

1-1-1989

Psychotherapy and spirituality : techniques, interventions and inner attitudes.

Linda May Haapanen Johnson
University of Massachusetts Amherst

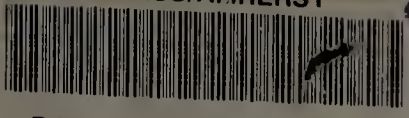
Follow this and additional works at: https://scholarworks.umass.edu/dissertations_1

Recommended Citation

Johnson, Linda May Haapanen, "Psychotherapy and spirituality : techniques, interventions and inner attitudes." (1989). *Doctoral Dissertations 1896 - February 2014*. 4449.
https://scholarworks.umass.edu/dissertations_1/4449

This Open Access Dissertation is brought to you for free and open access by ScholarWorks@UMass Amherst. It has been accepted for inclusion in Doctoral Dissertations 1896 - February 2014 by an authorized administrator of ScholarWorks@UMass Amherst. For more information, please contact scholarworks@library.umass.edu.

UMASS/AMHERST



312066013575730

**PSYCHOTHERAPY AND SPIRITUALITY:
TECHNIQUES, INTERVENTIONS AND INNER ATTITUDES**

A Dissertation Presented

by

LINDA MAY HAAPANEN JOHNSON

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of
DOCTOR OF EDUCATION

September 1989

School of Education

© Copyright by Linda May Haapanen Johnson 1989

All Rights Reserved

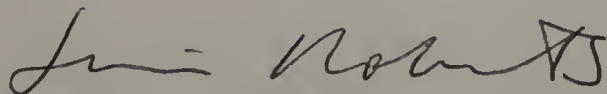
**PSYCHOTHERAPY AND SPIRITUALITY:
TECHNIQUES, INTERVENTIONS AND INNER ATTITUDES**

A Dissertation Presented

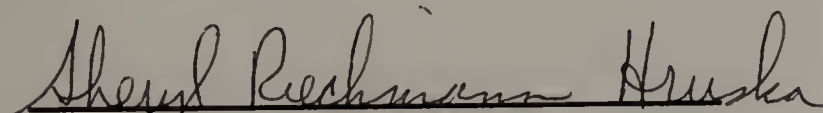
by

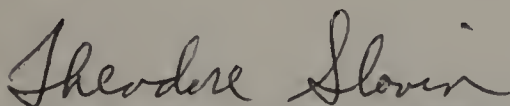
LINDA MAY HAAPANEN JOHNSON

Approved as to style and content by:

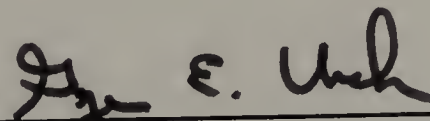


Janine Roberts, Chairperson of Committee


Sheryl Riechmann-Hruska, Member



Theodore Slovin, Member



Marilyn Haring-Hidore, Dean
School of Education

DEDICATION

I dedicate this work to the Holy and Sacred in each of us, particularly to that Spirit within each of the participants in this research. I recognize that it is this same Spirit that unifies us and has led me to each of them and in turn has led them to me.

ACKNOWLEDGMENTS

I'm very grateful for all the assistance I have received in doing my graduate work and would like to take this opportunity to thank some of the key people publicly.

Having been trained as a Family Therapist, it seems only fitting that I begin these acknowledgments by recognizing the love and constant support that I have received from my parents, Helga and Eino Haapanen. Through them and their parents, I have received a great love for and connectedness with my Finnish roots.

My dear husband, Don, has always believed in me and has generously shifted his lifestyle to accommodate my years in graduate school. *Minä rakastan sinua*. Our six children, the next generation, Debra, Jeffrey, Russell, Cheryl, Randall, and Lauren, have learned to be there for me as much as I have been there for them. *Kiitos*.

At the University, my heartfelt thanks go first and foremost to Janine Roberts, chair of my committee. It was in my first Family Therapy class that I was inspired and encouraged by her to continue my education. She has consistently supported me in wrestling with the inclusion of Spirit in psychotherapy, and even more than that, she has lovingly challenged me to articulate it ever more clearly.

Sheryl Riechmann Hruska, member of my committee, has modeled the incorporation of spirituality into graduate courses. She has also intuitively understood and encouraged me on my spiritual path.

Ted Slovin's enthusiasm for my work when he joined the committee from the Psychology Department in 1988 rejuvenated my

own excitement about the actual research. He was a rich source of referrals, both of people and of books.

Two friends named "Betsy" have greatly enhanced my education: one got me in, one got me out! Betsy Waterman gave me the courage to apply to the School of Education, and she has continued her support through all these years. Betsy Howlett gave me the perseverance to write and rewrite and she became my efficient typist and computer "expert".

Nancy Fisk, Tom Zink and I have met regularly since 1984 in our "dissertation support group", keeping each other going. Carole Camp is one with whom I have had a lot of history, working together on "womanspirit" issues, creating a background for this dissertation. Another faithful presence in my life has been my mentor, colleague and best friend, Chuck Farrell.

There are people too numerous to mention who have supported me by writing letters of recommendation, helping me financially, and praying for me in the silence. I thank one and all.

ABSTRACT

PSYCHOTHERAPY AND SPIRITUALITY: TECHNIQUES, INTERVENTIONS AND INNER ATTITUDES

SEPTEMBER 1989

LINDA MAY HAAPANEN JOHNSON

M.Ed., UNIVERSITY OF MASSACHUSETTS

Ed.D., UNIVERSITY OF MASSACHUSETTS

Directed by: Professor Janine Roberts

The purpose of this research was two-fold: to describe ways that therapists are consciously incorporating a spiritual dimension into their practice, and to identify the connection between the developmental level of the therapists and techniques, interventions, rituals, and inner attitudes (TIRIA) used in their incorporation of the spiritual into psychotherapy.

The methodology had three phases. In Phase One, 215 questionnaires were mailed, of which 140 were returned. The responses indicated a variety of educational experience, professional trainings, religious backgrounds, spiritual experiences, and clientele. Thirty-five respondents were selected for a Phase Two phone call, which had two purposes: to select the sample for Phase Three interviewing, and to gather a description of TIRIA by asking for vignettes. Sixteen calls were half-hour interviews, while appointments were made with 12 others for a Phase Three two-hour interview. The interviews were divided into two parts, one to administer the Fowler Faith Development Interview (Fowler, 1982),

and one to ask for vignettes. After administering the interviews, the analyses revealed that ten face-to-face interviewees scored at Stage Five or above. Fowler was sent two interviews, but he could not corroborate these scores, because of inadequate probing.

Sixty-five techniques were classified as humanistic, bodywork, transpersonal, psychic, or unique. Eight interventions and twenty-one rituals emerged. Inner attitudes proved to be the key to the transpersonal psychotherapist. Each of them had a spiritual awakening, which shifted how they perceive themselves and their clients. All practice spiritual disciplines, meditation in particular. Six interviewees were profiled to show their personal and professional evolution.

The conclusions are that spirituality can be incorporated into psychotherapy through a variety of TIRIA. Therapists can learn new transpersonal TIRIA and can learn to adapt traditional techniques to include the spiritual component. Such therapists are enthusiastic about their practice, indicating an absence of evidence of burnout. More significantly, it appears that a prerequisite for any incorporation of spirituality is the choice of a spiritual path, the practice of meditation and/or work with a spiritual director. Eventually the therapist's inner spiritual Self becomes more important than any TIRIA.

TABLE OF CONTENTS

ACKNOWLEDGMENTS.....	v
ABSTRACT	vii
LIST OF TABLES	xvi
LIST OF FIGURES	xvii
Chapter	
1. PROBLEM STATEMENT	1
Introduction	1
Statement of the Problem	2
Purpose of Research	3
Significance of the Study	4
Definition of Terms	5
Limitations of the Study	8
Conclusion	9
2. LITERATURE REVIEW	10
What is the background of the problem?	10
What techniques, interventions, and/or inner attitudes have already been described in transpersonal psychology?	20
Techniques	20
Interventions	25
Inner attitudes	32
What has been written in the relationship between the developmental level of the therapist and the incorporation of the spiritual dimension into a psychotherapeutic practice?	34
James W. Fowler	34

Stage Zero - Primal Faith	37
Stage One - Intuitive Projective Faith	37
Stage Two - Mythic Literal Faith	38
Stage Three - Synthetic Conventional Faith	39
Stage Four - Individuative Reflective Faith	40
Stage Five - Conjunctive Faith	41
Stage Six - Universalizing Faith	43
Critique of the Model	47
 Spiritual Direction	 50
The Meaning of Spiritual Direction	51
The Practice of Spiritual Direction	55
Hindrances in Spiritual Direction	57
 Vaughan's Outward Arc/Inward Arc	 61
Wilber's Spectrum of Consciousness	65
Meditation	68
The Experience of No-Self	77
 Summary	 81
 3. METHODOLOGY.....	 83
Introduction and Rationale	83
Research Design	84
Phase One: Questionnaire	84
Overview and Purpose	85
Sample	85
Instrumentation	86
Pilot	87
Procedures	87
Coding and Analysis	88
Phase Two: Phone Conversation	97
Overview and Purpose	97
Sample	98
Instrumentation	98
Pilot	99
Procedures	99
Coding and Analysis	101

Phase Three: In-depth Interview	103
Overview and Purpose	103
Sample	105
Instrumentation	106
Pilot	107
Procedures	108
Coding and Analysis	110
 Presentation of the Findings	 115
 4. ANALYSIS OF THE DATA	 117
Introduction	117
Results of Phase One, the Questionnaires	117
Results of Phase Two, the Phone Conversations	123
Results of Phase Three, the Interviews	124
 Results of the Fowler Analyses	 124
Coding Results	125
Structural Assessments	131
Form of Logic, Aspect A	132
Social Perspective Taking, Aspect B	134
Form of Moral Judgment, Aspect C	136
Bounds of Social Awareness, Aspect D ...	139
Locus of Authority, Aspect E	142
Form of World Coherence, Aspect F	146
Symbolic Function, Aspect G	149
 Profiles of Selected Interviewees	 151
Philip Friedman	153
Biographical Sketch.....	153
Techniques, Interventions, Rituals and	
Inner Attitudes (TIRIA).....	161
Analysis and Critique	166
 Phoebe Prosky	 168

Biographical Sketch.....	168
Techniques, Interventions, Rituals and Inner Attitudes (TIRIA).....	174
Analysis and Critique	179
 Gurucharan Singh Khalsa	 180
Biographical Sketch.....	181
Techniques, Interventions, Rituals and Inner Attitudes (TIRIA).....	188
Analysis and Critique	191
 Barbara Brennan	 192
Biographical Sketch.....	193
Techniques, Interventions, Rituals and Inner Attitudes (TIRIA).....	199
Analysis and Critique	203
 Roger Woolger	 204
Biographical Sketch.....	205
Techniques, Interventions, Rituals and Inner Attitudes (TIRIA).....	211
Analysis and Critique	215
 Claire Tatro	 218
Biographical Sketch.....	219
Techniques, Interventions, Rituals and Inner Attitudes (TIRIA).....	222
Analysis and Critique	229
 Summary of the Profiles	 231
 Techniques, Interventions, Rituals and Inner Attitudes of the Interviewees (TIRIA).....	 238
 Introduction	 238
Trainings and Techniques	241
 Traditional Trainings	 243
Humanistic Techniques	246

Affirmations	249
Gestalt and Kubler-Ross	250
Bodywork Techniques	251
Breathing Exercises	253
Reichian Bodywork	254
Reiki	255
Massage	255
Transpersonal Techniques	256
Bibliotherapy	260
A Course in Miracles.....	261
Meditation	263
AA Twelve Steps	266
Guided Imagery	267
Past-Life Therapy	268
Psychosynthesis	271
Psychic Techniques	272
Chakra System	273
Auras	276
Psychic Images	279
Astrology	279
Unique Techniques	281
Messages from Michael	282
Bach Flower Remedies	284
Depossession	286
Interventions	287
Calling the White Light	288
Introduction of Spirit	289
Reframing	290
Referrals	291
Rituals	292

AA God-Box	295
Visualizations	296
Family Photos	297
Forgiveness	297
Shamanic Rituals	298
Women's Circles	301
Inner Attitudes	302
Humility	305
Healing	305
Spiritual Disciplines	306
Analysis.....	309
Cautions	311
Conclusions	316
5. CONCLUSIONS AND IMPLICATIONS	324
Summary	324
Conclusions	330
Critique.....	345
Implications.....	349
Implications for Research	349
Implications for Practice	351
Implications for Training	354
Implications for Supervision	360
Personal Impact of the Research	368
APPENDICES	373
A. Cover Letter	373
B. Introductory Questionnaire	374
C. Phone Conversation	376
D. Interviews	377
E. Consent Form	379
F. Additional Resources	381
G. Results of Questionnaires	383
H. Publications of the Participants	390
I. Integrative Psychotherapy	395

J. Names and Addresses of Interviewees	396
K. Final Release Form and Letter	398
BIBLIOGRAPHY	400
NAME INDEX	412

LIST OF TABLES

TABLE

2.1	Triad of Relationships	35
2.2	Components of Faith	45
2.3	Correlation between Level of Consciousness and Therapy	67
3.1	Results of Questionnaires	89
3.2	Characteristics of the Interviewees	92
3.3	Transcript Labeling Symbols	102
3.4	Characteristics of the Interviewees (Pilots)	108
4.1	Age, Experience, and Profession of the Respondents	118
4.2	Education and Training of the Respondents	119
4.3	Religious/Spiritual Background of Respondents	120
4.4	Professional Work and Experience of the Respondents	122
4.5	Self- and Client-Assessment of Incorporation of the Spiritual.....	123
4.6	Results of the Fowler Coding (in random order)	126
4.7	Trainings and Techniques	242
4.8	Traditional Trainings	244
4.9	Humanistic Techniques	247
4.10	Bodywork Techniques	252
4.11	Transpersonal Techniques	257
4.12	Principles and Assumptions of Transpersonal Therapy	259
4.13	The 12 Steps of AA	266
4.14	Psychic Techniques	273
4.15	The Chakra System	274
4.16	Unique Techniques	282
4.17	Interventions used by Interviewees	288
4.18	Rituals used by Interviewees	293
4.19	Inner Attitudes Held by Interviewees	302
4.20	Spiritual Disciplines of the Interviewees	306

LIST OF FIGURES

FIGURE

2.1	Outward Arc/Inward Arc	62
2.2	Levels of Consciousness	63
2.3	Wilber's and Vaughan's Cycle of Development	73

CHAPTER 1

PROBLEM STATEMENT

Introduction

Historically in the education and practice of family therapists, all the systemic patterns of a family are considered, physical, emotional, and other. There is discontent from some therapists that no insight is offered about the inclusion of the spiritual component in therapy (Cohen & Phipps, 1979; Metzner, 1986; Vaughan, 1979; Watts, 1975). In the preface to the book, The Experience of Insight (Goldstein, 1987a), Robert K. Hall, a psychiatrist, invites all of his colleagues in helping professions to read and experience the teachings of vipassana meditation. He invites therapists to enter into the silence to "see things as they are" (p. v) and to begin the process of learning to live with more detachment and greater compassion. Hall is calling for a deeper connection between psychotherapy and spirituality.

The field of psychotherapy, family therapy in particular, will benefit from the gathering of information from those therapists who already have experience in addressing the spiritual dimension of clients' lives. Eventually these findings could be used to create programs to 1) assist therapists to consciously incorporate this dimension into their clinical practice, 2) help therapists identify where they are in their own faith development, and 3) to recognize different faith developmental levels in their clients.

This research sought to identify how practicing therapists incorporate a spiritual component into their sessions. The research first identified the particular techniques, interventions and inner

attitudes employed by the psychotherapists. A second aspect to this research will endeavor to measure the faith developmental level of each participating therapist, using the instrument of faith developmentalist, James W. Fowler, III. These developmental levels will be analyzed in order to verify my hypothesis that there is a correlation between the faith developmental level of the therapists and how intentional and articulate they are about the incorporation of spirituality.

Statement of the Problem

A basic premise of psychotherapy is that there is a separation between religion and psychotherapy (Freud,1966). This premise has fostered a split in the way the human being is viewed. Family therapy, for instance, trains therapists to consider systemic patterns in relation to mind and body that develop in families, but it creates only a partial context for these patterns by ignoring the spiritual component (Bowen, 1978; Satir, 1983). Clients therefore find it difficult to identify psychotherapists who will address the spiritual component in their therapy. This study will begin to open the door to the recognition that an integral part of the systemic patterns includes spirit as well as mind and body (May, 1982). This more inclusive view will allow the therapist to take the whole into account, i.e., mind, body, and spirit of the human being.

An underlying assumption of this study is that there is a "common boundary" between psychotherapy and spirituality. However, the fields lack a common vocabulary when it comes to defining techniques, interventions and inner attitudes. This study may help clarify the meaning of these terms as used by therapists

who are presently incorporating the spiritual dimension into their professional practice.

Purpose of Research

This research produced data in two areas. The primary purpose is to describe various ways that therapists are consciously incorporating a spiritual dimension into professional practice. In order to do this, I will interview several who can articulate how they use various techniques, interventions and inner attitudes. These discrete elements will then become the raw data for subsequent analysis and interpretation.

Secondly, my purpose is to identify the connection between the developmental level of the therapist and the incorporation and articulation of the spiritual dimension into psychotherapeutic practice. This research will study therapists who are intentional, deliberate and articulate about their incorporation of spirituality, those who can define vignettes describing a variety of techniques and interventions used in their practice. My question is whether these psychotherapists will turn out to be in Fowler's higher stages. If so, it will coincide with Wilber's suggestion that the transpersonal therapies, such as spiritual direction, are not generally sought after until the higher levels of consciousness have been approached (Vaughan, 1985, Walsh and Vaughan, 1980, Wilber, 1979).

Kohlberg and his colleagues "found that students understand but reject examples of thinking lower than their own, fail to comprehend examples more than one stage above their own, and prefer reasoning one stage above their existing level" (Rodgers, 1980, p. 29). Teachers and therapists alike need to apply this concept of "Plus One",

introducing reasoning one stage above the student's/client's level. The researcher will seek out therapists from the highest levels of development because they are able to apply this "Plus One" concept to their work with clients at all lower levels. According to Kohlberg's "Plus One" concept, therapists in Stage 3, for example, will not have in their repertory techniques for working with Stage 5 clients.

Significance of the Study

The findings from this research can be used to create programs to assist therapists to consciously incorporate this dimension into their clinical practice. They can be incorporated into educational training programs at the graduate level, either for psychotherapists, social workers, or seminary students preparing for pastoral counseling. Many techniques were identified which clinicians can adapt for use in their own practice. Some were traditional techniques with a transpersonal dimension added, others were bodywork techniques useful in working with the whole person, mind, body, and spirit. Still others were transpersonal techniques, created in the context of transpersonal psychology. All of these are described in detail in Chapter Four.

Another finding that has great significance for the field is that the spirituality of the therapist is a key issue, indeed even a prerequisite, for the incorporation of spirituality into psychotherapy. The importance of this is discussed in Chapters Four and Five.

In addition, this study added new information regarding Fowler's theory of faith development. Efforts were made to identify Fowler's stages of faith development in participants' responses to Fowler's interview questions. This provided a perspective on the

interview, the clarity and usefulness of stage distinctions that came out of the results from the interview and provided an exploration into Fowler's assumptions regarding the upper stages.

Finally this dissertation raises general awareness that the spiritual aspect of human beings is an intrinsic part of the individual, family, culture, and world/universe.

Definition of Terms

Gerald May writes, "The essence of spiritual guidance or direction can be seen whenever one person helps another to see and respond to spiritual truth. . . . The person of the spiritual guide has been called by many names: shaman, guru, mentor, rabbi, priest, pastor, mother, father, director, friend" (May, 1982, p. 1). Similarly, many terms will be used in this paper which may have different connotations. The definitions that follow are the meanings intended by the researcher.

contemplation - in the classic sense, a state of release from thought and image; has a transcendent quality (May, 1982)

faith development - a structural theory describing discrete steps in the evolution of a person's way of meaning-making, which Fowler calls "faith" (See section of Fowler's faith development, Chapter Two.)

family therapy - the addressing of problems in an individual or a family from a systemic perspective, i.e., the patterns of relationships between the members of the system and larger systems

God/Goddess/Higher Power/Higher Self/Ultimate Other/ Jesus/Buddha/ Absolute Spirit/No Self, etc. - different names for the Unnameable; God interacts with us and makes God known to us as well as different cultures,

nations, individuals, who in turn ascribe various terms to their experience

God - as defined in this paper, an ever-evolving concept. God may be perceived at different stages in the life cycle first as Unconscious Union, then as an imaginary yet real figure of love, then as a white-haired bearded man in the sky, next as a loving Heavenly Father or Kind Brother, then anything I want Her to be, then paradoxically as both Father/Mother God, Transcendent/Immanent God, and maybe next as the unitive reality, owning and living the mystery that "I am", Co-Creating with the Universe as naturally as breathing, being One with Mystery.

holistic - the perspective that takes mind, body and spirit into account when addressing the human condition

inner attitude - how one perceives, both inner and outer realities

intervention - any attempt by the therapist to come between the family patterns and/or rules

meditation - in the classic sense, a process of quiet reflection and thinking about some topic (May, 1982)

prayer - in the classic sense, verbal prayer, meditation, contemplation, and even fasting and other ascetical disciplines; includes quiet centering, relaxing techniques that may be used to include psychological tension. However, all centering prayer must have some specific intent toward God. (May, 1982)

psychotherapy - the addressing of problems in an individual or a family from a perspective which focuses on the individual, i.e., psychodynamic, behavioristic, humanistic, or transpersonal

ritual - "any practice or pattern of behavior repeated in a prescribed manner reminiscent of religious ritual" (Random House College Dictionary)

soul - reflects the essence of one's existence (May, 1982)

spirit - vital dynamic force of being, given by God/Higher Self, brings the soul into living reality (May, 1982)

Spirit - the creative energy of God/Higher Self, manifested throughout creation and reflected in humankind within the sacred and holy dimension of human existence (May, 1982)

spirit, soul and body - "The highest of all selves, the ultimate Self of the universe, is God. The New Testament speaks of man [sic] as body, soul, and spirit. The body is the thought-form through which the individuality finds expression on our present limited plane [earth]; the soul is a man's consciousness of himself as apart from all the rest of existence, and even from God; the spirit is the true being thus limited and expressed, - it is the deathless Divine within us. The soul, therefore, is what we make it; the spirit we can neither make nor mar, for it is at once our being and God's." (R. J. Campbell, The New Theology, p. 34, as quoted in Gaskell, 1960, p. 707)

spiritual aspect/dimension/component - the recognition that God/Higher Self is; that there is a dimension to humanity that is sacred, holy, and "mystery"

spiritual development - the relationship that evolves between God/Higher Self and self, whether conscious or unconscious, throughout the human (finite) and spiritual (infinite) life cycle

spiritual direction - formal one-to-one relationship between spiritual director and directee; assumes the "real" director to be the Holy Spirit, manifested through the relationship in a graced way (May, 1982)

spiritual discernment - distinguishing between "good" Spirit and "evil" spirits; . . . has to do with finding and choosing the appropriate directions to follow in response to felt callings, leadings, and inclinations (May, 1982)

spiritual disciplines - a vital part of spiritual growth;
includes meditation, contemplation, prayer, etc. (May,
1982)

spiritual friend - divergence from classical model of
spiritual direction to include mutuality (May, 1982)

spiritual stages - increments of spiritual development in
the human lifespan

techniques - tools of the trade of psychotherapy, i.e. using
Gestalt chairs to role play

Limitations of the Study

Though the proposed study was extensive, it had some built-in limitations. First, the sample, while relatively large in the first contact, became increasingly smaller, so that the number actually interviewed was only fourteen. This size of a sample is too small to permit the data to be generalized to another population.

Second, the length of the interview precluded probing for unlimited generation of vignettes of how each therapist incorporates the spiritual dimension into professional practice. The second hour was fairly structured, so the interviewer was not free to let the therapist describe all the possible ways that have been used.

Third, the sample was not selected with an eye to its multicultural, multi-racial nature. Many of those interviewed were white, middle to upper middle class Americans. The scope of the research would have to be much broader in order to select a multicultural, multi-racial population.

Fourth, this study solicited interviews with therapists who recognize the holy and mystical in all religions. This researcher

recognizes that the spiritual dimension can be incorporated into psychotherapy in a variety of ways at any faith developmental level. However, this study was not focused on pastoral counseling from any single perspective, but rather on psychotherapists who practice a more pluralistic and transpersonal approach.

Finally, this research was entirely based on self-reporting of the therapists. I, the researcher, did not directly observe any clinical sessions. On the other hand, I too am a spiritually-based family therapist and "speak their language." I recognize as a strength therefore my own understanding of their material. I am approximately the same age and stage, am doing many of the same things that they are, and therefore feel qualified to analyze their self-reporting.

Conclusion

In this chapter, I have described the problem of the research, stated its purpose, defined key terms and discussed the limitations of the study. Chapter Two will present a review of the literature pertaining to this study. Chapter Three will describe in detail the methodology to be used in the research. The results of the research will be presented in Chapter Four. Chapter Five will summarize the study, discuss its implications, and draw appropriate conclusions.

CHAPTER 2

LITERATURE REVIEW

This literature review will address the following questions:

What is the background of the problem?

What techniques, interventions, and/or inner attitudes have been already described in transpersonal psychology?

What has been written on the relationship between the faith developmental level of the therapist and the incorporation of the spiritual dimension into a psychotherapeutic practice?

Through this series of questions, a background will be provided for the research project, which will be described in Chapter Three.

What is the background of the problem?

It is generally thought that Freud was the originator of the split between psychology and religion when he proposed the human desire for a father figure; he concluded that all religion was an illusion because he believed it was based on this very human need (Freud, 1964).

Whitfield (1985, p. 36), however, traces the split back to the dawn of time. In the earliest history of humankind, no healers were necessary because of the unconscious union in which people lived. When the "Passion level of consciousness" arose, it was accompanied by such guilt and shame that it could only be exorcised by shamans and witch doctors through rituals and magic (Wilber, 1981).

Still later, illness and pain were attributed to evil spirits, against which cultures created multiple gods. Wilber (1981) says that a

3,000 B.C. Sometime after the birth of Christ, the role of healer was transferred to representatives of organized religion. Gradually in the Western hemisphere, the power for healing was given primarily to medicine, science and technology. Fromm (1967) said that at that point science and technology could be experienced in much the same way as organized religion had been. Interestingly enough, Ian Wray, a Senior Clinical Psychologist in England, points out that "A more indirect influence on psychotherapy than sciencem . . . is that of Christianity" (1986, p. 158-159). This is because the principles of Christianity failed to offer any sense of self-healing. Instead adherents were trained to rely entirely on following an external authority, such as the Ten Commandments or the Sermon on the Mount. What this failed to do was to develop "a Christian therapeutics" and consequently a vacuum developed, out of which grew a plethora of psychotherapies (Wray, 1986, p. 161).

This researcher's personal experience in institutional Christianity corroborates this lack of "a Christian therapeutics", as well as of a way to self-knowledge and self-esteem. Original Christianity espoused, "Love thy neighbor as thyself." The modern-day institution teaches, "Love thy neighbor," de-emphasizing "as thyself." To fill the vacuum that had developed in my personal experience, I sought out a Jungian analyst in order to begin to understand my shadow side, rather than to simply relegate it to "evil". I sought out Zen Buddhist meditation in order to experience the mystical reality and I also found total acceptance of myself.

Wray classifies therapies into the three traditional divisions: psychodynamic, behavioral, and experiential/existential. Psychology

as a healing profession has actually come in four "waves". The first two, Skinner's behaviorism and Freud's psychoanalysis, began in the late 1800's as outgrowths of the scientific, medical, technological model. In fact, they still command the largest following among professional psychologists and psychiatrists. The focus in psychodynamics is on "going back to childhood" because of the belief that that is where most neuroses developed. On the other hand, the focus in behaviorism is on present actions because of the belief that behavior has been learned and can be unlearned.

"Whether voiced by psychologists, psychiatrists, philosophers, or other, humankind has long felt a void . . . , something missing in its life. . . . It is our spirit, our Self" (Whitfield, 1985, p. 37). Freud recognized this missing piece and relegated it to the unconscious. Others, however, such as Jung, James, Adler, Horney, Assagioli and Maslow, began to see this differently. "Jung's theories concerning 'archetypes' and 'individuation' are of course playing an increasing role in the psychological approach to religion, and are an important bridge over which people can cross from a 'scientific' to a religious or spiritual view of life" (Wray, 1986, p. 163). In fact, Carl Jung wrote:

Among all my patients in the second half of life - that is to say, over thirty-five - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he [sic] had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his [sic] religious outlook. (1933, p. 229)

He was pointing the way to the third "wave" through his recognition of the collective unconscious and of the hunger for discovering the Self through the Higher Consciousness.

The next "wave", humanistic psychology, developed after 1950. "It acknowledged humans as more than the sum of their physical reflexes (behaviorism) or their unconscious sources of neurosis and psychosis (Freudism or psychoanalysis). . . . It affirmed a view that was new and bold: that experience and meaning are the primary realities in human psychology, thus affirming our existential and the spiritual dimensions. (Whitfield, 1985, p. 36)

Wray classifies humanistic psychology into three categories: existential therapy, client-centered therapy, and Gestalt therapy. These focus on individual growth, self-responsibility of the client, and "usually [focus] on 'the here and now' - especially the clear communication of one's true feelings unhindered by neurotic obstacles" (Wray, 1986, p. 163). Tony Sutich, Abraham Maslow, Rollo May and Carl Rogers were well-known psychologists from this "third force".

Several therapies don't fit easily in the above categories. Parry and Jones identify as one of these:

Family Therapy, which had its origins in the late 1940's and early 1950's in the United States in the work of, for example, Nathan Akerman [sic] and Murray Bowen, and more specifically in the developments spear-headed by Gregory Bateson, Jay Haley, John Weakland, Don Jackson and Milton Erikson [sic]. (Parry and Jones, 1986, p. 186)

Others have followed in this field, namely, Salvador Minuchin, Paul Watzlawick, and the Milan Group. A family systems approach to therapy focuses on "the here and now" and views individual

problems as evolving out of dysfunctional patterns in the family system, rather than blaming any one member or childhood trauma.

An example of this from the researcher's practice is that of a middle-aged couple with three children whose family dysfunctional patterns sustained a high level of enmeshment and low self-esteem in the wife. Through long-term therapy, the wife (Clare) began to have memories of early childhood sexual abuse these seemed connected to her low self-esteem. As she began a disciplined meditation and continued in therapy, Clare began to find her true Self, which was loved, accepted and experienced as whole and strong. This resulted in her developing new relationships outside the family. In a family therapy session, it became apparent that her husband John preferred his formerly dependent wife with low self-esteem and enmeshed coupling. The couple eventually separated, since Clare wasn't willing to return to the dysfunctional patterns of enmeshment. She preferred to stay with her newly-claimed autonomy and spiritual awakening, while her husband sought out another woman who preferred a cloistered, enmeshed system.

Bergin (1980a) proposed that a new model of psychotherapy be developed, "theistic realism", in which the basic value system given to psychotherapists would be vastly different from those presently being taught in the clinical-humanistic model. Whereas the clinical-humanistic model called for situational ethics, the primacy of human beings and their self-expression, theistic realism would call for universal ethics, the supremacy of God, and self-control in light of absolute values. Bergin would, however, be the first to agree that religious values, just as humanistic values, can be used in either a

benevolent or detrimental way. He felt this theistic model would avoid some of the excesses of both religion and clinical humanism. Because he noted 90% of the American culture in 1980 believed in God, he believed therapists needed a model that could meet people where they were.

This article spawned two notable responses. Albert Ellis(1980) accused Bergin of misrepresenting those humanistic clinicians, like himself, who are "probabilistic atheists", a group he felt included the majority of therapists.

[They] believe that since there is an extremely high probability that no gods or superhuman entities of any kind exist, we had better assume that they do not and live our lives according to this assumption (Russell, 1965). . . . [These psychotherapists] tend to believe that human disturbance is largely (though not entirely) associated with and springs from absolutistic thinking - from dogmatism, inflexibility, and devout shoulds, oughts, and musts - and that extreme religiosity, or what Eric Hoffer (1951) called true believerism, is essentially emotional disturbance. (Ellis, 1971,1973; Horney, 1965; Murray, 1974; Tholen, 1978). (Ellis, 1980, p. 635)

Another response came from Walls (1980), who criticized Bergin for theistic realism because he felt that bowing to a supreme authority in God would compromise the human responsibility to critically examine value systems. Walls said that ultimately, "only humans can perceive God's will, and thus humankind still remains author of its value systems" (Walls, 1980, p. 641). He also pointed out that it is encouraging that psychotherapists' and clients' value systems are different. "We should both expect and demand that the values of psychotherapists be more carefully reasoned and on the

whole, more adequate than the values of the general public" (Walls, 1980, p. 641).

Bergin's response (1980b) to these critiques was that he endorsed the debate and would welcome continuing study of these spiritual trends. He felt, however, that to equate Hoffer's notions of "true believerism" with emotional disturbance was "itself a form of believerism" (Bergin, 1980b, p. 644).

It is important that our profession be able to freely examine humanism and naturalism and that psychologists be able to assert a spiritual psychology without having their mental health or competence questioned. (Bergin, 1980b, p. 644)

Bergin's proposal is important. Professionals who are of varying value systems, whether atheistic, traditionally religious, or transpersonal, need to begin to listen to each other and to share their wisdom. Keeping open channels of communication would lessen any potential extremism represented in those of differing value systems. It would minimize the dichotomous positions from which both Bergin and Ellis wrote. In my view, if spirituality were available to therapists and clients alike without any absolutes around religious dogma, a climate would be created which would facilitate the client's freedom to develop a strong ego, self-love, and self-acceptance, all of which are necessary prerequisites to a transpersonal psychology. Humanistic atheists may find that their demand for empirical evidence of the existence of God will never be satisfied. In my mind, the Transcendent Reality is accessed through learning how to let go of rational thinking, often through meditation, where direct experience of this Reality can occur.

It seems to me that both Bergin and Ellis are extremists in their own way. As will be seen below, a healthy transpersonal psychology meets clients when they are and facilitates their journeys, whether they are magnificently humanistic or deeply spiritual in any given moments. The therapists listen and learn from each client's unique and precious unfolding.

The fourth "wave" or "force", transpersonal psychology, began around 1969 and, as Sutich (1969, 1973, 1976) pointed out, "is concerned with the transpersonal and spirituality as a major factor in human development, health, illness and its treatment" (cited in Whitfield, 1985, p. 36). Assagioli was a forerunner of this movement, though his work of Psychosynthesis was not well-recognized in this country until the emergence of the transpersonal movement. Current spokespersons include Frances Vaughan, Ken Wilber, Roger Walsh, Ram Dass and Gerald May. Their work will be presented in response to the question, "What has been written on the relationship between the faith developmental level of the therapist and the incorporation of the spiritual dimension into a psychotherapeutic practice?"

Given this framework, it might seem that spirituality is already being widely incorporated into psychotherapy. In reality, however, Frances Vaughan points out:

A recent survey conducted by the California State Psychological Association's task force on spirituality pointed to the total lack of education in spiritual issues in most graduate training programs, despite the fact that clinicians often have to deal with these issues in their work. (1985, p. 184)

Nonetheless transpersonal psychology as a "force" has contributed significantly to the literature in addressing spirituality in the context of psychotherapy.

In the soon-to-be-published book, Taking the Next Step: Integrating Transpersonal Psychology into Clinical Practice, (by Seymour Boorstein, M.D., excerpted in Common Boundary, Sept./Oct, 1987, Vol. 5), there is a glimpse of the future wave, healing the split between psychotherapy and spirituality. Boorstein refers to Wilber's model from Transformations of Consciousness (1987) to describe how meditation and spiritual disciplines can be introduced in psychotherapy. He suggests that transpersonal psychology can be used to facilitate development at any level, even in patients with severe disorders, i.e., psychotics, borderlines, and neurotics. [The researcher personally abhors labeling people who are out of balance or off center. However, Boorstein will speak to a large population of institutionalized patients and their psychotherapists, so I am not willing to change his terminology.] He writes, "To me, it makes more sense to do spiritual work at the same time that we work on intrapsychic and interpersonal conflicts" (Boorstein, 1987, p. 25).

Friedman (1980) introduced a concept of Integrative Psychotherapy. integrating the humanistic, behavioral, psychoanalytic, and spiritual approaches. He "focused upon the intrapersonal, interpersonal and transpersonal or spiritual dimensions of psychotherapy," including psychotherapy within an overall concept of "healing." A difference between interpersonal or Family Systems point of view and a transpersonal or spiritual approach to therapy is described in the following words:

The *family* or *systems point* of view emphasizes that every separate part or member of a family is interconnected with and interdependent on every other part. Therefore, every system member can be seen as responsible in part for the creation and maintenance of dis-ease and illness within the family and every part of the system can in turn offer a route to health-giving change (Jaffe, 1978; Minuchin, et al., 1978). The *transpersonal* or *spiritual* point of view requires a somewhat different perspective. The spiritual point of view assumes that all creation is a manifestation of *consciousness*. This consciousness manifests itself in the form of energy. . . .

This spiritual perspective sees people and objects as *united* entities, as various manifestations of *one* consciousness or energy called the inner or higher *Self* (Assagioli, 1971; Zweig, 1976). Thus an individual coming from the perceptual framework of the *Self*, or *unity* sees other individuals as the manifestation of his/her own *Self*. Other individuals, both strangers or family members, are not perceived as competitors for limited emotional resources but as sharers of unlimited emotional resources. This condition leads the individual to the experiencing of love, affection, joy, happiness and peace and simultaneously to his [sic] sharing and giving of love, joy, peace and happiness to others. According to the *spiritual* point of view, the *unitive* consciousness of the *Self* as opposed to the *separative* consciousness of the *ego* represents universal and eternal *Truth*. Since the separative consciousness of the *ego* can create only various degrees of fear, anger, guilt, and depression in individuals, it is the breeding ground for *sickness*. Since the unitive consciousness of the *Self* creates love, joy, happiness and contentment, it is the source of all *health*. Thus according to the spiritual point of view, "all *Sickness* is a defense against the Truth," i.e., the truth of *unitive consciousness* of the *Self*. (Foundation for Inner Peace, 1975) . . . Whereas the *system* point of view assumes and perceives a separateness and yet interdependence of parts, the *spiritual* point of view assumes and perceives a basic unity and oneness of all creation. (Friedman, 1980, p. 183-184)

From this section, it is clear that the split between psychotherapy and spirituality has a long history, but that work is being done now to heal that split. In the next section, I will present an overview of the psychological interventions, techniques, rituals and inner attitudes that are currently being described in the literature as important to the transpersonal psychologists.

What techniques, interventions, and/or inner attitudes have been already described in transpersonal psychology?

In the West, our religious communities provide little or no training in meditative or contemplative disciplines or experience. Vaughan contends that finding a balance of our personality calls "for expanding the field of psychological investigation as well as using new methods of inquiry" (1985, p. 150). It is exactly these methods that we shall now examine.

Techniques

Experiential participation in spiritual exercises is essential because cognitive knowledge is not enough, "just as knowledge of biology cannot substitute for sex" (Vaughan, 1985, p. 137). The goal is an integration of intellectual knowledge and intuitive experience. Mind training is essential, but cannot stand alone because true Self-awareness will not evolve from a mere practice of techniques such as hypnosis, biofeedback, and systematic desensitization. "Wilber points out that neither empirical nor rational knowledge can adequately evaluate transcendental reality" (as quoted in Vaughan, 1985, p. 145). Empirical information comes through the senses via disciplined teaching in observing the world of space, time and objects. Rational information comes through reason via disciplined

teaching of the intellect. Likewise, transcendental information comes through "pure intuition (direct apprehension of truth)" via disciplined teaching in contemplation. The development of each of these in a balanced way is a sign of a true spiritual director and the goal of the directee.

One specific form of technique is ritual. In this paper, ritual was initially defined as "any practice or pattern of behavior repeated in a prescribed manner reminiscent of religious ritual" (Random House College Dictionary). Bossard and Boll (1950), however, suggested that rituals began to shift from being primarily religious to being more secular by the mid-twentieth century. Rituals, particularly around death, moved away from the family and neighbors to a more secular grouping, because of the shift from rural to urban society. Rituals for therapeutic purposes address both the conscious and unconscious aspects of a person, help elicit affect, give order to chaos, and help the person symbolically take control (Turner, 1977, Moore, 1975, as cited in Rando, 1985).

In Rando's study of grief therapy (1985), she refers to several ceremonies from her anthropological and sociological research that verify the therapeutic value of ritual. One of Rando's case histories describes how she worked with a client by creating a ritual that they acted out jointly. Rando accompanied Barbara, a middle-aged woman, on a visit to the grave of a daughter who had died 19 years before. Barbara took flowers and talked to the daughter about their eventual reuniting in death. She left half the flowers and took the other half home. Symbolically she acknowledged that her daughter had truly died, but continued to live in her "loving memory" (p. 236).

Her worst fear had been that fully grieving her daughter would mean she had lost her permanently. This ritual permitted full grieving and enabled Barbara to go on with her life.

As a therapist, I created a grieving ritual for a man whose alcoholism was out of control. His wife had left him with the children, and he had been fired for drinking on the job. He reported during a session that he couldn't stop drinking because he would lose his friends, with whom he drank and played pool in bars. We began what eventually developed into a grief ritual. I first agreed that he would lose his present friendships; he would have to establish new friendships with people who didn't drink. Initially he resisted the very thought of losing these friends. Each week we would imagine together what his life would be like without a given friend. Then weekly we would assess the price he had to pay for maintaining this friendship: the loss of his wife, children, and job, etc. Then he began to grieve the loss of this secure and familiar life that was not very happy. The grieving was interspersed with imagining new possible lines of work, moving to a new area, finding new friends and even a new woman in the future. We always came back to consciously grieving the loss of the familiar. Two years later, this man stopped drinking, began a new line of work, remarried and started a new alcohol-free life.

Other forms of ritual that Rando has used include lighting a candle to commemorate a deceased family member during holidays, inviting a senior citizen to share a meal in the chair of the deceased, reviewing family albums and stories on anniversary dates, planting a tree in the area that a person died, bringing a tangible reminder of

the deceased into the home in the case of an adult losing a parent. Rando calls this "the use of prescribed symbolic activity to assist individuals in the therapeutic resolution of grief" (p. 236). She sees this work as supplementary to the more common counseling techniques of writing to the person who died, using the Gestalt "empty chair" technique, or going to a funeral to stimulate feelings that have been buried.

In the funeral ritual, three parts are noted (Irion, 1966, as cited in Rando, 1985). First it shows the passage of a person from life to death. Second, it creates a time and place to name the death as a real event, allowing for memories and feelings to emerge, while receiving support as a family. Finally, it provides a way to dispose of the body of the deceased.

Rando identifies nine therapeutic properties to ritual created for the bereaved:

the power of 'acting out'. . . ; the legitimization of emotional and physical ventilation. . . ; the delimitation of grief. . . ; the allowance of the bereaved to 'hang on' to the deceased without doing so inappropriately. . . ; assistance in the process of mourning. . . ; the learning [that the deceased is gone] gained through doing and through experience. . . ; structure and form for ambivalent, nebulous, or poorly defined affect and cognition. . . ; experiences which may allow for the participation of other group members. . . ; structuring of 'celebrations' of anniversaries and holidays. (Rando, 1985, pp. 238-239)

Therapeutic rituals need to create emotional distancing and at the same time be experienced by the individual and allow for affect. One of the reasons I chose Rando was because of her clear

understanding of ritual and how to implement it. Another reason is the widespread need for grief therapy and for rituals in this healing process, whether it is needed in response to the physical death of a family member, the death of a family, such as in divorce, or the death of a family's life-stage, such as the last child's leaving home. When I analyze the interviews, I will look for psychotherapists who have different ways of incorporating ritual around grieving and death.

Friedman (1980) lists specific techniques for Intrapersonal, Interpersonal (Family Therapy), and Transpersonal Psychotherapy. I will simply summarize the techniques for Transpersonal or spiritual psychotherapy. He points to evidence for the value of transpersonal therapy (Krippner, 1976; LeShan, 1974; Worrell, 1970), and a theoretical perspective (Foundation for Inner Peace, 1975).

These techniques include: "dream induction, inner dialoguing and inner guides, journal keeping, and bibliotherapy. . . , parables and story-telling, self-hypnosis, meditation, forgiveness exercises, prayer and spiritual healing, deep relaxation. . . , assigning tasks, Yoga, and the laying on of hands" (Friedman, 1980, p. 191).

Friedman particularly emphasizes the value of the therapist's spiritual perspective.

The clinician needs to perceive the patient and his family from the perspective of the *Self* or *unitive consciousness*, seeing him/herself as *one* in consciousness with the patient and family, the healer may be able to use the techniques of *prayer*, *laying on of hands* (Le Shan, 1974; Krieger, 1975) and *deep meditation* with some effectiveness, or to include

someone with these capabilities on the treatment team.
(Friedman, 1980, p. 191)

He writes that for a family filled with fear, anger, guilt or depression, "exercises focusing on forgiveness can have powerful healing and therapeutic effects." (Friedman, 1980, p. 192). The therapist can help the client wrestle with forgiveness through role playing, bibliotherapy or creative visualization. These techniques will be noted again in Chapter Four if they are mentioned by the interviewees.

Interventions

Interventions as defined in this paper are any attempt by the therapist to offer something new to the family that will impact the patterns and/or rules. This also applies to teacher and students, researcher and control groups, minister and congregations, and spiritual director and directees.

In an article describing a family centered education program carried out in a high school, Golner (1982) identifies five distinct interventions: "simulation, here and now emphasis, private reflection, emphasis on process, and positive feedback" (p. 132). These were simultaneously compared to Abraham Heschel's philosophy of the Sabbath. The purpose for this comparison was to offer a Jewish perspective on Lucas' (1960) suggestion that "the pragmatics of social work and the insights of religion need to illumine each other" (cited in Golner, 1982, p. 132). Golner focuses on drawing "analogies between the Sabbath and certain mental health interventions" (p. 134). A summary of these five analogies follows.

The intervention of "simulation" offered all school personnel the opportunity to act as if in family roles, so that students could experience the school setting more as a family rather than in the more typical authoritarian hierarchy. The Sabbath likewise simulates family roles in several ways. Heschel identifies the Sabbath as spiritual reality rather than as an isolated day, and points to its need for humanity. He points out that the Sabbath prayers use the bride and the celebration of her wedding to the groom as symbols of sanctification. In the evening prayers, the use of the phrase, "Thou art One," parallels "the consummation of the marriage by which the bride and groom are united" (Heschel, 1975, p. 55, as cited in Golner, 1982, p. 136).

Although I have used simulation and sculpturing on occasion, I more frequently use role-playing in my sessions. An example is my work with a lesbian couple where the one partner was very angry and authoritarian, the other very quiet and non-communicative. The angry person never knew what the silent one was thinking or feeling; this produced more anger, which in turn produced more silence. I had them re-create a scene that had actually occurred in their own living room. Then I invited them to role-play the position of their partners, exchanging seats, with the quiet one taking the role of the angry outspoken woman and the louder one becoming more and more withdrawn. They each came to an "Aha!" experience, realizing how they were personally participating in this destructive pattern by their own behaviors.

I also recommend a "Sabbath" or holy day away for many clients. One example is a client who had become so enmeshed in a

relationship that she was deeply depressed and felt abandoned, even when she was with the partner. She was pursuing for more time and more attention and the other was distancing at the same rate. There was no satisfying her. I reframed the abandonment feelings as coming from the client's abandoning of herself or her center. She had lost herself in the enmeshment of the relationship. I suggested that she withdraw for a month from the "marriage", become celibate, and go into a Sabbath silence to reclaim her own center and in the silent spaces find a union with her higher self again. This month would include work, meditation and people, but it would exclude time with this enmeshed relationship. I saw this client each week. At the end of the month, an evaluation took place. The depression was gone, the client expressed loneliness and missed the partner. However, she was writing a novel, applying for jobs, and had a general inner strength and awareness that had previously been inaccessible.

Golner's second intervention is the "here and now emphasis." Conversations and interactions are carefully monitored, i.e., topics are limited to the here and now, negative experiences are dealt with promptly, conflict resolution techniques are taught and practiced. The goal is teaching students to work out problems in relationships within the group, skills which could transfer to the outside world.

Although I don't focus exclusively on the "here and now", I usually encourage my clients to express their real feelings, both about me and about other relationships. I am willing to receive all of their feelings; one example of these is anger. After feelings of anger at me have been expressed, I respond honestly and genuinely.

I then point out what happened. "You got angry. I received it. It didn't feel great, but I appreciate your honesty. It does not mean our relationship is over." This builds trust in the client that a relationship can sustain the expression of true feelings, a skill the client can subsequently transfer to other relationships.

The here and now aspect of the Sabbath, according to Heschel and Golner, focuses on the one day a week when people let go of anxiety over money and worldly pressures in order to simply give praise to God and to experience the joy and inner peace within.

Part of my therapy is to help clients realize that they can experience a Sabbath rest in the middle of their chaos. One client was experiencing a real crisis while negotiating the transition between Fowler's interpersonal Stage Three and the more autonomous Stage Four. If she chose an autonomous relationship with God, separate from her former religious beliefs, would she lose all her personal relationships? As therapist and spiritual director, I offered to pray with her. I lit a candle and called the light to surround her, to guide us in the confusion. After the prayer, I was struck by the shift in her attitude. She said, "My boundaries have been blown open! It's as if I've been 'kicked upstairs' into God's presence!" She later said that she lived in her "God-bubble" for a week. Since then, she has become quite autonomous in her life and belief system.

The third intervention Golner describes is "private reflection." When a participant has personal conflict from outside of the group that are interfering with the process, a student or adult is chosen to leave with this participant to have a private discussion, after which

they return to the group. This process serves as a diagnostic tool, models that there are trusting relationships within the school community, and encourages adults and students in the community to use each other as confidantes. Private reflections in the Sabbath come from "a felicity which enraptures the soul" (Heschel, as quoted in Golner, 1982, p. 139). Heschel claims all sadness falls away when we enter the Sabbath or the seventh day, which is for rest. He again emphasizes that the Sabbath "is not a date but an atmosphere" (quoted in Golner, 1982, p. 139). These inner reflections show us a new way of perceiving reality "along with an attachment to the spirit" (Heschel, as quoted in Golner, 1982, p. 139).

I agree with Heschel that "all sadness falls away when we enter the Sabbath." I had a client, a professional, middle-aged woman, who was very successful, married, had children, was wealthy, yet was very confused. She could not sleep and felt that she was not giving the world what she really had to give. There was a deep inner turmoil. Along with our regular therapy sessions, I recommended that she join me in a regular practice of silent retreat at a local spiritual center. Creating silent time, praising the universe and simply listening inside myself is essential to my wholeness and I encourage and/or teach it to some clients who seem to be yearning for a deeper experience of the Sabbath, or a holy time.

The fourth intervention Golner describes is "emphasis on process." Focusing on process creates a way of watching the interactions, both positive and negative, making an opportunity for forgiveness and reconciliation. The purpose is to help students apply these skills to more serious problems in their lives. The process of

life is interconnected with the Sabbath, as well as time and space. For the six days, we focus primarily on space and on the seventh day, we experience the "holiness of time. . . . Time is the process of creation, and things of space are results of creation. When looking at space we see the products of creation; when intuiting time we hear the process of creation" (Heschel, as quoted in Golner, 1982, pp. 140-141).

This intervention of Golner's, emphasis on process, is the very basis of my style of therapy. I believe that wholeness is the ultimate goal of life and that failure to achieve wholeness is directly related to blocks within a personality. One of these blocks very often stems from an inability to forgive self and/or others. Most clients don't initially recognize that much of their pain comes from such a block created by anger. Neither do they recognize their deep need to forgive others and self in order to effect reconciliation. In a client dealing with anger, for instance, the process of moving toward reconciliation includes these steps; 1) recognize the anger; 2) express the anger; 3) recognize at whom it is directed; 4) acknowledge that there is good reason to be angry; 5) acknowledge one's own participation in the situation; 6) forgive the other as well as self; and 7) reconciliation. Complete healing includes reconciliation within the person's own psyche, between the person and the other, and between self and God.

Golner names as the fifth intervention "positive feedback." As difficult as it is to give, positive feedback is encouraged with applause and verbal praise. The purpose of this intervention is to reinforce constructive performance. Positive feedback is the

experience of the Sabbath. Heschel perceives a holy space where "even the wicked in hell find peace." Out of our lives of strife and competition "we look to the Sabbath as our homeland, as our source and destination" (Heschel, as quoted in Golner, 1982, p. 142). These mental health interventions and the Sabbath, as seen through the eyes of Abraham Heschel, suggest a possibility for a deeper understanding and appreciation of each area for the other.

Positive feedback and positive reframing are an integral part of family therapy in general and of my practice in particular. This can take the form of smiling and nodding, applause, hugs, verbal praise, as well as a total reframe of the situation on order to introduce a new perception into the system.

Consider a middle-aged client, for example, who has a shared partnership in a large corporation. He was depressed by the power, authority and new ideas continually generated by his partner. He felt inadequate in comparison to the "dynamo." He often referred to himself as a "people-person," for which I gave him considerable positive feedback. My interventions included a reframe. I invited him to look at his partnership as a good marriage, where two people are complementary, where together they create a very productive system. His relationships with personnel in the organization were fully as valuable in the overall scheme of things as were the "dynamo's" contributions of money-making ideas.

The above findings were noted by the researcher Golner who adds that even though educational and religious institutions recognize the benefits of family centered education and a careful

observing of the Sabbath, the power and money in these institutions are more supportive of the space and material world.

This therapist wholeheartedly concurs with Golner's global view of institutions. I personally feel incredibly privileged to have the opportunity to assist people in their worldly dilemmas as well as to introduce and reinforce the spiritual world's element of timelessness.

I chose Golner for many reasons. First, he had a family-centered education program which fits my notion of family therapy, seeing all the parts as part of the whole. Second, he is experientially based, as I am. Third, he describes five separate interventions, which are important to my study. Fourth, his appreciation of the Sabbath complements my view; I gave vignettes for each intervention to illustrate that Sabbath time is very much a part of my personal and professional life. I will be looking for these interventions, as well as others, in the research interviews and analysis.

Inner attitudes

Vaughan refers to therapists who have only been trained in the physical, emotional, mental, and existential aspects of wholeness as "unhealed healers." Just as a 22 year old family therapist is limited by lack of experience in dealing with mid-life crisis in a couple, so a 50 year old therapist who has not ventured deeply into a spiritual journey is limited by his/her own stage. Although a 22 year old family therapist can easily help an older couple with certain issues, this young person is inevitably limited by her own inexperience with other issues. Similarly, a highly experienced 50 year old therapist can be very helpful with certain issues. However, if s/he has not

done his or her own spiritual inner work, s/he may not even acknowledge the spiritual nature of a client's problems.

Therapists must acknowledge their need to continue their own psychological work or spiritual issues.

From a transpersonal perspective the healed healer is not one who has resolved all conflicts on an ego level, for this is impossible. The mental egoic self always perceives itself as incomplete, dissatisfied, and conflicted. By definition it is not whole. Rather, a healed healer, like a spiritual master, is one who has *transcended* ego, one who is no longer concerned with issues of approval, power, or personal gain in relationship. By virtue of identifying with the transpersonal Self rather than the mental egoic or existential self, a healer is capable of *acting on* the mind, emotions, and body for the purpose of facilitating self-healing and wholeness. (Vaughan, 1985, p. 185)

Finally, an inner attitude of moment to moment surrender seems to be needed to prepare for spiritual direction. "There is no psychological method, no theological treatise, no scriptural message, and no private or collective wisdom that can inform us of the full and ultimate desire God may have for a specific soul at a specific time" (Vaughan, 1985, p. 101). It is a humbling experience to accept that we are ultimately utterly dependent on God. Friedman (1980) feels strongly that an inner faith is directly related to the self-healing properties of the mind, body and spirit, citing Frank (1975), Simonton (1978), and Worrall (1970). In this study, the researcher will analyze the data collected to ascertain whether spiritually-based psychotherapists agree with Vaughan's notion that in the final analysis we are dependent on a higher Reality, and with Friedman's

that the therapist's inner attitude of faith influences the client's self-healing.

What has been written on the relationship between the developmental level of the therapist and the incorporation of the spiritual dimension into a psychotherapeutic practice?

In this section, I will first present in detail the Faith Developmental Theory of James W. Fowler, since this forms the basis of the selection of the sample to be used in the research. Next I will present brief summaries of some of Frances Vaughan's and Ken Wilber's writings of Transpersonal Psychology. Since Spiritual Direction has long been respected as a way to facilitate growth on a spiritual path, its meaning and practice will be discussed. Meditation will be explored as one possible way to incorporate the spiritual into the psychotherapeutic milieu. And finally, I will present Bernadette Roberts' conceptualization of the experience of no-self.

James W. Fowler

James W. Fowler, a Christian theologian and developmental psychologist, is well-known for his theory about stages of faith development. As he developed his theory, he drew from the writings of developmental psychologists Erikson, Piaget, and Kohlberg, and from the writings of theologians H. Richard Niebuhr, Paul Tillich, and Wilfred C. Smith.

Wilfred C. Smith is a comparative religionist who has spent more than 20 years identifying the common threads of faith in each of the central world religions. Fowler was Smith's student and colleague and was heavily influenced by his conceptualization of faith. Smith

distinguished between religion and faith, calling religion "cumulative tradition", i.e., dogma, rituals, whereas faith is much deeper. "Faith, at once deeper and more personal than religion, is the person's or group's way of responding to transcendent value and power as perceived and grasped through the forms of the cumulative tradition" (Fowler, 1981, p. 9).

Again, Smith and Fowler distinguish between belief and faith. Belief is the shaping of the concepts and ideas into propositions. Belief cannot sustain us in crisis. Faith, however, is "the loyalty and affection to the relation of trust in and loyalty to the transcendent about which concepts or propositions - beliefs- are fashioned" (Fowler, 1981, p. 11). Faith involves an opening of the heart, a sense of vision, and a loyalty toward "a transcendent center of value and power" (Fowler, 1981, p. 14).

We must recognize that Fowler sees faith as an "active verb" rather than as a "static noun." His contention is that faith is innate in all humanity and is not contingent on any given religious component. "Faith can be religious faith, but it can also be centered on career, a country, an institution, a family, money, success, or even oneself" (Lawrence, 1983, p. 59). Faith as a dynamic verb is always relational. "Long before the child can sort out clearly the values and beliefs of the parents, he or she senses a structure of meaning and begins to form nascent images . . . of the centers of value and power that animate the parental faith" (Fowler, 1981 p. 17). The relationships in the family can be represented in what Fowler calls a "triad", a covenantal pattern between self, others and shared centers of value and power. This is illustrated in Table 2.1 below.

Table 2.1: Triad of Relationships

shared centers of value and power - family's story

self <-----> others

"Along the base line of the triad, we see the two-way flow between the self and others of love, mutual trust and loyalty that make selfhood possible. Above the base line, at the point of the triad, we see a representation of the family's shared centers of value and power. This includes the family's 'story'" (Fowler, 1981, p. 7). Fowler sees faith as imagination because the way we know often begins with how and what we image. A substantial amount of knowledge is retained in these images. We are in relationship to our communities and to these shared centers of value and power; this dynamic faith shapes the individual's image of an ultimate environment.

Fowler is deeply indebted to Piaget and other structural developmentalists. He believes that faith development shares the characteristics of structural development, i.e., it is sequential, hierarchical, invariant, interactive, and generalizable. He does not, however, make claim to universality. He likewise acknowledges a difference between structure and content at any stage. He has divided faith development into seven stages, beginning with Stage Zero in infancy, then moving through the life span. He believes that

many adults "equilibrate" at stages prior to Stage Six, his ultimate stage.

Stage Zero - Primal Faith

At the moment of birth, we "begin the "pilgrimage of faith (Fowler, 1981, p. 119). The trust level of the infant develops in direct proportion to the quality of the nurture given by parenting figures. If there is not enough loving communication or physical contact, the infant's ability to develop loving relationships can be very limited. The strength of this period, also called Undifferentiated Faith, is the laying of a foundation for the virtues of "trust, courage, hope and love," in order to counter the dangers of "abandonment, inconsistencies and deprivations in an infant's environment" (Fowler, 1981, p. 121). Pre-images of God are formed at this stage of basic dependency based on these first relationships of mutuality. They are therefore developed before verbal and reasoning skills. Verbal skills become the factor precipitating the transition to Stage One.

Stage One - Intuitive Projective Faith

In the Intuitive Projective Faith Stage of pre-school children, the imagination begins to exert a powerful influence, through the symbols, stories, and rituals to which the children are exposed. All children in this society develop some image of God, whether or not they are schooled in a particular religion (Rizzuto, as quoted by Fowler, 1981, p., 129). This earliest form of imagination is still disconnected from logical thinking. "This is the stage of first self-awareness" (Fowler, 1981, p. 133). As is characteristic of Piaget's preoperational stage, children at this age are typically egocentric.

Imagination is the strength of this stage. If this imagination, however, is captured by fearful images or abused in the name of morality or doctrinal "acceptability", the child may be endangered. Fundamentalist Christians, for instance, may limit their children's imaginations to adult religious beliefs. The transition to the next stage is precipitated by the movement from magical thinking to concrete operations, a move from what is imagined to what is real.

Stage Two - Mythic Literal Faith

Mythic Literal faith stage is the stage where the stories begin to take on meaning in relation to the family and community. Stories which were previously only intuitively grasped are now taken literally. School-age children make meaning through the stories that order their world-view. "They do not, however, step back from the flow of stories to formulate reflective, conceptual meanings" (Fowler, 1981, p. 149). The introduction of narrative, the importance of story and myth, is the strength of this stage. A danger in this stage may emerge in an overextension of reciprocity; children can become compulsive about reciprocity, creating either a need to be perfect in order to receive merit, or an overwhelming sense of "badness" in the sight of family, community, or ultimate environment/God.

Transition out of this stage depends on the emergence of formal operational thought, which in turn will give a capacity to step back and reflect on the meaning of the various narratives which have shaped life stories. Formal operations also will allow for the acknowledgement of contradictions. And finally, an interpersonal perspective of mutuality begins to emerge. ("I see you seeing me; I see me as you see me [or I see me as I think you see me]; I see you

seeing me seeing you.") Fowler sees this new interpersonal perspective as instrumental in creating "the need for a more personal relationship with the unifying power of the ultimate environment" (Fowler, 1981, p. 150).

Stage Three - Synthetic Conventional Faith

Synthetic Conventional faith means that people in this stage conform to and synthesize from the values and beliefs of others. Primary relationships outside of the family are now experienced, for instance, with "chums," schoolmates, work partners, TV heroes, or with religious figures. Stage 3 experiences the world through interpersonal relationships; though it arises in adolescence, many adults will equilibrate in this stage. Indeed, Fowler states that religious institutions composed of individuals at this stage function best because these people tend to band together in relationship and conform to external authority. There is a reluctance to examine beliefs and values; they are tacit at this stage, simply lived without knowing that there is another way. The reason for not investigating the beliefs and values is a fear of losing the interpersonal relationship and/or community.

The strength of this stage lies in the developing of a personal myth which involves one's identity and ideology, "incorporating one's past and anticipated future in an image of the ultimate environment unified by characteristics of personality" (Fowler, 1981, p. 173). Two dangers threaten at this stage: 1) the interpersonal relationship can be internalized to the degree that one's ability to judge autonomously can be hindered from developing; and 2) when an interpersonal relationship fails, people in this stage can either lose faith in God or

substitute relationship with God instead of risking further relationships with people.

Often the stage of "leaving home" signals a personal identity crisis, which fosters examination of self, family-of-origin, and personal values. This can be one of several factors precipitating a transition to the next stage. Other factors might be disillusionment with a valued authority figure, change in procedures formerly thought to be sacred, or an experience that forces one to evaluate one's own belief system.

Stage Four - Individuative Reflective Faith

When leaving Stage 3 with its intense focus on interpersonal relationships, people turn more toward seeing the autonomous self as significant. [This could be viewed as a cultural bias.] It is common for this transition to occur late in adolescence or early in adulthood. Although many people shift in mid-adulthood, there are some who never get to this stage at all. If the shift occurs later rather than earlier, a greater struggle will ensue, due to entanglements in more relationships. Entering Stage 4, people face several struggles, such as "individuality versus being defined by a group or group membership; subjectivity and the power of one's strongly felt but unexamined feelings versus objectivity and the requirement of critical reflection; self-fulfillment or self-actualization as a primary concern versus service to and being for others; the question of being committed to the relative versus struggle with the possibility of an absolute" (Fowler, 1981, p. 182). People begin to formulate an independent identity and ideology. This twofold focus includes development of one's own boundaries and a world view not contingent on others'

approval. In Stage 4, the ultimate environment is explicitly understood rather than being unexamined or tacit. Many myths are shattered at this stage and symbols are changed into cognitive concepts.

The strength of Stage 4 is its ability to critically evaluate one's self and one's world view. The built-in danger can come from either too much cognitive critical thinking or a kind of "second narcissism" where everything is defined in terms of self and/or one's own world view. Transition occurs when something deep inside the self calls beyond the dichotomous cognitive world which it had inhabited prior to this point. Disillusioned with the emptiness and "a gnawing sense of the sterility and flatness of the meaning one serves", a surprisingly new meaning is encountered, embodied in stories, symbols, myths and paradoxes, either from one's own past or from other traditions (Fowler, 1981, p. 183).

Stage Five - Conjunctive Faith

Stage 5, Conjunctive Faith, is marked by a "second naivete" (Ricoeur in Fowler, 1981, p. 197). "Here there must be a new reclaiming and reworking of one's past and an opening to the voices of one's 'deeper self'" (Fowler, 1981, p. 198). Whereas the Stage 3 person could be said to be lost in feelings of relationships and the Stage 4 person lost in the head, the Stage 5 person joins imagination with both the cognitive and affective dimension. Paradox is now accepted as a given. Cognitive thinking becomes dialectical rather than dichotomous. It is at this stage that there is ownership of one's own part in perpetuating oppression due to having been socialized in a variety of contexts. "Ready for closeness to that which is different

and threatening to self and outlook (including new depths of experience in spirituality and religious orientation), this stage's commitment to justice is freed from the confines of tribe, class, religious community or nation" (Fowler, 1981, p. 198). It is usually at mid-life or after that this readiness emerges, allowing them to relinquish their own ego-needs in the service of another.

A strength of this stage is to live the paradox: on the one hand, a commitment to a powerful set of meanings, while, on the other hand, knowing that transcendent reality is incomprehensible by any given set of meanings. The danger lies in the possibility of becoming passive, cynical, or complacent because a listlessness around paradox or immobilization in compassion may develop. Transition to Stage 6 occurs as a person completes two dimensions of the process of decentration from self. The first part is epistemological.

From primal relations in intimate family, we gradually widen our circle of awareness and regard to extended family and friends, to those who share our political and/or religious identifications, and finally beyond those to humankind or Being, in an inclusive sense. Decentration from self in the epistemological sense means the gradual qualitative extension of the ability and readiness to balance one's own perspective with those others included in an expanding radius. It means 'knowing' the world through the eyes and experiences of persons, classes, nationalities, and faiths quite different from one's own. (Fowler, 1984, p. 68-69)

The second dimension of decentration is based on a shift of ways of valuing.

A person decenters in the valuing process to such an extent that he/she participates in the valuing of the Creator and values other beings - and being - from a

standpoint more nearly identified with the love of Creator for creatures than from the standpoint of a vulnerable, defensive, anxious creature. (1984, p. 69)

Stage 5 has glimpsed a vision of an inclusive community of human beings while simultaneously recognizing the pain of divisions in the present world. They must overcome the paradox of divided loyalties, to the universal vision, on the one hand, and to the present socio-economic system, on the other. Fowler suggests that this can be done through "a moral and ascetic actualization of the universalizing apprehensions" (p. 200). In a review of Stages of Faith, Downing writes, "The 'call' to Stage 6 involves a 'radical relinquishing' of the self that is unknown prior to this point" (1985, p. 46).

Stage Six - Universalizing Faith

Stage 6 persons have evolved to an inclusive connectedness with all the human community. Because people at this stage are very rare, the stage description is not empirically derived. Later, Gabriel Moran and other colleagues suggested that this level is not the normative endpoint Fowler originally thought. In a subsequent publication, Fowler conceded that Conjunctive Faith is more normative in American society. Fowler describes this stage with the criteria of "inclusiveness of community, of radical commitment to justice and love and of selfless passion for a transformed world, a world made over not in *their* images, but in accordance with an intentionality both divine and transcendent" (Fowler, 1981, p. 201).

Whereas Stage 5 people are caught in the tension between the two sides of a paradox, Stage 6 people recognize the paradox, but it no longer causes division because of "devotion to universalizing

compassion" (Fowler, 1981, p. 200). By carrying a high level of universalizing love, followers are drawn into a higher sense of justice and love.

These are powerful people who are "living with felt participation in a power that unifies and transforms the world" (Fowler, 1981, p. 201). Their devotion to universal love, which is their source, is reflected in the love they extend both to themselves and to everyone else in the world, indeed to life itself. This level of loving affects all people who come into contact with them. It is both a threat and a magnet.

Stage 6 loves living, yet isn't attached to it. There is no more fear of dying. Some people die by being misunderstood even by those who are being helped. Examples of people at this stage, according to Fowler, include Martin Luther King, Jr., Gandhi, Mother Teresa, Thomas Merton, Abraham Heschel, and Dietrich Bonhoeffer. They seem to have what Fowler calls a "special grace that makes them seem more lucid, more simple, and yet somehow more fully human. . . . Greatness of commitment and vision often coexists with great blind spots and limitations" (Fowler, 1981, pp. 201-202). They are not perfect, but more whole.

The sense of family now has become universal. The particularities or specific uniquenesses of life are held sacred because they represent values of the universal. Fowler calls this value the "absoluteness of the particular." The place where "the holy" is found is in a person's valuing the specific particulars of his/her own traditions; each of the various particulars points to the universalizing mind of Stage 6. "The most precious thing we have to offer each

other in interfaith encounters is our honest, unexaggerated and nonpossessive sharing of what we take to be the moments of absoluteness in the particular faith traditions in which we live as committed participants" (Fowler, 1981, p. 209).

This researcher suspects that the interviewees finally chosen will be in the upper faith developmental stages, probably around Stage Five. Fowler's description of the upper stages includes a dimension of openness, understanding and acceptance of different levels of faith development and religious orientations. I will be looking for this openness through my instrumentation. I will also be looking for how articulate and conscious each therapist is about the transpersonal aspect in their practice. Fowler has described seven components of the pilgrimage of faith at each stage in a table which appears as Table 2.2 (pp. 45-47).

