

PSYCHO-SPIRITUAL EFFECTS OF THE  
INNER COUNSELOR™ SEMINAR EXPERIENCE  
ON ADULTS

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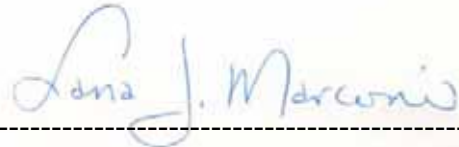
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The work reported in this dissertation is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.



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LANA J. MARCONI

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## Table of Contents

Abstract . . . . .	vii
List of Figures . . . . .	viii
List of Tables . . . . .	ix
List of Abbreviations . . . . .	x
Preface. . . . .	xi
<b>Chapter 1: Literature Review . . . . .</b>	<b>12</b>
1. Introduction: . . . . .	12
(a) Higher Self . . . . .	13
(b) Guides . . . . .	17
(c) Symbols . . . . .	20
2. Inner Counselor™ Components: . . . . .	24
(a) Theory Component: . . . . .	24
(i) Whole-Self Model I . . . . .	24
Emotional Body . . . . .	25
Mental Body . . . . .	29
Physical Body . . . . .	30
Ethereic Body . . . . .	33
Causal Body . . . . .	42
(ii) Whole-Self Model II . . . . .	44
(iii) Mind Model . . . . .	48
(iv) Integration Chart . . . . .	49
The Chart and the . . . . .	49
Transpersonal Journey	
Updrafts and Downdrafts . . . . .	50
The Role of Choice . . . . .	51
Reactive Behavior verses . . . . .	52
Proactive Behavior	
Relationship of the Columns . . . . .	52
to the Chakras	
Needs and Qualities . . . . .	53
(v) Triune Brain Model . . . . .	53
(b) Experiential Component . . . . .	54
(c) Practical Component . . . . .	56
3. Presentation of Inner Counselor™ Components . . . . .	57
4. Levels of Consciousness and the . . . . .	59
Inner Counselor™ Process	
5. The Inner Counselor™ Process and . . . . .	61
Transpersonal Psychology	
6. The Inner Counselor™ Facilitator . . . . .	65
7. Inner Counselor™ Client . . . . .	66
Endnotes . . . . .	67

<b>Chapter 2: Research Methodology</b>	74
1. Procedure	74
2. Sample Population	75
3. Confounding Variables	75
4. Apparatus:	78
(a) Personal Orientation Inventory	78
(b) Transpersonal Integration Survey	82
(c) Evaluation and Anecdotal Survey	83
5. Null Hypothesis	84
Endnotes	84
<b>Chapter 3: Results</b>	86
1. Descriptive Statistics	86
2. Parametric <i>t</i> test	91
(a) TIS and the <i>t</i> test	91
(b) POI and the <i>t</i> test	96
3. Correlation Between POI and EAS	101
4. Qualitative Analysis and the EAS	104
<b>Chapter 4: Discussion</b>	112
1. Summary of Findings	112
2. Quantitative Data from the EAS	114
3. Qualitative Data from the EAS	115
4. Future Research	116
Endnotes	117
<b>Bibliography</b>	118
Appendix A: Inner Counselor Script	136
Appendix B: Pairing-Up Procedure	138
Appendix C: The Generational Script	139
Appendix D: Chakra Questions	141
Appendix E: Consent Form	142
Appendix F: Research Letters	144
Appendix G: Inner Counselor™ Canada	149
Appendix H: Personal Orientation Inventory	151
Appendix I: Transpersonal Integration Survey	164
Appendix J: Evaluation and Anecdotal Survey	167
Appendix K: Figures	171

