

OFFERING SPIRITUAL COUNSELING

BY AMY SKEZAS

LESSON CORE006
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

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INTRODUCTION

*Oh Great and Eternal Spirit
Your love and inspiration I see.
Your Spirit Light descends
To envelop and comfort me.¹*

“Counseling” is a term used in both pastoral and secular settings. Spiritual counseling is a conversation undertaken to assist someone on the spiritual path.² You listen and speak from a perspective that considers the spiritual context of the material discussed in the session. Spiritual context informs the way you conduct yourself, the way you think about what your client presents in the session, and the way you perceive yourself and your clients as members of a larger spiritual community and reality. It’s a different focus from, say, a psychiatric evaluation.

Spiritual counseling is a form of spiritual healing³ in which the healing happens as you are speaking and listening in conversation. *Spiritual principles* give you context; your and your clients’ *intentions* set the focus; and your *skills* give you steps to follow, a protocol, the nuts and bolts of “how to” offer “good” spiritual counseling. Once you have the basic skills down, you can build on them with various *techniques*. Techniques of spiritual counseling can range from the seemingly simple, such as attentive listening with compassion, to the seemingly mystical, such as channeling and prophecy. This lesson will walk you through that sequence of principles—intentions—skills—techniques and then discuss some practice management to help you be even more successful as a spiritual counselor.

SPIRITUAL PRINCIPLES

Tzaddi — The 21 Tzaddi Principles can be of great support to you as a spiritual counselor. You may wish to review these principles in pp. 10 – 30 of the Tzaddi seminary lesson *Offering Spiritual Healing*.

Co-Creativity — Every person has creative power and weaves the fabric of life in a dance with other people, within the larger Divine plan. Each person is individually, personally responsible for his or her choices; every choice and every thought has consequences.

Free Will & Self-Determination — Your spiritual counseling clients come for help making decisions and choices; you help them exercise free will in spiritual growth, understanding, and wellness. You educate, helping them perceive that the Source is

within them to guide their decisions. You refrain from influencing or controlling their choices based on your own preferences; instead you help them find their own way, in relationship with Source.

Hermetic Principles — These principles are sometimes referred to as “Universal Law” and are gathered in an ancient text known as *The Kybalion* by Hermes Trismegistus in ancient Egypt.⁴ They can be useful in translating more “out there” esoteric perceptions and relating them to understanding of earthly events and circumstances.

1. Mentalism: “The ALL is MIND; the Universe is Mental.”
2. Correspondence: “As above, so below; as below, so above.”
3. Vibration: “Nothing rests; everything moves; everything vibrates.”⁵
4. Polarity: “In the levels of vibration below the Oneness, everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; all truths are but half-truths; all paradoxes may be reconciled.”
5. Rhythm: “Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates.”
6. Cause and Effect: “Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.”
7. Gender: “Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes. The principles of Masculine (yang, activation) and Feminine (yin, receptivity) energy are found in both men and women, and from their interaction springs forth all manner of creations.”

Integrity — Integrity is alignment between inner principles, choices, and outer actions. In spiritual counseling you act as a compass to help clients remember their inner principles and make their choices with integrity. You mirror integrity for them by being aware of your own spiritual principles and making conscious choices of integrity in your own life.

Karma, Cause & Effect, & the Wheel of Life — “The effect of everything we think, everything we say, and everything we do returns to us sooner or later. When you produce an effect, you must receive it back . . . The only way to stop an effect from returning to you is not to cause it to go forth. You can labor titanically to hold back certain effects from reaching you, but your labor will be useless. Effects can only be prevented, and this only by eliminating the cause.

Looking upon the world of cause and effect the Yogi gives it a name: Sangsara [also sometimes spelled *Samsara*]. Sangsara means the moving thing, the thing that must always move, the vibrating world. It is the realm of eternal change, where everything every moment is changing into something else, into a different form. Sangsara is the

universe we live in. It is a mechanical world governed by mechanical laws . . . You, as are all human beings, are in the machine. You go where its gears and wheels (the endlessly generated causes and effects) take you . . .

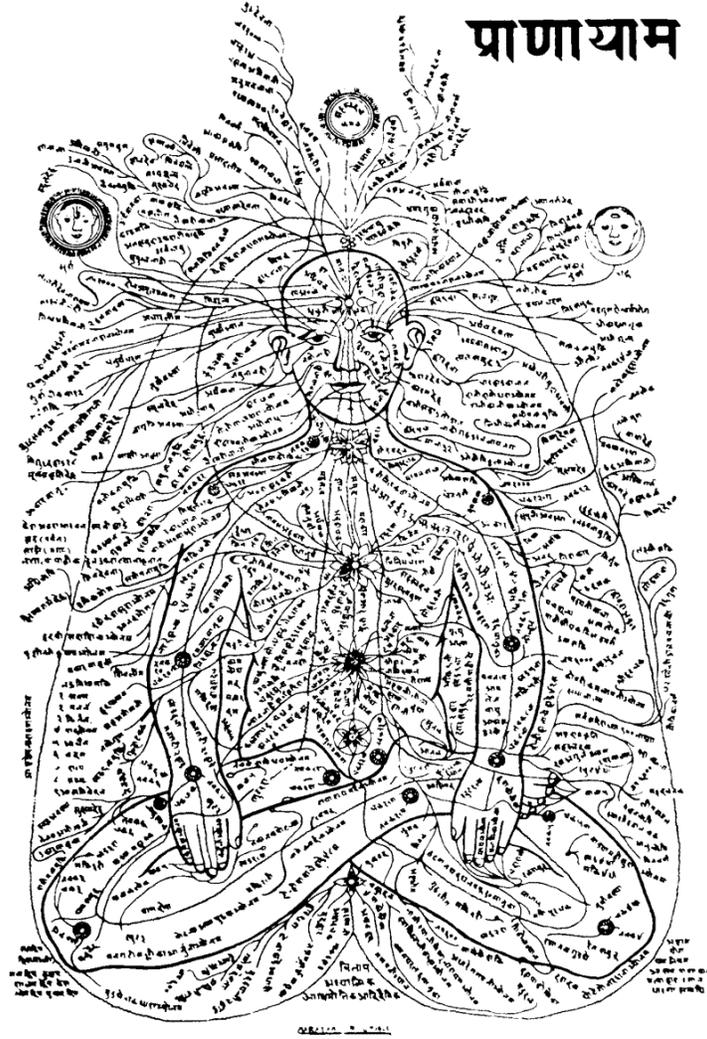
One will be reborn again and again until he has not only “lived out’ the effects his thoughts, words, and deeds have caused in the world, but has ceased to generate returning effects. This is the ancient doctrine known as the Law of Karma . . .

Eventually, when we see through the endless repetition of experience, through the illusions of happiness, contentment, wealth, power, fame, and that long line of human dreams, we realize that neither life as we know it nor death holds the answer to man’s real need. Then we start on the true path, the path to fulfilling that only need, the inherent need to know who we are and to experience the subsequent liberation that comes from such knowledge.”⁶

Mind/Body/Emotions/Spirit Healing Connections — A human being is connected mind, body, emotions, and spirit through the subtle energy body structures of the human aura and energy field. These connections are what enable self-healing to occur. They bring power from the creative, Divine inner source to a person’s anatomy and physiology as well as to emotions and thoughts, to support the living life within.

There are rivers or *nadis* of energy running through the body, which can be affected by a person’s awareness upon them. Thousands of years ago Taoist and yogic sages in meditation identified these rivers of energy as *meridians* and *extraordinary vessels*; they are used today in acupuncture, Qi Gong, and other healing arts. There are also vortexes of energy in the body known as *chakras*; the major chakras are located near the major nerve plexi (places of many connections) and the minor chakras are located at joints between bones. Like the meridians and extraordinary vessels, the chakras connect the physical, emotional, mental, and spiritual levels in a human being, and can be affected by a person’s awareness upon them. You can see some of these rivers and vortexes in the drawing below.⁷

प्राणायाम



With subtle energy awareness, the nadis and chakras are tangible and measurable although they are not yet widely recognized by Western science. These connections can be cleared and strengthened through spiritual counseling as part of a spiritual healing process. Every condition of suffering, dis-ease, unrest, agitation, depression, etc. can be understood in light of these nadis and charkas, and even in terms of higher aspects of the human energy field.

Imagine that along the lines in the drawing on the previous page you could perceive little clumps or clusters of dense energy, blocking the flow in the streams. Everyone one of those clumps can be understood as a karmic imprint, the consequence of choices made previously, whether in this lifetime or another lifetime, in this dimension or in another dimension. We incarnate to inhabit these blockages and move them from “the inside out.” Our life experiences are always reflecting back to us the state of our energy field and the level of flow and not-flow in our nadis and chakras.

When you as a spiritual counselor open your inner gateway to the Divine and light the Divine light within, you are making substantial changes in your own subtle energy field, your own nadis and chakras. You are bringing in energy that opens your own blockages. (This is part of the reason why some of us are so “addicted” to helping other people with spiritual energy: we can be our “best selves” in those illuminated moments.)

When you deliberately open your mind to higher guidance, your guide of light works with great diligence and skill to convey energy into this field of streams. You “digest” this energy into images, thoughts, and words through your field of nadis. The clearer your own system is, the more you have worked on your personal development and psycho-spiritual integration, the clearer your channel can be. Through the principle of resonance, you help open flow in your client’s energy field.

You do not have to be able to directly perceive the nadis and chakras for this to be true. Your intention and following the hollow bone protocol set you up to be the clearest channel you can be. Having a regular reflective practice routine is also very important, for the more you clear your own field, the more you are willing to integrate the parts of your human experience that are difficult and dense, the more compassionately you can open your heart to, and understand, others’ suffering.

Nonviolence, Reverence for Life — You demonstrate respect and reverence for yourself and others by practicing nonviolence in your counseling. Violence/violation can be expressed in many ways that are not physical, for example, interrupting, judging, and blaming.⁸ To counsel with nonviolence and reverence, practice “the four A’s”:

- Allow someone to finish speaking before you begin speaking
- Attend to what the person is saying rather than planning what you are going to say in response
- Accept others as they are and
- Appreciate unique individuality as an expression of divinity

Oneness/Unity – Underneath all the different manifestations of form, there is a unifying principle that connects all life. Everyone is part of this Oneness. At the level of the Higher Self we are aware of this connection; at the level of the little self, sometimes we forget it. In that forgetting can come great emotional pain and confused thought; in the remembering can come great peace and clarity.