Table 2.2 Components of Faith

(adapted from Fowler, 1981, pp. 244-245,
and Keen & Fowler, 1978, pp. 95-99)

	1. Intuitive- Projective	2. Mythic-Literal	3. Synthetic- Conventional
Form of Logic	Pre-Operational	Concrete Operational	Early Formal Operations
Form of World Coherence	Episodic	Narrative-Dramatic	Tacit system symbolic mediation
Role-taking	Rudimentary empathy	Simple perspective- taking	Mutual role-taking (Interper- sonal)"third- person" per- spective

(Table 2.2 cont. on next page)

Locus of Authority	Located in and derivative of child's attachment/dependent relationships to parent or parent-like adults. Criteria of size, power, and visible signs of authority	Located in incumbents of authority roles and made (more or less) salient by personal proximity and trust-inspiring qualities	Located in traditional or consensual perspective of valued group and in persons authorized or recognized as personally worthy representatives
---------------------------	--	--	---

Bounds of Social Awareness	Family, primal other	"Those like us" (in familial, ethnic, racial, class and religious terms)	Conformity to class norms and interests
-----------------------------------	----------------------	--	---

Form of Moral Judgment	Punishment-reward	Instrumental Hedonism	Interpersonal concord Law and Order
-------------------------------	-------------------	-----------------------	--

Role of Symbols, Rituals, Myth, Metaphor	Magical-Numinous	One-dimensional	Multi-dimensional, conventional
---	------------------	-----------------	---------------------------------

4. Individuative-Reflective

5. Conjunctive Faith

6. Universalizing Mind

Form of Logic	Formal Operations (Dichotomizing)	Formal Operations (Dialectical)	Formal Operations (Synthetic)
----------------------	-----------------------------------	---------------------------------	-------------------------------

Form of World Coherence	Explicit system, conceptual mediation	Multi-systemic, symbolic <i>and</i> conceptual mediation	Unitive actuality, "One beyond the many"
--------------------------------	---------------------------------------	--	--

Role-taking	Mutual, with self-selected group or class	Mutual, with groups, classes, and traditions other than one's own	Mutual, with the commonwealth of Being
--------------------	---	---	--

(Table 2.2 cont. on next page)

Locus of Authority	Located in personally appropriated pragmatic or ideologically established perspectives and in spokes-persons or group procedures or outlooks consistent with such perspectives	Located in the dialectic between critically self-chosen beliefs, norms, and values and those maintained in the reflective claims of other persons and groups and in various expressions of cumulative human wisdom	Building on all that went before, authority now located in the judgment purified of egoistic striving and attentive to the requirements of Being
---------------------------	--	--	--

Bounds of Social Awareness	Self-aware adherence to chosen class norms and interests	Critical awareness of and transcendence of class norms and interests	Transclass awareness and identification
-----------------------------------	--	--	---

Form of Moral Judgment	Reflective relativism or class-biased universalism	Principled Higher Law (Universal - critical)	Loyalty to Being
-------------------------------	--	---	------------------

Role of Symbols, Rituals, Myth, Metaphor	Critical translation into ideas	Postcritical rejoining of symbolic nuance and ideational content	Transparency of symbols
---	---------------------------------	--	-------------------------

Critique of the Model

One of the problems with this and most other structural developmental theories is the lack of a feminist perspective. As Gilligan writes,

The disparity between women's experience and the representation of human development, noted throughout the psychological literature, has generally been seen to signify a problem in women's development. Instead, the failure of women to fit existing models of human growth may point to a problem in the representation, a limitation in the conception of human condition, an omission of certain truths about life. (1982, pp.1-2)

Gilligan completed her research in response to Kohlberg's theory of moral development. Her conclusions apply equally well to Fowler's theory, who also bases his model on a male construct. It appears that Fowler's notion of pastoral care begins with the separateness of the pastoral counselor as teacher rather than with connectedness Gilligan would identify as a prerequisite to growth. The theory is legitimate; it simply needs to be recognized as having been developed from a male perspective. For example, the people that Fowler chose to illustrate Stage 6 are male, with the exception of Mother Teresa. This theory is focused on "doing" rather than on "being"; although both contribute to the whole, a feminine perspective might value "being" over "doing". The researcher will listen carefully to the women psychotherapists interviewed to hear whether "being" is paramount.

Faith developmental theory seems to be a cognitive, left-brain approach to faith. Sam Keen writes,

Jim Fowler's idealization of faith as a form of world coherence is a professorial typology of human development in which everybody ends up like a professor with a coherent view of the world. This notion of faith is largely masculine and is biased toward an intellectual way of being in the world. It makes little room for other types of persons, for what Jung referred to as sensation, intuitive, or feeling types. (1978, p. 103)

Fowler sees individual faith developing in systems: family, peer group, work environment, church, nation, universe. Faith develops initially in direct proportion to the nurturing offered in the parent/child relationship. As in family therapy, personal identity hinges on the convergence of past and present systems. At Stage 6,

however, relationships shift. They are beginning to transcend the system. Though in the system, they are no longer of the system. The family therapist, Murray Bowen, experienced a preliminary shift as he moved from being enmeshed in his family-of-origin to being a loving observer of problem situations. (What often happens in a case where one member of the family makes such a unilateral shift is that the rest of the family may be hurt, angry, and even confused. I suspect that Bowen's family was no exception.) Gandhi, whom Fowler identifies as a Stage 6 person, not only was a loving observer in his own family; he also walked in the world as a loving observer.

Fowler (1981) contends that his descriptions of Stage 6 "seek to express in a formal and inclusive way the contours of radical monotheistic faith and this does not negate the possibility of its universal truth and usefulness. . . . [He believes that what he calls the "absoluteness of the particular" fits] any of the lasting great religious traditions" (pp.206-207).

Fowler said that there comes a time in faith development when a person experiences "a principled opening of the boundaries of the self to voices from within, in our unconscious, to voices from without" (1982, Norton Lectures). In a 1988 workshop, Fowler's present probings into the feminine, intuitive and right-brain, as well as his studies of the prenatal condition, were evident and exciting to me.

Fowler has made a significant contribution to developmental theory. His stages, however, must be held lightly because we are first and foremost human beings, not robots to be "staged". This researcher therefore has designed the research to take many aspects into account, rather than Fowler's measure alone. The instrument-

ation will invite the therapist's story, including the past; it will also invite vignettes and a full description of how they practice their profession as spiritually-based therapists. Fowler's instrumentation will be used to determine the therapist's stage and this "staging" will be taken seriously. At the same time, however, it will be held lightly because I will be putting together all the information both instrumentations have gathered to form a more complete picture of the interviewee.

There is a developmental progression in our "faithing" and Fowler has presented it well. He acknowledges that the Stage Six person may both live in Universal Love and still demonstrate the blind spots and limitations that can coexist with this Love. He does not, however, seem to be as cognizant of the mystical, as the transpersonal psychologists cited earlier.

As psychotherapists come to recognize that there are different faith developmental levels, they also recognize that at certain stages spiritual direction may be needed either to supplement or replace psychotherapy. The next section of this paper is an introduction to such spiritual direction.

Spiritual Direction

What is spiritual direction? Can it be taught or is it a gift of God? What is the source of Spirit (a question that often is divisive due to difficulties in language)? These are questions that are relevant to the higher levels of consciousness as defined both in the transpersonal views of Vaughan and Wilber and in the faith developmental model of Fowler. In order to express the fullness of

the interface between psychotherapy and spirituality, it is now necessary to consider the meaning and practice of spiritual direction.

The researcher believes that spiritual direction is practiced by many people at each of Fowler's stages. However, it is done very differently at each stage. Beginning with parents and small children, spiritual direction is the parent telling the child what to believe. This form of spiritual direction continues up through Stage Three, where the final authority continues to come from outside the person. At Stage Four, spiritual direction is more focused on the person's own inner awareness and perspective, while recognizing congruence with others who are like-minded. At Stage Five, spiritual direction is focused on helping the directees claim their own inner "absoluteness of the particular" and at the same time realize the separate and different paths of others. Therefore the researcher affirms spiritual direction at each stage, using the appropriate style and Kohlberg's "Plus One" notion in order to assist the client/directee to see their next stage and recognize it when it is subsequently experienced. Spiritual direction at Stage Six is a unitive experience in which neither one directs the other, for both are one with everything; both listen to everything and learn from everything.

The Meaning of Spiritual Direction

According to William McNamara, O.C.D., the role of the spiritual director is first of all to be loving and to teach and apply the principles of the spiritual journey. S/He also is to help the directee design a program of spiritual reading, assist in prayer, meditation, and eventually mystical contemplation, and offer helpful suggestions about dealing with temptation.

The value of spiritual direction is that it offers a preparation for the mystical experience. It is particularly helpful during the "transitional stages of prayer, scruples [ethics], temptation, doubts, darkness and crises of all kinds" (McNamara, 1981, p. 50). It also helps people to gain self-knowledge and to experience religious rituals personally, rather than by rote. It helps them continue to grow during discouraging stages on the spiritual journey. McNamara sees spiritual direction as a way to the "personal nature" of the knowledge of love that God has for us and how it can bring us to wholeness.

McNamara's view is that spiritual direction is a special calling to all that are ordained as well as to some lay people. A spiritual director must be on a conscious spiritual journey because an inexperienced director may inadvertently discourage "a soaring spirit of the soul" (McNamara, 1981, p. 63). The spiritual director must understand not only theology, but also psychology, which introduces an understanding of the subconscious.

There are no absolute rules to prevent a poor choice of a spiritual director or group. The best precaution is to practice and study spiritual disciplines on a daily basis on your own and develop an inner listening which will assist and guide.

Spiritual direction and counseling are by no means the same; however, they often require the same kind of listening. Though some would say what comes from self is not of God, Gerald May feels that "God often speaks to us and works in us through our psychological experience" (1982, p. 34). McNamara's definition of the counseling in spiritual direction involves assisting the directee

toward self-understanding; eventually a personal relationship evolves. He believes that inner change happens because of the relationship. The key to unlocking change is the level of commitment each person brings to the relationship.

There is only one path into man's [sic] inner secret and that is the way of love. . . . Just as the only positive knowledge we can have of God comes by way of an intuition born of love (contemplation), so the only positive experimental knowledge we can have of another human being is of an intuition born of love (contemplation). No amount of psychological insight can take the place of love. (McNamara, 1981, p. 68)

McNamara does not distinguish clearly between pastoral counseling and spiritual direction. However, he does distinguish between secular counseling and spiritual direction. In the context of a Christian community, spiritual direction is concerned with neither pathology nor emotional imbalance, but with "the achievement of health, holiness and sanctity of the whole community" (McNamara, 1981, p. 69).

May has made a serious attempt to integrate spirituality and psychodynamics, but he insists that they are:

fundamentally different undertakings. . . . Psychological methods and attitude are far more objective and tangible than their spiritual counterparts, and it is all too easy for both director and directee to be seduced into extensive psychological exploration at the expense of attention to the numinous and delicate calling-forth qualities of spirituality. (May, 1982, p. 12)

However, since human beings are made up of mind, body and spirit, whenever they enter spiritual direction there are

psychological issues that come with them; similarly, spiritual issues are ever-present in psychological counseling.

To look to the spirit without also addressing the mind is as absurd as caring for the mind without attending to physical health. Thus, some kind of balanced attitude is necessary, one that can keep a perspective on all facets of a person and avoid both fascination and denial. (May, 1982, p. 12)

Spiritual directors need to be cognizant of dysfunction, but May finds psychological labeling abhorrent, so he recommends that we have a basic understanding of these disorders as responsible caretakers, but that we first and foremost keep in mind that the soul and the personality of each directee is multi-faceted and mysterious in God's eyes. Labeling obscures a vision of the whole person. Spiritual direction must be congruent with both personality theory and diagnostic categories of psychiatric disorders.

The deepest discernments cannot be labeled at all; often they cannot even be put into words. Instead, they comprise shared subtle senses of spiritual movements, seen clearly, but often too numinous to objectify. Essentially, diagnosis seeks solutions to mystery in order to destroy it. Discernment seeks a discriminating appreciation of mystery, in order to respond to it in accordance with God's will. (May, 1982, p. 126)

Vaughan is of the opinion that guidance of various stages of development is essential. When it becomes more important to a person to experience spiritual reality than merely observe it, s/he will seek out a teacher and a path. The purpose of the spiritual director is to assist the directee on the inner journey. Vaughan clarifies the distinction between psychotherapy and spiritual direction in these words:

Whereas traditional psychotherapy tends to be oriented toward remedial work on the emotional and mental level, a spiritual teacher is presumably experienced in providing guidance in transpersonal realms. (Vaughan, 1985, p 136-137)

For Vaughan, specific psychotherapies are appropriate responses to each of the first four realms, i.e., physical, emotional, mental, existential. Spiritual direction is the primary "therapy" at the transpersonal realm. McNamara, May and Vaughan all agree that spiritual direction is indeed appropriate at the higher levels of consciousness. This researcher believes that we must include in our training programs how to recognize these levels and how to discern what our clients' needs are, both psychological and spiritual. The goal of therapy at any level is self-knowledge for clients, their own inner understanding and an awareness of their own ability to choose. As the therapy evolves into the transpersonal realm and beyond, both the therapist and the client are listening inside themselves and the teaching/learning is mutual, or "just is".

The Practice of Spiritual Direction

Gerald May, M.D., is a board-certified psychiatrist and has taught psychiatry. Presently he is a co-director of Shalem Institute for Spiritual Formation in Washington, D.C. He also teaches spiritual direction to spiritual directors in a program co-sponsored by the Washington Theological Union and Shalem Institute for Spiritual Formation.

When May addresses psychotherapy and spiritual direction, he distinguishes between the content and intent of each. Psychotherapy deals with the emotional and mental aspects, while prayer, religious

experience, contemplation, and relationship with God are central in spiritual direction. As to their intent, psychotherapy's goal is to bring change to the client in the present world. In contrast, the focus in spiritual direction is detachment from this world and surrender to the will of God. Another intentional difference is in the roles of the two people: in the strictest sense of psychotherapy, the therapist is the healer, the client is the patient. In spiritual direction, however, the true healer is seen as God, while both director and directee are channels which express God's grace for each other.

May speaks of two basic kinds of spiritual experience: 1) a classic unitive experience in which there is no self-consciousness, and 2) all other spiritual experiences in which self-consciousness remains. In a unitive experience, "the senses are wide open, the world presents itself with utter clarity, . . . and a person, however briefly, actually experiences the reality of being rooted in oneness with all creation" (May, 1982, p. 29).

In all other forms of spiritual experience, the sense of self is preserved. Examples include sensory experiences, such as "hearing inner voices, seeing visions or light, body warmth, or feeling physical sensations"; extrasensory experiences, such as "telepathy, precognition, out-of-body experiences, seeing auras"; and classic Christian charismatic experiences, such as "healing, speaking in tongues, [and] . . . prophecy" (May, 1982, p. 31).

Spiritual experience must be critically evaluated in order to place it in the larger context of the person's journey, just as family therapy helps the family positively reframe the problem and place it in the larger context of the family-of-origin and multiple generations.

A spiritual director faces a tremendous problem when he/she sees the directee only in relationship to God and neglects to include the family-of-origin, work, social, and church relationships as part of the person. Spiritual direction occurs at a conscious level, in that what is said and asked is direct and obvious. There is nothing equivalent to paradoxical intervention in spiritual direction.

Hindrances in Spiritual Direction

May believes that the unconscious, pathology, self-image, and Erikson's theory of development are equally significant to both psychotherapy and spirituality. The focus of spiritual experiences is most relevant in terms of how it affects and changes a person's life in relation to God, themselves, and to other people. One of the primary purposes of spiritual direction therefore is to examine these changes carefully rather than concentrating just on the content.

In order to talk about the depth of spirit, May refers to his Freudian background with its notions of conscious, pre-conscious, and unconscious. Many people believe that the unconscious is:

the deepest and most profound level of being. But when spiritual matters are acknowledged, one must consider still deeper dimensions. The difference is that these levels are not only "deeper," but also more transcendent. They are no longer precisely within our individual or collective psyches. They are beyond us and yet they reflect the ground in which our being is rooted. (May, 1982, p. 44)

The evolution of human spiritual development is affected by the unconscious in a variety of ways. The basic "longing for God" may lie dormant in the unconscious until the stage is set for it to emerge. It is fairly common at midlife for someone whose life is going

successfully to have a deep inner nudging from the unconscious, indicating the surfacing of this hunger for God. This subtle restlessness is not necessarily pathological and defies labeling.

Psychotherapists advocate that the goal of human development is a strong ego and individuation; spiritual direction, on the other hand, advocates that the goal is freely choosing to yield to the will of God.

Personality development according to most theories is strongly influenced by the self-image we acquired in childhood. This identity affects how we act in the world and our basic image of God. May points out that our image of ourself is no more real than our image of God; as a result, the meeting between self-image and God-image is exactly that: a meeting of images. It is only in contemplative experience that the real "meeting" occurs. These images however are important as symbols in order for us to communicate where we are in our growth.

Spiritual experiences are accompanied by certain psychological responses. The experiences that preserve self-image confront us with our shadow; they are often forgotten, misinterpreted, or analyzed. The basic fear here is of hearing God's will. The unitive experience confronts us with the threat of death to self, the true basis of all fear in spiritual experience. A part of the self does not want to die under any circumstances. When this breaks through to the unconscious, the directee may experience it as "fear of death, or it may be slightly refined into fears about losing control or being left alone in some spacious spiritual void" (May, 1982, p. 69). May reframes this fear of dying as a fear of fully living.

Responses to spiritual experiences often begin with defenses and resistance. These may impede both spiritual disciplines and spiritual direction itself. The most frequently used defenses are repression, projection, and denial. One may repress certain insights gleaned through meditation. Or s/he may deny that such an experience occurred or attribute it to the spiritual director or anyone else. Rationalization and intellectualization are also common. A person may spend hours dissecting the experience without ever letting it reach the heart. Still other defenses include isolation and displacement. The psychological labels are less important than the spiritual impact of the threat to the self-image either by the shadow or fear of no-self. The spiritual director must give full attention to "God-in-the-moment" rather than responding with interpretation of any defense mechanism.

The most unconscious way of avoiding spiritual truth is by focusing on the sexual feelings that arise between the director and directee. The sexual attraction appears as often in spiritual direction as in any psychotherapy relationship. Similarly, these sexual attractions may become "infatuations and actual liaisons" (May, 1982, p. 111). All the information that is well-known about sexual feelings between psychotherapist and client apply equally well to the spiritual director and directee because of the intimacy of the relationship.

May is clear that he is not saying sexual relationship interferes with one's search for God. Sexual expression can be a way of celebrating God, by deepening and affirming oneself and another. May believes that the full integration of our sexuality is an essential

part of our spiritual selves because "our essences, our souls, *are* sexual, and we reduce our God-given reality if we deny or devalue the sexual dimensions of ourselves" (May, 1982, p. 113).

One final hindrance to spiritual direction is that, as May points out, "there is no psychiatrically accepted personality theory that includes any real consideration of grace or of transcendence" (May, 1982, p. 124). Until this is developed, the best we can hope for is that specific techniques, interventions, and/or inner attitudes be defined so that the spiritual can be incorporated into the psychotherapeutic.

In conclusion, an important part of healing the split is to seek out other psychotherapists who have a spiritual orientation. Other spiritual directors can be colleagues and spiritual friends. We all need each other and we all need help at some time for balance and integrity. May warns that not all psychotherapists, however, who use transpersonal techniques and jargon are necessarily sensitive to individual spirituality. For instance, some may still be using meditation simply for relief of anxiety. "Spiritual directors need psychiatric help. And psychiatrists are in heart-deep if not always heart-felt need of spiritual help. And those of us who offer both psychotherapy and spiritual direction need all the help we can get" (May, 1982, p. 164).

Spiritual direction is one way of incorporating the spiritual into the psychological. From a faith developmental perspective, however, it might be suggested that any attempt to integrate transpersonal psychotherapy and spirituality is contingent upon the attainment of a given faith developmental level. It is this question that has

prompted the methodology of assessing the faith developmental level of the therapists to be interviewed.

Vaughan's Outward Arc/Inward Arc

Frances Vaughan, Ph.D., has been practicing psychotherapy for fifteen years. She was the 1988-1989 president of the Association for Humanistic Psychology (AHP), has been president of the Association for Transpersonal Psychology (ATP), and has conceptualized human development as moving from subconsciousness to self-consciousness and then on to super-consciousness. She credits Wilber with the development of the model, who in turn traces it back to its roots in Hinduism. Wilber and Vaughan term the shift from subconsciousness to self-consciousness "the outward arc," the movement from self-consciousness to superconsciousness, "the inward arc."

According to this view the outward arc of personal egoic development precedes the inward arc of transpersonal spiritual awakening. As self-consciousness emerges in healthy human development the self evolves through stages of identification with various self-concepts that tend to become increasingly expanded and inclusive as the journey unfolds. The goal of the journey is awakening or, in some traditions, enlightenment. This process . . . comes to completion in wholeness. Intrinsic wholeness for the individual is conceived to be an integration of physical, emotional, mental, existential, and spiritual aspects of well-being. (Vaughan, 1985, p. 4)

Her diagram of these arcs (Figure 2.1) looks like this:

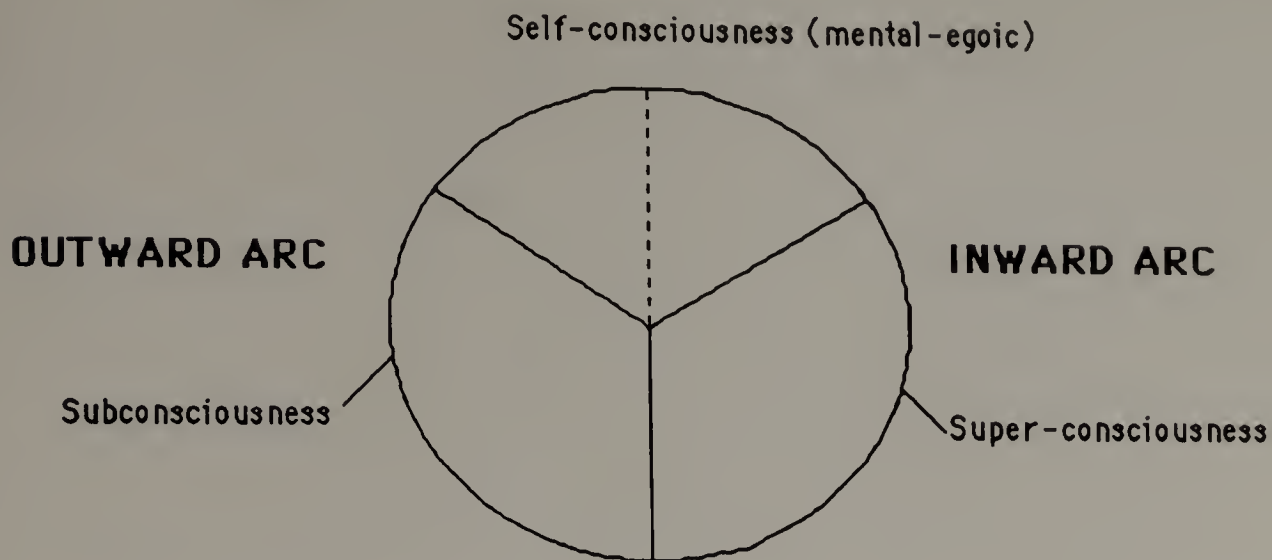


Figure 2.1 Outward Arc/Inward Arc
(Vaughan, 1985, p. 5)

Vaughan sees levels of consciousness as being different rungs of a ladder. "The self, which seems to climb the ladder, goes through a series of stages in the process of climbing, perceiving itself and reality in different ways as it progresses" (p. 5). The evolution of self moves through five concentric circles. (See Figure 2.2, p. 63.) Physical and emotional development help bring a person from subconsciousness to self-consciousness. Mental and existential development provide the richness of egoic or self-consciousness. The movement to superconsciousness occurs only in the Spiritual (Transpersonal) phase which ultimately evolves toward the Absolute Spirit, or No-Self. The following is a description of only the transpersonal self, no-self, and guidance on the path between.

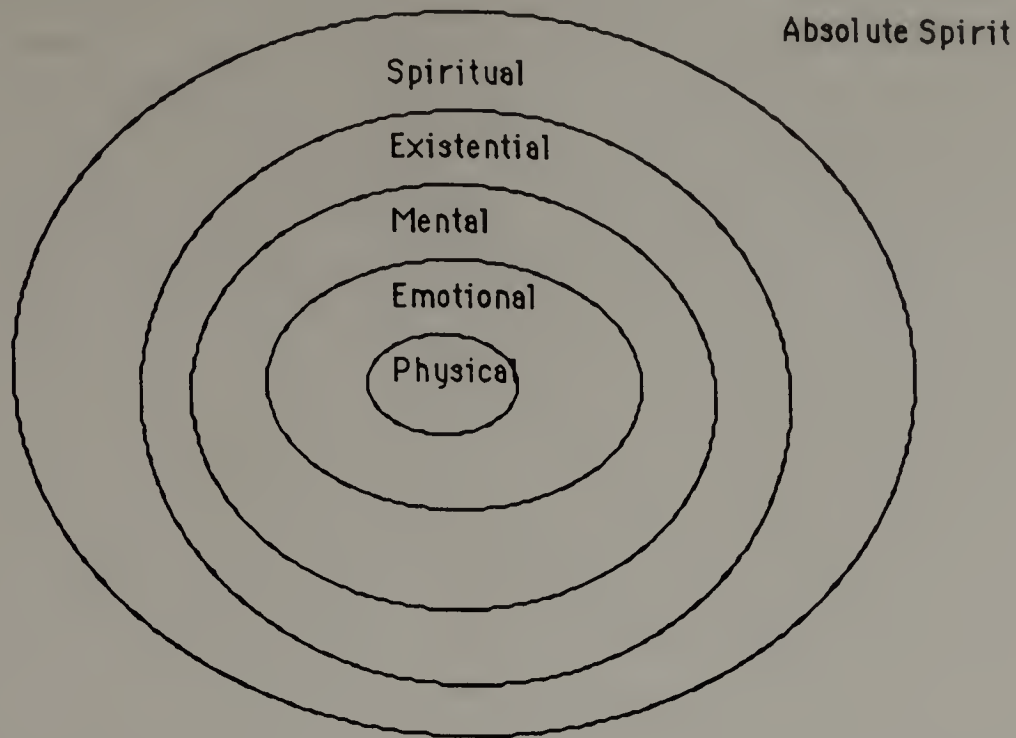


Figure 2.2 Levels of Consciousness
(Vaughan, 1985, p.36)

Spiritual direction addresses the person who has claimed the existential self in all its authenticity and autonomy. This person has found meaning through action in the world, but still has to face the underlying uneasiness arising from ontological anxiety. S/He must be willing to look with an open mind at the possibility that self is not separate and independent after all. Vaughan and Wilber contend that at every level of transformation, the self evolves through a process of differentiation, transcendence, and integration; the movement to a transpersonal identity is no exception. Vaughan agrees with Wilber who says, ". . . at this point in evolution . . . , the ego's task is done; it has served well to advance evolution from subconsciousness to self-consciousness, but now it must itself be

abandoned to make room for superconsciousness" (Wilber, as quoted in Vaughan, 1985, p. 31). There is a clear distinction between the fusion of infancy and the transcendent union of the transpersonal self; understanding this difference is essential because it is often the basis of the fear of transcendence. "Growing beyond ego does not mean regression to oceanic oneness" (Vaughan, 1985, p. 32).

Vaughan conceives of the transpersonal self as an "open living system," similar to von Bertalanffy's (1968) view.

A systems view sees the world in terms of relationships, patterns of organization, and interactions, rather than as a composite of individual entities or structures existing in isolation, independently of each other. When the self is viewed from this perspective it may be perceived as existing as an open living system in an intricate web of mutually conditioned relationships. (1985, p. 33)

As an open living system, one can now shift the self-perception from being an independent separate unit to interdependence. This new perception allows the self to experience itself as a total system rather than a separate individual. There are no boundaries or limits within the transpersonal psyche except those beliefs of which the person is unable to let go. "When consciousness is clearly differentiated from its contents, we realize that we can participate in programming the mind if we choose to learn how the process works" (Vaughan, 1985, p. 33). Once we recognize our patterns and understand them, we can change them.

"Open living systems are wholes whose specific processes arise from the interactions and interdependence of their parts" (Vaughan, 1985, p. 34). These parts, body self, emotional self, mental self,

existential self, and spiritual or transpersonal self, are all involved in the co-creation of their world, whether they are aware of it or not.

Vaughan identifies certain therapies as most appropriate for certain self-identifications. The physical self responds best to behaviorism, the emotional to psychoanalysis, the mental self to ego psychologies, the existential self to humanistic and existential psychologies, and the transpersonal self to transpersonal psychology. "Each school is limited by its beliefs about human nature and its self-concept, just as individuals are limited by what they believe about themselves" (Vaughan, 1985, p. 36).

The researcher's own experience corroborates this view. I agree that both schools and individual therapists are limited by their own beliefs. Occasionally there are therapists who have transcended most of these limits. For instance, some therapists believe that they are co-creating with the Universe, that they are simultaneously part of the whole and also limited in that they have more growing to do. These therapists recognize that people develop all of their subselves at different times in different ways. Each client is experienced as part of the whole, with strengths and knowledge to share with the therapist. A client may come for help in one area and be guided by the therapist; at the same time, however, that same client is teaching the therapist in another area. In this way, both become more whole in any given session because they are one.

Wilber's Spectrum of Consciousness

Ken Wilber, Ph.D., has been called "the Einstein of consciousness research" (White, 1984, p. 187). He has written numerous books and articles presenting a view of evolving consciousness that applies

equally as well in the West as in the East. He presents several different pictures of human development, both individually in The Atman Project and as a race in Up From Eden, and integrates the psychotherapies and spiritual disciplines from both the East and West, particularly in The Spectrum of Consciousness and No Boundary.

Wilber defines the appropriateness of the various psychotherapies far more specifically than does Vaughan. Each therapy is geared to address the needs of a particular level of the spectrum of consciousness, which can only be briefly described in this paper. He begins with the notion of a non-dualistic Mind. (See Friedman, pp. 18-19.) The first step away from this true identity is self-consciousness which separates self from other; this is the Primary Dualism which simultaneously leads to the notions of space and time. The secondary Dualism which further separates a person from Mind is the split between life and death. A person here identifies with the total organism, but sees the environment as completely separate. Because of a fear of death, a person then moves into the third dualism, separating self into psyche and body, rather than being the total bodymind. Unfortunately, however, even the idealized Ego self separate from the body is unsatisfying and ultimately splits into yet another dualism: that of persona/shadow, in which all the unwanted aspects of self are relegated to Shadow. So the person exists several times removed from the real identity as Mind. The process of moving back to this real identity involves appropriate therapies, as presented in Table 2.3, page 67.

Table 2.3 Correlation between Level of Consciousness and Therapy

(adapted from Wilber 1979, 1982)

<u>Level on the Spectrum</u>	<u>Appropriate Psychotherapies</u>
Persona level	Simple Counseling Supportive Therapy
Ego level	Psychoanalysis Psychodrama Transactional Analysis Reality Therapy Ego Psychology
(Biosocial Bands)	Family Therapy Communication Psychiatry Semantic Therapy Social Phenomenology
Existential level	Bioenergetic Analysis Rogerian Therapy Gestalt Therapy Existential Analysis Logotherapy Humanistic Therapy
(Transpersonal Bands)	Jung's Analytical Psychology Psychosynthesis Maslow, Proff
Universal Mind	Vedanta Hinduism Mahayana and Vajrayana Buddhism Taoism Esoteric Islam Esoteric Christianity Esoteric Judaism

It is important to note that in Wilber's list of appropriate psychotherapies, he did not include behaviorism as a separate psychotherapy. Perhaps this was because he viewed it as addressing external behaviors rather than as part of an internal consciousness. If this is so, it could be said to be a bias in his presentation.

Alcoholics Anonymous, for instance, has always believed that the external behaviors are integrally linked to surrender and the Higher Power.

Wilber's table fits the researcher's concept of the evolution of the soul. Evolving persons do need different approaches, depending on their level of development and which sub-self needs therapy. The problem is in how therapists can identify the level and need of the client. I am trying in this research to take Wilber's model to provide a map of consciousness for therapists and their clients. My hypothesis is that the closer therapists are to Universal Mind, the better they will know how to discern the immediate need of the client. Arthur Deikman (1982) says,

The basic difference between Western psychology and the mystical tradition lies in our assumptions about the self. We regard the self as a type of object, localized to the body and separate from other objects; mysticism considers that belief to be an illusion because it applies only to a limited aspect of human life. Mystics insist there is a Self, masked by ordinary consciousness, unbound by space and time, that can be both individual and universal - as with the wave that exists and then merges completely with the ocean from which it has never been separated and whose substance is its own.
(p. 63)

It is in the view of the Self that another facet of the work of healing the split between psychotherapy and spirituality is being healed.

Meditation

Meditation has been offered as a way to heal the split. There are two basic ways to look at meditation and psychotherapy. The more

recent and most popular in the Western hemisphere is how meditation can quell anxiety; this began in the 1960's as a result of widespread interest in Transcendental Meditation. The focus was on short-term results, in terms of:

physiological parameters and gross personality change. . . .
Meditation came to be seen as a kind of therapy for current maladies such as hypertension, drug abuse, insomnia, headache and even as an aid to memory and scholastic performance. Such concerns with short-term gains accruing from meditation practice have a peculiarly Western materialistic rather than Eastern orientation.
(West, 1986, p. 251)

The Eastern meditative experience has evolved out of centuries of meditating with a certain ritual; it is focused on simply being "in the moment" rather than doing it for a goal. There is an underlying assumption that one will follow this path for many years "in pursuit of such qualities as clarity, wisdom and compassion" (West, 1986, p. 252).

It is possible that in 1977 the APA had in mind the Western notion of "usefulness" rather than "being" when it issued the following position statement: "Meditation may facilitate the psychotherapeutic process"; APA called for continued research "to evaluate its possible usefulness" (cited in Kutz, Borysenko, and Benson, 1985, p. 1). This highlighted what Walsh (1980) has called a "paradigm clash." Walsh suggests that there must be a shift in inner attitude regarding the value of meditation for psychotherapeutic uses: 1) We must recognize our own Western beliefs about meditation and develop respect for the less familiar Eastern view. 2) Because meditation is an experience, the scientist should be both a

trained behavioral scientist and a "yogi-practitioner". 3) The Western "yogi- practitioner" will come up against his/her own resistance or defenses in values "since our most fundamental beliefs and world views may be called into question" (Walsh, 1980, p. 671). Walsh suggests that the first paradigm shift of the Western researcher is a recognition that letting go of preconceived values is "progress".

The researcher believes that Walsh's "paradigm clash" has many layers of complexity. In addition to those he cites, another layer might focus on the training of therapists. If "progress" is letting go of former values and ideas as we grow and learn, then when interns are being taught any particular theory (i.e., Rogerian, family therapy, psychodynamic), an attitude or concept that might also be taught is that they may some day grow beyond this theory. They need to be taught that each client is evolving and his/her needs will change, requiring the therapist to adjust the therapy or to refer the client to another therapist. Engler addresses this need in these words:

It takes a fairly mature level of ego organization just to practice meditation, especially forms of meditation based on observing the moment-to-moment mind-body process, and the fears, anxieties, humiliations, rages, depression, despair, self-doubt and even ecstasies which self-discovery entails. Clinically, meditation *strengthens* the ego rather than transcends it. On the other hand, while ego psychologists might think the meditative goal of non-attachment and disidentification from all self-representations a bit odd if not impossible, they do understand the principle that all psychological growth comes about by being able to renounce outworn, infantile ties to objects and to give up or modify self-representations that have become restrictive, maladaptive or outgrown. (Wilber, Engler, Brown, 1986, p. 19)

Open-mindedness will also include teaching the would-be therapists that they themselves are evolving and that their preferred style of therapy will begin to feel limited at a certain point in their future and that a transpersonal dimension may become important.

In a Foreword to a book on insight meditation (Goldstein and Kornfield, 1987), the Dalai Lama gives a critical overview of the importance of meditation as a balance to one's personality, which is primarily focused on the material world. He states that:

We live in an era of remarkable material development, which has produced numerous benefits. However, it is clear that despite this progress human problems have not been entirely eliminated. Political and ideological conflicts prevail between nations, giving rise to war, violence, and oppression, while at the individual level people continue to experience fear, anxiety, and other forms of dissatisfaction. (Goldstein & Kornfield, 1987, Foreword)

He suggests the inner mental development comes through meditation which in turn fosters insight and compassion. He further suggests that as persons become aware of their impermanence, embrace suffering as a natural part of life, and move toward selflessness in their actions via meditation, a compassion for all sentient beings, including themselves, evolves naturally within. The Dalai Lama emphasizes the importance of meditation "in both the individual's pursuit of happiness and in his [sic] contributing to the peace of the world" (Goldstein & Kornfield, 1987, Foreword).

After long periods of training, Goldstein in India and Kornfield in Burma and Thailand, they both returned to the United States to teach Theravada Buddhism and lead vipassana meditation. "The name

Buddha means 'one who is awake.' and it is this experience that is the very heart and essence of vipassana, or insight meditation" (1987, p. 3). When people engage in vipassana meditation, they are beginning the process of understanding themselves in a new way, moving away from an epistemology of the world as only material. This process of insight meditation begins to ask questions in a silent space:

From this point of view, asking, "What is meditation?" is really the same as asking, "What is the mind?" or "Who am I?" or "What does it mean to be alive, to be free?" - questions about the fundamental nature of life and death. We must answer these questions in our own experience, through a discovery in ourselves. This is the heart of meditation. (Goldstein & Kornfield, 1987, p. 6)

Vipassana meditation can be offered as spiritual direction. It can be obtained in the form of reading a book with specific directions such as Seek the Heart of Wisdom (1987) or by attending the vipassana meditation retreats or by being led personally by a meditation teacher.

Another form of Buddhist meditation is concentrative meditation. This can also be offered through spiritual direction. Concentrative meditation is holding the attention on one point for an extended period of time. It "leads to a process of *withdrawal* from sensory input in progressive stages of one-pointedness (*samadhi*) or absorptions (*jhana*)" (Wilber Engler, Brown, 1986, p. 20), culminating in peace and joy.

Wilber warns that there may be confusion around what he has called the "pre/trans fallacy"(1980b), "which is a confusing of pre-rational structures with trans-rational structures, simply because

both are non-rational" (Wilber, Engler, Brown, 1986, p. 146). This continuum may be best represented on Vaughan's diagram of the Inward Arc/Outward Arc, superimposing Wilber's terminology, as shown in Figure 2.3.

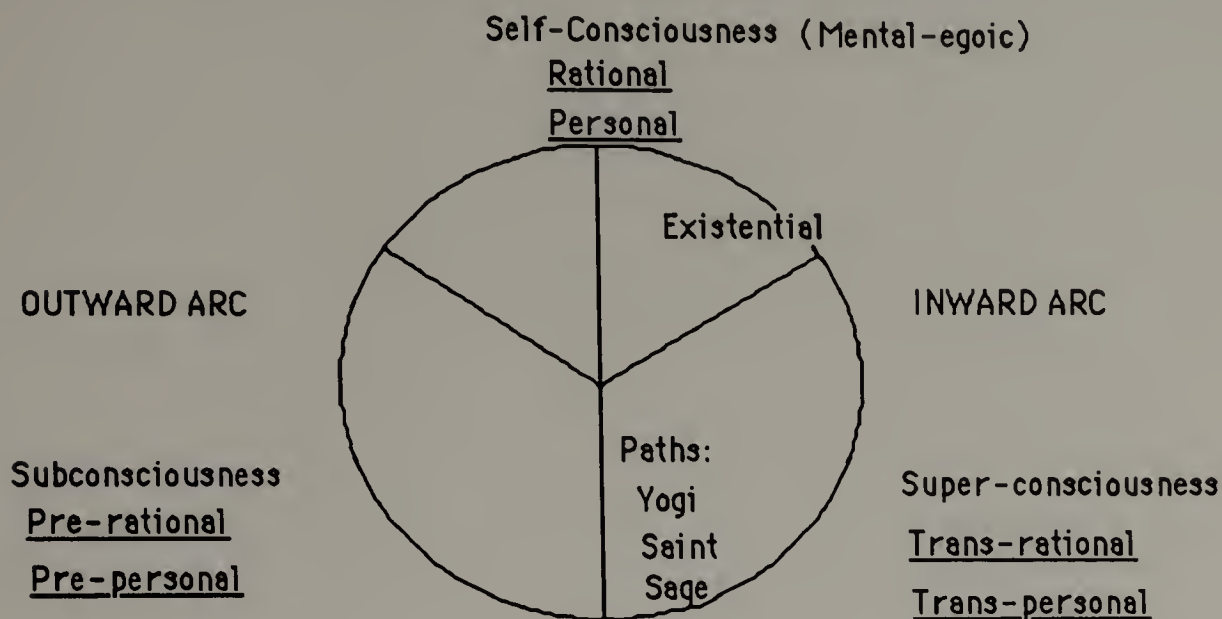


Figure 2.3 Wilber's and Vaughan's Cycle of Development
 Adapted from Vaughan, 1986, Wilber, 1980b, Wilber, Engler, Brown, 1986

One extreme may be mistaken for the other, with the pre-rational being elevated to the trans-rational or the trans-rational being reduced to the pre-rational. "In my opinion, such theoretical (and therapeutic) confusions will continue to abound until the phenomenological validity of the full spectrum of human growth and development receives more recognition and study" (Wilber, Engler, Brown, 1986, p. 146).

Wilber discusses the relationship between meditation and therapy in a way that highlights this pre/trans fallacy.

Meditation, in my opinion, is not a means of digging back into the lower and repressed structures of the submergent-unconscious, it is a way of facilitating the emergence, growth, and development of the higher structures of consciousness. To confuse the two is to foster the reductionist notion, quite prevalent, that meditation is (at best) a regression in service of ego, whereas by design and practice it is a progression in transcendence of ego. (Wilber, Engler, Brown, 1986, p. 153)

He wrestles with the ethical question of using meditation with clients. He differentiates between pathological clients at pre-personal, personal and transpersonal levels (or pre-rational, rational, trans-rational levels). He believes that "meditation is contraindicated" at the pre-personal levels because it can tend to break down the existing but fragile "self-structures" that need to be strengthened for movement to the personal levels (Wilber, Engler, Brown, 1986, p. 154). Like Engler, he believes that often this level of borderline client is drawn to Buddhist meditation "as a rationalization for their 'no-ego' states" (Wilber, Engler, Brown, 1986, p. 154).

Most "personal" level pathology can be helped with the introduction of meditation, but it must be chosen carefully because certain forms of meditation can increase the pathology. For instance, "in cases of psychoneurotic anxiety, Zen koan meditation - which frequently builds anxiety to an explosive peak - is probably contraindicated" (Wilber, Engler, Browne, 1986, p. 155). At the next developmental level, still within the "personal" realms, where there is some role or identity confusion, a person who becomes a follower of a meditation group may develop a "cultic mentality" which "is extremely difficult to deal with therapeutically, because allegedly

'universal-spiritual truths' are being used as an otherwise airtight rationalization for simply acting out" (Wilber, Engler, Browne, 1986, p. 155).

Wilber describes the existential level, which seems to be a transitional state between personal and transpersonal, as "being-in-the-world", capable of marked introspection and philosophizing. Pathology is seen as "existential depression, angst, inauthenticity, a flight from finitude and death" (Wilber, Engler, Brown, 1986, p. 136). "Individuals with existential pathologies or persistent existential dilemmas usually find the whole philosophy behind contemplative endeavors [meditation] to be salutary, pointing to a genuine and transcendental meaning to life's enterprise" (Wilber, Engler, Brown, 1986, p. 155). He notes the difference between existential pathologies and the normal existential developmental level, where people "are frequently uninterested in (and suspicious of) meditation/transcendence - they think it is a deceptive form of death denial" (Wilber, Engler, Brown, 1986, p. 156). Therapy includes letting go of inauthenticity and egocentric modes. An existential authenticity can provide life with its meaning. "This [authentic] self is an opening to Being, but that opening is strictly finite, individual and mortal" (Wilber, Engler, Brown, 1986, p. 137). Wilber sees this as a stage of "higher interiorization of consciousness", and he suggests that if at this point the inner search is continued, the self moves from a simple "opening to Being; it starts to identify with, and as, Being itself" (Wilber, Engler, Brown, 1986, p. 137).

Meditation is definitely recommended for those at the transpersonal levels. Wilber uses Da Free John's (1977) division of

the transpersonal therapies and their path into three levels. The beginning level is called "Path of the Yogis", the intermediate, "Path of the Saints", and advanced, "Path of the Sages" (cited in Wilber, Engler, Brown, 1986, p. 138). These sequentially describe the psychic, subtle and causal levels. Wilber suggests that different disorders occur at each of these levels, therefore the spiritual therapeutic responses will vary. At the beginning level, the Path of the Yogis, for instance, people may have spontaneous spiritual or psychic experiences; one can either "ride it out" or "*consciously* engage this process by taking up a contemplative discipline" (Wilber, Engler, Brown, 1986, p. 139). At the intermediate level, the Path of the Saints, there are again unique pathologies of the subtle realm, such as "mistaking of subtle illuminations and archetypal forms for ultimate enlightenment" (Wilber, Engler, Brown, 1986, p. 142). This may call for spiritual direction or therapy. If spiritual direction is used, spiritual directors have ways of helping the meditator step back from and become less attached to the ecstatic experiences. If therapy is needed, the therapist needs to be well-versed in transcendental levels. "The psychotherapeutic freeing of repressed emotional energies might be the crucial boost needed to negotiate subtle level integration" (Wilber, Engler, Brown, 1986, p. 143).

At the advanced or causal level, the Path of the Sages, spiritual direction alone is the source of help for pathologies. One pathology may be the failure to differentiate from self in order to move on to the experience of No-Self, as described below. Another might be the failure to integrate the experience of No-Self into one's daily life, ". . . wherein all phenomena, high or low, . . . are seen as already perfect

expressions and seals of the naturally enlightened mind" (Wilber, Engler, Brown, 1986, p. 144).

Before Enlightenment, chop wood, carry water.
After Enlightenment, chop wood, carry water.
(Saying of an unknown Zen Master)

The Experience of No-Self

One of the important foundational steps is to recognize the shift to No-Self or "Nada." McNamara writes: "The experience of nothingness lies at the heart of the whole spiritual life. It is the beginning of the mystical journey. Nada is the one mystery where all religious traditions of both East and West converge" (1981, p. 75). The researcher believes here that a therapist who has experienced No-Self has merged with all that exists and therefore is simultaneously him/herself and the client.

The essence of the experience of No-Self is the falling away of all self into the nothingness. Bernadette Roberts, a Christian contemplative, describes the experience as follows:

I came upon a permanent state in which there was no self, not even a higher self, a true self, or anything that could be called a self. Clearly I had fallen outside my own, as well as the traditional, frame of reference when I came upon a path that seemed to begin where the writers on the contemplative life had left off. . . . (1984, p. 10)

Roberts is pointing beyond the unity of subject and object.

"When Self as subject knows itself as nothing, as emptiness or pure awareness to which no qualities can be attributed, it can no longer be called Self" (Vaughan, 1985, p. 52). All that exists is that which is happening moment by moment.

Ram Dass tells a story of his experience tending his father during an illness. First, he went to care for his father, Ram Dass "over here" and his father "over there." As he nursed him, bathed him and anticipated his needs, a shift began to happen: Ram Dass was tending and caring "in sync" with the moment. Then he found that he and his father, shuffling from the bed to the toilet, back to bed and to sleep, were as one person, one motion, not thinking, just being (Ram Dass, in a 1986 address at Smith College). Ram Dass was describing his experience of transcending the illusion of subject/object separation.

Like any theoretical construct the notion of a transpersonal Self is seen as one stage of spiritual evolution. At the stage of transformation beyond the transpersonal self, the process of differentiation, transcendence and integration might be represented by "I have a transpersonal Self, I am not my transpersonal Self."

Roberts names the integration beyond even this stage in these words:

With neither reason nor provocation, a smile emerged on my face, and in the split second of recognition I "saw" - finally I saw, and knew I had seen. I knew: *the smile itself, that which smiled, and that at which it smiled, were One . . .* (1984, p. 65)

It is something of a linguistic curiosity that the Buddhists refer to this experience as "Anatta".

Anatta is the Buddhist doctrine of 'No-Self' or 'No-Soul.' It is not to be regarded as referring to that which is not Self, but rather to *disconfirmation* of Self. . . . The practice of Zen Buddhism has as one of its aims the dismantling of this construct of a separate Self and all the constraints that go with it. (Parry and Jones, 1986, p. 177)

Parry and Jones address the issue of how a therapist living in no-self would operate in a clinical session. They suggest that the unconditional acceptance of a Rogerian therapist might seem to approach this concept. However, there still remain two clearly defined Selves in the relationship, one fully accepting the other. This paradigm, according to Wilden, "restricts itself to an 'either/or' understanding: either the client or the therapist. Where the no-Self understanding operates there is room for both 'both/and' and 'either/or' descriptions of relationships. It is not necessary to identify a client and a therapist" (cited in Parry and Jones, 1986, p. 190). They suggest that it is essential to redefine the whole notion of therapy as separate and hierarchical relationships, as in the therapist/client, subject/object and healer/patient roles. Until therapists relinquish the role of "healer to other", a degree of the split will be maintained. Even in systemic therapy, the therapist is "one of the elements in the connecting pattern which maintains the problem" (Parry and Jones, 1986, p. 190). In order to transcend this problem, the profession will need to redefine therapy in terms of mutual exchange of teaching and learning. Clearly Parry and Jones see that how we perceive the relationship between Self/Other is developmental, moving beyond Ego psychology to the transpersonal, where the whole perspective totally shifts and leaves behind the hierarchical notion. Ken Wilber's description of this developmental sequence appears in Table 2.3(p. 67). It is noteworthy that he too located Rogerian therapy at the doorway to Transpersonal, which he termed Existential.

It is this researcher's belief that a psychotherapist cannot "relinquish the therapist/client, healer/patient roles" if the therapist is at certain levels of consciousness. Occasionally therapists at levels prior to the Transpersonal Bands can let go of their image as healer/fixer as Wilber points out, however, this shift in perspective occurs more commonly at the Transpersonal Bands.

From a Christian perspective, part of the development of the No-Self depends on the prior development of a strong ego self that is subsequently surrendered to God and thus becomes No-Self, or Union. From the Buddhist perspective, this evolution happens through an endless, sometimes tedious practice of spiritual disciplines.

Zen practitioners tend to have a "double orientation." That is, they are oriented not only to the experiential world of union (which has been most emphasized in writings on Zen) but also to the experiential world of separateness. They are not stuck in a chaotic world of self/object blurring, as is the psychotic. (Krynicky, cited in Parry and Jones, 1986, p. 191)

Parry and Jones thus examine the development of the self/other perspectives of the client, the therapist, and in the theories of psychotherapy itself. Theories are helpful constructs in psychotherapy; however, therapists may begin to see everything in the context of their theoretical base. At this point, the theory becomes limiting or constrictive, distorting the perception of reality itself. So too, Self psychology is a useful construct for Ego development and helps people cope with daily living. But when people approach the transpersonal level, the construct of a separate self is limiting and causes distortions.

Moving toward the more liberated paradigm of No-Self is the ultimate work of all theory builders, psychotherapists, indeed of all humanity. Jung was foreshadowing this shift when he wrote, ". . . the fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numinous experiences you are released from the curse of pathology" (1973, p. 377).

Summary

In the process of doing the Literature Review, I requested an ERIC search, among other searches. I learned the following concepts, as I surveyed the literature identified in these searches:

1. There is a limited amount of literature concerning interventions, techniques, rituals, and/or inner attitudes used specifically in the incorporation of the spiritual into psychological sessions.

2. James W. Fowler has developed a way of measuring the faith developmental level of a person, although it must be held lightly both because of its flaws and because of the uniqueness of each human being.

3. There is an entire Association of Transpersonal Psychology, including an educational institution. In addition, I have since discovered a plethora of other resources available to those interested in integrating spirituality and psychology. Some of these are listed in Appendix F.

4. Ken Wilber has found an appropriate fit between specific psychotherapies and certain levels on the spectrum of consciousness.

5. Gerald May has taught me that there often is a natural evolution from psychodynamic therapy to an incorporation of the spiritual component, and finally to spiritual direction.

6. Frances Vaughan articulated some of my personal experience in her evolution of consciousness in The Inward Arc.

Because of these and other learnings from my literature review, the methodology has been chosen to describe a greater variety of interventions, techniques, rituals, and/or inner attitudes helpful in incorporating the spiritual into the psychological. In addition, the instruments to be used will be drawn from Fowler's work, in order to help me to assess the faith developmental levels of the interviewees. The sample has been drawn from the Association of Transpersonal Psychologists, as well as from the other resources discovered through this study. Wilber's work will be helpful in the analysis of the interviews, as I will be looking for connections between the faith developmental level of the therapist and their clientele. May and Vaughan both contributed to my understanding of the spiritual evolution of therapists, which will be the focus of the research study.

CHAPTER 3

METHODOLOGY

Introduction and Rationale

The primary intent of the study was to identify ways in which psychotherapists consciously incorporate a spiritual component into their professional practice through techniques, interventions and inner attitudes. In order to accomplish this, the study was divided into three phases, which are described in detail in the next section, Research Design. This primary purpose was the focus of all three Phases.

For Phase Three, however, another goal was added: to choose a selected set of psychotherapists who are particularly articulate about their incorporation of spirituality into their professional practice and to identify their faith developmental levels. The purpose of this was to limit the sample to those therapists who were at Stage Five or beyond according to Fowler's Faith Development Theory.

Fowler's theory incorporates cognitive development as one of seven aspects into overall faith development. (See Table 2.2, pp. 45-47.) His notion is that the reasoning of a Stage Five person would be characterized by "dialectical formal operations." These people therefore would be very articulate, simply by virtue of their cognitive level. Fowler also indicates that Stage Five people have an internal locus of authority and can balance multiple perspectives on Truth and hold both sides of a paradox in tension. They would therefore have a high level of self-awareness and be very conscious of how they actually incorporate spirituality into their practice.

To achieve these goals, the following three different phases of research were built into the design.

Research Design

This research consisted of three separate components. Phase One was a questionnaire, designed to gather information from psychotherapists who were believed to be consciously incorporating a spiritual component in their practice. Phase Two was a follow-up phone call, designed to elicit vignettes illustrating specific techniques, interventions and inner attitudes; these calls also assessed the ease with which the therapist could articulate a deliberate incorporation of the spiritual. Phase Three was an in-depth approximately two-hour long interview, consisting of two parts, with a sample selected from Phase Two. Fowler's interview questions were asked first because they are designed to move progressively from establishment of rapport to a deeply introspective handling of questions about life and death. The first hour, therefore, was designed to enable me to first, build a trust level, and second, to gather enough data to assess the faith developmental level of the therapist. The second hour was designed to allow each therapist to discuss in-depth the techniques, interventions and inner attitudes used with clients.

Each phase of this research design is presented separately, using a consistent format of Overview and Purpose, Sample, Instrumentation, Procedures, and Analysis.

Phase One: Questionnaire

Phase One's instrumentation consisted of a questionnaire sent to a sample of 215 people. Its overview and purpose are described below. It became the backbone of data-gathering for the entire

research project. Out of these questionnaires were selected the samples for both of the other phases.

Overview and Purpose

A questionnaire is a well-proven tool to find general information from a large body of prospective subjects. It was appropriate for this research because there are many therapists who are personally aware of a spiritual dimension, but who do not incorporate this component overtly or deliberately into their practice. The purpose of this questionnaire was to help identify therapists who see themselves as spiritually-based and whose clients likewise would identify them as spiritually-based. It also allowed me, the researcher, to choose from a variety of psychological orientations, religious backgrounds, client populations, ages, and both sexes.

Sample

Although a sample of 100 psychotherapists was originally proposed for this research, I actually sent out 215 questionnaires. I couldn't bring myself to exclude any of the potential contacts I had made over the past six years. I had gathered a wealth of names from referrals, both local and national, and from networking at conferences sponsored by Common Boundary, ORTHO, Association for Humanistic Psychology, Association of Transpersonal Psychology, and the Spiritual Development workshops of the United Church of Christ. These were people who named themselves as psychotherapists with a spiritual component in the broadest sense. The final address list included a wide variety of human service professionals from all over the United States and beyond representing a number of spiritual and psychological orientations.

A stipulation from the very beginning was that the sample participants should have a primary identification as therapist. The reason for this came out of a previous research project where I had interviewed members of the clergy who were practicing pastoral counseling. I found that they had a theological base with the psychological component as a secondary focus. Because this research was aimed toward psychotherapists wanting to incorporate the spiritual component into their practice, I decided to choose as participants those with a psychological base, who are already incorporating this spiritual dimension into their psychological practice.

Instrumentation

The instrument was developed in accord with Borg and Gall's protocol: after defining objectives and selecting a sample, the items were written; the questionnaire, together with a cover letter (Appendix A), was pretested. I discovered, though I had not left enough room for the respondents to fully describe their psychological or spiritual backgrounds, the questionnaires did indeed elicit a great deal of potentially usable data. The questionnaire and follow-ups were then revised with more spaces added and made ready to send (Borg and Gall, 1983, p. 415). The questionnaire first gathered demographic information. (See Appendix B.) Additional information requested included formal education and other training, spiritual background from their family-of-origin to the present, and non-traditional spiritual experiences. Psychotherapists were next asked to identify their professional experience and spiritual leadership. Finally they were asked to rate the degree of the overt inclusion of

their spiritual dimension in their therapeutic practice, as well as how their clients would rate them on this question.

Pilot

In a pilot study, I mailed out the cover letter and questionnaire to a sample of five spiritually-based psychotherapists. I received back four replies: two respondents agreed to participate further; two responded with encouraging letters as to the intent of the research, but regretted that they lacked time to either complete the questionnaire or participate further in the project. One psychotherapist did not respond at all. Even though I had an 80% return rate, I was afraid that I might not get a large enough sample to interview because only 40% were willing to participate further. Therefore, I decided to add a follow-up postcard to my procedures to ensure a larger pool of respondents. All of my pilot letters were to very well-known people in the field, but they were so involved in their work that they did not have time to participate. One respondent, for instance, said, "It does sound like an excellent project and I wish you every success with your continuing work to bridge psychology and spirituality." Another said, "I am delighted that you are engaged in this research study! The value of what you are attempting cannot be overestimated."

Procedures

First I compiled the list of psychotherapists who either named themselves as spiritually-based or had been so identified by mutual friends. All of those who had been personally referred received a questionnaire, together with the cover letter.

The questionnaires were mailed out November 1, 1988 and within two weeks, there was a return rate of 40%. Because of the results of the pilot, I had planned to send out a post card as a follow-up two weeks later to encourage people to complete the questionnaire, even if they could not participate further in the research (Borg and Gall, 1983, p. 431). This would address a potential problem of non-responders as described in Smith and Glass (1987).

Smith and Glass state that, "Responders tend to be brighter, better workers, more motivated, more highly educated, and more interested in the topic of the study" (1987, p. 234). I was not looking for a "representative sample of a defined population (consisting of all sorts of people)" (p. 234), but rather for those who were indeed bright, articulate, educated, motivated and interested in the topic of incorporating spirituality into psychotherapy. Therefore there was no need for me to follow up the non-respondents in order to persuade them to participate in my study. With the final 65% return rate from my initial mailing, I found I had ample information in the wide variety of questionnaires and could selectively choose my Phase Two phone contacts and my Phase Three interviewees. Finally the questionnaires were analyzed according to the following procedures.

Coding and Analysis

The research was designed to gather the broadest sample possible, so the information on the questionnaires was put into a table to demonstrate the descriptive characteristics of the sample. Specific categories are described in Table 3.1 on page 89.

Table 3.1 Results of Questionnaires

Age: ___ under age 35 ___ age 35-50 ___ over age 50

Years experience: ___ under 5 yrs ___ 5-20 yrs ___ over 20 yrs

Profession: by self-reported titles

Education: ___ Ed.D./Ph.D. ___ M.S./M.A. ___ B.S./B.A.

Other degrees: by self-reported degrees

Other training: by self-reported trainings

Traditional spiritual backgrounds

___ Jewish ___ Christian ___ Buddhist ___ Hindu ___ other ___ none

Non-traditional spiritual experiences: by self-report

Professional Work and Other Experience:

___ teacher/educator	___ al./drug abuse cnslr.	___ pastoral cnslr
___ social worker	___ family therapy	___ spiritual director
___ psychologist	___ individual therapy	___ guru
___ psychiatrist	___ adolescent therapy	___ master
___ psychotherapist	___ child therapy	___ shaman
___ other_____	___ other_____	___ healer
		___ other
		___ years of experience in spiritual role

Self-assessment as spiritually-based therapist:

 ___ 1 ___ 2 ___ 3 ___ 4 ___ 5

Client assessment as spiritually-based therapist:

 ___ 1 ___ 2 ___ 3 ___ 4 ___ 5 ___ 6

The data was then reviewed in order to select the broadest possible sample for Phase Two. The process of the analysis, one of making repeated selections, is described below. An analysis of the content of the questionnaires appears in Chapter Four.

Out of the 215 questionnaires sent out all over the country, Canada, the Netherlands, and Germany, eight questionnaires were returned by the Postal Service because of inadequate or incorrect addresses, due to the considerable lapse of time between gathering the names and sending out the questionnaires. There were 140

responses, giving a response rate of 65%. Only 5 of those chose not to complete the questionnaire, but they nonetheless included a gracious note as to why they could not participate. Three people completed their questionnaires and indicated that they were unwilling to further help in this research. The remaining 132 were then sorted by a coding system.

The coding system included three levels of cutting from the 132 responses to the 35 people to be contacted by telephone. The first cut, made by labeling their folders with the word "No," excluded those 52 people who either were not in fact therapists, were not presently involved in the practice of psychotherapy, or did not feel that they overtly included the spiritual component into their practice, as indicated by their answers to the last two questions of the questionnaire. (See Appendix B.)

I then chose to prioritize the remaining folders into two groups: "Yes 1" and "Yes 2." The 65 "Yes 1's" were all people who answered that an overt spiritual component was either "very characteristic" or "somewhat characteristic" and that their clients would corroborate this. The 15 "Yes 2's" were those who rated their overt inclusion of spirituality as only "characteristic" (or less) or would be similarly rated by their clients on the same question. I then took the 65 "yes 1's" and divided them into 49 "Yes 1 A's" and 16 "Yes 1 B's". Those classified as "Yes 1 B's" were put aside for one or more of the following reasons:

1. Their professions did not quite fit, i.e. they were not primarily practicing therapists with a spiritual component.

2. They felt their overt inclusion of spirituality was only "somewhat characteristic", rather than "very characteristic."
3. They did not indicate any perception of themselves in a role of spiritual leadership.
4. They themselves admitted some qualification about their inclusion of spirituality into their practice.
5. They were initially trained as ordained clergy even though they had doctorates in psychology.

This left 49 "Yes 1 A's" so I created a "C" pile, the most difficult sorting of all. It appeared that each person was a "treasure" and none could be eliminated. This final sorting resulted in lists of all represented professions, trainings, religious backgrounds, non-traditional spiritual experiences, professional clientele, and kinds of spiritual leadership. When the lists indicated an imbalance in any category, those groups which were over-represented were cut and assigned a "C" classification into which I put 11 people. Imbalances included preponderance of any single spiritual background of psychological practice. Careful comparisons between potential choices were made and an admittedly intuitive process came into play at this point. Then as a final check, I looked at the 38 remaining people and found that this was fairly well balanced in terms of professional training and clientele, religious background and present spiritual practice, age and sex. This left some leeway in contacting 35 persons in the event that some might not be at home, might not return a call left on their answering machines, or had changed their minds about participating further in the research.

The 38 people finally selected for a telephone contact are listed in Table 3.2 on pages 92-97. The table presents each one's educational background and psychological training, present profession, and

present spiritual orientation. All were between the ages of 35 and 71, with some preferring not to release their birth date; the average age of this sample of 38 was 50 years old. Most are listed by name, with their permission. Three are listed as anonymous, while ten others are simply listed by number, for various reasons given below. The first 12 listed on the table are those with whom face to face two hour interviews were conducted as part of Phase Three, after initial contact by telephone in Phase Two. Those numbered 13-28 were interviewed only on the telephone as part of Phase Two.

Table 3.2 Characteristics of Interviewees

Name	Sex	Education and Training	Profession (Yrs. exp.)	Spiritual Path Now (Yrs. exp. in spiritual role)
1.	Anonymous			
	F	Bach. Education Master's Human Sexuality Honorary doctorate in Theosophy Bioenergetics/CORE therapy Pathwork 5 year training BRETH Lateral thinking (E. DeBono)	Psychotherapist Metaphysical educator (12)	Traditionally Jewish Works with 2 channels: Emman- uel, The Guide (8)
2.	Anonymous			
	M	Bach. Soc. & Beh. Science Master's School Psych. CAGS Counseling Psych. Shamanic Counseling	School Psychologist (14) Past Life Therapist (7)	Mystic/Shaman (7)
3.	Anonymous			
	M	Bach. Metallurgical Engineering M.Div. Ph.D. Pastoral Cnslg. 3 yr. Psychoanalytical Residency 3 yrs. training in Imago Relationship Therapy	Pastoral Psychotherapy (22)	Unitarian- Universalist Minister (35)

(Table 3.2 cont. on next page)

Name	Sex	Education and Training	Profession (Yrs. exp.)	Spiritual Path Now (Yrs. exp. in spiritual role)
4. Barbara Brennan	F	Bach. Physics Master's Atmospheric Physics Trained in CORE therapy, Pathwork, a licensed massage therapist	Teaching healing Author Psychotherapist (17)	Spiritual healer (15)
5. Philip Friedman	M	Bach. Psychology Master's Soc. Psych. (behavioral) Ph.D. Clinical Psych	Psychologist Family Therapist (20)	Universal = Siddha Yoga/ Course in Miracles (15)
6. Phyllis-Terri Gold	F	Bach. Liberal Arts Master's Clin. Counseling Ph.D. Psychology	Psychotherapist (12)	Integration of Trad. Psych./ Holistic Methods and Spirituality Siddha Yoga (19)
7. Gurucharan Khalsa	M	Bach. Math, Psych., Phil. Master's Math. Master's Psych. Ph.D Psych.	Psychologist Yogi Minister Author (- no yrs. exp. listed)	Sikh Dharma (20)
8. Claire Ludlow	F	Bach. Sociology M.Ed. Trained in Psycho therapy in a 3 yr. clinical practicum	Psychotherapist Student/Teacher, Course in Mir. (10)	A Course in Miracles (10)
9. Ruth Pancoast	F	Bach. Psych. & History Master's in Clinical Soc. Wk. Psychoanalytic training Feminist, humanist, transpersonal workshops	Psychotherapist Clinical Soc. Wkr. (38)	Siddha Yoga (12)
10. Phoebe Prosky	F	Bach. Philosophy MSW Externship in Family Therapy	Family Therapist (22)	Christian by birth Jewish fam. orientation Buddhist pers. practice (10)

(Table 3.2 cont. on next page)

Name	Sex	Education and Training	Profession (Yrs. exp.)	Spiritual Path Now (Yrs. exp. in spiritual role)
11. Claire Tatro	F	7 Hypnotherapy degrees Doctoral candidate in Clinical Hypnotherapy Reiki II healer	Hypnotherapist Past life regression (10)	"Religion comes from within." (10)
12. Roger Woolger	M	Bach. Psych. & Phil. Master's Psych. Ph.D. Comparative Religion Dipl. in Jungian Analytical Psychology Psychodrama, Gestalt, Hypnosis, Massage	Jungian Analyst (15)	Buddhist (Vipassana Med.)/ Sufism (15)
13. Tara Bennett-Goleman	F	Bach. Occupational Therapy. Master's Psych	Psychotherapist Teacher/Author (10)	Buddhist (20)
14. Seymour Boorstein	M	Bach. Biology M.D. Psychiatric Training at Menninger Clinic S.F. Psychoanalytic Institute (training completed in 1969)	Psychiatrist (30) Psychoanalyst	Mystical Traditions (Christian, Buddhist) Vipassana Meditation (18)
15. Ariel Browne	F	Bach. Psych. Master's Counseling Psych. Associate in Metaphysical Counseling Attitudinal Healing Cert. ReikiII Practitioner - Cert. Mari-El Certified Practitioner	Transpersonal Psychotherapist (10)	Quaker meetings Devotee of Mother and Sri Auro- bindo (10)
16. Jacqueline Chapman	F	Bach. Psych. & Hum. Serv. Admin. Master's Counseling Psych. A.S. Mental Health Tech., Extensive study in metaphysics Native American teachings	Psychotherapist in Mental Health (15+)	Circle of women meeting monthly doing Native Amer. rituals (-)
17. Au-Deane S. Cowley	F	Bach. Sociology MSW Ph.D. Sociology NASW, AAMFT Seminars with Jean Houston, Nathaniel Branden, Jack Gibbs, Richard Moss, M. Scott Peck	Social Work Educator (16+)	Member of Unity (7)

(Table 3.2 cont. on next page)

Name	Sex	Education and Training	Profession (Yrs. exp.)	Spiritual Path Now (Yrs. exp. in spiritual role)
18. Armand DeGrenier	M	Bach. Political Science Master's Counseling CAGS Counseling 30 credits in various disciplines Trained with Michael Harner, shaman Ericksonian hypnosis Various workshops, including those with Grof, Rogers, etc.	Psychotherapist (20)	GAIA/Shamanism (10)
19. Barry Erdman	M	Bach. Psych. MSW Trainings with Satir, Fisher-Hoffman, NLP, Hakomi, Ericksonian Hyp.	LCSW Individual and Family Psycho- therapy Clinical Hypnosis (10+)	Theravadan Buddhism (-)
20. Evelyn Fuqua	F	Bach. Psych. Master's Cnslng Psych. Ph.D. Psych. Credentials in teaching, administration, school	Marriage, Family, No organized Children's Cnslng. religion Private Practice (18) counseling	(8)
21. Annie Garfield	F	Bach. Psych. MSW Satir, Psychosynthesis, Bioenergetics, Values Realization, Past Life	Psychotherapist (12)	New Age Judaism (Esoteric) (10) Regression
22. Janet Mowry	F	Bach. Engl., Philosophy 2nd Bach. Music Therapy Massage, Energy work	Music Therapist (8) Body worker (10)	"devoutly" spiritual "I lead a devotional life that permeates my whole life work." (-)
23. Carl Peters	M	Bach. Med. Science Master's in Art M.D. Psychiatric Residency Psychosynthesis Art Therapy and Sand Tray	Psychiatrist (30)	Integral Yoga of Sri Aurobindo Psychosynthesis (10)
24. Cynthia Stauffer	F	Ph.D. Clinical Psych. Many workshops, mostly holistic	Clinical Psycho- therapist (15)	"I believe in con- cepts of energy - God as energy of love and compassion." (-)

(Table 3.2, cont. on next page)

Name	Sex	Education and Training	Profession (Yrs. exp.)	Spiritual Path Now (Yrs. exp. in spiritual role)
25. José Stevens	M	Bach. Sociology MSW Ph.D. Counseling Psych. Family Systems Bioenergetics, Gestalt, Intuition, Shamanism	Psychotherapist Author (17)	"Personal and Global" (10)
26. Sally Waller	F	Bach. Literature 75 hours in Education Ph.D. Transp. Psych. 2000 hr. in soc., various methods, including transformational	Psychotherapist (7+)	None (10)
27. Jacob Watson	M	Bach. English Master's Humanistic Psych. Trained with Kubler-Ross	Psychotherapist (20)	Eastern Eclectic (4)
28. Joy Young	F	Bach. Community Organization Master's Counseling Ph.D. Phil. & Psych. Trained in Systems, Jungian Dream and Myth work, Voice dialogue, Body Process (Arnold Mandell), Meditation	Therapist/Teacher/ Healer (20)	Zen Buddhist (40)
29. F	F	D.D. in Metaphysics Psychodrama, NLP Hypnotist, Psychosynthesis, Gestalt	Psychospiritual counselor (30)	"Unconditional Love" (30+)
30. F	F	Bach. Engl. Lit. MSW Family Therapy training at Philadelphia Child Guidance Clinic	Clinical Soc. Work (12)	12 Steps (ACOA) (-)
31. M	M	Bach. Psychology Master's Psychology M.D., B.M., B.Ch. NTL Intern program	M.D. in Psycho- therapy (27)	Self-aware/ Krishnamurti Initiate in Kriya Yoga Vipassana Med. Shambala Med. (27)
32. M	M	B.A., B.S., M.D. Psychiatric Residency Trained in Hypnotherapy, Past Life Regression, C.M.E.	Psychiatrist (26)	Church of Unity (-)

(Table 3.2 cont. on next page)

Name	Sex	Education and Training	Profession (Yrs. exp.)	Spiritual Path Now (Yrs. exp. in spiritual role)
33.	M	B.A. English M.Div. Divinity/ Theology Training in Psychology, Humanistic Psychology, Chi-Kung (Brugh Joy)	Educator (23) Pastoral Counseling Gestalt, Psychodrama	Presbyterian Minister (23)
34.	F	Ph.D. Clinical Soc. Organ. Licensed in clinical, organ., industrial psych	Psychologist Assistant Prof. (-)	Non-denom. (-)
35.	F	Bach. Home Economics MSW	Social Worker (21)	No affiliation (-)
36.	F	Master's Expressive Arts Certified Montessori Tch. Trained with Dhyani Ywahoo Theatre	Arts Therapist Ritualistic psychic Healer Teacher (13)	Native American/ Buddhist/ Feminist Spirituality (-)
37.	M	Bach. Zoology M.D. Certified Jungian Analyst	Psychiatrist Jungian Analyst (15)	Yogic (20)
38.	M	M.D. Psychiatric Residency	Psychiatrist (32)	none (-)

Phase Two: Phone Conversation

Phase Two consisted of a follow-up telephone call to the sample of 38 listed above in Table 3.2. The overview and purpose, piloting, procedures, and analysis of this phase appear below.