## Abstract

### Psycho-spiritual Effects of the Inner Counselor™ Seminar Experience on Adults

The present study explores the relationship between the Inner Counselor™ Seminar (ICS) experience and adult psycho-spiritual growth. The *Transpersonal Integration Survey* (TIS) and the *Personal Orientation Inventory* (POI) were used as pre test and post test measures of change. Both inventories were administered within a two month period before the ICS experience and a two month period after. In addition, a third survey, the *Evaluation and Anecdotal Survey* (EAS), developed by the researcher and her advisor, Dr. Ann Nunley, was administered as a descriptive post measure. The EAS asks participants to evaluate subjectively the effects of the Inner Counselor™ Seminar. A total of 21 adult learners who participated in two Inner Counselor™ seminars (Group one with 11 persons; Group two with 10 persons) were used as subjects. Both four-and-a-half-day (35 hour) seminars took place in Kansas. In addition, a third group of five adult learners who participated in a two-and-a-half-day (18 hour) Inner Counselor™ seminar presented in Ontario, Canada were used as subjects. The three research groups were pooled together, making a combined group of 26 participants. As measured by the POI and the TIS, the ICS has a statistically significant effect on psycho-spiritual growth of adult participants at the .05 level. The EAS corroborated the assumption that participants' perceived changes were similar to the changes as measured by the POI and the TIS. The study concludes with extensive suggestions for further research.

## List of Figures

Figure 1. Integration Chart . . . . .	171
Figure 2. The Temple of Presence . . . . .	172
Figure 3. Whole-Self Model I . . . . .	173
Figure 4. Chakra System Overview . . . . .	174
Figure 5. Subtle Energy Body and Corresponding Physical Glands. . . . .	175
Figure 6. Chakra Locations . . . . .	176
Figure 7. The Chakras and Their Major Nadis: Ida, Pingala, and Sushumna	177
Figure 8. Dowsing Chakras with a Pendulum. . . . .	178
Figure 9. Energy Center Diagnosis. . . . .	179
Figure 10. Map of the Soul . . . . .	180
Figure 11. Chakra Cross . . . . .	181
Figure 12. Example of GDV Analysis . . . . .	182
Figure 13. The Creation of the Primary Auric Field. . . . .	183
Figure 14. Causal Body . . . . .	184
Figure 15. Energy Bodies in Their Optimal Healthy State and in Their Unhealthy State . . . . .	185
Figure 16. Whole-Self Model II . . . . .	188
Figure 17. Egg Model . . . . .	189
Figure 18. Mind Model . . . . .	190
Figure 19. Integral Trust Spiral . . . . .	191
Figure 20. Triune Brain . . . . .	192
Figures 21-35: Frequency Distribution Graphs . . . . .	193-200
Figure 36: Pre and Post TIS Mean Scores . . . . .	93
Figure 37: Pre and Post POI Mean Scores . . . . .	90
Figure 38: EAS Mean Scores . . . . .	105

## List of Tables

Table 1. Frequency Distribution for Pre TIS and POI Scores	.	.	87-89
Table 2. Paired Sample Statistics (TIS/POI)	.	.	94
Table 3. Paired Sample Test (TIS/POI)	.	.	95
Table 4. Paired Sample Statistics (POI/EAS).	.	.	102
Table 5. Paired Sample Test (POI/EAS)	.	.	103

## List of Abbreviations

EAS	.	.	Evaluation and Anecdotal Survey
IC	.	.	Integration Chart
ICS	.	.	Inner Counselor™ Seminar
POI	.	.	Personal Orientation Inventory
TIS	.	.	Transpersonal Integration Survey

## Preface

The Inner Counselor™ Seminar (ICS) experience based on Dr. Ann Nunley's book *Inner Counselor* forms the foundation of this dissertation research. Chapter One of the dissertation provides a literature review of the essential concepts (Higher Self, spirit guides, archetypes) and models (Mind Model, Whole-Self Models I and II, Integration Chart, Triune Brain Model) of the Inner Counselor™ Seminar. Chapter Two presents the methodology used to assess Inner Counselor™ as a transpersonal development tool, as measured by the Transpersonal Integration Survey (TIS) and the Personal Orientation Inventory (POI). The sample population is also described as well as the Evaluation and Anecdotal Survey (EAS) used to assess participant perception of the Inner Counselor™ Seminar experience. EAS was developed by the author and her Chair—Dr. Ann Nunley. Statistical results are presented in Chapter Three. Chapter Four offers a summary of the research results and ideas for future research on Inner Counselor™.