Self-Healing — Through the Divine within, all healing is self-healing. When you speak with clients you use language that reflects this principle.⁹ This principle opens the doorway to consider your and your clients’ intentions for the counseling session or relationship.

INTENTIONS

It's very important for you to have some idea of what your client wants, what your client intends, as a focus of his or her work with you in spiritual counseling. In the lesson *Private Practice Business Management for Spiritual Helping Professionals*, you will learn about registering clients, using paperwork/forms to help encourage your clients to set their intentions clearly for the work.

Often, it is a process for a person to get to the point of having a clear intention, and asking them to formally register/sign up for a session allows this process to get started before they are sitting with you in conversation. It's like "prepping" for cooking a meal by getting the ingredients together and organized before you put on your apron.

As your client is prepping by clarifying his or her intentions, you too can be prepping by reading the paperwork/forms they give you, and spending time in prayer/meditation/reflection about the upcoming conversation of spiritual counseling. In subtle energy terms, this is "setting the space" by entering into the world of no-time/no-space, where everything happens in the "now," and connecting with your client from a higher vibrational energy level.

When you are setting the space and setting your intentions, ask the questions (even if you do not know the answers):

- How is this session part of your own spiritual journey?
- How is this client reflecting back to you some part of your own learning and growth?
- What is the best way to prepare yourself for this sacred encounter?

A very helpful, "all purpose" intention for you to use when setting the space for a spiritual counseling session, and whenever you hit a "rocky" moment in the session, is: *May I be the clearest and most appropriate channel of spiritual love, light, and flow that I can be for this client.*

This intention is along the lines of the "hollow bone" aspects of spiritual healing discussed in the lesson *Offering Spiritual Healing*.

What other intentions do you wish to set for your spiritual counseling work?

7 BASIC SKILLS

These seven basic skills can help you to explore, open, and help move the energy in a spiritual counseling session in ways that are fruitful: **listening, observation, neutrality, compassion, rapport, boundaries, and dialogue**. These are “basic skills” because they underlie many different techniques of spiritual counseling. Although they are basic, they are not always easy to apply.

BASIC SKILL: LISTENING

Listening is the root of your ability to connect through verbal communication. Listening arises from your focus and receptivity and is a skill that can be developed. To listen well, your emotions must be calm and your mind clear. Just as you purify and center yourself before your spiritual counseling sessions, you can continue to readjust your energy during a session, as you need to, in order to create more clear and open listening.

How well do you listen? Do you pay attention to what the other person is saying? While the other person is talking, are you mentally forming your response? Are you having an emotional reaction? Are you holding on to a point you had in mind before the other person began speaking? In these and other ways, you may be distracted and not listening well. In spiritual counseling, it is important that you bring a high quality of listening to your conversations.

To be more open, let go of your feelings or ideas about who this person is or what he or she represents. Let go of your general issues with receiving, your insecurities, and so forth. Put aside your own agenda for the moment. As you grow more adept at listening you can learn to notice this “interference” as if it is a radio playing in another room, and learn to simply “turn down the volume” by withdrawing your awareness from these distractions and placing more awareness on your own centered self, and on observing the person before you.¹⁰

Feedback: If you are uncertain about whether you are hearing clearly, gently feed back to the person what you think you heard. For example, “I hear that you are feeling stuck and frightened.” This gives the client affirmation and allows for clarification in case you are not listening clearly, or in case the client is confused or needs to slow down.

EXERCISE: LISTENING

Test your listening skills by following the hollow bone protocol in the lesson *Offering Spiritual Healing*, listening, and using feedback in a conversation with a trusted friend or colleague who is willing to help you practice your skills.

BASIC SKILL: OBSERVATION

Observation is a practice of being present in the “now,” allowing your perceptions to stay clear and fluid. Your “observer self” is a part of your inner self, existing at a deeper level than your ego. Part of learning to observe is learning to differentiate between the commentary of your ego about a situation, and the event or situation itself. For example, if someone says, “I don’t feel comfortable with that,” your ego may react with the commentary, “She does not like me! I don’t like this!” while your observer self may note, “She has tension in her shoulders and her arms are folded over her stomach” and “I notice I am feeling tense now.”

Observation can encompass noticing small details (“I observe the raindrops on the rose petals outside the front door”) or the larger context of a situation (“I observe that this is the fourth time I have heard a variation of this story from this client; I observe a pattern that is repeating”). In spiritual counseling, observation helps you stay centered and can supply details that support clients in feeling seen, heard, and understood.

Observation is a skill that can be practiced and enhanced. If you are distracted, frightened, angry, grief-stricken, etc., your powers of observation probably are diminished in that moment. The calmer and clearer you are, the better positioned you are to observe what is happening, within and around yourself and others.

EXERCISE: OBSERVATION

Explore your powers of observation in a conversational setting by asking a trusted friend to help you. Have a short (2 minute) conversation with a friend—set a timer. After the timer goes off, share with your friend what you observed within and around him/her, and within and around yourself, during the conversation. Ask your friend to share any feedback or thoughts about what you observed.

BASIC SKILL: NEUTRALITY

Staying neutral means maintaining your center and not getting caught up in the drama of a story or situation.¹¹ Neutrality does not mean you are cold-hearted or you don’t care; it’s an energy state from which you can be warm-hearted and care more effectively. You can think of neutrality as creating a clean, clear space within which

transformative energies can flow. From neutrality, you can empathize with the person while holding open a space for a higher outcome to be realized.¹²

Neutrality is key to keeping your energy field moving in a good way during a session, instead of getting sucked into the patterns of your client's energy field or swallowed up by your own reactions. Imagine that your energy field is made of water. When you are neutral, the water is clear and flows along in its channels and streams (see the picture on page 6). When you lose neutrality, the water slows down and starts to stagnate around certain points. As you become more *attached* or more *averse* (the opposites of neutrality) to a particular view or outcome, the movement slows down further and the stagnation in the water becomes thicker. Your thoughts and emotions form entanglements that can become rigid and attract and accumulate more blockages.

A feeling of stagnation and blockage when working with a client can reflect this condition in your own aura, or, you could be mirroring their energy state in a parallel process because of how closely you are resonating with their issues. Coming back to neutrality is a basic step in re-establishing clear, moving energy flow for transformation. To do this, you must be able to be aware of your own feelings along with what is happening in the room.

Sometimes you may lose your neutrality, especially if you resonate, consciously or unconsciously, with what is happening because of your own issues.¹³ If you do lose neutrality, simply return to that state as quickly and as easily as you can.¹⁴ Your loss of neutrality in a session is a valuable resource for you to support insight into your own healing, growth, and enlightenment, but in the spiritual counseling session, you are there for your client. After the session, you may need to process your emotions and thoughts in reflective practice.

One of the strongest, most seductive patterns that can cause loss of neutrality is known as the Drama Triangle of Victim, Persecutor, and Rescuer.¹⁵ This is a strong mass thought form, hanging on like a standing wave, now and throughout history. It provides the classic plot lines for many children's stories and adult entertainment; it is woven into the way news is written, much allopathic medicine is practiced, corporations are run, wars are fought, and so forth: it is a part of our systems and culture, so pervasive that many times we do not even realize we are operating within it.

Many of your clients' issues will be couched in terms of a story line in which there is a Victim (often the client), a Persecutor (often a person, but it can also be a situation in which your client appears to be "caught"), and a Rescuer (someone or something that lessens the Victim's bad feelings or steps between the Victim and Persecutor). As a spiritual helper who wants to assist people, it is vital that you watch yourself to see if you are deliberately or unconsciously falling into Rescuer mode. If so, your neutrality will be compromised.

Reflective practice, which we will discuss more in the next seminary studies chapter, is usually needed to help with neutrality and a greater understanding of our tendencies to resonate with the Victim, Persecutor, and Rescuer stories and roles. Neutrality is not an absolute state. We all have “baggage” and some of it is operating “under the table” or below the level of our conscious awareness, plus, we exist in a mass energy field of distortions: “There is a veil that humanity has created that distorts everything. Even if you look inward, everything is distorted. There is nothing you can do about it. It’s like a hall of mirrors . . . Human beings have created this veil, and people do spiritual practice in this veil, and they make spiritual paths in it.”¹⁶

Aspire to be as neutral as you can, rather “perfectly” neutral. Reflective practice is a safe place for you to contemplate how well you did with staying neutral. When you are with the client, focus on being neutral to the best of your ability, and serving the client. Don’t check with or ask the client about how you are doing with being neutral. This is different from the listening skill, where it is often useful to check with the client via feedback about whether you are hearing clearly what is being said.

VISUALIZATION: NEUTRALITY IN RESPONSE TO DRAMA

Think of a time you became enmeshed in the drama of a client’s story. What was it that “hooked” you? How was the client mirroring a part of you that was ready for growth?

Look again at the picture of the nadis and chakras on page 4.

Imagine that your client is dumping energy, creating chaotic patterns, locking down into rigidity and stagnation—all of which can happen in a session—but that you are clear, calm, neutral, and protected. Rather than allowing their projections or entanglements to become entwined in your energy field, you allow the movements and patterns to flow through you; you are neutral and transparent to them. You stay open and attentive to each detail presented and perceive it as part of the whole, without attaching to any particular aspect of what is happening. You are open to any particular aspect; you receive it all as part of the unfolding of the Divine in the person before you, part of the acquisition of experience this soul came to Earth to explore.

Now add personal details to make this visualization more creative, joyful, and real for you in your spiritual counseling practice.

EXERCISE: RESCUER PITFALLS

Although there are many other Rescuer pitfalls, some of the most common ones are: knowing better, pushing, and taking offense. Do you fall into any of these traps?

Knowing better: You presume that you know the “right” thing for someone else to do. Antidote: Help the client explore alternatives while remaining neutral yourself. Review the skill of neutrality. Try to become more aware of your own preferences and biases. Take the issue to reflective practice to learn more about how your own perspectives influence the ways you interact with your clients.

Pushing: You can push in gross and in subtle ways; if you are in Rescuer resonance, you may not even realize you are pushing. “I’ll just give that extra little bit of energy to get the client over the hump”—that is a push. If you push, the client may become polarized and may push back by retreating even more deeply into the drama; think of Newton’s third law of motion, that “for every action, there is an equal and opposite reaction.”