Overview and Purpose

A telephone follow-up of selected respondents was the next step. It was designed to give me the first personal connection with possible interviewees, a chance to ask questions and listen to their articulateness regarding the incorporation of spirituality. It would also give the potential interviewees a chance to ask any questions they might have had about the purpose of the research. The primary purpose of the phone call was to identify therapists who could

clearly describe the incorporation of the spiritual into their professional practice. A secondary purpose of this call was to compile a list of spoken techniques, interventions and inner attitudes, even from those who might not be chosen for the final interview process.

Sample

Various factors were taken into account when choosing the 38 psychotherapists for a follow-up telephone call: psychological training and experience, spiritual background, experience in a spiritual role, non-traditional education, age, sex, etc. The intent was to include representation from several different spiritual backgrounds, i.e., Jewish, Christian, Buddhist, Hindu, or other, as well as some who were following no institutionalized religion. Equally diverse representation would be sought from psychological backgrounds, i.e., family therapy, psychodynamic, behavioral, humanistic, transpersonal, and/or past-life therapy.

Instrumentation

These therapists were to be asked in a telephone conversation to give specific examples of how they incorporate a spiritual dimension into their professional practice, including a vignette illustrating their procedures. If the subject had difficulty understanding what was being asked, I was prepared to share examples from my practice, to clarify my intent. In actuality this was never necessary. Third, probing questions were to be used judiciously to elicit specific interventions or techniques. (See Appendix C.)

Pilot

It was suggested by my committee that I buy a taping device and use it to record each phone conversation of Phase Two, after having obtained the permission of the subject. When I began the pilot, however, I had not yet bought the taping device. I found I could not take notes as fast as the respondents talked, so I bought the device before the formal research began. I did have enough information, however, to decide to go through with an interview with the two pilots. One was able to describe clearly several techniques and interventions, as well as his own spiritual practice; the other likewise gave me an adequate vignette, and he also recommended that I buy his book and read it before I talked with him, since his book described his style of therapy.

Procedures

When I began the arduous task of telephoning these 38 people, I discovered that finding people at home at any given moment in any given locale was not an easy task. Many of the actual connections were preceded by at least one call, sometimes three or four, an expensive undertaking when calling all across the nation and beyond. When the phone connection was made, I introduced myself, commented on the questionnaire, and discussed the proposed research. I informed them of their right to withdraw from the study and assured them of confidentiality in all written and oral use of their information, unless they specifically requested being recognized by name. I then obtained their oral consent to tape record the conversation and began by asking for a vignette.

The phone interviews were to be short vignettes about the therapists' clientele so that I could make informed choices about the participants for the two hour personal interviews. In reality, the vignettes from the very first telephone contact were so rich and exciting that I recognized the potential value of a full-fledged phone interview. At this point, I began to refer to these contacts as "taped telephone interviews." I elicited permission over the phone to tape and to use the data in the dissertation.

I decided to use the phone interviews for those participants from the more distant states and countries and to conduct person to person interviews with those within a 500 mile radius. I then approached the phone contacts within this radius as potential personal interviews. After hearing their vignettes and noting that they were indeed articulate, I began to negotiate with them around their willingness to participate in a two hour interview. If they agreed, a date was set and the call ended. Several people I would have liked to interview did not have time for a two hour interview, so I asked them for a half hour taped phone interview instead. I concluded each interview with thanks and reassurance that all information shared would remain confidential, unless they had directed me to name them publicly.

When Phase Two was complete, I noted that I had made 38 contacts on the telephone. Ten of these contacts proved unfruitful for various reasons. Three were called repeatedly but did not return calls or were unavailable for follow-up calls. One was ill and another call was not possible. Four who had indicated willingness to participate further had changed their minds by the time they were

called. One was discovered to be primarily an educator, rather than therapist, as was first thought. And finally, one was perfectly willing to share her own history, but she was reluctant to share information about her practice.

Of the remaining 28 contacts, sixteen gave taped interviews over the telephone. These taped phone interviews ranged from 15-75 minutes, and were located in diverse places from Massachusetts to Nova Scotia, from California to Florida. Twelve people were selected for the two hour face-to-face interviewing as a result of these phone calls, having demonstrated they had an articulate vignette and fell within the 500 mile radius. Techniques, interventions, and inner attitudes were gathered from all and are analyzed as described below.

Coding and Analysis

Following the pilot study of the Phase Two phone calls, both data and process were evaluated. The two pilot calls produced rich data, but the notes I took didn't really have enough information to analyze. Transcriptions of the taped phone calls later solved that problem. The process of talking to strangers on the phone proved very satisfying. I found I could "join" fairly quickly, which enabled the interviewees to share data about their professional and spiritual practice.

By the end of Phase Two, I had selected the 12 subjects for the Phase Three interviews and had appointments set up to travel to their offices for their interviews. The first purpose of Phase Two was complete. The second task was to code and analyze the data.

After the phone interviews were completed, they were transcribed. Long pauses in the interview were noted in the transcripts, i.e., "(Pause)", but space holders such as "um" and "er" were not typed. Two copies of the transcribed phone interviews were printed, one to keep intact and the other to code with colored markers. Then began the task of analyzing the clarity and variety of the descriptions of the techniques and interventions given in the vignettes. Clarity was determined by the ease with which I could identify how this therapist was incorporating the spiritual into the session. Variety was determined by compiling a list of all techniques, interventions, and inner attitudes mentioned or alluded to in the conversation.

The copy of the transcript intended for coding was then marked with colored markers to indicate various categories, which are indicated in Table 3.3. The original list of questions asked for techniques, interventions and inner attitudes. After the interviews from the pilot study were reviewed, two other categories emerged, i.e., spiritual disciplines of the psychotherapist, and rituals.

Table 3.3 Transcript Labeling Symbols

Techniques	Blue
Interventions.	Yellow
Rituals	Orange
Inner Attitudes	Pink
Spiritual Disciplines	Green

There was considerable overlap in the initial coding among the techniques, interventions and rituals. As the process continued, distinctions emerged during the final analyses.

After the color coding, each interview segment was labeled with the person's name and the page number from the original transcript, i.e., "Philip Friedman, page 15." Then each segment was cut out of the working copy and taped to 5 by 8 file cards. The identifying information was then written in the upper right hand corner of the index card. This system allowed a quick retrieval of any information.

Phase Three: In-depth Interview

Phase Three consisted of a two hour interview with a sample of twelve carefully chosen people. The overview and purpose, the piloting of this interview, the procedures, and the analysis are described below.

Overview and Purpose

To achieve the goals of this research project, the method selected had to foster an open, in-depth approach to the experience of the interviewees and a way to analyze that experience. Most congruent with these goals was a qualitative design using an open-ended interviewing process to gather data.

Qualitative methodology has been described by many researchers. Taylor and Bogdan (1984) say it "refers in the broadest sense to research that produces descriptive data: people's own written or spoken words and observable behaviors" (p. 5). This approach seemed particularly well-suited for Phase Three of this study because it "allow[s] us to know people personally and to see them as they are developing their own definitions of the world" (p.

41). Patton (1980) describes qualitative data as also including "detailed descriptions of situations, events, people, interactions, and observed behaviors; direct quotations from people about their experiences, attitudes, beliefs, and thoughts and excerpts or entire passages from documents, correspondence, records, and case histories" (p. 22). I did not use direct observation of the therapist in practice, nor did I have access to confidential files. However, the interviews provided a plethora of "direct quotations from people about their experiences, attitudes, beliefs, and thoughts."

The writings of Glaser and Strauss (1967) focus on qualitative research methods. They endorse these methods "because the crucial elements of sociological theory are found best . . . from data on structural conditions, consequences, deviances, norms, processes, patterns, and systems. . ." (p. 18). The "structural conditions" explored for this study were the faith developmental levels of the therapists, while "processes, patterns, and systems" consisted of the data on how these therapists incorporated the spiritual component.

Lastly, "qualitative social research encourages you to start where you are - to use your current situation or past involvement as a topic of research" (Lofland, 1984, p. 2). Clearly my involvement with spiritually-based family therapy was congruent with qualitative research. Yet there was also an awareness of the importance of an ideal of "neutrality" in the process of gathering data (Guba, 1978, pp. 74-75). I was aware of the need to avoid leading questions and to create techniques to detach myself from descriptions of situations where I "got hooked" in the content. I asked the questions directly from the interview guide. (See Appendix D.)

Qualitative methodology therefore was chosen for Phase Three because of its particular suitability for gathering data about participant perception and life experience. A personal in-depth interview allowed the interviewees to speak in their own words, regarding who they were, what they believed, and how they practiced these beliefs and values as therapists. It enabled me to use myself as a tool to help the interviewee feel comfortable enough to share some very personal facts about themselves. The purpose of the in-depth interview was to gather data in the therapists' own words about their professional practice and to provide enough information about how they "made meaning of their lives" to give an indication of their faith developmental stage.

Sample

This sample originally was to consist of 8-10 therapists who could clearly articulate their incorporation of the spiritual into their practice. The sample consulted in Phase Two were so able and eager to describe themselves and their practices that it was difficult to choose for the final in-depth interviews. The first twelve listed on Table 3.2 (pages 92-97) describe the sample actually chosen.

As stated above, one criterion that was significant in choosing the twelve included geographical proximity. Second, I particularly wanted to interview representatives from psychiatry, behavioral, and humanistic psychologies, as well as social work because these are fairly well recognized divisions of the helping professions. Then too, I had a personal interest in interviewing representatives from family therapy, Jungian analysis, transpersonal psychology and hypnosis. Third, I wanted to interview a past-life therapist and a represen-

tative of AA, as well as some trained in psychodrama, body work and psychosynthesis. Fourth, subjects were selected with consideration of the variety and clarity of their techniques, interventions and inner attitudes referred to in the phone conversation. Fifth, I wanted to interview therapists who worked with different populations, i.e., families, couples, individuals, children, substance abusers, etc. Finally, because Wilber indicates that there is a correlation between the level of consciousness and appropriate psychotherapy (see Table 2.3, p. 67), I especially was interested in interviewing people who were versed in Vedanta Hinduism, Mahayana and/or Vajrahana Buddhism, Taoism, esoteric Islam, esoteric Christianity, and/or esoteric Judaism. The reason for this was that Wilber lists these as appropriate psychotherapies for the most highly evolved clients, according to his spectrum of consciousness. Special attention was given to how the subjects responded in terms of their spiritual leadership role.

Instrumentation

An interview of approximately two hours was held with the selected sample of psychotherapists. (See Appendix D.) Prior to beginning the interview, the subject was asked to sign a consent form, indicating the nature of the research, the methodology, and the use intended for the data. Confidentiality was guaranteed, unless the subject wished to be identified. The in-depth interview consisted of two separate aspects. The first part of the interview focused on Fowler's Faith Development Interview (FFDI), an instrument designed to measure Faith Development. The FFDI consists of four sections: Relationships, Present Values and Commitments, Religion,

and Crises and Peak Experiences (Fowler, 1986). Fowler offers very concrete directions about probing questions which might elicit more data for each section. Because of the time constraints, I chose to use a shortened version of the FFDI. The Fowler interview would itself have taken two hours and I had discovered another dissertation by Voncile White which had used a shortened version of questions with Fowler's permission. I finally settled on using only three fewer questions than Fowler's full FFDI as given in his Manual (Moseley, Jarvis, and Fowler, 1986). The shorter version allowed time for my own research questions while still addressing all seven aspects of faith as described by Fowler.

The second hour focused on questions I had developed. (See Appendix D.) This provided a framework in which certain categories would emerge, i.e., those yielding data about techniques, interventions, and inner attitudes of the therapists. The questions had a specific order to elicit several vignettes that described the therapeutic process. The emphasis was on the therapist's professional practice, as well as on these vignettes illustrating specifically how the spiritual was incorporated.

Pilot

The instrumentation and procedures were piloted with two interviewees, using Fowler's FFDI in the first hour, and the researcher's own questions in the second hour. The questions did indeed appear to elicit sufficient information to "stage" the therapist, as well as several vignettes with techniques, interventions, rituals, and insight into the evolution of the inner attitudes of the therapists. In the pilot, one therapist indicated a desire to be recognized by

name, signing a release to that effect, while the other preferred to remain anonymous. These two interviews prompted the researcher to change the consent form to give each interviewee the choice for anonymity or recognition by name and the opportunity to edit out any data before its inclusion in the profile. The pilots indicated that this single two-hour interview would be sufficient to accomplish the purposes set forth in this research project.

Because the content of the piloted interviews was so exciting, I decided to include them in the data to be analyzed. The characteristics of the two are presented in Table 3.4 below.

Table 3.4 Characteristics of Interviewees (Pilots)

Name Sex	Education and Training	Profession (Yrs. exp.)	Spiritual Path Now (Yrs. exp. in spiritual role)
39. Anonymous M	Bach. Biology (India) M.D. (India) Psychiatric Residency (USA)	Psychiatrist (10 yrs.)	Catholic Meditation - T.M., Budd. Exposed to many religions in India (-)
40. John Davis M	Bach. Phil./Psych. Master's in Divinity Ph.D. Human Development	Therapist, teacher (25)	"On the path" A.A., Zen meditation, Insight, EST (25)

Procedures

I used the Fowler interview according to the FFDI Manual(1986). Fowler suggests that his questions be asked in his specific sequence, as a group "before or after asking your other questions" (p. 15) and I did this in the first hour. The second hour was then conducted, with the focus on the therapists' procedures in practice. I referred to the

initial questionnaire and notes from the telephone conversation as needed during the interview.

The interviews ranged from 90 minutes to two and a half hours. They were in Towson and Bethesda (Maryland), Plymouth Meeting (Pennsylvania), Freeport (Maine), New Paltz, Manhattan, and Long Island (New York), Wellesley, West Springfield and Pelham (Massachusetts). In addition, two interviews were conducted in Washington, D.C., with one participant from Maryland and the other from Alabama, as pilots, which yielded data to be included in the results in Chapter Four.

Participants' comments before and after the interviews indicated that they too were excited about this research and felt it would be encouraging to the profession. They were interested in the results and asked to be sent a copy. They also indicated a desire to "keep in touch" with me. Many of the interviewees are authors, with several publications listed on their resumés. (See Appendix H.) Although they were initially uncertain whether or not they wished to remain anonymous or to be recognized by name, I urged them not to make the decision before the interview was completed, so that they would not edit their responses. I also assured them that any specific material could be withdrawn from the transcript at any time. After the interview, then they could then make a more informed choice for either anonymity or self-disclosure. Following the interviews, most chose to be acknowledged by name and profession. For various reasons, they felt they wanted to be openly included in the study, even though there was personal data shared. If there was anything

they did not want to be printed in the transcript or dissertation, I deleted that portion as directed.

At the conclusion of the interview, the subjects were thanked, conditions of confidentiality were again reviewed, and arrangements were made to send the transcript and final data if desired.

Coding and Analysis

The interviews were first transcribed by a typist. The Fowler section of the interview was analyzed according to Fowler's Manual (1986). The process begins with an overview of the whole interview to form an intuitive assessment of the stage. Second, Fowler suggests using the intuited stage and that above and below this stage as a way to begin. Third, one is asked to classify each response by assigning it to an aspect, i.e., Form of Logic, Social Perspective Taking, Form of Moral Judgment, Bounds of Social Awareness, Locus of Authority, Form of World Coherence, and Symbolic Function. Fourth, the researcher compares the response of the interviewee to the aspect description and coding criteria in Fowler's Manual. If the response matches the aspect description and the coding criteria, then that is the stage to be assigned that response. If it doesn't match, then stages above and below are to be checked. When all responses have been coded, Fowler's protocol suggests the calculation of an "average stage of an interview as a whole. This is simply the numerical average of all the individual response codes divided by the total number of coded responses" (Fowler, 1986, p. 48). Hence, Fowler's method ensures that no single response, such as one Stage Six assessment, is the sole criterion for the developmental level of that subject. Finally, the researcher is expected to compare the calculated

score to the global score. Should there be a discrepancy between the calculated score and the intuited initial assessment, then the interview must be reread to look for a stage transition. In this case, Fowler suggests, "calculating a separate mean for each aspect" (Fowler, 1986, p. 49).

Congruent with Fowler's recommendation, each interview was "coded by two persons working independently of one another and the results of each [were] compared" (Fowler, 1986, p. 24). Fowler also suggests "that some familiarity with the basic principles of structural-developmental theory, and with the stage descriptions of faith developmental theory in particular, is virtually a necessity for learning to code and score the faith developmental interviews on one's own" (p. 60). Both the other coder and I had studied cognitive developmental theory at the graduate level and both incorporated Fowler's Faith Developmental theory into our respective comprehensive papers. Taking into account the above conditions, Fowler maintains, "It is possible to learn the coding procedures on one's own in a reasonable amount of time" (p. 60). This process of using two coders increases the "validity and credibility" of the analysis (Taylor and Bogdan, 1984, p. 142).

I was trained by the other coder, Coder B, who was doing her dissertation research at the time. Each coder analyzed the 14 interviews of Coder B's dissertation separately and the results were compared. Discrepancies were resolved by careful discussion of each one. Each coder presented her own view and defended that choice of stage assignment. They then considered each other's position, reconsulted Fowler's criteria in his Manual, and found that one or the

other was willing to concede the discrepancy. This was done for each individual sentence that was scored differently by the two coders. This was a very difficult task, but they eventually reached 90% interrater reliability.

The results of this analysis are presented in Chapter Four. When I completed scoring the Fowler interviews, I was able to assign a stage score to every two hour interviewee. I then used these scores to guide my decisions about which interviewees to profile in Chapter Four, choosing to profile six of those who scored at Stage Five or higher, according to Coder B and myself.

To prepare the profiles, I first created a "gestalt" of what I heard and experienced during the two hour interview, without reference to the tapes, notes, questionnaire or any publication of the participant. I then selected parts of each interview to be included as illustrative material, an extremely difficult task, due to the rich and diverse experiences each person described. Every attempt was made to respect the authenticity of each person, using many of their own words to create these profiles. The profiles include some biographical data, the psychological and spiritual training, as well as their personal experiences. They describe the incorporation of spirituality into the personal lives and professional practices. Following the biographical sketch, I presented their techniques, interventions, rituals, and inner attitudes (TIRIA) as well as their spiritual disciplines, in the context of their life story. I then analyzed and critiqued each therapist's TIRIA, looking for patterns and commonalities. Creating these profiles helped me understand more fully how the interviewees came to their unique integration. The

profiles may be helpful for therapists who want to come to a similar integration.

I then ran another copy of the transcripts to be color coded for all TIRIA and spiritual disciplines that emerged in these interviews. I cut these apart and pasted them onto 5 by 8 cards.

According to Taylor and Bogdan (1984), "In qualitative studies, researchers gradually make sense out of what they are studying by combining insight and intuition with an intimate familiarity with the data" (p. 130). Analysis of the data of this research was an ongoing process with every participant and interwove with the data gathering. As Lofland (1984) points out,

Analysis and data collection run concurrently for most of the time expended on the project, and the final stage of analysis (after data collection has ceased) becomes a period for bringing final order to previously developed ideas. (p. 131)

This research generated many categories and as they emerged and developed, they were accumulated and considered over and over again. I was "constantly alert to emergent perspectives . . ." that would sharpen the final presentation of data (Glaser and Strauss, 1967, p. 40).

In the first sorting of the techniques and interventions, it became apparent that there was a confusing dilemma. Although I was using the definitions of techniques as "tools of the trade of psychotherapy, i.e., using Gestalt chairs to role play", interventions as "any attempt by the therapist to come between the family patterns and/or rules", and rituals as "any practice or pattern of behavior repeated in a prescribed manner reminiscent of religious ritual", I

found considerable overlap. Some traditional techniques or "tools of the trade" seemed more like interventions when used to change a client's patterns. When a technique, such as an audiotape, was sent home repeatedly, it seemed more like a ritual. As I continued the process of analyzing, some patterns began to emerge. The rituals seemed to be a kind of intervention, so I grouped them under that general umbrella. The spiritual disciplines, while strong enough to stand alone as a section, were clearly connected with the interviewees' inner attitudes, so I grouped them there as a subsection.

Then I began work specifically on the techniques or "tools of the trade". I discovered over 50 separate techniques. In trying to find the order in them, I began to sort by type. Some were clearly techniques for bodywork, some were of humanistic origin, some were psychic, many were transpersonal. In addition, most therapists had had some kind of traditional training with its specialized techniques, so that became a separate category. Those techniques that were less well-known or used only by one or two therapists were classified as unique.

Then I looked at the interventions. As I considered how therapists came between clients and their patterns, I discovered that I had placed some interventions inappropriately in the technique section. These were transferred to the more accurate classification. Rituals eventually emerged as a subdivision.

When it came to inner attitudes, I had to interpolate from the therapists' own words, for few of them told specifically of their inner

attitudes. Rather, these emerged as I read and reread the vignettes and the interviews as a whole.

Finally, it became clear to me that these techniques, interventions and inner attitudes could not stand in a vacuum. Each was an integral part of a person working with clients in some setting. So I went back to the interviews yet another time to pull out some very brief biographical or professional material to set the techniques and interventions in context. After I had done all the analytical work and had written up the findings, I sent to each interviewee all of the excerpts from the dissertation that related to him or her. I created a "Release Consent Form" and sent it out with a new cover letter to explain the process and specifically ask for permission to list their publications and names and addresses. (See Appendix K.) As they returned the release forms, the respondents also included corrections, additions, and deletions; all suggested changes were made as they asked.

Presentation of the Findings

Chapter Four presents the results of this research. The key of presenting the findings is to focus on essentials and to present the description, analysis and interpretation in a format that is "readable, understandable, and relatively free of academic jargon" (Patton, 1980, p. 342). I have tried to include enough description to engage readers and allow them to experience the data. This is balanced, however, by an organized analysis of the findings.

The first section of Chapter Four discusses the content of the questionnaires, which was the focus of Phase One. The second part addresses the results of Phase Two. The third part of Chapter Four

presents the findings from the Fowler interviews, with the structural evidence for the stage assignments that were made. The fourth section gives the profiles of selected participants from Phase Three, an intact vignette from their professional practice, their TIRIA, and concludes with an analysis and critique of each profiled interviewee.

Finally, in the fifth section, there are detailed descriptions of specific and varied TIRIA and spiritual disciplines that have emerged from all participants of the research in both Phases Two and Three. The chapter concludes with a discussion of the importance of inner attitudes, ways to integrate various techniques and interventions, and the relationship between Fowler's stages and the findings of the research.

Chapter Five summarizes and critiques the research, highlights the conclusions, suggests implications for research, for practicing therapists, and for their training, then concludes with a discussion of the impact of the research on the researcher.

CHAPTER 4

ANALYSIS OF THE DATA

Introduction

The primary purpose of this research was to find techniques, interventions and inner attitudes that psychotherapists used to include the spiritual dimension into their professional practice. In addition, I intended to identify a group of articulate psychotherapists who named themselves as spiritually-based or transpersonal psychotherapists and then ascertain their faith developmental level. The three phases of the research design included questionnaires, follow-up phone calls and face-to-face interviews.

The research was analyzed in the same three phases as those in which it was conducted. Initially, the findings of the Phase One questionnaires are presented. The results of the Phase Two phone calls follow. Finally, Phase Three data is discussed in several sections. First, the Fowler data will be summarized, explaining the level of faith development of the therapists by the structure of their responses. Second, profiles of the selected interviewees will be presented. And finally, data indicating specific techniques, interventions, rituals, spiritual disciplines and inner attitudes, as gathered in both Phases Two and Three will be described.

Results of Phase One, the Questionnaires

There were 140 questionnaires completed and returned, producing a return rate of 65%. The responses to the questionnaires were amazingly diverse. In the statistics about to be presented, the reader will note that the sum totals consistently differ from the

number of participants. Sometimes a question was omitted by the respondent; in the matter of age, for instance, several declined to give their birth date. A second reason is that some people included several responses to each question, such as professional work, where many labeled themselves both teacher, social worker and psychotherapist. This section presents only a summary of the results of the questionnaires because the results were so amazingly diverse. Complete results can be found in Appendix G.

As can be seen from Table 4.1, the majority of the respondents were middle-aged with from 5-19 years of experience. This research was intentionally based on people in mid-life or beyond with a substantial amount of experience, primarily representing professions in the human service field.

Table 4.1 Age, Experience, and Profession of the Respondents

Age:

under age 35: 3 ages 35-49: 68 over age 50: 60

Years experience:

under 5 years: 6 between 5-19 years: 74 over 20 years: 46

Professions:

116 in recognized psychological professions
 12 in recognized spiritual professions
 17 in combined psychological/spiritual professions
 (incl. body work)
 16 in education
 6 authors, 5 consultants, 2 others

Consistent with their listed professions, this sample was a highly educated group. As Table 4.2 (page 119) indicates, many respon-

dents had participated in several workshops of various genres: holistic, feminist, humanistic, and transpersonal. There was a wide variety of "Other trainings" listed. These numbers are not exhaustive. All interviewees indicated that what they wrote was just a sample of the many workshops and seminars they had attended.

Table 4.2 Education and Training of the Respondents

Education:

Ed.D./Ph.D.: 50	M.D.: 12 (includes 9 psychiatrists)	ABD: 5
Honorary Doctorate in Theosophy: 1		CAGS: 3
M.S./M.A./M.S.W./M.Div: 58		
B.S./B.A.: 9		Other Degrees: 33

Training:

Hypnotherapy: 13	Family Therapy: 12	Psychoanalysis/Psychiatry: 12
Jungian Analysis: 6	Gestalt: 6	Transpersonal Psych.: 6
NLP: 5	90 other trainings listed, completed by fewer than 4	

Table 4.3 (page 120) reveals several interesting trends in the spiritual journeys of the respondents. Whereas there were 125 who were affiliated with either Judaism or Christianity as children, their numbers dwindled to only 35 in the present, while over half of the 140 respondents presently have no ties at all with any Western religion. Traditional religious backgrounds of the participants varied increasingly as they became older. Whereas there were only 4 who listed themselves in another category of their own naming during their family-of-origin, by adolescence, that number doubled and in the present, it has multiplied tenfold to 43 assigning themselves new categories. The numbers in Eastern religions likewise grew from 1 in the family-of-origin to 30 in the present. In addition, 68 others

listed Eastern Religions as important non-traditional spiritual experiences.

Table 4.3 Religious/Spiritual Background of Respondents

<u>Traditional Religion</u>	<u>Family-of-Origin</u>	<u>Adolescence</u>	<u>Present</u>
Christian	95	103	26
Jewish	30	19	9
Unitarian	2	3	1
Buddhist	1	2	15
Quaker	0	2	2
Hindu	0	2	1
Other Eastern Religions	0	2	14
Unity	0	0	6
Native American/Shamanic	0	0	5
Other	4	8	43
None	2	23	16

Non-Traditional Spiritual Experiences:

Eastern Religions: 68	Meditation: 44
Non-ordinary consciousness: 23	Native American/Shamanic: 20
Body work: 12	Other: 171

There were numerous non-traditional spiritual experiences. (See Appendix G.) A total of 338 non-traditional spiritual experiences were reported in the 140 Questionnaires. Clearly many participants have had several kinds of experiences. The surprising discovery was the incredible diversity of the offerings available for people on their spiritual search. They range from experiencing nature and music to more obscure preferences, such as Daskolos, Kahuna, or the Sabian Assembly, terms unfamiliar to me. (I have since learned that

Kahuna is a Hawaiian group of supposedly very powerful healers, successful with both distance and local healing. Their training starts nearly at birth.)

In the next table (Table 4.4, Professional Work and Experience of the Respondents, page 122), the numbers must be read with the awareness that a single participant may have checked more than one category in each column, perhaps reflecting significant growth in their professional work. Although only 16 listed teacher/educator as profession (see Table 4.1, p. 118), it is significant that 104 consider their roles to involve teaching in some form. Similar discrepancies exist in each of the titles listed in the first column. For example, 12 here reported psychiatric training, although only 9 named themselves as psychiatrists by profession. In addition to those listed, respondents supplied 34 other categories.

The majority of the participants work with individuals and families. In addition to the 5 categories listed, respondents supplied 17 other categories, such as leading workshops, working with couples, groups, or eating disorders, etc.

Nearly half of the respondents named themselves as healer and nearly a quarter as spiritual director. Although 14 checked the term "master," and 3 checked "guru," it is unclear whether they were referring to themselves in these categories or to someone else with whom they sit as a devotee. In addition, there were 18 other categories listed by the participants in this column. Most people had between 5-19 years experience in the spiritual role, 23 had more than 20 years.

Special attention was given to this section on spiritual leadership when selecting the participants to be interviewed. The intention was to find spiritual leaders who could articulate it well. I was also looking to find the fullest possible representation of the types of spiritual leadership.

Table 4.4 Professional Work and Experience of the Respondents

104	tchr./educator	32	alcohol/drug abuse cnslr.	25	pastoral cnslr.
37	social worker	101	family therapy	34	spiritual director
49	psychologist	122	individual therapy		/guide/consultant
12	psychiatrist	78	adolescent therapy	3	guru
104	psychotherapist	59	child therapy	14	master
				17	shaman
				58	healer
<u>Years of experience in spiritual role</u>					
	under 5 years: 6		5-19 years: 52		20 plus years: 23

Each participant was asked how characteristic it was to include an overt spiritual component into their professional practice. They were also asked how their clients might assess their inclusion of the spiritual component. People who responded that it was "very characteristic" to both questions (over 50%) were the ones chosen for all of the remaining research. Table 4.5 summarizes the results of this question.

Table 4.5 Self- and Client-Assessment of Incorporation of the Spiritual

<u>Self-Assessment as a</u> <u>Spiritually-based therapist</u>	<u>Client Assessment as a</u> <u>Spiritually-based therapist</u>
Very characteristic: 72	Very characteristic: 76
Somewhat characteristic: 27	Somewhat characteristic: 30
Characteristic: 14	Characteristic: 18
Somewhat uncharacteristic: 6	Somewhat uncharacteristic: 3
Very uncharacteristic: 1	Very uncharacteristic: 2
	Don't know: 1

In conclusion, the majority of the 140 participants in this phase of the research were middle-aged, highly educated, incredibly diverse in their training (both professional and spiritual), with a strong representation of people practicing meditation and Eastern religions. A large number of these participants named themselves as teacher/educator and/or psychotherapists. Their clientele was highly diverse. Of the 81 who acknowledged experience in a spiritual role, only six had less than 5 years. Clearly there was a wealth of education and experience in both psychological and spiritual backgrounds, creating a rich pool from which to choose interviewees. The complete results of Phase One research are available in Appendix G.

Results of Phase Two, the Phone Conversations

As a result of the 35 phone calls, I was able to identify the twelve people who best fit the criteria of the research and who I wanted to interview face to face. I also was able to gather a wide variety of techniques and interventions as each therapist gave a

vignette over the phone. These were analyzed together with those gathered from the two hour interviews of Phase Three and are presented later in this chapter.

Results of Phase Three, the Interviews

The Phase Three research will be presented in three different sections. The first will be a discussion of the Fowler analyses, the second a presentation of profiles of selected interviewees, and the third will be an analysis of all the techniques, interventions, and inner attitudes gathered in both Phases Two and Three.

Results of the Fowler Analyses

In Phase Three, I interviewed 12 people as listed in Table 3.2 beginning on page 92. In addition I did a two hour interview with two participants as a pilot, as shown in Table 3.4 (p. 108). This gave me a total of 14 Fowler interviews to analyze. In this section, I am presenting the results of the coding, beginning with the percentage of agreement in the coding statistics. Then I am presenting evidence for the coding results in terms of the structure of the faith developmental level.

Fowler defines the structure of a person's faith as "the underlying patterns of knowing, valuing, and committing that constitute persons' ways of being selves and in faith" (Fowler, 1987, p. 67). For the purposes of assessing the faith stage of a person, the underlying structural aspects are of greater significance than the particular content being discussed by the interviewee. These structural aspects include Form of Logic, Social Perspective-Taking, Form of Moral Judgment, Bounds of Social Awareness, Locus of Authority, Form of World View, and Symbolic Function. In the

coding procedures, I paid close attention to structural differences in each aspect as defined by Fowler.

Coding Results

The interviews were coded by two coders working independently, following Fowler's very specific procedures. After reading each interview in its entirety, each coder formed a general impression as to the faith development stage of the participant. This impression gave a place to begin to match the scores of responses. The criteria both above and below the first impression stage were read to find the most fitting description of any given response. (For further information about the analysis protocol of the Fowler interviews, refer back to page 109 in Chapter Three.)

Each coder independently found the stages of the participants, then came together and compared findings by looking at each response. The overall percentage of agreement for the two coders was 90%, varying from 85% to 94%. This compares very favorably to Fowler's study, which found experienced raters had an interrater agreement of 90%. The percentage of agreement was calculated by taking the number of agreements between the coders and multiplying this by two. Then this number was divided by the total number of items coded by Coder A plus the total number of items coded by Coder B. The quotient was the percentage used to determine interrater reliability. For example if, out of a possible 35 responses, there were 30 scores on which the coders agreed, and Coder A had scored 32 and Coder B had scored 33, the problem read "60 divided by 65", giving an interrater agreement of 92%. The coders sometimes differed on the number of responses scored

because one might have called a given response unscorable, while the other might have scored it. If there was a discrepancy, they discussed and analyzed it and came to a resolution, which they indicated on their working charts.

Of the 14 interviewed, ten were found to be at or above Stage 5 on the Fowler Faith Development Interview (FFDI) scale. Of the other four interviewees, three were found to be at a transition between Stages 4 and 5 and one was found to be a solid Stage Four. These 14 people are presented below in Table 4.6, along with the percentage of agreement obtained between the two coders. The interviewees are presented in random order.

Table 4.6 Results of Fowler Coding (in random order)

<u>Stage</u>	<u>Percentage of Agreement</u>
1. Stage 5	91%
2. Stage 5/6	89%
3. Stage 4/5	94%
4. Stage 6	94%
5. Stage 5/6	88%
6. Stage 4/5	85%
7. Stage 5/6	93%
8. Stage 5/6	92%
9. Stage 5	88%
10. Stage 5/6	92%
11. Stage 5	92%
12. Stage 4	93%
13. Stage 5/6	85%
14. Stage 4/5	88%

After the coding was complete, I sent two interviews to Fowler for a scoring validation check. Unfortunately, after reviewing my

interviews, he notified me that he was unable to corroborate the scores I had sent him. He found my interviews to be inadequately probed, so I did not have sufficient data for the seven aspects of faith. In retrospect, I can agree with his assessment. I did indeed fail to probe for more information that would have provided the structural underpinnings of each answer.

My style of interviewing was much more intuitive. I listened to the interviewees from my own experience and could easily identify with what they were describing. I found it difficult to play the role of the "dumb interviewer" (Fowler's term) because of my intuitive understanding of their transcendent experiences. Knowing what these experiences have meant to me, I felt I could intuit what they meant to the interviewees. I realize now I could have asked them to describe the meaning of those experiences in their own words. Another learning for me about my own style is that I "join" very easily. Just as I "join" my clients in sessions, so too I "joined" my interviewees with more affirming responses rather than probing questions.

In my critique of Fowler's theory in Chapter Two, I stated some limitations. I implied that his description of Stage 6 was measured in part by a person's involvement in the world to change the world in a certain way. What was missing for me in his theory was the possibility of a Stage Six mystic living quietly in the Himalayas with people trekking up a mountain to be in the presence of this person and experiencing a transformation. I suggested that Fowler's theory lacked a level of the mystical. Admittedly, he states that a mystical dimension is part of Stage 6, but stages 5/6 and 6 are still measured

from a logical set of questions and answers. For instance, Fowler says in his Manual (Moseley, Jarvis, & Fowler, 1986), "When interviewing a person the researcher believes might be in stage 6, the interviewer would do well to spend some time researching the background of the respondent. . ." (p. 195). He suggests the coder go back and read the Life Tapestry. However, when interviews are sent to him, they are given to blind coders, who simply assess the interview line by line, without the Life Tapestry or any context for the higher stages. My belief is that when you begin to deal with people at Stage 5/6 and 6, the unspoken or intuitive aspect becomes more apparent and equally as important than the answers to a preselected set of logical questions and responses.

It seems that I was "hoisted on my own petard." I criticized Fowler for being too left-brained and professorial, and he found my interviews to be unscorable. I joined at an intuitive, right-brained level. I simply understood their experiences and by doing this level of joining and feedback, I encouraged them to continue and share more of their precious spiritual experiences.

In one interview that I sent to Fowler, the participant was describing lying in his bed, floating up out of his body through the ceiling and soaring up over his house. He said he was connected to his body by a cord. I personally have had this experience and other experiences, and I "knew" what the man was talking about. So I asked him, "What color was the cord?" I met him where he was on his spiritual path to let him know that he was not a freak or crazy or hallucinating but experiencing a spiritual reality that's rare and quite

wonderful. So he continued sharing some other pieces. This is joining and interviewing for a deep reality.

Another way of probing would have been to ask, "What did this mean to you? How did you assimilate this into your life? Were you afraid? Did you tell anyone about flying out of your body?" However, I'm still left wondering - Would these questions have stopped the flow? Did I get more depth by joining at the universal level of experience by meeting with this interviewee instead of asking probing questions at this point? I don't know the answer to this. I probably sensed or thought I knew the answers to the above questions. Intuitive knowing simply is not measurable by the FFDI, so I am left with more questions than answers. The best of both worlds might be a combination of the joining questions and probing questions, with the analysis also taking into account the Life Tapestry as well as the overall context of the person's life.

Another problem I have with the Fowler tool and how the higher stages are measured has to do with Kohlberg's Plus One theory. If the blind coder is not at a 5 or 5/6 stage, then how does s/he recognize and measure the responses or even hear the metaphors being given? If the metaphor is being given for an aspect of spirituality that is beyond words, and that is why the metaphor is being used, then what level does the coder have to be at in order to understand the interviewee? One of the interviews I sent to Fowler was of a woman who talks in metaphor, myth and story all the time because she thinks in "koans". I believe that she is at a very high level of consciousness. Her metaphors for the spiritual reality were labeled by Fowler as unscorable. I think there's much more to

measuring and recognizing the higher stages than Fowler's tool takes into account. My style of probing was to get as many as possible of these non-verbal spiritual experiences named out loud. People who go to the "planning table of the universe," who go to read the Akashic records, or who take people into past lives and future lives, into a timeless place - these were things I wanted recorded in my interviews.

After reviewing Wilber's descriptions of the stages of Higher Consciousness (see Table 2.3, p.67), it is important to note that the interviewees were offering transpersonal therapy and some were acting as spiritual directors, both of which are characteristic in the Transpersonal Bands and Unity Consciousness levels in Wilber's framework. In the next section, I am presenting the evidence we found for the structural assessments when we sat to compare results of the coding and worked to resolve the discrepancies.

Because I feel "stage labeling" is too often misinterpreted and because of the lack of sufficient probing in these interviews, I have chosen not to identify any of the people by name whose excerpts are used in this discussion of the Fowler findings. Each interview was incredibly rich. As Fowler points out,

Each stage represents a widening of vision and valuing, correlated with a parallel increase in the certainty and depth of selfhood, making for qualitative increases in intimacy with self-others-world. . . . Each stage has the potential for wholeness, grace and integrity and for strengths sufficient for either life's blows or blessings.
(Fowler, 1981, p. 274)

As do all structural developmentalists, Fowler holds the paradox of believing, on the one hand, that each stage has its own integrity,

and on the other hand, that there is always more potential for growth and development. Fowler has stated his stages should not be used "as an achievement scale by which to evaluate the worth of persons. Nor do they represent educational or therapeutic goals toward which to hurry people" (Fowler, 1981, p. 114). In general, this means that therapists must meet their clients wherever they are developmentally, valuing and affirming them for who they are in that moment. However, therapists must also balance the paradox that the higher the faith developmental level, the richer the accompanying levels of cognitive skills, social perspective-taking, moral judgment, bounds of social awareness, locus of authority, form of world view, and symbolic functioning. (See Table 2.2, pp. 45-47.)

I found every person whom I interviewed to be well-informed, incredibly generous with their time and sharing in the interview, and showing great compassion for their clients. Nonetheless, because I was researching the work of psychotherapists in relationship to their clients and to Spirit, I was looking for those with the greatest capacity for "intimacy with self-others-world." Fowler also describes Stage 5 people as authentic and congruent, hence they will have a higher level of self-awareness about how they incorporate their spirituality. For all of these reasons, I have chosen, therefore, to present the data gathered only from those whose interviews were scored at Stage Five or higher.

Structural Assessments

Fowler assesses the structure of each stage according to seven aspects: Form of Logic, Social Perspective Taking, Form of Moral Judgment, Bounds of Social Awareness, Locus of Authority, Form of

World Coherence, and Symbolic Function. In this section I am presenting excerpts from several interviews to illustrate each of these aspects. It must be remembered that these statements are taken out of context. Two of these excerpts were scored at Stage Four, seven at Stage Five, seven at Stage Six. In the scoring of the interviews, the final stage score was figured by adding the stage assignments of all of the responses and dividing by the total number of responses. In this presentation, therefore, I may be using an example to illustrate a Stage Six response, even though the interview as a whole was scored a Five.

Form of Logic, Aspect A

The first aspect Fowler uses is the Form of Logic. He has integrated Piaget's Cognitive Development model into the Faith Development model, dividing Piaget's Formal Operations stage into four separate stages: early, dichotomous, dialectical, and synthetic. (See Table 2.2, pp. 45-47.)

One of the criteria for a Stage Five Form of Logic, Aspect A, is that the person is holding a paradox or tension about a phenomenon and is embracing that paradox for its deeper meaning. In the following response, this person holds a tension around the future, because of her Stage Five perspective.

I feel like I live in 2 worlds and I think that is more and more true the longer I devote myself to the spiritual life. One world is very material, and the other world is very spiritual. Well, really there isn't a difference between the two, in a sense there is. If I talk about my spiritual world, I feel very good about it because I'm doing whatever I know how to do to grow that way. About all the pain and the confusion and the horror that goes on in

the material world, and the suffering that people are doing, I feel very bad about that because I still feel that the majority of people don't understand, that there's another dimension. But I just wonder how you can live today. I know how difficult it can be for me and my friends sometime, even having that other. But what do you do if you don't have it? I can't imagine thinking that there's no more meaning to anything else but the mundane, "That happens", and getting no meaning out of it. It has to be terrifying. And I feel very badly about that.

She is holding two separate paradoxes. The first is living in both the spiritual and material worlds and stating that there is a difference, yet there really isn't. She is not at all uncomfortable with this position; in fact, she finds in it a source of deeper meaning for the problem of suffering in the world. The second paradox is that she feels very optimistic about the future of her spiritual world, but is overcome by the suffering in her material world. She acknowledges that for her the spiritual dimension gives a sense of meaning that most people living only in the material world don't have. She is able to share her perspective on this without hiding behind spirituality to avoid the world's suffering and without hiding behind, "That happens," to avoid dealing with spiritual reality.

At Stage Six, one of the criteria for the Form of Logic states that logic will "show an awareness of paradox and dichotomy and be able to resolve these tensions without ignoring or collapsing one pole of the dilemma" (Moseley, Jarvis, & Fowler, 1986, p. 183). This is evident in the following excerpt. When asked whether he considered himself to be religious, this man replied,

Yes. It means that I accept the reality of another realm, whether you want to call it spiritual but that there is

energy in everything, not just in churches or in practices.
I am a mystic and have been since I was a teenager.
What form things take is very relative to me. Forms
come and go. Glory is always there.

This respondent was able to see the paradox between formal religion and a more non-traditional spirituality, naming himself as religious, while at the same time embracing the "energy in everything, not just in churches or in practices." He was able to find a unity beyond the diversities of formal religions and religious practices by his ability to see that "Glory is always there," no matter what the outward forms are. He appears to have transcended the paradox that was still being held in tension in the previous story.

Social Perspective Taking, Aspect B

A second aspect Fowler uses is Social Perspective Taking, adapted from Selman. This is a description of how the person is able to take a perspective on self, other, or their relationship, and of how the person constructs the interiority of the other. (See Table 2.2, pp. 45-47.)

At Stage Four, there is a mutuality in relationship, but it tends to be somewhat systematic and conceptually mediated. The emphasis seems to be on the form of the relationship, on rules and principles of how people should be relating to one another. An example of this follows.

In many respects I find [my parents] very remarkable people - particularly now when I see my mother and I see how she's dealt with my father - and being without my father - when I consider what it must be like for a woman who was so of her age, who was really so much a satellite to him. He was a lawyer, he was very successful and her role really was running a big home. There was

always a housekeeper or so, but she did a lot - she did a lot of entertaining - we lived out in what was called the country then - it's now called the suburbs - and so every relative who lived in the city would come and visit and my memory of our early home was people there all the time. They were very hospitable, they had a lot of friends. And to this day, that's true. Mother has a very busy social life. They are very good people.

As she describes her parents, this woman seems to view them through the perspective of "This is how parents ought to be." At first glance, it might be that she is describing how they used to be, but then she concludes by saying, "To this day, that's true." From this small segment, then, it appears that she thinks of her parents still in the system of family relationships and roles with rather generalized expectations, not demonstrating an ability to construct their full interiority about a given situation.

One of the criteria for a Stage 5 position on Social Perspective Taking is that the person can "acknowledge and affirm the interiority of the other and recognize that it may be different from one's own" (Moseley, Jarvis, & Fowler, 1987, p. 161). The following excerpt illustrates this. ("L" stands for Linda, "R" for the Respondent in these dialogues.)

L - Have there been any changes in your perception of your parents over the years, as you look at yourself as a teenager or young person?

R - I think that my parents were very insecure in some respects because they were Jewish and everybody else was Gentile in town. My father was starting a practice. What I realize now, I think that this desire to blend in was out of insecurity - so I think it must have been very hard for them to have that feeling, maybe justifiably so, that they had blended.

L - So how did you perceive them when they were in that blending-in stage and insecure?

R - I couldn't understand why they were - you know, we weren't really being raised as Jews, yet they drew the line at having a Christmas tree. I wanted to have a Christmas tree, I didn't understand why we couldn't have one.

L - It was confusing.

R - Yeah, it was. And I guess that that was their cut-off point. That was as far as they could go.

L - Well, when did your perception change?

R - I would say probably, I guess as is usually the case, when I got married and had children of my own. I suppose I realized it's not always easy to satisfy the needs of everybody.

This person was able to take the perspective of his Jewish father when he was starting a practice in a Gentile town and had a desire to blend out of his insecurity. He could non-defensively describe a childhood desire for a Christmas tree at the same time that he described the parents' different perspective. The respondent concluded that a shift in perspective came during the stage of raising children.

Because there were no strong examples of a Stage 6 perspective on Social Perspective Taking, I can only describe what Fowler says would be present. At Stage 6, responses have to be thoroughly probed in order to rule out all the lower stages. If a concrete example of a perspective of a "felt- sense of solidarity with others" is present, this would meet the Stage Six criterion. This "felt-sense" must be clearly differentiated from the fusion of earlier stages.

Form of Moral Judgment, Aspect C

Fowler's third aspect is Form of Moral Judgment, which he adapts from Kohlberg's stages. Fowler directs coders to look particularly at patterns of how a person thinks "about issues of moral

significance including how the person defines what is to be taken as a moral issue and how the person answers the question of why be moral" (Moseley, Jarvis, & Fowler, 1987, p. 52). Unlike Kohlberg, however, Fowler encourages an interweaving between Social Perspective Taking (Aspect B), Locus of Authority (Aspect E), and Bounds of Social Awareness (Aspect D), by providing open-ended questions rather than a moral dilemma. Fowler thus elicits moral dilemmas from a person's own life experiences.

One of the criteria for this aspect is that the person at Stage Five "will perceive the relativity of cultural values and norms, but will opt for upholding these when they do not conflict with the above principles" [of a prior-to-society perspective, and the ability to take differing perspectives on a situation] (Moseley, Jarvis, & Fowler, 1987, p. 166). The following responses illustrate this.

L - Do you think that actions can be right or wrong?

R - Yes.

L - If so, what makes an action right in your opinion?

R - What makes an action right is it comes from the inner truth of the individual's being, when it's done in honesty, and what makes it wrong is when that action does not follow in accordance with the individual's essence, when it becomes disconnected from who they are. It would also have to do with harming another individual. . . .

L - Are there certain actions or types of actions that are always right under any circumstances?

R - Only if they're connected to the core and done in love, truth, courage, honesty.

L - Are there certain moral opinions that you think everyone should agree on?

R - That's where I'm not quite sure what a moral opinion is. Rather than put the "should" in there, I would guess that there are, but they would be spoken in

terms of the environment or the social environment, the country in which the individual was brought up. I do think that there are basic values that human beings carry. That would then be put into a different framework, according to the culture.

The second paragraph of the above quote reveals an ambiguity about what a moral dilemma is, a characteristic of Stage Five. She clearly espouses "the relativity of cultural values" and how they impact on a person's moral judgment. The first paragraph reveals an orientation toward a "prior-to-society view of individuals in a situation, rather than toward society's demands, another criterion of Aspect C. (This may reflect a cultural bias on the part of the coding protocol; it will be further considered later in the limitations section of Chapter Five.) Had the interviewer probed the meaning of "in accordance with the individual's essence" and gotten a metaphor or concrete example of such a dilemma, these responses might have been scored at Stage Six.

At Stage Six, the question, "Are there certain moral opinions that you think everyone should agree on?" would be answered from the perspective of universalizable principles. Such an example follows:

The existence of consciousness, the value of life, the reality of that Infinite Consciousness. But if you start with those three, you're going to derive all the rest. But that has to come through experience. Otherwise it doesn't mean much, because they don't know how to live with it. (L - So people can't agree with that until they've experienced it?)

No. In fact, it's impossible to agree on that. And even if you have had experience, your experiences are varied. But there's a certain kind of experience that transcends a particular experience. That's the spiritual or supposedly religious, right? So whether someone represents it like this or this or this or this way, still you can know there's

a universal portrait - like I can be a good ____ [names his religion] or a bad ____, right? Because to be a ____ has this defined concept - it's a certain way. Insofar as I can encounter that good or bad, I can experience how much I know myself in regards to how I can make choices and direct and create within my own scope. So encountering your discipline that has well-defined good and bad is a useful way to experience the extent to which you have coherence, the vastness, the ability, and mastery within your own consciousness and spirit. That is why disciplines are always required.

This man gives three specific moral opinions everyone should agree on, not simply intellectually, but experientially. When asked why experience was needed, he continued to describe the transcendent unity beyond diversity of varied experiences, another characteristic of Stage 6. He concretizes this with an example of his own spiritual experience. His statement that there is a "universal portrait" points clearly to the universalizable moral principles of Fowler's Stage 6 perspective on Moral Judgment.

Bounds of Social Awareness, Aspect D

Fowler's fourth aspect is the Bounds of Social Awareness. By this he means the group with which the individual identifies himself or herself. Fowler advises coders to note how the person perceives the group, whether it is family, community, nation, world, universe, etc., how the person functions in that group, and who is included and excluded from that group.

In Stage Five, the Bounds of Social Awareness are more inclusive than earlier. There is a real openness to difference, a willingness to seek out contact with those who are different. There is an affirmation of pluralism at this level. One interviewee described her spiritual path as being Christ-centered, then noted that her husband

follows the Kabbalah, "but the teachings are the same." In response to the question, "Are there currently any relationships that seem important to you, either with persons or groups?" she responded thus:

I like being with groups. We have 5 groups downtown in the office and I run two of them. I've been working in the local jail, taking this material into the jail, and that group is wonderful. I'll take it down to S___, to the maximum security prison there - that will be real important for me. We work with some of the officers - the guards of the prison in their mid-field training program. My children are important, very important to me. The group that's forming around my Foundation is very important to me - we have 2 women who will be helping us.

This woman appears to be relating to middle class Americans in her Foundation Work, to the working class people who are officers at the prison, as well as to a diverse group of prisoners. More probing of this response could have revealed even more information about her bounds of social awareness.

The following quotation gives a flavor of Stage Six responses. The criteria that are important are that there will be a "universalizing social awareness" with concrete examples and with exclusion of no social group or class. In addition, Stage Six persons will have a clear perception of the "Absoluteness of a Particular," which means that they will have consciously chosen a spiritual path in response to the needs of their inner self, then following its precepts in order to deepen and to become more whole.

L - Are there currently any relationships that seem important to you, either with persons or groups? And why do you think they're important?

R - Every relationship is important to me, including the use of the inner talking. And they're important because they reflect the relationship between me and the consciousness and they fill out my experience. . . .

L - And that applies to both individuals, people and groups?

R - Sure. All of it to me is - "as the guru teaches" is the vibrant word of consciousness. So how I engage and deal with a person or a group or a relative or my child or someone I meet down the street is all of the same thing in the sense that it's a consciousness - in other words, they're all part of Me. They're all my relatives. They're all reflections that I can learn from, serve, both, so all those are opportunities for interaction. . . .

L - OK. Do you have an external guru?

R - Yeah - you, the trees, everything else - I have a path - . . . - so I accept as Scripture all the *Guru Granth Sahib* and that would be considered Guru or teacher that I would touch base with if there ever was a question. But insofar as that's real, then the same thing is outside I find inside. Mostly religions mess up - they externalize everything, think there's some kind of punisher or something outside - that's just not true.

This participant is including all people, as indicated by "a person, or a group, or a relative, or my child, someone I meet down the street," and they are all the same as a manifestation of consciousness. He appears to be excluding no one from his Bounds of Social Awareness. All are experienced as a part of the respondent. The interviewer probed several times, as Fowler directs in order to ascertain a Stage Six response. The respondent defined guru not as an outside voice of other, but as the unitive universal experience inherent in consciousness, concluding that guru, "that which teaches," the Word of Christ or the Scripture, *Guru Granth Sahib* as the same, living vital reality or all inclusive. The participant goes on to explain, however, that the *Guru Granth Sahib* is not necessary in that all

that is found outside the self is also inside the Self. His responses indicate that paradox of separation versus union has been transcended and a greater inclusiveness experienced in his Bounds of Social Awareness. He no longer has conflict about what might have appeared as paradoxical at Stage Five.

Locus of Authority, Aspect E

Fowler's fifth aspect is the Locus of Authority. Fowler sees three factors as important: "how authorities are selected, how authorities are held in relationship to the individual, and whether the person responds primarily to internal or external authority" (Moseley, Jarvis, & Fowler, 1987, p. 54). In this section, I am presenting an example of how the locus of authority looks at Stages 4, 5, and 6.

The Stage Four person's autonomous self is "concerned with defining the boundaries of [the] 'self', with disassociating with relationships which controlled the self at Stage 3" and finding new groups (Moseley, Jarvis, & Fowler, 1986, p. 133). A person whose locus of authority is at Stage 4 has an explicit internal authority which may take many forms. They can observe an authority figure and will evaluate the claims of that authority through their own self-chosen ideology. The following is a clear representation of a Stage 4 perception of a relationship.

[After my divorce] it's just that I was suddenly without "the doctor" that every Jewish girl marries - you know, my role. And it took me a little while to get some direction and eventually I did. It just opened the door. I believe that the relationship that I'm in now is the teaching relationship of my life. And the lessons are so important and the one that I'm right now focusing on is that I am a caretaker, that is my life. I started it when I

was born and right now I am to take care of myself and focus on myself, so although the first relationship, my former husband, opened the door for that, it didn't happen.

I'm going through that now, really understanding who I am in a relationship, my boundaries. So my life has been a struggle to maintain my boundaries and maintain my own sovereignty.

This woman's description of how she had invested all the authority in her former husband fits a Stage Three perception of authority. Her inner work following the divorce was to internalize her own sense of authority, to begin to make her own decisions and choices. As she worked on this, a strong internal Stage 4 locus of authority emerged.

Stage Five people have an internal locus of authority, yet they hold a tension between their loyalty to self and to principles of being. They have begun the shift to evaluating authority from "the perspective of universalizable principles" (Moseley, Jarvis, & Fowler, 1986, p. 171). Yet they still consider the traditions of their own experience and situations along with and often in tension with those universalizable principles. The following quotation illustrates holding these loyalties in tension in a group decision-making situation, indicating a Stage Five perspective.

L - When you have an important decision to make or very difficult problem to solve, how do you generally go about making the decision?

R - That is a kind of a process for me and I generally find that what I do is that I look inside as to the feelings that I have about the decision - they can be angry feelings or scared feelings, depressed feelings - or happy feelings. And as I find that there's anything other than peaceful feelings there, I realize that I have work to do on myself. And so I forgive myself for

those feelings, identifying not with the ego and fear system which I carry, but with wholeness or oneness - and then I pray - or raise my consciousness is another way of putting it - to that level of oneness and ask how I can join in this situation, rather than separate.

L - So when I ask to whom or what would you look for guidance -

R - Well, you could say Jesus, you could say the Holy Spirit, you could say the Greater Consciousness, you could say the Higher Self, but anyway something higher - the Truth, which is another way of putting it, beyond the rational way.

L - Do you ever look to guidance outside of yourself?

R - Well, I always check out with my confreres [sic] what their feelings are, but as to the decision that I make in a situation, that has to come from above. For instance, we were house-hunting for a home for our group, and we had 4 of us house-hunting - it's a big job - lots of yeasty things that go on - one person wants one thing, and another another - and so we sit together and we discuss those things and we all get in touch with whatever it is we feel about whatever's going on - and then - speaking only for myself, I take the feelings that come up when a decision has to be made on whether we actually bid on one house or another house, and I go to that place of prayer, that place of request, for a clear and loving view of the situation - and I wait for that intuition or that guidance to come on what my position will be.

This person holds in tension her own feelings, whether of anger, sadness, depression, fear or joy, and an awareness that she is not her ego or fear system. Then she is able to call herself to oneness and ask "beyond the rational way" how she can join in the situation, rather than remain separate. This moving back and forth between feelings and oneness reflects a typical Stage Five paradox. When it comes to making a specific decision, this respondent points out what Fowler calls "a dialectical joining of experience, situation and prin-

principles" (Moseley, Jarvis, & Fowler, 1986, p. 171). Personal intuition, the group discussion, and principles of loving forgiveness and oneness are equally crucial and all are considered in making a final decision.

Stage Six people have transcended the tensions between self and the Universal and display an internal locus of authority that is felt to be one with the Universe. In the following excerpt, the locus of authority is clearly derived from a "disciplined intuition of the universal" (Moseley, Jarvis, & Fowler, 1986, p. 192). The interviewee was responding to the question, "When you have an important decision to make or a very difficult problem to solve, how do you generally go about making that decision?"

I sit down on the floor on the spot and take my attention inward. I have an image of being an enormous safety pin with the spring at my head and the clip at my abdominal region, my umbilical region, and I tuck the point of the safety pin in under the clip in my umbilical region and I attempt to make a tight link between my thought and my intuitive process and I [let myself] be quiet with this question, having recently left its imprint in my consciousness. I attempt to calm everything, drop all thought out of my head, and after I've blanked my mind, then I will come at the question again and trust the response, with the inclination I have, to be an intuitive response which has absolute validity for me and then I attempt to follow that.

Here she has appealed to her own intuition in a way that demonstrates a locus of authority coming from a personal judgment. "The tension has been transcended and the self too is brought within the all-inclusive loyalty of this relationship" (Moseley, Jarvis, and Fowler, 1986, p. 192). She does this by "plugging" herself into the

universal energy in a circle of current which moves up her spinal cord, out of the top of her head to Higher Self (God), back down and into her solar plexus where it forms a continuous current of Spirit where intuition is born.

Form of World Coherence, Aspect F

Fowler's sixth aspect is Form of World Coherence. By this he means a person's world view, how s/he "makes sense of the ultimate environment" (Moseley, Jarvis, & Fowler, 1987, p. 54), including the object world and all of its elements.

At Stage Five, a person's world view is again characterized by tension and ambiguity. Here one respondent is willing to embrace the paradox of pain, being open to the depth that lies beyond it.

I think that the pain or what I perceived as pain in that divorce situation was a wonderful impetus for me. I needed to change my view of myself and I was really looking outside of myself for identification and I realized that I needed to change and look inside. So I do believe that people change, but unfortunately it frequently happens as we come into pain in our lives.

Clearly she has reframed the pain of her divorce into an opportunity for growth. She has come to an understanding of the pain, but she was willing to live with it, letting it accomplish its work of deepening her own self-understanding. At Stage Four, she would have been looking for closure on the whole situation long before she came to an intuitive understanding about what was happening in her life as a whole.

A criterion for a Stage Six position on world coherence is that it be "both universalizing and have a depth dimension" (Moseley, Jarvis, & Fowler, 1987, p. 194). Persons at this stage often use

metaphor to describe the "felt-sense of unity of being beyond the diversity of forms" (Moseley, Jarvis, & Fowler, 1987, p. 194). There is often an experiential basis to the world-view of the respondent.

This excerpt reflects a Stage Six perspective.

L - Do you feel that your life has meaning at present?

R - Yes!

L - What makes life meaningful to you?

R - Well, I suppose if I had to reduce it down to the very most basic quality, it would be staying in touch with the Universal in myself, which I can see what was happening right there in my mid-section somewhere (points to stomach)- I often think that's where I'm thumbtacked onto the Universe!

L - About 2 inches above your navel? Somewhere in there?

R - Somewhere right in there! And if I whip out the back door, I'm out in the great out of doors of the Universe and staying in touch with that is my core practice - following its precepts and the information that comes from my contact there, I would have to say that that's the most basic way I could describe what is meaningful to my life. But then the children are close in my ear, my mind's ear, as I'm talking to you and I know they're tremendously important to me - . . . and I keep in touch with many many people and they're all meaningful.

Nature - I'd like to add just nature - people and nature - out-of-doors staying in touch with the weather - I stick my head out or go out many times throughout the day - I love being in [this part of the country] because the light and the air have especially poignant qualities for me. It's also a very important component of the meaning of life.

When asked about the meaning of life, this person immediately went to the Universal and metaphor, which is characteristic of a Stage Six response. One is first called to imagine oneself thumbtacked to the Universe and then it is as if one is called through

the backdoor of the wardrobe (C.S. Lewis, The Lion, the Witch, and the Wardrobe) into Narnia. This participant takes us into his felt-sense of unity by calling our awareness into the core of our being, the center of our stomach and opens an inner door for us to "whip out the back door, . . . out into the great out-of-doors of the Universe" and in the silence receive "information that comes from my contact there," and each of us listens.

Then we are propelled back to the present life by remembering the importance of the children, people we are in relationship to, nature and weather. We are whisked through the kitchen door into the poignant "out-of-doors" and an appreciation of this world of smells and sunlight. There is no tension, whether journeying inside or outside.

Another example of a Stage Six perspective on the Form of World Coherence further reinforces all of the above characteristics, most notable the "felt-sense of the unity of being beyond the diversity of forms" with a strong foundation of personal intuitive experience (Moseley, Jarvis, & Fowler, p. 194).

[The question that prompted this response was again, "What makes life meaningful to you?"]
I think I am the meaning of my life. I don't think of it as something external to me. The consciousness that I embody gives a matrix of meaning to my life. So insofar as I'm not fully in regards to that consciousness, my life does have a sense of meaning. It's just like a seed - you put it in the ground, it grows in the direction - it grows into an oak tree. As I grow, I have a direction of fulfillment. And as I stay in connection with that, I have a sense of direction, and as far as I fulfill that, I have a sense of meaningful connection with the larger universe that was created. After all, I didn't create the earth or

my body or the situation, so in that sense, I'm a creature of the Creator. Or I am part of a larger process. Or I have an innate correlation in my heart to be who my destiny is. I'm aware of my destiny and I usually know what's going to happen years before it happens. Yet I find myself fulfilling that sense.

Again this respondent has absolutely no tension between his sense of meaning and that of the Universal. He expresses a "felt-sense of the unity of being" and seems to reflect a "simplicity that comes from the other side of complexity" (Moseley, Jarvis, & Fowler, 1986, pp. 194,197). He certainly meets the criteria for having arrived at this sense of meaning from his own personal experience, rather than from participation and belief in a systemic world view. In addition, he too uses metaphor easily to describe his growth in the direction of his fulfillment.

Symbolic Function, Aspect G

Fowler's last aspect is Symbolic Function. This includes how a person "understands, appropriates, and utilizes symbols . . . in the process of meaning-making and locating his or her centers of value and images of power" (Moseley, Jarvis, & Fowler, 1986, p. 54).

At Stage Five, a person can simultaneously hold many meanings for a symbol. S/He will be open to different perspectives, including the original time and place meaning, but not limited by them. This excerpt clearly describes such a perspective.

There are certain symbols, like the cross - that [cross] to me represents the inner Christ - . . . - the inner community within us. . . . Spiritual masters, whether it's Christ or Jehovah or my own personal spiritual teachers which have been released - Baba Muktananda, . . . - spiritual masters and teachers represent for me the highest community within all of us.

It is important to know that this respondent is Jewish in order to comprehend the fullness of the quotation. Typical of Stage Five's holding paradox openly, she balances "the ideational content" of the cross, i.e., Christ, "with the evocative power" (Moseley, Jarvis, & Fowler, 1986, p. 176) extending to the "inner community within us." She then takes the symbols of spiritual masters (Christ, Jehovah, or Baba Muktananda) and then gives "evidence of an increased openness to the evocative power of symbol" (Moseley, Jarvis, & Fowler, 1986, p. 176) by having them be representative of "the highest community with all of us."

At Stage Six, Symbolic Function is marked by a deep connectedness between the symbol and that which is represented. There seems to be a stronger authority to the symbolic interpretations than at previous stages. A Stage Six person has an awareness of the symbol and its reality beyond the obvious, that is often explained with utter simplicity. The following excerpt demonstrates this connectedness.

It's a combination of using a ritual that honors the Native Americans, which brings in the four directions. Each archangel is at one of the four directions. . . . The East is Archangel Michael and Illumination - South is Archangel Raphael and Innocence and Love - West is Archangel Gabriel - and that's Introspection - and North is Archangel Ariel - and that's Wisdom. And I do use a crystal for each direction and I do a Native American ceremony where I burn incense and offer cornmeal and use the crystals to bring in that energy or those beings, that consciousness. . . . I am actually connecting with the energies and bringing them into the group and it changes the whole group energy and there is then a line that I call a Hara - it's the center of gravity in your body, the way to align with each individual's task or purpose of the

moment with the Divine Will of the moment and to align the entire group's with the Divine Will. . . . Essentially I'm spiritualizing matter, which means bringing the light into matter, bringing Divine purpose into the physical.

Clearly she states a level of authority when she describes how she simply brings in the divine energy to transform the group into a spiritually directed group task. She uses Native American rituals, angels and crystals, as well as the connecting to the Chi or the Hara, which is described from the martial arts. She is using many traditions as a way of connecting the power of the Holy Spirit and the energies of the people.

Fowler's tool is designed to measure the faith developmental level of respondents by examining the structure, as seen through these seven aspects. This section has presented evidence for the assignment of Stages Four, Five and Six to certain representational responses to demonstrate how the tool is used.

Profiles of Selected Interviewees

In this section, I will present profiles of six of these interviewees, using information collected through the questionnaires, phone calls, and the two hour interviews, including the Fowler section. These six are merely representative of an incredibly diverse group. They had some unique characteristics, as will be evident in the biographical sketches. Some were picked to represent their branch of psychotherapy, i.e., family therapy, hypnotherapy, Jungian analysis. Some were included because of their specific practices of incorporating the spiritual into therapy sessions, i.e., past-life regression, healing, bodywork. Others were chosen because of their own spiritual evolution, from their family-of-origin to the present.

The other four interviewees at Stage Five and above were also unique in their own ways and would have provide excellent material for profiling. However, each had some of the same strengths, but in different combinations from what was found in those chosen to profile.