## Chapter One: Literature Review

### 1. Introduction:

The truth is:

Shortly after the Universe was created, the crafty gods and goddesses got together on Venus and held an important meeting. The coordinator goddess read off the creation checklist to the counsel. She said, "We have done a lot of work so far. I am very pleased with all of you diligent gods and goddesses. We have created the earth, the sun, the moon, the stars, planets, animals, plants, and humans. And, we have created Truth. Now, we have one last task to complete. We have to hide Truth from men and women. We need to hide it in a place that will keep the humans alive with the burning desire to find it. Any suggestions?"

"Let's put Truth in the deepest abyss of the ocean. It will take men and women many incarnations to develop their consciousness, allowing them to build high-tech water crafts that could locate it," said the finned-god of the sea. "No, no, no! Let's put Truth on the top of the highest mountain. The people wouldn't risk their lives to hike up the steep, cold, dangerous mountain," said the plumb goddess of the land. "You're both out to lunch. We will put Truth on the moon! By the time the human species gets there it will be the twentieth-century," predicted the rainbow-colored god of the solar system.

As the glorious goddess of wisdom listened to her coworkers argue as to where to place Truth she had a revelation that she shared: "All of you fine gods and goddesses are mentioning placing Truth in an external location. That's a swell idea, however, humans will find it sooner than later if we do that. Let's really throw them for a loop! Let's place Truth inside their pumping hearts. Yes! YES! This way, they'll search high and low for it before they realize Truth is beating within them. This ought to keep them busy for all of eternity!"<sup>1</sup>

The truth is . . . Truth is inside us.

Ann Nunley's Inner Counselor™ seeks to access the Truth inside us, manifesting our wholeness—our divinity. (Refer to Appendix A: Inner Counselor™ Script.) It integrates spirituality and psychology—East and West—using the personality (i.e., sub-conscious, self-conscious, and super-conscious) as a vehicle for Self-realization (i.e. the conscious embodiment of our true nature). The transpersonal journey outlined in the Integration Chart ((IC) see Figure 1: Integration Chart) is simple but profound: from Spirit we come and to Spirit we return. The promise of this chart is that the return to Spirit or “Home” can be made on Earth, as we have never truly been separated from the Source—we only *seem* to be separated. In describing the Integration Chart, Nunley states:

The horizontal flow of the chart's upper section suggests that our life's journey begins with *creative separation*. When we are born, we assume a separate and individual form and we move out of union into the duality of *conflicting opposites*. Our experience with duality provides us with an opportunity to consciously create the *balance necessary for coherence and transformation*. Beyond transformation we discover our potential for *transcendent re-union*.<sup>2</sup>

In his book, *Radical Healing*, Ballentine speaks to the soul's journey. He writes:

We are, for the most part, struggling with the isolation of the materialistic ego, the journey of the hero who has chosen separation and must now wander through the wilderness of alienation until he discovers a way to a new union—one that honors his individuality at the same time as it celebrates his oneness with the universal. . . .

What we can do to help this struggling hero is to offer him or her the best that our wisdom has developed in the way of maps of the territory in which he or she is lost. . . .our hero can discover that she is guided in her journey by inner voices that are part of a vast realm of power and consciousness—one that is, in fact, the essence of who she is herself.<sup>3</sup>

The IC offers us—the modern heroine or hero—a map. This map helps us see where we are in terms of our psycho-spiritual development. When we are guided through an Inner Counselor™ process—a process rooted in the IC—we connect with many inner voices that guide us. We meet and talk with our Higher Self, “wise and loving” guides, and symbols. These three aspects are discussed in sequence below.

**(a) Higher Self:**

During my first exposure to Inner Counselor™ something transpersonal occurred:

I sat observing a facilitator guiding a subject. Wanting to simultaneously experience the Inner Counselor™ process I closed my eyes and listened to the facilitator guide his participant. Within a few minutes after he asked her to invoke her Higher Self I found myself (in my mind) sitting in front of a big, oval-shaped, white table. I and the other people (who I couldn't make out) were sitting on seats around the table. I was writing something on a sheet of paper that was on the table. After I wrote whatever it was that I wrote I placed the pen down and sat back in the chair, letting out a big sigh of relief. The person to the left of me said to me, “Look at what you just wrote.” I leaned forward and I saw what I wrote: I AM THE FIRST PERSON. “Aaaaaaaa!” I—ego—screamed in surprise, leaning back into the chair as though I was having a heart attack. My head dropped forward. I awakened and noticed that my physical head had dropped forward too.