Antidote: Pull your energy back. Ask yourself, “Why do I care so much? What am I trying to achieve here? Where am I “hooked”?” Take the case to reflective practice to explore, since if an issue hooked you this time, it can hook you again.

Taking offense: Sometimes clients seem to make poor choices, or ignore the obvious path to freedom. Do you get angry or take offense when this happens?

Antidote: Remember that people learn and grow in their own time and in their right way. Take the case to reflective practice to explore who or what this client is “reminding” you of, from your own past. What gift are you being given?

BASIC SKILL: RAPPORT

Rapport is “relation marked by harmony, conformity, accord, or affinity.”¹⁷ Rapport helps your clients sense that you understand their issues and that you are in alignment with their goals and hopes. Rapport helps clients like and trust you; they see some part of themselves in you, and you in them. This helps them have confidence that you can work well together and accomplish something meaningful in the time you share.

Rapport is created by some kind of energy connection, usually, heart to heart. You might greet clients by name, or with a smile, or a warm tone of voice, to create that connection.

Another way to build rapport is to notice clients' learning styles and to match your speech and delivery of information and energy to their patterns.¹⁸ Create comfortable ways of relating; simply watch this as a track in your sessions and experiment with ways of establishing rapport. It might be as simple as encouraging someone who seems restless to get up and walk around or move and stretch for a few minutes.

Rapport is built on genuineness; if you pretend to have affinity but do not really feel it you can lose the connection because people have a built-in radar that allows them to sense hypocrisy. If you are having difficulty finding rapport, look deeper in yourself rather than being sweet or artificial in a false way.

EXERCISE: RAPPORT

Think of a teacher, counselor, healer or other helper or colleague with whom you feel rapport. What is it about this person that helps you feel connected? Describe an interaction with this person and identify the ways that rapport exists between you.

BASIC SKILL: COMPASSION

Compassion is “a sympathetic consciousness of others' distress, together with a desire to alleviate it.”¹⁹ Compassion is built on rapport, but goes one step further: the desire to alleviate suffering. You are open but you do not get overwhelmed because compassion, unlike pity, is a very stable energy state.

Pity is part of the Victim, Persecutor, Rescuer drama triangle (if you give pity, you are falling into Rescuer role; if you want pity, you are falling into Victim role)—pity is a “Poor me!” or “Poor you!” stance. Compassion is a stance of, “I am aware of your situation, appreciate your difficulties, and wish to help you improve your situation.” It is not a promise or need to fix (rescue) someone. Compassion comes from being able to be present with another's humanity, including suffering.

Sometimes compassion is easier if you can be aware of the feeling or deeper reality behind what is occurring in each session. These senses can be as significant as the verbal content of the session and can open the way to compassion. For example, if a client comes and is complaining about how hard her life is, about how many obstacles there are, and she pushes back every positive suggestion you offer, you may grow irritated and judgmental, thinking, “She is so negative! I can't work with her!” Instead of dwelling in this reaction or blocking it, if you allow it to arise and then ask yourself,

“What is she feeling right now, that causes her to be so miserable?” you may suddenly be aware of her inner child, frightened and unable to open for fear of being hurt. In that moment, your natural, human, heart-to-heart response is compassion—“Oh, I see, she is suffering; it is her inner pain that causes this negative behavior; I will settle down and open space and simply be with her from a state of warmth and love, and let’s see what happens next.”

If you cannot feel compassion for a client, admit this to yourself and refer the client to someone else.²⁰ If you consistently cannot feel compassion for other people, perhaps thinking yourself above them and “evolved beyond” drama and suffering, you probably are not ready to be a spiritual counselor.

Wherever there are gaps in your ability to feel compassion, there are blockages in your chakras, nadis, and energy field, frozen energy that has not yet resolved into flow. Your higher Self has compassion for everyone; it sees with eyes of spiritual love that can hold the perspective of learning and growth in every situation. Noticing any little self lack compassion for others can guide you to places that you have healing work to do with yourself. Usually lack of compassion happens when something in the client reminds you of, or stimulates, some part of yourself you would rather not face or do not like. To understand more fully what blocks your heart, obscures your vision, or otherwise keeps you from your higher Self’s natural, flowing compassion in this situation, pray/meditate over it, and take the case to reflective practice. These situations can be gateways to a greater spiritual opening.

EXERCISE: GENERATING COMPASSION

Compassion can be consciously, deliberately generated. Try this exercise.

1. Center yourself, shifting the focus of your awareness to your inner, deeper, wise self and to the central core of light in your energy field.
2. Open your heart. Allow the warmth and unconditional love of the Divine in your heart to come forth.
3. Think of someone who is suffering. Recognize something fundamental in the other person’s experience: the desire to be happy, to come out of suffering.

4. Recognize this same desire in yourself, and, for more compassion, recognize it in all beings.²¹ This one step may take a long time, even be spread out over weeks. That's okay.

5. Feel your desire to be of service.

BASIC SKILL: BOUNDARIES

A boundary is the edge between two spaces. When you have experienced of bliss and unity of the spiritual state of Oneness, talk about boundaries between people may seem ridiculous. “We are all One. If we simply know that, then everything will work out fine—right?” Although in the Oneness, separation does not exist, at the level of your little self, separation is part of life and in fact allows you to learn; being separate allows you to experience energy exchange and growth through having relationships. Boundaries help define and create healthy relationships—as in the saying, “Good fences make good neighbors.”²²

Creation/maintenance of healthy boundaries is a skill that can be learned and developed. It begins with acknowledging that you are an individual, with your own individual needs and desires.

Boundaries are important not only between you and your clients, but also between you and your peers, you and your teachers, and you and your friends. Healthy boundaries respect your individual, unique needs and desires and help you respect others' unique, individual needs and desires. Unhealthy boundaries lead to co-dependence, an enmeshment of control and manipulation, rather than co-creation, a dynamic exchange between centered, unique, contributing individuals.

Healthy boundaries are particularly difficult for people with addictions, those who have been sexually molested, those who grew up in dysfunctional families, and those who are psychically open and sensitive. If any of these are part of your makeup or history, pay particular attention to boundaries in your spiritual counseling practice.

You can create and maintain healthy boundaries:

- Physically
- Emotionally
- Mentally
- Spiritually

At the physical level, a healthy boundary means that you grant or withhold permission to be touched, and you determine how close or far away someone is. Appropriate distance varies, depending on context. In a subway car or elevator, people accept physical closeness that would be unacceptable in a spiritual counseling session or business meeting.

At the emotional level, boundaries have to do with the right to have a self, the right to be a separate person.²³ Do you ever pretend to be someone you are not, in order to be liked or accepted or to create safety? If so, you are violating your own emotional boundaries. Over time, this leads to part of you feeling stifled and eventually wanting to take back power; it can lead in turn to your stifling someone else, demanding conformity of them in disrespect of their emotional boundaries.

“But,” you might say, “I thought that being spiritual meant denying my selfish emotional needs and even sometimes my individual self so that I can do God’s will, or serve the group, or live in a higher vibration.” In fact, respecting emotional boundaries at the individual, little self level can help you with all these things. Your emotions are a key feedback mechanism about your condition. If you suppress or ignore your emotions you cut yourself off from being in relationship as a genuine person, as the unique individual expression of divinity you are.

You can strengthen your healthy emotional boundaries by:

- Speaking your truth.
- Giving to others only from a place of abundant overflow, rather than personal depletion.
- Having fun regularly, outside a work setting.
- Allowing yourself to feel your feelings rather than running away from them by pushing off, using substances to numb yourself, or using compulsions to avoid your feelings (shopping, sex, spending, work, etc.)

You can also strengthen emotional boundaries and your ability to be aware of your emotions by taking care of your basic physical needs:

- Eating regular, healthy meals
- Sleeping or resting when you are tired
- Getting regular exercise and
- Keeping your other commitments to self-care

Mental boundaries are related to emotional boundaries, but are based in thoughts and beliefs. You can strengthen your mental boundaries by examining your thoughts and beliefs; reflective practice is an excellent venue for this examination. When you accept other people’s thoughts and beliefs, about you, about the world, or about the way things work, you may be disrespecting your mental boundaries and simply accepting someone

else's views without considering what is true for you as the unique individual that you are in this moment.

Mental boundaries can be blurred as you develop telepathy, the ability to know what others are thinking. If you have this spiritual gift, it is vital that you respect other people's process of working things out for themselves and do not use your gift to manipulate them in any way. In some cultures where people live separated by paper walls, there are unspoken agreements about what is "heard" and "not heard." As you become more telepathic, imagine that you can create this kind of boundary to respect others' privacy. Review "Invitation to Provide Care" in *Spiritual Healing* (pp. 7 – 8).

Healthy spiritual boundaries respect the Divine in each person and acknowledge that everyone is connected with Source. The fundamental spiritual boundary is recognition that a person's inner Divine is the true authority in his or her life. Abuse and disrespect of spiritual boundaries occur when you try to usurp that role, taking responsibility for another person's life, or taking power over another person. Spiritual boundary violation is common in people who have been in cults and those who grew up with rigid and authoritarian spiritual practices.²⁴ In your spiritual counseling practice, honor your clients' experiences of their own divinity. If their beliefs are different from yours, be tolerant; find ways to stay in integrity with your own sense of Truth while granting them the space to explore and discover who they are, and who they are becoming. Remember that you are merely their facilitator or guide, not their spiritual authority.

EXERCISE: BOUNDARIES

Robert Frost's famous poem "Mending Wall"²⁵ brings out some of the issues of healthy boundaries, and resistance to them:

*Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun,
And makes gaps even two can pass abreast. . . .
I let my neighbor know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each . . .
There where it is we do not need the wall:
He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, 'Good fences make good neighbors'.*

*Spring is the mischief in me, and I wonder
If I could put a notion in his head:
'Why do they make good neighbors? Isn't it
Where there are cows?
But here there are no cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence.
Something there is that doesn't love a wall,
That wants it down.' I could say 'Elves' to him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, "Good fences make good neighbors."*

Write your own poem, or draw a picture, about a boundary issue in your life, to express your feelings about it. Is it a physical, emotional, mental, or spiritual boundary, or some combination?

