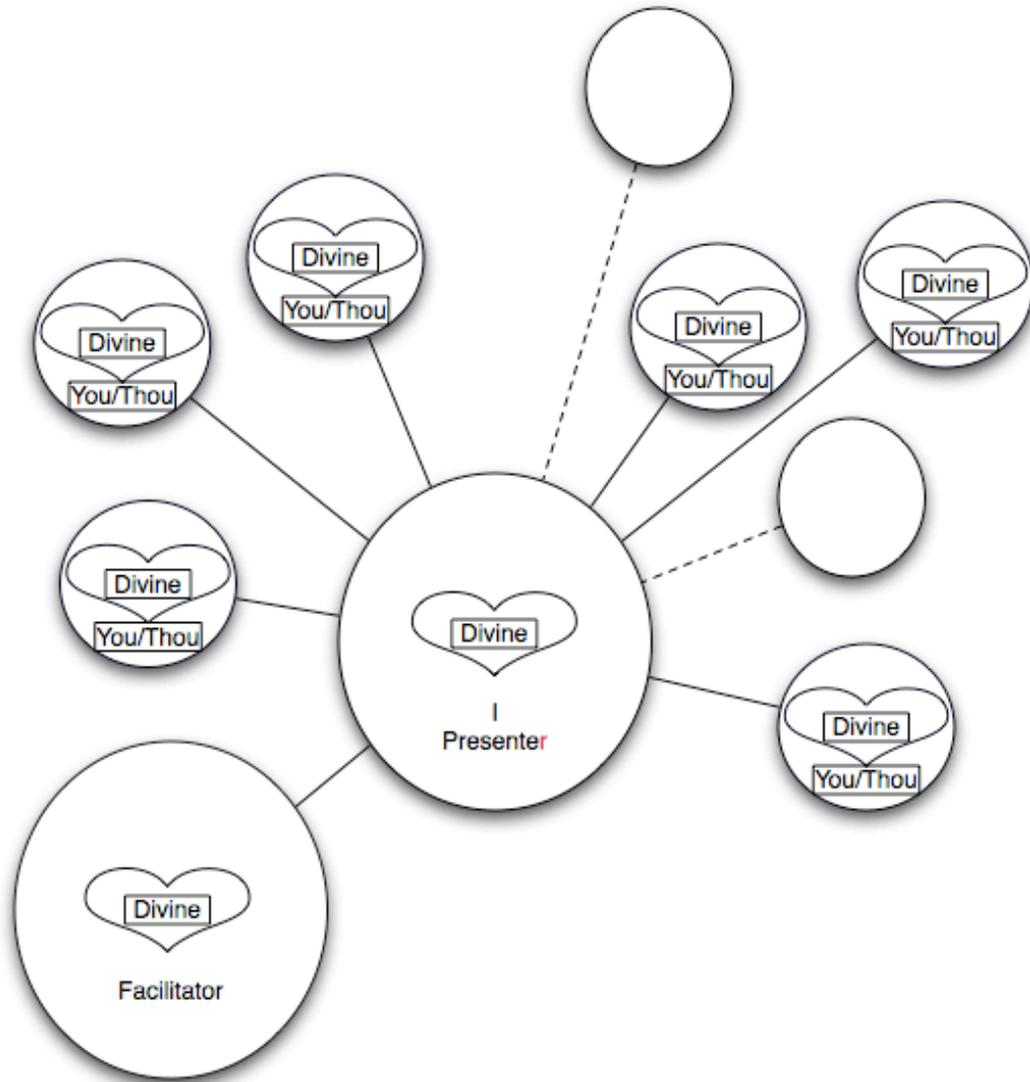
important that, as helpers, we take responsibility for noticing the signs that our systems are overloaded; and that we ensure that we get the support, not only to deal with the symptoms of stress that are emerging within us, but also to tackle the cause of the stress. The earlier this is done the better.<sup>21</sup>

## REFLECTIVE PRACTICE

Reflective practice is a particular kind of support: the practice of reflection, specifically, reflecting upon your own self-care, needs, and motivations for the actions you take. It's usually done—you usually reflect—with another person, known as a facilitator or a supervisor (not the kind of supervisor you find on a factory assembly line!). In some ways, reflective practice resembles psychotherapy, in that you are delving into your unhealed and unwhole parts relating to your emotions, thoughts, and beliefs. However, in psychotherapy, the focus is on your personal development as a human being, usually in the context of some kind of needed reparenting, in which the psychotherapist “stands in for” your parent(s) and you get to work through, as an adult, the traumas or issues that as a small child, you were not resourced to manage. In reflective practice, the focus of the discussion is your self-care, needs, and motivations in the context of your work as a spiritual helping professional; the session “begins and ends with your work.”<sup>22</sup>

There are necessarily some overlaps between psychotherapy, spiritual healing, and reflective practice which is quite understandable from the point of view of integrative spirituality. Whatever is happening with work, you were shaped in your human development by the dynamics of your family of origin; and you are a multidimensional being, with *samskaras*<sup>23</sup> that you as a soul bring into this life specifically to experience the unfolding of these energy patterns, for learning and growth. However, most reflective practice work is secular in nature (it is routinely required of social workers, psychotherapists, and other mental health professionals as part of their professional development). There is a small but growing movement of spiritually based reflective practice. Sometimes it is practiced under the name spiritual direction, when the people seeking facilitation are clergy or laity involved in religious or spiritual or faith communities. Sometimes it is practiced in spiritual communities where spiritually trained and sensitive people are aware of the need for spiritually based reflective practice. In spiritually-based reflective practice, in the moments of reflection, there is a call for prayer, meditation, or other doorways of accessing non-ordinary states of consciousness: opening the door and invoking the light. The “bringing forth of light” into these sessions can greatly accelerate the clearing of obstacles and bridging of gaps in the energy field, leading to finer and deeper awareness. This kind of work can bring greater balance, clarity, flow, peace, depth, and richness to your personal and professional development.

# AMY'S MODEL: SPIRITUALLY-BASED REFLECTIVE PRACTICE



In reflective practice, you look within to understand how your feelings, thoughts, and choices in your work as a helping professional are part of your path of development as a whole human being.

In spiritually-based reflective practice, you look within further to better know yourself as someone with the power and response-ability of spiritual co-creation.