Who or what is this I AM presence? One way to answer this question is to study the *Portrait of the Presence* (see Figure 2: The Temple of the Presence (also known as

*The Chart of Your Divine Self*)). Three beings are presented in this portrait: lower being, middle being, and upper being. All three beings show an expansive view of women and men, as I am convinced they *really* are. The upper being is God (or Goddess) individualized. This is our unique, divine expression of the Godhead. It is also connected to the Godhead; it is one with the Godhead and the Godhead is ONE; it is our Real Self—our I AM Presence.

From The Temple of Presence:

This Individual Presence, the real you, is a glorious, living, self-conscious, omnipotent, creative Being, full of Love, Joy and Boundless Optimism about your future together. It uses a body in appearance much like your own physical body, only composed of Sacred Fire, vibrating far outside the range of your physical senses. This body we call the Electronic Body (the topmost figure in the portrait). This Electronic Body vibrates so rapidly that it remains eternally youthful, beautiful and perfect, regardless of what is going on with your physical body....<sup>4</sup>

Tachi-Ren<sup>5</sup> channeled Archangel Ariel, offering an invocation for the I AM Presence:

Ehyah Asher Ehyah.  
I AM THAT I AM

I call upon the Fellowships of Light.  
I call upon the Guardians of Light.  
I call upon Angels of Light  
To assist me as I AM  
To be who I AM  
Linking me to I AM

Ehyah Asher Ehyah.  
I AM THAT I AM

The middle being is a “step-down expression” of our Presence and is known to many as the *Christ Self/Consciousness* or *Higher Self*. This Higher Self (or middle being) is the mediator between a person (lower being) and her I AM Presence (upper being). In the portrait we see the I AM Presence energy around and through the Christ Self and in the heart of the lower being or the physical human.

From The Temple of Presence:

You are directly connected to the Heart of your Presence via the Crystal Cord of Liquid Light and Life, shown descending as the vertical axis of White Light from the Heart of your Presence, through the Heart of your Christ Self, and flowing forth as the creative energies of your Heart Flame.<sup>6</sup>

The Christ Self or Higher Self is the middle part of us with whom we connect during Inner Counselor™. On the Higher Self, Nunley disseminates:

Understanding the creative, healing potential of the mind calls for a recognition that while “all of the body is in the mind, not all of the mind is in the body.” This recognition supports our connection with a *Higher Self* whose reality extends beyond the confines of the personality or the physical brain. In various traditions the Higher Self is also called: Essential Self, Super Ego, Observer Self, True Self, Lotus Self, Christ Self, Eternal Face, and Healer Within. From the vantage point of the “Higher Self,” life may be seen as a series of lessons designed to acquaint the “observer.”<sup>7</sup>

Nunley uses ten self-actualizing and transcendental qualities to describe the journey of the self towards wholeness. The words used to describe these "ideal" qualities are: strength, creativity, freedom, control, connection, acceptance, reciprocal love, trust, peace, and radiant joy (unconditional love). Maslow's<sup>8</sup> being-values closely correspond to Nunley's ideal qualities. These qualities are further grouped into four specific aspects of the self. The goal of the first aspect, the *active-self*, is to embody the qualities of strength, creativity, freedom, and control. The goal of the second aspect, the *reciprocal-self*, is to embody connection, acceptance, and reciprocal love. The third aspect, the *transformed-self*, has as its goal the balanced integrity that allows us to embody trust (based on true integrity) and peace (based on true balance). The fourth aspect, the *transcendent-self*, transcends the desires and goals of the self. The transcendent-self is realized in those moments when the self embodies those ideal qualities it has been seeking and the "needs" of the self are transcended. When the self has become that which it seeks, the person radiates unconditionally joy and love out into the world. Included in that radiance are all the embodied qualities. (Interestingly, “when the Rune of the Self is cut down the middle, you will see the rune for Joy.”<sup>9</sup>) Nunley elaborates:

The flow chart at the top of the Integration Chart suggests that, as we reconcile the needs of the *active-self* with those of the *reciprocal-self*, we achieve a dynamic, integrative balance in which we ultimately “become” the ideal qualities that we seek. By *becoming* creativity, acceptance, love, and all the other ideal qualities, we are transformed. Our *transformed-self* embodies the peace that “transcends all things.” Through this transcendent awareness, we are able to express *all* of the ideal qualities universally and unconditionally. Thus, our *transcendent-self* radiates loving, joyful energy in wisdom and service.<sup>10</sup>

In the IC the items listed in the *downdraft* are psycho-spiritual issues residing in the sub-conscious (or Jung's "unconscious") that are tapped into and used as a catalyst for change—for fulfilling an *updraft* need—a Higher Self quality.

Welch, a practicing psychotherapist in Colorado, describes the Higher Self (Self) in this way:

The Self represents the unity of all things that unite all opposites (male and female, human and divine, light and dark) into one whole. To realize the wholeness of the Self, the splits within us must be healed and the denied parts of us reclaimed....This inner part of our being is the guiding force in our lives and is our connection to the Creative Source of light, love, and consciousness in the universe.<sup>11</sup>

The Higher Self is recognized in many religions. For example, the “death” of the ego and the emergence of the Self are captured in the Judeo-Christian story of Jacob and Peniel:

That same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jab’bok. He took them and sent them across the stream, and likewise everything he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob’s hip was put out of his joint as he wrestled with him.

Then he said, “Let me go, for the day is breaking.”

But Jacob said, “I will not let you go until you bless me.”

So, he said to him, “What is your name?”

And he said, “Jacob.”

Then the man said, “You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed.”

Then Jacob said, “Why is it that you ask my name?” And there he blessed him.

So Jacob called the place Peniel saying, “For I have seen God face to face and yet my life is preserved.”<sup>12</sup>

In Sufism there is a concept called “dying before dying,” referring to the Self’s manifestation through the ego’s expansion from *death*. Rumi<sup>13</sup> eloquently paints a picture of this remarkable inner process in the poem, *Dying Laughing*:

A lover was telling his beloved  
how much he loved her,  
how faithful he had been,  
how self-sacrificing,  
getting up at dawn every morning,  
fasting, giving up wealth and strength and fame,  
all for her.

There was a fire in him.  
He didn't know where it came from,  
but it made him weep and melt like a candle.

"You've done well," she said, "but listen to me.  
All this decor of love,  
the branches and leaves and blossoms.  
You must live at the root to be a true lover."

"Where is that! Tell me!"

"You've done the outward acts,  
but you haven't died. You must die."

When he heard that, he lay back  
on the ground laughing, and died.  
He opened like a rose that drops to  
the ground and died laughing.

That laughter was his freedom,  
and his gift to the eternal.

Leading visionary, and transpersonal specialist, Wilber<sup>14</sup> writes:

...it is only as men and women die to the separate self that they awaken to the expansiveness of universal Spirit.

**(b) Guides:**

During the beginning of an Inner Counselor™ process and after the subject invokes her/his Higher Self, she is asked if there is a special guide who would like to be with her while she is processing her issue. (Virtue<sup>15</sup> outlines four styles of communicating with guides: clairvoyance, clairaudience, clairsentience, and claircognizance.)