BASIC SKILL: DIALOGUE

The word *dialogue* comes from the Greek *dia*, meaning through or across, and *legein*, to speak.²⁶ In dialogue we speak with and listen to one another, bridging the gap between our little selves through connection and exchange. In spiritual counseling dialogue we open the doorway for greater flow of spiritual energy, or awareness of spiritual reality, through those connections; we bridge the gap between the little self, and the Higher Self or God.

Imagine that a dialogue is an energy exchange, like a game of tennis, between two energy fields (refer again to the picture on page 6). One person hits the ball (sends some words and energy) over the net; the other person “catches” the ball with a racquet, adds a spin, and hits it back. The exchanges back and forth across the net add different energies to the “ball” passed between the two players.

Just as in tennis, rhythm and right timing are part of the exchange in spiritual counseling dialogue working out well. If you wait too long after someone is finished speaking, you

may miss the natural window for a response; if you answer too quickly, you may interrupt the other person's thought and speech. Right rhythm and timing change with different clients, or in different situations. For example, a person who is very full with grief may need more space for outpouring and expressing, while a person who is depleted and exhausted may look to you to provide more warmth and energy through speech.

When you intuitively feel that the client is "full" it is time to stop talking and start listening again, or to simply allow yourself to sit in silence. This may be a good time for prayer or meditation or to just sit and be together with your client, waiting for the next wave of energy to arise from within the client or from within you to give direction to the session. If you are not sure what to do, you can always ask your own or the other person's Higher Self silently and telepathically for guidance about the direction of the dialogue.

Be sensitive to your intuitive feelings about open space in the dialogue. Trust yourself to know when to speak and when to wait. Even when you are not speaking, you can be radiating love, faith, optimism, clarity, and other spiritual qualities. This can be a great contribution, for such nonverbal communication is felt and received as support, sometimes consciously and sometimes subconsciously.

You can give telepathic messages of support as part of your spiritual counseling dialogue. They may or may not be acknowledged by the other person, but like the radiation of love, they are received. For example, if you have a client who is experiencing a lot of fear, you can broadcast the thought "safe" or "courage." You can enhance this telepathy by embodying the thought more fully yourself, amplifying your own feeling of safety or courage, and radiating that feeling, to help the client notice that healing quality within himself or herself.

Part of the verbal dialogue in spiritual counseling may include giving feedback, telling the truth as you perceive it, in a positive and empowering way.²⁷ Remember that not every thought needs to be expressed, and that people must be ready to hear advice before you offer it. If clients do not like what you have to say or are uncomfortable facing the situation, be gentle. They must make changes in their own right time, and if you push or force your views, they may react; the reaction can result in a step backward, rather than a step forward.²⁸

Remember that what your client hears may be somewhat different from what you say; your client's listening skills may be compromised by the emotional energy sometimes released in a spiritual counseling session. If you are not sure if you are being heard clearly, feed back for your client what you heard him or her say, then ask your client to feed back for you what you said, and then exchange clarifications if necessary.

Your own feelings of anger, fear, blame, and so forth generally are not appropriate for sharing in dialogue with your client. You may have emotional reactions to what is happening in the session, but you are not there to share your feelings; you are there as a trusted advisor and your role is to be neutral and caring with this person. After the session, acknowledge and process your own feelings in self-reflection or in reflective practice. Unacknowledged and unprocessed emotions and thoughts are a mass that grows heavier, not lighter, with time and it is vital that you address them as part of your own spiritual practice if you are doing spiritual counseling work.²⁹ If you avoid these feelings, eventually you may find that you burn out, or lose interest in providing counseling.

In spiritual counseling sessions you can dialogue with clients in deliberate and conscious connection with your Higher Self, angels, or high guides of light. When you do, you add more spiritual light to the shared energy field. You make these connections first by intending them, and then by allowing time to be quiet, going within, and sensing the higher realms. A moment of silence at the beginning of your spiritual counseling sessions is a perfect time to open these connections. From this connected space, you may notice that you perceive with greater clarity what is going on with your client, and that what you say is more meaningful and compassionate.³⁰ In energy exchange terms, you are adding qualities of radiance to the “spin” you put on the “ball” passing between you and your client. This can happen nonverbally as well as verbally. With each exchange, a little more love, light, and flow is offered into the space. Your Higher Self, angels, and high guides know just how much and what kind of energy to give to help the other person open more fully, to sense more clearly the opportunities in the situation.

EXERCISE: TALKING TO, TALKING AT, & TALKING WITH

In your dialogue, it is good to be aware of the differences between talking to someone, talking at someone, and talking with someone:

“Talking to someone means communicating with someone with the open possibility of the other reflecting or answering. It is directing one’s speech at another with the hope that he or she will listen and respond.

Talking at someone seems to suggest a one-sided monologue, with the speaker not expecting, desiring, or even allowing a response. It seems to be a vertical rather than a horizontal interchange. The speaker appears to be talking down to another or

over his head. There would seem to be a lack of communicating, listening, or understanding. It is speaking without concern for how it is accepted or with no concern for agreement. It is an attempt to convince another of one's point of view, telling, insisting, persuading, or influencing.

Talking with someone suggests an interchange of ideas. A discussion with more than one person expected to contribute. It means speaking with anticipation of and hope for a response. The people appear to be on the same plane or level. A horizontal communication.”³¹

Think about a dialogue you had recently. Were you talking to, talking at, or talking with the person?

7 TECHNIQUES

You can build on these basic skills and add particular techniques to your spiritual counseling practice, including: **attentive listening with compassion, resolving issues, education, empowerment, prophecy, revelation, and channeling.**

TECHNIQUE: ATTENTIVE LISTENING WITH COMPASSION

Attentive listening with compassion is a “shorthand” phrase to describe the combination of the 7 basic skills: listening, observation, neutrality, rapport, compassion, boundaries, and dialogue. It can be quite powerful. It can be “enough” “all by itself” for a session.

In this technique, you listen much more than you speak. When you are practicing this way, your ego may tell you that you are not doing enough to help your client. Yet many times, clients have reported that the most important thing about a spiritual counseling session was the peace and relief that came from simply being heard and held in compassion. While it can look on the outer, “form” level as if you are “not doing much” when you are practicing attentive listening with compassion, the energy field dynamics tell a different story; they are much akin to those in hollow bone mechanics of spiritual healing (see the lesson *Offering Spiritual Healing*, p. 6). You are an instrument of flow and through the principle of resonance you can help create movement and opportunity

that was not there before. If you are clairvoyant, you may see changes in the client's energy field. If you are kinesthetic, you may feel a sense of space opening and flow coming on, or may notice that you feel some kind of space opening inside yourself as the counseling session opens energy flow with your client. Or you may have some other kind of energy feedback experience. These are some of the signals that resonance is occurring, and energy reorganization is happening. This reorganization opens the way for the client to have ongoing insights and to integrate the energy shifts.

Don't get caught up in the feedback or "signs." Keep your attention focused on the 7 basic skills. Rather than trying to track all 7 at once, you can cycle among the 7, checking yourself with questions like these:

- Am I listening or is my mind wandering? What was the last thing she said?
- What am I observing right now?
- Am I neutral? Am I resonating with Victim, Persecutor, or Rescuer right now?
- Is there a sense of rapport between me and the client? Do I feel connected?
- Am I feeling compassion? How can I reach for more compassion right now?
- How are my boundaries right now?
- How is the rhythm of the dialogue going? How's the timing? Is he "full"? Does he need to talk more?

Written out this way it may seem mechanical or disjointed, but if you choose even a few of these questions as "silent check-ins" with yourself during a session, you can be more centered and effective. Over time it will become such familiar territory that you can cycle through these check points quickly and smoothly, or even multi-track more than one check point at a time.

TECHNIQUE: RESOLVING ISSUES

Resolving issues in spiritual counseling means to *help clients resolve their own issues* rather than to provide solutions for them. In terms of the Drama Triangle, you are careful to see the client as a Creator, rather than as a Victim. They may not at this moment be in touch with their creative potential, and may well feel like a Victim. When someone reaches an impasse, their capacity for critical thinking may be diminished; they may be in a fight-flight-freeze response to their situation. In this state, their body is flooded with stress hormones that literally make it hard to think straight.

Rather than stepping in as a Rescuer, telling your clients what to do, you can help them regain their capacity to resolve their issues. You can help them get calm and centered, through guided imagery, shared prayer, or even silence. Imagine that you are opening an invitation; you are making space. Through the principle of resonance, as you bring in more spiritual light and increase flow in your own energy field, their field can open

without your “doing” anything directly to them. By being near you in this state, they can regain themselves, so to speak. Then, as their energy field opens up, you might invite or guide your client to engage in these kinds of activities:³²

- Trial-and-error (trying one thing, if that does not work, trying something else, until you find a solution);
- Brainstorming (a creative session in which you individually or in a group generate ideas for solutions; you don't edit or criticize, but allow everything in and decide later if there is worthwhile material);
- Lateral thinking (thinking “outside the box”);
- Inductive reasoning (moving from particular cases to a general rule);
- Deductive reasoning (moving from a general rule to particular cases);
- Research (collecting information about a subject);
- Assumption reversal (identifying and then letting go of your assumptions; what happens to the "problem"?); and
- Comparing situations (in this other situation, what was the solution? How did we find it?).³³

TECHNIQUE: EDUCATION

Education is an inherent part of your spiritual counseling practice, in that a person comes to you for assistance with spiritual growth, which is based in learning. You might educate by helping the client to know himself or herself more deeply (intrapersonal growth/learning), or by helping the client with spiritual growth in relationships (interpersonal growth/learning).

Education in your spiritual counseling practice may include offering classes, books, CDs, or other educational products for your clients. These might be materials you create, or materials created by others that you find helpful and that you feel would benefit your client. If you do recommend educational tools, always focus on what would be of greatest service to your client, and recommend that the client “bite off only enough to chew” at any given time. Your purpose is to serve the client, not to generate sales or income for yourself or someone else.

Your educational services may include teaching a group around a theme common to some of your clients. In a group the whole is often greater than the sum of the parts—people learn more quickly in a group because they are learning from their peers as well

as from the teacher, and because when one person has success, it opens up a doorway for everyone to go higher.

Your offer of education may include putting clients in touch with other teachers, counselors, or professionals appropriate to their issues—connections to enrich the client’s possibilities and choices. However, please create these connections in a personal, confidential way. Never sell, rent, or give your mailing list to anyone. Instead, make the referral by informing clients personally and directly—face-to-face; by phone; by letter; or by personal email, as appropriate.