In both secular and spiritually based reflective practice, you increase your ability to be more clearly aware of self, others, and situations rather than perceiving through the lens of your projections rooted in unmet needs.

Reflective practice (either secular or spiritually-based) fits in well as part of the process of integrated spiritual development. The very challenges that test you, the very joys that expand your heart—all are part of the life path of becoming the unique, individual self that you are, and that you bring to your spiritual helping work. The process is not linear, but more like a spiral. You may come back again and again to layers of material that you find at deeper levels, bringing more clarity, love, and intent there.

It is your position of trust as a spiritual helper that makes the need for self-examination, and the model of integrative spirituality, so important. Working as a spiritual helper requires that you become aware of your own areas of fragmentation, non-acceptance, and denser vibration, as well as your connection with Divine love and joy.<sup>24</sup> This awareness helps you know how far you safely can go in a challenging healing or counseling session or situation. It also helps you realize more clearly what is happening in an interaction—what is yours to claim and examine as material for growth, and what is your client’s to claim and examine.<sup>25</sup>

To understand the need for reflective practice and how it can help you in your spiritual work as a helping professional, let’s look now more closely at projection—which could be understood as the opposite of being present with someone from a heart-based space of Divine love. To better understand what projection is, where it comes from, and what you can do about it, let’s start with the subject of personal boundaries. For mystics, sensitives, and other spiritually aware people who routinely enter into states of transpersonal awareness, personal boundaries sometimes can be confusing.

## BASICS ON PERSONAL BOUNDARIES & TRANSFERENCE<sup>26</sup>

### **What is a personal boundary?**

- A personal boundary is a limit of how far you can go and still be comfortable in a relationship or situation.
- A personal boundary delineates where you—including your physical, psychological, and energetic systems—end and where others begin
- Note: Invasion of a personal boundary can provoke a real experience within you

The key to defining personal boundaries is “knowing your inner being,” which is comprised of your beliefs, thoughts, feelings, decisions, choices, experiences, wants, needs, sensations, intuitions, and other-than-conscious experiences. To create healthy exchange with others around you, be aware of your boundaries and respect them.

## **Discerning personal boundaries**

- Ask first, “What is mine and what is not mine?”
- What is mine can be described as:
  - My awareness of my own inner life, which includes all of my beliefs, thoughts, feelings, decisions, choices, experiences, wants, needs, sensations, intuitions, and other-than-conscious experiences
  - My behavior
  - My responsibility to make my life successful and joyful
- What is not mine can be described as:
  - Others’ awareness of their inner lives
  - Material from others’ inner lives including their beliefs, thoughts, feelings, decisions, choices and experiences, wants, needs, and their other-than-conscious material
  - Others’ behavior
  - Others’ responsibility to make their lives successful and joyful

## **Projection**

Projection occurs when an individual literally projects (like a movie) onto someone else his/her own accountabilities, desires, and/or needs. It may take the form of the projector telling you how wonderful and powerful you are, or how unresponsive or mean you are. The projector denies/disowns part of his or her own inner life and projects it on to another person (the receiver). The projector (often unconsciously) induces the receiver to take on and act out that disowned part, while frequently blaming the receiver for doing so. Often, this entire process is not noticed by the receiver or the projector.

## **Transference**

Transference is a particular kind of projection: a reproduction of emotions relating to repressed experiences, and the substitution of another person for the original object of the repressed emotional impulse.

- For example, if your father was likely to yell at you when you brought home bad grades, you may transfer your unresolved anger and fear about being judged for less-than-stellar performance onto some other person—say, your spiritual teacher. You may feel judged by your spiritual teacher, and be angry about that, when in fact you are not being judged at all; it only seems that way to you because you are experiencing transference.

Often, a person in transference (the projector) unconsciously encourages the other person (the receiver) into behaviors that shield the projector from going into his/her own wound.

**Positive transference** happens when a client transfers his/her positive feelings to you regarding his/her own self-worth. This is similar to “putting you on a pedestal.” It is unhealthy for both of you. In cases of positive transference often the client will present to you with sweetness, pseudo-love, submission, or as the good little boy or girl. Under

this mask often there is rage and hate, which may come out when you do not live up to the client's silent hopes.

**Negative transference** happens when a client transfers his/her own negative personal feelings on to you. The client may be in a state of denial, self-victimization, drama, or blame.

## THOMAS'S MODEL: TRANSFERENCE - PERSONAL & TRANSPERSONAL<sup>27</sup>

**Rev. Dr. Thomas Ayers, M.Div, Ed.D.:** From 1993 through 1997, I attended both the Westchester Institute for Training in Psychoanalysis and the Barbara Brennan School of Healing (BBSH) at the same time. By means of my Institute course work, more than 330 hours of personal analysis, and over 100 double sessions with a BBSH graduate, I experienced directly the pervasive power of transference—that my adult life was over-determined by my childhood-based beliefs/projections/thought forms about my parents. In effect, then, I came to understand the visceral truth of Barbara Brennan's assertion that "the cause of every illness that we have is always connected to our relationships."<sup>28</sup>

While working with clients over the last decade or so, two things have become clear to me. First, "transference" is one of the main means by which "relationships" become "illnesses": childhood-based beliefs and thought forms provide energetic bases for the emergence of every illness, be it physical or emotional, mental or spiritual. And second, "transference" just like "relationship" is of two types: personal and transpersonal. Both types feature the re-enactment of an original or primordial trauma—not for the purpose of undoing the trauma but, rather, for redoing or healing it.