Each profile begins with a biographical sketch of the person, including a description of their family-of-origin, of their psychological training and spiritual evolution, as well as many personal experiences. Each profile also includes illustrations of how the person's spirituality impacts the professional practice as well as personal life. Then each profile offers a partial description of the techniques, interventions, rituals and inner attitudes (TIRIA) and the spiritual disciplines of the therapist. Finally an analysis closes each profile with an examination of the relationships among the personal history, professional trainings, spiritual evolution and the present practices of each therapist, and between their inner attitudes and the specific TIRIA described.

All interviewees profiled have given permission to use their real names and all of the following information, including the most personal items. After each two-hour interview, the interviewee was given an opportunity to have any painful personal information withheld in the final write-up. Claire Tatro expressed very clearly the sentiment of most when she said,

You can use it - fine - because that's my life. It's part of me. I wouldn't be who I am if those things had not happened to me.

And all these things that have happened to me were for the purpose of helping others, and I wouldn't have been

able to do the kind of work that I do if I hadn't experienced them.

In addition, all participants read their profiles and approved their inclusion in this dissertation.

Philip Friedman

Forgiveness, gratitude, peace, joy, love, and grace - to learn to love myself unconditionally and other people unconditionally - these things are very important to me. Sometimes I feel I've attained them, sometimes I feel further away. But I'm always moving back toward that.

With these words, Philip Friedman shares some of the most profound beliefs and values that characterize him in the present. These values have come primarily from his own spiritual journey, but they have been influenced by his family-of-origin, his nuclear family, and his professional training as a psychologist and as a family therapist.

Biographical Sketch

Friedman was born into a Jewish family. He is the oldest child of 2 brothers and 1 sister. He felt his parents were "generally very supportive and treated him as 'special', although they set high standards for him and like most Jewish families were quite achievement-oriented." As a young professional, he sometimes blamed his parents and found fault with them. His early training in social psychology, behavioral and cognitive behavioral therapy focused on the positive aspects of people. However, much of his family therapy training tended to focus on the weaknesses of the family system, rather than on their strengths. Later when he and his wife had a son (1969), he realized that "parenthood was a more

complex task than I thought it was - and that I could make some of the same mistakes that my parents had, despite my 'superior' knowledge." He has now been married 23 years to Teresa, who has had a major positive influence on his life. Their son is a sophomore in college, majoring in political communications.

In 1977, Friedman started reading A Course in Miracles and began to practice forgiving himself and others. It was a natural progression to practice forgiving his colleagues, friends and parents. During this time, he began to recognize a need for forgiveness in his clients, so he helped them address this very important issue.

Friedman seems to understand his evolution both professionally and spiritually. He began his career with social psychology, then integrated a behavioral approach to therapy, with both cognitive, multimodal and systems focus. He then integrated a family systems approach and more recently expanded to include an integrative, psycho-spiritual approach. He earned a Ph.D. in Clinical Psychology in 1968 from the University of Wisconsin, writing his dissertation on "The Effects of Modeling and Roleplaying on Assertive Behavior" and then did post-doctoral work through NIMH at Temple University in the Department of Behavioral Science. He next went to the Eastern Pennsylvania Psychiatric Institute (EPPI) in the Family Psychiatry Division. During this four year period, he was further trained by and worked with some of the "giants in the field," e.g., Boszormenyi-Nagy, Zuk, Whittaker, Minuchin and Haley.

I learned a lot and I grew a lot and I taught a lot in my work. There was a great deal of competitiveness in the Family Psychiatry Unit and a great deal of competi-

tiveness between the people on the Unit and the other major figures of the field. It was also in the most insecure days of Family Therapy. There was a lot of growth, a lot of exciting ideas were coming out, but there was a lot of competition for turf and territory and between the people in the field. It was like a "battle of the superstars." So it was very intellectually stimulating, but personally somewhat distressing.

He found this a challenging, yet stressful time, both professionally and personally. From 1973 to 1983 was a 10 year period where Friedman saw himself primarily as a family therapist. He was Director of Marital and Family Therapy training at Jefferson and C.A.T.C.H. CMHC during that time. As early as 1971, he was becoming disillusioned, however, with certain aspects of family therapy.

I started to get disenchanted in 1971-1972 and that's when I started to move in the directions that became my spiritual path. I think actually the biggest period of disillusionment came immediately before the whole spiritual growth upsurge back in 1971. I was on the Family Therapy Unit at E.P.P.I. and there was a lot of tension and conflict. I'd reached a certain level of attainment and accomplishment and I'd expected certain things. They didn't seem to be manifesting the way I thought that they would be and I wasn't feeling a sense of contentment.

He then attended a professional conference (October 18, 1971) called "Beyond the Senses," where Swami Satchidananda was the keynote speaker. Friedman at that time thought biofeedback was a "far-out thing," so he was surprised by his response to Satchidananda's presentation.

He radiated this tremendous peace - plus he was very quietly joyful. He had a lot of wisdom that triggered something right there. I remember saying to myself,

"I've never experienced this with anyone, certainly not in my field." And I'd studied with quite a few very internationally famous people who I'd been around in professional conferences. He was something qualitatively different. I remember he led us through this meditation. We sat on the floor and my knees ached and my mind was going crazy. I was uncomfortable and I was saying, "Just 5 minutes - if this is what meditation is, I don't want any part of it." Little did I know what was in store for me down the road. In the years to come, I would be routinely meditating for a half an hour and feeling a deep sense of contentment and peace!

This was the beginning of a five year period of spiritual searching, where Friedman explored a "number of different psycho-spiritual paths" (Arica, parapsychology, Kripalu Yoga, est). In April of 1977, he attended his first Siddha Yoga Intensive.

The Siddha master, Swami Muktananda, awakens the divine energy through a process called Shaktipat. I had a very powerful spiritual experience - visions, intense peace, intense joy, intense sense of coming home to myself, a whole series of spiritual flowing images, ironically including one of Christ on the cross, which is, for a nice Jewish boy like me, not something I was used to! It was very profound.

Shortly after this, Friedman found that the spiritual path that best fit him included Siddha Yoga and A Course in Miracles. Prior to this spiritual search, as previously mentioned, he had become the Director of Training in Marital and Family Therapy at the Community Mental Health Center (1973), which was affiliated with Jefferson Medical School and University, and he served for some years as Assistant Professor in the Department of Psychiatry and Human Behavior there (1975-1981).

From the early 1970's, Friedman has been writing articles on Family Therapy for professional journals. Two early titles include "Personalistic Family and Marital Therapy," published in Clinical Behavior Therapy (1972), and "An Outline (Alphabet) of 26 Techniques of Family and Marital Therapy: A-Z," in Psychotherapy, Theory, Research and Practice (1974). He also began speaking at conferences, presenting "Metaphors of the Family Therapist" to the 1975 Family Institute of Philadelphia Annual conference, and "Metaphors of the Humanistic and Transpersonal Psychologist" to the Eastern Regional Conference of the Association of Humanistic Psychology in 1976. From this point on, Friedman then began introducing the spiritual dimension into all of his work and writings. Some of the articles that he wrote for family therapy journals were not accepted by them.

People didn't understand that connection, to my dismay, and maybe they didn't think it was appropriate for The Journal of Marital and Family Therapy. It's incredible, because they started with one third pastoral counselors, but they're having trouble with connecting with their origins, i.e., the spiritual dimensions.

In 1977, he wrote an article on "Integrative Psychotherapy." He created a grid in which he integrated three different focuses of psychology (intrapersonal, interpersonal, and transpersonal), three different structures (concepts, techniques, roles), and nine separate categories (Humanities; Economics; Political/Legal/Judicial; Social; Philosophical/Ethical; Spiritual/Religious; Pure Science; Applied Science; and Recreation). (See Appendix I for this grid.)

It was a 3 dimensional grid that attempted to integrate all of the techniques and the theories in the field of family therapy. It was based on the underlying metaphors that were beneath the surface of the theories - like Nagy's model is based on a legal-judicial metaphor - Bowen's model is a biological, mathematical metaphor - Minuchin's model is heavily an ecological and theatre metaphor - Haley's model is basically a political, organizational model. They're based on the underlying metaphors and therefore have built into them certain assumptions, but there are also spiritual metaphors. Whittaker, for example, influenced me a lot. He was my first family therapy teacher-trainer (1966-1968) when I was at the University of Wisconsin in Madison working on my Ph.D.

In 1980, he helped to co-found the Integrative Family Therapy Movement (IFT). He co-started an interest group in IFT at the American Family Therapy Association Convention in 1982 and wrote extensively. The essence of the Integrative Family Therapy Movement was a conscious attempt at "an integration of the best of the theories and the techniques and the tools available in family therapy into some cohesive, organized, and integrated frame of reference." Friedman personally was interested in integrating spirituality into the IFT matrix.

In the last nine years, Friedman's own spiritual path has brought him many new insights. Among them is a recognition of the importance of the spirituality of the clinician.

I realize that the real integration comes from within. You can't just take great theories and techniques. You have to be an integrated, aligned person. I think true integration is with oneself. Ultimately all things will be reconnecting [with] that Ultimate Integrator which is the Divine Self within us. Then there's no real distinction between one's personal and professional life, it's just different contexts - you're "you." You just bring yourself into sessions with

families or clients in distress. But it's very personal - it's yourself, aligning yourself with the creative/infinite intelligence, the divine/holy spirit or energy within us.

Friedman now is in private practice, in Philadelphia and Plymouth Meeting, Pennsylvania, where he incorporates spiritual principles from Siddha Yoga, A Course in Miracles, other spiritual disciplines, and his own experience. He is presently Assistant Professor at Hahnemann Medical School and University, supervising in the Marital and Family Therapy Section of the Department of Mental Health Sciences which is chaired by Ivan Boszormenyi-Nagy. He started the Attitudinal Healing Center of the Delaware Valley in 1983 and created the Foundation for Well-Being in 1986. He is the Executive Director of the Foundation and runs workshops and seminars around the country. He has just completed work on a book about the 12 principles of Well-Being entitled Creating Well-Being: The Healing Path to Love, Peace, Self-Esteem and Happiness, which will probably be released by mid-August, 1989. In 1987, Friedman founded the Spirituality Interest Group for the American Family Therapy Association convention and continues to chair that group each year at its annual convention.

As stated at the beginning of this profile, forgiveness, gratitude, love, peace, joy and grace are the predominant values in his life. He actively attempts to incorporate these into his practice, as the following vignette indicates.

This [client named Joe] is someone I've seen actually for quite a while. Someone new (let's call him Bob) moved into his apartment building. Joe was fixing up some computer equipment and apparently he was making more noise than the person below (Bob) liked. Bob came

up to his apartment, banged on the door and Joe opened it. Bob said some rather insulting things about how much noise he was making. Joe was a very sensitive person and felt hurt, fearful and angry. About 3 weeks later Bob again said some very nasty things to Joe in the parking lot. Joe came to me very shook and we dealt with it at first in the very usual way - how to calm yourself down, how to center yourself and be at peace, how to choose to be careful, and how to love yourself. About that time, my article on gratitude came out. Joe came in the following week and we were talking about the situation again. I said to him, "Well, maybe there's an opportunity for you to be grateful in this. Maybe there's a gift here." Joe looked astonished - when he was a kid, he had been picked on a lot by bullies and he still had a lot of hurt and suppressed resentment toward bullies, he said. Not only was he frightened in the present, but it stirred up all this stuff from the past. Now Joe is a computer programmer. So I said, "Look, maybe Bob just moved from Skokie and God has got His [sic] Cosmic Computer up there to organize the very thing you cited. He sent Bob here from Skokie, Illinois in order to move him into this apartment complex right below you; Bob's got a volatile temper that he can barely control and you're going to make just a little bit too much noise. The Cosmic Computer's going to put the two of you up against each other because it's something you both need to work on. There's some lesson that you need to learn - to practice forgiving all those kids who were bullies. You've been pushing it down in your subconscious or unconscious mind and haven't been facing it - and this has been sent to you as a gift from God - or as a gift from the Cosmic Computer Control Center to help you deal with facing something. You could be grateful for this gift that was sent to you - and even joyful." He was kind of astonished by that little confrontation. It was a reframe, a total reframe - but he got it - he did get it - I call it a "Cosmic Reframe;" and the distress was released. He felt a lot better by the following week.

Friedman is an outstanding example of a Family Therapist who has practiced Systems Theory for many years. About eighteen years

ago, he started on a conscious personal spiritual journey, which he then began to incorporate into his private practice. He states that writing articles and offering spiritually-based family therapy workshops to conferences over the years has sometimes been a lonely task. Indeed he commented to me after our interview:

There's something very profound about being able to have this dialogue with you - this opportunity to give and receive - there's something very soothing and calming and healing about it. For years, I felt like talking about spirituality, forgiveness, gratitude, grace and compassion for humanity and things like that - I was relatively a lone wolf in the wilderness - to talk to someone who cares about God/Self/Being and can appreciate these things may indicate that something significant is changing.

If things are truly changing, as Friedman indicates, this is due in great measure to people like him who have been pushing the boundaries of psychotherapy to open its vision to include the spiritual dimension.

Techniques, Interventions, Rituals, and Inner Attitudes (TIRIA)

Philip Friedman's present model of family therapy is a transpersonal approach to clients, so his techniques and interventions often reflect where the family is in their spiritual development as well as with their psychological problem.

First of all I always assume that underneath anger is hurt, underneath hurt is fear, and fear is always a call for love. . . . Say a wife is angry at her husband. She's feeling hurt and fearful. She's calling for love from her husband. On another level, she's calling for love from her father - she never got it. She felt deprived, abused and neglected or attacked. . . . On a deeper more profound level, she's calling for love from herself,

or from her Inner Self or the God within her. If she was in contact with the Godself within, she wouldn't need to be searching for love from her partner or her child or from the parent because she would feel this love welling up from within her.

He believes this cycle of the search for the Higher Self is present in all clients. With clients who are not aware of the spiritual dimension of their lives, he helps them develop more self-esteem. "That's my way of helping them love themselves more so that they can be more loving."

When couples are saying angry, hurtful things about each other and their families-of-origin, Friedman introduces a total reframe as an intervention.

This is an opportunity that you have. You never learned to forgive your parents. Your self-esteem is low, you have a lot of hurt and anger towards your father, now your spouse is doing something your father would do. . . . It's a gift in disguise. . . . It's an opportunity to practice forgiving your partner, to look at the origin of anger. . . , because you haven't forgiven them and ultimately you haven't forgiven yourself. You internalized what went on with your father and mother and so you don't love yourself unconditionally - or your father - or your spouse in an intimate relationship.

The above confrontational reframe would be interspersed with the techniques of "straightforward communication exercises" from marital and family therapy, such as learning to listen, giving feedback, learning to release anger constructively. Friedman says, "In order to listen, you have to learn to forgive. You need to do inner work - intrapersonal work, combined with interpersonal work, but on a transpersonal and spiritual level."

Friedman has several other techniques such as relaxation exercises, guided visualizations and meditations. He typically will audiotape this part of the session so that the client can re-experience it at home. For subsequent sessions, he asks the client to bring in a blank tape because "That's an indication that they're likely to use it."

A guided visualization he uses is called the Create and Manifest What You Want process. He says of this process that the "last six steps are progressively more spiritual." The visualization begins with a relaxation exercise, then people can choose and visualize what they want in relationships for instance, but later it moves to things including Higher Powers, forces of love, surrender and gratitude, "so it's really psychospiritual."

Probably about a third of his clients come to therapy already on a conscious spiritual path, such as A Course in Miracles or Siddha Yoga, so he can sometimes go directly to meditation as part of the session. With the other two thirds, he uses other terminology, such as self-esteem. He also recommends books as a technique, such as Love, Medicine and Miracles by Bernie Siegel and You Can Heal Your Life by Louise Hay. He gives out Love is Letting Go of Fear by Jerry Jampolsky to about 65% of his clients as a handout. He reasons that this gives the client a frame of reference when he talks about "letting go," "choice" and "forgiveness." Friedman also gives out his own writings on "The 12 Principles of Well-Being."

Another technique involves 3 different sets of cards. First is a set of 100, written by marital and family therapists, called the I CAN Cards. Second is a set of cards with sayings from Siddha Yoga. Third is a set from A Course in Miracles (ACIM). He intuitively chooses which set

would be appropriate and timely for any given session. He may begin a session with each person, including himself, drawing out a card from the pile.

I make the assumption that there's something interlocking about the messages. . . for all the people in the room. I would allow the messages to resonate within me, how they would interlock with each other and with the system, being the whole family and therapist - almost like the Jungian synchronicity or the I Ching.

He illustrated how he has used this with a quarrelling mother and daughter. The mother is following ACIM and the more she talks about it, the angrier the daughter gets because "it's being jammed down her throat." The card he applied to the mother read, "A sense of humor is healthy, but sarcasm and ridicule are not funny. I can keep my humor from being destructive." The daughter's card read, "Many people know what they want, but they don't do anything to get it. I can take one step, however small, towards my goal. And I can do it today." In the context of the heavy antagonism between the two women, Friedman would note, "This message seems to indicate it's just going to mean to take one step toward lightness, playfulness and humor - and doing things in a more joyful manner, less destructive way." These cards are a beginning way for mother and daughter and therapist to communicate. Mother and daughter may pick a new card at the beginning of each session and they may begin to interpret for themselves the connectedness of the messages.

Friedman has several rituals he uses repeatedly. He may begin sessions with a few minutes of quiet, sometimes holding hands in

prayer, sometimes meditation. He more often ends a session with prayer if it fits the family or client.

Every client routinely is handed a card of Friedman's own "12 Principles of Well-Being," which reads as follows:

Meaning, Purpose, Vision
Creative Choices/Decisions
Positive/Forgiving Attitude
Positive Reframe of Events
Creative Alternatives
Accomplishment/Satisfaction
High Self-Esteem and Love
Inner Security, Peace, Joy
Loving Relationships
Caring, Close Friendships
A Sense of Gratitude
Universal Source of Center

The basic inner attitude that he holds around his clients is that they are sent to the therapist "for a particular purpose," that is, the healing of the therapist as well as of the client. He believes that both therapists and clients are each student and teacher in every session.

Friedman is an optimist, in part, he says, because his father was one. He then chose a spiritual path that reflected that optimism in the practice of Siddha Yoga and ACIM. These paths reflect a belief that "more and more everyone on the planet is going to be moving towards a spiritual uplifting."

Forgiveness is another inner attitude of Friedman's professional and personal focus. He now understands that because all family relationships are really mirrors or projections of the self, "who you're really forgiving is yourself." Friedman states that his inner struggle was always involved in forgiving himself and others. He is grateful

for the skills he's acquired to help others learn forgiveness. He recognizes relationship work as "a major path to spiritual growth." We must learn to forgive and eventually to love all humanity.

When asked about his personal spiritual disciplines, Friedman responded:

I pray and meditate every day, if possible. I meditate with a mantra and I pray to God - the Holy Spirit, Divinity within us, Higher Self - whatever - Jesus, Jehovah or any of those spiritual teachers or I just pray for love, completeness, wholeness, perfection. I go to a Siddha Yoga ashram at least twice a week and I do the Course almost every day. I do a lot of reading, plus I've been involved with several channels - high level channels as spiritual teachers and masters in the last couple of years - Lazarus is one of them.

Analysis and Critique

Out of Friedman's own family-of-origin, psychological training and self-chosen spiritual path have emerged all of the TIRIA reviewed. The first and most obvious pattern is an emphasis on forgiveness, gratitude, joy, peace, love and grace. His first training was in Behavioral Therapy and remnants of this are evident in his routine of distributing the 12 Principles of Well-Being to many clients. The underlying rationale for these principles is to elicit a change in attitude, rather than behavior, but this inner change will ultimately affect the outer behaviors. His next training in Family Therapy confronted him with the shortcomings in his own family system, and he went through a period of blame. His whole practice at this stage focuses more on forgiveness and gratitude than on blame and cathartic release of rage. He still uses many of the specific communications techniques from his Family Systems training, but

these exercises are now being applied to learning to forgive first in order to listen. This shift has come about largely as a result of his spiritual evolution. A Course in Miracles focuses on the practice of forgiveness and love and letting go of fear and blame. These inner attitudes in his own life have directly impacted his way of doing therapy.

A notable shift from his training in Family Therapy is his present belief in the importance of individual inner work on a trans-personal and spiritual level, combined with family systems interpersonal work. This recognition of the spiritual has come from his own work with Siddha Yoga as well as with A Course in Miracles. It is primarily his Siddha Yoga practice that has given rise to interventions and rituals using prayer, silence and meditation. Clearly his practice today reflects his personal growth, his psychological training, and his spiritual evolution.

Friedman says that he hands out Love is Letting Go of Fear to about 65% of his clients so that they will have a frame of reference when he talks about "letting go," or "choices," or "forgiveness." The question I'm left with is, "What about the client's frame of reference?" There may be other ways to include the spiritual component more from the perspective of the client. As good as A Course in Miracles is, I think it's important to be open to the client's frame of reference, which may be radically different. Friedman later noted that he "always takes the client's frame of reference into account." He offers A Course in Miracles or Love is Letting Go of Fear "as an alternate option to facilitate healing, not to impose it on a client."

Friedman's personal vision of family therapy clearly includes a spiritual component. He has rich experience in his private practice with integrating the two fields and he has written extensively about the topic. When I was coming through my family therapy program and training, I had no teaching about how to incorporate spirituality into family therapy. My hope would be that Friedman will create a model of a course addressing these issues for graduate students at the University where he is now supervising in the Marital and Family Therapy Section.

Phoebe Prosky

Phoebe Prosky is a family therapist of 22 years of experience who is well-known in her field. She has a Master's in Social Work from Columbia University and took her family therapy training at the Ackerman Institute in New York City. She speaks almost reverently of her training with Nathan Ackerman and quotes him often when sharing her evolution as a Family Therapist.

I was trained by Nathan Ackerman. He always taught, over and above a system of therapy, the honing of the self of the therapist, regardless of who the therapist was, that you be the best self and then that you intervene in the family with yourself, not with a body of technique or even a body of theory. His theory was the development and polishing of the self as the instrument of intervention.

Prosky also has extensive training in Zen Buddhism and Hatha Yoga.

Biographical Sketch

She recognizes that the love, pain and inner learnings that evolved from her childhood were all potential forces shaping her

present style of family therapy. She told of being an only child, with quite traditional Presbyterian parents; that as she grew she recognized that she did not fit with their values or beliefs. She had another way of perceiving life. This created a growing distance between her and her parents. Prosky's marriage to a Jewish man and her conversion to Judaism created an hiatus with her parents for several years, until the birth of their first child. Prosky referred to the experiences of her early life, her marriage, her two sons, her uncoupling and shared parenting with former husband Paul in an "expanded family," as all parts of her spiritual evolution. (Prosky prefers the term "uncoupling" to "divorce", so her term will be used throughout this profile.) The concept of the "expanded family" is currently being applied to her practice as can be seen in the following excerpt.

I feel that we've been able to forge [a family] that has certain general principles that again appeal to me, like laws of nature, toward the most harmonious possible end and I have no bones about them and I live with them every day. So I can shake people, I can yell at them, I can tell them in no uncertain terms that I know that for the parents not to communicate about the child on an ongoing basis is unhealthy for the child, there are no two ways about it. It puts a burden on the child that the child can ill afford, the child's not entitled to that. It was the parents' life plan that brought this about and it's the parents' pain to bear and if it's painful for one parent to go into the home of the other parent because of the new spouse or the old memories, they've got to swallow it and go because they are the carrier of the family umbrella. I think of it as a web or a network that must remain unrent. They must perform those acts, painful or unpainful, which continue to maintain the sense of family. So those pains must be worked through by the parent, not

abstained from and passed on to the children. Somebody's going to feel them. And if the parent doesn't push themselves into them, they will fall on the child and I feel that's absolutely irresponsible behavior. So I have very, very strong feelings about how to do that and what's required of people for it to work well.

In her own subsequent couple relationships, Prosky learned that she could not give all her love to any person with an expectation fulfilling her whole inner yearning and needs.

I decided that the thing that I had felt was the ultimate in a love relationship was really the expression of the spiritual aspect of myself and was too big to put into another person. It was like I was trying to realize the enormity of the ocean of that feeling through my love of another person - it was like the vessel was too small, feeling was too large - and it didn't work. That relationship brought me to redefine that energy as appropriately spiritual energy and I would not look to express that with another person, I might share that, but I was putting it in the wrong place.

The spiritual aspect of Prosky's life has been a central theme from childhood. From her Presbyterian beginnings and greatly influenced by a beloved Lutheran grandmother, Prosky converted to Quakerism at age 13, where she became disillusioned with her church experience. From 18-21 she wrestled with the idea of a conversion to Judaism for the sake of providing a single religious base with her future husband for children. She was converted at 21. At 28, after travelling around the world for a year and influenced by time spent in the Orient, she began her study and practice of Yoga and Zen. While her expanded family affiliation remains Jewish, her daily practice and teaching are in Yoga and Zen.

When she became acquainted with Zen thought, Prosky noticed an overwhelming confluence of its principles with Systems Theory. The joining of these two is now evidenced in her practice and teaching. She talks about Yoga and Zen:

The Buddhist meditation, as I understand it, is a two step process. First you practice one-pointedness in order to gather the wandering mind and discipline it to stay on one thing; and then ultimately you drop even that one thing when you become more adept, so that you can be in formless awareness. The Yoga is like an application - for me at least - of the one-pointedness: that you take all of your attention to an area of your body and you work with it. This releases any toxins and any tensions that are there, so as to keep the bodily instrument free as the temple, if you will, or as the instrument or the edifice of consciousness.

Prosky has created A Center for the Awareness of Pattern. She has evolved, through seeing families as simply having patterns that can be identified and changed by selected interventions, to something much more profound. Her words describe this very clearly.

A Center for the Awareness of Pattern has grown out of a small group of people. When I left New York City and moved upstate, several people who had studied with me in various ways wanted to continue studying with me. I instituted a group which met once a month. This core group has remained through all these years. Presently I go every two months to New York and we spend one day together studying, interviewing a family, talking about theory, doing simulated work, doing family sculpting, all manner of things - whatever pleases us. It's of a conjunction of that group and my feeling that I can do less as an individual than I can do through a small working group in terms of the dissemination of ideas or findings that the Center was born. I took the name A

Center for the Awareness of Pattern because it was as broad as I could imagine. I was a family therapist, but I saw that the things that we were working with had much broader implications than for family therapy alone.

The "awareness of pattern" calls us to become conscious of the part of our consciousness which perceives pattern.

It's reflexive in a sense - it's the study, not of any particular pattern, but of the process by which we perceive pattern, which is non-rational consciousness.

And then families are an instance, a type of pattern which is perceived by that faculty. And the Center's goal is to hone that faculty in the person, regardless of the pattern to which they were going to apply that faculty.

In an office in her new setting in Freeport, Maine, Prosky sees individuals, couples and families, as well as running a two-year family therapy training program. On the third floor of the house she has a meditation room where she practices Zen Meditation twice a month with a small group and in the barn is a space where she teaches Yoga once a week. The meditation and yoga are available to anyone and sometimes recommended to her clients.

There is in her a constant working toward congruence and healthy balance in how she eats, exercises, creates the inner silence and the outer actions. She is the first to admit her awareness of her incompleteness. For instance, she finds a dislike for some people and she's working to overcome this fault. She has less and less patience with people who are "wallowing" in their emotions instead of moving toward a more transcendent reality.

I'm criticized sometimes by some people who feel I have not held their hand, and I would say that that's probably the main criticism that's leveled at me, that I'm not sufficiently sympathetic in the way that a therapist can be sitting hearing time after time the strident drama of their lives - no patience for it. And when it starts to

sound familiar to me, I ask them to - BINGO - do something different. I place very little value on emotional response, except for universal love and some real life-endangering fear - which I don't think are emotions. I'm developing a categorization of those things for myself. I feel that the emotions largely get in the way as adults of what we really want to see, so I ask people to transcend their emotions, to learn new emotional patterns, to drop old emotions altogether. So those things seem to me like the cradle of it all.

The following vignette illustrates an example of how Prosky now practices family therapy and sees the spiritual as inherent in the process.

I do a great deal of work with uncoupled parents who don't speak to each other anymore and have children. I've had great and happy success with bringing together groups with all degrees of contentiousness between them. I thought of a family who came in with the usual 7-8-9 years of not speaking to former husband, former wife, and the former husband has remarried and [they have] a shared child. I had the original couple in, as I always do, to explore the unfinished marital issues. Then I had all the adults gather to explore the parenting issues and arrive at better familial relations because I do feel that when we become uncoupled, with children, we simply create an expanded family situation and it needs to be governed in the same way that any family is, by the biological parents primarily and secondarily by the stepparents. When I say secondarily - I think that everybody should have a *carte blanche* to discipline and express themselves as parenting people, but the basic decisions I think remain with the biological parents so that people simply have an extended family, only I call it an expanded family. I get the parenting people together to think together as a group about the welfare of the child. I find that to be an almost spiritual experience or a transcendent experience - so great is the leap from hatred to cooperation in so short a time that I feel as though everyone involved ends up with a transcendent experience, even though it may not be named a spiritual

thing. They've had to travel such a distance so fast. I think people's eyes just open in wonder - and maybe it opens their eyes to wonder. That seems to me in many instances like a very fertile area for profound spiritual experience, even though the content of what you're doing would seem to be to do family therapy for the well-being of the child; but then something greater than that happens.

Techniques, Interventions, Rituals and Inner Attitudes (TIRIA)

After years of practice as a family therapist, Prosky generally sees her clientele as dividing into two categories. She uses specific techniques, interventions, and rituals for each. Category One includes people who are working with her on "getting sufficiently free of the daily interpersonal or intrapsychic tangles [so] that they can enjoy some perspective or some peace of mind." She cited "argumentativeness, defensiveness. . . , or compulsive hand-washing" as examples of problems people in Category One would bring to her for therapy.

Category Two has emerged out of her own years of disciplined Buddhist meditation and Yoga which have given her a new way of perceiving her clients. Her goal is for the people to move as quickly as possible to a transcendent view of their lives. Some clients come to her initially for this, while others come to it after working on Category One issues.

Category Two has to do with examining the state of their spiritual life - do they have a philosophy? Do they follow a particular "way" of any sort? An amazing number of people have arrived at no coherent directionality in their thinking or their laws for their actions. So I begin to help people to think about what their orientation would be, either teasing out one that I already see implicit, describ-

ing it for them, and they can recognize it then and make it more conscious. For some people who have no trellis, no rosebush/life to climb, I send to my works in the Oriental literature.

One technique that she would use at this point then would be to suggest books. Two books she mentioned as useful to those open to the East were Zen Mind, Beginner's Mind (Shunryu Suzuki, 1970) and Three Pillars of Zen (Philip Kapleau, 1980). For Christians, she would recommend reading the Bible. She says she "sends them to some philosophical framework that has come to my mind in talking to them that I feel fits their nature or stage in life."

Another technique that Prosky uses with clients who are ready is to invite them to attend her Yoga or meditation groups, as mentioned above. One such client has moved from Category One Therapy to Category Two, attended classes and eventually joined the Yoga group herself.

Her basic technique is to "teach and elicit certain universal laws," believing that she can help them see life as holding more options than they had thought. When people come in overwhelmed by their own emotions, Prosky very soon is pushing them "to move beyond their emotionality to a transcendent view of the situation" by "learning new emotional patterns and dropping old ones altogether."

The only direct example of an intervention Prosky cited was in her description of confronting uncoupled parents with the need to communicate about their children. Her own marital history has evolved to unusual harmony between the new families and in-laws over a period of time. She feels a strong commitment to maintain "the network." In therapy sessions, when parents are caught up in

their own pain about being in each other's presence or homes, Prosky tells them in no uncertain terms that it is their responsibility to carry that pain, rather than to pass it on to their children. She customarily insists on meeting with the entire blended family in order to guide them toward a more compatible communication system.

Prosky told of introducing rituals to her clients by inviting them to participate in Yoga or her Zen meditation classes. In these classes, her clients learn rituals that they can practice on their own. Because of my personal experience with her, I know that Prosky also will use silence as a ritual in family sessions. My experience with her has been in a supervisory role. There too she uses meditation as a ritual. This practice brings participants to the central core of themselves. This spiritual discipline illuminates the perceptions and actions of the entire group.

In contrast to her giving only a few examples of techniques, interventions and rituals, Prosky shared a great deal of information about her own inner attitudes. The most basic attitude she holds is a congruence between her inner thoughts/Transcendent Self and her outer actions as a parent, colleague, supervisor, and therapist. This congruence has resulted both from her work with Nathan Ackerman and from her Zen training. She feels, "There is no division between supervision and personal and familial exploration."

Another inner attitude she holds is a belief in the connectedness between rational and non-rational consciousness. She illustrates this with an explanation of how the memory seems to have two different "banks," one to go with each part of consciousness.

The one that goes with rational consciousness remembers in the sequence that something is experienced and it can read back out the event as it went in. The memory bank that goes with the non-rational operates as a set of Venetian blinds - information comes in, the blinds close, and the information is immediately dispersed according to the clumps or patterns internally which are important to one. . . . It's indexed now only by the pattern of which it's become a part. . . . It goes with the intuitive or instinctual part of us. When you're in danger. . . , whatever information you have inside that's organized into a pattern that fits that outer gestalt will come whipping up automatically and you'll have everything you know about a situation shaped like that. . . . You can't find it with your rational mind. You can't find the original experience anymore as a gestalt in your memory and you may be under the impression that your memory is weak. It's not weak - this form of memory is just different and not accessible to the rational aspect of consciousness. [The rational mind] is great for the things it does, but it is subject to making errors because it's putting word symbols on experience and that's always a very subjective thing. . . . [The second memory bank is] out of the reach of rational consciousness and it's in the reach of non-rational awareness, in the form of pattern continuity.

Because of the value she places on non-rational consciousness, she is fully present to the Gestalt of each moment in a session. This allows for an interweaving between the intuitive aspect of the therapist with the rational expertise that creates techniques, interventions, rituals, etc. She names this "non-rational field of consciousness" as her present concept of "God." There seems to be then in her metaphor a blending of a rational earth-bound consciousness and a non-rational spiritual consciousness, both of which can work together in therapy.

Another inner attitude that affects Prosky and her clients is her belief that "time doesn't exist in the universe, that it's a quality of wallpaper within the insides of our rational consciousness, in order to slow things down enough, dribble by dribble, that we can incorporate them. Out there it's not the way things are arranged, in linear time." If a therapist sees time in terms of infinity with no past or future, but simply a spirit evolving, then it is understandable that she would want to move her clients quickly to a transcendent view of reality. Prosky goes on to describe how she views human life.

I think of our lives as dot-to-dot drawings and as we live, we fill in the lines between the dots. And the one thing I think we can do is err - in the process of going from dot-to-dot, I think the dots are fixed, I don't think we create better selves than we have potentially, but I do feel we can drag our feet or wander off in ways that take us far from our next dot - so in some sense, our lives are already lived, there's no way of talking about this, because it's full of the contradictions which exist at the universal level of all things, both determined and not at all determined - it's within everything.

Thus in this framework, her job as therapist is to help people recognize where they are in their series of dots, make clear the options in moving from dot-to-dot, point out where the foot-dragging might occur, and let the newly-aware client make the choices. As a therapist she also sees herself as very spiritually involved with her clients.

Prayer for Prosky has become part of the stillness deep inside her, where there is an absence of ideas and thought - "utter concentration in the consciousness outside of thought consciousness." Her spiritual disciplines include weekly practice of yoga and daily

practice of Buddhist meditation as well as teaching and leading them. These are all parts of her constant living awareness.

Analysis and Critique

One of the most significant factors in the development of Prosky's TIRIA began with her training at Ackerman Institute. There she was taught the importance of the evolution of the therapist's inner self, that the greatest intervention into a family session was the therapist's own self, rather than any single TIRIA. Her biographical sketch above described how seriously she has taken this lesson.

Her spiritual journey was important to her from her early teens. Her present practice of Zen Buddhism and Hatha Yoga has influenced how she incorporates the spiritual into her family therapy sessions as well as into her supervision classes. Her inner attitude of herself as spiritual guide has come out of her practice of spiritual disciplines. This self-view as spiritual teacher according to Wilber comes only at the higher levels of consciousness.

Out of her personal life came an uncoupling which has had a profound impact on how she deals with uncoupled parents. She had to learn to maintain an extended family for her children which included her ex-husband, his parents, and his new family, as well as her parents. These learnings have been integrated into how she works with couples and extended families going through uncoupling or intergenerational problems.

Prosky is quite congruent in her inner attitudes and her outer actions. Her goals for the clients often reflect her transcendent view. Though I recognize Prosky's desire to move her clients to the

transcendent level as soon as possible, I also hear in her description an admitted impatience with some clients' repetition of emotional responses. I believe that, for some people, there is a connection between release of emotional blocks and the opening to spiritual reality. Ultimately, I believe that clients are in charge of their own healing. I may lead the clients to a transcendent perspective, but if they are still in a grieving process or enraged, they will not be able to move out of it as directed by my timing as therapist.

Though Prosky was unable to supply many examples, it is clear from the techniques, interventions, and rituals described above, that she indeed has discovered ways to incorporate spirituality into psychotherapy. It seemed to me there may be a connection between Prosky's saying she has trouble coming up with examples and vignettes on request and her description of right brain thinking. She does better "in the moment" of therapy than in recalling "the moments" afterward. Her emphasis on non-rational consciousness and her metaphor of the Venetian blinds both point to a highly intuitive therapist and not necessarily one who has strong linear recall. Through her expansion of Family Therapy's notion of patterns to include those of non-rational consciousness in a transpersonal way, Prosky appears to be at the forefront of the integration of family therapy and spirituality.

Gurucharan Singh Khalsa

Gurucharan Singh Khalsa has a passion to serve, both as a psychotherapist and as a teacher of Kundalini Yoga. One of the metaphors he used for himself in our interview was that he is "the gatekeeper of the shoes" of those who he is called to serve.

All people are the emissaries of God. When someone comes, I have an awareness of what to do with them. . . . I'm really like a guy at a temple gate and everybody comes - I don't know who comes, but I take all their shoes and I put them in a safe place, and when they come out, I give them their shoes back. And I like that position. That's all. I'm the gatekeeper of the shoes.

Khalsa has the opportunity to be the "gatekeeper" in many ways. He is the head of a Sikh ashram, psychotherapist, and a teacher of meditation and Yoga. He is well-known for his work in drug rehabilitation and is frequently called upon to teach. He is husband, father, and much more. Presently he is struggling with his destiny to teach and travel more and become more of a public figure, including a call to write books. Because he customarily answers his inner calls, the dilemma is not "if", but "when". How did he come to this kaleidoscope of roles?

Biographical Sketch

He was born to parents who were neither well-educated nor religious. He feels a sense of gratitude that his parents brought him into this world and raised him as they did. His mother is a "Russian immigrant, survivor of the Holocaust," his father "an introverted, very skilled technician" and "sea pilot". His mother was good with people, his father was better with details. They were very "loyal to each other and were married 40-some years before he [father] died."

Yet from an early age, Khalsa was on an inner search that was very different from his family-of-origin's work-oriented life. He accepted his differentness and separateness and went about creating his own uniqueness, without apology.

I knew I was different. . . . I snuck out of my house when I was 6 for a year, took catechism!

I can remember at 5 or 6 having many experiences - travelling through my body and experiencing things and then becoming aware that I was doing that and that that was different.

I can remember when I was about 8 penetrating the realm of death - what you call the sound barrier around the earth - breaking through that into the realm of soul. It's very pretty.

I always had an interesting relationship with death. I used to think about it when I was really quite young. I would practice dying from about age 5 - but you know, it was all mixed up with mystical experiences, traveling out of the body and soaring. . . .

Part of his uniqueness was a recognition that experiencing other levels of consciousness and other levels of reality was very, very natural, as was death. When he was in his early teens, his maternal grandmother was very ill with cancer and finally moved into her daughter's home to die. Khalsa says, "I watched her and kind of counseled her through that whole process."

Clearly Khalsa was a very gifted young person, with an ongoing inner connectedness with "a Universal God." However in his freshman year of college, he became very depressed, struggling with what his role in life was to be. He had entered college with many honors, with an emphasis on the sciences.

I was a triple major in mathematics, physics and chemistry - (I'd won a National Merit scholarship, I was the NASA MSTA finalist, Westinghouse Science Talent Search winner, with minors in philosophy, and psychology - so I was trying to do 5 things at once at once actually. And succeeding.

At the same time that he was excelling in these areas, he was realizing that his primary interest lay in working with people. He completed his undergraduate studies and earned his first graduate degree in mathematics, then continued graduate work in psychology.

And the real shift was right at that time, where I decided to make people part of that truth. I always wanted to know what was truth, from my earliest memories. And I never cared much about life or death or fame or wealth or anything else. . . . It was all tied together in a way that became very clear to me at that point. And it made a big difference in my career direction, in the choices that I made. In fact, it wasn't long after that when I did start teaching, working in drug rehab -

He worked in drug rehabilitation for two years at the Boston University Medical Center, then went to Tucson in 1972 where he helped create a holistic drug rehabilitation center with a very unique approach to addiction. He begins by explaining that the presupposition of his approach differs considerably from that of a behaviorist.

One of the most powerful things you have as a therapist is your presupposition about the person you deal with. If your presupposition is that this is a soul of consciousness who has will power and ability, and that whatever they do creates their life, you start with a presupposition of the value of the person and the ability for them to control their life, which is different than, say, a behaviorist assumption, which might try and create control from the environments on the external. It's a question of linking up certain associations so that they'll look like they're doing something. I would presume an inner life and a value to that. That's number one.

Two, I'm aware of operations of the mind, in terms of how the mind attracts things and creates things. So for example, a drug program, when they first come in, for 30

days, they're not allowed to talk about drugs. Never. Not even one word. Where a lot of programs, they have you talk endlessly about drugs and your experience. But all that's doing is having you meditate on drugs. The trick is to reframe it so your concern is about life, rather than your concern is to avoid drugs or to go toward drugs. Because whether you're going toward it or away from it, you're still defining it based on the dimension of drugs. So you have to redefine it on the dimension of the consciousness of the person. To do that, first you get them out of the drug environment, supervise them 24 hours a day, you have them do 3 Yoga classes a day, give them a body massage every day, you put them on pure food, you have them engage in activities which essentially recreate a different sensory experience of their own body and feelings - and at the same time, without having said it so much, they have to start learning, to relate to, to talk about and to imagine things that aren't about drugs. You know, you tell someone, don't think of a white elephant - it's hard. And the assumption is the mind is creative, so if you say, "Don't think of a white elephant," you have to think of it to not think of it, therefore you are creating that dimension.

He refers to religion and its people-oriented communities (churches) as differing fundamentally from those based on spiritual growth and meditation. His view of people and the world as ONE is defined quite clearly as represented by the white turban he wears daily.

I have a tradition I follow, which I relate to, which takes me beyond my personal sense - so as the Mukhia Singh Sahib, I'm a leader of the Sikh tradition, then I have certain duties - it's one who speaks fearlessly of the truth and who is a leader. . . . For example, wearing this turban [is] a religious symbol. . . . I wear it every day. It represents giving one's head to God, I mean, you have to do it, it's kind of like putting on a hat, you have to tie it. And every tradition's done that. Christians used to do it - the first 300 years - it was called a halo-cloth - it shows the

radiance of God - the Jews used to do it -they always called it yamulka, although it's shrunk over time.

For example, in the Indian tradition, where the religion of the Sikhs is about 500 years old in the north of India, so only the royalty used to wear turbans. So it was a social comment that every person can be royal before God. So in that way, it'd be like crashing the party of the rich people, you know what I mean? Because it says your status is equal to the highest. So it's one of dignity. . . .

The hair acts as fibrilles to draw in prana and energy through the crown chakra and is always the first way to raise the energy and awareness of someone. . . . The turban - if you tie it just right - across here - puts a pressure on 2 meridians - acupuncture meridians - that help you with calmness, clarity, and judgment, intuition - and pressure over here, over the ears, helps soothe the lymph glands, helps keep the neck straight. So it's tied universally, not for a fashion, and it has all the functions that you can think of - social identification, class delineation that everybody is relative, nobody is lower - functional application, in terms of energy - and if you looked at most classic religious "symbols", they also have these connections.

Khalsa's whole life has been a spiritual journey. Nineteen years ago he chose his unique path as a Sikh. He has great respect for the Sikh disciplines and follows them devotedly in the ashram where he lives with his wife, his son and a community. I found myself very moved listening to the faithful daily practice of his spiritual disciplines.

We get up at 3:30, take a bath, then do Japji, which is a prayer, - first prayer I do in the morning - and I recite that, then we exercise for an hour, meditate for an hour. We do that in the morning, usually 3:30 til about 6:15. We end with a Hukum - Hukum means you take that scripture of the Sikhs, you open it and when you open it, you read what it says. And there's a conversation between you and the Guru [the Word] because the scripture is not a history, or a bunch of rules. It's poems

actually and songs . . . speaking their full awareness of God. So there's a kind of living presence you create through that instrument, so that when you take it - it's like conversation - then it speaks to you it awakens something in you so that you can have that thought. So there is that that sort of ends the whole thing. So you clean yourself, exercise, prepare your body, meditate, open up your mind - and then make a spiritual statement. That's the practice. This is daily. Twice a year we go to a retreat. . . .

It's a discipline - ritual I would call it if you work with the consciousness - so if you add consciousness to ritual, it becomes ceremony. If you add heart to the ceremony, it will become the discipline - you know, not just a ceremony.

There is a distinct clarity in Khalsa when he speaks of what he has experienced. Khalso also has a disciplined practice of Yoga which he teaches as well as practices. Many people come to him for a variety of lessons and wisdom. He distinguishes between the role of being a psychotherapist and being a guru/teacher.

I make a distinction in roles because the contract of what I can tell the person is a little different - As teacher, I can tell you what you have to come up to, whether you like it or you don't like it. And it's not my concern whether you leave or go. It just has nothing to do with me at all. As a therapist, I may be trying to pace you, I have to be very aware, I have to be clever to move you, challenge you in a way that keeps you in the process. As the teacher, I'm not interested in what keeps you in the process, that's your problem and that's your work - so as a teacher, I'm a walking challenge, because your ego is breakfast - where you go as a therapist, your ego is car repair time. So the therapist can work and tolerate the ego stuff a lot. As teacher, I'm sandpaper. And as a therapist, I'm a gentle blanket. And that is a different role. . . . With the teacher, there's a presumed relation that they have some respect for. Therapist, there's not. You have to establish that rapport, build the confidence and trust, you have to

become an alliance - based on ego. With the teacher, you're based on consciousness. And that's quite different.

Khalsa clearly is a human being dedicated to his own self-knowledge and spiritual growth, to his family, to his ashram, his Kundalini Yoga groups, and to his teaching wherever it leads him.

The following vignette indicates a sample of how Gurucharan Singh Khalsa works with clients.

One lady comes to me - she's a high school teacher - she's had maybe 15 different relationships - none of them are happy, her life's not happy, she's not happy - she thinks she's ugly - her family's mistreated her - very neurotic. She was abused when she was young. And she's been very involved in the Santaria tradition and Santaria's where the Catholics hit Africa and they both changed each other. So they end up using a lot of trance states - a lot of times they'll sacrifice chickens and animals and stuff - anyway, it's very strongly represented in the Caribbean Islands -

So I knew that she had a lot of experience in all of that. I also knew that she had a lot of work to do in terms of straightening out her feelings. And so basically I looked at her and I said, "I wouldn't do therapy with you." She said, "Why?" And I said, "Because you're too interesting for that. Instead, I'll tell you something to do. If you do it, in 3 months come back to me, then I'll tell you something else to do." She said, "Well, what is it?" And I gave her a mantra, and a long chant and a reading exercise that takes about an hour, hour and a half, depending on how you do it - and I said to do it every single day. In three months when her nerves were better and she was more conscious of herself, to come back and I'd tell her what to do. And she did it. She came back in 3 months and realizing that she'd been dealing with a sense of darkness and deep feelings of resentment and angers and so on, and that she's taken off in this path of Santaria partly because of these whole dark forces that they deal with, the devil and so on, but she didn't feel that much anymore. She wasn't shaking anymore, she could let it go, so I gave her another meditation, talked with her for

a couple of sessions, about her directions in terms of vocation in life - so she ended up switching jobs, going from wearing solid blacks and greens to generally more light colors - getting into being a strict vegetarian, - let's see, it's about 2 years and she's actually pretty happy, well-established in her job, and that was by giving her a discipline by which she could confront herself. In her case, she had the potential to do that. Second, if we'd gone through just all the emotions she was feeling, all the fears, we'd be endless. A good way to generate money for therapy, but it wouldn't change diddle. Because she was much more creative than that - she had an artistic imagination, she had lots of experience, she could run around most therapists for that matter. So she needed something that would allow her to confront herself and build her confidence.

Techniques, Interventions, Rituals and Inner Attitudes (TIRIA)

Khalsa is one of those rare people who is both spiritual director and psychotherapist and is very clear about the differences. He is comfortable when these roles overlap and also knows intuitively when they should be separate relationships. He teaches hundreds of people to meditate and do yoga as well as maintaining a private therapy practice. The interview provided me with few specific techniques, interventions or rituals, but his inner attitudes are already apparent from the biographical sketch.

Khalsa approaches his clients with a set of internal questions and observations: "My first question [to myself] is "Who's this person? What's the situation? What would produce the most rapid and coherent change for this person? It's really very different for each client." Khalsa looks for the model the client holds internally. One model says that life is based on relationships, so they may need a relationship with the therapist in order to change. For other people,

it may be more effective to give them "a new learning of how to deal with their own life, how to make new distinctions and that they have some control in how to direct those." This is an active style that calls for different techniques with different people.

Some techniques Khalsa used with one male client were meditation and breathing exercises. The client was a psychotherapist, so Khalsa pointed out to him that the experience he had had with a woman was his experience, and he had to repossess that, rather than projecting it out onto her. Khalsa explained it in terms of the shadow and the persona which matched the client's frame of reference. This helped the client to gain an awareness of his innate resources.

Khalsa doesn't usually do past-life therapy because he believes a therapist is there to give the client "current skills and the ability to sense who they are in the moment and then all those [past] lives will take care of themselves." But occasionally using a past-life can provide a quick breakthrough. An example of this is a male client about 60 years old who was a wealthy "ex-drug dealer" who was used to dealing with gangs on the streets. Besides having high blood pressure and a lot of anger, he had no grounded adult relationships, but rather went after young women who were impressed by his money and cars. Khalsa sensed he would not come to very many sessions, so his style was confrontative and powerful. He said, "You're a soldier at the battlefield and it's just hell." The man started shaking. Khalsa continued.

"Don't you realize that your whole life you act like a soldier - you'd love to go in and fight - you live on the edge, you're a total sensation-seeker, you can't even have

sex unless you command the woman from a distance." He said, "How do you know that?" I said, I was just talking to you as a commander. He said, "That's true, that's true." I said, "But the problem is, you're full of shame . . . because you're a traitor - you've betrayed all these people. . . . By your negligence you caused the deaths of hundreds of people. To this day, you can't forgive yourself for it." He said, "I've never done that, I've never been in war."

I said, "Put yourself back on another plane and describe the scene to me." And then he remembered a past-life, where he was indeed a soldier and fighting and that, at the last, when he was supposed to be a messenger and get through the lines, he didn't do it, he freaked out - ran away. Because he didn't deliver the message, his troops didn't come in, everybody was slaughtered. . . . He lived in the woods [after that], he even traded countries, and he lived with shame. When he died, that was his last thought - how horrible he was.

Khalsa confronted him directly and specifically with his need to change his behavior in this life. The power of this intervention became clear three weeks later when the client was no longer doing drugs and had changed his relationships by letting go of his need to chase after young women. Khalsa recognized the man's need to be independent, so he only scheduled a therapy session after that every couple of months. He attributed the changes in this client to the therapist's recognition that he "had to be a stronger commander than his own [the client's] internal voices of punishment."

Yoga is a ritual important both personally and as a teacher. Some of Khalsa's clients have come from his Yoga classes, so the rituals of silence and awareness of being present in the body in the moment are familiar to them. Even though the rituals themselves may not be part of the therapy sessions, with some clients, the benefits may be experienced in the sessions.

Khalsa's spiritual disciplines are well documented in his profile, which described his strict adherence to a daily practice at the ashram beginning at 3:30 A.M. He teaches and leads the yoga and meditation that are his personal practice. He goes on spiritual retreat for two weeks each year.

Analysis and Critique

One of the key patterns in Khalsa's life has been discipline. From his college majors in math, physics and chemistry, and graduate studies in philosophy and psychology, he established a serious discipline about his work. His first job in a drug rehabilitation center continued this manner of a very disciplined way of working. At the same time he had been pursuing his unique spiritual path ever since childhood which has also developed into a disciplined dedicated way of life.

Presently serving as both teacher and therapist, he attracts a diverse clientele and invites them in many ways to lead a more disciplined life. He told of working with an ex-drug dealer, with a woman involved in the path of Santaria, and with a psychotherapist. With all of them, he was a directive therapist, giving them very specific things to work on.

In his personal life, he seems to have had a lot of freedom to pursue his own training and spiritual journey. He has used that freedom to create a very disciplined way of teaching, doing therapy, and pursuing his spiritual practice. Out of freedom has come discipline.

When Khalsa talked about looking into the future thousands of years ahead, it was hard for me to discern whether he was using a

metaphor or whether his vision was coming from a consciousness beyond my understanding. It is hard for me to image being capable of living in this kind of conscious timeless plane. I can appreciate spirituality being timeless, but not yet with insight into lives about to be lived.

There are two special things I will take away from this interview. One is a deep appreciation for his devotion to spiritual disciplines. This triggered within me an inner yearning to return to my spiritual disciplines as my highest priority.

The second gem from this interview was his very clearly-stated distinction between the roles of psychotherapist and spiritual teacher. He validated my own experience, though considerably less extensive than his, and gave me the words for this differentiation in roles. Khalsa defines spiritual direction as teaching. He gave me the courage to trust the process of receiving and giving out spiritual direction at a still deeper level, whether or not the client hears and follows the guidance. As teacher, I am not responsible for their spiritual development. As therapist, I have a different level of responsibility in maintaining the rapport to keep the client coming to complete the inner work. Khalsa gave me this validation for what I do.

Barbara Brennan

Barbara Brennan has made a very unique journey from physicist to psychotherapist. In addition, she continued her professional and spiritual growth and became a healer and is now teaching the skills of healing. What is the mind-set of a person who names herself as "healer"?

One's beliefs ought to be based on experience rather than an overlaid belief system. . . . I think it's extremely important to be meticulously honest with the self, to never misuse knowledge . . . , including honesty on the spiritual level as well. . . . [I am committed to] doing the best that I can do at any given moment, always allowing every action to flow from the center of my being, which is connected to Universal Godliness and allowing all those actions to flow out of there whenever possible with love.

Biographical Sketch

Barbara Brennan's story begins in Wisconsin, where she grew up in a harsh environment, both in terms of the weather and her family. She had to walk two and a half miles to school as a first grader in any kind of weather. Her father's life had also been a struggle "in terms of his own sensitivity and the harsh environment within which he was raised and how he coped with that." Brennan's mother had a deep faith, which inspired her to turn at a very early age "to the spiritual realms." She would spend long periods of time alone in the woods, listening to the silence, relating to nature and reading. By the time Brennan left home, she had the typical separating feelings of many college students.

In college I primarily estranged myself from both of them and judged them as being not intellectual, not intelligent enough for me.

Upon graduating from the University of Wisconsin with a Bachelor's degree in Physics, Brennan went to work for NASA as an experimental researcher. When she and her husband later decided to have a child, she resigned and got pregnant. These shifts in her life were somewhat traumatic. She said, "I found it very difficult to handle all those sudden changes and I actually began meditating

then." She later went into therapy to sort it out. The therapist she chose was Jim Cox in Washington, D.C., at the Community of the Whole Person. Here Brennan was introduced to a whole new world. She experienced Primal Scream Therapy, Gestalt, and Bioenergetics.

I changed so fast that I decided to take the training. I went to a two year training program that was full-time - at least 40 hours a week. Malcolm Brown would come and train us, and Ilana Rubinfeld would come down - that was before she called it Synergy! She would teach us Feldenkreis - we took some training with Fritz Perls' wife - it was a two year training, and I began giving therapy sessions after that training.

I learned Bioenergetics, how to read bodies - and then I started learning how much I had high sense perception because I could perceive energy flow immediately and other people couldn't. . . . And that's when I started learning that I really had these talents.

I could see auras, but I began to see quote so-called "past lives" - and other information about people and I didn't know how to handle that. I thought, "How does one ethically handle this kind of information?" And I prayed about that for a long time.

Brennan's relationship with the Universal God was very conscious by this stage in her life. As a child, her spiritual self had been functioning unconsciously. In her thirties, she was consciously developing a relationship which eventually evolved to her present practice of dialoguing with her spiritual guide, Heyoan, and others.

Out of this constant prayer of her thirties, she had a profound experience at Pathwork Center in the Catskills. (Pathwork is a study of lectures channeled through Eva Pierrakos by "The Guide." Eva's husband, John, continues the teaching of the understanding and

application of these lectures.) Brennan studied Pathwork for a year while still continuing her practice as a therapist in Washington, D.C. Then she moved to the Pathwork Center where she lived for nine years, taking five years of this time in intensive training with Eva Pierrakos. This training included bimonthly weekends with readings of The Guide's lectures. She also studied CORE Energetics with John Pierrakos for nine years while there. She was a helper in both Pathwork and CORE Energetics. She sees all of this time as part of her spiritual training. "This is interesting - physicist, therapist, washing toilets, cleaning the pots in the kitchen - [running] a kitchen for a year and a half." In addition, she served on many committees at the Pathwork Center.

While still living at the Pathwork community, she began a therapy practice in New York City with John Pierrakos. Shortly afterwards, she made another major shift in her professional work.

I was primarily doing Pathwork and CORE Energetics and some therapy. That practice slowly turned into healing because the more I worked, the more I was able to perceive the auric field, development of high sense perception. I started seeing psycho body instead of seeing organs. I started attracting more and more people that were physically ill, rather than just psychologically, in addition to whatever spiritual problems they were coming for. So I referred all my therapy clients away. I knew a lot of therapists who could handle those kinds of problems. So then I was primarily a healer. Then people started asking me to teach. None of this was advertised, which is important to me. It was like, "When the teacher is ready, the pupil will come," or "When the healer is ready, the patient will appear," as well as vice versa, "When the student is ready, the teacher appears."

It's much easier to understand Brennan's training and work as therapist than as healer. Most therapists easily recognize Gestalt and Transactional Analysis. Her healing work, however, has come out of her studies with several different healers and with her own personal guides. The following is an example of how she receives guidance, both for herself and for her classes. In this case, Brennan discusses information she received about her own life plan concerning her work.

My experience of this, not only in studies, but also in the guidance that I receive is that there is a life plan. It can be sketchy or it can be very specific. I am taken to the planning table [by my guides] for the next part of my work, so there is a plan and there is free will.

My consciousness experiences another dimension. I walk into a room, there's a long table - there are guides around it - they show me plans for what has been called "the great plan of salvation." This is the plan for all souls to develop and understand themselves. I'm shown my part of that plan in terms of my work. There is a life plan that I create with the help of guidance.

She describes the transition from therapist to healer as moving one's emphasis from body, mind, and emotions to body, mind, emotions, and spirit. She attributes this change to a growing sense of self-responsibility and better understanding about the origin of the presenting problems.

In the first framework, the origin of the difficulties can be seen as biochemical, can be seen as originating in the womb or in early childhood, and the family environment and relationships - you know, the genetic make-up of the individual and their relationship with their parents. So if you then take all of that knowledge and carry it forward and add a broader picture of self-responsibility in terms of "You create your reality", including a general life plan,

that you have come into this life plan for a purpose and that you are a spiritual being much beyond your physical body in this particular lifetime, it brings the entire thing into a transcendent view of reality. It also takes care of the spiritual aspects of the human being that are very difficult to care for in the first framework because it doesn't include many things that we know about ourselves that can't be explained in that framework.

In addition to the shift from therapist to healer, Brennan has had a shift in her nuclear family. She has recently remarried, in addition to continuing in her role of mother with her now-17 year old daughter. She has been teaching most of the time for the past 11 years. She is in her 17th year of continual training with Pathwork. Now Brennan teaches large groups of therapists, physicians, and others how to become healers. This evolved into a book, Hands of Light (1987), which teaches the process. Her second book, Light Emerging: Journey Through the Personal Healing Process (in process) is for patients.

The object of the second book is to allow a patient or somebody that's ill to understand the stages of the healing process or to understand what healers do, how they can help, how to choose a healer, and also to lift the entire healing process into one of fulfilling one's needs, and then to lift it all into the mystical hero's journey, so that they understand. It's really a metaphysical process, in addition to simply healing something.

Her teaching now takes the form of a structured four year program, consisting of six 4 day meetings a year. She thus can accommodate people from all over the country. This four year program earns participants a certificate. Brennan's goal is that her graduates be certified as healers by the state. Her curriculum of study includes "regulation of the energy field, channeling, which is

sensory perception, it's ethics, it's values, it's learning how to handle patients - with transactional analysis - healing interactions [and] stages of healing." The following vignette gives a flavor of her work as a healer.

A person named Doug came to me for 8 months and he was dying of AIDS. A physician brought him and was sitting in on the sessions. Physicians were using a particular drug to see if that would work and I would read the field while the patient actually administered it to himself. Doug was an artist, he was a young gay man, and he was very, very sensitive and he was terrified. He would walk in and he would say, "Tell me I'm not going to die." And essentially that is what I taught him over the 8 month period. He came in with the framework, "My body's dying, I will die, and that's it." So instead of saying, "Face it, Doug, you're dying" - that would be the worst thing for somebody to do - I would tell him the changes that the drug was making in his field that I could see that were positive. I would channel this kind of reality to him and make that healing an experience. He can't change his belief system until he has the experience. I would talk to him about life from the perspective of life, I would work directly on his energy field to realign it and balance his organs so that he could have an experience of that. I would also sit in that experience myself when I was doing the work on his field. He started seeing his guides, he started seeing the other side, he started conversing with them.

He then connected with another patient who came for a different reason, who was getting better, and they worked with each other. She had to learn to give herself injections and he taught her how. They met regularly and she cared for him - in terms of going through his death. So at the end, they said, "Well, Mary saved Doug's death and Doug saved Mary's life." And - that was so beautiful. I went to the hospital about a month before he passed over and I gave him a reading and Heyoan, my guide, was talking to him about what it would be like, was describing the transition, what he would experience.

So then when Doug died, Mary and Doug's mother were there. He would open his eyes and his consciousness would be in the spiritual realms and he would say, "They're so beautiful, they're so beautiful." He'd be looking around at all the angels in the room - and then he'd close his eyes and open his eyes again and then he'd be on the physical level and he'd say, "I hate it here!" And then he'd go back and forth like that - and the last thing he did was, he looked over at his mother and he took her hand and he said, "I love you, Mother." . . . So he had lifted his entire experience of dying. And that's Doug's gift to the world and that was his hero's journey.

Brennan is no longer a practicing psychotherapist. I believe, however, that she fits this study because her work as healer has grown out of a psychotherapy practice into which she incorporated spirituality from the very beginning. Whenever psychotherapists incorporate the spiritual component, a dimension of their practice changes. Brennan's practice changed from psychotherapy to healing. This is one way the change can manifest itself. It is not necessarily the way for everyone. One of Brennan's greatest strengths is her unquestioning belief that every person has the resources to become his/her own therapist and healer. She teaches because she believes that, though we each hold all the information we need, we haven't been taught how to access it. Her teachings and writing are to assist both the therapist and the patient how to access this inner knowledge.

Techniques, Interventions, Rituals and Inner Attitudes (TIRIA)

Brennan's techniques have changed over the years in accord with her philosophy of psychotherapy and healing. Initially, she saw the body according to bioenergetics and its characterologies, like

schizoid, oral masochist, psychopath or rigid, and the childhood traumas that go with that. Next she studied Pathwork and added the concepts of Spirit, "spirituality and morals and this whole new view of reality. . . . You're more than your physical body, it's not just your parents. . . , your childhood upbringing. It has a lot to do with what you came in with this lifetime and your life plan and purification of who you are is the whole learning . . . what are you working on now [in this lifetime] and how do you understand it?"

A bigger change happened in Brennan when she perceived that something shifts when the therapist and client move from the perspective of body, mind, emotions to body, mind, emotions, spirit in the areas of self-responsibility and the origins of the difficulties. "You take that knowledge and carry it forward and add a broader picture of self-responsibility in terms of 'You create your own reality.' This reality includes a general life plan, with a purpose and that you are a spiritual being, much beyond your physical body in this particular life-time. . . . It lifts it into a transcendent view of reality."

Brennan's techniques include Primal Scream, Transactional Analysis, Synergy as taught by Ilana Rubinfeld, Feldenkreis, Gestalt, Bioenergetics, massage, basics in reading bodies, reading auras, and seeing past lives, praying, and CORE energetic work.

The most basic intervention that is used by Brennan is listening to the suggestions of Heyoan at any time with any client. She allows and is open to her guide intervening at any time to put words into her mouth or even change the directions of therapy or healing. They work in conjunction with the process as a team. Another inter-

vention occurs when Brennan sends a client away to do a year of intense psychotherapy which she has done on occasion. She had assessed they needed it before they could come to be trained in her four year program for healers.

At the present time, Brennan sees ritual ideally as "something that unfolds out of the self. . . . Something that flows from the core." She uses ritual a lot in training programs for therapists/healers by giving them tools and inviting them to create a ritual pertaining to the problem at hand and how it applies to them and their developmental process.

When she's training healers, Brennan will always start with a ritual by lighting candles and burning smudge. She also uses crystals and Native American rituals.

Some of Brennan's inner attitudes are quite out of the ordinary, however the main one states that "one's beliefs ought to be based on experience rather than an overlaid belief system." She calls us to get beyond the cultural norms we were raised to follow.

Her inner attitude of a "meticulous honesty," both personally and spiritually, guides her choices in all her work. She is aware of how easily we can rationalize our choices and misuse our knowledge. She sees the difficulty of following our inner truth. "It's easy to speak truth, but the actions are much more difficult."

At this stage of her life her teaching techniques include "high sensory perception skills, regulation of the energy field, and channeling. Other techniques include ethics and values [as applied to] learning how to handle patients with transactional analysis,

healing interactions, and stages of healing." This includes the person's choices about coming into this lifetime and life task.

Brennan's example of techniques was shown clearly as she worked with a woman who suffers chronic headaches. Brennan read this woman's aura and saw an image of a funnel-shaped black mass coming into the left side of her head. She told the woman what she saw and asked her to experience a white light in the center of her solar plexus, then to expand this light throughout her whole body. When the light filled her head, the woman was instructed to use the light as a pushing device against the blackness. She then invited her to imagine her heart chakra opening and the woman began to cry. She had received an image of her mother and the ongoing struggle she had had with her. Brennan got an image of a black shrouded figure out at the opening of the funnel and read the past-life as being unfinished business with a former mother figure. She instructed the woman to do the inner light exercise and the opening of the heart once a day and told her that there would be another level of healing with this lifetime's mother and an eventual understanding of the black-shrouded figure from a past-life. Brennan said the white light exercise would lessen the headaches over time. She also gave her the name of a craniologist who could work on the pressure centers of her skull. Brennan said that this entire process of reading the aura of woman's present and past-life struggle was guided by Heyoan.

Brennan has used spiritual disciplines for many years, many of which began when she lived in a spiritual community. She prays, meditates, has a guide named Heyoan who dialogues with her. Brennan has gone to Pathwork for spiritual direction for 17 years.

She creates spiritual rituals for herself and others. In her home and office, she has several altars which hold sacred objects that are continually being used by her and others.

Analysis and Critique

One of the clearest patterns that emerges from Brennan's life is the focus on energy. As a scientist, she studied pure energy. As a therapist, she focused on her own energy blocks. Through her work in Pathwork, she began to see patterns of energy in people's auras. Once she recognized that everything is energy and her guides began to teach her how to heal the imbalances, she realized she could teach these healing skills to others.

Another pattern is that when she goes into a period of confusion, she knows how to get help. She entered therapy to work on the sudden changes following her resignation from NASA. She sorted out that confusion and in the process of therapy, she was led to do trainings in Washington, which introduced her to Pathwork, where she found her new professional practice. During the Pathwork trainings, she had a spiritual experience that led to her to live in the Pathwork Community for nine years. Through her work with Pathwork, she found a new identity in healing.

From here on, there's a direct relationship between what she does professionally and what she does at Pathwork. This is where her personal spiritual disciplines and professional practice begin to intertwine. Initially she opened a therapy practice in New York City with John Pierrakos and as she deepened her spiritual work, more and more people began to come with physical ailments through which she discovered an avenue for her talent as healer.

Brennan is very hard to critique because of her high sensory perception skills and her guidance from Heyoan and the transcendent visits to the "planning table." None of these talents fall within my presently developed spiritual experience.

However, I do take issue with her self-image; she names herself as healer, no longer as a practicing psychotherapist. It is my sense that whenever we grow and develop, we carry with us all that we have previously learned. In her work as healer, I believe she continues to use her psychotherapeutic skills, both with clients and the students she is teaching to be healers. Therefore, I see her as a transpersonal therapist or a psychotherapist/healer.

The most amazing thing to me about Brennan was what I experienced in our interview. I felt incredible warmth and a sense of a loving presence. Her smile, her touch and her attentive listening presence were very calming to my soul.

Roger Woolger

Sitting in Woolger's meditation room/office, I felt surrounded by the great religions of the world. I asked him to describe the many artifacts that encircled me.

My favorite collection of pieces is here. I have a manuscript picture from The book of Kells, of John the Evangelist. I have a Nicholas Roehrich portrait of "The Great Mother" as a female Buddha who is floating in space. It's deep, deep blue, beautiful, spiritual and philosophically inspired. I have a mandala by a close friend of mine, a painter who specialized in sacred art. I have a quotation from Teilhard de Chardin about the Mass. I have two Islamic miniatures, one of an angel, one of a student. I have an illustrated mandala from Hildegard of Bingen, saying, "All of creation is a symphony of joy and jubi-

lation." I have St. Francis' Canticle of Creatures (I love St. Francis). I have an icon of "The Virgin and Child" from possibly Siena of the 13th century. I have a little altar with a mixture. There's a Hindu Ganesha statue with a shell necklace. I have a shamanic healing feather (an eagle feather) which I use for cleaning people's auras occasionally. [I have] . . . a wonderful Native American pipe, which I use occasionally ceremonially. (The eagle is my bird, my totemic bird.) So this eagle head [pipe bowl] is carved out of soap stone. Also on the altar I have a little Buddha.

His very office seems to mirror both his spiritual journey and his extensive travel, which nearly covers the globe.