Guides—common to many spiritual practices (e.g., the spiritist practices of Candomble, Kardscismo, and Umbanda of Brazil;<sup>16</sup> Native spirituality;<sup>17</sup> Rosicrucian Order<sup>18</sup>)—take many forms such as:

- someone living who is admired (e.g., a musician like Melissa Etheridge or a sports star like Wayne Gretzky)
- a dear friend or in the Celtic tradition “anam cara”<sup>19</sup>
- an angel
- someone deceased who is respected (e.g. William Shakespeare, Dante Alighieri, Julius Caesar)
- a deity like the great Olympian Artemis or a god like Egypt’s Ra/Re
- a fiction character (I had Spiderman show up once!)
- an animal such as a horse or a dog (the Shamanic tradition honors animals as spirit guides and have called them *power animals*<sup>20</sup>)
- light or sound

There is a great deal of historic precedence for honoring and giving proper credence to any and all of the above guides who appear during a process. In his book, *Spirit Guides & Angel Guardians*, Webster<sup>21</sup> asks:

Wouldn’t it be wonderful to have someone close by all the time who could help us attract [blessings] to our lives—someone who could give us sound advice whenever we needed it; someone wise and intelligent, who always worked in our best interests; someone who was concerned only with our well-being; someone who wants to help us live a rich, successful, happy life?

“The good news,” Webster adds, “is that we do have such guides....We can lead positive, rich, fulfilling lives because we are in touch with God through his angels and spirit guides. These angels and spirit guides regularly give us advice...”<sup>22</sup> (I believe Webster’s “good news.” When a spirit guide visits me my body gets hugged—an energy hug. What does that feel like? Love from my invisible guest spirals outward from my heart, down to

my toes and up to my fingers and head, creating love-bumps over my entire skin.

“Hello!” a voice will excitedly think into my awareness.)

The *Bible* is filled with numerous examples of people communicating with Heaven. In the Old Testament, for example:

- Lot spoke with two angels<sup>23</sup>
- an angel of the Lord saved Elijah from starving to death<sup>24</sup>
- Abraham heard from God in a dream<sup>25</sup>

In the New Testament, for example:

- the angel Gabriel came to Nazareth and told Mary that she would have a son—the “Son of the Most High”<sup>26</sup>
- at Jesus’ baptism “suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him; and a voice from heaven said, “This is my Son, the Beloved”<sup>27</sup>
- an angel told Mary Magdalene that Jesus had risen from the dead<sup>28</sup>
- an angel told Paul that he would survive a shipwreck and that he had important work to do<sup>29</sup>

Angels are mentioned some 300 times in the Bible<sup>30</sup> and the ancient Jewish teachings claim that every Jew has 11,000 guardian angels!<sup>31</sup>

Virtue,<sup>32</sup> one of North America’s experts on angels today, teaches a pairing-up procedure to students in her *Divine Guidance* classes. She claims that every student she taught this method to receives heavenly messages from God and the angels. (See Appendix B: Pairing-up Procedure.) Whether or not they are "heavenly messages" they

do seem to offer a transpersonal wisdom—what is sometimes referred to as "divine guidance."

Research studies involving spirit guides include:

- Schellenberg,<sup>33</sup> looking at transpersonal experiences and practices of women who were healing childhood sexual abuse, found that sixty-nine percent of the participants reported that images and symbols, particularly of spiritual guides, nature, and the Earth, contributed to recovery.
- Chapman,<sup>34</sup> conducting a multi-faceted, eight-session case study examining the use of *Spiritual-Energetic Psychotherapy* from Myss' theoretical system concluded: the active participation of the client as well as her relationship to the divine and to her spiritual guides on the inner plane are integral to her healing.
- In Lewis'<sup>35</sup> study, *Psychotherapy and Spirituality: A paradigm for Healing*, the “not so standard techniques used involved the therapist and the client's reports of finding external and internal spiritual guides along with a beautiful white light that provided extraordinary resources in stopping the client's profound and sometimes life threatening abreactions.”

**(c) Symbols:**

After the Inner Counselor™ facilitator has guided the subject to connect with her Higher Self and guide she (or he) then guides her to explore an issue. Riding on the intense emotion of the issue the subject relives memories associated with the issue until she is taken back to its source. Once there, she is guided to pull out a symbol that reflects the growth-prohibiting emotion yet that also has a protective function. After this old symbol is pulled out the subject dialogues with it to understand how it served her.