Personal transference refers to our relationships in this life, but most especially with our mothers and fathers or other primary caregivers. Somewhere and somehow, our relationships with them become distorted or disconnected. At BBSH, these distortions and/or disconnections are talked about in terms of "characterology"—say the schizoid's defense against annihilation or the oral's defense against abandonment.<sup>29</sup> Each and every one of these defenses evokes or precipitates the very conditions or scenarios wherein we re-enact, in greater or lesser degrees, the primal traumatic situation(s). So, too, we form new relationships which will help us re-enact these traumatic situation(s). This rôle is usually fulfilled unconsciously by our spouses or intimate partners—but also by our bosses, friends, and other seeming-strangers. In its more conscious form, this

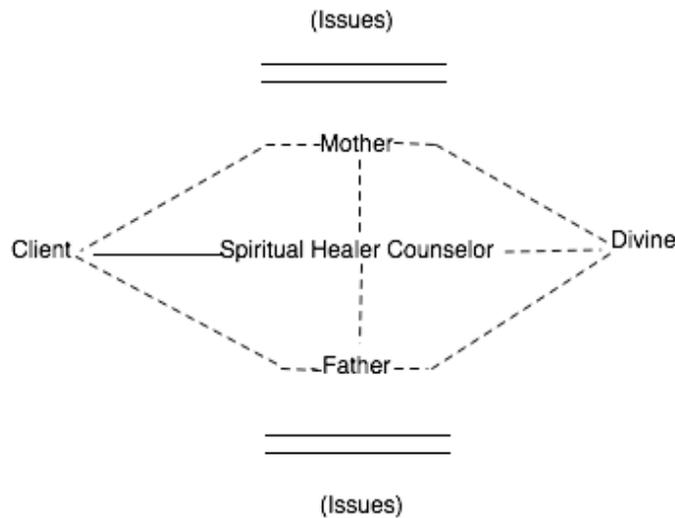
rôle is fulfilled by a spiritual healer counselor: the client re-enacts the trauma and presents the defense, while the clinician helps her or him to work through them for the ultimate purpose of healing—that is, to develop a sense of balance, integration, and harmony.

Transpersonal transference refers to our relationships in other lives—not only with our ancestors and children, friends and associates from prior incarnations, but most especially with the Divine. Somewhere and somehow, our relationships with them became distorted or disconnected, defensive character structures emerged in response, along with a virtual compulsion to repeat or re-enact the traumata for the purpose of healing/transforming/transmuting them—that is, to reinstate a state of inter-relational harmony or communion.

At least seven practical, clinical implications follow from this line of reasoning.

1. Our primary and principal relationship is with the Divine; in essence, that is, we are not different (in kind) from the Divine.
2. Our principal and primordial relational disconnections (so, too, our consequent defensive character structures) emerge *vis-à-vis* the Divine.
3. These defensive character structures influence the makeup and evolution of all of our bodies—physical, auric, and haric<sup>30</sup>—throughout every incarnation. In other words, every chronic symptom and/or habitual pattern points to our primordial relational disconnect(s) *vis-à-vis* the Divine.
4. In any given incarnation, our parents/primary caregivers help to provide the conditions for the re-enactment of our primordial disconnection from the Divine. For example, our parents will engender the masochistic wounding in us if we feel invaded by the Divine—or if we feel betrayed by the Divine, our parents will evoke the psychopathic characterology in us.<sup>31</sup> As such, our parents and caregivers are actually acting on behalf of the Divine; whether benignly or malignantly, that is, they offer their “sacred wounding” to us for the purpose of helping all of us restore harmony and peace with the Divine.
5. From a client’s perspective, concurrent multiple relationships are in play during any given healing/session, as can be seen in the diagram below. In a direct sense (represented by solid connecting lines), there are at least three such relationships:
  - (A) Client with self
  - (B) Client with intimate partners, friends, *etc.* (not shown); and
  - (C) Client with spiritual healer counselor.And in an indirect sense (represented by dashed connecting lines), there are at least two more relationships in play:

- (D) Client with his or her parents/caregivers *via* the presenting complaints or issues (*e.g.*, abandonment, betrayal, *etc.*); as well as  
 (E) Client with the Divine *via* parents/caregivers and presenting complaints/issues



6. In any given healing/session, the spiritual healer counselor fulfills or occupies both direct and indirect rôles: directly with the client; indirectly with the client’s intimate partners and friends, parents/caregivers and the Divine. In what seems to be a simple encounter between two people, the spiritual healer counselor actually occupies a veritable transferenceal hotseat—personal and transpersonal. It is by paying close attention to these transferences that she or he can help the client to heal or transform these concurrent, multiple disconnections— that is, to restore the client’s harmony or communion with himself or herself, partners and friends, parents and the Divine.

7. Lastly, in any given healing/session, the complaints or issues (haric, auric, and/or physical) which the client presents (explicitly and/or implicitly) point to or reflect transferences (personal and transpersonal) engendered *via* disrupted relationships (personal and transpersonal). In effect, then, the client’s “issues” are not the only issue to be addressed. Issues simply serve as signs or symptoms of the client’s transferences and relational disconnects; the latter must also be considered for healing and harmony to emerge. Begin where the client is or feels most comfortable: sometimes it’s with herself or himself, sometimes it’s with parents or ancestors, and sometimes it’s with the Divine as such. In any case, addressing the client’s transferences—personal and transpersonal—is one sure means toward healing or transmuting the primordial cause of every illness.

# COUNTERTRANSFERENCE

**Countertransference** occurs when the spiritual helper becomes the projector, and transfers either positive or negative feelings onto the client.

- For example, a spiritual teacher who had lost a young son had a strong, unconscious need to act like a father and care for people. He became entangled with his students as if they were his children, in unhealthy ways. His own father had abandoned him in his youth, and after some help in reflective practice sessions with a trained facilitator, he realized that in acting out his fathering, caring for the inner child in his students, he was giving himself the love that his inner child had never received, but badly needed. He decided to slow down and take care of his own inner child directly, rather than at second-hand through his students. As he worked through these feelings and needs, he became more compassionate with himself and others. He was able afterward to be more present with his students and to act in ways that were helpful without being driven by his previously unmet need for love.

## WHAT TO DO? STRATEGIES FOR TRANSFERENCE & COUNTERTRANSFERENCE

**Even if you are not aware of it, it is safe to assume that transference and countertransference exist in any spiritual helping situation.** So, what to do? Here are some strategies to help you provide the highest quality of care to the clients you serve, whether they are individuals, groups, or organizations.

- Make the decision/intention: *I commit fully to my own integrative spirituality.*
- Learn more about reflective practice. Do regular reflective practice, either with peers who have been formally trained, or with a professional facilitator, sometimes known as a “supervisor.” Tzaddi has a list of supervisors if you are interested in pursuing this.
- Use the Unwinding a Pattern worksheet on page 25 as often as you need to—but don’t make the error of thinking that self-review alone is enough. Reflective practice is an area where two heads, or a group of heads (properly trained), really are better than one. You tend to have blind spots in the areas of your un-integrated parts,<sup>32</sup> and finding and accepting good help is probably one of the

most important decisions—for personal healing and growth, and for providing excellent spiritual service —that you will ever make.