Biographical Sketch

Woolger's candid telling of his personal life story was interwoven with his learnings about himself and his drive to examine innermost feelings, including those of his family-of-origin. Woolger was born and educated in England. His personal story gives us a clue to the "why" of his intense inner search. Woolger is an only child and his father left the family when he was two years old.

I was very attached to him and losing him was one of the deepest blows in my life. It took me many years of therapy of various kinds to get to the core of my feelings about him. I cared about him a great deal. I think I experienced deep abandonment and betrayal.

He was raised in a very intense relationship by a mother who never remarried. His childhood was not a particularly happy one. He took on an inner responsibility for his mother. He spent a lot of time walking in the woods, listening and being alone. He also loved singing in the church choir, not for the religion, but for the music, which is a great love to this day. He lived near Stratford-on-Avon and was able to be in high school and college productions of Shake-

spearean plays and to absorb Shakespeare in his youth. At about 17, Woolger was accepted into Oxford University and the circumstances surrounding this had a deep and profound effect on him.

It was when my mother and I were separating. I had just gotten admitted to college at Oxford and she was going to live in Rhodesia, feeling that my college was taken care of. I was a very independent adolescent and there was no problem there. But it was an emotional separation and we had a lot of unfinished business, as I look back. But it was necessary and I went through a wonderful six months of traveling around Europe, hitchhiking and living very simply, realizing that I was going back to England to a totally new life and wonderful openings.

However my childhood was fairly unhappy because of my mother's situation. I had carried a lot of her unfulfillment for her, had supported her, taken that on for my own reasons. And I felt very freed and at the same time there was a lot of emotional material that was very unfinished. I went through a sort of emotional crisis when I was on the road. [This was] intense loneliness and almost despair, but for no particular reason, just an accumulation of depression that had been with me most of my childhood. Then it all burst, partly because of the result of a man I met, a Hindu who was traveling in Europe. We met at a work camp in the south of France and he taught me to meditate. . . . I practiced it and I just had this tremendous opening of the heart. It was like a whole other self just fell away and I realized what I had been groping for in childhood, mostly when I was alone in the woods. I was always aware of presences, had joyful moments when I was with nature. I realized that they were just glimpses and I was now given the whole picture. . . .

I lived in a state of intense joy for nearly a year and I'll just say that the world was transfigured and I was in a state of dialogue constantly . . . and it's just an experience of certainty and connection.

On graduating from Oxford, he went to teach in West Africa, then came back to London University to get his Ph.D. in Comparative Religion. He began searching for a psychotherapy that would include the soul's search and he found that in C.G. Jung. He went to Zurich, Switzerland for five years and trained as a Jungian Analyst. Through all this studying, he continued to do his own inner work. Woolger began to realize that Jungian Analysis was limited in scope. Jung incorporated the psychological and the spiritual but this process was talking about the issues/dreams "over there". It lacked body involvement and release through catharsis. That would have to be experienced by adding some other approach. So began another level of Woolger's personal experimenting and eventually incorporating it in private practice and writings.

I didn't like the reductiveness of the Freudian approach when it came to spiritual matters, so I liked Jung and I liked Assagioli for that reason, in that they were broad and open. What I found with a lot of the Jungian work was that it tended to become too intellectual, too heady, and there wasn't enough feeling in it, enough body, so I've become rather eclectic as a psychotherapist. . . . I've moved from being a rather passive analytic therapist, listening to what comes next, to being a much more actively intervening therapist, using things from psychodrama, Gestalt and Reichian practices. I'm impressed by Gestalt, which gets its influence from Zen meditation. . . . Perls was very impressed by the present centeredness of Zen awareness and realized that if he stayed present with every little thing that was going on with his clients, whether they were scratching their nose, how they changed the subject, how they crossed their legs, how they blinked and so on, physical cues, changes of pace - what Jung would call complex indicators - he could develop a technique of just going straight into the unconscious, given that consciousness always splits. . . . I

realized that Freudians and Jungians are busy talking about the experience "out there," that they are creating a structure in the therapy, which sets up an intellectual distance from the energy of the complex. So I have found other ways of taking people directly into what I call the "core of the complex", going for the feelings. I will use deep breathing, physical postures, massage, repetition of phrases that strike me as laden emotionally.

The way Woolger learns new techniques is to read them and practice on himself by constantly working on his own self-knowledge before sharing with others.

Woolger readily admits that in life he has made decisions that were quite painful for himself and others. He married young the first time and divorced soon after. A second marriage was gifted with a daughter. Subsequent infidelity and a second divorce eventually forced Woolger to look at his own behavior.

[My two divorces] threw me into what I only call (what Jung would call) the ancestral psyche. . . . I discovered that my great-great-grandmother must have been a prostitute. And that our whole family had been affected by this through the generations. . . . It took years to get it clear. There is a split in my mother's family between the Puritan and the whore. And in each generation people took sides, and there was usually a black sheep who would act out the unconscious memory of great-great-grandmother who was from a German brothel. I'm sure that's true of many families and family systems. It was a profound experience to arrive at that and to realize it. I guess in my second divorce . . . I got to look at how I was acting out the "black sheep" of the family. It totally changed my view of everything, in terms of relationships and sexuality and marriage, I mean, in a healthy way.

He now lives happily with his third wife and their daughter, his second child, and Woolger's 78 year old mother who helps with child

care. Woolger has worked through the anger at his mother. They are now friends. Woolger and his wife run workshops together all over the country, write together and have a new book coming out in 1990 on violence, domestic and global. Their new book The Goddess With will appear in Fall, 1989.

When Woolger describes himself as therapist, he is very eclectic. He has studied various psychotherapies, world religions and alternative kinds of healing. He has done his own inner work in many of these therapies, including past-life regressions. He has practiced Vipassana meditation for years. It is hard for him to describe himself as a Jungian analyst any longer. Woolger believes that sometimes a client may choose a Jungian analyst simply to dialogue with and it may be a way to hide behind the words and not do the work. This person may need Gestalt or bodywork. Similarly persons who live in the emotions and body without any awareness may need to learn to step back in order to get a metaview. They might benefit by Jungian analysis which would help them take more of a witness position. A vignette which illustrates Woolger's style of psychotherapy follows.

I had a woman come in who had done years of therapy in training and I take a very careful interview in the first session. I look for obvious early childhood traumas. I look for birth trauma, anything that is known about their birth. . . . I look for major illnesses and accidents and traumas in early childhood, separations and important figures that have died, divorces, and I will mark those as places where we may need to regress to. I'll take note of stuck places of the person's life, sexuality, their relationship issues, whether they seem to be alienated in some way from the world they live in. Generally I follow an

intuitive pattern but I am looking for the places in life where the life force stopped, where things got blocked. For example, in the case of this woman, nobody had really dealt with this. She'd been engaged to a man for two years, from Scandinavia actually, and he had talked at one point of leaving Sweden and coming to America and marry her. He was married already and he was going to get a divorce. And at some point he got cold feet. He broke the whole thing off. And as she was telling me about this incident, I was aware of very clear physical changes. Her breath became very shallow. Her voice tone changed, and became more distant. She said she married later and it was a wretched marriage. She divorced but kept the daughter. It was clear to me that this was the one love in her life. And yet she was describing it very flatly. And I said, "Well, have you worked on this in your previous therapy?" And she said, "No. It never seemed important." And my thought was that she had made it unimportant. She could have brought it up, of course, in any therapy. But she had distanced from it in certain ways. So I simply had her close her eyes and - I forget the phrasing - she was very struck by a split in her upper and lower body - "I didn't do it right" was her phrase. "I did something really bad" - and it turned out that she was really blaming herself for the relationship. He had left her, in her view, because she wasn't good enough, and she had done something really bad in the situation. She immediately went into a lot of weeping and a lot of energy release. The first level of it was that she hadn't done any grieving for that relationship, that she hadn't allowed herself to grieve because basically she held herself responsible. "It was my fault it broke up, therefore I can't indulge myself by grieving and I deserve to have an empty life." So there's a lot of that going on. At any rate, just the phrase I used - it wasn't that one exactly, but she freely associated with several phrases and we went right into the stuff. She had a major opening just in the first session and it was very surprising because she had steered away from this for a long time.

Techniques, Interventions, Rituals and Inner Attitudes (TIRIA)

Woolger uses a variety of techniques, interventions, rituals, or anything else that works. He began as a fairly passive Jungian-trained analyst and has evolved into and including a great deal of body work. How does he now view himself in relation to his clients?

I often see it as a dance in which I try to dance along with my clients. I have to learn to dance with them in order to make it into a better dance - and we try not to tread on each other's feet.

Woolger has developed a "sensing" of what kind of therapy a person needs. For instance, a technique for someone who comes in "wallowing" in feelings and has done lots of body is that s/he would get questions based on "thinking types of observations." Woolger's aim is to have them detach from their emotions. "I would ask them questions about meaning, purpose, and understanding and insight. This technique throws them back to become more self-reflective, which is the ideal use of analytic disciplines, to reflect on the self. So I teach unreflective people to be reflective. I would teach reflective people to be embodied" simply by doing body work or deep breathing.

Another technique is his use of books. Often Woolger will recommend books, most commonly Zen Mind, Beginner's Mind, written by Shunryu Suzuki, who had studied Zen, and The Way of Transformation: Daily Life to Spiritual Life by Carl von Durkheim.

Woolger uses some Reichian therapy because he agrees with its philosophy that insight isn't enough to heal. "The organism needs to

express the energy that it isn't finished with, so there's a huge influence upon bodily release." Woolger uses techniques such as exercise, massage, simple free association, rebirthing, deep breathing techniques, working on postures and hyperventilating.

Past-life therapy is a technique Woolger says he can use quite successfully to deal with a client's current life "complex" by finding a similar issue in the past-life. "What is projected onto the mother [or father, etc.] in psychoanalytic terms is seen as one's own complex and part of one's shadow." He gives the following example.

Working with early childhood sexual abuse, is very hard to get at, when the rage is against a parent still living. For example, when that gets transposed back into a past-life, you can express all the feelings, get a lot of body release and see the opposite perspective. One goes from being a rape victim to being a rapist in past lives. You can see that you play out both roles and that in your rage against your oppressor you have the potential to be the aggressor and that possibly you are no better than the father who victimized you. In forgiving yourself you may begin to forgive the person who abused you and you see that you have within you the potential for abuse.

In such a case, Woolger may also use the technique of assigning "homework," asking the client to write about the past-life experience that was part of session. He uses this as a way to help them move toward forgiveness, both of self and other.

Woolger uses "metaphor and story to get people to their stuff." He says, "I'll use the past-life idea and what I call the story-behind-the-story." If he gets a sense of early trauma or emotions that are unfinished, he will search out the blocks, using "regression techniques as a form of hypnosis." Commonly, he'll use "phrase induc-

tion," which is listening to clients tell about their past, feeding back to them a few lines "which summarizes the emotional situation. . . . I follow an intuitive pattern but I am looking for the places where the life force stopped." Woolger has found many ways of taking people directly into the "core of the complex." His techniques vary according to where the client is psychologically and spiritually. Often he will lead them to role play, getting them into fantasies that have a lot of energy attached to them. He also uses "repetition of phrases" that he senses are heavy-laden with emotion for the client.

He points out, however, that his approach is different from some other past-life therapists who call in the White Light and Higher Self. "I don't as a rule do that. I find that it'll happen spontaneously if it's supposed to happen and it's much more powerful when it's not guided."

Neither does Woolger believe that "contracts" are necessarily made in the between-life state or that people necessarily choose their parents, either good or bad, but rather "what happens is more finding a suitable area to continue one's karmic development."

He described an intervention used with a person who was depressed and living by a "victim script." Woolger models a detached, almost joking view, one that isn't part of the client's drama. "I just see it as a game, as an archetype that he's caught in and since I'm not caught in it I can see it differently from him and it doesn't move me. . . . So by reflecting from a distance, I teach him to be detached and to reflect on it."

Finally, he is very comfortable making referrals as a special kind of intervention. If he finds that a client is not responding or able to

stay with the body, he will send them to a specialist in bodywork, such as Rebirthing, or Massage Therapy. He will recommend meditation according to the present needs of the person. For instance, for someone living in the fast lane, he might recommend that they learn to sit quietly, doing Zazen. Or he might suggest to someone who needs bodywork to practice Yoga or find meditation with lots of chanting. He has suggested to other clients that they might want to do a Vision Quest, which combines solitude, the body and becoming one with nature.

Woolger's inner attitudes are based on an "unshakable faith in life and the power of the human spirit to evolve and grow in the face of difficulties and challenges." He sees a "light in the darkness" and he has no fear of death. He sees himself after working through his childhood traumas as more tolerant and feeling connected to everyone. He quotes G. K. Chesterton's poem, "We're all in the same boat in a stormy sea and we owe each other a terrible sympathy."

Another inner attitude that is reflected in Woolger's practice is his belief that, "Everyone has within them their own healing, their own connection to divinity and that I'm not in control of that." Though he can "create opportunities for growth, [by offering] a structure in which a person can experience something that they were afraid of," he still is not in control. He recognizes that "When the work is good and when I'm working with a certain consciousness level, it's inspired, it comes from Spirit."

Woolger prays regularly, using a variety of music, most often Bach. He was trained in Vipassana meditation and now practices in a local meditation group. His office is a meditation room in which he

sits in silence, works, and does therapy sessions. The room literally reverberates with the different spiritual disciplines of the world.

Analysis and Critique

Pondering Woolger's office/meditation room is a way of looking at a common theme throughout his life. This room represents an incredible diversity and openness to a multitude of all kinds of ideas, religions, philosophies, and forms of psychotherapy. The floors are covered with soft cushions, mattresses, mats, and meditation stools. The walls are hung with Christian, Jewish, Buddhist, Hindu, Native American symbols and writings from around the world and from different centuries. Woolger is truly not limited by the '80's or the cultural norms of America.

When we follow this theme of Woolger and the ages, we find that he was raised in London, by his mother. By his teens, he traveled around Europe, learned to meditate from a Hindu in Paris and came back to be educated at Oxford. He went to teach in West Africa and came back to do his graduate work in Comparative Religions. From here he went to Switzerland to study Jungian Analysis. Up to this point, Woolger's diversity had been in exposure to world religions and living in different countries. Now he began another level of inner search initially through a Jungian Analysis and his struggle around a too-close mother and an absent father. As he progressed and evolved, Woolger was incredibly open to new avenues, such as psychosynthesis, psychodrama, Gestalt, and Reichian therapy. He found the body therapies releasing blocks in himself that eventually assisted him in doing his parent issues quite fully. Past-life therapy brought him into being open to a great-

great-grandmother whose life choices are still affecting present and future generations. Many family therapists believe that there can be profound influences on the nuclear family from past generations.

Woolger identified himself as carrying on the "black sheep" image of generations past. He has done intrapsychic work for his own growth, but also hopes to stop the generational chain, by changing his behavior in this life-time. This openness to the diversity of religion, philosophy, past lifetimes and alternative psychotherapies is reflected not only in his office space but in how he practices his current forms of psychotherapy and how he lives his life.

Woolger's examples from above indicate his present combination of analytical dreamwork, childhood traumas, past-life imagings as well as bodywork and release through catharsis. His theme of using "anything that works" reflects an expansive meta-view of life. Woolger has been married three times, lived all over the world and believes in experiencing the many forms of therapy before including them into his professional practice.

His writings are equally diverse. He began by writing a thesis on Simone Weil in college: "Against Imagination: The Via Negativa of Simone Weil". In addition, he wrote an article, "The Language and Metaphor of Dreams" which appeared in the 1979 issue of Notes and Papers on Archaic Studies, and another, "The Holy Grail: Healing the sexual wound in the Western psyche" which appeared in a 1983 issue of Pilgrimage, and "Ego Death and the Myth of the Hero", which was printed in the Newsletter of the Association for Transpersonal Psychology in 1986. Most recently he has written Other Lives, Other Selves, The Goddess With, and one soon to be released on violence,

both personal and global. He lectures, runs workshops, appears on television and speaks all over the country. I am left wondering and curious about what Woolger will try next.

In conclusion, Woolger has a perception that therapy goes "full circle." First he looks at the whole life story which has only a handful of major issues. He is alert to how the client repeats the same story, recognizing it as "repetition compulsion." Once the major points have been identified, he goes "straight for this, either through the body, phrases, deep breathing or using free association," so that the client can experience the release of traumas through catharsis. Woolger's aim with some clients is to release blocked feelings by finding the "places in the body where the energy is held out of fear, out of rage, and the purpose of the release is to move the energy." Finally he helps the client reverse attitudes toward the person or persons that the feelings were focused on, through forgiveness, expressing rage, reworking the scripts or understanding one's patterns.

The first response I received from Woolger was the questionnaire in which he "took me to task." My definition of spiritual had felt like separation to him, rather than unity. Woolger was much more comfortable with himself as "Soulful". He wrote, "I am a follower of James Hillman, who believes that spirit must never be divorced from soul."

There are two areas where I found myself questioning Woolger's approach to psychotherapy. The first was his negation of past-life therapists who bring in White Light and the Higher Self as protection. He believes that when something happens, it's more powerful if it's

not led. I personally would not lead a client into this realm without the protection of the White Light. There is a powerful experience attached to this process which includes the Light, but more importantly, it is a shield against various levels of negative energy.

The second area where I had some reservations about Woolger's approach to past-life therapy is that it appears to be limited in scope. I believe that the whole area of past-life therapy is very new, fairly unexplored and virtually unlimited. Woolger seems to use past-life therapy as simply a way to do psychological work in the present, believing there are no contracts or choice of parents. I believe that he is putting artificial boundaries on the field's applicability. I see a great potential for understanding our spiritual evolution through past lives. Using past-life regression simply as a way to release present psychological trauma seems to limit that potential.

Though my time with Woolger was short, I was impressed by his command of so many different theories and therapies. The depth and breadth of his spiritual inclusiveness was also profoundly moving. The amount of personal work that he has done has certainly resulted in a high level of self-awareness. He was very candid about his life story. What I left with was an excitement about the articles and books that he has written and his whole energy about a new book that is just being published, while he is already beginning another. His vitality and energy are unmistakable.

Claire Tatro

Claire Tatro is a hypnotherapist who practices "Ethical Hypnosis" and has worked with over 7000 clients in her ten years of experience. Many of her clients present problems of "panic and anxiety

attacks and fears and phobias." She receives referrals from psychiatrists, psychologists, psychotherapists and physicians in her area. Her practice seems to the casual viewer as quite traditional and ordinary. She also has a more non-traditional spiritual aspect that she teaches in workshops outside of her private practice.

Biographical Sketch

Personally, Tatro is a woman of great warmth and depth. She has raised four children alone since her divorce 23 years ago. She explains that her husband had an alcohol problem stemming from his family-of-origin. She feels that this has been one of life's lessons that has helped her in her professional work.

When I'm working with someone who is alcoholic, I have a greater perception and a greater understanding for them and their families. You might say that I lived everything that I practice.

A kind of inner strength evolved over the years while raising her children and educating herself. This inner strength and peace, however, has not come easily for her. Eight years ago she and her daughter attended a Spiritual Frontiers Northeast Retreat. While they were en route to the retreat, Tatro's oldest son was murdered. She received the news after she arrived.

I think what really changed my life and began me on this spiritual journey is . . . [that] I talked with a couple of people who are very psychic and one was a trance medium. While she was talking to me, she picked up a piece of paper and said, "I have a message for you." Now no one knew that my son's name was Mark. No one knew how to write like him. But the pencil wrote, "Mom, I love you. I'm fine. I'm very happy. Mark." And that was enough to change anybody's life or to give them a turn in the right direction. This was 36 hours after [his death]. I

knew that he had been killed. And that changed everything for me. It made me want to know more about this afterlife, this time, where we go after death.

Tatro seems to have come to some peace about her son's death. She says that all of life's ups and downs have contributed to who she is and her own capacity to give, to love, and to have empathy.

Tatro was raised a Roman Catholic, but finds no meaningful connection with the church at present. However, she is a very spiritual person and actively communicates with her Higher Self through meditation, prayer, and dialogue. As noted above, her sense is that "God comes from within."

She remembers her father as "a very gentle, very loving, smiling kind of man." His love radiated around him and "he was father to the whole neighborhood." Her mother "was the disciplinarian. And she never forgot anything you did." She didn't feel close to her mother until she had the privilege of caring for her in her home for five years, until "Mother could no longer stay by herself." This was a time for them to become closer to each other.

Tatro's desk displays many samples of crystals which are important to her both professionally and personally. The walls of her office are soundproofed with carpeting and adorned with two pictures, one of the head of Christ, the other of equal size of the head of an Egyptian god. Many books on spiritual healing fill her office bookcase.

Tatro uses well-formulated procedures of hypnotherapy, and she herself always works with the Light and her Higher Self. The following paragraph illustrates one way Tatro incorporates the spiritual into her practice.

[One thing] that I do with people that have fears, children that are afraid of the dark, anyone that needs it: I have them take a point of light from the highest point in the universe, which I do not call God, because I don't know what their concept is. If they take a point of light from the highest point in the universe, and this is their own special light, and this point of light is going to be theirs from now on, and I bring it down through them and as we go through with this light, we illuminate the different parts of the body. So that when we finish, the whole body is totally illuminated. But then I bring this point of light directly back to the source, and then I tell them there's no beginning and there's no end. This light gives them a connection to the highest point, the most powerful point in the universe. It's just like a circle. There's no beginning, there's no end. And when you feel frightened or that you need self-confidence, you take this light and pour it out through every pore of your body and you're making the protection so great. You're making an energy-field, you're protecting yourself. You're going to be able to speak, you're going to be able to do whatever you have to. . . . I definitely do a lot with the God-source here. The interesting thing about this whole practice is 90% of the people that come here are very open to what I'm doing anyway.

Tatro is part of a group of spiritually-based people who are beginning a holistic group for cancer and AIDS patients. Their diversity is evident in their professional backgrounds as well as in their spiritual backgrounds of Jewish, Bahá'í, Christian, and those of "us who believe that God comes from within." The group includes a physician, massage therapist, hypnotist, dietitian, arts therapist, music therapist, psychologist, registered nurse, and one who trained with Bernie Siegel in working with Exceptional Cancer Patients. Each professional will individually work with every patient over a period of 7 weeks, spending a total of about 65 hours with each patient, a sizable commitment for both healers and patients. Tatro says many

people around the country are interested in the results of this pioneer group.

Techniques, Interventions, Rituals and Inner Attitudes (TIRIA)

In her traditional private practice of hypnotherapy, as described in the above paragraphs, Tatro has a number of techniques, interventions, rituals and inner attitudes. One technique that she uses is a countdown and relaxation method. She usually does a countdown from 15 to one, calling for relaxation from head to toes, then another countdown from 5 to deepen the trance. If the problem is smoking, for instance, she then has them walk down 5 steps, leaving the habit behind, mentioning all the parts of the habit being left. At the landing they walk into an area that's smoke-free and they are in control of the habit. Here she gives a series of positive suggestions for a smoke-free life that they will be able to live. She doesn't count them up from the trance, finding that too much of a shock sometimes, but tells them when they are ready they will "see" in their minds a relaxed smoke-free state, and then as they take 3 deep breaths and open their eyes, they will come out of this in a wonderful, comfortable relaxed state.

This technique becomes an intervention when she suggests that clients take home the tape of the session to play over and over throughout the next week. At the next session, she will include the changes or progress made by the clients and "give them opportunity to make even more [shifts]." This same process is used whether the presenting problem is smoking, weight, panic and anxiety attacks, or fears and/or phobias.

Tatro uses another technique she has created to "reverse the fight or flight pattern" for panic and anxiety attacks, fears and phobias. She studies anatomy books to understand how the body works because the physiological process is the same in every client and it needs to be precisely reversed. She sees the client as having a great deal of stress which accumulates and can't be expressed. Panic attacks or agoraphobia is how some of the stress may manifest. There is enormous inner satisfaction that comes from seeing clients who have been crippled by fear start living in the world again.

Another technique which she is using more and more involves a golden light or a golden lubricating fluid. "This golden lubricating fluid or light goes through their whole body and as I bring it to the shoulders, it pools in the joints. It's very soothing, penetrating and very healing and then it flows down the body." Tatro especially uses this with people who have arthritis and severe pain. She explains that this technique of using the golden light was channelled information she received some time ago and is "a very high, spiritual thing that I do."

Another technique is past-life regression. Although she was originally trained by Dr. Helen Waumbaugh, author of Reliving Past Lives Through Hypnosis, Tatro's recent process was channelled to her from her guides. She was instructed to take clients in a light trance "up a flight of stairs to a door. At the door, they open into the room of their own mind. And there are many doorways off this room," each to a different lifetime. She asks them to look for the doorway that is marked with the problem with which they are wrestling. "I always call their guides to surround them and bathe them with the

white light, the light of remembrance, the light of protection, the light of the world." When they are surrounded in light, they walk through the door, leaving it open so they don't feel trapped. Tatro always tells them, "You're going to be thinking, you're not going to get these things in pictures, it's going to be a thought." Her belief is that most visualizations and memories come in thought form. Tatro asks a series of questions about the thoughts to help the client begin to remember. Tatro sees these past lives as often connected with problems from childhood that can't be explained.

Meditation and guided imagery are rituals used for releasing such things as anger, discouragement, a lack of self-confidence, or relationship problems. "I give them a meditation. They're walking down a country road dragging around their waist a thick belt and they're dragging with them all these heavy stones." They come to a fork in the road and turn toward a "beautiful crystal clear lake." There they are asked to throw out a rock that represents a problem they're working with and watch it sink. Each issue is then thrown out, rock by rock. The biggest rock of all, which represents the biggest block of all, has to be rolled to the water. After that one is gone, the clients are so light and free that they swim, and stretch in the grass, and lie in the sun, relieved of all the baggage they were carrying around. This meditation is used to guide the client under hypnosis to release blocks and feelings. Tatro explains this process of meditation, as well as T.M., yoga, and Silva mind-control, as forms of self-hypnosis.

She uses another ritual for people who were sexually molested and are still carrying the pain. From the relaxed state, they are

brought up 5 steps to a crystal cathedral. They are told, "This is the crystal palace of your own self. And I notice how beautiful it is. The light is streaming through with all the colors of the rainbow and you sit down at a table here." The clients are then led to imagine themselves with magic markers and paper, writing words associated with the problem. Tatro as therapist actually writes them down, so she can sequentially dispose of them later in the session. She has them write the most powerful word last of all, incest, for instance. They are invited to feel the Divine Presence behind them. Then in their mind the clients will take the first piece of paper (which might say "hurt"), rip it up and blow it to the "four winds," so it will never return. They continue with each paper until the last word and with this one, the Divine Presence says, "I will carry this and put it in my pocket." Often the person is crying throughout this process of letting go of the past trauma.

Tatro says of this, "Every day is fun opening that office door. It's a very rewarding type of life that I have." This view of her work and other inner attitudes come from Tatro's constant dialogue and trust of her inner divine guidance.

I have a sort of bond between my High Self, my God-self and myself, because there's just never been anyone there to ask any advice from. . . . I just say to my High Self, God-source, whatever you want to call it, "OK, this person has come to me for help. You've got to show me where to go with this one." And as soon as I begin to sit in my chair and start working, it's just there, and I know exactly whatever I say is what that person needs to hear.

Tatro explains that the gifts and guidance she is given must be shared in order to receive more. "Those people who don't want to share . . . are going to be shut off."

In describing her spiritual disciplines, Tatro names her whole practice as prayer. She herself meditates regularly as well as teaching it to others. Spiritual guides are channeled both in her work and for herself. Crystals and colored cloths are important for her own healing. She has gone on spiritual retreats for many years.

Tatro believes in reincarnation and past-life regression therapy because "whatever is going on in a person's life is a combination of everything that's ever happened to them." Tatro also believes that one chooses everything, including our purpose for this life before we're born.

With all the age regression and the past-life work that I've done, every single person knows that they chose not only their parents, but they chose a lot of the things that they were to learn in this lifetime . . . because this is our schoolhouse earth, where we learn all our lessons. . . .
When I'm doing a past-life regression, I bring people between lives, where they actually remember [making the choices].

Tatro has two distinct professional roles. One is as a traditional hypnotherapist and the other as a not so traditional healer, using color and laying on of hands, crystals, and her training as a Second Degree Reiki master. She teaches both aspects at the Pain Control Center, at the Spiritual Frontiers Northeast Retreat and many other places all over the country in response to many invitations. In this section, I will present the TIRIA that are a part of her teaching

practice. In the following excerpt, she shares some beliefs that are important in all of her teaching.

I teach spiritual development. I teach automatic writing and I teach channeling. I teach people how to do past-life regressions. . . . [I believe] that all healing comes from within and that we have a direct connection to our divine source. That direct connection is never broken. Teaching people to tap into that divine source is something I do all the time.

When students at a workshop seem ready, she may use any of several techniques: hypnosis with past-life regression, healing with colored cloths, crystals or using her hands over energy centers of the person. All of these techniques are intended as a joining tool. She is careful not to intimidate the person or to reinforce a feeling of separation in the way she uses her talents/gifts. She believes each person is always the healer of her/himself and she is only the facilitator or guide.

When I'm working with certain people, I will see spirit lights around them. I see them all the time, [though] not with everyone. But [when I do], I also know that this particular person is open-minded, is probably coming along on the spiritual path.

At the Chronic Pain Control Center where she volunteers her time, she often brings cloths of various colors and natural fibers, such as cotton, wool, silk or linen for healing. These cloths are laid on a person's body: green is for healing, red for irritation or bronchitis, yellow for anything with a discharge, even a cold, blue for relief of pain, like migraines and white, which includes all colors, is for severe pain. Black, Tatro says, is to be worn on the body when there is negative energy, fighting or dissention, because it is a powerful

protection. Historically, "the corpses and the people who went to the funerals wore black, priests wore black, ministers wore black, because black is a protection from evil spirits." Each colored cloth is applied for about 15 minutes directly to the area of distress. "It's the color and the pure fabric that heals."

As she teaches automatic writing in her workshops, Tatro has people find out what is going on in their physical body. She begins with a "divine protection exercise, as described above in the vignette on page 220. They bring the light energy down through the writing arm. While they are asking the questions that pertain to the problem, they simply begin to write without editing. Opening to automatic writing is a learned process which evolves with practice.

Stones are of such great interest to Tatro that once a year she goes to Johnstown, New York, with a group of friends to dig for crystals to use in her healing work. She explains the power of the smoky Herkimer diamond, a crystal she dug herself. It has a point on both top and bottom "which means it takes universal force, force from the universe and brings it through the crystal into the body I'm working with." Tatro says colored stones also have very powerful energy. For instance, jade is used for anyone with depression or mood swings, rose quartz to create more love, amethyst to assist with both spiritual development and/or alcohol, drug, or food addictions. Blue lace agate works well on the thyroid and for the person who cannot speak out well.

Also at workshops, Tatro teaches the Reiki method in which she was trained. This is a very complicated system of working with energy. In simple terms, it involves putting the hands on the "major

chakra points of the body." If she wants the person to end up ready to sleep, she draws the energy down from head to feet in a sweep. If she wants them to be "ready to go," she brings it up from feet to the head.

Tatro is devoted to the teaching process in her whole practice, both private and public. She has an excitement about life, the learning process, and the helping profession. She is eager to teach anyone who is interested how to create awareness of one's own spiritual Self; in addition, she delights in teaching specific skills needed to discover their full potential. Her goal is to assist people to recognize their own inner power. She teaches her clients to heal themselves, giving them tools and attitudes to assist their own growth.

Analysis and Critique

The thread that runs through Tatro's personal life and professional practice seems to be a way of reframing any given reality that allows for learning and growing through "thick and thin". This year for example, she is working with cancer and AIDS patients to help them reframe their illnesses. Her attitude, hypnotherapy skills and inner awareness of spiritual guidance all lend themselves to this experimental caring professional endeavor. This way of seeing the possibilities is also reflected in her volunteer work at the Chronic Pain Control Center, where she is teaching people how to deal with pain, using her various techniques of healing. Tatro's ability to work with a variety of severely troubled people and people with chronic pain has evolved out of her life experiences and how she has dealt with them.

After years of alienation from her mother, she spoke of being grateful that reconciliation came about when old age forced them to live together for 5 years. She now states that she can deal with clients who are alienated from their parents and are dealing with anger and resentment. Similarly, her divorce from a husband with drinking problems taught her about generational alcoholism and how to help families where this is an issue. When her son was killed, she found in that horror a new level of her own faith and spiritual hunger to know more about past-lives, reincarnation, and the influence we have on our present and future lives. Tatro now helps others who are interested in understanding the evolution of their souls' journeys through many lifetimes. Her attitude of reframing over the years has been a thread that has woven between her own life experiences and her professional practices. It has included helping her clients reframe their dilemmas by connecting them to what she describes as "golden light". Tatro is one of the two people I interviewed who said they love to go to work in the morning. Understanding reframe and being able to teach it to clients seems to revitalize Tatro's daily life.

I was personally moved by Tatro's approach to her professional clientele, her constant connection with Spirit and her love for her clients. Nonetheless, I found that we have some differences. In the interview, Tatro spoke of how she equated self-hypnosis with meditation, yoga, and Silva Mind Control. I agree that meditations and guided imagery can be used for psychological healing and release. However, I believe that yoga and other forms of meditation

have a transcendent and mystical quality which far surpasses self-hypnosis and psychotherapy.

Also I found myself envisioning a future where she would be able to include in her private practice all that she teaches in her public workshops. I would like to see her move from fear of losing the approval of the medical and psychological communities to a strong leadership in bringing non-traditional healing into professional psychotherapy. In spite of these few differences, I found Tatro to be extremely professional and deeply spiritual and able to walk the fine line between the two fields very capably.

Summary of the Profiles

Certain patterns and themes have emerged from the process of doing these analyses. It seemed that the strongest theme that emerged from all the therapists profiled is that freedom leads to discipline and out of discipline comes freedom. Each individual therapist had a particular theme as the focus of the analysis, but each individual theme can be seen in the overarching pattern of freedom and discipline. Tatro, for instance, found her freedom drastically curtailed at the murder of her son; she reframed this into a colossal life change through spiritual disciplines, which ultimately led her to the freedom of exploring past lives through hypnotherapy. Woolger's themes of diversity and variety emerged out of a disciplined childhood, a freedom he had trouble handling as a teenager, then after his individuation, he became a disciplined scholar, then found new freedom in combining spiritual disciplines with his Jungian work and eventually bodywork. Brennan's theme of knowing where to get help when confused began at an early age

when the harsh Wisconsin life was transformed by her walks in the woods. As a college student, she gloried in the disciplined study of the hard sciences, focusing on energy, after which she went to NASA. When she resigned from NASA, her new freedom bewildered her. Through therapy and subsequent spiritual trainings, she found her inner disciplines which led to the ultimate freedom of a spiritual connectedness and her talent to read the human body's energy field and to work with it.

Khalsa knew a certain freedom from age 5, when he was having various traditional and non-traditional spiritual experiences. Out of this disengagement, he chose a very structured course of study in college, then found himself yearning for the freedom of the "soft sciences" of psychology and philosophy. Through his disciplined practices as a Sikh, he found the freedom to teach and to counsel from an inner authority.

Prosky started out in an enmeshed family system which stifled attempts to freely create her own identity. When she broke away to marry a Jewish man, she was alienated from her family. What she found at Ackerman Institute was a reframe of this freedom: her new task was to find her authentic, inner self. As she became a more congruent person and therapist, she simultaneously increased her spiritual disciplines of Zen Buddhism and Hatha Yoga. Now she lives through an inner freedom and has learned how to guide her clients toward this goal.

Friedman's themes of forgiveness and gratitude came from his unique combination of personal, psychological and spiritual background. A new freedom from his Behavioral training emerged

when he began to study systems theory and was able to step back for a meta-view of his own family-of-origin. He followed a disciplined study of Family Therapy theories which eventually included a spiritual component. His spiritual disciplines led to an inner freedom which now allows him to practice Family Therapy in a fully holistic way.

Friedman suggested that another way of looking at his life would be through the pattern of "differentiation -----> expansion -----> integration -----> expansion -----> differentiation -----> expansion -----> integration." This pattern is clearly evident from his profile of moving in an ascending spiral of studies, rather than through a linear addition of new techniques.

A second pattern that emerged for each of these six psycho-therapists was that they each came to a conscious awareness that they were on a spiritual path that they chose to follow. Each one of these meditators had a teacher that initially instructed them in the process. At the present moment, all have an awareness of being taught and guided internally. Two seek out an external spiritual director in addition to their inner guidance, while four speak only of inner teaching. Both Brennan and Khalsa have made long-term commitments to living in a spiritual community, while Friedman goes twice a week to the Siddha Yoga Center, as well as on annual retreats. Tatro likewise spoke of two annual retreats at the Northeast Spiritual Frontiers Retreat Center. In another sense, both Khalsa and Prosky runs centers where others come for teaching. All sit in disciplined meditation groups.

It seems to me that this shift in awareness to develop a conscious spirituality in their lives provides a key to the evolution of a transpersonal therapist. They have become aware of Spirit and are actively open to the Higher Self. When this shift happened, they could no longer separate the transpersonal dimension from their traditional practice. Once they acknowledged that this spiritual component would be part of their professional practice, their inner attitudes changed, which subsequently resulted in changes in their techniques and interventions as well.

All meditative practices begin with teaching about the breath as Spirit. Christians sing, "Breathe on me, Breath of God," referring to the Holy Spirit. Zen Buddhists bring their consciousness during meditation to a one-pointedness at the entrance to the nose, to let all thought drop away until they are one with Breath. Hypnosis begins with deep breathing and relaxation. Chanting is a particular use of the breath in conjunction with a tone in meditation. Out of these spiritual disciplines focusing on the breath, these psychotherapists have a new analogic awareness of the client's breathing process.

Out of their spiritual journeys and professional practices have come many writings. Brennan, Friedman and Woolger have published both books and articles, while Prosky has written a great many papers. (See Appendix H.) Khalsa also has written a booklet about spiritual practices. Their bibliotherapy has changed as a result of their spiritual disciplines. The most commonly recommended books were A Course in Miracles and books on Zen Buddhism and its meditative practices.

Although all of these psychotherapists have common patterns of spiritual awareness and are very eclectic in the multitude of techniques and interventions available to them, they each work a little differently when they create an environment for change. In his initial in-depth interview, Woolger looks for childhood trauma as well as blocks held in the body. He uses both dream work and bodywork to create catharsis and change. Khalsa, on the other hand, identifies the life model and problem of the clients, helping to empower them often through exercises that allow them to confront themselves. Brennan reads the aura, identifying the energy blocks, then connects clients with their own spiritual Self and guides, thereby empowering them to assist in their own healing. Friedman joins the family initially with conventional strategies. Early on in therapy, he introduces prayer or meditation, most often at the end of a session. He also uses cards that can create a metaphor for the problem and increase creative communication. He often reframes to the transpersonal level in order to help people make choices from a meta-view. Tatro likewise begins with traditional hypnosis, often dealing in a practical way with addictions or phobias. Often in teaching the client self-induced trance, she will also teach them to call the Light, introducing the transpersonal in any of a number of ways. Prosky, unlike her training of interviewing the family, now begins by centering herself, then joins the family and uses her congruence to measure the incongruence of the family. She uses family therapy techniques aiming to dissolve the problems as quickly as possible and in the process introduce the transcendent view of the whole.

In addition to those overall patterns, all those profiled agree that the clients hold within themselves their own answers, the key to their own inner growth. These therapists all see themselves as facilitators who have a professional expertise that is needed at this time in the client's life to help them access their inner wisdom.

All use homework in some form. Khalsa will give out a mantra to chant, assigning spiritual exercises for 3 months as a therapeutic intervention. Prosky offers yoga and meditation to clients who are interested. Friedman and Tatro use guided imagery tapes, sending them home with their clients as spiritual exercises to do in between sessions. Woolger meditates right in session with his clients, then gives homework, asking them to write about past-life exercises experienced in the session. Brennan gives her patients tools to create their own rituals, teaches them how to call the Light, and connect with their own guides for their self-healing.

Some come from certain assumptions and presuppositions about therapy. Friedman, Woolger, Tatro, and Prosky all believe that the therapist's inner work is more important than any technique, intervention, or ritual. At the same time, they also believe that the client has it within him/herself to come in contact with their own center from where their healing will come. Khalsa also says that the presupposition about the client is most important, whether this client needs a relational intervention or one that appeals to intellectual control of the life dilemma. Brennan believes that everyone is their own healer, even though they haven't been taught how to access it.

These profiled therapists are all involved in teaching in some form. Khalsa and Prosky both teach meditation and yoga. Prosky

also teaches couples how to nurture the extended family, whether intact or divorced. Brennan teaches healing to those who want to become healers; she teaches them to create rituals, to meditate, to read the body, and to experience their own inner light. Tatro teaches self-hypnosis and shows her clients how to do guided imagery. She teaches skills to stop phobias and anxieties before they begin, helps clients reverse the "fight or flight" pattern and teaches them how to stop these patterns. She also teaches color healing, crystals, past-life therapy and meditation. Woolger teaches past-life therapy, how to incorporate bodywork into Jungian analysis, and he has always had a deep respect for the feminine aspect. Friedman of course teaches at the Foundation for Well-Being, as well as writing articles for journals. He mainly teaches his clients by what he says in a session.

All of these profiled therapists began with a traditional training and practice. They learned how to use traditional techniques, then gradually, through attendance at workshops or meditation centers, with exposure to a new spiritual component, or in response to personal life tragedies, they realized there was a new dimension they wanted to incorporate into themselves and then into their practice. Others formerly had separated their spiritual disciplines and professional practice. However their clients began to wrestle with their spiritual questions and the therapists' own experiences were drawn into the sessions and thus a transpersonal therapy evolved. When the therapists then recognized a place for spirituality in the crisis or dilemma, it then became more natural to introduce it directly.

These six profiled people represent a diversity in trainings, culture and spiritual paths, yet have clear commonalities in their incorporation of the spiritual component. They were chosen because they appeared to be the most intentional and deliberate about their incorporation of spirituality into their practice. These six are representative of the 14 two hour interviewees. The remaining 8 therapists also were intentional, deliberate and articulate, and their techniques, interventions and inner attitudes will be listed below along with those of the 16 phone interviewees. Because the listing of techniques, interventions and inner attitudes is meant to be comprehensive, it will include the above six therapists as well.

Techniques, Interventions, Rituals and Inner Attitudes of the Interviewees (TIRIA)

After an introduction, this section presents a discussion of the many techniques, interventions and inner attitudes that represent the interviewees. Each of the subsections begins with a simple list in a table, then descriptions of selected techniques in each subsection are put in the context of the therapists' stories as they described them.

Introduction

An old Buddhist story tells of a group of blind monks describing an elephant as they were each holding a different piece. Every monk had a very different perception of the elephant. As I interviewed psychotherapists from around the country, it became apparent that the spiritual reality was present in each of them and extremely difficult to describe. The "elephant" that I asked each person to describe was how spirituality is incorporated into their professional

practice. Just as there were as many views of the elephant as there were blind monks, so too there were as many views of incorporating the spiritual dimension into psychotherapy as there are therapists doing it. That there is a need is reflected in Janet Mowry's statement:

I went into therapy earlier in my life and I found no psychotherapists who could hear me on the spiritual level that I was experiencing. So they had no way of helping me understand the psychic and spiritual experiences that I was having and to help me with the psychological dilemma that was going along with it.

When she needed it, she couldn't find this "elephant", because she said that in her area, it didn't exist at that time.

Philip Friedman, profiled in the previous section, described himself feeling like a "lone wolf" when he began to integrate the two fields 12 years ago; apparently he was way out in front, pulling at the elephant's trunk. Joy Young seems to have the elephant's ear when she answered the question of how she incorporates the spiritual and the psychological.

To me they are one and the same thing. There's no separation. I think that every single thing is spiritual, that any method we're using is of the Spirit. God is within it all. So I don't separate it out. I even feel that God is in the black parts. Within me, there's no separation. There's a oneness there. So anything I'm doing is spiritual, I say that to people.

Seymour Boorstein, a psychiatrist representing the solid base of Freudian analytical training, could be said to be describing a leg when he said that in his area:

There are not many people who are trying to integrate it. At least I haven't come across many. They may recommend, "Go see some teacher" or "Go on a meditation retreat," but they don't attempt to work with it. You kind of do it almost like a dance. Somebody asks you, "Well how do you dance?" I don't know, I kind of weave back and forth. It weaves back and forth, back and forth - back to traditional to get the broader view. There have been reports of people using it in hospital practices, using "Michael", there's meditation groupings, using mantra meditation for people having intrusive thoughts. . . . Basically these are borrowing spiritual techniques to use for a traditional psychotherapeutic mode.

Carl Peters, another psychiatrist from California, seems to be sitting on the elephant's back with a sense of the whole when he says:

I'm making the effort to see the person from the point of view of there being a soul or a Higher Self there as well as a personality. And then, what is the particular issue that I can help them with, on both those levels. So sometimes the sessions don't have much spiritual, transpersonal or collective content in them, they look pretty conventional, but I'm always aware that the center's there, so they may suddenly get a connectedness through a word or an image. I think that's generally a stance of psychosynthesis, knowing that those multiple levels are there, and that the larger context is always there.

Sally Waller appears to be holding the tail when she notes a conflict between the prevailing misuse of the word "Transpersonal" and her need to be professionally accepted by MSW's and psychologists. She avoids using the word "Transpersonal", fearing she'll be seen as New Age and rejected by her professional colleagues. Barry Erdman gives us a view of the broad side of the elephant when he says,

What first comes to mind is that there are two angles about how I think spirituality relates to doing work with people as a therapist. One is in the role of the therapist and one is in the therapeutic techniques or the relationship from the client's point of view. I think primarily what's outstanding in my mind is one's own spiritual practice as a therapist and what those values can convey to the client and that isn't anything that can come through in a technique necessarily.

The rest of this section will be divided into Erdman's two "angles" in reverse order: first a summary of therapeutic techniques, interventions, and rituals, then a look at the therapist's own spiritual journey, including inner attitudes and spiritual disciplines.

Trainings and Techniques

Many techniques emerged from these interviews. Table 4.7 (page 242) presents an overview, showing the tremendous variety, classified into broad categories. Each category was considered separately, with illustrative material taken from a number of interviews, both from Phase Two, the phone interviews, and Phase Three, the face to face interviews. The lists cannot be considered all-inclusive because of the limited time spent with the interviewees. Any given technique might be used by other interviewees, even though they might not have mentioned it in the time we had together.

The classifications of the techniques emerged gradually during the analyses. It was clear that most of the interviewees had begun with some type of traditional training, so that clearly had to be listed as the foundation for later emerging techniques. Then too, many techniques that emerged during the Humanistic Psychology move-

ment of the '60's and '70's were mentioned, so they were put into a separate category.

Table 4.7 Trainings and Techniques

<u>Traditional Trainings</u>	<u>Humanistic Techniques</u>	<u>Bodywork Tech.</u>
Psychiatry	Affirmations	Bioenergetics
Psychology	Art Therapy and Sand Tray	Breathing Exercises
Jungian Analyst	Gestalt	Diet
Family Therapy	Kubler-Ross concepts	Exercise
Social Work	Music	Feldenkreis
Behaviorial Therapy	Music Therapy	Massage
Cognitive Therapy	Psychodrama	Sacred Oils
Rational Emotive Therapy	Transactional Analysis	Relaxation Tech.
Reality Therapy		Postures
Hypnosis		Primal Scream
School Counseling		ReBirthing
Counseling		Reichian
Transpersonal Psychology		Reiki
Mental Health		Synergetics
Occupational Therapy		Yoga
Group Therapy		
<u>Transpersonal Tech.</u>	<u>Psychic Techniques</u>	<u>Unique techniques</u>
AA 12 Steps	Astrology	Analogics
Attitudinal Healing	Auras	Bach Flowers
Bibliotherapy	Automatic Writing	Body Process
Cards with Sayings	Chakra System	Depossession
Chanting	Color Therapy	Feminist techniques
CORE Therapy	Crystals	Grof techniques
A Course in Miracles	Energy work	Hakomi
Dreamwork	I Ching	Mari-El practitioner
Guided Imagery	Numerology	Messages from Michael
Journaling	Polarity balancing	Phrase induction
Meditation	Tarot	Phrase repetition
Metaphysical		Sentence completion
Past Life Therapy		Values Realization
Pathwork		Voice Dialogue
Prayer		
Psychosynthesis		
Silence		
Spiritual healing		
Tapes		

Several of the interviewees valued bodywork of one kind or another, so that became a separate listing. Transpersonal techniques

quickly became the largest category and was separated from the psychic techniques that others described. And finally, there were a number of techniques mentioned by only one or two people, so they were classified as unique. Some of the other techniques likewise were mentioned by only one or two people, but they have well-known descriptions in the world of humanistic or transpersonal psychologists, psychics or body workers.

Traditional Trainings

The first category I am presenting is the Traditional Training of the therapists. In this category, I have included psychiatry, psychoanalysis, psychology, behavioral and family therapy, as well as the several others listed below in Table 4.8 on page 244. Those who have had each kind of training are listed beside it.

All traditional therapy trainings have their own set of techniques. Virtually all of the 30 interviewed in both Phases Two and Three were originally trained in some kind of traditional therapy. Psychiatry has a very specific training, Jungian analysis does extensive dream work, family therapy uses circular questioning, paradoxical interventions, and sculpting, among many other unique techniques. Behavioral psychology similarly has its consistent body of teachings about setting and reaching specific objectives. Several interviewees referred to their behavioral training, without giving many of the specific techniques they are now using. Similarly RET and Reality Therapy were mentioned as techniques, but no vignettes were given that included their use. However, I asked interviewees to talk particularly about how they have added to or expanded their

original education to include the spiritual aspect, so they did not describe the traditional techniques very extensively.

Table 4.8 Traditional Trainings

<u>Training</u>	<u>Mentioned by these interviewees</u>
Psychiatry	Boorstein, Peters
Psychoanalysis	Boorstein
Psychoanalytic Training	Pancoast
Jungian Analyst	Woolger
Psychology	Bennett-Goleman, Browne, Chapman, Friedman, Fuqua, Gold, Khalsa, Ludlow, Stauffer, Stevens, Watson, Young
Family Therapy	Cowley, Erdman, Friedman, Fuqua, Garfield, Prosky, Stevens
Social Work	Cowley, Erdman, Garfield, Pancoast, Prosky, Stevens
Behaviorial Therapy	Friedman, Gold, Tatro
Cognitive Therapy	Bennett-Goleman
Rational Emotive Therapy	Chapman, Davis, Gold
Reality Therapy	Davis, Gold
Hypnosis	DeGrenier, Erdman, Fuqua, Gold, Khalsa, Tatro, Woolger
School Counseling	Fuqua
Counseling	Chapman, DeGrenier
Transpersonal Psychology	Waller
Mental Health	Chapman
Occupational Therapy	Bennett-Goleman
Group Therapy	Brennan, Chapman, Davis, Gold

Only two of the interviewees had been trained as psychiatrists. One is also a psychoanalyst, while another has studied psychoanalysis. Only one specialized in Jungian analysis. Eleven interviewees call themselves Psychologists; many of them have their

doctorate in Clinical Psychology. Seven have studied Family Therapy and have a family systems focus. Five of these seven family therapists were initially trained as social workers. Only three mentioned specific training in Behavioral Therapy, although two others use offshoots of Behaviorism: Cognitive Therapy and Reality Therapy. Six of the interviewees have been trained in and consistently use hypnosis in their practices. One has worked as a school counselor, another as an occupational therapist. One has her doctorate in transpersonal psychology. One was specifically trained in Counseling, and another in Mental Health. Two work with groups of people who are not related to each other.

What I found was that many of these therapists are working within their original training framework, but have added other components, as have Boorstein, Bennett-Goleman, Chapman, Tatro, and Waller. Woolger is interesting in that he had taken what he called a very "passive Jungian stance" and then later added more active therapies including bodywork and a past-life dimension. Gold is another example of an eclectic therapist, who described herself in these terms:

I am eclectic in a sense - the Western psychological forms that I may draw from are the gestalt technique - the talking to, the noticing the body posture, the affect that might be different than what's being expressed, that type of thing - Rational Emotive, Reality Therapy, very, very little analytical, but some past history, of course. I use hypnotherapy, Bach flower remedies, which are wonderful. . . .

Indeed her present focus on Bach Flower Remedies seems to be far removed from her traditional training as a psychologist.

Friedman, who was originally trained in Social Psychology, then Behavioral Therapy, moved toward integrating Systems theory through Family Therapy, then to Integrative Psychotherapy, into which he incorporates his work with A Course in Miracles and Siddha Yoga. This was all part of his pattern of differentiation, expansion, and integration, as mentioned in his profile. Prosky likewise expanded her view of Family Therapy, reflecting a more transcendent perception of herself and her clients. Peters was trained in traditional Freudian psychiatry and at this point is using a mixture of Zen, Psychosynthesis, and the teachings of Sri Aurobindo.

Humanistic Techniques

In the sections which follow, I will present excerpts from selected interviews to illustrate only some of the 65 different techniques the therapists described in the interviews. Woven into these sections, I will present a brief introduction to each therapist as one of his or her techniques is discussed. This next section, introduced by Table 4.9 (page 247), discusses the techniques that emerged out of Humanistic Psychology.

The first thing that stands out in the list of techniques is that some names appear more often than others. This doesn't necessarily mean that they use more techniques. What it may mean is that they had a two hour interview and had the time to describe more techniques than those who only had the half hour phone interview. Or it may mean that they offered more vignettes that mentioned the above techniques.

Humanistic psychology has become the "third force" of psychologies. It was profoundly influenced by the work of Carl

Rogers and Abraham Maslow. Corsini (1984) provides an overview in these words:

Its central hypothesis is that the growthful potential of any individual will tend to be released in a relationship in which the helping person experiences and communicates realness, caring, and a deeply sensitive non-judgmental understanding. It is unique in being process oriented [and] in drawing its hypotheses from the raw data of therapeutic experience. . . . (Corsini, 1984, p. 142)

Table 4.9 Humanistic Techniques

<u>Technique</u>	<u>Mentioned by these interviewees</u>
Art Therapy and Sand Tray	Chapman, Peters
Affirmations	Davis, Gold, Khalsa, Peters, Tatro, Waller, Woolger
Gestalt	Davis, Erdman, Gold, Khalsa, Pancoast, Peters, Prosky, Stevens, Watson, Woolger, Young
Homework	Davis, Erdman, Friedman, Gold, Khalsa, Pancoast, Peters, Waller, Woolger
Kubler-Ross concepts	Watson
Music	Mowry, Peters, Waller, Watson
Music Therapy	Mowry
Psychodrama	Davis, Gold, Khalsa, Woolger
Transactional Analysis	Brennan, Waller, Woolger

The techniques listed above in Table 4.9 illustrate these characteristics in various ways. Each and every one of them is focused on the growth of the individual in relationship with a caring and non-judgmental therapeutic relationship. They are all process-

oriented and work directly with the material that comes up in the therapeutic session.

Psychodrama was mentioned by four of the interviewees. It is essentially a role-playing technique in which the client, therapist and others take different roles. The client experiences thinking, feeling and acting, all of which is processed later in the session.

Nine mentioned using Gestalt techniques. "Gestalt therapy emphasizes that whatever exists is here and now and that experience is more reliable than interpretation" (Corsini, 1984, p. 283). Watson particularly mentioned encouraging his clients to express their many feelings about their terminal illnesses by having phone books on hand that they could rip apart and styrofoam batons that they can hit pillows with, both of which are ways to express anger openly and safely.

The use of music and art therapy were both mentioned, but not described in any illustrative manner. Transactional Analysis (TA) was mentioned by two. "TA adheres to the presence of three active, dynamic, and observable ego states labeled the Parent, the Adult, and the Child, each of which exists and operates in any individual" (Corsini, 1984, p. 392). In this framework, the therapist "begins with the here-and-now expression of 'bad' feelings and encourages the client to trace these back to the early decisive moments and re-decide" (Corsini, 1984, p. 400). Woolger in particular used a combination of Gestalt and TA, both of which focus on the here and now aspect in therapy of the client's affect.

Although there were many humanistic techniques to choose from, I am describing in detail only Affirmations and the Kubler-Ross

concepts. I chose Affirmations because it was described in conjunction with traditional AA counseling and gave a unique presentation of how the spiritual can be incorporated into the psychological.

The Kubler-Ross concepts appealed to me primarily because of the quadrant exercise, described below; it can be applied to all clients, not just those who are terminally ill. It is often a way to introduce the transpersonal with clients by having them look at themselves through these four quadrants and recognize their own imbalance, which is often spiritual.

Affirmations. John Davis, founder and director of the Resource Group in Baltimore, Maryland, which works primarily on issues of chemical dependency, co-dependence, and the Adult Child Syndrome, uses affirmations from Shakti Gawain in his work. He spoke of one client who typically got drunk, acted out sexually, then felt miserable. After being in AA for 9 months, she began therapy.

So the first thing that we did is got her to do a Shakti Gawain affirmation, which was that - there's an early affirmation in Living in the Light that goes something like - "I relinquish my need for destructive relationships" and "I am capable - I have positive creative relationships." It's both a relinquishing of destructive and a claiming of positive - and she started doing that and she really latched onto that. At the end of each chapter there are specific exercises to do to just follow the chapters and we started doing that together. And she'd come in and we'd do one of those sort of as guided imagery. And then she did them on her own. And then she began to do guided meditations and in the course of this she of course was not totally successful all at once and would have these disasters.

He continued to deal with her disasters in therapy and eventually helped her sort out her relationship issues with both her mother and father.

Gestalt and Kubler-Ross. Jacob Watson is a psychotherapist in Portland, Maine, who trained at the Gestalt Institute of Cleveland. He is a founder of Collins Brook School and is on the staff of the Elisabeth Kubler-Ross Center. He teaches their "Life, Death and Transition" workshops around the country. His practice includes cancer and AIDS patients. He has essentially no chairs in his workspace, only pillows, mats, and thick carpets and a soothing comfortable space. He uses basic Gestalt exercises and Kubler-Ross techniques, like tearing phone books and pounding them up to express rage. He also uses a Kubler-Ross exercise to help clients and/or their families begin dealing with the onslaught of terminal illness. Four quadrants are explained as representing the physical, emotional, intellectual and spiritual parts of a person.

Just taking a circle and dividing it into the 4 quadrants, naming them and just talking about how health is a state where each of those quadrants has its own place, its own life, its own expression - and that health has to do with not only each of them having some expression, but there being some kind of balance and when you're talking about people that are seriously ill, something has impeded or threatened the physical quadrant and in order for the idea of a whole person to work - when one of those quadrants is diminished, one of the other quadrants is expanded. With physical illness, when the physical one shrinks, it's very often the spiritual one that expands.

He is prepared to help the clients expand their spiritual quadrant, as well as the emotional, because he believes "There's not

anywhere as much difference between the spiritual and emotional quadrants as I thought years ago."

Many creative spiritually-oriented techniques were spawned by the humanistic movement under the leadership of Carl Rogers, Abraham Maslow, and Tony Sutich. Those mentioned by the interviewees are just a sampling of a rich source of techniques to integrate spirituality and psychotherapy.

Bodywork Techniques

Many therapists indicated that they had moved to include some kind of bodywork in their practice after taking some workshops or special trainings. Some found a lack in their original training and found in bodywork a way to supplement it. The overall list of techniques is presented in Table 4.10 (p. 252), after which will follow illustrative and biographical material of several who use some of these techniques.

There are a number of so-called body therapies in existence which operate fundamentally on the premise that total personality modifications can be made by dealing primarily with the body. We can attempt to classify the various body therapies into two categories: *active* (in which the patient is called to do something, such as move differently) or *passive* (in which the therapist does something to another's body). According to Green (1981), body therapies can be classified in four categories: (a) manipulation of deep tissue (such as Rolf massage); (b) deep tissue release systems (such as Arica Chua K'); (c) emotional release systems (such as primal therapy); and (d) movement awareness systems (such as Feldenkreis movement). (Corsini, 1984, pp. 532-533)

Table 4.10 Bodywork Techniques

<u>Technique</u>	<u>Mentioned by these interviewees</u>
Bioenergetics	Brennan, Pancoast
Breathing exercises	Erdman, Garfield, Khalsa, Woolger
Diet	Gold, Khalsa, Pancoast, Peters, Stauffer
Exercise	Browne, Pancoast, Peters, Stauffer
Feldenkrais	Brennan
Massage	Brennan, Khalsa, Mowry, Waller, Woolger
Sacred Oils	Mowry
Primal Scream	Brennan, Pancoast
Relaxation Techniques	Davis, DeGrenier, Erdman, Friedman, Gold, Pancoast, Peters, Prosky, Tatro, Waller, Woolger
Postures (Reichian)	Waller, Woolger
Posturing (Satir)	Erdman
ReBirthing	Woolger
Reichian	Woolger
Reiki	Browne, Mowry, Tatro
Synergetics	Brennan
Yoga	Friedman, Gold, Khalsa, Prosky

As can be seen in Table 4.10, several of the interviewees use various kinds of bodywork. Brennan spoke of Bioenergetics, which was developed by Alexander Lowen. She also used Feldenkreis, a system developed by Ilana Rubenstein, and Primal Scream, originating in the work of Arthur Janov. Woolger mentioned the use of postures, along with his Reichian work. Postures are also important in Yoga, where "practitioners contort their bodies into various peculiar postures, such as wrapping their legs in a particular manner to aid in achieving a desired state of mind" (Corsini, 1984, p. 532). This

notion of holding the body in a certain position in order to balance the body/mind/ spirit connection is a new concept for Western psychotherapists, but it has ancient roots in the East.

Of all of the above techniques, I chose to describe Breathing Exercises primarily because it is always used in conjunction with relaxation and meditation. Although massage is frequently used by bodyworkers, Mowry described it in a deeply moving way, holding it in a sacred space, and I particularly wanted to share her perspective. Reichian techniques were mentioned by several in terms of release and healing, and I chose Woolger's description to present here. Reiki is a separate form of physical healing, described below by Browne.

Breathing Exercises. Woolger, Khalsa, Prosky and Garfield all mentioned working with the breath as part of therapy. Annie Garfield described how she would begin teaching meditation by introducing specific breathing techniques. She works as a psychotherapist in Lauderhill, Florida, and belongs to a New Age Judaism congregation. They combine a "blend of traditional, conservative Judaism with the spiritual and meta-physical." In 1979, Garfield experienced a "fatal" car accident from which she recovered. Since then, she has channelled from guides who assist in her work. Often guidance will come in the form of "shadows, lights, actual voices or purple sparks in front of my eyes. . . . The purple sparks are a confirmation that either whatever the person says is a key thing or whatever I just said is on target. . . . When I get it, I know that that is important." This spiritual component has led Garfield to teach meditation as well in her practice. This excerpt illustrates her introduction to meditation.

When I feel that they have the ability to sit still and tune into themselves, I will encourage them to meditate. I may practice with them [in a session]. First I get permission. I ask them to close their eyes and focus on their breathing and allow whatever images that they are seeing to come in and just leave. I would teach them diaphragmatic breathing, which is in through the nose and out through the mouth. I ask them to get images of what was blocking them and breathe in white light and health, purity and healing, and breathe out brown yuck and let any brown yuck out of their body.

Reichian Bodywork. Reichian is another bodywork used by several of the interviewees. Woolger, who has been profiled in the previous section, described it in these words.

Reichian philosophy believes that where there is repression beginning in childhood, and I would say even in past lives, the natural libido is blocked. Around that block certain reaction formations, habit patterns build up to deny the outlet of the energy and the organism suffers in various ways - becomes rigidified, the muscle structure becomes tense, around certain organs - whether it's the adrenals, either understimulated or overstimulated - but Reich believes it wasn't enough to change your attitudes to have insight as with Freud or Jung but that the organ needs to express the energy, the organism needs to express the energy that it isn't finished with, so there's a huge influence upon bodily release. If you become aware of early rage, how are you holding it in your body? Is it your jaw that is clenched? Do your fists tend to be tight? Does your pelvis want to push itself forward? - things like this. He will examine the way we stand and sit 'til we find how we habitually repress or hold back emotions in our body, and encourage us to release that through exercises, massage, simple free association.

Woolger described the technique as similar to rebirthing, deep breathing, the postures. "That [Reichian] is a little bit more tricky, but if properly used will bring about the same results."

Reiki. Browne, Mowry, and Tatro all specified that they are Reiki II masters or practitioners. This is a different technique from the Reichian bodywork explained above by Woolger. Browne described Reiki as the result of the practice and study of a Japanese teacher, Dr. Usui.

Dr. Usui was challenged by his students as to why, if they were studying theology, they were not also healing. . . . So Dr. Usui took their challenge seriously and spent the next 20 years of his life investigating all of the ancient practices. . . . He specifically focused on physical healing, because people who were doing spiritual practice were doing spiritual healing . . . but they had abandoned physical healing. Any physical maladies were being sent to doctors. . . . Basically Dr. Usui found through his practice and through his study a way to reclaim that ancient practice of physical healing, through touch and through surrender to Spirit again. Reiki focuses a lot on touch, but it is also focused on acknowledging the thought forms that people have which are blocking the natural healing which is inherent to all of us.

These therapists have all found one way to incorporate touch into their practice. They also hold certain inner attitudes about the power of thought affecting the body, i.e., that thoughts can block the natural process of physical healing.

Massage. Massage is used in some form by Brennan, Mowry, Khalsa and Woolger. Mowry works at a holistic health clinic, Ruscombe Community Health Center, in Baltimore, Maryland. The 26 practitioners focus on health maintenance and have a common spiritual goal. They include a physician, a lay homeopath, a rolfer,

massage therapist, a pharmacist, a nutritionist, a dance therapist, music therapist, acupuncturist, one who works with subtle energy modalities, and others. Mowry says of her massage techniques that she is clairsentient, as well as clairvoyant, that is, she reads bodies through the energy of her hands in addition to physically seeing auras. She considers it a privilege to serve in her Health Center. She says,

I am in trance in an altered state when I work on clients and for this I lead a life of prayer. I ask for the help of their guides and my guides and I ask for the light to guide us to our highest good. . . . The body is a sacred thing that they entrust to me. I treat it in a sacred way. I mix up all of my own oils. I use the best oils available. I pray over my oils as I mix them and as I apply them to the body.

About half of the people interviewed mentioned specifically using a form of bodywork, even though almost all were traditionally trained. Traditional trainings focus on mind and emotions, but these transpersonal therapists have recognized a connection between mind, emotions, body and Spirit.

Transpersonal Techniques

The majority of the techniques related by the interviewees fell into the classification of "Transpersonal Techniques." In spite of the similarities of titles, these techniques are not always used in the same way. Following the list in Table 4.11 (pages 257-258), selected techniques will be presented in detail, along with biographical data about some of the therapists using these techniques.

Transpersonal psychology is the term used for the psychologies already "inherent in the major spiritual systems of the world"

(Charles T. Tart (1977, p. 4). In his book, he describes specifically those of "Buddhism, Yoga, Gurdjieff, the Arica Training, Sufism, Christianity, and the Western Magical Tradition" (Tart, 1987, p. 300).

Table 4.11 Transpersonal Techniques

<u>Technique</u>	<u>Mentioned by these interviewees</u>
AA Twelve Steps	Davis, Erdman, Pancoast, Waller
Attitudinal Healing	Browne, Friedman
Bibliotherapy	Boorstein, Browne, Chapman, Cowley, Davis, Erdman, Friedman, Khalsa, Ludlow, Peters, Prosky, Tatro, Waller, Woolger
Cards and sayings	Friedman, Waller
Centering	Erdman
Chanting	Brennan, Khalsa, Mowry
CORE Therapy	Brennan
A Course in Miracles	Boorstein, Friedman, Ludlow, Waller
Dreamwork	Pancoast, Peters, Waller, Woolger, Young
Golden Light	Peters, Tatro
Guided Imagery	Brennan, Chapman, Cowley, Davis, Erdman, Friedman, Garfield, Khalsa, Ludlow, Pancoast, Peters, Tatro, Waller, Watson
Healing the memories	Pancoast
Higher Self/inner child	Erdman
Journaling	Brennan, Davis, Erdman, Pancoast, Peters, Waller
Meditation	Bennett-Goleman, Brennan, Chapman, Cowley, Davis, DeGrenier, Erdman, Friedman, Garfield, Gold, Khalsa, Ludlow, Mowry, Pancoast, Peters, Prosky, Tatro, Waller, Watson, Woolger

(Table 4.11 cont. on next page)

<u>Technique</u>	<u>Mentioned by these interviewees</u>
Metaphysical	Browne, Chapman, Gold
Multiple Ego States	Erdman
Native American	Chapman, Stevens, Tatro, Woolger, Young
Past-Life Therapy	Brennan, Browne, Chapman, Erdman, Fuqua, Garfield, Khalsa, Ludlow, Pancoast,
Pathwork	Brennan, Waller
Prayer	Brennan, Browne, Davis, Friedman, Gold, Ludlow, Mowry, Waller
Psychosynthesis	Garfield, Gold, Peters, Waller
Silence	Browne, Davis, Friedman, Khalsa, Ludlow, Peters, Prosky
Spiritual Healing	Brennan, Cowley, Gold, Pancoast, Tatro
Tapes	Davis, Friedman, Gold, Stevens, Tatro, Waller
Teaching Transcendent View	Gold, Pancoast, Peters, Prosky

Charles L. Whitfield (1985) of the Resource Group (the group founded by John Davis, one of the interviewees) has gathered "Some Principles and Assumptions of Transpersonal Psychotherapy" from a number of sources: Sutich, 1969, 1973, 1976; Meadow et al 1979; Ram Dass 1974-1983; Vaughan 1982; Whitfield 1984 & Morrison 1984. These principles provide a solid introduction to the philosophical framework in which transpersonal therapists operate. The principles are listed in Table 4.12, page 259 with only some of the assumptions; other assumptions will be included as part of the Inner Attitudes section of this paper.

With these principles and assumptions in mind, I am presenting several of the transpersonal techniques listed above. Many of them

were described in the profiles in the previous section, so to avoid redundancy, I will not be discussing them from the perspectives of those profiled. Rather I will draw more from other interviews.

Table 4.12 Principles and Assumptions of Transpersonal Therapy

(Whitfield, 1985, pp. 146-148)

1. We have a strong base of clinical skills in any of a number of disciplines.
 2. We help people with their problems and their lives on all levels of consciousness.
 3. We work "from our heart" as well as our head.
 4. We regard the therapeutic relationship as an honor and a privilege.
 5. Unconditional acceptance of the patient or client is essential.
 6. Through our own giving, we transform.
 - a. We cannot change the patient or client, only our own attitudes and actions.
 - b. Loving is giving.
 - c. We heal ourselves by giving love.
 - d. Our own healing process is a transformative force.
 7. We welcome conflict as an opportunity for growth and transcendence.
 8. We engage in Transpersonal Psychotherapy in part for our own continuing self-healing. We must work on ourselves if therapy is to succeed.
 9. Although we are engaged in self-healing, we address the person's needs, not our own.
 10. By giving-up control of the psychotherapeutic process, we gain control.
 11. We always view the patient or client as an equal.
 12. Transpersonal Psychotherapy is free.
-

(Table 4.12 cont. on next page)

- a. The patient or client fee pays for our time, our training, and skills we have acquired.
- b. The fee does not pay for the opportunity for spiritual growth and self-healing the patient gives us.
- c. It does not pay for the struggles and joys we encounter enroute to our self-healing.