Be careful to respect client’s belief systems, which may be different from your own.

TECHNIQUES: EMPOWERMENT

The root of our true power is in our subtle energy body systems. As we clear our internal channels and increase flow and balance within our energy fields, we can perceive more and different choices, and can take more effective and fulfilling actions; we can reside in our power more easily. Spiritual power can give us the chance to transcend what seems possible from a more limited viewpoint. While we often think of spiritual power in this way associated with spiritual healing, it also operates this way in the context of spiritual counseling.

As a spiritual counselor, you empower your clients by helping them to access their own sense of power, coming from within. You are not the granter of this power; you are the mirror that helps the client look within to discover or re-discover his or her own power.

As human beings, we are given immense power through our abilities to be aware, to observe, and to choose. True power is not power *over* others or situations, but **power to *be with and co-create our circumstances through our responses to others and to situations.***

It is also helpful to consider the power matrix in which we live, relationally, organizationally, and societally; to consider role power, cultural power, and individual power.³⁴ These aspects of power are related to a person’s karma or soul choices before this lifetime.

- **Role power:** The power associated with the roles a person plays: father, mother, secretary, chief executive, etc. There are social agreements and obligations associated with particular roles that help define role power.
- **Cultural power:** The power of the dominant ethnic or social grouping. For the last several hundred years, white western culture has been globally dominant. We may be experiencing a time of shift of some of that cultural power to Asia.

- **Individual power:** The power of the individual's personality, which may be over and above, or below, that which is given to the person through role or culture.

Clients may or may not be able to change the roles they inhabit, or the cultures in which they live, but they can always strive to increase personal power. And the root of personal power is spiritual power: connecting with the inner Divine. You as the spiritual counselor can help the client to sort out the different power dynamics at play and help the client to embrace and more fully develop spiritual power. This can be part of helping the client to resolve karma.

The empowerment may be that you help clients remember something that they once knew and have forgotten. Or your clients may seek contact with you in order to deepen their own sense of connection with the spiritual. Of you may educate some people by initiating them for the first time in this lifetime into an awareness of their inner Divine being.

TECHNIQUES: PROPHECY

Prophecy is “an inspired utterance,” “the inspired declaration of divine will and purpose,” or “a prediction of something to come.”³⁵ Prophecy is a different kind of speech from everyday speech. Prophets are sometimes scorned because there is no proof for a prophecy, only a prediction or statement based on something invisible and intangible to the physical senses.

If you are a prophet, you may know things about other people that they don't know themselves. You may know things that are going to happen in the future, even if you don't know how or why you know. This kind of knowing happens through your intuition, which is a connection through your subtle energy body from your little self to your soul in the world of the timeless and eternal.

Prophecy is a spiritual gift³⁶ that you can learn to develop. When you reach a high enough level of vibration, you leave the restrictions of time and space and gain a higher vision. Prophecy is to be used for helping others to connect with their own inner divine power; beware of the desires of the grasping ego for fame, popularity, or fortune through prophecy. Using prophecy in this way will undermine your own power and create negative karma. Prophecy is sacred speech, to be undertaken in a sacred way, with respect for your self and for the people who are listening, remembering the Tzaddi sayings:

*Light the Divine light within.
I am but the channel and the Spirit within does the work.
Peace be unto you and the universe.*

TECHNIQUES: REVELATION

Revelation is “an act of revealing or communicating divine truth,” or “something that is revealed by God to humans.”³⁷ Revelation can also mean suddenly seeing more of the “bigger picture,” usually because a spiritual vibration takes someone above the entangled level of things, to where a more whole and complete understanding is available.³⁸ In spiritual counseling, you may have revelations concerning your clients; or your clients may bring their revelations to you for assistance in interpretation.

Like prophecy, revelation breaks the veil between the world of time and space and the world of the timeless and eternal. Revelation can seem strange or unusual because it often goes beyond the known, and into what is unknown at the level of ordinary awareness. Revelation can come in a dream or in a waking state. It can come in response to heartfelt prayer, as in a vision quest, or it can come unbidden. Revelation can move stagnant energy and can provide fresh insights.

What if a revelation seems unlikely or impossible? In the 1960's, most people would have greeted with derision the revelation that some day the Berlin Wall would fall—so much machinery of war, so much force of the mightiest nations and the interests of people of wealth and power were focused on maintaining that wall of division. The wall came down despite this strong thought form because someone had a revelation of possibility. The fall of the wall began as an idea, and before that idea, it came as an inspiration; and before that inspiration, it came as an illumination in the energy field of the “dreamer.”

Because revelation can be so powerful, it calls for the spiritual quality of discernment. A true vision can cause someone to change life paths. If someone is considering this kind of change, ask, “Who else will be affected by these changes? Who will support these changes in my life?” Examine the consequences that can arise from the change. Sometimes a revelation is “out of time” and the little self wants or tries to put it into action “in time” prematurely. Ask for higher guidance: “What is right timing for this?”

Awareness of unmet personal needs, personal power trips, and personal weaknesses is a vital part of being clear and discerning about revelation. False revelation can be part of an “ego trip” rather than a sacred opening. It is easier to make sense of and discern revelations when you are centered, clear, and open to your inner flow of Divine love, and are willing to examine shadow motivations. To help your clients cope with their revelations, help them be discerning, reviewing the sequence of feelings, thoughts, and energy states as they received revelation. Help them examine whether they want or need to believe in “magical thinking” in order to avoid some difficult emotions. If you are given true revelation, it is to help you co-create a higher reality.

TECHNIQUES: CHANNELING A GUIDE OR TEACHER

To channel is to act as a conduit for energies and messages from the higher realm to come forth into earthly reality. We use channeling in the “hollow bone” spiritual healing protocol, and often, there are no words associated with that flow. In spiritual counseling, we use a “hollow bone” type protocol in our active compassionate listening. And, channeling messages in verbal form can be a part of the techniques of both prophecy and revelation. Often these verbal messages are identified as coming from a spiritual guide or teacher.

In channeling you are a “hollow bone” and you can fill that hollowness with the nectar of heaven or the dregs of lower vibration.³⁹ Learning to channel consciously, responsibly, and safely is a matter of learning how to “tune your radio dial” to a high vibration, and to put in place protections or protocols to ensure that what comes through is of a high spiritual nature.⁴⁰

Focus on higher energies rather than phenomena of the lower vibrational planes (the recently departed, Elvis, etc.). Look for higher guidance rather than connecting with any old thing that is willing to connect with you. Remember that you are in charge and you have choice in your channeling connections and relationships, just as you do in your earthly relationships. Choose uplifting, positive, enlightening associations; work with spirits who are benevolent and evolved and who want to help you in your spiritual growth.⁴¹

You have free will in every relationship, including channeling. In the beginning of a relationship you take smaller steps; as trust is built and you have a track record with someone, you can take larger steps to deepen the relationship. As in any relationship, openness is a sign of a healthy relationship and lies or secrecy are red flags. Is your guide open to being heard and seen by others when you channel? Is your guide someone or something with whom you feel glad to connect? In seeking a relationship with this guide, what are your motivations? What is the purpose of the contact for you and for the guide? And as in any relationship, ask yourself, are you ready and mature enough for this contact?⁴²

There are many different kinds of spirit guides.⁴³ Some are more suited to help you with teaching, some with healing, some with personal growth, some to teach you about a subject that you cannot otherwise easily learn (such as esoteric knowledge from ancient civilizations), and so forth. In the soul planes, you have guides and teachers who are constantly monitoring your progress and assisting you in reaching your next levels of

development. When you come to Earth, you choose your body, your family, and your life lessons with the help of your guides. You are never abandoned, not for one moment, although sometimes you might feel lonely; some part of you may deeply remember life in the soul planes, with the love and support of your guides and teachers, and may be missing it. Channeling can bring connection with that love and support into your earthly life; it is real, and grows more tangible the more you develop your skill and your gift.⁴⁴

Some of the people you serve may not believe in channeling. Honor their beliefs and truths and do not quibble over whether it is you or your guide giving the help. Most guides are quite content to blend with your energy without being given overt credit for their part in the session. If you work in an environment in which you cannot openly channel, talk with your guides about how best to proceed.

Channeling sometimes brings up concerns about possession by an entity. In possession, the person usually does not have conscious awareness of inviting in a being, whereas in channeling, you are consciously choosing to make the connection. In possession, there is an element of being “taken over” or violated; in channeling, there is a blending of two partners, co-creators in a work of Divine love, light, and flow. In possession, a constricting, denser energy fills or occupies part of your field and blocks the flow; in channeling, a lighter, expansive, spacious energy enhances the flow and uplifts you.⁴⁵

Channeling is a spiritual gift as well as a skill that can be learned. Some people are natural channels, and some people open their channels by taking a class or reading a book and doing exercises. Once you have opened your channel, the best way to strengthen it is to practice. Consider practicing channeling with friends or colleagues before you offer channeling in your spiritual counseling practice.

EXERCISE: CALLING

Regardless of the techniques you use, the path of spiritual counseling is a balance of two aspects of spiritual practice: being focused on serving others, and integrating the higher light into your own human energy field, patterns, psyche, and physical body (working with your own karma). Spiritual counseling is a calling, a vocation. Take a moment now to reflect on your personal calling.

- When was the first time you felt called to spiritual counseling?
- How did you feel when this happened?
- What are you most afraid of in being or becoming a spiritual counselor?
- What do you hope is possible for yourself through this path?
- In what way is spiritual counseling a "call to service" for you?

DIVERSE CLIENTELE

In your spiritual counseling practice you may be called upon to serve people whose culture, race, religion, class, background, and/or physical presentation (fat? thin? in a wheelchair?) are different from yours. Meeting and working with people who are different from you is a great opportunity and gift. It can help you learn and grow, help you see the One in many different faces and forms.

The 21 Tzaddi Principles are a great foundation for working with differences. For example, Tzaddi Principle 1 states:

We believe in supporting the highest and greatest good for all. We acknowledge each person's Truth or chosen path, and accept that it is their reality. All are a part of the Universal Truth, which we are all seeking.

Working effectively with people who are different from you involves first being fluid and flexible in your attitude, realizing that you do not have a corner on truth or right perspective. With this base you then can be neutral, listen well, and allow the compassion of your heart, which reaches into what is most fundamentally human, to open and to reach the other person across the "difference divide" between you.