- Talking with friends, while important, is not it. Your friends are, and should be, there for you as friends and are unlikely to have the insight and perspectives you need for good reflective practice.
- Review the Tzaddi Ethics Code from time to time and check yourself against the items listed there. If you hit paydirt, use the Unwinding a Pattern worksheet on page 25 and take the issue to reflective practice with a trained facilitator.<sup>33</sup>
- Hold a vision of healing and well-being for all spiritual helpers and those whom they serve. Energize this vision through prayer, meditation, and visualization.

## RESISTANCE

It's not unusual to feel resistance when it comes time to working with your own integrative spirituality, and particularly, when it comes to entering reflective practice/supervision. Resistance can be understood as the force of unconsciousness exerting its desire to stay unconscious. It can be experienced as a heavy feeling in your body, as being “too busy” to invest time in yourself, as a feeling of anger,<sup>34</sup> or in other ways. Resistance can come from previous bad experiences with helpers, personal inhibition, a tendency to isolate, difficulties with actual or perceived authority, role conflict, finance, beliefs about finance, time constraints, beliefs about time constraints, geography, difficulties with receiving support, and organizational blocks.<sup>35</sup> See if you resonate with any of these statements:

- I like being my own boss
- I don't need support
- I am qualified and no longer need support
- I don't have time for this
- I don't want to spend the money
- I have what it takes without reflective practice
- My reflective practice partner(s) will look down on me or judge me
- If I just focus on the light everything will be fine
- I don't want anyone to see me if I don't look good

There are many reasons to be proactive in getting good support. When you are busy helping others, involved in your schedule, you can become isolated, get insulated, or feel lonely. When you are accustomed to being the “authority” it can be difficult to imagine finding someone who is “good enough” to be your helper. Support, especially through reflective practice, helps widen perspectives, increase connections, and create options for you. And you can increase your power of helping clients take charge of their own lives, since you are doing the same.<sup>36</sup>

# RUN DOWN & BURNED OUT

Resistance to seeking or accepting appropriate support often leads to increasing levels of stress and being run down, and then, to burnout. In physics, the term for “run down” is entropy: “the phenomenon in which energy in a consolidated form dissipates itself into a diffused form. When energy is in a diffused form it is not available to us.” Even the word “burnout” is related to the symbolism of fire (energy).<sup>37</sup> You instinctively know what “run down” means, and what to do about it, in the moment. You may go to bed, eat intensely nourishing food, take some time off to see a movie, or go on holiday. These strategies work great when the run down is caused by an acute or unusual episode of stress. The difficulty comes when the way you are living depletes you on a more continual basis. People in the spiritual helping profession are especially vulnerable to continual run down and to burnout because:

- Your work may never finish, or may seem to never finish
- You may not always be able to tell if your work is producing results
- Your work is sometimes repetitive
- You constantly are dealing with people’s expectations of you as a “spiritual person”
- You may have to work with the same people, year in and year out
- You may have to work with people in great need, who are draining
- You may have to work with people who come to you not for solid spiritual food, but for “strokes”
- You may have to function much of the time in your “public persona”
- You may become exhausted by failure, or, put another way, by your attachment to success<sup>38</sup>

It’s important for you as a spiritual helper to attend to your expectations, feelings, and unmet needs. These are the ultimate roots of stress and originate in the samskaras in your energy field. The symptoms of stress thus are a signal to *pay attention to your self*.

“If we ignore the stress symptoms for too long then we are in danger of being overwhelmed and being left in a situation where the only things we can attend to are the resultant symptoms within us. When this happens we have entered the state that is often referred to as burnout . . .

- A state of emotional and physical exhaustion with a lack of concern for the job, and a low trust of others
- A depersonalization of clients; a loss of caring and cynicism towards them
- Self-deprecation and low morale and a deep sense of failure

We would contend that the best time to attend to burnout is before it happens. This involves: looking at your shadow motivation for being in the helping professions . . . monitoring your own stress symptoms and creating a healthy support system . . . and ensuring that you have a meaningful, enjoyable, and physically active life outside the role of being a helper.”<sup>39</sup>

# SELF-RENEWAL

“In talking to friend and colleagues who have managed to continue . . . flourishing at work for many years we inquired into what they considered the important activities that maintained their inner well-spring—the place from which they constantly renewed themselves. The answers we received were very similar and we clustered them into these seven areas.

1. Be in love with learning; stay at your learning edge and have a learning project
2. Be clear about your learning style and keep expanding it
3. Attend to your emotional well-being
4. Increase your capacity to relate with and engage others
5. Attend to your physical well-being—diet, exercise, sleep, breaks
6. Have a personal or spiritual practice
7. Find a group of good co-learners/fellow travelers”<sup>40</sup>

Here are some ideas to help you create supportive structures in these areas.

For support with #1: Cultivate the persona of a “**life-long learner.**” Part of what you are asked to do after you graduate from seminary is to continue your education, with courses and teachers of your choice, for at least 12 real-time hours each year. Use that learning time for yourself in the ways that will best feed your self-renewal.

For support with #2: Spend some time reflecting on this. What makes you happy? **What and how do you love to learn?** You may get some insights if you read works such as Dawna Markova, *The Open Mind: Exploring the 6 Patterns of Natural Intelligence* (York Beach: Red Wheel/Weiser, 1996).

For support with #3: Spend **time doing things you love** to do and when “stuff” comes up, don’t “push off” into food, drink, etc.: instead, **show up and care for your self.**

For support with #4: Seriously consider starting a **peer support group, particularly, a peer triangle for co-creative growth. You can learn how to do this with a home study course, and practice with colleagues you know and trust.**<sup>41</sup>

For support with #5: Create and use a **self-care plan**<sup>42</sup>. Refer to your plan periodically to see “**How’m’I doin’?**” Many people find it helpful to go through those CDs once a year as a refresher course, and to revisit their self-care plan and update it.

For support with #6: Do what works for you, and try to **be consistent.**

For support with #7: See #4 above.