13. Therapy is not limited to the therapy hour.

Our relationships, personal struggles, dreams, meditations and prayers all bear upon the therapeutic relationship.

Bibliotherapy. Seymour Boorstein works in a traditional psychiatric setting in Kentfield, California, with very disturbed people. He has a traditional repertoire of psychiatric techniques. One way he has added a spiritual dimension to his practice is through bibliotherapy. The client represented in one of his vignettes is a "psychotic man."

He is very isolated and alone. I had him start reading the Course in Miracles. What happened is that he said one day as he walked in the supermarket, for the first time ever, he was liking some of the people. He had a lot of free time. He was retired, and he was just reading it all the time. And I don't think he really got it, but he got something. And for the first time in his life he felt a real liking of somebody. . . . There's an example of using spiritual literature that does affect him on some level, though obviously he's not becoming a saint on this.

Bibliotherapy is an important part of Boorstein's practice. He also mentioned that he will suggest Ken Wilber's No Boundary, for those who can handle it. He has written an article on "Bibliotherapy" which appeared in the 1980 Journal of Transpersonal Psychology. In addition, he has also written "Transpersonal and Psychoanalytic Approaches: Troubled Relationships" for the same Journal.

In the earlier section on profiles, bibliotherapy was isolated as a commonality among all of those profiled, with A Course in Miracles and books on Zen Buddhism topping the list for titles suggested.

A Course in Miracles. While many people use A Course in Miracles as part of their bibliotherapy, there are many therapists who practice primarily from the perspective of A Course in Miracles. The information in this Course was channeled through Helen Schucman by automatic writing. According to this framework, the primary emotions are love and fear and there is a belief that the more fear a person is able to release, the more they are able to love. Of course, these therapists also deal with anger, guilt and shame, as well as any other emotions that come up. Their emphasis, however, is on forgiving and loving.

One particular therapist who works primarily with A Course in Miracles is Claire Ludlow of Pelham, Massachusetts. Ludlow was originally an educator who later studied psychotherapy in a three year clinical practicum. This shift followed her struggling through several years with a divorce, a profound spiritual experience, eventually traveling to Findhorn in Scotland and to the Himalayas on a spiritual quest. She opened up a traditional private practice which she followed until she was introduced to A Course in Miracles and began to gather groups together to wrestle with its basic tenets. As her personal practice increased and several more Course in Miracles groups were formed, she and several colleagues established Harmonie Institute in Amherst, Massachusetts. She uses Course in several groups at the Institute, as well as in her private practice. The Course influences her philosophy of psychotherapy quite

profoundly: "What I realize now is that every time a client walks into my office, I am being given another opportunity to look at yet another part of myself. . . . It's very important for me to monitor whatever feelings I have in response to their issues." She sees the purpose of her therapy work to be as follows: "The client is divorced from the true self and that's really what we're working on doing, is healing that rift or block between little-s self and big-S Self. That's the aim of the work that I do now." All of her clients know she uses A Course in Miracles, so her clientele is in a sense pre-selected. A vignette from her practice follows.

I'm working now with a 43 year old woman who has blocks and does not have any sense of who she is or what her childhood was about. . . . She has no memories, is relatively severely learning disabled and is an excellent art teacher. . . . When she came to me and began to work with the Course as well as bringing to me the anger that she's feeling around a person that she works with - and she's bewildered by this anger - she's never allowed it before and it's really frightening to her. My therapy is really guided from another level. I worked very gently with her. I asked where the anger resided in her present relationships. She was so weak in her verbal skills, I asked her to draw certain relationships for me on paper. That's been magnificently successful. She's able to talk about her feelings when she sees them on paper. . . . Then she undertook a visit home. I asked her to draw the visit home. And that was very painful because very little came out. I was led to talk to her about that pain, from that childhood where she is literally mute. As I joined with her in that child as she described, it was terribly coiled and unhappy and in a black space. Then the bodily lines began to disappear between the two of us, and then as we deepen in our joined-ness, it's almost as if they(bodily lines) fall away. . . . My prayer constantly is, particularly in a session like that is, "Help me.

We're moving fast and I want to be guided every inch of the way."

I said, "It is our task to heal this unhealed child. You and I together - we are going to heal with our Highest Consciousness" - which is the word that she prefers to use.

I asked her to see and describe her child. . . . I felt encouraged to say, "And now we can begin to see some spark of light there. We can begin to let this child be freed. And the way we could do this is to allow light from our inner eyes to be projected onto this child, to take away the darkness and the fear that we might hold and to begin to see light and love." And it worked.

Ludlow is one of the few therapists who tried to actually describe what it was like for the therapist to do transpersonal work. She shared her inner prayer and then a little of what it looks like when there is a shift in consciousness and she blends with the client's aura as the bodily lines begin to disappear.

Attitudinal healing has emerged from those who use A Course in Miracles. Friedman and Browne both have had training in this particular application and mentioned it in their interviews.

Meditation. Meditation is a technique that is widely used. Yet meditation itself is a technique of many descriptions. LeShan (1984) describes four major paths of meditation: "the path through the intellect; the path through the emotions; the path through the body; the path through action" (p. 32). All four paths, when followed diligently, eventually "integrate and strengthen the personality organization and bring one both readiness and the need for developing a new way of perceiving and responding to reality" (p. 37).

The basic structure of the path of the intellect is that the student first reaches an intellectual understanding of the two realities, the two ways of perceiving and relating to

the world, and then, by a series of training exercises - meditations - deepens this understanding. (LeShan, 1984, p. 34)

The path through the emotions concentrates on meditations that loosen the feelings and expand the ability to relate to others, to care and to love. . . . From the mystic's viewpoint, there is no separation between self, others and God, and learning to fully care for one leads to full caring for all. (LeShan, 1984, pp. 35-36)

Following it [the path of the body], one learns to be aware of one's body and bodily movements and to heighten this awareness through practice, until, during the period of meditation, this awareness completely fills the field of consciousness to the exclusion of anything else. (LeShan, 1984, p. 36)

The path of action consists of learning how to "be" and to perceive and relate to the world during the performance of a particular type of skill. . . . Various skills have been used: archery, flower arrangement, aikido and karate (two methods of unarmed combat) in the Zen tradition, and rug weaving in the Sufi tradition. Singing and prayer have been used in the Christian tradition. (LeShan, 1984, p. 36)

Another way to look at meditation was presented in Chapter Two, particularly from the Buddhist perspective of vipassana meditation. Twenty of the interviewees specifically mentioned meditation with several different perspectives on it. I chose to present Erdman, Mowry and Bennett-Goleman's use of it. Other uses were described earlier in the profiles.

Barry Erdman is a Licensed Clinical Social Worker from Boulder, Colorado, who has also been trained in family therapy and hypnosis. Since 1975, when he studied in India, Sri Lanka and Southeast Asia, he has practiced forms of Theravadin Buddhist meditation and

Vedantic yoga. When working with a client using meditation who has already expressed an interest in it, Erdman probes for the relationship they have with their particular practice.

I try to do some kind of assessment of whether their experience during their meditative practice is helping them to stay defended or whether it's actually helping them to sort out what's going on.

Sometimes he recommends that they change to a different kind of meditative practice so that they will deal more directly with what they are experiencing in their lives. In this way Erdman is seeing meditation as more a part of the therapeutic process rather than as a mystical transcendence.

Janet Mowry's approach to her clients is to "pull them up to the highest point where they are." Sometimes after she has worked with them in meditation for a while, she may do toning (a resonant "vibrational" frequency) to bring the chakras to a state of resonance. Mowry assists this process by channelling energy through their crown chakra. She screens her clients because she's interested in working with people who are ready for change with a spiritual focus.

Tara Bennett-Goldman is a psychotherapist from Williamsburg, Massachusetts. She combines cognitive therapy with mindfulness meditation techniques. These were presented in an article in The Inquiring Mind (Summer 1988). This combination is particularly helpful for panic attacks "to stop the destructive cycle from beginning." The client is taught to develop what is called the "supportive observer" which "heightens awareness of experience, gathers information, withholds judgment and calmly interprets the

facts . . . rather than catastrophizing . . . and [you are then] able to choose appropriate action." A combination of mindfulness techniques and cognitive therapy techniques were used so the client could "actually talk back to her thoughts" to calm the progress of the panic attack before it began.

AA Twelve Steps. Most people are aware that Alcoholics Anonymous (AA) uses 12 Steps, which is a developmental model from addiction to freedom. Davis and Waller spoke extensively about their use of the 12 Steps with clients. The 12 Steps of AA are listed in Table 4.13.

Table 4.13 The 12 Steps of AA
(Whitfield, 1985, p. 24)

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
 2. Came to believe that a Power greater than ourselves could restore us to sanity.
 3. Made a decision to turn our will and our lives over to the care of God as we understood Him [sic].
 4. Made a searching and fearless moral inventory of ourselves.
 5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
 6. Were entirely ready to have God remove all these defects of character.
 7. Humbly asked Him to remove our shortcomings.
 8. Made a list of all persons we had harmed, and became willing to make amends to them all.
 9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
 10. Continued to take personal inventory, and when we were wrong promptly admitted it.
 11. Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message of alcoholics, and to practice these principles in all our affairs.
-

John Davis found these principles of AA to be "absolutely wonderful and transforming" for many, many years in his own life. He came to a point, however, where he felt that AA had "served its purpose" for him. He eventually recognized that beneath an addiction is a reason for the addiction, "and that's so much more interesting to pursue. . . . I'm hot on the pursuit of the Spirit." He started meditating, seeking his own inner guides, studied at the Monroe Institute, and uses the Gateway tapes.

Guided Imagery. One of the purposes of the therapist guiding the imaging is to lead the clients into their unconscious and to begin to help them feel comfortable in the realm of imagery, learning to dialogue with their inner images. A good example, given by Carl Peters, is a 40 year old man who was having panic attacks. The client began writing a book in which there was a Brujo, a spiritual guide. The main character of the book dialogues with the Brujo about his spiritual self. Peters recognized this as something coming "out of [the client's] own inner experience, so he was beginning to put inner control and language with it, instead of being so easily swept away." As a result, because of his writing and then in therapy recognizing that this figure was a manifestation of himself, he was eventually able to apply this to his panic attack. "He's less upset by them, he can witness them more and begin to see how they may fit into where he is, instead of [feeling] a loss of control."

Annie Garfield uses guided imagery to help "kids" to claim their own personal power and "switching the focus from being powerless under someone else - whether it's physically under them or under their influence." Through a guided imagery, she'll take them back to

a traumatic experience, help them redo it. "If instead of being a helpless 4 year old or a helpless 14 year old under the power of this giant with a bottle or giant with a penis or whatever. . . ," she trains them to be able to choose, to say no, gain the physical strength and confidence along with the belief and trust. She helps them begin "owning the power that is theirs and that God has given them. . . . I'll use their imagery of it, coming from a spiritual place. I hope I help people grow beyond themselves. . . . All of life becomes bigger than they thought it was and that in itself is empowering and expanding."

Past-Life Therapy. Ruth Pancoast is a clinical social worker who has a private practice in Bethesda, Maryland. She has had psychoanalytic training as well as feminist, humanist and trans-personal counseling trainings. She uses many techniques. In working with a highly successful business woman having inordinate fears ("afraid of death and of planes crashing. . . .") Pancoast took the woman back to her childhood and beyond, into any past-life that reflected this present level of fear. She began by having the client do breathing exercises, including hyperventilation.

Then she would lie down and I would lead her. "OK, go back to when it was when you felt the feelings you are feeling now, . . . go back to the lifetime where it began. Whatever comes up is fine. . . ." So she began to tell me what was happening. She saw herself as her grandmother giving birth and dying in childbirth, so she went through the experience of dying again. That's what happens in every past-life, you die.

You take them back to the point again before they died, and you have them redo the death. It's always at the point of death that's the problem. They have died with a message about life which they have taken into this life that is stopping their growth. You have the soul over-

look the death and change the message. You repeat this several times until they are now free of that message and the stuck issue from that lifetime. You have them redo the death and see it differently. This heals and spiritually completes that lifetime.

Pancoast took the woman through this death experience and the woman was subsequently able to fly. She has gotten over her terrorizing fear of death.

Evelyn Fuqua is a Marriage and Family Therapist (MFCC) in private practice. She was a school counselor for 33 years where she dealt with children and their families. During a training course in hypnosis, she was regressing a client and trying to help her "find out what was causing the problem." She took her to a past-life that amazed them both. "She [had been] killed in an automobile accident in 1953" in the midwest which was her immediate last life. "It was a powerful experience for me and for her, I decided this was the kind of therapy I wanted to do, so I decided to earn a Ph.D. in psychology at that point." Fuqua shares a recent client that she regressed that opened up understanding to her present problems.

An example is a woman who was having lots of [problems]; she was overweight, she was having emotional problems being extremely upset over a relationship and she wanted to find out the past-life routes of that relationship. That was the initial problem. . . . The weight problem had to do with her being raped in several lifetimes. She had made up her mind after being gang raped - this was with a group of gypsies apparently in Europe - that she was never going to be beautiful again because she was very beautiful in that lifetime and it was such a traumatic experience. The second time around she was a slave in the south and she was being sexually abused by the plantation owner. She had thought being attractive would be no problem since she was a slave, but

she was wrong. The abuse began at an early age. She decided in that life that she would make herself unattractive, so she gained weight tremendously. She was very obese in that lifetime, but he left her alone after that. So these patterns seem to come forth that it's not safe to be pretty, it's not safe to be slim. It's in the cellular memory. . . . She no longer has a craving for food. We then started dealing with the relationship problem.

This vignette is a good example of how past-life therapy can be used to assist in understanding and coping with problems in this lifetime. This woman may be able to reverse her pattern now because women in general have more say over their bodies than they did in past generations.

Joy Young is a 71 year old psychotherapist from Lake Oswego, Oregon who is still practicing, learning and growing in amazing ways. She has been trained in Jungian Dreamwork and Myth Work, Voice Dialogue, Body Process therapy among others. She is a channel and has meditated for 20 years. She practices and teaches past-life therapy.

I start from the premise - we have a policy put down - that each of us has come into this life with a special purpose. And that most of the pain and disease and misery we cause ourselves is because we get in the way of the movement that we chose when we came in. I have found that if I take people into past lives, they can review the life they have lived to evaluate and assess, with the help of their guides, who act as helpers. This is done from the space between lives in order to evaluate the past-life and plan for the next.

Here is a reference by Young of taking clients back into the "space" between past-lives where decisions are made with the assistance of their guides. This regression to the "space" between lives was also referred to in the profile of hypnotist, Claire Tatro,

who said she had brought people there many times. These therapists seem to be inferring that, before we have a human body, we as souls review our strengths and weaknesses, choose our sex, and even our parents. Through past-life regression, we can sometimes go back to that "space" and find out what our choices were all about and what lessons we need to learn, e.g., patience, forgiveness, to name two.

Psychosynthesis. Peters is a psychiatrist who during training had seminars with Gregory Bateson. Later he was a research associate at MRI. During his family therapy training, he worked with Weakland, Haley, Satir, and Jackson, among others. His Freudian training was expanded by Systems Theory and then that began to feel restrictive. Incredibly, an introduction to ceramics and a practice of Zen meditation with Yasutani led to his leaving his therapy practice to get a master's in Art. He found this compatible with the sand tray technique and more usual art therapies. Eventually Peters was introduced to Psychosynthesis and not long after began to read Sri Aurobindo's and The Mother's works. Peters found Assagioli and Aurobindo to be complementary. For him, Aurobindo made clear the spiritual and universal consciousness more than Assagioli.

Assagioli has a way of dealing with more personal and interpersonal aspects and then making the connection to the spiritual, so the two of them work well together. . . . Aurobindo will talk about the soul - he calls it the Psychic Being. He's experienced it very specifically located deeply, not so much on the surface on the heart, which is more of an emotional experience, but deeper. . . . The attributes of this experience are a calm, accepting, equal quality of consciousness and an ability to witness, a peace. . . . I then had a much clearer sense of what that

place was like and what the experience would be, so it's a lot easier for me to aim for it and replicate it and then be able to teach it. Assagioli doesn't make it nearly that clear. I-consciousness is more in his terms an experience of pure self-consciousness and that's kind of vague. . . . Aurobindo goes beyond that to spiritual transformation and then the thing that he was advocating that has barely happened, the third transformation that he called the Supramental.

Peters and a colleague founded a Psychosynthesis Center in Los Gatos, California, where they incorporate the teachings of Assagioli and Sri Aurobindo, the psychological work with the spiritual journey.

Psychic Techniques

A particular style of transpersonal technique can be more correctly termed "Psychic Techniques." These seem to depend on the psychic talents of the therapist, but have been fine-honed in different ways and are being utilized in sessions very effectively. Table 4.14 presents the list, after which will follow illustrative material.

Most of the psychic techniques work with the chakra system and auras in some way, so those are the first two techniques to be discussed. The work of Brennan and Tatro is presented in the section on chakras, of Browne and Garfield in the description of using the aura. Then Garfield's use of psychic images is described, and finally, Stauffer's use of astrology.

Table 4.14 Psychic Techniques

<u>Technique</u>	<u>Mentioned by these interviewees</u>
Alignment through music	Mowry
Astrology	Chapman, Stauffer, Waller
Auras	Brennan, Browne, Chapman, Garfield, Khalsa, Ludlow, Mowry, Peters
Automatic Writing	Stevens, Tatro
Chakra System	Brennan, Chapman, Davis, Khalsa, Mowry, Pancoast
Color Therapy	Brennan, Garfield, Gold, Mowry, Tatro
Crystals	Brennan, Mowry, Tatro
Energy work	Brennan, Gold, Mowry, Tatro, Young
I Ching	Waller, Woolger
Numerology	Garfield, Woolger
Polarity balancing	Brennan, Mowry
Psychic Images	Garfield
Sensory Perception Skills	Brennan
Tarot	Waller

Chakra System. Many of the psychic techniques work with the chakra system, energy centers of the body: reading the auras, color therapy, crystals, energy work, polarity balancing, psychic images, and sensory perception skills. Psychics see through extra sensory perception that "the physical, emotional, mental organism gets most of its primary energy from invisible rays which come down into the organism through minute openings in the top of the head" (Gunther, 1983, p. 14) The multi-colored rays come down "through seven etheric energy centers called chakras" (Gunther, 1983, p. 14). These

color rays of energy affect the personality and behavior patterns of clients.

Each chakra is said to have its own element, sense, color and sound vibration. An overview of the chakra system follows in Table 4.15.

Table 4.15 The Chakra System

(Gunther, 1983, pp. 19-24)

<u>Chakra</u>	<u>Function</u>	<u>Element</u>	<u>Sense</u>	<u>Color</u>	<u>Tone</u>
1. Root (Base of spine)	influences sexual activity, regeneration, and creativity	earth	smell	red-orange	LA
2. Spleen (located halfway between pubis and navel)	cleansing, purification	water	taste	pink	BA
3. Solar Plexus and power (Located just above the navel)	center of emotions	fire	sight	kelly green	RA
4. Heart	source of boundless love and compassion	air	touch	yellow-gold	YM (Ya-Mm)
5. Throat	center for creativity and self-expression	ether	hearing	sky blue	HA
6. Brow (Third eye)	ecstasy, ESP, clairvoyance, clair-audience, heightened intuition, paranormal powers	none	none	indigo	AH (beyond elements and senses)
7. Crown (top of head)	unconditional enlightenment, pure bliss, mystical unity	none	none	purple	OM

Brennan sees through her sensory perception skills, "observing" the energy centers of the body which are directly connected to the chakra system. She also does polarity balancing of this energy; all of this is read through the auras of her clients. Each chakra is also associated with a particular function and affects physical health in a specific area of the body. When working as a psychotherapist/healer, Brennan takes into account the particular chakra that is in relationship to the client's stated illness. For instance, the first chakra is in direct relationship to the sex glands, ovaries, and the testes of the physical body. The second chakra involves the endocrine functioning and connects to the liver, pancreas and the spleen. These in turn have to do with the digestion, the metabolism, immunity to diseases, and blood sugar. The third chakra connects to the adrenal glands and the "sympathetic nervous system, muscular energy, heart beat, digestion, circulation, and mood" (Gunther, 1983, p. 20). Brennan, when confronted with ulcers, nervous disorders or chronic fatigue would look in the aura to the third chakra and its blockages. The fourth chakra is located at the heart center of the person and when fully opened can express unconditional love to all creation. This center is in relation to the thymus gland which "helps create immunity to disease" (Gunther, 1983, p. 20). The fifth chakra connects directly to the thyroid gland which balances the "nervous system, metabolism, muscular control and body heat production" (Gunther, 1983, p. 21). The sixth chakra relates to the pituitary gland which "is the master control center of the mind/body affecting to some degree all of the other endocrines" (Gunther, 1983, p. 23).

The seventh chakra, at the crown of the head, also "influences the pineal gland which medically seems to have no function though the ancients thought it was the seat of the soul" (Gunther, 1983, p. 24).

Tatro filters healing energy to her clients through crystals and sees color in the aura and uses colored cloths for the healing of an imbalanced energy system, which is creating pain. Garfield similarly watches the aura of her clients, often having purple lights of energy confirming her work, does color therapy, and sees psychic images. Mowry is clairsentient, so she senses the energy of her clients through her hands, tracking the energy of the body. She also uses crystals, color therapy, and aura balancing.

Auras. Ariel Browne is a transpersonal psychotherapist whose professional practice is at a center which she started, called Aur-ientation, Inc., in Atlanta, Georgia. She has a twofold approach to clients. Some come for a one-time aura reading where she "acts as a channel for the information which comes, as I perceive it, from a person's Higher Self. . . ." As she reads auras, there is a total surrendering on her part to the "Divine Action." She also has a private practice.

What I have to give people is the constant perception of both non-separate reality as well as separate reality, or what I call egoic reality. Object-relations perception as well as Divine perception. . . . And I call that the transformative vision. . . . Both these realities are going on at the same time. So I'm acting as a mirror for their expanded Self.

Browne wrote her Master's thesis on En-Trusting, which is the therapeutic approach she has developed. She says there is a planetary aura that is increasing in the color "gold". She sees it

particularly in what she calls "leaps of faith happening." She equates this leaping into the void or leaping into hope with En-trusting. "And I feel that part of that is the reassurance of the gold being felt by them on the subtle level." When she was in India (in '83), the teachings of the community of Sri Aurobindo and the Mother "talked about this gold coming in. They described it as the Supramental force."

One example of that is a client who's having tremendous crisis right now in terms of her own ego healing - very, very abused background. And what's happening for her is that she's finally giving herself permission to feel. And she comes into session and she's terrified; she sits there like a little animal that's suddenly had the bushes pulled out from over it - as if she's exposed. Although we've had some important sharing times, she still is in a terror state. And the other day in a session, she seemed to have regressed a good deal and she was terrified and speechless again, and I just let the silence be. And I finally said to her, "What's going on with me is that I don't understand what's happening with you, and I want to connect with you, and I'm here for you. And because I don't understand, I'm praying, and I've been in prayer in the silence, asking that the presence of God will make itself known to us in a way that will work for your healing and for our connection." And I just let that hang in the air. And that seemed to somehow give her the permission to come out. She has discovered A Course in Miracles. . . . She found it, she felt connected enough with it that she bought it, and she recently wrote me a letter. She wrote that she felt she had been guided by God to me. And that meant so much to me because that, for me, is the reality of our sessions - it's the discovery and acknowledgment of God in our sharing with each other; and of course it's a tremendous mystery - and how each client experiences that is very personal and very unique - I'm part of mirroring this uniqueness. But I also feel that it's an imperative in the healing that if they want not to experience God, I'm not the person they should go to -

because I feel it very strongly and I experience it strongly and I reflect it back.

Browne shows in this vignette how En-Trusting works from the therapist's vantage point. When confused in a session, she prays for guidance, sometimes telling the client what is happening in herself. In this way, she is demonstrating a "leap of faith". She then waits to see how the client responds. The client described above responded by buying A Course in Miracles and said that she had been "led by God" to Browne.

Annie Garfield describes how she began to develop her auric abilities in these words.

I first started seeing auras quite a few years ago. . . . I thought my eyes were playing tricks on me. Then I started studying the different colors and what the colors mean. . . . There was this man and his wife and he was talking about how his wife causes him migraine headaches with her behavior. I was . . . counseling, trying to get him to take responsibility for himself. It was a couples' therapy session. . . . They were doing a lot of blaming with each other all the time. . . . All of a sudden I saw a brown patch; like a patch of fog over his left eye, over the eyebrow, bigger than a quarter. It was really obvious. And with it, I got this sinking creepy feeling like something was very wrong. And I said to him, "Have you had your eyes checked lately?" He looked at me and said, "Why do you ask?". . . These two people were not in any way receptive to anything spiritual. And he said, "Well, I didn't want to say anything, but I've had a lot of trouble seeing in my left eye and I've been getting scared." And he did go to the doctor after that. . . . He said that the doctor was putting him through tests - there was something - they weren't sure what it was - maybe it was the brain, maybe it was the optic nerve, or it was the eye.

Garfield has taken her talent and increased it by study and practice. Now she is using it carefully in her professional practice.

Psychic Images. Garfield tried to explain how another form of her psychic connection happens in a session. One example of a "flash picture" follows.

These feelings that I get also sometimes take the form of a flash picture, so with a client who was talking to me about her father, and this wasn't a very functional household - lots of alcohol and abuse - they were trying to figure out why their present relationships were not working. We were working on the father and [all of a sudden] something clicked with me. [What she was saying] didn't feel right. And all of a sudden I got a flash and I said, "What about your brother?" I had already gotten the "flash" picture of what had happened with the brother. . . . It was just like a minishock - and the dam broke. [The issue of importance was with the brother and not with the father.]

Here Garfield uses her psychic talent without informing the client directly of her "flash picture." She seems to be consciously incorporating this talent into her practice, but it takes different forms.

Astrology. Cynthia Stauffer is a clinical psychologist working in her private practice in Santa Fe, New Mexico. She moved there from 18 years in a very traditional therapeutic practice in Ohio. Now, however, she uses the traditional training along with the concept of energy. People are energy. "I work with a medical astrologer and I work with a shaman and they both see the concept of energy differently."

The whole astrological birth chart is a blueprint of energy patterns within the being. The various elements of earth,

air, water, fire, and fire being the most closely aligned with Spirit. It is the element of illumination and vision, and Spirit and love. . . . Without that in a person's make-up . . . , whether it's blocked, misused or repressed. . . , to that extent, in a person - I see that greatly coinciding with depression. I don't use the terms depression or anxiety anymore [even though] I trained very traditionally as a Freudian.

Stauffer tells of a professional woman client in her mid-forties who was very competent and bright with one child.

The woman comes in very anxious presenting insomnia, inability to concentrate, to cope to do her job. . . . [She's] feeling totally ungrounded. . . . A pattern of relationships [heading up] in her chart is very much emphasis on air element. . . . I teach her about her inner nature, her need for the predictable societies.

So I pointed out to a part of her she was totally ignoring - that needs concrete people there - stable predictable people who have their feet just in the ground, able to connect on an emotional level, not just mental. We went back to her childhood, . . . growing up in a family where parents were never home, raised by nannies, . . . mother and father who were very mental.

Stauffer attends to body work through her use of the astrology charts with her clients. The elements are associated with certain chakras and any shortage of element is said to respond to certain foods in the diet.

All foods are energy, although foods are also different in their makeup of different elements of earth, air, water and fire. For a client with a lot of excess air, [insomnia, anxiety and inability to cope], off the ground most of the time, I prescribed a lot of root vegetables - things that grew in the ground - spicy foods. . . . Spicy foods are fiery and they calm the air element. She started to sleep better, she started to get more centered, not be so nervous, not be so spacy. And I never once had to talk about anxiety and neurosis or anything like this! I asked

her to do routine exercises - just routine - something like walking . . . [which is a] grounded activity.

When the woman had an awareness of the parts of her she'd been neglecting, Stauffer began teaching her what had not been modeled by her parents.

Now regularly she comes to see me, regularly she has a good nurturing contact with me. . . . [She has learned] when you come home it's into the quiet space . . . Start to pay attention to it. What's wonderful about these charts in astrology is that they cut the therapy time in half. . . . I look to their moon and I can say . . . there's a part of the person's inner nature that the person has not integrated into the rest of them.

Psychic techniques were mentioned by 16 interviewees, 8 of whom specifically mentioned working with the aura. Only two people said they are using and teaching automatic writing.

Unique Techniques

The rest of the techniques fall into the category of "Unique Techniques" because they are used by so few or need such specialized training and/or talents. Three examples will follow the list in Table 4.16 on page 282.

Many of these techniques are more common than they would appear from the above table. Most interviewees provided little or no information about these beyond mentioning them on their questionnaires. There were some exceptions. Prosky's practice of analogics was mentioned in her profile. José Stevens and Phyllis-Terri Gold are presented here.

I was very interested in interviewing José Stevens because he has learned to use "Michael's" model of the evolution of a soul with his clients. When I wrote up "Michael's" model for my

comprehensive papers, I found no way to easily access this information with clients. Stevens seems to have been given access through direct channeling from "Michael." Gold's description of Bach Flower Remedies was particularly interesting to me in the light of her very traditional training and because of my curiosity about homeopathy.

Table 4.16 Unique Techniques

<u>Technique</u>	<u>Mentioned by these interviewees</u>
Analogics	Proskey
Bach Flower Remedies	Gold
Body Process	Young
Depossession	Pancoast, Young
Feminist techniques	Chapman, Pancoast, Woolger
Grof techniques	DeGrenier, Woolger
Hakomi	Erdman
Mari-El practitioner	Browne, Pancoast
Messages from Michael	Stevens
Phrase induction	Woolger
Phrase repetition	Woolger
Sentence completion	Cowley, Pancoast
Values Realization	Garfield, Gold
Voice Dialogue	Young

Messages from Michael. José Stevens is a psychologist traditionally trained in family systems as well as gestalt and bioenergetics. He teaches transpersonal counseling in the Master's program at John F. Kennedy University in Orinda, California. He supervises seven counselors getting their Master's degrees and

licensure. He is director of Blue Oak Counseling Center in Berkeley, California and has a private practice.

Not so traditionally, he has been involved in studying the soul development theory of the entity "Michael" since 1974. Fairly soon after this, he joined a group being trained to channel "Michael." Now many years later, Stevens has written several books about the theory including The Michael Handbook. He has also created a questionnaire "like a psychological profile" that takes his clients about 20 minutes to complete. It seems to be fairly accurate and can give him the role chosen by the person before birth, as well as the overleaves, chief feature (or stumbling block) and other aspects of the client's personality.

Stevens uses traditional techniques as well as channeling Michael with his clients. He says some clients get mad at him and say, "Why don't you just tell me? You can channel. . . . You can solve all these problems." He recognizes that having insight into their choices wouldn't solve the problems because they have to still do their work. Stevens works with physically disabled people a lot and one was a man who had severe arthritis with a lot of pain. After working with him awhile, he introduced the idea of his having chosen her disability in order to learn and grow during this lifetime.

He hated the idea and let me know that! Because it felt like he was being blamed - and he of course felt very victimized. Of course he has a chief feature of martyrdom! So the whole process was to get him out of a feeling of being somehow trapped or victimized by his circumstances. [To get him] back in the driver's seat, seeing that in fact this had meaning, that he had actually chosen these challenges so that he could progress. And

he did come around to that point of view and now he's actually out there teaching other disabled people about that. It was enormously impactful for him to shift positions, because it got him out of his martyrdom. Not completely - he's still struggling with that. . . . He's moved much more over to impatience - which is what people tend to do - they slide to the polar opposite when they handle one pretty well - you'll have a tendency to go sort of from martyrdom to impatience, once you handle impatience, then usually you'll go over to stubbornness. Because it goes ordinal, then exalted, then neutral. [These are terms from "Michael's" very complex theory.]

Stevens is like several psychotherapists that were interviewed who now believe that past lives exist and influence this lifetime. He also believes that there are ways to access information to assist the clients in understanding the choices and contracts they made before they were born. He then can help the clients apply these learnings to their present dilemmas.

Bach Flower Remedies. Phyllis-Terri Gold is a woman with two major professions and a devoted spiritual life coordinating a Siddha Yoga Meditation Center in East Northport, Long Island, New York. Gold's first interest was and is autism. She wrote a book called Please Don't Say Hello (1975) and was one of the founders of the Autistic Society of America in New York, for which she has worked and made speeches for many years. Her 28 year old autistic son has been one of her "teachers" about life and love. She is a professional psychotherapist and has had a private practice for many years. She has a clinical hypnosis degree, a two year internship on drug and alcohol abuse, and is trained in Bach Flower Remedies. She is an

adjunct faculty member of the C.W. Post College and Hofstra University.

An example of Bach Flower Remedies used along with psychotherapy involves a 35 year old well-educated handsome worldly man who was addicted to smoking, cocaine, and alcohol. This man was very angry inside, had a poor relationship with his father, with whom he worked, and he wanted something more out of life.

He's very angry. . . . His father still laughs at him, he can't communicate with him. He wants his father's love so tremendously . . . and has lots of guilt over it. So we explored some of these feelings and you'd be surprised at some of the remedies for those feelings. Like, for resentment would be willow. First I had to give him a Polycrest which means he had so many emotional states we could not make a formula. . . . [The Polycrest] cleared out a lot.

Bach Flower Remedies are substances that clients may drink to clear their systems.

It's in a one-ounce dropper bottle and the remedies are little concentrates and 2 drops along with purified water and a preservative thing like glycerine. . . . What he also needed was centaury. That's for somebody who feels like a doormat. If you look at this man now, you'd never believe that was true. . . . But he is really able to speak up to his father. . . . The remedies are working on the total body-mind system, so even though they're ingested, they're working on the aura, they're fascinating. They work very much the way meditation works. . . . In his case, we also gave him wild oat because he hasn't been putting his all into his work, because he's not sure that's the kind of work he can do. . . . The wild oat usually helps people settle on a career. I thought he might make a good therapist - people always talk to him. . . . Also [we gave him] gentian. That has to do with somebody who gets easily discouraged. He described to me how he got turned down for an account and then he just went home,

he didn't want to do any more. . . . A lot of people who have problems with substance abuse have that sort of thing. . . . The defiance of authority came out in his driving - which resulted in drunk driving. . . . So I did give him the remedy crab apple, which is very good for cleansing, for people who've done drugs, alcohol and so forth.

[Gold had worked with him on smoking and that had stopped. He was also going to C.A. (Cocaine Anonymous). So right now] I'm telling him, "You know, don't get too optimistic or pessimistic that you've been off drugs for a month. . . . Be careful of your companions, be careful of your habits, keep going to C.A. meetings."

Several participants mentioned homeopathy, but Gold was the only one who described briefly how she used natural remedies. The medical profession has consistently used allopathic remedies for their patients for at least 50 years, while these homeopathic remedies have been around for thousands of years. Even so, we as professionals are quite leary of them.

Depossession. Joy Young was the only therapist who wrote that she has used the technique of deposal or exorcism. She did not go into detail about her use of this technique. According to M. Scott Peck in People of the Lie (1983), a psychiatrist who approached the question of possession with great skepticism, "Genuine possession, as far as we know, is very rare. Human evil, on the other hand, is common" (1983, p. 183). After witnessing two genuine exorcisms, he now believes that "Satanic possession exists" and that "clergy and psychotherapists and human-service institutions are seeing such cases, whether they know it or not. To help the victims of possession, they will need all the assistance they can get" (Peck, 1983, p. 184). Peck gave no detailed vignettes because of the power

of the incidents. He did, however, give a psychiatric viewpoint of the two he witnessed. Young added later that she has "never met the demonic" per se. Young's definition of the type of possession that she works with is "lost souls who have not moved on and have invaded another in order to live through them."

Interventions

Interventions are usually defined as any therapeutic attempt to come between the client and his/her patterns. The therapists interviewed used a number of different interventions, some of which I would have called techniques until I analyzed how they were being used in sessions. I discovered a considerable number of rituals, one particular kind of intervention, so I am presenting a discussion of that separately following the other interventions. The interventions are listed in Table 4.17 below.

Several interventions were written up in the profiles, such as Brennan and her channelling, Prosky confronting a family, and Khalsa giving a client a mantra. In the following sections, I am presenting Cowley's description of calling the White Light, Cowley's and Peters' ways of introducing Spirit into sessions, an example from Chapman's practice of reframing, and referrals as mentioned by several participants.

Table 4.17 Interventions used by Interviewees

<u>Intervention</u>	<u>Mentioned by these interviewees</u>
Calling the White Light	Cowley
Channeling	Brennan, Friedman, Mowry, Stevens, Tatro, Young
Confrontations	Chapman, Pancoast, Peters, Prosky, Khalsa
Introduction of Spirit	Chapman, Cowley, Gold, Pancoast, Peters
Mantra	Khalsa
Medication	Boorstein
Referral for medication	Erdman
Referrals	Brennan, Chapman, Davis, Garfield, Gold, Pancoast, Stauffer, Waller, Woolger
Reframing	Chapman, Erdman, Friedman, Khalsa, Pancoast, Peters, Prosky, Waller, Woolger

Calling the White Light

Au-Deane Cowley is a social work educator from Salt Lake City, Utah, in private practice. Many of her clients are Mormons, though she has those from other religious backgrounds as well. She told of calling the White Light with one client in a way that was not ritualistic, but rather more of an intervention.

I had one client that seemed particularly open to the use of images. He had a lot of anxiety and stress. I suggested to him that when he was upset or unpeaceful he could do some deep breathing exercises, meditate and then visualize that he was surrounded by White Light. I asked him to imagine that the White Light was Cosmic Intelligence and Cosmic Energy, flowing around him and into every cell of his Being. Along with this image, he could affirm, "I am well in every cell of my Being. I am at peace." He was advised that this exercise could be utilized for protection or whatever he felt he needed to experience at any particular point in time. For me, it was

very intriguing how he responded to that suggestion made in only one session. At termination, I asked him, as I do most clients when we terminate, to evaluate our process together. "What really was the turning point for you? What really seemed to help you the most?" He answered that things had turned around for him ever since he started to visualize himself surrounded by White Light. It was significant to me that a person who clearly was not into transpersonal things or spirituality either one had benefited from using a technique that was "transpersonal" in nature.

Had Cowley called the White Light ritualistically in session after session, I would have classified it as a ritual. Here, however, she taught him how to do it once and it effectively came between him and his pattern of worry. Cowley's vignette seems to be an example of introducing a transpersonal perspective very simply to a client who is not "religious".

Introduction of Spirit

Some psychotherapists have found different ways to bring the spiritual component into the session. Peters, for instance, has an 80 year old woman client who is herself a psychologist; Peters says she "really needs some spiritual connection for herself for her own aging and facing death." At first she was resistant to any mention of the spiritual aspect. But through some kidding around, it came in gently. She has returned to the church of her childhood. Once in a session while she was mulling aloud, she said, "Oh God, help me!" Peters responded with something like, "Yes, that's exactly right." She began to recognize that this spiritual hunger was coming out of her and maybe something was happening within herself.

Cowley had a client who expressed a desire for more "patience and unconditional love." So they explored these attributes. Then

Cowley led with, "It sounds to me like what you really are looking for are spiritual achievements. I mean, you're even kind of thinking about going beyond just maturity. It seems to me that you'd like to be a more spiritual person." After continuing to talk about it, Cowley added later in that session, "It looks to me like the Cosmos has divined ways for you to develop patience and deepen your capacity for unconditional love." Cowley feels some clients ask in their own way for spiritual help. Examples clients have used include, "I think that this is almost a spiritual test," or "I feel like I'm being asked to walk the same road as the Master did," or "Well, if I were more Christian in my outlook, I would have been able to turn the other cheek." Cowley might follow up with comments like, "Well, it sounds to me like spirituality is a very important part of your life."

Reframing

Jacqueline Chapman is a psychotherapist working in the Sonoma County Mental Health Center in Forestville, California. She studied metaphysics and Native American teachings with a Huishol Medicine Woman and is part of a monthly woman's circle that meets under the moon for rituals. All this is part of Chapman's spirituality that she now overtly incorporates into her professional practice. "It's the old hippie model of having to infiltrate from within." The example that follows describes how she worked with a woman client who was shoplifting.

She was about 38 years old and had two children and it was her second offense and so they weren't putting her in jail. . . . I became acutely aware that that was how she had supported herself her entire life and had just finally started getting caught. This was a woman from the '60's

who was aware of certain things in her life about spirit and stuff, and so my way of approaching her and trying to help her move out of that pattern was to look at why all of a sudden she was getting caught. And what we finally came to over two years of work together (and first of course having to develop a rapport) was that she was too conscious now. She knew too much and she couldn't get away with it anymore. Kind of like instant karma. And then she went through a period where she tested that out. And sure enough she got caught. She was able to talk the store owner into not calling the police by paying for the items. . . . We obviously did a lot of basic ego-centered work as well. I should say I do believe in the idea that ego transcendence must be preceded by ego integration. And we had to go back and do a lot. She had had a lot of problems with her mother in her life and her father, and we had to heal a lot of that. . . . We identified that she had a lot - gifts - that to be able to shoplift in the way she did was a very incredible gift. She was very smart - you know, she was able to get away with stuff that I would never be able to do. And so it was, How can we transform this kind of skill into another method of working - and now she's a nurse.

Chapman is one of the rare psychotherapists that I interviewed who is overtly using her transpersonal techniques directly with clients in a public agency. In the vignette above, she took a woman with the self-defeating pattern of stealing and reframed it as spiritual karma in a way that the woman could understand.

Referrals

Referrals among colleagues are fairly common in the psychotherapeutic community. Seven of the interviewees spoke of it specifically. In the profiles, Brennan's and Woolger's use of referrals were discussed. Waller refers people who are needing forgiveness back to their own church or temple where she believes there are the best built-in rituals for forgiveness. Several other therapists named

specific reasons for further referrals. Stauffer may refer clients either to an astrologer for a complete chart or to a shaman with whom she works occasionally. Davis may refer his clients who are in recovery to several groups who work with rehabilitation, such as Al-Anon, Co-Dependents, or Adult Children of Alcoholics. Woolger, who is very eclectic, says of some of his clients who need bodywork, "There are some clients, if after two or three sessions, are not moving with my breathing work and psychodrama techniques - I will send them to a body-worker, because I feel they need to be more in body to be in touch with their feelings."

Rituals

Rituals seem to be as diverse and colorful as the therapist who creates them. Following are some samples of AA rituals, Native American, shamanic, prayer-centered, and others originating in the practice of the therapists. It appeared after interviewing Waller and DeGrenier that when the power of rituals is experienced with their clients, they can become a primary tool in therapy. Table 4.18 presents the overall list of rituals on page 293.

Rituals are coevolved symbolic acts that include not only the ceremonial aspects of the actual presentation of the ritual, but the process of preparing for it as well. It may or may not include words, but does have both open and closed parts which are "held" together by a guiding metaphor. Repetition can be a part of rituals through either the content, the form, or the occasion. There should be enough space in therapeutic rituals for the incorporation of multiple meanings by various family members and clinicians, as well as a variety of levels of participation. (Imber-Black, Roberts, and Whiting, 1988, p. 8)

Table 4.18 Rituals used by Interviewees

<u>Rituals</u>	<u>Mentioned by these interviewees</u>
AA God Box	Waller
Calling the White Light	Cowley, Garfield, Mowry, Peters, Tatro
Family photos	Erdman, Waller
Forgiveness	Friedman, Gold, Pancoast, Waller
Guided Imagery	Chapman, Erdman, Gold, Pancoast, Tatro
Holding hands, praying	Davis, Friedman, Gold
Lighting candles	Brennan, Erdman
Meditation	Erdman, Gold, Prosky
Native American rituals	Brennan, Chapman, DeGrenier, Woolger
Women's circles	Chapman
Peace Pipe	Woolger
Smudging	Chapman, Woolger
Vision Quest	DeGrenier, Woolger
Rocks	Erdman
Shamanic Rituals	DeGrenier, Mowry, Stevens
Drumming, Rattling	Chapman, DeGrenier
Burning incense	Brennan, DeGrenier
Silence	Prosky
Tapes	Davis, Friedman, Gold, Tatro
Visualization (drawings)	Gold, Pancoast, Waller
Yoga	Friedman, Gold, Khalsa, Prosky

Most of the rituals from this table above can be described in terms of one or more of the parts of definition above. For instance, silence as used by Prosky would certainly involve preparation. There would be a discussion between the therapist and the clients and/or supervisees as to the reason for silence or meditation as a part of a session. The guiding metaphor holding together this ritual

might be an underlying assumption that therapy is richer and more balanced when there is a process to access the analogic as well as the digital. In my supervision with Prosky, I found her using this ritual regularly. After the end of the ritual of silence, some one would present a case study and we would all contribute to the sculpturing and analysis, for instance. At the end of the session, we would have a chance to talk about how the ritual of silence impacted our approach to the case study.

Another example is the ritualistic use of tapes in and between sessions. Davis and his colleagues have created a ritual for a group experience for recovering alcoholics. They have prepared a set of musical tapes that take the participants of the group from relaxation through all the chakras.

We start with the base chakra - lots of chaos, confusion, groans - at a fairly substantial volume - and then they start deep breathing - more rapidly, slightly deeper - and then over the course of the next two and a half hours, we just move up the chakras with the kind of music. . . . We've got facilitators there who will sit with them and as they go into trance - because this elicits all kinds of stuff - they'll scream, they'll yell and cry - whatever comes up. And we will sit there and touch them, hold them. . . . And then after that process, which is just extraordinarily powerful, we will give them a break and get them to draw a mandala and then we will sit and process what went on during the experience. . . . So it's a 5 hour process and we do that every 6 weeks. The kind of stuff that comes up in that process often is a lot of unconscious stuff that then becomes the grist to talk about in talk therapy.

Davis finds this ritual very helpful in opening up the blocked areas that have been impeding the talk therapy.

AA God-Box

Sally Waller is a psychotherapist who was Jungian-trained and has the only Ph.D. in Transpersonal Psychology of all of the 140 respondents to the questionnaires. She has created a plethora of rituals, many of them out of what other people use as techniques, but she uses them repeatedly in a ritualistic, almost religious, way, so they are being included as rituals in this section. Many of her clients are recovering from drug and alcohol abuse and use the AA 12 Step program. Waller says

They want a therapist who will deal with the Higher Power issues. Many people struggle with that recovery. So they're grateful when they discover that I know what a God-box is and I know how to use it. I know how to support them in that. . . . I have had to get familiar with the 12 step program and have attended some Al-Anon meetings. The God-box is any container that you can literally put pieces of paper in of things that you're willing to turn over to God. It's a concrete ritualized act where they can actually experience [surrender].

Another way Waller uses the God-box concept is with a recovering alcoholic woman who is a self-mutilator. She is suicidal often and several therapists as well as Waller work with her to keep her alive.

Every month we get through without her killing herself, we are grateful. . . . I have been pretty literal and specific with her. She went through a long period of time where she brought in little tokens that represented the different feelings that she'd had during the week. I'd hold them for her here in the office. She and I agreed that they felt overwhelming for her, not having a place to put those feelings and she lived alone. . . . I hold it and when it gets full, we find a way to get rid of it. We have

buried it or put it in the garbage, but my office is literally the container in this case.

Waller seems to have found a way to extend the principles of AA into the therapeutic rituals that work along with traditional techniques and interventions.

Visualizations

Visualization is another technique Waller has ritualized. One example involves a client whose child was murdered, so the loss was sudden and tragic.

The mother was not able to get to the daughter before she died. There's about a 2 and a half hour gap that the mother can't look at. The mother doesn't want to know. One of the things she and I have done together is visualizations of the way she wishes it were, what she would have done if she were there, and regularly turn the daughter over to a godlike being to care for her. Her spiritual notions have changed over the three year period. In the beginning, it was kind of hearts and flowers and angels and it was wonderful and the daughter was so happy. She's had to come down from that, dealing with her anger, so I've seen a real progression and deepening of her faith as she's worked through that. There's no way she could hear the anger issues in the first year. . . .

[This client then discovered] a South American painter. There was a huge book written about this woman. Her images are very graphic and very bloody. And the mother read that book and began to work into a kind of primitive earth image stuff about blood and fertilizing the earth. I don't even know what the words for it were. And then she pulled back from that to a more balanced spiritual view. She swung wildly in both directions in a period of three years.

Another visualization ritual Waller uses is drawing. She sometimes will have people draw "the outcome they would like or the connections they would like or how it would look if it were

healed." This ritual helps clients visualize a future that they then may create for themselves.

Family Photos

Waller shared a ritual she uses especially with new clients. She asks them to bring in photographs of themselves and their family. This helps her get to know the family and the client's own history fairly quickly.

But the real reason is to get a photograph of them that they select from a number of their childhood photos where they recognize in themselves at that early age something unformed and perfect. They always know which picture it is that is most perfect of them as children. And then I encourage them to keep that with them - on a bedside stand, stuck up on a refrigerator - some people even enlarge them and have them framed. They do all sorts of things. But that becomes the talisman for the self - and of course I think of it as the soul, because it shines through the face and the eyes of a child, before it gets killed really by their lives in their environments.

This ritual has two important pieces. One traditional way is to make a genogram from the family photos. The other is to get the client to look into the innocent child eyes of their own past. To reclaim the soul, as Waller puts it, is an interesting transpersonal ritual that may open the client to their spiritual Self.

Forgiveness

When Waller is dealing with people around shame and forgiveness issues, she encourages them to go to the church or synagogue of their choice and ask for forgiveness. She says, "I think the churches provide us with the best in-place rituals for that kind of thing."

Armand DeGrenier has just moved to the base of a holy mountain in Nova Scotia, Canada, from Newburyport, Massachusetts, where he was part of the New England Center for Holistic Medicine. This family practice includes a physician, a nurse, two massage therapists, several psychotherapists, an acupuncturist, all of whom began moving further and further away from traditional medical orientations. They all are involved in "seva" from Siddha Yoga. DeGrenier said, "It's a Hindu word meaning service." The holistic center is not an open practice, so the families are selected by the staff. There is a commitment to a holistic perspective which includes taking classes or courses, being responsible for one's health and well-being by the therapists, by the medical staff as well as the families.

DeGrenier has a long involved spiritual path beginning with being an altar boy in the Roman Catholic Church. He was active in the protest movements of the '60's and eventually found himself as an intense follower of Muktananda, while reading Ram Dass. Eventually, DeGrenier found Michael Harner who wrote The Way of the Shaman; he studied with him and has continued to do so for the past 5 or 6 years.

Shamanic Rituals

He includes regularly in his practice the shaking of rattles and drumming as well as creating other rituals. The following example from his practice is about a woman he had been seeing weekly for about three months.

One night we were sitting there talking . . . [about] an overwhelming series of "nasties" in her life from as far back as she could remember. I thought of a Buddhist

phrase that's kept in my mind - "Before one dies, one has to go through the 10,000 horrors as well as the 10,000 ecstasies" I usually use a drum or a rattle to sort of let the conscious mind be lulled and give it something to do while the rest of the work goes on by the use of sound, the use of sonic drive (as researched by John Lilly and Michael Harner). What I did have was a key chain with about 15 keys on it. . . . So at that moment I said, "OK, here's what I'm going to do. I'm going to rattle these keys until you're finished making your list. Just let them out. . . . I don't care if it takes 5 days." I always use incense in this kind of work and I like sage or cedar. . . . We went on for at least 45 minutes [with her] list of demons and monsters and . . . she finally ended the litany and she was glowing.

Using shamanic rituals in this way feels quite similar to Freudian free association, with the addition of repetitious sound to dislodge the unconscious from the conscious mind.

In another ritual, DeGrenier describes working with a woman who is about to have serious surgery.

She had to go in for surgery when she realized that she might not come back and how scary that was and everything that was around that particular phenomenon. We let it simmer for a week to just see what would come out. She came back the following week and said she really felt the need to express some kind of thanks. She really felt that this had been some kind of a major transformative experience and did I have any suggestions? I said, "Yeah. The suggestions that I would make, as you're in a period of sloughing off, of getting rid of, and unburdening, [would be] that you as a woman have a wonderful opportunity to do that typically once a month. What I would suggest is that the next time of menses for you that you go out to the woods and that you bleed into the ground. You find a place in the woods, you find a tree, a rock or some moss - you'll know - go and return something to the earth in the same way that ecological recycling is all about, to return to the earth some of the power as it were, that's draining out and to make an

offering and to see what would happen from that kind of ritual. And she did in fact do that.

This reference to giving back power to the earth through the "menses" is a Native American ritual. Here DeGrenier compares it to our modern recycling as a healing for the planet. This is an interesting concept.

DeGrenier also worked with a woman client who had severe arthritis in her hands.

This is a young woman, 35 or so. Her hands were like - almost clawlike. . . . I did some ritual work with her, again using sage to induce a kind of [other dimension]. This is spiritual work. . . . I said, "Enough of psychological jargon and all of that stuff. . . . Let's find out what this is about. I'd say about 5 minutes into the ritual of burning the sage, which is a cleansing ritual - in the Native American tradition, it's called smudging - she burst into tears, just wailing, wailing, wailing, like the earth itself was crying, and cried for about 20-25 minutes. . . . [The client then said,] "Something really big has just happened. I've gotten in touch with something. It felt like I was under a waterfall." Shamanically, of course, that's a major piece. A lot of shamanic rituals in addition to caves have to do with going behind the waterfall and working there and receiving the power of the entity. This is a woman now, you have to realize who has not done any kind of physical activity, any exercise, any physical contact with her husband for 2-3 years - all of a sudden, is not only bicycling, she's doing the backstroke in the pool. About 4 years later, she called me just to say hello and to tell me that things were still wonderful, were still unfolding.

Like many therapists who use rituals, DeGrenier sees the power of symbols like "waterfalls" and the hidden meaning these may convey in a client's story.

Women's Circles

Jacqueline Chapman represents many women in this day and age. She works in a traditional setting integrating overtly her spiritual component in sessions. Privately she is searching for Womanspirit, what is the authentic feminine aspect and how it is experienced by women in a patriarchal society. Chapman's own spiritual journey has taken her through the humanistic experiences of the '60's, reading Ram Dass, David Spangler and Alice Bailey. She found an external teacher who taught astrology, did psychic readings and taught Metaphysics. She began being guided and dealing with and trying to understand the chakra system. Right now Chapman's spiritual path is searching with 12 other women under the moon once a month. They are opening to the feminine spirit and listening and experiencing and learning like the thousands and thousands of other small groups of women around the world, creating a womb-like place for the feminine aspect of Spirit to grow and make itself known.

Oh, my women's circle! Oh, God! Right now that is my spiritual place. . . . We meet once a month, always on the Friday closest to the full moon. We start at 6:00 in the evening and usually go til about 3 or 4 in the morning. We use a combination of Native American and Celtic work, which one woman is really versed in. We do various ceremonies and calling in of the energy and we have a talking stick that we have all decorated and when we sit in circle, whoever has the stick speaks. We do a lot of singing and chanting that raises the - I mean, you can feel the energy changing, it gets hot! And we have done personal work together. We have been together now for 4 years. . . . There are 13 of us. Not all of us can always come every single month. . . . And each one of us takes the stick home with us for that month. We choreograph

in a sense the work that we're going to do in the next circle. There's always a dance chief - so we take turns being that dance chief - and you're responsible for keeping the energy together. . . . The dance chief - that's a Native American word - being the person kind of in charge. . . . We do smudging, we have a pipe, although we don't do the pipe every time, we save the pipe for special things. . . . We all have done a vision quest, but not through our circle. . . .

These women are experimenting with what Christ and Plaskow are talking about in their book Womanspirit Rising (1979). Hopefully, these women take their newly found sense of womanhood back into their professional practices to share with men and women clients.

Inner Attitudes

The inner attitudes of the therapists appear to be crucial to their work. The list given in Table 4.19 was compiled from key phrases and sentences throughout the interviews. It appears that Spiritual Disciplines are one manifestation of the Inner Attitudes, but because there are so many of them, they are considered separately.

Table 4.19 Inner Attitudes Held by Interviewees

<u>Inner Attitude</u>	<u>Named by these interviewees</u>
Clearing out emotional baggage - allows room for Spirit	Chapman, Pancoast, Watson
Connection between rational/non-rational consciousness	Proskey
Congruence	Proskey
Deepening of spirituality	Browne, Fuqua, Gold, Pancoast, Peters

(Table 4.19 cont. on next page)

Inner Attitude

Devotion to spiritual disciplines

Empowering of clients

Forgiveness

God is not out there, we are God

Grace

Healing - client heals self

Healing equals energy between
the client and therapist

Healing - we can be taught to heal self

"Holy" is creating larger context for
client to experience Self.

Humility

I love what I'm doing!

Mat creates a sacred space

Meticulous honesty

One's belief should be based on experience

Optimism

Raising kundalini up is transformational,
and Holy Spirit comes down through
crown chakra

Seeing auras is seeing God all the time

Spirituality as an energy

Spirituality is a way of living,
not believing

Surrender to Divine

Therapist is both Student/Teacher

Therapist is facilitator

Unshakable faith in power of
human spirit

"Wholing" is creating larger context for
client to experience Self.

Named by these interviewees

Khalsa

Chapman, Fuqua, Pancoast,
Peters, Waller

Chapman, Friedman, Fuqua,
Gold, Pancoast, Waller

Gold, Pancoast, Stauffer

Chapman, Friedman

Garfield, Pancoast, Tatro,
Woolger

Gold, Stauffer

Brennan, Gold, Pancoast

Pancoast, Peters

Chapman, Mowry

Garfield, Tatro

Watson

Brennan

Brennan, Pancoast, Peters

Friedman, Gold

Mowry

Browne

Gold, Pancoast, Stauffer

Cowley, Gold, Pancoast

Peters

Friedman, Ludlow, Mowry

Garfield

Chapman, Gold, Pancoast,
Woolger

Cowley

Most of the therapists I interviewed would agree with the assumptions in Whitfield's (1985) list of "Principles and Assumptions of Transpersonal Psychology" (pp. 259-260). The assumptions are very similar to the inner attitudes that I gleaned from the interviews. For instance, Whitfield's foundation in sound clinical training is a given for my interviewees who value the development of a strong ego as a basis for transcendence. They work as comfortably with the Higher Self as with the lower self. They themselves are continually working on their own spiritual transformation and recognize that they learn as much from their clients as vice versa. They see a common Essence in all people, while at the same time valuing individual differences as part of the outward "manifestations of form" (p. 146). They recognize that their working with each client is intentional, not coincidental. A few other assumptions Whitfield has listed, with which my interviewees would agree, include the following:

When we unconditionally accept the client, we accept ourselves.

We can neither control nor change our clients, only ourselves.

Our issues are mutually interdependent. Therefore progress in therapy demands that we work too.

We work on ourselves by not just filling our minds, with constructs, but rather in simultaneously learning to empty our minds into quietness.

All issues and conflict, no matter how mundane, are vehicles for spiritual growth. (Whitfield, 1985, pp. 146-148)

The interviews I conducted certainly corroborated each of these assumptions. The inner attitudes described below seem to flow naturally from the transpersonal framework presented in Whitfield.

Humility

Janet Mowry enunciated an inner attitude of humility that was clearly discernable in almost all of the therapists interviewed.

I believe that I am not a god-realized being. I am not the healer. This is my goal, to be a realized being - I don't feel I have attained that state. I am not the energy yet, but I seek to be the clearest channel that I can and eventually vibrate to the pure tone.

This was a common theme among the interviewees. They mostly saw themselves as being led and guided, or co-creating with the Universe.

Healing

Healing is the process that is seen and expressed from many perspectives. Below are three examples from the interviewees.

Garfield, Tatro and Woolger believe that clients have the ability to heal themselves. Garfield says, "I have a lot of trust in people's ability to heal the self. . . . I consider myself a catalyst and a facilitator and in that sense, a healer." Tatro teaches clients, therapists and cancer and AIDS patients what she calls "the natural healing method, and the direct connection between the cells and the divine source, that anything is possible." Woolger believes, "Everyone has within them their own healing. . . ."

Stauffer states that for her the healing aspect in therapy is a process that "happens between myself and the client energetically." She says the content is not always as important as how "we've been

together" in the session. "I have a very strong energy of solidity and structure and support and nurturance. . . . Clients feel . . . a supportive home in which their child can really heal in a safe structured [environment]."

According to Brennan, healing is a talent that can be taught. She teaches healing and has written two books on it. The first one teaches psychotherapists how to be healers. The second one teaches patients the stages of the healing process and how to assist in it.

Spiritual Disciplines

As with inner attitudes, spiritual disciplines seem to vary widely among the therapists. They will not be presented in the same detail as were the techniques, interventions, and rituals. A complete list follows, in Table 4.20.

Table 4.20 Spiritual Disciplines of the Interviewees

<u>Spiritual Discipline</u>	<u>Practiced by these interviewees</u>
Being quiet	Stauffer
Celtic group	Chapman
Course in Miracles	Boorstein, Friedman, Ludlow
Crystals	Brennan, Tatro
Creating own healing rituals	Brennan, Davis, Waller
External guru/Teaching Master	Bennett-Goleman, Chapman, Friedman, Gold
Feminine Spirituality	Browne, Chapman, Woolger
Meditation (Alice Bailey) along with Service and Study	Pancoast

(Table 4.20 cont. on next page)

Spiritual Disciplines

Practiced by these interviewees

Meditation (unspecified)

Brennan, Davis, DeGrenier, Erdman,
Fuqua, Gold, Mowry, Pancoast,
Watson, Young

Integral Yoga (Aurobindo)

Browne, Peters

Siddha Yoga

Friedman, Gold

Spontaneous Yoga

Pancoast

Vipassana

Bennett-Goleman, Boorstein,
Erdman, Woolger

Walking

DeGrenier, Erdman

Yoga

Erdman, Khalsa, Prosky

Zen

Prosky, Young

Native American Rituals

Chanting

Chapman

Dance chief

Chapman

Drumming

Waller

Global prayer

Chapman

Incense

DeGrenier

Peace pipe

Chapman, Woolger

Singing

Chapman

Smudging

Brennan, Chapman, DeGrenier,
Waller, Woolger

Sweat lodge

Chapman, DeGrenier

Talking stick

Chapman

Vision Quest

Chapman, DeGrenier

New Age Judaism Rituals

Garfield

Out-of-Body Experiences

Brennan, Davis, Watson

Pictures of Guru

Gold

Pilgrimage to India and
other distant places

Browne, Erdman, Ludlow

Prayer

Brennan, Fuqua, Gold, Khalsa,
Ludlow,
Mowry

(Table 4.20 cont. on next page)

<u>Spiritual Discipline</u>	<u>Practiced by these interviewees</u>
Reading Scriptures	Khalsa
Reading A Course in Miracles	Friedman, Ludlow, Waller
Reading Buddhist philosophy	Prosky
Retreats	Bennett-Goleman, DeGrenier, Erdman, Friedman, Gold, Khalsa, Waller
Seeing Spirits	Mowry
Seeking inner guides	Brennan, Davis, Erdman, Tatro
Seva (Hindu service)	DeGrenier, Gold
Shamanic rituals	DeGrenier, Stevens
Shrine or altar	Brennan, Gold, Waller, Woolger
Surrendering self to Light	Chapman, Mowry
Unity Church	Cowley
(a way of living more than believing)	

We meditate to find, to recover, to come back to something of ourselves we once dimly and unknowingly had and have lost without knowing what it was or where or when we lost it. We may call it access to more of our human potential or being closer to ourselves and to reality, or to more of our capacity for love and zest and enthusiasm, or our knowledge that we are a part of the universe and can never be alienated or separated from it, or our ability to see and function in reality more effectively. (LeShan, 1984, p. 1)

It seems obvious that these therapists have a variety of practices to which they are committed. Many practice more than one discipline on a regular basis. This recognition of the Transcendent Reality is experienced by their clients in conscious and unconscious dimensions.

The spiritual disciplines of these transpersonal psychotherapists range from the simplest forms of daily reading, i.e., the Bible, the Course in Miracles, Buddhist philosophy, or Sikh Scriptures. Some like simply being quiet at night.

The most common form of spiritual discipline in this grouping are the several forms of meditation practices. Twenty-one mentioned some form of meditation as their spiritual discipline. These meditators may also include a form of prayer, surrendering self to the Light, seeking inner guides, seeing Spirits, having out-of-body experiences and becoming centered in the Higher Self. For some, these disciplines include going away to regular spiritual retreats, meeting with external spiritual directors or making a pilgrimage to Scotland, India, Sri Lanka, and/or Southeast Asia. For all of them, these spiritual disciplines have emerged from an inner attitude that was best described in LeShan's quotation at the beginning of this section.

Analysis

In retrospect, it seems that all these therapists are indeed transpersonal, as defined by Whitfield (1985). One common theme that emerged was a continuing work on self-transformation in order for their therapy to succeed. Ludlow and Friedman in particular mentioned this. A theme of working intuitively from the heart as well as using the cognitive skills was demonstrated by Stauffer, Garfield and Mowry, as they described their uses of psychic techniques. DeGrenier's shamanic rituals are, like all rituals, geared to draw on the analogics and include the heart. Two-thirds of the interviewees have a disciplined meditation practice which includes

being comfortable with "learning to empty [their] minds into quietness", while continuing to "fill the mind" with new techniques and interventions that will improve their professional practice (Whitfield, 1985, p. 147).

These therapists are as willing to work with clients on the "lower self" levels of consciousness with their issues of shop-lifting, drug and alcohol abuse, and divorce, as they are eager to work with Higher Self issues, such as God-realization, forgiveness, gratitude and spiritual disciplines. Indeed many therapists find a way to reframe lower self issues into a transcendent view of the same dilemma.

They all come from the inner attitude of equality in essence with the client. They do not see themselves as those with all the answers. Rather they recognize that they will learn greatly from each client. They all talk about an inner guidance they receive during the sessions, with many of them calling for it.

These inner attitudes have impacted the techniques, interventions and rituals of the therapists. For instance, the humanistic techniques listed above are used with an expectation that the spiritual could be incorporated. The bodywork techniques likewise are intended to release emotional blocks to make space for the spiritual. The transpersonal techniques build on spiritual cornerstones and evolve according to the therapist's own spiritual framework. The psychic techniques rely most heavily on special talents in reading the chakra system and auras. The interventions, some of which are similar to those used by traditionally-trained therapists, here have a spiritual focus as well. And finally, the

rituals seem unequivocally a place for the inner attitudes and spiritual path of the therapist to come together.

In Chapter Two, I noted several specific TIRIA I would be looking for in the research process. One was grieving rituals similar to Rando's (1985). I found a good example in a therapist's description of working with a mother whose child had been murdered. This woman first struggled with her grief by denial, but eventually found paintings of blood and gore that helped her face the dying process. Throughout the whole time of therapy, the therapist helped her create visualizations so that she could come to acceptance.

Another was Golner's (1982) interventions of simulation, here-and-now emphasis, private reflection, emphasis on process, and positive feedback, connecting them with Heschel's (1975) "Sabbath time." My interviewees use all of these interventions. In addition, nearly all of the participants take "Sabbath time" by going on spiritual retreats and recommending these for their clients, thus confirming Golner's study of Heschel's "Sabbath time." They also take a bit of "Sabbath time" daily, doing their own spiritual disciplines.

Cautions

Before I close this section, I would like to recognize that many of my interviewees had serious cautions or warnings about a number of possible pitfalls in incorporating the spiritual dimension. Several people pointed out that the development of the ego was just that - a developmental process. Boorstein noted a danger in "leapfrogging over important early psychological stages" prematurely to a pseudo-transcendent blissful state. He also warned:

One has to be careful because it's so easy to get caught up in egocentricity and many of the transpersonal therapists that I see out there are so busy and involved with the penthouse (the analogy for the transpersonal is the penthouse) they don't really pay enough attention to the foundation.

Boorstein particularly cited the writings of Ken Wilber in Transformations of Consciousness, where the importance of the earlier 5-6 stages of personality development are emphasized, and "The Pre-Trans Fallacy," where he warns about confusing pre-personal experiences with transpersonal experiences. (See Chapter Two, p. 72)

This need to build a strong ego base before moving to transformation was referred to also by Au-Deane S. Cowley, Ariel Browne, and Janet Mowry. Tara Bennett-Goleman, on the one hand, encourages Samatha practices which can bring a person to blissful experiences, but on the other hand, she cautions that there may be "a lot of unresolved psychological issues," hiding under the bliss. She encourages a blending of the spiritual practice and the psychological work "to actually have them enhance each other and to have the awareness from meditation [that can] actually help in dealing with psychological states."

An example of this comes from Barry Erdman's personal story, where he tells how he discovered that his meditation practice was preventing him from dealing with his own anger. This did not change until he adjusted how he was practicing meditation.

Another set of cautions came around misunderstandings of spirituality. Although Annie Garfield has "developed a real trust in life, trust in the way the Universe works, trust that things happen for

a reason," she also believes that not "everything is mystical. I'm trying to feel that my deeper higher consciousness is connected to the universe and my feet are on the ground."

Jacqueline Chapman works often with "drop-outs from the '60's" and one of the strong beliefs she states as a therapist is, "To sit and meditate all day long and not take responsibility for your life really doesn't work." Balance includes service to the world, as well as bringing the spiritual into the physical reality of daily life..

Another of Boorstein's cautions is not to give away personal power to a guru. He often uses bibliotherapy by handing clients such reading material as A Course in Miracles because he says, "If it gets too disturbing, you can close it."

Concerning past-life therapy, Barry Erdman never makes the assumption that he understands what the regression represents. He doesn't deny the validity of past-life regression. He simply cautions therapists to consider "whether you take an active stance or a passive stance in directing people while they're in an altered state," because he believes that people are suggestible and when therapists invite someone to go back in time, they may imagine an experience where there is none.

Two people refer to a particular danger that may face therapists in their own meditative disciplines. Mowry warns against moving into and opening up to a psychic awareness too fast. Because she is very sensitive, she chose not to consciously open her chakras, believing that the development of her overall spirituality was an important balance to her psychic talents. Carl Peters cautions about too much emphasis on seeing auras, for instance. He's had teachers

that have cautioned about using that kind of energy very carefully. He believes the teachings of Sri Aurobindo that developing a centeredness deep in the heart or in the crown center which relates to spiritual and inner guidance is more important than going off on "subtle tangents." The spiritual development through meditation is a long slow process and cannot be rushed.

Another danger that all of us recognize is the possibility of sexual misconduct. We all know of reported instances when such misconduct has occurred where therapists or holistic health practitioners have misused their power. This is an area where searching for a reputable therapist is important. It must be a "given" that clients always have the last word on their own therapy.