One useful technique in working with differences is to remember that as a soul you may have experienced lives in many different kinds of bodies or forms. The particulars of your current incarnation are temporary. Your current body, personality, and personal history are beautiful, but they are not the be-all and end-all of your Self. By appreciating the unique individuality of your own being in your current form, you can better appreciate the unique individuality of each person you meet along the path, learning, growing, and serving as you go.⁴⁶

EXERCISE: APPRECIATING UNIQUE INDIVIDUALITY

List the attributes that you feel make you a unique, special person. Be generous and warm with yourself; praise your person and your spirit in their beauty and uniqueness.

Now think of someone whom you have felt is very different from you. This could be a client, a family member, or someone else. Choose someone whose differences might be a source of conflict or discomfort for you.

In the same spirit of warmth and generosity, sing the praises of this person and his or her spirit. Make a list of the attributes of this person's individuality; praise his or her beauty and uniqueness.

What do you feel now, as you consider both lists?

PROTOCOL FOR A HOLLOW BONE COUNSELING

Now that you have read all of the above discussion about spiritual principles, intentions, basic skills, and techniques, pause and take a deep breath. Remember that the essence of spiritual counseling is *care of souls*, and that everything is energy. You are energy; your client is energy; the client's issues and situations are energy.

Remember that spiritual counseling is a form of spiritual healing, and that the subtle energy body mechanics of a hollow bone spiritual healing (from *Offering Spiritual Healing*, p. 6) are:

1. You clean/clear/harmonize yourself and the healing space in which you work.⁴⁷
2. You center yourself, clearing and purifying your channel.⁴⁸
3. You set your intention, create protection/appropriate boundaries and conditions, and ground yourself.⁴⁹
4. You shift awareness, moving more fully from the outer world of sensory, visible, physical phenomena to the inner sanctum of higher vibrational reality.
5. As your inner gates of subtle energy open, spiritual light, love, and flow pour forth into you in greater "volume" and you consciously join them.⁵⁰
6. From this blended and expanded energy state you connect with the client's energy, in person or long distance.⁵¹
7. Through this energy field connection, a shift in vibration occurs.⁵²
8. Through resonance, the client's energy systems have an opportunity to self-organize in a higher way. This self-organization can include thoughts and beliefs, emotions, physical systems, and any other aspect of self that is involved in the

healing situation. For the healing to “take root,” the reorganization in some way will call for the client to have an insight or a new level of awareness about life choices, personal identity, and self-responsibility.⁵³

9. You track the feedback and resonance from the energy. When it begins to ebb, you begin to draw the healing to a close.
10. You re-individuate, bringing your awareness back to your little self, and releasing the client energetically, entrusting them to their own higher wisdom and connection with the Divine for the work to continue on after you are separated.
11. You seal the healing with gratitude and peace.

So, to prepare yourself for a spiritual counseling session, follow steps #1 – 3. When the client arrives/when you connect by phone, welcome the client and after the “meet and greet” interactions, when the session begins, open with some silence. You can tell your client that this is a time for centering and opening to the higher energies of spirit. In the silence, follow steps #4 – 6. When you are ready, begin the verbal part of the session. Remember that you can call for silence at any point, and repeat steps #1 – 6 silently as needed. Close the session with steps #9 – 11.

INTEGRATION & REFLECTIVE PRACTICE

As described in the *Offering Spiritual Healing* lesson pp. 7 – 9, the premise of reflective practice is that the givers of society deserve and require support to be able to keep on giving. Reflective practice helps you bring clarity to your own “undigested” issues and feeds back positive, usable energy into your self-care and your service work. Reflective practice is an art—it’s like a dance, in which there are protocols that help life force to flow freely and individual expression to flourish.

Reflective practice is especially important for spiritual counselors. As you face the human condition through listening to your clients’ struggles and celebrations, you may experience a wide range of personal reactions: exaltation, powerlessness, guilt, worry, anger, fear, and so on. With whom can you properly share these feelings? Because of confidentiality and privacy concerns, you cannot casually discuss your cases with your family and friends, or with colleagues in a casual setting. If you do not regularly “visit with yourself” in reflective practice and contemplate what is happening emotionally and mentally for you in conjunction with your work, it is easy to take on excessive and

improper burdens and to become codependent; over time, this can lead to burnout, bad choices, and lack of success.

By setting up an informed consent waiver in your spiritual counseling practice (see the lesson on *Private Practice Business Management for Spiritual Helping Professionals*), you are openly asking your clients for permission to share details of their cases with colleagues in peer-to-peer supervision, or with a professional helper in reflective practice. Part of the reason you do this is in order for them, the clients, to receive the highest quality of professional care from you.

SUGGESTED READING

Spiritual Principles

Kabir Helminski, *The Knowing Heart: A Sufi Path of Transformation* (Boston: Shambhala Publications, Inc., 2000)

Three Initiates, *The Kybalion: Hermetic Philosophy* (Chicago, Illinois: The Yogi Publication Society, 1940)

Stephen Mitchell, *The Gospel According to Jesus: A New Translation and Guide to His Essential Teachings for Believers and Unbelievers* (New York: HarperPerennial, 1993)

Eugene S. Rawls and Eve Diskin, *Joy of Life Through Yoga: A Simple Practical Guide for Living in Today's Bewildering World* (New York: Warner Paperback Library, 1975)

Steve Wall, *To Become a Human Being: The Message of Tadodaho Chief Leon Shenandoah* (Charlottesville: Hampton Roads Publishing Company, Inc., 2002)

Nonviolence

Marshall Rosenberg, *Nonviolent Communication: A Language of Compassion* (Encinitas, California: PuddleDancer Press, 2000)

Essence of Counseling

Jacquelyn Small, *Becoming Naturally Therapeutic: A Return to the True Essence of Helping* (New York, New York: Bantam Books, 1990)

Listening

Mark Brady, ed., *The Wisdom of Listening* (Boston, Massachusetts: Wisdom Publications, 2003)

Drama Triangle

David Emerald, *The Power of Ted: The Empowerment Dynamic* (Bainbridge Island: Polaris Publishing, 2010)

Compassion

Tenzin Gyatso, The Fourteenth Dalai Lama, *The Power of Compassion* (New Delhi: HarperCollins Publishers, 1995)

Jack Kornfield, *A Path with Heart: A Guide Through the Perils and Promises of Spiritual Life* (New York: Bantam Books, 1993)

Boundaries

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

Shadow

Connie Zweig and Jeremiah Abrams, ed., *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature* (New York: Jeremy P. Tarcher/Putnam, 1991)

Trauma

Belleruth Naparstek, *Invisible Heroes: Survivors of Trauma and How They Heal* (New York: Bantam Dell, 2004)

Channeling

Sanaya Roman and Duane Packer, *Opening to Channel: How to Connect with Your Guide* (Tiburon: H J Kramer Inc., 1987)

Teens, Family

Dr. Les Parrott III, *Helping the Struggling Adolescent: A Guide to Thirty-Six Common Problems for Counselors, Pastors and Youth Workers* (Grand Rapids: Zondervan, 2000)

NOTES

¹ Twylah Nitsch (Yehwehnode), *Entering Into The Silence The Seneca Way* (Irving, New York: The Seneca Indian Historical Society, 1976), p.43.

² “The traditional Latin name for pastoral care—*cura animarum*—means, “care of souls.” It distinguishes pastoral care from the interventions offered by secular helping professions, for example, social workers, psychologists, or psychiatrists. Pastoral care acknowledges the religious nature of life’s value and significance by placing its form of care in the context of ultimate meaning.” Karen Lebacqz and Joseph D. Driskill, *Ethics and Spiritual Care: A Guide for Pastors, Chaplains, and Spiritual Directors* (Nashville, Tennessee: Abingdon Press, 2000), p. 62.

³ “Dr. Candace Pert, in her book *Molecules of Emotions*, explains a scientifically studied cause and effect of how our emotions impact our physical and mental (and I would add our spiritual) health. Her groundbreaking work helps us understand that our minds, bodies, and emotions work interchangeably with one another and that all are important to our personal (and spiritual) growth. Pert states, ‘Every change in the physiological state is accompanied by an appropriate change in the mental emotional state, conscious or unconscious, and conversely, every change in the mental emotional state, conscious or unconscious, is accompanied by an appropriate change in the physiological state . . . (137).’” Phyllis Reitz, “The Body as Prayer: Using the Body as a Tool for Spiritual Awareness,” *Presence: An International Journal of Spiritual Direction*, Vol. 17, No. 3, September 2011, pp. 20-21.

⁴ The following principles are quoted from Three Initiates, *The Kybalion: Hermetic Philosophy* (Chicago, Illinois: The Yogi Publication Society, 1940).

⁵ There are differing levels of vibration of substance, from the highest, nonphysical spiritual realms to the grossest vibration of matter. These different levels are organized into different planes, which Founding Bishop Amy characterized as physical, emotional, mental, etheric, and higher spiritual planes. Recognizing the level(s) of vibration upon which to focus in a situation can resolve many questions about appropriate action.

⁶ Eugene S. Rawls and Eve Diskin, *Joy of Life Through Yoga: A Simple Practical Guide for Living in Today’s Bewildering World* (New York: Warner Paperback Library, 1975), pp. 17-23.

⁷ Illustration showing the nadis and the major and minor chakras, from David V. Tansley, *Subtle Body - Essence and Shadow*, (1977, Art and Imagination Series, Thames and Hudson, London) In that book this illustration is labelled “The nadis, diagram, Tibet”, but the writing is sanskrit not Tibetan, and both the artistic style and also the arrangement of the chakras is Indian). From www.kheper.net/topics/chakras/nadis.gif

⁸ See for example Marshall Rosenberg, *Nonviolent Communication: A Language of Compassion* (Encinitas, California: PuddleDancer Press, 2000).

⁹ “I’ve discovered the true healer and authority is within the person who is hurting and reaching out for

help—not in the one who is listening! The very best “people-helpers” know this and see themselves as guides and fellow travelers, not as experts on another’s situation.” Jacquelyn Small, *Becoming Naturally Therapeutic: A Return to the True Essence of Helping* (New York, New York: Bantam Books, 1990), p.5.