# REFLECTION: UNWINDING A PATTERN

Today's Date

1. Describe a person, episode, or situation around work that you find yourself coming back to again and again in your thoughts. Pick something that is truly "alive" for you in this moment, not something theoretical.
2. Of whom or what does this person, episode, or situation remind you?
3. What are your best hopes for the outcome here?
4. What are your worst fears for the outcome here?
5. What are you doing to care for yourself here?
6. What is one thing you appreciate about yourself in this situation?
7. What is one thing you find difficult about yourself in this situation?
8. What help can you request from your soul, guardian angels, and high spiritual guides in this situation?
9. Are there any other resources you can explore to help bring this situation to its next highest level? List three.

# SUGGESTED STUDY

## **Enlightenment & Integration (These are just a few examples; this is a big field, and different authors have differing views)**

Mariana Caplan, *Eyes Wide Open: Cultivating Discernment on the Spiritual Path* (Boulder: Sounds True, 2009)

Krishna Das, *Chants of Lifetime: Searching for a Heart of Gold* (New York: Hay House, 2010)

## **Spiritual Bypassing**

Robert Augustus Masters, *Spiritual Bypassing: When Spirituality Disconnects Us from What Really Matters* (Berkeley: North Atlantic Books, 2010)

## **Receptivity**

Amanda Owen, *The Power of Receiving: A Revolutionary Approach to Giving Yourself the Life You Want and Deserve* (New York: Jeremy B. Tarcher/Penguin, 2010)

## **Self-Care**

Nancy Reuben, M.D., M.Div, *Self-Empowerment & Self-Awareness Through Energy Mastery* (self-help audio study set available through [www.roselight.com](http://www.roselight.com))

## **Run Down & Burned Out**

John A. Sanford, *Ministry Burnout* (London: Arthur James Limited, 1982)

## **Reflective Practice/Supervision**

Peter Hawkins and Robin Shohet, *Supervision in the Helping Professions, Third Edition* (Maidenhead: Open University Press, 2006)

Sheila Ryan, *Vital Practice: Stories From The Healing Arts: The Homeopathic and Supervisory Way* (Portland, England: Sea Change, 2004)

## **Personal Boundaries**

Anne Katherine, M.A., *Boundaries: Where You End and I Begin* (Center City: Hazelden Foundation, 1991)

## **Personal & Transpersonal Transference & Countertransference**

The Tzaddi Ethics Code ([www.tzaddi.org](http://www.tzaddi.org))

Kylea Taylor, *The Ethics of Caring: Honoring the Web of Life in Our Professional Healing Relationships* (Santa Cruz: Hanford Mead Publishers, 1995)

# NOTES

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<sup>1</sup> Lesley Brown, ed., *The New Shorter Oxford English Dictionary on Historical Principles Vol. 1 A-M* (Oxford: Clarendon Press, 1993), p. 1386.

<sup>2</sup> *Ibid.* Vol. 1,, p. 693.

<sup>3</sup> **Transpersonal** comes from two roots: *trans* and *personal*. *Trans* comes from the Latin word *trans*, meaning “across, over” and used in to bring the senses “across, beyond,” “on or to the other side of,” and “into another state or form.” *Personal* comes from the root *person*, which comes from the Latin *persona*, “mask used by an actor, a person who plays a part, a guise.”— Lesley Brown, ed., *The New Shorter Oxford English Dictionary on Historical Principles Vol. 2 N-Z* (Oxford: Clarendon Press, 1993), pp. 2170, 3365.

<sup>4</sup> *Ich und Du*, usually translated as I and Thou, is a book by Martin Buber, published in 1923, and first translated to English in 1937. Buber's main proposition is that we may address existence in two ways: that of the "I" towards an "It", towards an object that is separate in itself, which we either use or experience; and that of the "I" towards "Thou", in which we move into existence in a relationship without bounds. One of the major themes of the book is that human life finds its meaningfulness in relationships. All of our relationships, Buber contends, bring us ultimately into relationship with God, who is the Eternal Thou. — [http://en.wikipedia.org/wiki/I\\_and\\_Thou](http://en.wikipedia.org/wiki/I_and_Thou)

<sup>5</sup> The Golden Rule is a cornerstone of the Tzaddi Ethics Code and is at the heart of integrative spirituality. Variations on this rule are found in the Code of Hammurabi (1780 BCE), the Torah, the Middle Kingdom of Ancient Egypt (2040-1650 BCE), Ancient Greece, Ancient China, and the Parliament of World Religions (1993 AD). It's been attributed to Gautama Buddha, Jesus of Nazareth, and other great teachers. —[http://en.wikipedia.org/wiki/The\\_Golden\\_Rule](http://en.wikipedia.org/wiki/The_Golden_Rule)

<sup>6</sup> “This heart is not an emotional state; emotions come and go. It is also not referring to the physical pump that resides in the chest. The heart is an abode, our home, the place in each of us where we know who we actually are. This abode is deeper than thoughts and deeper than emotions. And that presence, of course, is our own presence: who we actually are underneath who and what we think we are, underneath the inner dialogue that's always going on about everything. This “heart” is called chidakasha. It's the sky of the mind, of consciousness, our true Being, not located at any one place. Embracing and encompassing everything, nothing is outside of it. It is home.” Krishna Das, *Chants of Lifetime: Searching for a Heart of Gold* (New York: Hay House, 2010). p. 43.

<sup>7</sup> You will read about receptivity, and learn to consciously generate it, in the book *The Power of Receiving*, which is part of your seminary curriculum. For now, simply intend to cultivate awareness that you are a receptive as well as an active person. As you cultivate receptivity you will be more able to care for yourself, to manifest the resources you need that flow from higher energies (including love, clarity, and intent), and to lead a more stable, calm life.