Finally, there was a caution, again from Seymour Boorstein, about the need for discerning between hallucinations and true meditative ecstasies, between healthy soul-searching and psychotic behavior. I specifically asked Boorstein how one might recognize psychopathology. He replied,

Evaluate their total life to see what kind of balance is there. Ninety-eight percent of the people who are hallucinating are probably psychotic and you probably tell them to stop meditating, eat a lot of meat and potatoes, do hard work. [The healthy person] may misinterpret themselves as, "Oh, my God, I'm going out of my mind because I'm having this phenomenon and that phenomenon." Then the awareness that this is part of what arouses the kundalini phenomena or certain other side effects of certain spiritual advancement. That's not hard to understand if you see the total balance of the person. Are they integrated, is there a hyper-aggressiveness there, what's happening? Are these basically healthy people? Is this a schizoid withdrawn person who's having hallucinations which he is dignifying with

the name spiritual or just ego disintegrating - Jack Engler says in that article in Wilber's Transformations of Consciousness. Before you can come to nobody, spiritually that is, you have to first become a somebody.

On a more personal note, I was aware of some cautions when I was interviewing these unknown therapists. During this research process, I communicated with many, many people. One person I chose not to interview was a transpersonal psychiatrist. After he heard about the possibility of a phone interview, he replied that he would do it if I would pay him his regular therapeutic rate per half hour. I simply responded by saying that I couldn't afford him, but the caution for me was clearly that this psychotherapist and I had different priorities regarding our profession. Two of the psychotherapists I interviewed caused me to suspect that this was not someone I would recommend as a therapist. Throughout these two interviews, my stomach was churning and trying to tell me something. One person gave me a great deal of personal information of a spiritual nature that was quite diverse and covered many years. However, when I asked for the professional vignettes I was put off and told that probably these professional techniques shouldn't be released. I accepted this first person's withdrawal and never completed the interview. The second therapist gave many hints that something was not quite congruent in the overall personality. The spiritual disciplines were described in detail and the experience appeared to be more like a personality disorder than transcendence. I made an internal note. When the vignettes were being shared, this person said several times, "I don't really remember the client's story, but I'll tell you what happened in my therapy." There was an ego-

centeredness that prevailed throughout the interview. I believe that these above cautions are valid. Even spiritually-based psychotherapists are not always well-balanced people nor are they appropriate people to go to for therapy. I encourage people to shop around and discern the nature of any professional they choose to have help them. The above excerpts are from the interviews of aware and articulate psychotherapists whom I found to be well-balanced, caring, professional and spiritual.

Conclusions

Almost every therapist interviewed began with traditional training and is now working from a transpersonal orientation. What is it about these psychotherapists of this research that was different from the many psychotherapists who have not supplemented their traditional training in spiritual ways? About half of the interviewees gave me an indication of how they moved from a traditional way of perceiving themselves and their clients to this transpersonal way. It seemed to involve some sort of "spiritual awakening" precipitated by a variety of things. For instance, of those profiled, Friedman described his increasing dissatisfaction with his traditional work, then he attended a workshop led by Swami Satchidananda and he experienced this spiritual leader as "qualitatively different" than any one he had ever heard. Friedman was drawn into a spiritual search by experiencing this man. Brennan's awakening came through therapy she had started because of mixed emotions about resigning from NASA. The therapist changed her life by introducing her to spiritual experiences and trainings previously unknown to her. Of the face-to-face interviewees not profiled, Gold told of a major shift

in her spiritual life in 1982. She said, "I had been praying very hard for my life's direction and trying to make a very strong commitment to surrendering to God." She then had the idea to take a Siddha Yoga course. About 25 people suddenly began to ask her where they could go to meditate, so they all meditated together. At the second session a week later, Gold said, "a bolt of lightning went through my body" which she later understood was Shaktipat, the rising of the kundalini. Because of this, she shortly opened a Siddha Yoga Center which she has been running ever since. This "bolt" refocussed her life. Gold does not teach Siddha Yoga meditation in her private practice. She says, "However, since its principles are based on Truth, I do use those in my practice."

Of those interviewed only by phone, Browne told of a major shift when she was in India, because of a confirmation of her own spiritual Self. She had been seeing more gold in people's auras and in the planetary aura. When she went to Auroville, she learned that there was an influx of golden light coming into the planet as a result of the descent of the Supramental, according to the teachings of Mother and Sri Aurobindo. This led her to open Aur-ientation to do spiritual psychotherapy when she returned home. Browne later clarified the above analysis by saying that this information on the Supramental is specific to the teachings of Mother and Sri Aurobindo, not simply by virtue of being in India.

Similarly, Carl Peters began to find his private practice of psychiatry and family therapy too restrictive. He began to practice Zen meditation and had a spiritual awakening which led him to leave his private practice. He went graduate school concentrating on art

and eventually created a new kind of therapy. He began with the spiritually-oriented psychosynthesis of Assagioli which deepened his own personal inner life as well as how he did therapy. He then discovered the teachings of Sri Aurobindo, which helped him to understand and even verbalize what he had been experiencing in Zen, which he then began to incorporate into his professional practice and to teach other transpersonal therapists.

Because of their spiritual awakenings, each therapist I interviewed gave evidence of being on a spiritual path from the duality of our culture to Wilber's non-dualism of the Universal Mind (1982). They hold certain inner attitudes. They believe that the Transcendent Reality which they have discovered is ever-present in every session with every client, whether or not they choose to work with it. Some perceive the Transcendent Reality as an energy both within and beyond themselves. Others perceive this Reality in terms of their lower and Higher Self.

Most have had training in meditation and have come to experience the Transcendent Reality differently through the practice of their spiritual disciplines. Because of their transcendent view of reality, the world, and their clients, they now practice transpersonal psychotherapy, recognizing their clients as spiritual beings with an expanded potential often well beyond the client's own self-concept. Many of these therapists include within the mystery of the therapeutic session the White Light and spiritual guidance from both their own guides and their clients' guides. All are eager for more training in how to incorporate the spiritual, including transpersonal, body-work, or psychic workshops. No longer do they hold as an ultimate

goal for themselves or their clients the humanistic view of self-actualization. The goal has changed to include something beyond self-actualization. These therapists now acknowledge that they are in control only of themselves. They will introduce the spiritual dimension, but what the client does with it is not in their control. Prosky says that if the family has a "rose trellis" or framework for their spirituality, then she speaks about the transpersonal view through their framework. If, however, they have no conceptualization of their own spiritual reality, she may introduce Zen philosophy and its practices.

If it is indeed a valid assumption that no meeting between therapist and client is accidental, then whether a therapist is deeply spiritual, nominally spiritual, or not interested in spiritual things at all, the clients that are attracted to that therapist will be copacetic with what s/he has to offer. They will be "in sync" with each other and the work will be effective. This research is encouraging in that those people who are wanting a therapist who can wrestle the spiritual issues with them can indeed find someone available for their need in many areas.

The techniques and interventions were presented in a certain framework, i.e., humanistic, bodywork, transpersonal, psychic and unique. These categories, however, are not mutually exclusive. Many are used in conjunction with others, so this section will address some common groupings. Jungian dreamwork, for example, can bring a client to identify emotional blocks which then can be released through bodywork such as massage, Reichian techniques, or Primal Scream. Relaxation techniques can be combined with breathing

exercises, music, guided imagery, leading into silence, possibly with a theme that pertains to the client's particular dilemma. As they come out from the silence, they might be encouraged to write about it in a journal before it is discussed with the therapist. Another combination might include using affirmations to raise the level of self-esteem, combined with sending home tapes of these affirmations or guided imagery; the therapist can then begin to track the behavior of the client in the world as measured by the goals they had set in session. Several of these therapists regularly use A Course in Miracles with their clients as a way of introducing a daily spiritual discipline. At subsequent sessions, they can discuss the psychological blocks in conjunction with spiritual growth. Some of these therapists who were trained traditionally have moved from a position of psychological focus to a spiritual leadership role. They will often channel messages from a guide that pertains directly to the evolution of the soul toward wholeness. Working directly with the soul's journey also includes the psychological traumas and blocks that are inherent in all psychotherapeutic sessions, so they will also call on their psychological training.

Meditation may be used to begin a session, to simply call the Light and begin dealing with whatever comes up, with a recognition of the Sacred. It may be used in the middle of the session by the therapist who needs to center. It may similarly be used with therapist and client meditating together on a dilemma. Or it may be used to teach the client how to use meditation as a spiritual discipline. In that vein, it can be used as homework, with a follow-up discussion on its effect on the relationships of the client. Clients also

may be referred to a meditative retreat or to a spiritual Master with an optional follow-up in the psychotherapeutic session. Some therapists use meditation specifically to clear out intruding thoughts so that the clients can focus on their particular problems. Other therapists use meditation as a way of entering the Void, letting go of all thought. Still others use awareness or mindfulness meditation, which keeps the person in the body and focused on the present.

One final question to consider in these conclusions is the relationship between the Fowler staging of the 14 two-hour interviewees and the techniques, interventions and inner attitudes that emerged from the interviews. Obviously there was a richness in the content of all interviews, each of which produced a large variety of techniques, interventions and inner attitudes. I found people who were intentionally and deliberately incorporating the spiritual and could describe it in terms of the specific ways they did so. In the two-hour interviews with the Stage Five and above therapists, I found an incredible understanding, consciousness, ability to take the witness or transcendent position and be led by Spirit, and at the same time, be intensely aware of the nitty-gritty of the life trauma. With the people at the higher side of the staging, there was an inner authenticity that came with the spiritual as well as the psychological decisions. There was a great deal of metaphor or storytelling much like parables to assist the clients in understanding their own journey. These metaphors were also used to help me to understand their personal paths. The three interviewees who do spiritual teaching were very aware of the distinctions and separate approaches to the dual roles of spiritual director and psychotherapist. They also were

equally comfortable combining the roles when it was called for. It is my belief that these abilities reflect years of practice of spiritual disciplines in a particular path, continual dialoguing with the Eternal, and continuing to work through their own psychospiritual blocks. Each was intensely committed to their spiritual path. According to Fowler, the only way a person can truly value the sacred in another's path is to deeply value the sacred in his/her own. (See page 40 in this paper.) Therefore, it is a given that a therapist with a deep regard for his/her own spirituality is better able to honor wherever the client is, whether or not there is a recognition of the spiritual or whether that spiritual path differs from that of the therapist.

The paradox is that there was an incredible richness of techniques, interventions and inner attitudes shared on the phone as well. Even there, though, I seemed to intuit different levels of spiritual consciousness and I believe that some of the phone interviewees were talking from a higher level of faith development than others. I have a hunch that many of the phone interviewees were at the higher stages, just as were the majority of the face to face interviewees. This would therefore account for the wealth of data about their style of incorporating the spiritual as well as their own committed walk with Spirit.

In this chapter I have presented the results of all three Phases of the research. The Phase One questionnaires revealed that there is an wide variety of spiritual practitioners in the psychotherapeutic field. There were great differences in their families-of-origin, in their psychological trainings and in their spiritual paths, but the one thing they all had in common was a commitment to incorporate the

spiritual dimension into their practice. Phase Two brought me into verbal contact with 30 different people who enthusiastically shared at least one vignette. From these, I was able to glean many TIRIA, as well as make choices about the interviewees for Phase Three. In Phase Three, I met with twelve dedicated therapists and learned about even more TIRIA. I also asked Fowler's questions and felt the therapists were at Fowler's higher stages because of their use of transpersonal techniques, their practices of spiritual disciplines often from esoteric traditions of Buddhism, Judaism, or Christianity, and because of the depth of their commitment to their path and acceptance of clients with very different outlooks on life. Fowler, however, could not corroborate my staging because of insufficient use of probing questions. In the profiles, I tried to demonstrate how each person's life evolved to the present outlook, with the biographical backgrounds building to psychological trainings, which in turn led to a spiritual path and finally an incorporation of the transpersonal into the professional practice. As I analyzed their TIRIA, I noted any patterns and commonalities among the six profiled, then later among the entire group. In the final chapter, I will first present a summary of the study, then the implications of this research for the field of psychotherapy, a critique of the study, and finally its personal impact on me as the researcher.

CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

Summary

This research began by identifying the need for an investigation of the field of psychotherapy and its incorporation of spirituality into the therapeutic session. The purpose was twofold: first, to identify ways that therapists are already consciously incorporating a spiritual dimension through various techniques, interventions, rituals and inner attitudes (TIRIA), and secondly, to identify any connections between the faith developmental level of the therapist (according to Fowler, 1982) and the intentional incorporation of the spiritual dimension into professional practice. It was my intention to locate psychotherapists at Fowler's Stage 5 and above. The research was influenced by Wilber's Spectrum of Consciousness, which states that the transpersonal therapies, such as spiritual direction, are not generally practiced until the higher levels of consciousness are being experienced.

In Chapter One, I alluded to the lack of a common vocabulary between psychology and spirituality in terms of describing techniques, interventions and inner attitudes. Having completed the research, I see clearly that one reason for such a problem is in the great variety of transpersonal trainings, techniques, interventions and inner attitudes the interviewees described. There are as many ways to approach the "common boundary" from the transpersonal or spiritual side as there are from psychology. In psychology, we are accustomed to the different vocabularies of family therapy, psycho-

dynamic, behavioral, humanistic, and cognitive psychology. We have not yet developed as great a familiarity with the vocabularies of those who approach an integration of the two fields from the spiritual side, i.e., mystics, Buddhists, psychics, bodyworkers, not to mention the many new groups that have grown up from people working with individual spiritual masters.

Chapter Two reviewed the literature that pertained to the study in response to three key questions: What was the background of the problem? What TIRIA have already been described in transpersonal psychology? What has been written about the relationship between the faith developmental level of the therapist and the incorporation of the spiritual dimension into a psychotherapeutic practice? The problem was traced from the time when there was no separation between healers and the rest of humankind. A split occurred when the power of healing was gradually turned over to witch doctors and shamans. With the rise of formal religion, healing was seen as the province of the spiritual leaders in the various traditions. In the past century, healing has become primarily the work of the medical profession, replacing religious healing with science. Each group of healers had its own trainings and TIRIA. Psychological healing as well largely ignored the healing power of Spirit or the Higher Self, especially since Freud's notion that what people called Spirit was simply part of their own unconscious.

The different "waves" of psychology were represented both in the literature review and in the research interviews. Four interviewees indicated that that had been specifically trained in psychodynamics. Four others had had training in behavioral psychology.

The majority had earned graduate degrees in traditional psychology, with exposure to psychodynamic, behavioral, and humanistic techniques. One had earned her doctorate in Transpersonal Psychology.

The TIRIA that were discovered in the literature showed the importance of ritual and other specific techniques and interventions in incorporating the spiritual component. Relatively little was found there, but in the interviews, a wealth of data was shared, much of which was described in Chapter Four.

Several perspectives were given on the relationship between the developmental level of the therapist and the incorporation of the spiritual component into psychological practice. The Faith Developmental Theory of James W. Fowler was introduced first and a brief description of his stages was presented. Then spiritual direction was discussed in relationship to psychotherapy, with a brief look at its meaning and how it is practiced. Francis Vaughan's and Ken Wilber's understanding of the transpersonal psychology offered another perspective on the different levels of the spiritual evolution. Meditation was described in the Literature Review as the primary discipline on the spiritual path. After a brief definition of meditation, the appropriate fit between meditation and psychological pathology was considered, using Wilber (1986) as the primary source. Finally, Bernadette Roberts' description of the ultimate no-self position was presented as one of the possible higher levels in the evolution of the human condition.

The research methodology outlined a search in three phases for psychotherapists at the higher levels of Fowler's scale and their overt and conscious incorporation of the spiritual component. First an

introductory questionnaire was sent to 215 people and had a 65% return rate. The questionnaires revealed the wide variety of psychological, educational and spiritual backgrounds represented by the respondents to Phase One. Each category of question was analyzed through the use of tables in Chapter Four, i.e., their age, experience and profession; their education and training; their religious/spiritual backgrounds; their professional work and experience; and their self- and client-assessment of their incorporation of the spiritual.

Phase Two consisted of a follow-up phone call to selected therapists who were asked to share a vignette from their practice. As I listened, I found that almost all those contacted were very able to describe an intentional incorporation of spirituality. At that point, I began collecting their vignettes for later analysis. From these phone calls, 12 were selected for a longer two hour in-depth interview. Half-hour phone interviews were held with 16 other psychotherapists, who shared many TIRIA. These TIRIA were put aside to be considered after the completion of Phase Three, when all the data were analyzed together.

Phase Three consisted of 12 two hour interviews. Qualitative research, with its in-depth interviewing, seemed best suited for the very personal subject matter. The first hour of the interview was devoted to the Fowler questions. Analysis of these data showed that 10 of the 14 subjects (including the 2 pilots) appeared to be at or above Fowler's Stage Five. When two interviews were sent to Fowler for a scoring check, he found that he could not validate my scores because of what he considered to be inadequate use of probing questions during the interview. The second hour of the interview

focused on the TIRIA of the therapist. These were combined with the TIRIA of Phase Two and analyzed as described below.

Profiles were created of six selected participants who had had a variety of professional trainings and spiritual orientations and were representative of the entire group of Phase Three. Their TIRIA and spiritual disciplines were presented next, then the profiles concluded with a brief analysis and critique.

Following the profiles, both phone and in-person interviews were studied to see what natural groupings would emerge of all of the TIRIA and spiritual disciplines. Virtually all the interviewees had had traditional psychological training, so those trainings were isolated in a table, prior to examining the various techniques the participants described. The categories of techniques seemed to form quite naturally into humanistic, bodywork, transpersonal and psychic groupings. In addition, there were several techniques that either required specialized talents and/or training or were mentioned by only one or two interviewees; these were categorized as "unique techniques", i.e., Bach Flower Remedies, Mari-El, Hakomi, etc. Then interventions were looked at, such as reframing, calling the White Light, and introducing the spiritual. Spiritual reframing was often used by this group as a way of helping the client perceive from a transpersonal meta-view. Although Rando listed rituals as techniques, in these interviews, they seemed to be a form of intervention with a spiritual basis. Examples included the AA God-box and Shamanic rituals of drumming, among others.

What was different about these psychotherapists who, though mostly traditionally trained, have learned to incorporate the spiritual

dimension into their practice? The key seemed to be in the inner attitudes of the therapists. It appears likely that most therapists who are on a spiritual path have had a spiritual awakening, after which they began moving away from a dualistic perception of themselves as separated from their clients, toward a non-dualistic, unitive consciousness. Those interviewed were at various places along the path to unity. Spiritual disciplines seemed crucial, with meditation being highest on the list. With this new perception of self and others, they began to introduce a transcendent view of reality to their clients. They have shifted to more holistic goals, working with emotions, mind, body and spirit. They began to use their traditional techniques with an added dimension, for example, a gestalt two-chair dialogue with God or Higher Self in the other chair. The traditional form of massage therapy might now include the energy centers in the chakra system and polarity balancing for the purpose of opening the blocks to more spiritual energy as well as blocks in the physical organs. Whereas some therapists may encourage keeping a diary to track anger, for instance, a transpersonal therapist might transform this into spiritual journaling, including calling the Light and simply asking guidance on a problem and then beginning to write and allow the inner voice to be expressed. A traditional therapy when dealing with a life decision might send the client with the question to an expert consultant. A spiritually-based therapist might teach that person how to throw the I Ching, an oracle which responds from the client's own inner Higher Self and acts similarly to reading the Scriptures as the Living Word.

I feel there was a connection between the TIRIA and the faith developmental level of these therapists. Some of these people could take the witness position, others could let go of their own boundaries and find themselves in a deep unity consciousness with their clients. These therapists that are now offering spiritual direction as well as therapy have learned how to differentiate between the two roles as well as being comfortable when they occasionally overlap. I was using Wilber's Spectrum of Consciousness as a "map" to help me identify where my interviewees were. I found several therapists who were personally practicing esoteric disciplines; they were professionally practicing therapy at varying levels, matching therapies to the levels of consciousness of their clients, up and down Wilber's scale in Table 2.3 on page 81. Several of these interviewees were offering spiritual teaching to their clients, which in Wilber's framework does not come until the transpersonal bands which is equivalent to Fowler's Stage 5/6.

Conclusions

To name the ineffable is one of theology's age-old problems, and I am trying to apply it to the psychological and educational institutions. This research was an exploratory work, investigating the incorporation of spirituality into psychotherapy. Though this cannot be considered the definitive work in the field, it nonetheless has opened a pathway for future exploration and for application in the practice of clinicians. Some of the most important conclusions are discussed below.

1. Spirituality can indeed be incorporated into psychotherapy.

This research certainly confirms not only that the spiritual component is present in the personal and professional lives of therapists, but also that the therapists who are more spiritually conscious can more fully assist this process in their clients. The first incorporation of the spiritual is the presence of the therapists themselves, who they are and what they model. What proved to be most significant in the spirituality of the therapists whom I interviewed was that they had all experienced a spiritual awakening; neither their professional training nor their religious training in their family-of-origin proved to be a common denominator. Therefore, if spirituality is going to be incorporated most fully into psychotherapy, I believe that it is essential that psychotherapists be exposed from their earliest training to a variety of spiritual paths, exercises, meditation, and the like. My own experience corroborates this. I began my spiritual journey in an institutional church, later studied with several different spiritual teachers, including a year and a half meditating regularly and receiving instruction in a Buddhist Zazen. My spiritual path and disciplines were firmly established before I began my professional education and training as a family therapist. These spiritually-based psychotherapists have modeled multiple paths of spiritual experiences and ways of incorporating this into their professional practice. Their willingness to have their stories told and their names and addresses listed in this dissertation demonstrate that they are resources, willing and able to consult around supervision and/or transpersonal psychotherapy. An interesting pattern that I found in the interviewees was that they all (except

one) practice in free-standing agencies, several have either opened their own counseling centers or are in private practice. The one exception uses transpersonal techniques overtly in a public Mental Health Center.

The research revealed that such overt incorporation of spirituality has been done most often in individual therapy with adults and couples, many of whom were in complex transitions and were over age 35 (midlife). These therapists hold the general inner attitude with all families, children and others that the over-arching goal of therapy is to invite clients to move at some point to a transcendent view of life and to an awareness of their spiritual connectedness. This transcendent view is always from the client's definition of God, not the therapist's. Part of the therapists' spiritual belief system around journey has to do with timing. Whatever the client chooses for timing is right, no matter what the therapist perceives is the next step. There is a built-in readiness within the client that is authentic and those interviewed were always aware of this in their clients.

The research has implications that training might be more welcome first in free-standing institutions, rather than traditional agencies or public colleges and universities, because that is where individuals go who are working on their own and are not connected in a more formal network. This research indicates that public agencies seem to be less open to transpersonal psychology, but I wonder also whether transpersonal therapists themselves are holding a tentativeness about risking this part of themselves. If so, that needs to be addressed.

One of the overriding themes in transpersonal psychology is naming the ineffable. One example from my practice is a middle-aged professional man, successful in his business and family, who had an accident and was laid up for several weeks. There was a high level of frustration over a life that seemed to have stopped. I named this as a fear of dying and a chance to assess his life and accept his body as moving toward being less active and less alive. I kept pushing the image until we were dealing with what happens after death and then bringing it back to "How are you being loved and cared for during this trauma in your life?" So there was a weaving back and forth between appreciating what life was giving and looking at his view of what happens after death, i.e., could he perceive a spiritual dimension as his essence?

2. A prerequisite appears to be a shift in the inner attitude, which may come through an awakening, commitment, disciplined spiritual practice, and/or a spiritual director.

The shift in the inner attitude was spoken of by all participants, but the form varied. Sometimes a spiritual awakening (direct experience of the God-self) happened very suddenly and sometimes it just evolved within the spiritual disciplines and the therapist gradually became aware of seeing life differently. This new way of perceiving one's life took many forms and became an ongoing, ever-changing process. After the awakening, there seemed to be a desire to accept all clients unconditionally. Some therapists now see all client problems as a call for love. This inner shift in perception can eventually bring the therapists to experience each client as them-

selves. To accept the other fully comes from initially loving and accepting one's own self.

I believe that this inner shift falls in the category of mystery. However, my experience has been and the research corroborates that there are ways to prepare for and open to the mystery. People who are exposed to new experiences through spiritually-based workshops, with guided imagery, meditation, or simply being in the presence of a spiritual master are more likely to experience this shift than those who simply stay with their traditional training. A good example out of the research was Friedman's unexpected life-changing experience with Swami Satchidinanda at a professional conference (p. 155). Transpersonal therapists acknowledge they cannot change anyone but themselves, but they see themselves as models and facilitators of change, both psychological and spiritual. They are open to receiving spiritual guidance in their sessions.

As a transpersonal therapist who has worked with therapists at various levels of spiritual development, I have found that it is crucial to begin by discerning the level of spiritual development of the therapist. The very beginning therapist simply has a curiosity about this spiritual aspect. After an awakening, however, there is a yearning that draws the therapist to spiritual disciplines, to a spiritual teacher, to an institutional church or away from it, to more reading, to retreats, or to some other way of deepening their own spirituality. First they do their spiritual disciplines and become more conscious of this realm for themselves, then they may incorporate it privately with clients. Because they want to "give it away" more, many have gone to writing, teaching, giving workshops, building institutes or

centers that foster the spirit. The "giving away" process is part of the spiritual cycle. I believe that if you don't share, you stop receiving.

As therapists deepen their spirituality, they simultaneously increase the level of commitment to their spiritual journey and eventually to the commitment of incorporating it into the psychological practice. I believe that if the profession were more open to this incorporation, these therapists would begin including the spiritual earlier in their own spiritual/psychological journey.

It is my personal belief that a disciplined spiritual practice enhances both one's spiritual and the psychological evolution. I believe that one cannot evolve beyond a certain level without a meditation practice. In order to listen to the spiritual realm, we have to quiet the rational mind. This digital process gets in the way of opening up, listening to the spiritual reality. Some form of meditation is most conducive to letting go of the rational mind and allowing the self to experience the silence and hear with the inner ear. It matters little whether one meditates through the Ignatian exercises, Vipassana, Zen, Alice Bailey's meditative practices, or any of a number of other forms of meditation. All forms of meditation eventually have the potential to bring the therapist to Universal Mind, Buddha nature, or Oneness. Ultimately the therapists may reach the point at which their very presence may be transformative to the clients who seek them out.

3. There are a great variety of techniques, interventions, and rituals used in the field by therapists who are consciously incorporating the spiritual component.

For me, the greatest serendipity of this research is the vast number of spiritually-based techniques, interventions and rituals that were revealed from only 30 interviews. The therapists' own spiritual practice seemed to influence the kind of techniques used. One example from a multitude of sharings is a hypnotherapist who meditates and listens to inner guides, offering a substantially different type of hypnotherapy than one who simply was trained in Ericksonian hypnosis with no spiritual component. Another example includes Barbara Brennan who began as a psychotherapist. Her spiritual disciplines evolved through her nine years of living in the Pathwork community, which opened her up to developing her healing talents. These therapists are all multidisciplinary and eclectic in their use of techniques.

There was a general theme that ran through the participants in their approach to the pace of doing direct spiritual content. A common way to introduce Spirit was to reflect back or exaggerate a client's comment that had in it some hidden God-talk. These therapists would introduce new ideas about a spiritual journey and then wait. They would then follow the client's lead in continuing to talk about it or not. They walked a fine line between naming what they saw or sensed as the client's spiritual next step and not pushing the client toward that next step.

The technique cited by the greatest number of therapists was meditation. Just as they themselves have found meditation of great

significance in their own spiritual journeys, so too they may either use it in sessions or recommend it to their clients. The second most common technique that was mentioned was guided imagery. It is through such a technique that clients are led by the therapist to tap into the spiritual, make contact with their inner voice, and often, find answers to some of their most perplexing questions. Another common technique was the use of past-life therapy or regression, which indicates a shift from the traditionally Western notion of "one lifetime" to the more Eastern conceptualization of reincarnation.

4. Traditional techniques, interventions and rituals can be adapted to become transpersonal techniques, interventions and rituals.

It was shown in the research that many traditionally-trained therapists had expanded their basic training as their own spirituality evolved and became more conscious. This same expansion can continue as therapists look to their professional practices and create their own adaptations. Though they have strong foundations in the traditional skills that they use, there is a commonality in that they are eager to adapt these skills to more fully incorporate the spiritual.

Some traditional techniques that have been adapted include the use of Gestalt exercises, bibliotherapy, guided imagery, and affirmations. In addition to releasing anger or frustration at a person through Gestalt role-playing exercises, transpersonal therapists may encourage their clients to address their anger or frustration at their relationship with God. Another variation is to put God or their guardian angels in the other chair and let the client create a dialogue. The books recommended in bibliotherapy shift from those concern-

ing personal growth to those addressing spiritual development. Guided imagery and affirmations move from being simply present-focused ways to change clients' thinking and attitudes about life situations to a more transcendent view of the life situation itself. Clients can use the cards and sayings from A Course in Miracles or Siddha Yoga as sources of affirmations that may help clients look at their situations from a spiritual point of view, which can lift them out of their emotions..

The intervention of reframing is often adapted into a transpersonal one. As for my own practice, I do a lot of spiritual reframing. After I have identified the level of the faith developmental level of a client. One way to begin to sense the faith developmental level is to notice whether the person is confusing their God-structure with their father, or their God-image with their parents. How enmeshed are they in their family system and are they ready to talk about it? I begin to ask about similarities they can identify in their description of God and their notion of how their father views or treats them. I then can reflect that back to them and we can begin the work of separating from the parents at another level. Simultaneously we begin identifying the God-image because that keeps changing as we change.

If the person seems ready to begin to change, which is to become more conscious and more open to spiritual input, I focus more on their own direct experience of the spiritual, rather than what they believe or have faith in. Everyone has had these direct experiences already to some degree. Sometimes a client won't hear or understand the spiritual reframe. That could be an indication of non-

readiness, however, the new information has been put into the system to be pulled out when readiness occurs.

These therapists all believe in the need for each individual to develop a strong ego and personality. This is a prerequisite to the higher faith developmental stages, toward which they are guiding themselves and their clients. (This was presented in the discussion of the Pre-Trans Fallacy of Wilber earlier in the dissertation on page72.)

As in traditional therapy, the timing is important around recognizing and healing of the childhood memories. The spiritual journey has a similar kind of complexity. The evolution of the Spirit within the soul is an eternal process whether it is acknowledged at a conscious level or not..

The universe impacts us in very different ways that are unique to each person's path. If the path is not unique in some way, it is not authentic. Most religions tell us, "We're all the same. We are God's people, so let the principles and dogma tell you how to be." The first step toward an autonomous relationship with God is "I don't believe all of that. I need to assess what my spiritual self is all about." So the supervisor must be alert to foster a move in this direction. This can be an upsetting time for a person, just as any transition can be.

5. New transpersonal techniques, interventions and rituals can be learned through workshops, working with a transpersonal therapist, spiritual director, books, courses, and exposure and trainings at professional conferences.

The findings show that as soon as the psychotherapist begins his/her own conscious spiritual journey, everything that becomes

known internally can be used with clients at some time. Some psychotherapists who are on a spiritual path do not include this aspect overtly with clients. They need a more receptive environment in agencies and with colleagues to encourage this inclusion. Those interviewed do include it in the private sector, mostly. This research indicates that as the therapist begins to incorporate the spiritual more and more, the spiritual evolution of the therapist increases rapidly, as well as that of the clients.

Therefore I believe that each professional organization, such as APA, ORTHO, AAMFT, and AFTA, would benefit by being open to strands addressing the transpersonal in both their conferences and publications. As Friedman pointed out, it is being done to a degree already, but only in a token form. I would like to see the conference planning boards invite resource persons from more transpersonal organizations (AHP, ATP, Common Boundary, etc.) to be part of their planning process. An example might be that the APA could invite Charles Simpkinson of Common Boundary not just to do a workshop, but to share in planning a future conference, suggesting people and concepts that might be woven in through a variety of ways. I would like to see traditional therapists be given the opportunity to learn transpersonal techniques, as well as bodywork and humanistic techniques with an overt spiritual component, which they can take home and incorporate in their practice.

It seems that the way that therapists learn transpersonal TIRIA is through content, through the experience of "being" and by having a teacher. All three - intellectual, experience, and the model - seem to be necessary and all those interviewed had them at different times.

A reason for having spiritual teachers is to learn how to engage the material and to create a relationship with it. One of the ways I learned transpersonal techniques is that I took a course with a clairvoyant named Michael Bookbinder. I learned about deva (angels) and spiritual counseling. Most of all, however, I learned how a spiritual teacher teaches. Because I've had the experience of working with a spiritual teacher, I had the opportunity to learn content as well as experiencing how a multi-level relationship works. I read Zen Mind, Beginner's Mind with my head, but I also took the postures with my body and tried on the inner attitudes suggested in the book. I found that I had to have a relationship with the process and the content. By listening inside, I was led. No one can tell anyone else which path to take. When we are exposed to several different options, and we choose, it is probably not a coincidence and we deepen in the process. This spiritual path for me has been a love affair. It has all the components. It is a love/hate relationship with a great passion and faithfulness. Joseph Campbell would say, "Follow your bliss."

I would suggest that therapists who are looking to deepen their own spirituality and incorporate it into their practice begin by working with a transpersonal therapist or a spiritual director.

6. Many clients are asking for help to wrestle their spiritual issues.

The profession of psychotherapy has largely ignored this spiritual component until the fourth wave, transpersonal psychology. (See p.20) The profession needs to respond to the clients who are asking for this spiritual component. Paradoxically the profession also

needs to lead its own therapists by training them to recognize spirituality in themselves so that they in turn will introduce the spiritual component at the appropriate time in sessions.

This research revealed many ways that transpersonal therapists were helping clients along the spiritual path as well as with psychological dilemmas. These transpersonal therapists are helping clients at many levels of consciousness simultaneously. There is an acceptance that clients can develop to levels that are far beyond what is culturally recognized as normal. These therapists see themselves as facilitators. Many sessions include work on the lower self and its everyday problems, as well as on the Higher Self and its recognition and evolutionary dilemmas.

7. There seems to be a concomitant desire for more solitude along with a more transcendent view of the therapist's inner life.

Most interviewees spoke of taking time alone to meditate regularly. This is a response to the basic inner call to solitude. Some spoke of going to a group meditation or yoga weekly, while others talked of silent retreats for a week or as much as three months in a year. This is a different call than the therapist who plans to go at least yearly to a professional conference to get new ideas.

I believe that each therapist who wishes to incorporate the spiritual will begin by honoring this yearning for silence, making opportunities wherever possible to be alone to pursue this inner journey. Agencies would also do well to honor the need for silence by providing a space in therapists' schedules and a place in their building for such silence, as would businesses, colleges, and universities.

8. Ultimately the therapist's own inner spiritual presence becomes more important than the techniques, interventions or rituals used in a session.

Several interviewees spoke of this shift in awareness, of coming to the realization that they themselves are the most important ingredient in a session at many levels. First and foremost these therapists are spiritual persons. They are completely themselves in the therapeutic session, always connected with their spiritual Self.

9. These therapists seem to have found a way to give to their clients without becoming totally depleted.

One of the most unexpected findings in all my interviews was that not one person mentioned any kind of burnout. This way of practicing psychotherapy seems to keep people excited about their work. Though they work with many clients who have varying needs, they seem able to maintain their perspective of equanimity, their sense of humor, and their enthusiasm for their practice. This is in contrast to the stress level often found in therapists, particularly those working with clients in difficult transitions. I believe there are several key issues that account for this.

First, as has been mentioned throughout the analysis, an inner attitude that characterizes transpersonal psychotherapists is a recognition that each client comes to teach the therapist something. This reciprocity in sessions involves the therapists recognizing both the gift of the lessons and the gift of the Spirit. This spiritual component seems to have a profound nurturing effect. Some traditional therapists view their clients as simply taking from them, draining their energy throughout the day. In transpersonal therapy, there is

a sense of being fed by the clients, along with the privilege of being intimately involved in someone else's journey. At a certain level of consciousness, the therapist recognizes that there are no accidents or coincidences. Clients are coming to them, often for reasons beyond the therapists' knowing.

Second, another key factor seems to be that therapists who begin a conscious spiritual path become a part of a network of supporting systems. For instance, they begin meditating and this brings them into contact with a teacher and other people who meditate regularly. They may go to meditation retreat centers for weekend or week-long sessions throughout the year; this connects them with other travelers on their path. Along the way, they may find other therapists who are also on their spiritual path, and they may create their own connections. There is a kind of paradox in that the meditator is drawn to solitude and within that solitude there is a loving relationship with the Divine which is nurturing.

A third key factor is harder to name. As these therapists began meditating, moving into the God-space was filled with unknowns and uncertainty and was indeed a little scary. The material world was secure because it was a known, so it felt risky to step into an unknown void. As they continued meditating over time, however, an amazing shift transpired. They became very secure in their God-space, and when they meditated, they began to have a sense of "coming home." The world now became a place where they were called to risk by grounding their meditative practice in action in the world.

This combination of factors seems to have brought the participants in my research to a place where they neither mentioned nor showed any signs of psychic fatigue or burnout, even though they were seeing many different clients as part of their regular caseload. I believe that all therapists become tired; however, the difference may be that those on a conscious spiritual path know how to restore themselves daily.

Critique

This research has both strengths and weaknesses. Two of its greatest strengths are at the same time its greatest weaknesses. These two paradoxical characteristics are time and the intuitive sense of the researcher, both of which will be explained below.

The constraints presented by lack of time affected both the phone conversations and the face to face interviews. The phone conversations averaged between 30-45 minutes each. They were a rich source of vignettes, but did not include enough time to thoroughly discuss either the spiritual journey of the therapist or the specific TIRIA they shared with me. On the other hand, I received far more information than I had expected, since the original proposal designed the phone calls to ask for one vignette by which I would be able to ascertain the intentionality of the therapist in incorporating the spiritual. This was changed after the first phone conversation because of the rapport between us, their enthusiasm about the research, and the richness of the vignettes.

The face-to-face interviews were likewise negatively impacted by the time factor. I had allowed two hours for interviews which easily could have run for four hours. The Fowler interview itself was

originally designed to take one and a half to two hours; though I used a shortened form, the hour I had planned for the Fowler questions proved to be inadequate. Indeed, when I sent two interviews to Fowler for scoring validation, I was told that there was not enough data to score because of a lack of probing questions. According to his protocol, there needs to be ample data about each of the seven aspects of faith and my interviews were not sufficiently probed to verify the scores I had sent to him.

On the other hand, the scores I had sent to him matched my intuitive sense of each person's stage made prior to the actual coding. The coding procedures resulted in 90% interrater agreement. I had a sense while interviewing that I had received adequate information and that was confirmed when I looked at the whole interview with my co-coder. So my intuitive sense which I trust and value deeply got in the way of conducting empirical research. However, it is my belief that these people are indeed at the higher stages of Fowler's model, even though my interviews could not validate that. Wilber's "Correlation between Levels of Consciousness and Therapy" as presented in Table 2.3 (page 81) corroborates this. My interviewees were offering transpersonal therapy and some were acting as spiritual directors, both of which are characteristic in the Transpersonal Bands and Unity Consciousness levels in Wilber's framework.

Similarly the second hour of the face-to-face interviews demonstrated these same strengths and weaknesses. There simply was not enough time to adequately probe for the details of each TIRIA mentioned by the therapists. Even the interviewees them-

selves wanted to continue sharing the many ways they work with clients after the time was up. On the other hand, however, I have a list of 65 different techniques alone!

Likewise my intuitive sense interfered with my fullest understanding of the TIRIA. While I was listening to the participants, I caught an intuitive sense of the way they would use their TIRIA. When I came to analyze, however, I realized I could not articulate exactly how they used each and every technique. For example, I realized I couldn't describe the difference between Woolger's phrase induction and phrase repetition in a spiritual context because I thought I had understood it in a Freudian sense. My intuitive sense and relational skills were an asset because they enabled me to "join" with the participants, quickly establish rapport and encourage sharing of very personal information. But again, that same intuition limited my fullest understanding of exactly what I was researching.

Another weakness I discovered after I had completed the interviews was that the biographical information I had was sketchy. It would have been very difficult to write the profiles correctly if the interviewees themselves had not been willing to edit and correct them. If I had used Fowler's tool of "Life Tapestries" prior to the interview, I would have already been given biographical, historical, and socio-economic information as well as the changes in self-image, relationships, and view of God. But then, how many participants would have been willing to complete that rather long self-examination after already completing one questionnaire, talking with me on the phone, then planning to spend two hours with me being interviewed?

Originally, I indicated that my projected sample of 8-10 therapists to be interviewed was too small to generate data enough to generalize to another population. In reality, I tripled my sample by interviewing a total of 30 therapists, 14 of them in-depth. Even so, a larger sample is needed in order to make generalizations.

Another projected limitation was that the sample would not necessarily be multi-racial or multi-cultural. In reality, I don't know the racial or cultural backgrounds of the 16 I interviewed over the telephone. The sample of 14 that I sat with were mostly white, middle class, well-educated, with diversity in their educational and religious backgrounds.

The final projected limitation was that this research was based entirely on self-reporting, with no contact with their clients or observation of the use of these techniques. In reality, I strongly trust what I heard, and I felt an honesty, integrity and authenticity, with the two exceptions noted above in the "Cautions" section of Chapter Four.

Gilligan's (1982) study suggested that women therapists may be more aware of "being" than "doing". I found in my study a real appreciation of the silent "being" state by both men and women. I also found that several therapists are studying the feminine aspect because it is still relatively unknown. Both men and women in this research were speaking from a place of "connectedness", rather than from the separation Fowler saw in the role of the pastoral counselor. Several of the interviewees saw themselves as one with their clients; one even described what it was like for her when the molecular boundaries disappear in a session.

In sum, this research has resulted in a great variety of TIRIA. A very strong relationship was evident between inner attitudes and the practice of transpersonal psychology. I had hoped to demonstrate from the Fowler section that people at Stage 5 and above would be conscious of their incorporation of a spiritual dimension and would be able to articulate clearly a wide variety of vignettes and TIRIA. I clearly was given a wide variety of TIRIA and my interviewees were very conscious of their incorporation of the spiritual component. They could articulate it very fully, even though a relationship could not be documented between Fowler's stages and the TIRIA reported.

Implications

The implications for this paper will be considered in three sections: Implications for Research, Implications for Practice, Implications for Training, and Implications for Supervision. The research implications will begin by addressing how this research might have been done differently and suggest other areas for research in the future. Implications for practice will suggest how therapists might begin to incorporate the spiritual dimension. The implications for training will offer suggestions to be used in workshop and graduate level courses. Finally implications for supervision will be a resource section for those who wish to learn about transpersonal supervision.

Implications for Research

If I were to do this research over, I would allow more time for the interviews. It seems to me that two 90 minute interviews would have been more appropriate. I would take training in advance with Fowler to learn his style of interviewing and to be given the oppor-

tunity for more practice before doing the actual research. I would include the Life Tapestries exercises as part of the research, because it would have given me an overview of each participant's biography and spiritual journey.

Another avenue for future research might include therapists at all of Fowler's adult faith stages to find out if there are TIRIA used exclusively at different levels or if the same TIRIA is used differently at different levels. I believe that there are very important techniques, interventions, and inner attitudes at every level of faith development. By limiting this study to the higher stages, I could not present the many ways that are being effectively used by therapists at Fowler's stages 3, 3/4, 4, or 4/5. Further research would profit by a more inclusive approach to therapists at every level.

Because I question whether the increased use of probing questions alone will identify the highest stages of faith development, I would like to see more research done primarily at these levels, i.e., Stages 5/6 and 6. Perhaps one would need to contact spiritual leaders who are doing psychotherapy, such as leaders of spiritual retreat centers, meditation centers, practicing therapists associated with the Institute of Transpersonal Psychology, Naropa Institute, or John F. Kennedy University.

Also, several transpersonal therapists work in public agencies and include the spiritual component overtly in their practice. Others were afraid to be known and only included these TIRIA in their private practices. A study could be made of how the former created a space or acceptance in their public domain. How did the adminis-

tration act, react, accept, reject this new form of therapy? These would be fertile fields to explore in research.

Implications for Practice

This research has significant implications for therapists regarding their own spiritual journey, their commitment to their paths and spiritual disciplines. From the results of this study, it became apparent that the inner attitude of the therapist was the central factor differentiating between those who are incorporating the spiritual component and those who are simply practicing good psychotherapy. There seems to be an openness to and trust in Spirit that takes precedence over all else. It appears to be crucial to make a deep commitment to continuing one's own transcendent education through courses and workshops as well as personal practice.

Therapists who practice regular spiritual disciplines eventually come to what Vaughan calls "the healed healer" (1985, p. 185). This is not a perfect person, but rather one who has let go of a need for power and control by transcending the ego, becoming non-attached and non-judgmental. This allows the therapist to learn surrendering "to the moment" over and over in order to allow the Higher Self of the therapist and client together to guide the process.

For the family therapist who has worked with systems theory, seeing individuals as part of the whole, being interdependent, the experience of a unity consciousness might change the perspective. There would be no hierarchy between the therapist, the parents and the children spiritually, so all would be equal. The therapists would learn from the families as much as the families would learn from the therapists. There would be a recognition of the presence of a Higher

Self in each session as well as in each participant, even though the lower selves come to therapy because of problems in their patterns of relating to each other.

Fowler's theory suggests that therapists in practice can only help clients up to their own faith developmental level and possibly one step beyond. However, if clients come struggling with their spiritual disciplines or growth and the therapist is not attuned to what they're wrestling with, the client may become discouraged and/or not benefit from the therapy and/or not remain in therapy with this person. To promote the spiritual development of clients, it is imperative that therapists get educated around spiritual issues.

In the process of doing the research, I found several therapists who acknowledged the loneliness of incorporating a spiritual dimension into their psychotherapeutic practices in a world that all too often doesn't even recognize the spiritual as important. This research can be helpful to those therapists in several ways.

First, each participant in the research will receive an edited version of the results of the research. The complete dissertation will be available to them through any University Inter-Library Loan service. They will then have the names of therapists who, like them, are incorporating the spiritual dimension into their practices, as well as organizations and magazines. They will also be able to locate them by the general area listed with the permission of the participants. (See Appendix J.) A possibility of finding support for themselves exists by sharing the results in this way. They can get in contact with one or another of the research participants, if they desire.

Another possible implication that would benefit the participants of this research is that they might be interested in a workshop presentation I could give in their organization, whether a holistic health center, a professional conference, or a local college or university. Such a workshop would describe in considerably more detail the variety of techniques, interventions, and inner attitudes found among the participants. It would be an opportunity for them to enlarge their knowledge base of and experience with several different ways to incorporate the spiritual.

A third possibility is that this research could lead to a printed handout in the nature of a "How To" Manual, describing the specific techniques, interventions, and inner attitudes that I found are currently being used. The handout would be relatively short, with a page for each category of techniques, interventions and rituals. It would be illustrated with eye-catching sketches or drawings and would be made available at cost. The introductory statements of the handout would interest readers by an appeal to their professional ability to respond to the spiritual needs of their clients. This was not part of the dissertation because of the limitations of both time and space.

This handout could be shared with the participants of the research first, but another audience might be the agencies in which they feel isolated in their way of practicing spiritually-based psychotherapy. If they were to share such a handout with the administrators, for instance, the information could then be disseminated throughout all the staff, if the administrators were sympathetic to the material. The implications for the impact on the work done in that

agency are enormous, if the handout were favorably received and followed up with workshops either for an overview of the whole package or for specific techniques and interventions in isolation.

Implications for Training

It is my belief that Fowler's faith developmental theory could be beneficial if it were included in the curriculum of developmental theories, along with Piaget's, Kohlberg's, Erikson's, Loevinger's, and Selman's. Therapists then would recognize that there are different faith developmental levels and be able to identify their own level, later on, their client levels. They would recognize when it might be appropriate to recommend that a client go for spiritual direction, possibly as a supplement to therapy.

Another implication of this research is that it could lead to a full year university or college course, with a possible title, "Incorporating the Spiritual Dimension into the Psychotherapeutic Session, Part I, Part II." The goal of such a course would be twofold: (1) in the first semester, to offer students greater self-understanding about their own spiritual path; and (2) in the second semester, to offer graduate students in counseling a variety of different ways to incorporate Spirit into their practice. The rationale for such a twofold division comes out of the research and from my own experience, described above. Repeatedly, I heard the interviewees stating the importance of their own spiritual path before they began their move toward incorporating the spiritual into psychotherapy. My conclusions pointed out the need for therapists who want to incorporate spirituality to first find a spiritual path of their own and to follow its spiritual disciplines, though each person will of course follow his or

her own timeline for such spiritual development. Therefore, the first semester course would address the inner attitudes and spiritual disciplines of the therapists themselves, allowing the students time to assimilate the teachings of various spiritual paths into their lives to the extent they desired. It would also address the question of how their clients could be heard in their spiritual dilemmas as well as in their psychological traumas. The second semester course would offer therapists a variety of techniques, interventions, and rituals to use with clients who are wanting to integrate their spiritual work into psychological sessions. As was mentioned in Chapter Two, "there is no psychiatrically accepted personality theory that includes any real consideration of grace or of transcendence" (May, 1982, p. 124), so students will need to be encouraged to integrate their learnings from both their spiritual and psychological classes.

The readings for such a course could be selected from the wide variety listed in the bibliography of this dissertation, as well as from the books recommended in the bibliotherapeutic practices of the participants in this research. The books selected for the first semester focus on the theory of faith development in general, then offer options for specific spiritual paths they could draw from in their intentional work on their own spirituality. Those suggested for the second semester address specific techniques, interventions and rituals that have already been described, some of which are already transpersonal, others of which will need adaptation, depending on the spiritual and psychological framework of the therapist. Some of the most important books would include the following:

First Semester list of suggested readings:

- A Course in Miracles (1975). Tiburon: CA: Foundation for Inner Peace.
- Fowler, J.W. (1981). Stages of faith: the psychology of human development and the quest for meaning. New York: Harper & Row.
- Goldstein, J., & Kornfield, J. (1987). The experience of insight. Boston: Shambhala.
- Kapleau, P. (1980). Three pillars of Zen: Teaching, practice, enlightenment. New York: Doubleday.
- LeShan, L. (1984). How to meditate. New York: Bantam Books.
- May, G.G. (1982). Care of mind, care of spirit. New York: Paulist Press.
- Suzuki, S. (1970). Zen mind, beginner's mind. New York: Weatherhill.
- Tart, C.T. (1987). Waking up: Overcoming the obstacles to human potential. Boston: New Science Library.
- Vaughan, F. (1985). The inward arc. Boston: New Science Library.
- Walsh, R., & Vaughan, F. (1980). Beyond ego. Los Angeles: CA: J.P. Tarcher, Inc.
- Whitfield, C.L., M.D. (1985). Alcoholism and spirituality. Baltimore, MD: The Resource Group.
- Wilber, K. (1979). No boundary. Boulder, CO: Shambala Publishers.

Second Semester list of suggested readings:

- Claxton, G. (Ed.)(1986). Beyond therapy. London: Wisdom Publications.
- Imber-Black, E., Roberts, J., Whiting, R. (1988). Rituals in families and family therapy. New York: W.W. Norton.
- Journal of Transpersonal Psychology, current and back issues.
- Ram Dass (1974). How can I help?. New York: A Knopf.
- Wilber, K. (1980). The pre-trans fallacy. Re-Vision, 3, 51-73.
- Wilber, K., Engler, J., & Brown, D.B. (1986). Transformations of consciousness. Boston: New Science Library, Shambhala.

Assignments would begin with keeping a year-long private journal of reflections about their experiences in the class sessions and any follow-up experiences they had on their own, doing suggested homework. This could be introduced with an Ira Progoff (1975) *Intensive Journaling* exercise to teach spiritual journaling. For the fall semester, students could interview therapists of two different perspectives who are incorporating the spiritual component into their practices in some way: transpersonal, psychic, bodywork, holistic health, etc. Students would then be asked to write up a completely confidential description of their interviewees, tracing their psychological training, their spiritual journey, and what they actually do in their sessions with clients. At the end of the first semester, each student would present all class members with a copy of the results of their interviews. Evaluation of the course would be on a Pass/Fail basis.

Two different topics would be introduced in the first semester, with varying lengths of time spent on each one. First would be the spirituality of the therapist, in which the spiritual path, inner attitudes and spiritual disciplines would be the foci. Next would come the spirituality of the clients, who might be presenting issues relating to inter-faith marriages, self-esteem issues in relation to individuation from their family. Other clients might be working on freedom to pursue their own spiritual path or wrestling with a spiritual call to leave their present situation.

The second semester would be devoted to Techniques, Interventions, and Rituals. The techniques could be presented in categories similar to those of this paper, with readings and guest

speakers to represent different perspectives. These would include humanistic, bodywork, transpersonal, psychic, and/or unique techniques, which were the basic categories discovered in the research. Interventions would likewise be considered in detail, with opportunity to learn ways to reframe situations from a transcendent perspective, confront the clients with alternatives that would shift the focus from emotional "stuckness" to a spiritual witness position. Rituals would be discussed from the perspective of Native American/shamanic practices and those created by students themselves. In each of these sections, opportunity would be given to the students to integrate their learnings from their first semester's study of spirituality and their previous work in psychotherapy classes, so that they would see how humanistic techniques, bodywork, transpersonal and psychic techniques could all work together in a given practice. One final caution about teaching particular techniques, interventions or rituals, however, was cited earlier in this dissertation. Walsh (1980) suggested that progress can be defined as letting go of preconceived values; students therefore could be reminded that what they are presently learning in their classes, either psychological or spiritual, may someday be outgrown, as they continue to evolve on their own spiritual and psychological journeys.

Each class could begin with a different form of meditation or yoga: Awareness, One-Pointedness, Mantra, Guided imagery, Self-hypnosis, Yoga, Affirmations, Music, Drumming or use of some other sonic drive. The general format for the classes would be as follows:

1. Silence and/or meditation
2. Processing the experience through journaling and/or discussion
3. Formal presentation of theory around topic under consideration
4. Experiential exercise, such as role play of client/therapist
5. Discussion period

The reason for the emphasis on beginning with meditation stems from the research findings that meditation is a vital component of the spiritually-based therapist's life and practice. Because so many interviewees stressed the importance of meditation, it seems essential to include it from the very beginning of the training program of transpersonal therapists.

Finally, the course would put before the students the importance of heeding the cautions of this research. Wilber's "Pre-Trans Fallacy" (1980b) needs to be given priority as a reading during the second semester. The danger of "leap-frogging" into the higher spiritual stages before having thoroughly developed a strong sense of ego would need to be addressed during the first semester. In addition, students will need to be cautioned not to place too much emphasis on any single psychic phenomenon, such as seeing auras or hearing voices. These need to be held in perspective, with a continuing emphasis on spiritual connectedness rather than how it comes.

Another implication of this research is that it could become the core of an article written for such a periodical as Common Boundary. Indeed, several years ago, when I interviewed Charles Simpkinson, co-editor of the magazine, he suggested that such an article would be the logical next step after the dissertation. One possibility for an article would be to submit the TIRIA handout as a way of giving it

more publicity. Another possibility would be to write about the relationship between inner attitudes, spiritual disciplines and the professional practices of spiritually-based therapists.

Implications for Supervision

In terms of supervision of trainees, this research holds many different possibilities. It can be used to inform those trained in the digital or analogic mode. However, because most traditional training is heavily weighted in the digital learning style, some definitions seem necessary at this point. Prosky (1982) differentiates between the two modes in the following words, using Bateson (1972) as her primary source:

The digital mode encompasses all rational operations. It is the capacity to infer and deduce according to the rules of logic. It is linear in temporal orientation. It is an operation of the left hemisphere of the brain. Its medium is the written and spoken language and its symbols are words and numbers. (Prosky, 1982, p. 109)

The analogic, because of our tendency toward intellectualization, often appears to be the "everything else" of communication after the words have been considered. Among its processes are sensation, intuition, creativity, extra-sensory perception (including such receptors as are referred to by the "sixth sense", "the third eye" in Eastern thought and "the third ear" in social work terminology). It is synchronistic in its temporal orientation. It is an operation of the right hemisphere of the brain. It easily incorporates polar opposites in ways which appear paradoxical in digital terms. In place of words and numbers, the analogic code in kinesics (body movements) and paralinguistics (attributes of speech which accompany words, such as tone of voice, rhythm, etc.). (Prosky, 1982, p. 110)

One shift in the transpersonal approach is "using the heart as well as the head"(Whitfield, 1985, p. 146). Through their spiritual disciplines comes a recognition that the intuitive side and the imagination are powerful ways of knowing as well as the intellectual cognitive approach. I believe that most of our traditional training is based primarily on the head. Therefore as supervisor, I would do a lot of conscious, affirming, validating and self-esteem building for the trainees doing their own spiritual path. They generally need to be taught to trust their intuitive self more, because the educational system and our culture as a whole prefer the digital approach to therapy. According to José Stevens, (see p.282) who supervises graduate level student therapists, the "older souls" who become psychotherapists need affirmations the most because they have been treated by the culture as "different" for so long.

The difference between the digital learning process and entering training in an analogic framework is a recognition of a Higher form of loving that is beyond the psychological, but related to it. This requires a certain restructuring of their consciousness. If trainees respond to this restructuring by saying "yes", a new way of perceiving themselves and their clients begins. The "yes" is crucial.

It is a given that all the traditional supervisory techniques will be used, i.e., teaching trainees about working with clients in their psychological dilemmas, working with case studies, record-keeping, use of taping equipment, and working on a team, etc. Transpersonal supervision will have two additional components: first, the trainees will be asked to think about their own spiritual journey, and second, they will learn how to ask questions to open up a dialogue with their

clients about spiritual constructs and how to find what is natural and congruent spiritually for them.

When teaching transpersonal psychotherapy to trainees, I would have them ask the Universe for assistance in a way similar to Claire Tatro, who uses this technique with her clients. She says, "I give them a very simple affirmation, that they will say every night just before they fall asleep. I tell them to ask for a teacher from the Infinite Source to teach them the Cosmic truths " I would add "the Cosmic truths of learning to be spiritual, listening at multi-levels, or being a transpersonal family therapist."

Initially the assessment process of the spirituality of the trainees will not look much different from the assessment interviews to be used later with their clients. The process is to help the supervisor and trainee to identify what the trainees' God-structure looks like or how they perceive it.

Trainees will be taught to begin with a traditional assessment of the family history, possibly using a genogram to identify the patterns of multiple generations. There is another set of assessment questions that can be asked in order to help identify a person's spiritual construct. Examples include the following.

How do they create a relationship with God? Do they have any spiritual disciplines? Do they talk to God or do they listen also? How does God respond? How do they recognize when their God is responding? Do they hear voices? Do they hear it when they read the Scripture? Do they hear it from the pulpit? Do they see it in their everyday lives? How? What is their construct for dialoguing with God? Do they have a sense of being punished by God? I try to

find out if their God is a loving God or a punishing God. I want to find out if they trust God. One thing I'm always looking for as a supervisor, therapist, or a spiritual director is the power that a client's construction of God has in his/her life. Is it positive and nurturing? How much does this person have the God construct mixed up with unfinished parental business? We all have it at some time, in that God is represented by our parents, particularly during our formative years. Doing our psychological work around our parents and separating and being aware is also God work. For most of us there is a direct connection between the two. So I'm always looking for "Who is their God?" and "Who are their parents?" Where does the authority lie?

One client may say, "I don't believe in God because I was taught to feel guilty all the time, so I simply sit on my meditation pillow and feel totally accepted and loved." "I AM." Then we would talk about the expression and experience of "I AM". There are many many constructs and ways to experience the Holy. The ability to hear a variety of paths without judging them and being able to guide is directly related to the faith developmental level of the therapist.

Assessment in a spiritual framework becomes discernment. When one is doing traditional therapy, one often can see what the family might do in order to change its patterns. The therapist uses a whole set of techniques and interventions to assist the family to recognize their destructive patterns and try new behavior that guides the process toward constructive patterns. The family chooses whether or not they are going to change. In transpersonal psychology, that is also true, but it is happening within at least two levels

simultaneously. For instance, the therapist may be getting insight into the workaday life crises that are going on and simultaneously sensing where clients are spiritually and where the blocks are around each and the relationship between the two levels. They need to be incredibly patient and loving and acknowledge that there is mystery here and that the therapist doesn't have it all.

Trainees will be taught from the beginning to see the larger picture, which is a transcendent view of life. In the future, it would be advantageous if trainees could take a course in Fowler's Stages of Faith to begin to understand the faith developmental stages.

The trainees will become cognizant that transpersonal therapy operates simultaneously on at least two levels. They will recognize that the spiritual component is an inner attitude first of all. This attitude assumes the existence of a Higher Self and a lower self. The lower self is the part of the person that is in the world, in the family, in the educational system, and in the culture. The Higher Self is the eternal Spirit that is within each of us. This spiritual part has its own lessons, including living through the life, having the experience of loving and being loved, and learning to love more fully.

My job as a transpersonal supervisor would be to teach the trainees to listen to their clients and to pull from them both stories, of the Higher Self and the lower self. Whether the clients recognize that the therapists are working at multi-levels doesn't really matter at the beginning. Later on, when the clients recognize this, they will move more quickly into conscious spiritual disciplines and finding out what their work or tasks are for this lifetime. (The construct of

lower self and Higher Self is much more complex than this description; this is only an introduction.

When teaching a trainee how to listen at multi-levels, a supervisor begins with the recognition that the client comes as both teacher and learner. The trainee will be instructed on how to recognize inwardly when some part of the client's dialogue or experience is for the therapist's own growth. (Some liken this to a little bell going off in their heart.) They put this aside mentally and after the session make a personal note, in a journal possibly, or the therapist may take it to his/her own therapy session. There are two reasons for this. One is that the sessions are for the client, even though the therapist is constantly learning. The Spirit teaches in all relationships. The therapist deals with personal learning on his/her own time. The second reason is that an expectation that growth and learning will occur in the session for the therapist as well as the client is nurturing and fosters connectedness. The more aware the therapist is of this responsibility of Spirit, the more s/he is fed information for their own growth and nurture. This often creates within the therapist and inner voice of gratitude for all that is happening. "Thank you, thank you."

The supervisor can teach that one way of talking the God-piece is to match the language of the client and then stretching that language by adding constructs which push the spiritual boundaries of the client. An example might be of a client who talked about throwing the I Ching. The therapist can then ask questions about how the I Ching speaks to the experience of the client. How does the information get into the I Ching? Talking about the mystery of Spirit

is important. This client who mentions the I Ching introduces a construct that could be followed up by talking about the Tarot or Runes or another psychic phenomenon which matches this client's way of listening to the Universe. Another example might be with a fundamentalist Christian client where the therapist matches the religious language. Throughout the basic interview, questions would be asked to find out how strict this person's religion is and what kind of influence it has on his/her life. All Christians are not the same. They lie on a great continuum. Some have very clear dogma that is believed and followed. Other Christian clients may find that encouragement to verbalize what has mostly been an unconscious process of going to church helps them clarify their beliefs. Sometimes the experience of "church" is more social than spiritual. Transpersonal therapists can be trained to discover and assist clients from traditional religions to become more aware of the connectedness between their psychological dilemmas and their spiritual selves.

Transpersonal therapists often do relationship counseling from the perspective of agapé love. In training therapists, I would teach that one difference between traditional and transpersonal therapy has to do with approaching therapy from a strong spiritual base. While the therapist is talking, attempting to name the ineffable in the client's own language, there is a power and presence in the process that is not being spoken, but it is being experienced at multi-levels. How the therapist interprets this kind of love in his/her internal self has a lot to do with how love is reframed to the clients. Has the therapist experienced agapé love, known the power of an equal and powerful love that is not to be consummated at any

cost and yet grows and grows and intensifies and has other ways of being creative besides sexual intercourse? This kind of love creates an energy behind the loving that spills out all over the world if it is nurtured.

One way I could emphasize this theme is through metaphor or story-telling. I might tell a story from my women's group experiences, where loving one another over the years created a wonderful support system, a place to share and grow, as well as experiencing some sexual tensions. We talked these out together, recognized them, laughed about them, and were embarrassed by them at some points. This put the sexual feelings in their proper perspective and we could go on and deepen these relationships.

As a supervisor, I would begin each session with meditation. I would help my trainees experience some of the particular techniques, interventions, rituals and/or inner attitudes that came out of the research, i.e., the Kubler-Ross quadrant, music therapy, lighting candles, silence. I would offer them imagery, visualization, massage, breathing exercises, and/or posturing as ways to break through their cognitive blocks. I would use bibliotherapy [using books such as Zen Mind, Beginner's Mind (1970), A Course in Miracles (1975), Alcoholism and Spirituality (1985), and No Boundary (1979)] with my trainees as a way of beginning their exposure to the many different spiritual paths people may follow, both for themselves and for their clients. I would lead many of these experiences within the group of trainees, so they could practice with each other. They they would discuss what happened to them individually. The more the trainee can experience the various ways of opening to Spirit, the

richer their supervision will be and they will be more willing to try it with clients. And finally, I as trainer would have an obligation to consciously cultivate certain inner attitudes, especially the moment-to-moment surrender to the guidance of my Higher Self and daily practice of my spiritual disciplines to keep myself centered.

Personal Impact of the Research

The impact of this research on me as a person and as a therapist is quite overwhelming. Like many of the participants, I no longer feel alone in either the struggle of trying to name what I do in a session or in trying to define the difference between psychotherapy and spiritual direction. One of my interviewees said it in these words:

With the teacher, there's a presumed relation that they have some respect for. Therapist, there's not. You have to establish that rapport, build the confidence and trust, you have to become an alliance - based on ego. With the teacher, you're based on consciousness. And that's quite different.

What was mirrored for me was that the sense of responsibility for my clients in therapy differs from the sense of responsibility to God for spiritual direction. Also mirrored was my responsibility to hold my clients' interest through the various stages of their therapy, whereas I hold no responsibility for my spiritual directees, other than to be a loving channel. This is one growing edge of the profession and it is exciting not only to me, I've learned, but to people all over the country. These participants have given me some new TIRIA that I am already using to broaden my style of psychotherapy.

Even though I studied Hypnosis at the graduate level, I have hesitated to use it because it felt manipulative to me and went against my basic value systems. However, after the interviews with

these therapists and their way of calling the Light and guides in the process of hypnosis was encouraging to me. I have since tried hypnosis in this way and it worked well. I've also used some past-life regression techniques because I was given a specific guided imagery to use, which is very gentle. The client is in control, and this suits my kind of transpersonal psychotherapy.

I have used "Messages from Michael" with clients, even though in my earlier writing, I suggested the model was too complex. After interviewing José Stevens, who is a channel for the entity, "Michael", he sent me a short "psychological test" I could give my clients to help them find out their choices according to "Michael's" theory. This is helpful for those clients I have who are particularly interested in why they chose the parents they have and what their life task is in this lifetime. I also bought his The Michael Handbook to help me incorporate this into my practice.

I scheduled a "reading" through Stevens to answer some of the questions I have had about myself in relationship to "Michael's" soul developmental theory. The choices I had intuited about myself were confirmed by "Michael". I will say it is a strange experience to talk on the phone to a spirit without a body through a channel. I learned some things I hadn't been aware of, but mostly it was fun.

Several participants gave me a gift out of their own talents. Khalsa, for example, at the end of the interview, gave me a personal suggestion. In this case, I had an inner voice push me to ask him if he had anything to say to me. His response was to give me a breathing exercise which included pressure of my two index fingers and some very quick breaths over a period of 11 minutes before I

meditate. He said that I had a weak sympathetic system and that this exercise would strengthen it.

Woolger challenged me internally, possibly unknowingly, by explaining that people who go to a Jungian Analyst may be hiding in the words, avoiding doing catharsis and bodywork. I identified with this and when this dissertation is finished, I plan to do some bodywork.

I am very excited about developing spiritual rituals with my clients. I have done family therapy rituals often in my practice and I have used spiritually-based rituals for myself as spiritual exercises for years. Now I have learned through Waller, DeGrenier and others that it is workable and good therapy to use some spiritually-based rituals with clients.

I was also very moved by Tatro's approach to past-life therapy. I like the way she has the ability to combine healing cloths, crystals and past-life regression, along with her hypnotherapy. I deeply appreciate being given the crystal that I had held and admired during the interview.

The process of conducting the interviews was a rich learning experience for me. The following entries from my journal are included in order to reassure other researchers that doing qualitative research is not only tremendously important, it is also delightful and rewarding.

I am gratefully aware that the trust, closeness, intimate sharing and honesty I was given during these interviews was spirit-filled and guided. I was welcomed graciously into people's homes and offices through both telephone and personal interviews. Sometimes people were

sharing so quickly that I had to interrupt to get permission to tape their eager responses.

I was initially apprehensive about asking people to share very intimate details via Fowler's questions and then to ask for vignettes from their practice. However, I was constantly amazed at the ease with which intimate personal family secrets were confided. I believe that my own age and experience assisted in the joining process. A couple of people asked my age before consenting to be interviewed. I recognized this as a condition that if they were to disclose a level of spiritual and psychological evolution in their practice, they wanted someone old enough to comprehend this stage of development. I responded in general by saying that I am 51 years old, have been married to the same man for 30 years, am the mother of six productive young adults, have been a consciously evolving spiritual pilgrim for 17 years and a practitioner of transpersonal psychotherapy. I believed that the participants have a right to question my credentials as I pursued this level of personal investigative research. I experienced a high level of mutual respect during each of the interviews.

During the interviews, I was often deeply moved by the pain in the stories, also by the joy and spontaneous laughter. Sometimes I would ask a question that simply came up inside me and I would find a response that was rich and enlightening. I was aware of a spiritual guidance, our Higher Self leading these interviews. Occasionally I was moved to tears by the stories while realizing that the speakers had often done their work around their experiences, so they were dry-eyed in the retelling.

In conclusion, I've found I have a lot of sisters and brothers out there. I lived a spiritual agapé connection with these people that I hadn't expected - as one person said at the end of the phone interview said, "Come see me!" I feel I could pick up the telephone and reopen the contact with many of them. I could consult with them

around a client for a fee. But the deep spiritual level of meeting was a professional connection and beyond.

Through the process of conducting interviews with these 30 therapists, I discovered that they had developed a variety of very sophisticated ways of incorporating the spiritual dimension into their professional practices, in spite of a lack of cultural support. This research and future similar projects could have a tremendous impact on people in private practice, agencies, colleges and universities by increasing that level of cultural support for consciously incorporating in some form a spiritual dimension into all psychotherapy.

APPENDIX A

Cover Letter

Dear _____,

I am currently doing research for my doctoral study in Family Therapy at the University of Massachusetts. My educational courses and life experience have shown me the need for the integration of the spiritual dimension into psychotherapy, including into the teaching of counseling at the University level. My goal is to interview psychotherapists drawn from a variety of professional orientations and spiritual backgrounds. These interviews will produce research on how different interventions, techniques, rituals, inner attitudes, spiritual disciplines, etc. can be used in therapeutic sessions. Secondly, this research may confirm my hypothesis that there are some connections between faith developmental stages and how therapy is practiced. Finally, this research may have a significant impact on our profession. Eventually these findings could be used to create programs to 1) assist therapists to consciously incorporate this dimension into their clinical practice, and 2) to help therapists become conversant with faith developmental theory, both for their clients and for themselves.