¹⁰ “It is much like a meditation practice. I watch my monkey-mind try to get control of the conversation. I breathe. And I gently bring my awareness back to the focal point of the speaker. I notice when I stray from this intention. I come back again to the focus. And then I do it again . . . and again. It really is this simple, at the heart of it.” Margaret Truxaw Hopkins, “The Healing Power of Being Deeply Heard,” in Mark Brady, ed., *The Wisdom of Listening* (Boston, Massachusetts: Wisdom Publications, 2003), p.52.

¹¹ “[Therapeutic helpers] have no emotional investment in making judgments or offering quick, easy advice. They are relaxed but caring and are not intensely involved in other people’s problems—with no real investment in others’ choices.” Jacquelyn Small, *Becoming Naturally Therapeutic: A Return to the True Essence of Helping* (New York, New York: Bantam Books, 1990), pp.5-6.

¹² “Empathy is the quality that enables us to perceive another’s experience and then to communicate that perception back to the individual. As listener I hear you as you speak to me, and although I do not experience your feelings, I begin to have a mind-picture of the essence of what you are describing. I share my perceptions with you in ‘I’ language (statements about my perceptions rather than statements about you and what you ought to do).” *Ibid.*, p. 27. Contrast empathy with pity, in which you see people as victims. In pity, energetically you come down to their vibrational level of their drama, rather than helping them rise up into empowerment.

¹³ “When you’re hysterical, it’s historical.” Chris Wolf, M.A..

¹⁴ “If you feel a negative emotion, stop and ask your Higher Self, “What is the message? What do I need to look at in my life or do differently?” Learn to pay attention to the slightest feelings of irritability, resentment, or negativity. Is there any area you consistently have negative feelings about? Stop and ask for a message on this area.

Your highly evolved teachers have not gotten rid of their emotions, for emotions are part of the human experience. However, their emotions are peaceful and harmonious no matter what is going on around them. They listen to their Higher Self guidance and create harmony and clarity all about them. As you achieve greater levels of mastery, you may still recognize a flash of anger or irritation, but you will learn to process those feelings . . .

Notice that you have already gained a lot of mastery over your emotions, for there are certain situations that might have greatly upset you years ago that you now let pass quickly. . . You will get to a point, if you aren’t there already, at which you can say, ‘People are the way they are, and I will not take their actions personally. In fact, their negative behavior is showing me that they need my love even more.’” Sanaya Roman, *Spiritual Growth: Being Your Higher Self* (Tiburon, California: HJ Kramer Inc, 1989), pp. 89-94.

¹⁵ The following discussion of the Drama Triangle is based upon David Emerald’s book *The Power of TED: The Empowerment Dynamic* (Bainbridge Island: Polaris Publishing, 2010). The Drama Triangle is a phenomenon described by psychotherapist Stephen Karpman, M.D. in the 1960’s. Some psychotherapists feel that the Drama Triangle is at the root of all “core wounds.” See for example Ian Stewart and Vann Joines, *TA Today: A New Introduction to Transactional Analysis* (Chapel Hill: Lifespace Publishing, 1987). It is well worth familiarizing yourself with the Drama Triangle so that you can be alert to its operation in your own personal life, and the life of organizations in which you participate, as well as in the lives of your clients. David Emerald’s book is an easy, non-technical read, concise and solution-oriented.

¹⁶ Mariana Caplan, PhD, *Eyes Wide Open: Cultivating Discernment on the Spiritual Path* (Boulder: Sounds True, 2009), p. xxxi, quoting Llewellyn Vaughan-Lee.

¹⁷ *Merriam-Webster's Collegiate Dictionary*, 10th ed. (Springfield, Massachusetts: Merriam-Webster, Inc., 1993), pp. 968.

¹⁸ Some people receive information most easily through auditory channels. Some are visual learners, and some learn most easily through kinesthetic experience. If your client is a visual learner, use visual metaphors and language, for example, "I can see what you mean." If your client is an auditory learner, use metaphors and language related to hearing: "I hear you, loud and clear." If your client is kinesthetic, use kinesthetic language: "I feel what you are talking about; that is really heavy." For more about the different senses/learning styles, see Dawna Markova, Ph.D., *Open Mind: Exploring the 6 Patterns of Natural Intelligence* (Berkeley, California: Conari Press, 1996).

¹⁹ *Merriam-Webster's Collegiate Dictionary*, 10th ed. (Springfield, Massachusetts: Merriam-Webster, Inc., 1993), pp. 234.

²⁰ "[I]t is my experience that those lessons which we learn from teachers who are not just good, but who show affection for the student, go deep into our minds. Lessons from other sorts of teachers may not. Although you may be compelled to study and may fear the teacher, the lessons may not sink in. Much depends on the affection from the teacher. Likewise, when we go to the hospital, irrespective of the doctor's quality, if the doctor shows genuine feeling and deep concern for us, and if he or she smiles, then we feel OK. But if the doctor shows little human affection, then even though he or she may be a very great expert, we may feel unsure and nervous. This is human nature . . . The basic aim of my explanation is to show that by nature we are compassionate, that compassion is something very necessary and something which we can develop." H.H. Dalai Lama, *The Power of Compassion* (New Delhi, India: HarperCollins Publishers, 1995), pp.61-62.

²¹ "True compassion arises from a healthy sense of self, from an awareness of who we are that honors our own capacities and fears, our own feelings and integrity, along with those of others. It is never based on fear or pity but is a deep supportive response of the heart based on the dignity, integrity, and well-being of every single creature. It is a spontaneous response to the suffering and pain we encounter. It is our feeling of mutual resonance and natural connectedness in the face of the universal experience of loss and pain. As our own heart is opened and healed, it allows us to extend warmth, sensitivity, and openness to the sorrows around us in a truthful and genuine way." Jack Kornfeld, *A Path With Heart: A Guide Through the Perils and Promises of Spiritual Life* (New York, New York: Bantam Books, 1993), p. 222.

²² Robert Frost, "Mending Wall," <http://writing.upenn.edu/~afilreis/88/frost-mending.html>

²³ "What strengthens emotional boundaries? The right to say no. The freedom to say yes. Respect for feelings. Support for our personal process. Acceptance of differences. Enhancement of our uniqueness. Permission for expression. What harms emotional boundaries? Ridicule. Contempt. Derision. Sarcasm. Mockery. Scorn. Belittling feelings. Stifling communication. Insistence on conformity. Arbitrariness. The need to overpower. Heavy judgments. Any kind of abuse. Abandonment. Threat. Insecurity." Anne Katherine, MA, *Boundaries: Where You End and I Begin: How to Recognize and Set Healthy Boundaries* (Center City, Minnesota: Hazelden Foundation, 1991), p. 71.

²⁴ For a moving account, see Karen Armstrong, *The Spiral Staircase: My Climb Out of Darkness* (New York, New York: HarperCollins Publishers, 2004).

²⁵ <http://writing.upenn.edu/~afilreis/88/frost-mending.html>

²⁶ *Merriam-Webster's Collegiate Dictionary*, 10th ed. (Springfield, Massachusetts: Merriam-Webster, Inc., 1993), pp. 318-319.

²⁷ "Many years ago a very wise supervisor told me always to remember: "Good counseling is made up of two very, very simple words that just happen to take a lifetime to comprehend—support and challenge. One without the other can be helpful but will seldom be sufficient to produce growth . . . A warm, supportive, and genuine climate must exist before people who are troubled will feel enough trust in you to move into the real problem areas of their lives, and before they can read your challenging messages as helpful." Jacquelyn Small, *Becoming Naturally Therapeutic: A Return to the True Essence of Helping* (New York, New York: Bantam Books, 1990), p. 24.

²⁸ A useful framework for when challenge is appropriate:

"Counselor Conditions

Am I sensitive to the amount of trust and kind of feeling tone that exists between my client and me?
Am I willing to become more involved with my client as a person?
Am I confronting behavior that my client can really do something about?
Am I making my confrontation positive and constructive, rather than negative and punitive?
Am I being direct and clear?
Am I representing facts as facts, feelings as feelings, and inferences as inferences?
Have I laid down my cards first? In other words, does my client know what is motivating me to confrontation?

Client Conditions

Will my client accept my confrontation as an invitation to self-explore?
Is my client open to knowing how he or she is seen or experienced by others?
Can my client tolerate the discomfort and mental pain that may result from my confrontation?
Does my client believe that I care?

If the answer to all the questions is yes, then conditions exist for therapeutic confrontation. But if the answer is no to any of the questions, we should not confront—at least not yet . . . However, sometimes we hold back from confrontation to protect ourselves from something . . . The most common fears we all will have from time to time when confrontation becomes an issue [are]:

Fear of rejection (I need his approval.)

Fear of being wrong. (Maybe I'll confront and then have to take it all back. Or, maybe I'll confront and mess up her life even more!

Fear of unpleasantness— anxiety, tears, anger, hurt feelings. (I've never known how to act in the face of these emotions.)

Fear of intimacy. (Boy, this is going to bring us face-to-face with each other, with all the barriers down. Or, Gosh, I may have to deal with him at close range for quite a while.)"

Ibid., pp. 111-112.

²⁹ "A relationship turns into an entanglement in a specific moment of unconsciousness. The moment is always the same, no matter whether the relationship is between spouses, employees, or between you

and the gardener. In this moment an event occurs that is so swift and subtle that it often seems never to have happened at all. You must master this moment in order to have relationships that work . . . When we get close to another person, it brings to the surface our own unresolved issues from the past—the very things that you would least like to look at. In adult life, the universe puts you in situation after situation in which you have the opportunity to embrace those things you have tried to hide and hide from in the past . . . Most of us arrive at our adult relationships with a backlog of ancient hurts, fears, and angers. The source of these wounds has often been forgotten, so that it looks like our current relationships are causing us to hurt. In fact, our current relationships are the area in which we have the opportunity to clear up and free ourselves of these patterns from the past.” Gay and Kathlyn Hendricks, *Conscious Loving: The Journey to Co-Commitment* (New York, New York: Bantam Books, 1990), pp. 41-43.

³⁰ “You can communicate as your Higher Self. Stop for a moment before you speak and ask yourself, “How would I speak as my Higher Self? What would I say, and how would I say it?” As you do this, you are bringing the energy of your Higher Self into your throat center of communication. Explore what your Higher Self might say. Bringing your Higher Self into all your communications will greatly increase the harmony, peace, and love in your life. As you do you can make a true contribution to others as you empower them with your words and thoughts.” Sanaya Roman, *Spiritual Growth: Being Your Higher Self* (Tiburon, California: HJ Kramer Inc, 1989), p. 189.