<sup>8</sup> “Christ Jesus did many types of healing. Healing the minds by teaching the Beatitudes, healing the ones who were possessed of devils or demons, or so-called evil or ignorant spirits . . . Peter's mother-in-law had a great fever and Jesus stood over her and rebuked the fever and it left . . . In St. Luke chapter eight tells us, “And a woman having an issue of blood [found her bleeding] staunched. And Jesus said, ‘Who

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touched me . . . Somebody hath touch[ed] me, for I perceive that virtue is gone out of me.’ . . . And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched him and how she was healed immediately . . . Healing can take place over the phone or at a distance. Let us refer to St. Luke 7:1 – 10, “Now when He had ended all his sayings in the audience of the people, He entered in Capernaum. And a certain centurion’s servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto Him . . . beseeching Him that He should come and heal his servant . . . and they that were sent returning to the house, found the servant whole, that had been sick . . .” Another type of healing took place, of which we are told in St. Luke 8:49 – 56. Here the spirit had left the body . . . in sleep or [a] trance-like condition. She was not dead, as they had believed her to be. When Jesus spoke softly to her, her spirit came back into her body and her eyes opened . . . Christ Jesus restored sight to a blind man who sat by the wayside begging near Jericho . . . We have another type of healing where Christ Jesus spat on the ground and made clay with the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, “Go wash in the pool of Siloam.” He went his way therefore, and washed, and came seeing.” How did Jesus heal these people? By a ritual or how? He healed merely by the Power of the Word . . . Faith is the prime essential.” Amy Kees, *Developing Spiritually Volume 2* (Garden Grove, California: The Church of Tzaddi, 1980) pp. 106 – 108.

<sup>9</sup> “As we unearth new levels of our consciousness, we inevitably also uncover that which is unwhole and unhealed within us at personal, familial, cultural, and historical levels. This is not a problem to be feared or a wrong to be righted, but a necessary and healthy aspect of spiritual unfolding that must be met with increasingly potent and effective discernment.” Mariana Caplan, *Eyes Wide Open: Cultivating Discernment on the Spiritual Path* (Boulder: Sounds True, 2009), p.xxvii.

<sup>10</sup> This is sometimes known as “spiritual bypassing,” which is “using spiritual ideas and practices to sidestep personal, emotional, unfinished business”; to shore up a shaky sense of self’ or to belittle basic needs, feelings, and developmental tasks, all in the name of enlightenment.” John Welwood, quoted in Mariana Caplan, *Eyes Wide Open: Cultivating Discernment on the Spiritual Path* (Boulder: Sounds True, 2009), p.109

<sup>11</sup> “Yes, it is true, we can recognize our ultimate nature in a brief moment at any time. Yes, it is rather easy once you know what you are looking for and how to relax into it. But no, this does not constitute a spiritual path, because it does not come to grips with the other order of reality: the relative complexities of karma, conditioning, ingrained habitual patterns, unconscious identities, psychological wounds, and self-deception of all kinds . . . Yes, from an ultimate perspective, the spiritual journey needs never be made, because we are already perfect in our essence just as we are. Yet on the relative level, where we are unconsciously identified with all kinds of hidden demons, ghosts, and tyrants, the practices of the path do more than just reveal our true nature. They are also designed to help free us from these inner obstacles to truth, love, and wisdom.” *Ibid.*, p. xvii.

<sup>12</sup> The *metta* practice of loving kindness to self and others taught in the Vipassana Insight Meditation group is one example. “The practice of offering metta, the Pali word for “lovingkindness,” helps us short-circuit our automatic judgmental reactions about ourselves and other people that are based on our old unconscious programming. Through the practice of metta, we cultivate the ability to wish ourselves and other people well, regardless of who we think they are. The practice of metta was first given by Buddha to some of his monks. He sent them to meditate in the forest, but when they got there, the local tree demons kept disturbing their practice. They returned to the Buddha and asked for some weapon to deal with these troublesome spirits. The Buddha said he’d give them the most powerful weapon in the world, and he proceeded to teach them the lovingkindness practice. The story goes that those nasty spirits became transformed into protectors of the dharma [teachings]. One of the results of this practice is that we actually begin to see people from a less reactive place, and our judgmental programming is replaced by

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caring and lovingkindness. As time goes on, we get used to living like that, so we plant fewer seeds that will grow into negative states of mind. To put it simply, we become happier . . . For the most part, the way Westerners approach the spiritual path doesn't include psychological and emotional issues . . . So when Sharon said that it was okay to admit [that we're hurting inside], people were drawn to connect with her . . . When I took my first meditation course with her, I was . . . to sit and repeat a version of these four phrases:

*May I be safe*

*May I be happy*

*May I be healthy*

*May I live at ease of heart*

*Piece of cake*, I thought. I had not idea what I was in for . . . I was feeling nothing. Dead meat! I realized that I was totally incapable of wishing myself well at all . . . Then on the second day, we were asked to offer the phrases to someone who'd always been on our side, someone we could always go to for love and support . . . In no time at all I began to feel light and free and full of joy. This wonderful feeling continued until we received the instruction to begin offering the phrases to ourselves again. Immediately, I saw my own stuff return with a vengeance. As the week progressed, we were led with wisdom, humor, and gentleness through many different aspects of the practice, and by the end of the week I felt as I were sitting more deeply in my own heart."

—Krishna Das, *Chants of Lifetime: Searching for a Heart of Gold* (New York: Hay House, 2010), pp. 150-151.

<sup>13</sup> "It's your thoughts—no one else's. Thoughts are things—What are you thinking? . . . Ask yourself, "Do you really live by the true Spiritual Soul that is within you? . . . The more spiritual you are—the more you—you alone will be tested to keep right on your toes with yourself and your work."

—Founding Bishop Amy Kees Johnson and Co-Founding Bishop Dorothe Blackmere, *Developing Spiritually Volume 1* (Garden Grove, California: The Church of Tzaddi, 1959), p. 5, Lesson #4

<sup>14</sup> In your seminary studies you will work with an audio CD course that contains a program of meditations, discourses, and exercises designed to help you strengthen your self-care and design a self-care plan.

The audio course is titled *Self-Care & Self-Empowerment Through Energy Mastery*,

<http://roselight.com/content/details#cid=542011>

<sup>15</sup> "Making a commitment to yourself is being in present time, acknowledging that you have enough sense of self to do what is right at this moment . . . To do so you must know your feelings . . . If you do know who you are, make your life a priority, acknowledge your feelings and act upon them, you can then have a strong vessel sailing on calm waters, in a direction you have chosen."

—Sanaya Roman, *Personal Power Through Awareness* (Tiburon, California: H J Kramer Inc., 1986), pp. 44-45.