As preparation for this dissertation, I wrote a comprehensive paper, composed of four major sections, addressing the bridging between the two broad fields of psychotherapy and spirituality. I chose to look at the Family Therapy models of Virginia Satir and Murray Bowen and the Spiritual Developmental models of James W. Fowler, St. Teresa of Avila, and "Michael" (a view that includes reincarnation). Because of my background both as a spiritual director and director, I chose spiritual direction as a way to bridge, using Frances Vaughan and Ken Wilber as sources for the definition of the process of spiritual evolution, and Gerald May's integration of psychotherapy and spirituality as an example of a way of bridging.

Your participation in _____ acknowledges your recognition of this component. For this reason, I am asking if you would be willing to respond to the enclosed questions, even though I recognize that your time is very valuable. It is my hope that your background and present experience will contribute to my deeper understanding of the widely diverse ways to integrate psychological with spiritual counseling. Secondly, it is also my hope that your participation in this research may enrich your own understanding and appreciation of this interconnectedness. It would further my study greatly if you would participate. The study will have three separate components, the first of which is to complete the enclosed questionnaire. The second component will be a follow-up phone conversation to approximately one-third of the recipients of the questionnaire. Finally I will select 8-10 psychotherapists for a two hour interview. All three components will contribute valuable data for the research project. I appreciate your taking the time to consider this research project.

Sincerely,

Linda M. Johnson

APPENDIX B
Introductory Questionnaire

Name _____ Date of Birth _____

Home Address _____ Home telephone number _____

Profession: _____ Number of years of experience _____

Work address: _____ Work telephone number _____

Educational background:

() Bachelor's in _____ from _____

() Master's in _____ from _____

() CAGS in _____ from _____

() Ph.D./Ed.D in _____ from _____

() other degrees: _____

() other training: _____

Spiritual background:

Traditional Religion: family of origin _____
adolescence/young adulthood _____
present _____

Non-traditional spiritual experiences, if any: _____

Experience, both past and present: (Check all that apply.)

- | | | |
|----------------------|-------------------------------|--|
| ___ teacher/educator | ___ alcohol/drug abuse cnslr. | ___ pastoral cnslr. |
| ___ social worker | ___ family therapy | ___ spiritual director |
| ___ psychologist | ___ individual therapy | ___ guru |
| ___ psychiatrist | ___ adolescent therapy | ___ master |
| ___ psychotherapist | ___ child therapy | ___ shaman |
| ___ other _____ | ___ other _____ | ___ healer |
| | | ___ other |
| | | ___ years of experience
in spiritual role |

To what degree are the following statements characteristic of you?

I consider myself a person who is spiritual and uses this aspect overtly in my practice.

very char.	somewhat char.	char..	somewhat unchar.	very unchar.
1	2	3	4	5

Some clients would identify me as one who incorporates a spiritual dimension into therapy sessions.

very char.	somewhat char.	char.	somewhat unchar.	very unchar.	don't know
1	2	3	4	5	6

Will you consent to my use of the above information in my dissertation, providing all identifying information is deleted? yes no

Would you be willing to participate in the next stage of my dissertation research?

yes no

If your answer is yes, may I call you about the next steps? yes no

Preferred place to call: home work Preferred times: _____

I would appreciate it if you would take the time to complete this questionnaire now. Please return it within one week. A personal thank you from my heart!

APPENDIX C

Phone Conversation

I will first introduce myself, comment on their questionnaire, get their oral consent to tape record the phone conversation, then proceed as follows:

"I would like to invite you to share with me an example of how you incorporate a spiritual dimension into your professional practice. Could you give me a vignette of how this works for you?"

If the respondent is not yet sure of my meaning, I will share some part of the following from my personal experience.

"My professional application begins as I listen to each client/family. I tune in to the Spirit by centering myself prior to each session. During the session, I am aware of the Spirit's presence in all of us, whatever the issues are. I may do something as simple as beginning with a quiet time or lighting a candle. At times I may create with the client some spiritual ritual to release guilt or shame. Sometimes I am called on to be a spiritual director. These are ways I might incorporate a spiritual component into my practice. Will you describe some of the ways that you have found helpful?"

Probing questions will follow to help the subjects identify specific interventions and/or techniques that they have used in their practice.

APPENDIX D

Interviews

Part One: Fowler Faith Development Interview (Moseley, Jarvis, & Fowler, 1986, pp. 38-41)

Relationships

1. How do you think of or remember your parents at present? What stands out to you now about your father? your mother? Can you describe them for me? Have there been any changes in your perceptions of your parents over the years? When? (Aspects B,D)
2. Are there currently any relationships that seem important to you, either with persons or groups? Why do you think that these are important? (Aspects B,D,E)
3. Do you recall any changes in relationships that have had a significant impact on your life or your way of thinking about things? (Aspects B,D,E)

Present Values and Commitments

1. Do you feel that our life has meaning at present? What makes life meaningful to you? (Aspects F,A,B,E,D)
2. Are there any beliefs, values or commitments that seem important to your life right now? (Aspects F,D,A)
3. When you think of the future, how does it make you feel? Why? (Aspects F,E,D)
4. Do you think that actions can be right or wrong? If so, what makes an action right in your opinion? Are there certain actions or types of actions that are always right under any circumstances? Are there certain moral opinions that you think everyone should agree on? (Aspects C,B,D,E)
5. When you have an important decision to make or a very difficult problem to solve, how do you generally go about making a decision? To whom or what would you look for guidance? Can you give me an example? (Aspects C,B,E,D,A)
6. Do you think that people change significantly as they get older, or do they remain pretty much the same? Why? (Aspects F,A)

Religion

1. Do you think that human life has a purpose? If so, what do you think it is? Is there a plan for our lives, or are we affected by a power or powers beyond our control? (Aspects F,A)
2. What does death mean to you? What happens to us when we die? (Aspects F,G,A)
3. Do you consider yourself a religious person? What does this mean to you? (Aspects F,G,A)
4. Are there any religious ideas, symbols or rituals that are important to you, or have been important to you? If so, what are these and why are they important? (Aspects F,G,A)
5. Do you pray, meditate, or perform any other spiritual discipline? (Aspects G,A)

Crises and Peak Experiences

1. Have you ever had moments of intense joy or breakthrough experiences that have affirmed or changed your sense of life's meaning?
2. Have you experienced times of crisis or suffering in your life, or times when you felt profound disillusionment, or that life had no meaning? What happened to you at these times? How have these experiences affected you?
3. Do you feel that you are currently growing or changing in any areas of your life? If so, where do you feel most in need or most open to change? What is your "growing edge" at this point?

Part Two: Researcher's Questions

1. As a member of the helping profession, how are you addressing the spiritual dimension in your therapy? Can you give me brief vignettes that specifically illustrate how you have used
 - a. any techniques? (tools of the trade of psychotherapy, i.e. using Gestalt chairs to role play)
 - b. any rituals? ("any practice or pattern of behavior repeated in a prescribed manner reminiscent of religious ritual" Webster's Dictionary)
 - c. any interventions? (any attempt by the therapist to offer something new to the family that impacts their patterns and/or rules)
 - d. any spiritual disciplines? (a vital part of spiritual growth; may include meditation, contemplation, prayer, etc.)
 - e. anything else?
2. You have described your spiritual journey on the initial questionnaire. What kind of inner attitudes have you recognized along the way?

APPENDIX E

Consent Form

1. I, Linda Johnson, am a doctoral candidate at the School of Education, University of Massachusetts in Amherst, Massachusetts. I am doing my research in the fields of psychotherapy and spiritual direction or pastoral counseling, as stated in the cover letter.
2. I very much appreciate your participation in my studies and interviews. I will conduct a single two hour in-depth interview with you. The in-depth interview will consist of two separate parts. The first hour will be focused on Fowler's Faith Development Interview (FFDI), an instrument designed to measure Faith Development. The second hour will be focused on the therapist's professional practice, on vignettes illustrating specifically how the spiritual is incorporated into their practice. The researcher will refer to the questionnaire and notes from the telephone conversation during the interview.
3. The interviews will be audio-taped and transcribed. I will be assisted by one other researcher in both transcribing and coding. Following the analysis, I will use the data in the dissertation and possibly subsequent journal articles as well. In all written materials and oral presentations in which I use materials from your interview, I will use neither your name, names of people close to you, nor the name of your place of employment. Transcripts will be typed with initials for all proper names. Confidentiality will be strictly maintained unless you express a desire to be recognized by name and profession.
4. While consenting at this time to participate in the interview, you may at any time withdraw from the actual interview process.
5. Furthermore, while having consented to participate in the interview process and having so done, you may at any time withdraw your consent to have your interview used in any printed materials or oral presentations.
6. In signing this form you are agreeing to the use of the material from your interview as indicated in 3, 4, and 5. If I were to use the materials from your interview in any ways not consistent with what is stated in 3, I would contact you to get your written consent.
7. In signing this form, you are also assuring me that you will make no financial claims on me for the use of the material in your interview. Also you are thus stating that no medical treatment will be required by you from the University of Massachusetts should any physical injury result from participating in this interview.
8. At your request, I will be happy to supply you with a transcription of your interview, as well as the final results.

I, _____, have read the above statement and agree to participate as an interviewee under the conditions stated above. I prefer that my interview () remain confidential. () be recognized under my own name.

Date Signature of participant Signature of interviewer

APPENDIX F

Additional Resources

Organizations

Association for Transpersonal Psychology, PO Box 3049, Stanford, CA 94309
Christian Association for Psychological Studies (CAPS) East, The King's College,
Briarcliff Manor, NY 10510
Friends of Creation Spirituality, PO Box 19216, Oakland, CA 94619

Educational Institutions

California Institute of Integral Studies, 765 Ashbury St., San Francisco, CA
94117
Consciousness Research and Training Project, Inc., Box 9G, 315 East 68th St.,
New York, NY 10021
Institute of Advanced Studies (in New Paradigms of Healing), 3152 Coast
Highway, Suite #2, Laguna Beach, CA 92677
The Institute for Creative Development, 5721 16th Ave., N.E., Seattle, WA 98105
The Institute for Research in Spirituality, 6305 Greeley Hill Road, Coulterville,
CA 95311
The Institute of Transpersonal Psychology, 250 Oak Grove Ave., Menlo Park, CA
94025
Integral Therapy Institute, 885 A Arapahoe Ave., Boulder, CO 80302
International Institute of Metapsychology, PO Box 43, Cardiff by the Sea, CA
92007
John F. Kennedy University, Orinda, CA
Maitreya Institute, 3315 Sacramento St., Suite 622, San Francisco, CA 94118
The Naropa Institute, 2130 Arapahoe Avenue, Boulder, CO 80302
Nyingma Institute, 1815 Highland Place, Berkeley, CA 94709
Psychosynthesis for the Helping Professional, Box 82, Concord, MA 01742
Rosebridge Graduate School of Integrative Psychology, 2910 Camino Diable,
Suite 100, Berkeley, CA 94596

Magazines

Archaic Studies

The Common Boundary, 7005 Florida St., Chevy Chase, MD 20815

Contemplative Review

Creation, PO Box 19216, Oakland, CA 94619

Gnosis, PO Box 14217, San Francisco, CA 9411-0217

Journal of Pastoral Psychotherapy, The Haworth Press, Inc., 28 East 22nd St.,
NY, NY 10010-6194

New Age, PO Box 853, Farmingdale, NY 11737-9963

New Frontier

New Realities, Heldref Publications, 4000 Albemarle Street, NW, Washington,
DC 20016

The Other Side, 300 W. Apsley St., Philadelphia, PA 19144

Pilgrimage, the Journal of Psychotherapy and Personal Exploration,

Pilgrimage Press, Inc., 27 Lakeshore Drive, Atlanta, GA 30307

Re-Vision

Yoga Journal, PO Box 6076, Syracuse, NY 13217

Organizations sponsoring workshops

Creative Energy Options, 909 Sumneytown Pike, Box 603, Springhouse, PA 19477
Foundation for Well-Being, Plymouth Meeting, PA.

Genesis Spiritual Life Center, 53 Mill Street, Westfield, MA 01085

Insight Transformational Seminars, 21 Erie Street, Suite 19, Cambridge, MA
02139

Interface, Watertown, MA

Life Options Associates, 1977 Massachusetts Avenue, Lexington, MA 02173

Omega Institute for Holistic Studies, Lake Drive, RD 2, Box 377, Rhinebeck, NY
12572

Wainwright Institute for the Study of Depth Psychology, 260 Stuyvesant Ave.,
Rye, NY 10580

APPENDIX G
Results of Questionnaires

Age:

under age 35: 3 ages 35-49: 68 age 50 or over: 60

Years experience:

under 5 years: 6 between 5-19 years: 74 over 20 years: 46

Professions listed:

**Recognized psychological
or spiritual**

Psychologist: 30
Clinical Psychologist: 5
School Psychologist: 2
Psychotherapist: 37
Psychiatrist: 9
Jungian analyst: 2
Transpersonal psychotherapist: 3
Marriage counselor: 1
Marriage, Family & Child Counseling: 4
Family Therapist: 1
Clinical social worker: 8
LCSW: 3
Psychiatric social worker: 1
Arts therapist: 1
Employment counselor: 1
Social work educator: 1
Social work: 4
Substance Abuse counselor: 1
Supervisor, Chemical Dependency: 1
Minister: 3
Pastoral psychotherapist: 1
Psychospiritual counselor: 1
Pastoral counselor: 2
Clergy: 2
Psychiatric chaplain: 1
Minister of applied metaphysics: 1
Clinical mental health counselor: 1
Ordained minister of Church of Christ Consciousness: 1

**Combined psychological
and spiritual**

Kinesiologist: 1
Massage therapist: 1
Whole-self Therapist: 1
Biofeedback therapist: 1
Reiki master: 1
Bodyworker: 1
Past life therapist: 2
Parapsychology Consultant: 1
Yogi: 1
Ritualistic psychic: 1
Healer: 1
Nurse: 3
Metaphysical teacher: 1
Hypnotherapist: 1

Other

Published poet and
photographer: 1
Writer: 5
Consultant: 5
Grad student: 1
Instructor/Teacher: 14
Director of Education and
Counseling: 2
Computer Analyst: 1

Education:

Ed.D./Ph.D.: 50 M.D.: 12 (includes 9 psychiatrists) ABD: 5
Honorary Doctorate in Theosophy: 1 CAGS: 3
M.S./M.A./M.S.W./M.Div: 58
B.S./B.A.: 9

Other degrees:

Art Therapy and sand trays: 2
Bioenergetics: 1
B. Div.: 1
Certified in Biofeedback: 1
Certified in hypnosis: 2
Certified professional counselor: 1
Clinical Specialist in Psychiatric Nursing: 1
Credentials in teaching, administration, counseling: 1
Diploma in Nursing: 1
Diplomate in Analytical Psych.: 1
DD - ordained mnstr. in Metaphysics: 1
Judaic training: 1
Minister of Universal Life Alliance Church: 1
Post-doctoral work: 2
Psychosynthesis: 1
SP.ED., music education: 1
Voice dialogue: 1
Assoc. A.M.C. metaphysical counseling: 1
B.Ch.: 1
C.A.C.: 2
Certified in clinical philosophy: 1
Certified in psychosynthesis: 1
B.M.: 1
C.A.Educ.: 1
CORE therapist: 2
Diplomate in Counseling Psych: 1
D. Min.: 1
Family therapy: 2
Massage license: 3
PATHWORK: 3
Psychological pastoral counselor: 1
Specialist in Aging: 1
U.S. Army Aviation School: 1

Other training:

AAMFT: 2
Asch hypnotherapy: 1
Attitudinal trng. Cert.: 1
Bioenergetics: 3
Board cert. psychiatrist: 1
Body Process therapy (Arnold Mandrell): 1
BRETH work - cert. pract.: 1
Cert. inst. in Siddhi Yoga: 1
Chemical dependence: 1
Clinical practicum: 1
Community cnsng: 1
Course in Miracles: 1
Emergency services: 1
Ericksonian hypnotherapy: 12
Feeling Reeduc.: 1
Financial planning: 1
Guided imagery and music, stage 2: 2
Holistic wkshps.: 3
Imago relationship therapy: 2
Intuition: 1
Jungian analyst/training: 6
Lic. in clinical & organizational industrial psych: 1
Lisc. cnslr parapsychology: 1
Licensed marriage and Family counselor: 3
Massage: 2
Metaphysics: Bible - 1
Montessori crt. tch.: 1
NLP: 5
Past-life regression: 5
Pre and Peri-natal Therapy: 1
Psychoanalysis: 4
Psychomotor: 1
Acupressure: 1
Assoc. of Research & Enlightenment: 1
Bach Flower therapy: 1
Biogenics: 1
Cert. in Holistic Cnsng.: 1
Cert. tch. - Arica: 1
Chi-Kung: 1
CME: 1
Contemplative Supervision: 1
C.P.E.: 2
Death and dying: 1
EMT: 1
Family systems: 1
Family Therapy: 6
Feminist workshops: 1
Gestalt: 6
Hakomi: 2
Imagery: 1
Internship with psychiatrist: 1
Intuitive insight: 1
Jung Dream work: 2
Mari-El cert. pract.: 1
Meditation: 3
Metaphysics: 2
MindWorks Integrative Therapy: 1
Myth work: 1
NASW: 1
Native American: 1
Post Traumatic Stress Treatment: 1
Prenatal Regressive Therapy: 1
Psychology & Spirituality workshops: 1
Psychosynthesis: 4

Psychiatric training: 3	Psychiatric residency: 4	
Psychodrama: 3	Radiological Tech.:1	Radix: 1
Reichian: 1	Reiki II: 2	RET: 1
Self-esteem - cert.: 1	Sexual disorders training: 2	
Shamanism: 1	Shamanic counseling: 2	
S.H.E.N. therapy: 1	Theatre: 2	Therapeut. touch: 1
Training in kinesiology:1	T.A.: 3	Transformational: 1
Transp. training: 5		
Transp. psychoanalysis, 3 yr. residency: 1		
Tai Chi Chuan apprentice tchr.: 1	Values Realization: 1	
Voice dialogue: 1	Writer: 1	Yoga tch.: 1

Workshops/Seminars with:

Nathaniel Brandon: 1
Edward DeBono (Lateral Thinking): 1
Fisher-Hoffman: 1
Jack Gibb:1
Stan Grof: 2 (3 yr. Grof program: 1)
Jean Houston:1
Brugh Joy: 2
Abraham Kawaii: 1
Scott Peck: 1
Carl Rogers: 1
Virginia Satir: 2

Traditional spiritual backgrounds

In Family of Origin

Jewish: 30 (orthodox: 1)	
Christian (unspecified denomination or Protestant): 17	
Anglican: 1	Disciples of Christ: 1
Baptist: 13	Congregational: 3
United Brethren: 1	Episcopal: 2
Methodist: 10	Presbyterian: 9
Reformed Church of America: 2	
Lutheran: 7	
Christian Science: 3	
Catholic: 26	
Unitarian: 2	
Second degree Reiki healer: 1	
Buddhist : 1	Hindu: 0
Other: agnostic/ atheist: 1	Russian Orthodox: 1
None: 2	Mormon: 1

In Adolescence

Jewish : 19	
Christian (unspecified denomination or Protestant): 12	
Baptist: 6	Fundamentalist Bapt.: 1
Congregational: 35	Lutheran: 2
Episcopal: 10	Episcopal charismatic:1
Methodist: 7	Anglican - Vedantist: 1
Reformed Church of America: 2	
Presbyterian: 7	Christian Scientist: 1

Catholic: 17 Underground Catholic: 1

Quaker: 2

Mormon: 1

Unitarian: 1

Buddhist : 2

Hindu - Vedantic : 2

None: 23

Other: Pantheistic Humanology: 1

Anarchist: 1

Absolute Monism: 1

Awakening in a trial by fire: 1

Metaphysical: 4

Informed intuitive Taoist: 1

Universalist Unitarian: 2

Present

Jewish: 9

New Age Judaism: 1

Christian (unspecified or Protestant): 3

Baptist: 0

Presbyterian: 3

Reformed Church of America 1

Congregational: 5

Lutheran: 1

Episcopal: 4

Methodist: 2

Catholic: 8 (including one from charismatic, has done Cursillo)

Western mystical: 2

Quaker: 2

Buddhist: 10

Buddhist-Quaker: 1

Buddhist mystical: 1

Theravada Buddhism(Goevka, Burmese practice, 14 yrs.: 1

Buddhist/Native Amer.: 2

Hindu: 1

None: 16

Other listings for "Present":

Alice Bailey/Grof.Wilber/Da Free John/Small: 1

ALL: 1

All within: 1

Anarchist: 1

Buddhist Med.: 1

Charismatic pluralist: 1

Comes from within: 1

Course in Miracles: 4

Gnostic: 1

Eastern eclectic:1

Eastern philosophy/spirituality: 2

ECCE CORE: 1

Eclectic:1

Ecstatic: 1

Emissaries of Divine Light: 1

Existentialist: 1

Feminist spirituality: 1

GAIA: 1

Intuitive Taoist: 1

Kingdom within: 1

Krishnamurti: 1

Mystic shamanic: 1

Mystical: 2

Native American: 1

Non-practicing: 1

Not organized: 1

On the path: 1

Pagan: 1

Personal spiritual practice: 2

Personal & global: 1

Religious Science: 2

Shamanism: 1

Siddha Yoga: 1

Sikh Dharma: 1

Spirit: 1

Spiritual expression and experience wherever found: 1

Spiritual healer: 1

Spiritualist: 1

Sufi: 1

Synthesis of Eastern & Christian, leaning to Hindu: 1

Taoist:1

Teaching of Ascended Masters: 1

Transpersonal: 1

Unconditional love: 1

Unitarian/Sufi: 1

Unity: 6

Universal: 1

Universal worship: 1 Yogic: 1

Non-traditional spiritual experiences:

Aikido: 1
Arica: 2
ATP: 1
Broke board with bare hands: 1
Channelling: 8 unspecified; 3 do channelling; 1 goes to a channel
Charismatic: 1
Conversion experience as adult: 1
Cosmic consciousness: 4
Crystals: 2
Daskolos: 1
Eastern practice: 4
Elizabeth Kubler-Ross: 2
Energy healing: 1
Entity releasement: 1
Feeling the healing power of God: 1
Filled with light: 1
Grace: 1
Gurdjieff: 1
Huna Shaman: 1
Hindu yoga: 1
Inner teacher: 5 (Named & not named)
Jean Houston wkshp.: 2
Kahuna: 2
Kundalini awakening: 2
Medical astrologer: 1
Mile High: 1
Monroe Inst. (E.T.): 1
Mountain climbing: 1 MSIA: 2
Mystic experience as child: 1
Mystical "shewings" like Julian of Norwich: 1
Native American: 10 (prebirth, sweat lodge, vision quest)
Near-death experience: 5
Numinous: 3
Other: 2
Past life regression: 8 unspecified; 4 do it; 1 goes for past life therapy
Peak experience: 1
Prayer techniques: 1
Precognition dreams: 1
Psychic: 3
Psychosynthesis: 1
Recorded voice of Spirit in tomb in Egypt: 1
Richard Moss conf.: 3
Sabian Assembly: 1 (esoteric study group)
Science of Mind (Ernest Holmes): 1
Seeing Spiritual director: 2
Shaman: 10
Siddha Yoga: 7

Al-Anon.: 1
Astral travel: 1
Bioenergetics: 1
Brugh Joy: 2
Chiropractor: 1
Course in Miracles: 5
Dark Night of the Soul like St. John's: 1
Delphi: 2
Eckankar: 1
Emmanuel and Pat Rodegast: 1
Energy through hands: 2
ESP: 1
Gay Luce: 1
Grof: 2
Guided music: 2
Healing: 4
Hypnotic Techniques: 1
Jung: 3
Kensho (Koan pract.): 1
LSD therapy: 5
Meditation: 25
Mind mapping: 1
Mother, Sri Aurobindo: 2 (light presence)
Music: 1
Mystic exp., yg adult: 3
Nature: 1
Non-ordinary states of consciousness: 23
Old Religion, Mother Earth: 1
Out of body: 1
Peak exp.: (non-drug): 3
Pre-cognition: 2
Progoff: 1
Psychoanalysis: 1
Quaker: 1
Rolf: 1
Seth: 1
Shamanic rituals: 1
Sid. Yog. ctr., Dir.: 1

Ancient Egyptian: 1
Attunement: 1
Blue Belt: 1
Buddhist: 11
CSNS: 1
Dream work: 5
Firewalking: 1
Gnosis: 1
Guided imagery: 5
Hatha Yoga: 1
Hindu: 3
Intuition: 1
Kabbalah: 1
Kriya Yoga: 1
Life after life: 1
Metaphysical: 2
Psychedelic: 1
Raja Yoga: 1
Reiki training: 1
St. Lazarus: 1
Seeing auras: 4
Shalem: 1
Shambhala: 1
Survival: 1

Spiritual Director: 2	Spir. growth supp. gr.:1	
Spontaneous past life recall: 1		
Study, pract. in India, Sri Lanka, SE Asia, etc. - meditation and yoga: 7		
Sufi: 2	Sunrise Ranch Emissaries: 1	
Swedenborg: 1	Synchronicities: 1	Tantra Yoga: 1
Tao: 2	Tarot: 2	Theosophy: 2
Therapeutic touch: 1	Theravada Buddhism: 1	
Third eye intuition: 1	Tibetan Buddhism: 3	T.M.: 1
Transformational Arts Inst.: 1		
Transformational energy: 1	Trance work: 1	Transp. psych: 1
Twelve steps: 1	UFO interests: 1	
Unitive experience - one with all: 4		
Varyayama Buddhism: 1	Vipassana: 3	Visions: 3
Western Magic: 1	White Eagle tchng: 1	White witch: 1
Yoga: 6	Zen: 6	

Professional Work and Other Experience:

104 teacher/educator	32 alc./drg. abuse cnslr.	25 pastoral cnslr.
37 social worker	101 family therapy	34 spiritual director/ guide/consultant
49 psychologist	122 individual therapy	3 guru
12 psychiatrist	78 adolescent therapy	14 master
104 psychotherapist	59 child therapy	17 shaman
		58 healer

Other, placed in column as respondents gave them:

ACOA: 1	Actor/ritualist:1	Biofeedback Ther.: 2
Art Therapy: 1	Astrological & Tarot cnslng.: 1	
Career cnslr: 3	Co-Dependency groups: 2	Channel:2
Clinical Soc. Worker: 1	Cnslr w/ term. ill/aged:1	Clergyman: 4
Consultant: 1	Couples therapy: 5	Course in Miracles: 1
Counselor: 2	Eating disorders: 2	Depossession work or releasement: 2
Crisis Counselor:1	"Good Life" Leader: 1	Dream work: 1
Cnslr. - Anti-poverty: 1	Grps. for survivors of sexual abuse: 1	
Cnslg Serv: 1	Group Therapy: 5	Goddess work: 1
Corporate manager, etc.:1	Hypnotist: 2	Mentor: 1
Director, phone cnsln: 1	Language Specialist: 1	Mystic: 1
Diagnosis & testing: 1	Marital Ther: 2	Past Life therapist: 5
Engineer:1	Neighborhood House:1	Priestess: 1
Hospital chaplain:1	Ther. gr. for sex offenders: 1	
Jungian analysis: 2		Psychic/ envisioner:1
Library assistant, cataloger, sales clerk: 1		Psychological spiritual base:1
Manpower development: 1		
Retreat leader: 1		
Minister:1		

Musician: 1		Transp. psych.:2
MD:2	Women's Ther. sup. gr.:4	Sponsor - Al-Anon: 1
Nurse: 1	Workshop leader: 5	Teach meditation classes: 1
Parapsychologist: 1		Teach Vipassana: 1
Pilot:1		
Prison chaplain: 1		
Psych. Tech: 1		
Rape crisis: 1		
Shelter for battered women: 1		
Shelter for homeless schizophrenics: 1		
Social services admin.: 1		
Speech Path.: 1		
Storyteller:1		
Sund. Sch. Tch.: 2		
Supervisor: 1		
Transformational: 1		
Writer: 3		

Years of experience in spiritual role

under 5 years: 6 5-19 years: 52 20 plus years: 23

Self-assessment

as spiritually-based therapist:

Very characteristic: 72
 Somewhat characteristic: 27
 Characteristic: 14
 Somewhat uncharacteristic: 6
 Very uncharacteristic: 1

Client assessment

as spiritually-based therapist:

Very characteristic: 76
 Somewhat characteristic: 30
 Characteristic: 18
 Somewhat uncharacteristic: 3
 Very uncharacteristic: 2
 Don't know: 1

APPENDIX H
Publications of the Participants

(Incomplete listing)

- Ackerman, N., Papp, P., & Prosky, P. (1970). Childhood disorders and interlocking pathology in family relationships. In E.J. Anthony & C. Koupernick (Eds.), The Child in His Family. New York: Wiley. (Translated into French: L'Enfant dans La Famille (1970). Paris: Mason & Cie.)
- Adams, R.S., Otto, H., & Cowley, A.S. (1980). Letting go: Uncomplicating your life. New York: Macmillan Publishing Co., Inc. (Also published in French, Italian, Spanish and Japanese)
- Adams, R.S., Otto, H.A., and Cowley, A.S. (July-August 1981). A new lifestyle for you" what to let go - - what to keep. New Woman.
- Adams, R.S., Otto, H.A. and Cowley, A.S. (July-August 1981). Women who drive away men and women by being all sweetness and light. New Woman.
- Bennett-Goleman, T. (Summer 1988). Mindfulness Therapy. Inquiring Mind, Special Psychology Issue. Volume 5, Number 1. Berkeley, CA.
- Boorstein, Seymour (1987). Taking the next step: Integrating transpersonal psychology into clinical practice. (Excerpted in Common Boundary , Oct.-Nov. 1987, Vol 5.
- Boorstein, Seymour(1979). "Troubled Relationships" Transpersonal and psychoanalytic approaches. The Journal of Transpersonal Psychology, 11, 129-139.
- Boorstein, Seymour (1980). Bibliotherapy. Journal of Transpersonal Psychology.
- Brennan, Barbara(1987). Hands of Light. New York: Bantam Books.
- Browne, E.G., and Cowley, A.S. (Fall 1977). Counseling divorced LDS single parent fathers. Journal of the Association of Mormon Counselors and Psychotherapists.
- Browne, Ariel (1987). En-Trusting: A psychotherapeutic approach using energy healing and aura work. Unpublished master's thesis, Antioch University.
- Cowley, A.S. (Fall 1977). Child custody: Ameliorating the pain for parents and children. Journal of the Association of Mormon Counselors and Psychotherapists.
- Cowley, A.S. (Winter 1981). Double book review of Kimpe's Child Abuse and Coles' Children of Crisis (V) National Forum.

- Cowley, A.S. (1975). Effects of divorce on children. In C. Gray (Ed.), The Crisis of Divorce. Logan: State University Press.
- Cowley, A.S. (1978). Family integration and mental health. Palo Alto, CA: R. and E. Associates, Inc.
- Cowley, A.S. (May 1984). Focusing on sanity. In Touch, a publication of the Mental Health Association of Utah, Vol 1, No. 1.
- Cowley, A.S. (September 1983, March 1984). The 4th R: Relating skills. The Valley Banker. Salt Lake City, Utah.
- Cowley, A.S. Marriage as a community of otherness. In process for submittance to Journal of Marital and Family Therapy.
- Cowley, A.S. (1977, February). Practicum models across the continuum. Paper presented at the Educational Innovations Exchange, Annual Program meeting of CSWE.
- Cowley, A.S. (1986). To Virginia (Poem). In book compiled by John Banmen, In Honor of Virginia Satir on her seventieth birthday.
- Cowley, A.S. (November 1975). Toward a comprehensive family policy. Solicited by Utah's Chapter of NASW and submitted to national president, Chauncey Alexander.
- Cowley, A.S. (Spring 1979). What's wrong with the mental health movement. Book review in National Forum.
- Cowley, A.S. (May 1983) (Ed.). The Winds of Change: Crisis or opportunity? Proceedings of 14th Annual Symposium, Graduate School of Social Work.
- Cowley, A.S., and Adams, R.S. (1976). The family home evening: A national on-going family enrichment program. In H.A. Otto (Ed.), Marriage and Family Enrichment: New Perspectives and Programs. Nashville: Abingdon Press.
- Cowley, A.S., and Ashley, A. (1977, August 18). Need for family counseling. Common Carrier. Salt Lake Tribune, Salt Lake City, Utah.
- Dea, K.L. and Cowley, A.S. "Coping with life crises." A ten session teaching module developed for Lou Ann Jorgensen, and Phyllis Southwick, (Eds.). Explorations in Living.
- Franklin, P., & Prosky, P. (1973). A standard initial interview. In D. Bloch (Ed.), Techniques of Family Psychotherapy - A Primer. New York: Grune and Stratton. (Translated into French: Techniques de base en therapie familiale (1979), Paris: Editions Universitaires.)
- Friedman, P. (June 1987). The core principles of well-being. The Pennsylvania Psychologist.

- Friedman, P. (1989). Creating well-being: the healing path to love, peace, self-esteem, and happiness. California: R. & E. Publishers.
- Friedman, P. (Jan./Feb. 1988). Guidelines for creating a high-level of well-being in relationships. The Pennsylvania Psychologist.
- Friedman, P. (1980). An integrative approach to the creation and alleviation of dis-ease within the family. Family Therapy, VII (3), 179-195.
- Friedman, P. (1981). Integrative family therapy. Family Therapy, VIII(3), 171-178.
- Friedman, P. (1980). Integrative Psychotherapy. In Richie Herink(Ed.), The Psychotherapy Handbook, pp. 309-313. New York: New American Library.
- Friedman, P. (June 1987). Intuition and how to develop it. New Frontier, VII (5)
- Friedman, P. (1982). The multiple roles of the integrative marital psychotherapist. Family Therapy, IX (2), 109-118.
- Gold, P.T. (1975). Please don't say hello. Human Sciences Press.
- Locke, K., & Prosky, P.(1971). Reblusions in family therapy terminology. Voices, 7(2).
- Prosky, P. (1984). Choice and morality: Digital and analogic consciousness. In Family Therapy News, 14, 2.
- Prosky, P. (1983). The couple uncoupled as parents. In Family Therapy News, 14 (4).
- Prosky, P. (1982). Couples: A basic distinction. In Family Therapy News, 13 (2), Newspaper of the American Association for Marriage and Family Therapy. Upland, CA.
- Prosky, P. (1983). Couples: A typology of separation. In Family Therapy News, 14 (2).
- Prosky, P. (1974). Family therapy: An orientation. Clinical Social Work, 2 (1).
- Prosky, P. (1985). Family therapy - East meets West [Audiotape]. New York: American Association of Marriage and Family Therapists International Conference.
- Prosky, P. (1983). Fusion. In Family Therapy News, 14 (5).
- Prosky, P. (Ed.) (1974). The initial interview [videotape]. New York: Ackerman Institute for Family Therapy.

- Prosky, P. (Spring 1988). Intuition and family therapy. In Newsletter of the Maine Chapter of the American Association for Marriage and Family Therapists, Vol. 1 (2).
- Prosky, P. (1984). O come, all ye faithful [audiotape]. Washington, D.C.: Family Therapy Network Symposium.
- Prosky, P. (1984). On the value of generating concentration. In Family Therapy News, 15 (6).
- Prosky, P. (1974). Pitfalls of a home visit or, the mad tea party. Family Therapy, 1 (2).
- Prosky, P. (1982). Questions and answers on coupling. In A. Gurman (Ed.), Questions and Answers in the Practice of Family Therapy, Vol. 2. New York: Brunner/Mazel.
- Prosky, P. (1984). Relationship of systemic to intrapsychic theory. In Family Therapy News, 15 (4).
- Prosky, P. (Summer 1985). The third eye. Ongoing column in Newsletter of the American Family Therapy Association.
- Prosky, P. (1986). Toward a model of subjective research. In Families in Theory and Practice, National Symposium on Doctoral Research and Social Work Practice. Columbus: The Ohio State University College of Social Work.
- Prosky, P. (June 1978). Two haikus: A caveat on the subject of paradox. Family Process, 17 (2), p. 246.
- Prosky, P. (1982). The use of analogic and digital communication in the training in systems perception and intervention. In R. Whiffen and J. Byng-Hall, Family Therapy Supervision: Recent Developments in Practice. New York: Grune and Stratton.
- Prosky, P., and Prosky, P. (1980). A model for marriage and implications for conjoint therapy. Journal of the Canadian Associations of Social Workers, 48, (1).
- Prosky, P. and Sluzki, C. (1978). Contrasting styles in the initial interview [videotape]. Brooklyn, NY: Kingsboro Psychiatric Center.
- Stevens, J. and Warwick-Smith, S.. The Michael Handbook. Warwick Press.
- Stevens, J. and Stevens, L. Secrets of Shamanism: Tapping the spirit power within you. Orinda, CA: Affinity Press.
- Stevens, J. (1988). Tao to earth. Orinda, CA: Affinity Press.

- Woolger, R. J. (1973). Against imagination: The *via negativa* of Simone Weil. In Spring, An Annual of Archetypal Psychology and Jungian Thought. New York. pp. 256-272.
- Woolger, R. J. (Summer 1983). The Holy Grail: Healing the sexual wound in the Western psyche. Pilgrimage, XI (2), 87-110.
- Woolger, R. J. (1970). The importance of Simone Weil. Theoria to Theory, 4, Cambridge, England, pp. 27-39.
- Woolger, R. J. (Winter 1979). The language and metaphor of dreams. Archaic Studies, 3, 40-46, 91-96.
- Woolger, R. J. (Spring 1978). Jung and the mystical life. Contemplative Review.
- Woolger, R. (1988). Other lives, other selves: A Jungian psychotherapist discovers past lives. New York: Bantam Books.

APPENDIX I

Integrative Psychotherapy

(used with the permission of Philip Friedman, creator of this grid)

Three-Dimensional Meta-Model

1. Humanities
2. Economic
3. Pol. Legal
Judicial
4. Social
5. Phil. Ethical
6. Spiritual
Religious
7. Pure Science
8. Applied Sci.
9. Recreation

Intrapersonal

Role

Interpersonal
FOCUS

Technique
STRUCTURE

Transpersonal

Concept

APPENDIX J
Names and Addresses of Interviewees
(Used with permission)

Tara Bennett-Goleman
30 South Street
Williamsburg, MA 01096

Seymour Boorstein
45 Laurel Grove, Ave.
Kentfield, CA 94904

Barbara Brennan
P.O. Box 2005
East Hampton, NY 11937

Ariel Browne
Aur-ientation, Inc.
Box 8334
Atlanta, GA 30306

Jacqueline Chapman
PO Box 1713
Sebastopol, CA 95473

Au-Deane S. Cowley
Graduate School of S.W.
University of Utah
Salt Lake City, Utah 84112

John Davis
7801 York Rd. #215
Towson, MD 21204

Armand DeGrenier
RR #1, Canning
Nova Scotia, BOP1H0
CANADA

Philip H. Friedman
Foundation for Well-Being
Box 627
Plymouth Meeting, PA 19462

Barry Erdman
1900 Folsom, Suite 203
Boulder, CO 80302

Evelyn Fuqua
6205 Rainier Ave.
Rocklin, CA 95677

Annie Garfield
Suite 205
5950 W. Oakland Park Blvd
Lauderhill, FL 33313

Phyllis-Terri Gold
6 Arleigh Court
East Northport, LI
New York 11731

Gurucharan S. Khalsa
18 Grove St. #5
Wellesley, MA 02181

Claire Ludlow
664 Main Street
Amherst, MA 01002

Janet Mowry
801 Yellowwood Ave.
Baltimore, MD 21209

Ruth Pancoast
6001 Namakagan Rd.
Bethesda, MD 20816

Phoebe Prosky
A Center for the Awareness
of Pattern
PO Box 407
Freeport, ME 04032

Jose Luis Stevens
2607 Alcatraz Ave.
Berkeley, CA 94705

Sally A. Waller
919 NE 185th St. "B"
Seattle, WA 98155

Roger Woolger
5 River Road
New Paltz, NY 12561

Carl Peters
Psychosynthesis
17360 Melody Lane
Los Gatos, CA 95030

Cynthia Stauffer, Ph.D.
385 Alegandro St.
Santa Fe, NM 87501

Claire A. Tatro
51 Park Ave.
West Springfield, MA 01089

Jacob Watson
41 Glenwood Ave.
Portland, ME 04103

P.S. Joy Young
2220 SW Prestwick Road
Lake Oswego, Oregon 97034

APPENDIX K

Final Release Form and Letter

315 Pelham Road
Amherst, MA 01002

Dear Friends,

Enclosed are the final charts of all of the techniques, interventions, rituals and inner attitudes (TIRIA) and spiritual disciplines that I found in my research. If you find that I have omitted your name on any list, please send me the correction. If I listed you incorrectly in any way, please correct that as well. If I offended you in any way, please forgive me.

I am also enclosing every mention of you in this dissertation for your review. My final defense date is July 31, 1989, so if you have any concerns, corrections or changes, I need to hear from you immediately.

I am enclosing a self-addressed envelope in case you need to return the whole packet. If there are only minor changes, you could note them on the release form, so that I will get them changed before my final copy. If there are no changes, your original consent form will suffice. I will assume all is well if I don't hear from you before July 31, 1989.

This research project has been a most rewarding and educational time for me. The richness of my interviews far surpassed any of my expectations. I will be assimilating the learnings over the next few years. Thank you for the generous sharing of both your personal and professional life stories.

Peace to you,

Linda M. Johnson

Release Consent Form

I agree to let Linda Johnson include both personal and professional data about me in her dissertation. I have reviewed the final draft wherever it mentions my story and release it as printed or as corrected.

Furthermore, I give my consent for including my name and work address, as well as any of my publications, in the Appendices of her dissertation.

I also understand that any techniques, interventions, rituals, and/or inner attitudes I related to Linda may be included, as discussed at our interview.

Signed: _____

Date: _____

BIBLIOGRAPHY

- Assagioli, R. (1987). The Act of Will. New York: Penguin Books.
- Assagioli, R. (1986). Psychosynthesis. New York: Penguin Books.
- Bergin, A.E. (1980a). Psychotherapy and religious values. Journal of Consulting and Clinical Psychology, 48 (1), 95-105.
- Bergin, A.E. (1980b). Religion and humanistic values: A reply to Ellis and Walls. Journal of Consulting and Clinical Psychology, 48(5), 642-645.
- Boorstein, S. (1987). Taking the next step: integrating transpersonal psychology into clinical practice (excerpted in Common Boundary, Oct./Nov., 1987, Vol. 5).
- Boorstein, S. (1979). Troubled relationships: transpersonal and psychoanalytic approaches. The Journal of Transpersonal Psychology, 11, 129-139.
- Borg, W.R., & Gall, M.D. (1983). Educational research (Fourth Ed.). New York: Longman.
- Bossard, J., & Boll, E. (1950). Ritual in family living. Philadelphia: University of Pennsylvania Press.
- Bowen, M. (1965). Family psychotherapy with schizophrenia in the hospital and private practice. In I. Boszormenyi-Nagy & J. Framo (Eds.), Intensive Family Therapy. New York: Harper & Row.
- Bowen, M. (1966a). Intrafamily dynamics in emotional illness. In A. D'Agostino (Ed.), Family, Church, and Community. New York: P. J. Kennedy & Sons.
- Bowen, M. (1966b). The use of family theory in clinical practice. Comprehensive Psychiatry, 7, 345-374.
- Bowen, M. (1971). Family therapy and family group therapy. In H. Kaplan & B. Sadock (Eds.), Comprehensive Group Psychotherapy. Baltimore: Williams and Wilkins.
- Bowen, M. (1971-1972). Toward the differentiation of self in one's family of origin. in F. Andres & J. Lorio (Eds.), Georgetown Family Symposia, 1, Washington, D.C.: Department of Psychiatry, Georgetown University Medical Center, 1974.
- Bowen, M.(1976). Theory in the practice of psychotherapy. In P. Guerin (Ed.), Family Therapy. New York: Gardner.

- Bowen, M. (1978). Family therapy in clinical practice. New York: Jason Aronson.
- Bowen, M., Dysinger, R.H., Brodey, W. M. & Basmania, B. (1957, March). Study and treatment of five hospitalized families each with a psychotic member. Paper presented at the American Orthopsychiatric Association, Chicago.
- Boyer, L.B. (1983). Approaching cross-cultural psychotherapy. Journal of Psychoanalytic Anthropology, 6(3), pp.237-245.
- Bradwejn, J., Dowdall, M., & Iny, L. (1985). Can East and West meet in Psychoanalysis? [Letter to the editor]. American Journal of Psychiatry, 142, 1226-1227.
- Carlson, J. (1979, December). Health, wellness and transpersonal approaches to helping. Elementary School Guidance & Counseling, pp. 85-91.
- Christ, C.P. & Plaskow, J. (1979). Womanspirit rising: A feminist reader in religion. New York: Harper & Row, Publishers.
- Claxton, G. (Ed.).(1986). Beyond therapy. London: Wisdom Publications.
- Cohen, J.M., & Phipps, J.F. (1979). The Common Experience. Los Angeles: J.P. Tarcher, Inc.
- Corsini, R.J. (1984). Current psychotherapies. Itasca, IL: F.E. Peacock Publishers, Inc.
- A Course in Miracles (1975). Tiburon, CA: Foundation for Inner Peace.
- Cousins, E. (1967). Psychotherapy and spiritual growth. The Pastoral Counselor, 7(1),3-9.
- Coward, H. G.(1978). Jung's encounter with yoga. The Journal of Analytical Psychology, 23, 339-357.
- Da Free John (1977). The paradox of instruction. San Francisco: Dawn Horse.
- Deatherage, . (1975). The clinical use of "mindfulness" meditation techniques in short-term psychotherapy. Journal of Transpersonal Psychology, 7, 133-143.
- Ellis, A. (1971). The case against religion: A psychotherapist's view. New York: Institute for Rational Living.
- Ellis, A. (1973). Humanistic psychotherapy: The rational-emotive approach. New York: Crown.
- Ellis, A. (1980). Psychotherapy and atheistic values: A response to A.E. Bergin's "Psychotherapy and Religious Values". Journal of Consulting and Clinical Psychology, 48 (5), 635-639.

- Ellis, S.M. (1885). Meditation and psychotherapy. Dissertation Abstracts International, 46(10-B), 3591.
- Epstein, M. D., & Lieff, J.D. (1981). Psychiatric complications of meditation practice. Journal of Transpersonal Psychology, 13, 137-147.
- Fowler, J.W. (1984). Becoming adult, becoming Christian. New York: Harper & Row.
- Fowler, J. W. [Don Browning, Ed.](1987). Faith development and pastoral care. Philadelphia: Fortress Press.
- Fowler, J.W. (1982, Oct. 26). Norton Lectures. Louisville, KY: Southern Baptist Theological Seminary.
- Fowler, J.W.(1981). Stages of faith: the psychology of human development and the quest for meaning. New York: Harper & Row.
- Fowler, J.W. (1980). Stage six and the kingdom of God. Religious Education, 75(3), 231-248.
- Foundation for Inner Peace (1975). Course in Miracles. Huntington Station, NY: Coleman Graphics.
- Fox, M. (1987). A deep and sacred mystery. Creation, 3(2), 20-22.
- Frank, J. (1975). Psychotherapy of bodily disease, Psychother. Psychosom. 26, 192-202.
- Freud, S. (1964). The future of an illusion. New York: Doubleday Anchor Books.
- Freud, S. (1966). Introductory lectures on psychoanalysis. New York: W.W. Norton & Co.
- Friedlander, M. L, & Highlen, P.S.(1984). A spatial view of the interpersonal structure of family interviews: similarities and differences across counselors. Journal of Counseling Psychology, 31(4), 477-487.
- Friedman, P. H. (1980). An integrative approach to the creation and alleviation of dis-ease within the family. Family Therapy, VII(3).
- Fromm, E. (1967). Psychoanalysis and religion. New York: Bantam Books.
- Galanter, M., & Buckley, P.(1978). Evangelical religion and meditation: psychotherapeutic effects. Journal of Nervous and Mental Disease, 166, 685-691.
- Gaskell, G.A. (1960). Dictionary of all scriptures and myths. New York: Avenel Books.
- Gawain, S. (1976). Living in the Light. Los Altos: New World Libvbrary.

- Gawain, S. & King, L. (1986). Creative Visualizations. Los Altos, CA: New World Library.
- Gilligan, C. (1982). In a different voice. Cambridge, MA: Harvard University Press.
- Ginn, R. (1979). Adventure in spiritual direction. Locust Valley (NY): Living Flame Press.
- Glaser, B., & Strauss, A. (1967). The discovery of grounded theory. Aldine Publishing Co.
- Goldstein, J., & Kornfield, J. (1987). The experience of insight. Boston: Shambhala.
- Goldstein, J., & Kornfield, J. (1987). Seeking the heart of wisdom. Boston: Shambhala.
- Goleman, D. (1976). Meditation and consciousness: an Asian approach to mental health. American Journal of Psychotherapy, 30, 41-54.
- Golner, J. (1982). The Sabbath and mental health intervention: some parallels. Journal of Religion and Health, 21(2), 132-144.
- Gorton, G. E. M.D.(1985). Response to Kutz, et al[Letter to the editor]. American Journal of Psychiatry, 142, 1227.
- Gottesfeld, M.L.(1985). Mystical aspects of psychotherapeutic efficacy. Psychoanalytic Review, 72, 589-597.
- Green, B. (1981). Body therapies. In R.J. Corsini (Ed.), Handbook of innovative psychotherapies. New York: Wiley.
- Griffin, J.J. (1982). The Carkhoff model of counseling and religious metanoia. Pastoral Psychology, 30(4), 179-184.
- Grof, S. (1985). Beyond the brain. Albany (NY): State University Press.
- Grof, S. (1976). Realms of the Human Unconscious. New York: Dutton Press.
- Guba, E.G. (1978). Toward a methodology of naturalistic inquiry in educational evaluation. CSE Monograph Series in Evaluation No. 8. Los Angeles: Center for the Study of Evaluation, University of California.
- Gunther B.(1983). Energy ecstasy and your seven vital chakras. North Hollywood, CA: Newcastle Publishing Company, Inc.
- Harner, M. (1982). The way of the shaman. New York: Bantam Books.
- Hay, L. (1985). You can heal your life. New York: Coleman Publishers.

- Heelas, P., & Kohn, R. (1986). Psychotherapy and techniques of transformation. In Guy Claxton (Ed.), Beyond Therapy (pp. 291-310). London: Wisdom Publications.
- Hein, G.W. A.(1974). Psychotherapy and the spiritual dimension of man. Psychotherapy and Psychosomatics, 24, 482-489.
- Henderson, J. L.(1978). Practical application of alchemical theory. The Journal of Analytical Psychology, 23, 248-251.
- Heschel, A. J. (1955). God in search of man. New York: Harper & Row.
- Heschel, A.J. (1975). The Sabbath. New York: The Noonday Press.
- Hoffer, E. (1965). The true believer. New York: Harper.
- Horney, K. (1965). Collected writings. New York: Norton.
- Hudson, R. L. (1974). Married love in the middle years. Journal of religion and health, 13(4), 263-274.
- Imber-Black, E., Roberts, J., & Whiting, R. (1980). Rituals in families and family therapy. New York: W.W. Norton & Company.
- Inquiring Mind (Summer 1988). Special Psychology Issue. Volume 5, Number 1. Berkeley, CA.
- Irion, P.E. (1966). The funeral: Vestige of value? Nashville, TN: Parthenon Press.
- Jaffe, D. (1978). The role of family therapy in treating physical illness. Hospital and Community Psychiatry, 29 (3), 169-174.
- Jampolsky, G.G. (1981). Love is letting go of fear. New York: Bantam Books.
- Janov, A. (1970). The primal scream. New York: Vintage Books.
- Johnson, C.B. (1977). The process of change: sacred or secular? Journal of Psychology and Theology, 5(2), 103-109.
- Johnston, W. (1978). The inner eye of love: mysticism and religion. New York: Harper and Row, Publ.
- Jung, C. (1973). Letters (Edited by G. Adler). Princeton: Princeton University Press.
- Jung, C. (1933). Modern man in search of a soul (Translated by W.S. Dell & C.F. Baynes). New York: Harcourt Brace.
- Kapleau, P. (1980). Three pillars of Zen: Teaching, practice, enlightenment. New York: Doubleday.

- Kassis, J.P. (1984). A team's development from "universe to multiverse." Journal of Strategic and Systemic Therapies, 3(4), 63-71.
- Keen, S.(1969). Apology for wonder. New York: Harper & Row, Publishers.
- Keen, S. (1970). To a dancing God. New York: Harper & Row, Publishers.
- Keen, S., and Fowler, J. W. (1978). Life maps. Waco, Texas: Word Publishing Co.
- Kegan, R. J. (1982). The evolving self. Cambridge (MA): Harvard University Press.
- Keller, M. (1977). Henry David Thoreau: a transpersonal view. The Journal of Transpersonal Psychology, 9, 43-82.
- Kerr, M. K. (1981). Family systems theory and therapy. In A.S. Gurman & D. P. Kniskern (Eds.), Handbook of family therapy(pp. 226-264). New York: Brunner/Mazel.
- Krippner, S. (1979). Psychic Healing and psychotherapy. Journal of Indian Psychology, 2(1), pp.35-44.
- Krippner, S. & Villoido, A. (1976). Realms of healing. New York: Celestial Arts.
- Krippner, S., & Maliszewski, M.(1978). Meditation and the creative process. Journal of Indian Psychology, 1(1), 40-58.
- Krynicky, V.E. (1980). The double orientation of the ego in the practice of Zen. American Journal of Psychoanalysis, 40, pp. 239-248.
- Kutz, I., Borysenko, J. Z., & Benson, H. (1985). Meditation and psychotherapy: a rationale for the integration of dynamic psychotherapy, the relaxation response, and mindfulness meditation. The American Journal of Psychiatry, 142, 1-8.
- Lawrence, L. (1983, November). PT Conversation with James Fowler on Stages of Faith. Psychology Today, p. 56-60.
- Leckey, D. R. (1982). The ordinary way; a family spirituality. New York: The Crossroad Publishing Company.
- LeShan, L. (1984). How to meditate. New York: Bantam Books.
- LeShan, L. (1974). The medium, the mystic and the physicist. New York: Viking Press.
- Loder, J.E., & Fowler, J.W. (1982). Conversations on Fowler's Stages of Faith and Loder's The Transforming Moment. Religious Education 77(2), p. 133-148.
- Lofland, J., & Lofland, L.H. (1984). Analyzing social settings. Belmont, CA : Wadsworth Publishing Company.

- May, G.G. (1982). Care of mind, care of spirit. New York: Harper & Row, Publ.
- May, G. G. (1977). The open way. New York: Paulist Press.
- May, G.G. (1979). Pilgrimage home. New York: Paulist Press.
- May, G.G. (1977). The psychodynamics of spirituality: a follow-up. Journal of Pastoral Care, 31(2), 84-90.
- May, G.G. (1987). Simply sane. New York: Crossroad Publishing Co,
- May, G.G. (1984). Will and spirit. New York: Crossroad Publishing Co.
- McNamara, W. (1981). Christian mysticism: a psychotheology. Chicago: Franciscan Herald Press.
- Meadow, M.J., Ajaya, S., Bregman, L., et al (1979). Spiritual and transpersonal aspects of altered states of consciousness: a symposium report. Journal of Transpersonal Psychology, 11: 141-160.
- Metzner, R. (1986). Opening to the inner light. Los Angeles: J.P. Tarcher, Inc.
- Meyer, C. (1980). Pastoral counseling as sacramental act. Journal of Psychology and Theology, 8(2), 147-151.
- Mintzberg, H. (1973). The nature of managerial work. New York: Harper & Row.
- Mintzberg, H. (1976a). Planning on the left side and managing on the right. Harvard Business Review, 49-58.
- Mintzberg, H., Raisinghani, D., & Théorêt, A. (1976b). The structure of "unstructured" decision processes. Administrative Science Quarterly, 21, 245-275.
- Minuchin, S., Rosman, B., & Baker, L. (1978). Psychosomatic families. Boston: Harvard University Press.
- Moore, S.F. (1975). Uncertainty in situations: Indeterminancies in culture. In S.F. Moore and B. Myerhoff (Eds.). Symbol and politics in communal ideology: Cases and questions. Ithaca, NY: Cornell University Press.
- Morrison, R. (1984). Principles of transpersonal psychology. Talk given at workshop "Spirituality in Our Time", Koinonia, Baltimore, February 11, 1984.
- Moseley, R.M., Jarvis, D. & Fowler, J. W. (1986). Manual for faith development research. Atlanta: Center for Faith Development, Candler School of Theology, Emory University.
- Murray, M. (1974). Why I am an atheist. Austin, TX: American Atheist Press.

- Palazzoli, M.S., Boscolo, L., Cecchin, G. F., & Prata, G.(1985). Family rituals a powerful tool in family therapy. Family Process,16(4), p. 445-453.
- Parry, S.J., & Jones, R.G.A. (1986). Beyond illusion in the psychotherapeutic enterprise. In Guy Claxton (Ed.), Beyond Therapy (pp. 173-192). London: Wisdom Publications.
- Patton, M. (1980). Qualitative evaluation methods. Sage Publications.
- Peck, M.S. (1983). People of the Lie. New York: Simon and Schuster.
- Pierrakos, E. (1984). Guide lectures for self-transformation. Center for the Living Force, Inc.
- Progoff, I. (1975). At a journal workshop. New York: Dialogue House Library.
- Prosky, P. (1982). The use of analogic and digital communication in the training in systems perception and intervention. In R. Whiffen and J. Byng-Hall, Family Therapy Supervision: Recent Developments in Practice. New York: Grune and Stratton.
- Purpura, P. (1980). Exorcism and its implications for psychotherapy. Issues in Ego Psychology, 3(2), pp. 49-54.
- Ram Dass, Gorman, P. (1985). How can I help? Stories and reflections on service. New York: A. Knopf.
- Ram Dass (1978). Journey of awakening: a meditator's guidebook. New York: Bantam.
- Ram Dass, & Levine, S. (1976). Grist for the mill. Santa Cruz, CA: Unity Press.
- Ram Dass (1974-1983). Tape series of talks. Santa Cruz, CA: Hanuman Foundation.
- Ram Dass (1974). The only dance there is. New York: Anchor/Doubleday.
- Rando, T. A. (1985). Creating therapeutic rituals in the psychotherapy of the bereaved. Psychotherapy, 22, 236-240.
- Rodgers, R.F. (1980). Theories underlying student development. In D.A. Creamer Student development in higher education.
- Russell, B. (1965). The basic writings of Bertrand Russell. New York: Simon and Schuster.
- Satir, V. (1983). Conjoint family therapy. Palo Alto, CA: Science and Behavior Books.
- Satir, V. (1976). Making contact. Millbrae, CA: Celestial Arts.
- Satir, V. (1985). Meditations & inspirations. Berkeley, CA: Celestial Arts.

- Satir, V. (1972). Peoplemaking. Palo Alto, CA: Science and Behavior Books.
- Satir, V., & Baldwin, M. (1983). Satir step by step: a guide to creating change in families. Palo Alto, CA: Science and Behavior Books, Inc.
- Satir, V., Stachowiak, J., & Taschman, H.A. (1975). Helping families to change. New York: Jason Aronson, Inc.
- Schlotterbeck, K. (1987). Living your past lives: The psychology of past-life regression. New York: Ballantine Books.
- Scotton, B. W. (1985). Observations on the teaching and supervision of transpersonal psychotherapy. The Journal of Transpersonal Psychology, 17, 57-75.
- Selvini, M.P., Boscolo, L., Cecchin, G., & Prata, G. (1980). Hypothesizing - Circularity - Neutrality: three guidelines for the conductor of the session. Family Process, 19(3), p. 3-12.
- Shapiro, D.H., Jr. (1978). Instructions for a training package combining formal and informal Zen meditation with behavioral self-control strategies. Psychologia, 21, 70-76.
- Siegel, B. (1986). Love, Medicine and Miracles. New York: Harper & Row Publ.
- Simonton, S.T. (1984). The healing family. New York: Bantam Books.
- Simonton, C., Mathews-Simonton, S., & Dreighton, J. (1978). Getting well again. Los Angeles: J.P. Tarcher, Inc.
- Sipe, A. W., & Rowe, C. J. (Eds.). (1984). Psychiatry, ministry and pastoral counseling. Collegeville (MN): The Liturgical Press.
- Smith, M.L., & Glass, G.V. (1987). Research and evaluation in education and the social sciences. Englewood Cliffs, NJ: Prentice Hall.
- Spero, M.S. (1985). Transference as a religious phenomenon in psychotherapy. Journal of Religion and Health, 24(1), 8-25.
- Spilka, B., Spangler, J.D., & Nelson, C.B. (1983). Spiritual support in life-threatening illness. Journal of Religion and Health, 22(2), 98-104.
- Stewart, R.C. (1974). Self-realization as the basis of psychotherapy: a look at two eastern-based practices, Transcendental Meditation and Alpha Brain Wave Biofeedback. Social Behavior and Personality, 2(2), 191-200.
- Sutich, A.J. (1969). Some considerations regarding transpersonal psychology. Journal of Transpersonal Psychology, 1: 11-20.
- Sutich, A.J. (1973). Transpersonal therapy. Journal of Transpersonal Psychology, 5: 1-6.

- Sutich, A.J. (1976). The emergence of a transpersonal orientation: a personal account. Journal of Transpersonal Psychology, 8: 5-19.
- Suzuki, S. (1970). Zen mind, beginner's mind. New York: Weatherhill.
- Swensen, C.H. (1981). Toward a new era in psychotherapy. Academic Psychology Bulletin, 3(2), 209-216.
- Tart, C.T. (Ed.). (1977). Transpersonal psychologies. New York: Harper Colophon Books.
- Tart, C.T. (1987). Waking up: Overcoming the obstacles to human potential. Boston: New Science Library.
- Taylor, S. J., & Bogdan, R. (1984). Introduction to qualitative research methods. New York: John Wiley & Sons.
- Tholen, B. (1978). More psychiatric implications of religion. American Atheist, 20(12), 15.
- Thompson, J.H. (1971). Spiritual considerations in psychotherapy. Journal of Psychiatry, 119, 71-72.
- Turner, T.S. (1977). Transformation, hierarchy and transcendence: A reformulation of van Gennep's model of the structure of *rites de passage*. In S.F. Moore and B.G. Myerhoff (Eds.), Secular ritual. Assen, Amsterdam, the Netherlands: Van Gorcum.
- Underhill, E. (1911). Mysticism. New York: New American Library, 1974.
- Vassallo, J.N., (1984). Psychological Perspectives of Buddhism: implications for counseling. Counseling and Values, 28(4), 179-191.
- Vaughan, F. (1985). The inward arc. Boston: New Science Library.
- Vaughan, F. (1982). The transpersonal perspective: a personal overview. Journal of Transpersonal Psychology, 14: 37-45.
- von Bertalanffy, L. (1968). General systems theory. New York: George Braziller.
- von Durkheim, C. (). The Way of Transformation.
- Walls, G. (1980). Values and psychotherapy: A comment on "Psychotherapy and Religious Values". Journal of Consulting and Clinical Psychology, 48(5), 640-641.
- Walsh, R.N., M.D.(1980). The consciousness disciplines and the behavioral sciences: questions of comparison and assessment. American Journal of Psychiatry, 137, 663-672.

- Walsh, R.N., Goleman, D., Kornfield, J., Pensa, C., & Shapiro, D.(1978).
Meditation: aspects of research and practice. The Journal of
Transpersonal Psychology, 10, 113-133.
- Walsh, R. (1982). A model for viewing meditation research. The Journal of
Transpersonal Psychology, 14, 69-84.
- Walsh, R., & Vaughan, F. (1980). Beyond ego. Los Angeles, CA: J.P. Tarcher,
Inc.
- Watts, A. (1975). Psychotherapy East and West. New York: Vintage Books.
- Welwood, J. (1977). Meditation and the unconscious: a new perspective. The
Journal of Transpersonal Psychology, 9, 1-25.
- Welwood, J., Capra, F., Ferguson, M., Needleman, J, Pribram, K., Smith, H.,
Vaughan, F., & Walsh, R.N. (1978). Psychology, Science and Spiritual
Paths: Contemporary issues. The Journal of Transpersonal Psychology,
10, 93- 111.
- Welwood, J. (1980). Reflections on psychotherapy, focusing, and meditation.
The Journal of Transpersonal Psychology, 12, 127-141.
- Welwood, J. (1982). Vulnerability and power in the therapeutic process:
existential and Buddhist perspectives. The Journal of Transpersonal
Psychology, 14, 125-139.
- West, M.A. (1986). Meditation: Psychology and human experience. In Guy
Claxton (Ed.), Beyond Therapy(pp. 243-268). London: Wisdom Publications.
- White, J. (Ed.). (1984). What is Enlightenment? Los Angeles: Jeremy Tarcher,
Inc.
- White, V.M. (1985). Faith stages, affiliation, and gender: A study of the faith
development of Catholic college undergraduates. (Doctoral dissertation,
Boston University, 1985),
- Whitfield, C.L., M.D. (1985). Alcoholism and spirituality. Baltimore, MD: The
Resource Group.
- Whitfield, C.L., M.D. (1984). Followup treatment of alcoholism. In Whitfield,
C.L., Liepman, M.R., Williams, K.H.(Eds.). The Patient with Alcoholism and
Other Drug Problems.
- Wilber, K. (1980a). The Atman project. Wheaton, IL: The Theosophical
Publishing House.
- Wilber, K. (1979). A developmental view of consciousness. The Journal of
Transpersonal Psychology, 11(1), 1-21.
- Wilber, K.(1983). Eye to eye. Garden City, NY: Anchor Press, Doubleday.

- Wilber, K. (1979). No boundary. Boulder (CO): Shambala Publishers.
- Wilber, K. (1980b). The pre-trans fallacy. Re-Vision, 3, 51-73.
- Wilber, K. (1982). The spectrum of consciousness. Wheaton: The Theosophical Publishing House.
- Wilber, K. (1981). Up from Eden. Garden City, NY: Anchor Press/Doubleday.
- Wilber, K., Engler, J., & Brown, D.B. (1986). Transformations of consciousness. Boston: New Science Library, Shambhala.
- Wilden, A. (1980). System and structure. London: Tavistock.
- Wilson, W. P. (1974). Utilization of Christian beliefs in psychotherapy. Journal of Psychology and Theology, 2(2), 125-131.
- Worrall, A. (1970). Force fields of healing. In A. Worrall and O. Worrall, Explore Your Psychic World. New York: Harper and Row.
- Wray, I. (1986). Buddhism and psychotherapy: A Buddhist perspective. In Guy Claxton (Ed.), Beyond Therapy (pp. 153-172). London: Wisdom Publications.
- Xavier, N.S. (1987). The two faces of religion: A psychiatrist's view. Tuscaloosa, Alabama: Portals Press.
- Zweig, P. (Ed.). (1976). Muktananda: Selected essays. New York: Harper and Row.

NAME INDEX

- Bennett-Goleman, T.: 94, 244, 245, 257, 264-266, 306, 307, 308, 312.
- Boorstein, S.: 94, 239, 244, 245, 257, 260-261, 288, 306, 311-313, 314-315.
- Brennan, B.: 93, 192-204, 231, 233-237, 244, 247, 252, 255, 257, 258, 272, 273, 275, 287, 288, 291, 293, 303, 306, 307, 308, 316.
- Browne, A.: 94, 244, 252, 253, 255, 257, 258, 263, 272, 273, 276-278, 282, 302, 303, 306, 307, 312, 317.
- Chapman, J.: 94, 244, 245, 247, 257, 258, 273, 282, 287, 288, 290-291, 293, 301-302, 303, 306, 307, 308, 313.
- Cowley, A.S.: 94, 244, 257, 258, 282, 287-290, 293, 303, 308, 312.
- Davis, J.: 108, 247, 249-250, 257, 258, 266-267, 273, 292, 293, 294, 306, 307, 308.
- DeGrenier, A.: 95, 244, 257, 282, 292, 293, 298-300, 307, 308, 309.
- Erdman, B.: 95, 240-241, 244, 247, 252, 257, 258, 264-265, 282, 288, 293, 307, 308, 312, 313.
- Friedman, P.: 93, 153-168, 232-237, 239, 244, 246, 247, 252, 257, 258, 263, 288, 293, 303, 306, 307, 308, 309, 316.
- Fuqua, E.: 95, 244, 258, 269-270, 302, 303, 307.
- Garfield, A.: 95, 244, 252, 253-254, 257, 258, 267-268, 272, 273, 276, 278-279, 282, 288, 293, 303, 305, 307, 309, 312.
- Gold, P.T.: 93, 244, 245, 247, 252, 257, 258, 273, 281-282, 284-286, 288, 293, 302, 303, 307, 308, 316-317.
- Khalsa, G.S.: 93, 180-192, 232-236, 244, 247, 252, 253, 255, 257, 258, 273, 287, 288, 293, 303, 307, 308.
- Ludlow, C.: 93, 244, 257, 258, 261-263, 273, 303, 306, 307, 308, 309.
- Mowry, J.: 95, 239, 247, 252, 253, 255, 255-256, 257, 258, 264-265, 273, 276, 288, 293, 303, 305, 307, 308, 309, 312-313.
- Pancoast, R.: 93, 244, 247, 252, 257, 258, 268-269, 282, 288, 293, 302, 303, 306, 307.
- Peters, C.: 95, 240, 244, 246, 247, 252, 257, 258, 267, 271-272, 273, 287, 288, 289, 293, 302, 303, 307, 313-314, 317-318.
- Prosky, P.: 93, 168-180, 232-236, 244, 246, 247, 252, 253, 257, 258, 281, 282, 288, 293, 294, 302, 307, 308.

Stauffer, C.: 95, 244, 252, 272, 273, 279-281, 288, 303, 305-306, 309.

Stevens, J.: 96, 244, 247, 258, 273, 281-284, 288, 293, 308.

Tatro, C.: 94, 152, 218-231, 233, 235-237, 244, 245, 247, 252, 255, 257, 258, 272, 273, 276, 288, 293, 303, 305.

Waller, S.: 96, 240, 244, 245, 247, 252, 257, 258, 266, 273, 288, 291, 293, 294-297, 303, 306, 307, 308.

Watson, J.: 96, 244, 247, 248, 250-251, 257, 302, 303, 307.

Woolger, R.: 94, 204-218, 231, 234, 235, 236, 237, 244, 245, 247, 248, 252, 253, 254-255, 257, 258, 273, 282, 288, 291, 292, 293, 303, 305, 306, 307, 308.

Young J.: 96, 239, 244, 247, 257, 258, 270-271, 273, 282, 286-287, 288, 307.