³¹ Quoted from the *Integra* manual of Rev. Dr. Janet R. Nagy.

³² See http://en.wikipedia.org/wiki/Problem_solving.

³³ See especially Sue Annis Hammond, *The Thin Book of Appreciative Inquiry* 2d ed. (Bend, Oregon: Thin Book Publishing Co., 1996).

³⁴ From class notes, *Working with Differences*, Centre for Supervision and Team Development, www.cstd.co.uk, p. 22, discussing the work of Brown and Bourne (1996) pointing to different combinations of relationships present in supervision, exploring different power relationships, and Proctor (1997) exploring power issues in racial relations in supervision.

³⁵ *Merriam-Webster's Collegiate Dictionary*, 10th ed. (Springfield, Massachusetts: Merriam-Webster, Inc., 1993), p. 935.

³⁶ “To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.” 1st Corinthians 12:8-10, *King James Bible*.

³⁷ *Merriam-Webster's Collegiate Dictionary*, 10th ed. (Springfield, Massachusetts: Merriam-Webster, Inc., 1993), p. 1002.

³⁸ “The earth plane has been called ‘dense’ by some. The density of matter creates a veil of unknowing, and once born here most people, even highly evolved souls, lose their memory of who they are. You must often operate ‘blind,’ with only a dim awareness of your purposes and goals. . . The knowledge and wisdom of your Higher Self comes through a series of revelations. Revelations are those moments when the veils lift and you have an insight, breakthrough, or new understanding. As the veils lift you will see beyond this reality and receive many insights into things you might not have even thought about before. . .

Revelations are a stripping away of the temporary not-knowing and a gaining of the knowledge of your Higher Self. Revelations provide you with information about the greater reality you are a part of, the

higher plan for humanity, and your higher purpose. Through a series of insights, you will gradually learn more about your path, your mission, and your next steps. . . . Each revelation will lift the veils between your dimension and the higher ones and give you more pieces of the bigger picture. . . .

Seeing the bigger picture will show you the perfection of the universe. You will understand cause and effect. You will begin to know at a deep level that everything you are doing is perfect. You may realize your discomfort in some area is moving you toward a goal. You may recognize that feeling off-balance and off-course is a part of learning how to feel balanced and on-course Seeing the bigger picture will give you the inner peace and confidence that comes from knowing the universe works in perfect ways to bring you your higher good.” Sanaya Roman, *Spiritual Growth: Being Your Higher Self* (Tiburon, California: HJ Kramer Inc, 1989), pp. 50-51.

³⁹ “According to the Scriptures there is a kingdom of the ‘dead,’ meaning a state of ignorance or evil, and a kingdom of the ‘living.’ It is within our power to communicate with spirits in either of these kingdoms, spirits of those who have passed into the beyond. We can seek counsel of the spiritually ignorant spirits, or as the Bible terms it, questioning the dead. Or else we may turn to those living in the Beyond, which would be seeking counsel from the world of good spirits, or spirits of light, knowledge and wisdom who love God and again this quote from the Scriptures, ‘Inquiring of God.’ . . . Christ Jesus teaches us to test all spirits. Just because something comes over us or changes us does not mean it is the Holy Spirit or good! Why be gullible? Test the spirit. How do we know the Holy Spirit is present? The Holy Spirit is Love, Peace, Quiet; praising with Joy in the heart, not shouting. It does not criticize, nor judge nor tell others what to do. . . . God’s spirit messengers stand always with us. Throughout the New Testament we find references to them. We cannot possibly know the Truth or seek the Truth unless we get in touch with the world of good spirits. . . .” Founding Bishop Amy Kees, *Developing Spiritually Volume 2* (Garden Grove, CA: The Church of Tzaddi, 1980), pp. 137-138.

⁴⁰ See Sanaya Roman and Duane Packer, *Opening to Channel : How to Connect With Your Guide* (Tiburon, California: HJ Kramer Inc., 1987).

⁴¹ “How do we know spirit or spiritual Beings or our beloved teachers are with us? In this life if we touch someone we receive a feeling of love, coolness, heat or many other reactions and in some way your dear ones in the spirit will reach you. As you meditate think about one of them at a time, talk to them, for they can hear you. . . . ‘Ask and ye shall receive.’— Ask your Master teacher to give you a vibration and don’t give up” Founding Bishop Amy Kees Johnson and Co-Founding Bishop Dorothe Blackmere, *Developing Spiritually Volume 1* (Garden Grove, California: The Church of Tzaddi, 1959), pp. 1-2, Lesson #5.

⁴² “If a spirit is pure in its desires and aspirations, if it lives harmoniously amongst men—shunning discord, or striving to remove it—loving good, and truth, and justice, and Deity; then should such a spirit enter the clairvoyant or superior condition, by magnetism or by spontaneous development one may have confidence in its utterances and revealments. There are such minds disclosing truths; but let it be deeply impressed that the extent or importance of such truths are invariably characteristic of the intrinsic character, natural development and spiritual elevation of the individual. This is the law of the universe.” Founding Bishop Amy Kees, *Developing Spiritually Volume 2* (Garden Grove, CA: The Church of Tzaddi, 1980), pp. 33-34.

⁴³ See for example Laeh Maggie Garfield and Jack Grant, *Angels and Companions in Spirit* (Berkeley, California: Celestial Arts, 1995).

⁴⁴ “The recognition of these spiritual teachers brings people into the company of a warm, loving creative power. Through our guides, we become more acutely aware of the continuity of life and our identity as a

soul. Guides are figures of grace in our existence because they are part of the fulfillment of our destiny.” Michael Newton, *Journey of Souls: Case Studies of Life Between Lives* (St. Paul, Minnesota: Llewellyn Publications, 2003), p.107.

⁴⁵ “Now may we touch just a little on Spiritual Impressions that are so valuable and exalting to the spirit of mankind. . . The light has all the knowledge which one may seek; it possesses all conceivable intelligence, and it flows into the mind which is thus unfolded to receive it, as light and heat flow from the visible sun into the objects and receptacles of earth. When one is in tune and in harmony with the universe and quickened into the Superior Condition, one’s spirit is qualified to progress and unfold and receive more and more of the beauty and wisdom” Founding Bishop Amy Kees, *Developing Spiritually Volume 2* (Garden Grove, CA: The Church of Tzaddi, 1980), pp. 34-35.

⁴⁶ “Jesus the Christ said, ‘In my Father’s house there are many mansions.’ This means there are many schools of learning everywhere, for life is experiencing and learning. The life-force never stops, it goes on and on. It doesn’t matter what kind of body the soul has for a cloak, either a spiritual or mortal one.” Bishop Amy Kees, *Developing Spiritually Volume 2* (Garden Grove, California: The Church of Tzaddi, 1980), p. 95.

⁴⁷ “Rules for Healing . . . Always keep the body clean and the hands washed. Wear clean clothes, smell fresh and clean; remember that ‘like attracts like.’ Do not let your own personal feelings become involved.” Founding Bishops Amy Kees Johnson and Dorothe Blackmere, *Developing Spiritually Volume 1* (Garden Grove, California: The Church of Tzaddi, 1959), Lesson #13, p.1.

⁴⁸ “First, I thought about all of the stumbling blocks about me that can get in Wakan-Tanka’s and the Helpers’ way when I want them to work in and through me. Then I asked them to remove these things so that I am a clean bone. They did this, and as I felt the obstacles coming out I grabbed them and threw them away. When all of this was done I felt fresh and clean. I saw myself as a hollow bone that is all shiny on the inside and empty. . . I held up my hands to offer my thanksgiving and to tell Him how happy I was. Immediately, I could feel the power begin to come into me, and I reached up to help it . . .” Thomas E. Mails, *Fools Crow: Wisdom and Power* (Tulsa, Oklahoma: Council Oak Books, 1991), p. 35.

⁴⁹ “IPG allows us to fully think through and articulate the purpose of and desired goals behind an action or practice we are about to start.

Intent— Where the purpose of an action or practice is first stated and the desired outcome is defined. Intent is about identifying your desire. . . .

Protection— Where protection and assistance of one’s personal angels, guides, and masters are invoked, as well as the protection and assistance of other beings who work in a particular modality; take care of a person, place, or thing we wish to help heal; or are associated with a particular energy . . .

Grounding— Where the participant ensures that (s)he is fully in-body and anchored to the planet before attempting to connect with and hold other energies, channel other beings, or journey into other realms. For example, I drop my grounding cord into Mother Earth and I begin to grow roots like a tree. I breathe in the energy of Mother Earth and it flows to all parts of my body, connecting me to the earth plane. . .

In all intent work, all prayer, and most spiritual work, it is best to add a short little codicil that reminds us that in the end, we bow to Divine Will. . . ‘I ask that what occurs be in the highest and best good for all concerned and in strict accordance with Divine Will.’” — Rev. Peggy Malnatti.

⁵⁰ “This is how you change
when you go to the orchard
where the heart opens:

you become
fragrance and the light
that burning oil gives off . . .
You're walking alone without feet,
as riverwater does . . .
A new road appears without desirous imagining,
inside God's breath,
empty, where you quit saying
the name and there's no distance . . .
Bend like the limb of a peach tree.
Tend those who need help. "

Coleman Barks, trans., *The Illuminated Rumi* (New York, New York: Broadway Books, 1997), p. 48.

⁵¹ "When you think of others, they receive energy from you." Sanaya Roman, *Personal Power Through Awareness* (Tiburon, California: HJ Kramer, Inc., 1986), p. 172.

⁵² "The Hermetic Teachings are that not only is everything in constant movement and vibration, but that the "differences" between the various manifestations of the universal power are due entirely to the varying rate and mode of the vibrations . . ." Three Initiates, *The Kybalion: Hermetic Philosophy* (Chicago, Illinois: The Yogi Publication Society, 1940), p, 138.

⁵³ "Rolling Thunder handed his pipe to his patient. The injured man also drew four times on the pipe and deeply inhaled the smoke. Rolling Thunder spoke to him in a matter-of-fact tone. 'Why do you want to be relieved of this condition? Do you just want to feel better, or what are you going to do? Is there anything else that you would like to improve or change? Is there anything else you would like to say?'" Doug Boyd, *Rolling Thunder* (New York, New York: Dell Publishing, 1974), pp. 20-21.