<sup>16</sup> From the *Integra* manual of Rev. Dr. Jan Nagy [southpower@comcast.net](mailto:southpower@comcast.net)

<sup>17</sup> The fight-or-flight response (also called the fight-or-flight-or-freeze response, hyperarousal, or the acute stress response) was first described by Walter Bradford Cannon. His theory states that animals react to threats with a general discharge of the sympathetic nervous system, priming the animal for fighting or fleeing (or freezing). This response was later recognized as the first stage of a general adaptation syndrome that regulates stress responses among vertebrates and other organisms.

—[http://en.wikipedia.org/wiki/Fight-or-flight\\_response](http://en.wikipedia.org/wiki/Fight-or-flight_response)

<sup>18</sup> This page quoted directly from <http://www.vaccacc.gc.ca/providers/sub.cfm?source=caregivrmanual/sect4/module6/workshop6#management>.

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<sup>19</sup> *Merriam-Webster's Collegiate Dictionary*, 10<sup>th</sup> ed. (Springfield, Massachusetts: Merriam-Webster, Inc., 1993), p. 1164.

<sup>20</sup> From Peter Hawkins and Robin Shohet, *Supervision in the Helping Professions, Second Edition* (Maidenhead, England: Open University Press, 2000), p. 20, and Rev. Dr. Janet R. Nagy.

<sup>21</sup> Peter Hawkins and Robin Shohet, *Supervision in the Helping Professions, Second Edition* (Maidenhead: Open University Press, 2000), pp. 18 – 20.

<sup>22</sup> Joan Wilmot, CSTD, [www.cstd.co.uk](http://www.cstd.co.uk), describing (secular) reflective practice in contrast to psychotherapy. For example:

- In psychotherapy you might discuss your marriage difficulties, and the focus would be on you as a spouse relating to your spouse; or you might discuss your family dynamics, and the focus would be on you as a child relating to your parents, or a parent relating to your child.
- In reflective practice, the focus is on you as a spiritual helping professional. A session might focus on how you are relating to your client, or on your spiritual vocational mission, however you define it. If you do end up delving into deeply spiritual matters, or into issues from your family of origin, by the close of your session, your facilitator in reflective practice will have helped you “close the loop” and relate what is happening in your process to the issues that are facing you in your work as a spiritual helping professional.

<sup>23</sup> “According to yogic philosophy, we're born with a karmic inheritance of mental and emotional patterns—known as samskaras—through which we cycle over and over again during our lives. The word samskara comes from the Sanskrit sam (complete or joined together) and kara (action, cause, or doing). In addition to being generalized patterns, samskaras are individual impressions, ideas, or actions; taken together, our samskaras make up our conditioning. Repeating samskaras reinforces them, creating a groove that is difficult to resist. Samskaras can be positive—imagine the selfless acts of Mother Theresa. They can also be negative, as in the self-lacerating mental patterns that underlie low self-esteem and self-destructive relationships. The negative samskaras are what hinder our positive evolution.”  
—<http://www.yogajournal.com/lifestyle/1318>

<sup>24</sup> “In the Book of Revelation we read that the Book of Life is sealed. Who is it that opens the seals? It is not a man, nor a god, but a lamb. This teaches the importance of humility and the need to purify the ego . . . It also suggests the process of preparation that is necessary to perceive the Truth. Normally society teaches people to inflate and worship their egos. To receive revelation or truth it is necessary to reverse that trend by purification of ego-centered consciousness”  
—Swami Rama, *Freedom from the Bondage of Karma* (Honesdale, Pennsylvania: The Himalayan International Institute of Yoga Science & Philosophy of USA, 1977), pp. 10-11.

<sup>25</sup> “For most [people] the subtle ways in which we bypass our psychological dynamics impact only our own process of integration and perhaps those who are close to us. When we have any kind of teaching [or spiritual helping] function, however, the obscured pockets in our psychological awareness become deeply intertwined with our sharing of the teachings [and the spiritual help] and can result in confusion—even great harm—to those whose lives we influence . . . The problem is not that individuals serving in teaching [and spiritual helping] functions are not integrated on every level; expecting this to be true of others or one's self is unrealistic. The harm comes when teachers [and helpers] lack the ability or willingness to examine themselves with ruthless self-honesty at each level of their experience and adequately assess whether their weaknesses could harm others and in what ways . . . Another phenomenon that arises when spiritual teachers [and helpers] have not dealt with their psychological knots is the tendency to attract students with a similar set of issues. Just as in intimate relationships in general, like qualities tend to attract each other.”

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—Mariana Caplan, *Eyes Wide Open: Cultivating Discernment on the Spiritual Path* (Boulder: Sounds True, 2009), pp. 127, 129. Bracketed material added.

<sup>26</sup> The discussion in this section (pp. 16 – 17) is largely drawn from Charles Whitfield, *Boundaries and Relationships: Knowing, Protecting, and Enjoying the Self* (Deerfield Beach, Florida: Health Communications, 1993).

<sup>27</sup> Thanks to Rev. Dr. Thomas Ayers for permission to reproduce his article and drawing here.

<sup>28</sup> Barbara Brennan, *Light Emerging: The Journey Of Personal Healing*, (New York City, New York: Bantam Books, 1993), p. 159.

<sup>29</sup> For a good reference on schizoid, oral, and other character defenses, you can refer to the material below.

#### A. General

Like all developmental paradigms, Brennan's "characterology" implies that as children, all of us experience things that inhibit or fixate our potential. Like certain of these paradigms, hers features five distinguishable modes (namely, "schizoid," "oral," "masochistic," "psychopathic," and "rigid") ~ all of which serve as defenses against feeling/reliving the original traumatic experience. Unlike other paradigms, though, Brennan's shows how each of these modes is identifiable via specific body types, specific configurations of the aura's energy, and specific psychological correlates ~ all of which are predictable, and all of which are defined before birth as part of the incarnating soul's "life plan." And like all developmental paradigms, hers is useful for the exploration and liberation of potential ~ but not for diagnosis or labeling.

#### B. Good References concerning "Characterology"

(1) For pathological origins, detailed differences, and evolutionary implications, see:

Barbara Ann Brennan  
*Hands of Light: A Guide to Healing Through the Human Energy Field*  
 New York City, New York: Bantam Books, 1998

(2) For positive potentials and comparison of eight developmental paradigms, see:

Anodea Judith  
*Eastern Body, Western Mind: Psychology And The Chakra System As A Path To The Self*  
 Berkeley, California: Celestial Arts, 1996

C. Some Specifics -> five character profiles are delineated in the sections below.

<b>Time of "Sacred Wounding"</b>	<b>Quickening to 6 Months</b>	<b>4 Months to 2.5 Years</b>	<b>1.5 Years to 3 Years</b>	<b>2.5 Years to 4 Years</b>	<b>3.5 Years to 5 Years</b>
Barbara Brennan's <i>Hands of Light</i>	Schizoid	Oral	Masochistic	Psychopathic	Rigid
Anodea Judith's <i>Eastern Body, Western Mind</i>	Creator	Lover	Diplomat or Endurer	Challenger or Defender	Achiever

Basic Feeling	Annihilation or Destruction of Self	Abandonment by Others & of Self	Invasion of Body's Orifices	Erotic Seduction & Betrayals	Valued for Doing, Not Being
Life Issue	Fear	Greed	Resentment	Deceit	Pride
Life Lesson	Detachment	Patience	Forgiveness	Surrender	Neutrality
Practical Challenge	Explore & Express Creativity	Explore & Express Love	Explore & Express Boundaries	Explore & Express Truth	Explore & Express Joy

<sup>30</sup> Much like Eastern mystics and Western theosophists, Brennan sees the human body as possessing three inter-dependent dimensions: the physical body, the auric or astral body, and the haric or causal body. And just like the others, she believes that the physical body emerges from within the auric, that the auric body emerges from within the haric, and that all of these emerge from within and presuppose a non-material spiritual dimension she calls the "core star." The human body is, of course, constructed just like all other bodies: humans planets, and cosmoi all possess three dimensions derived from the Divine.

<sup>31</sup> See note 24 above for an explanation of these terms.

<sup>32</sup> "It is said that the face of Truth is hidden by . . . the temptations of life and . . . the subtler cord of the rope of karma, the cord of mind or thought. This cord is finer but stronger than the first cord of action for it involves more of the inner world, in particular, emotions and feelings. Emotionally we are like fish in a turbulent lake. Most of our responses are reactions to the environment which surrounds us . . . We must learn to . . . establish peace and tranquility which is not affected by any outside forces . . . Our education and culture leave us no time to delve into our own inner world, free from outer disturbances . . . We are afraid of exposing ourselves and thereby revealing our weaknesses to others. Consequently we rarely have the opportunity to correct personal defects. Two-thirds of our personality is beyond our awareness and control. We live with others but do not come to really learn about ourselves. Instead, we love others to satisfy ourselves . . . We look to the outside world for satisfaction because we have never learned to explore our personal identity and true needs . . . We must learn to explore this world and share it with others."— Swami Rama, *Freedom from the Bondage of Karma* (Honesdale, Pennsylvania: The Himalayan International Institute of Yoga Science & Philosophy of USA, 1977), pp. 42-43.

<sup>33</sup> Thomas Ayers and Amy Skezas, with input from the Tzaddi community, have written an **ethics code** for spiritual helpers and communities specifically addressing what you can do to take care. The code was

- Written with the support and blessing of Kylea Taylor, an expert in the field of the chakras and healing issues associated with transference and countertransference
- Shaped by input from Tzaddi clergy in a series of conference calls over a period of two years
- Adopted by the Tzaddi Board of Directors as the code governing our organization and your work as a spiritual helper

You can see the ethics code at [www.tzaddi.org](http://www.tzaddi.org). It is also reproduced for you as a separate document that is part of your seminary curriculum, along with other community codes. The ethics code is written to give you support and guidance about how to begin or continue the process of self-examination and healing that a path of integrative spirituality offers. In the words of Ms. Taylor, "Ethical issues pertain to our longings, feelings, and motivations, which resonate at our very core. Our drives toward (and away from) money, sexuality, power, love, truth, inspiration, and oneness are the most powerful forces in our lives. How can we expect that these drives will not intrude in one way or another into our relationship with our clients? Only by understanding these aspects of ourselves and by deeply considering the ways in which they affect our interactions with others can we hope to enter more fully into truly healing relationships with our clients."

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—Kylea Taylor, *The Ethics of Caring: Honoring the Web of Life In Our Professional Healing Relationships* (Santa Cruz, California: Hanford Mead Publishers, 1995), p. xx.

<sup>34</sup> A beautiful poetic description of resistance from the Sufi mystic Rumi: “I hate those in power. I’m invited in from the road to the house but I invent some excuse. Now I’m angry at the road. I don’t need love. Let someone break me. I don’t want to hear anyone’s trouble. I’ve had my chance for wealth and position. I don’t want those. I am iron resisting the most enormous magnet there is.” Coleman Barks, trans., *The Illuminated Rumi* (New York, New York: Broadway Books, 1997), p.15.

<sup>35</sup> Peter Hawkins and Robin Shohet, *Supervision in the Helping Professions, Second Edition* (Maidenhead, England: Open University Press, 2000), pp. 23, 28.

<sup>36</sup> *Ibid.*, p. 23.

<sup>37</sup> John A. Sanford, *Ministry Burnout* (London: Arthur James Limited, 1965), p. 103.

<sup>38</sup> John A. Sanford, *Ministry Burnout* (London: Arthur James Limited, 1965), pp. 5-15.

<sup>39</sup> Peter Hawkins and Robin Shohet, *Supervision in the Helping Professions, Second Edition* (Maidenhead: Open University Press, 2000), pp. 20 – 21.

<sup>40</sup> Peter Hawkins and Robin Shohet, *Supervision in the Helping Professions, Third Edition* (Maidenhead: Open University Press, 2006), p. 16.

<sup>41</sup> See Amy Skezas, *Starting Your Peer Triangle*, <http://roselight.com/content/details#cid=291175> (audio program) and <http://roselight.com/content/details#cid=291176> (transcript).

<sup>42</sup> See Nancy Reuben, M.D., *Self-Care & Self-Empowerment Through Energy Awareness*, <http://roselight.com/content/details#cid=542011>