After the helping role of the old symbol is brought into awareness and the old symbol is thanked, the subject is asked to identify her true need (please refer back to earlier discussion of needs and qualities). Once the true need is identified, the subject is guided to ask her Higher Self to provide a new symbol—a symbol that carries the protective function of the old symbol, is more mature, and will fulfill the true need. (Old protective behaviors, while providing protection, actually are a barrier to the fulfillment of true needs. For example, if your heart is closed off in protection you can neither offer nor receive the love you need. The old symbol, as with the new symbol, is often a reflection of the archetypes (more on archetypes to follow) that are operating in the person’s life.) This new symbol is asked to demonstrate its power to the old symbol. Once the old symbol trusts the new symbol’s positive intentions and ability to fulfill the true need, it will agree to be absorbed by the new symbol. During the integration, the new symbol is transformed into the final symbol (final for that one process)—a symbol that includes, transforms, and transcends the old symbol. This concept, including, transforming, and transcending, is a foundational concept in Wilber’s<sup>36</sup> work. (Creatively, he integrates the best of pre-modern cultures, modernity, and post-modernity, transforming them into a human development package called *integral psychology*—a psychology that transcends its predecessors.)

Below is an excerpt from my personal Inner Counselor™ session, illustrating these concepts:

During the Inner Counselor™ Generational Processes (This is an extension of Inner Counselor™ whereby the subject is guided to see where her issue is sourced from on both of sides of her family tree after she has experienced her own process; see Appendix C: The Generational Script.), and after I confronted my issue of *safety*, experiencing my own old and new symbols, I acted as a surrogate for my mom. In my mind, mom gave me permission to process for her. Next, my mom’s deceased mother showed up dressed in green one second and in the next second she was dressed in black. Green to black—life to death—her dress kept switching. The memory that surfaced in me was when mom, for the first time and just recently, talked about her parents’ death

to me. As a surrogate for mom, I felt her pain in my heart. (Mom greatly missed her mother who had passed on when mom was an adolescent. She missed her father too who had passed on when she was in her thirties. Mom is in her fifties.)

The old symbol I pulled out of my heart was a combination lock. This lock served mom. By keeping her pain “locked” away, she could function and survive. For many years it had been *safer* for mom to lock her pain away than to confront it. (The archetype—denial—had been present.) When asked what family members on mom’s side could identify with this feeling of pain and with this symbol, I saw all of mom’s siblings line up, as they have all experienced loss. And, I saw my sister there, as she had recently experienced a miscarriage. What they needed, as with myself, was security.

The new symbol, a small doll-house (which was discouraging to me), manifested after I asked my Higher Self for a new symbol. After the lock agreed to be absorbed by the doll-house, what happened next took me by surprise. Suddenly, the doll-house turned on its side, allowing me to see that inside it were three floors. Simultaneously, there were handfuls of locks—locking yellow-colored letter-boxes. The letters in the boxes were seeping out! The hinges on the boxes that the locks were locked around were going to break! Then, one by one, the locked boxes flew into the doll-house, floor by floor, starting at the bottom floor. Once all the floors contained all the boxes, the doll-house turned into a magnificent, spectacular, grand, white palace with gold trimmings, taking up my entire mental screen! Its message: Everyone is housed in God’s kingdom. A huge bell in the palace sounded and its ringing indicated the vibration of life. I felt extremely—extremely—safe. (The archetype—Self—was felt.)

The word *symbol* derived from the Greek word *symbolon*<sup>37</sup> “represents something other than itself.”<sup>38</sup> Liungman explains:

In ancient Greece it was custom to break a slate of burned clay into several pieces and give each individual in a group one piece as a mark of identification. When, at a later date, they met and fitted the pieces together it confirmed that the persons were the same ones, or representatives of those, who had received the pieces of clay in the first place.<sup>39</sup>

Eliade,<sup>40</sup> in his scholarly work, outlines three different conceptions of symbols: symbols as an intra-cultural communication network; symbols as transcultural realities; symbols as an expression of non-ordinary experience (e.g., shamanistic experience).

Curtis<sup>41</sup> elaborates:

As visible signs representative of internal ideas, symbols became essential in making a connection between the spiritual and the physical. These universal patterns, the archetypal images...reside in what Jung calls the collective unconscious...

Having had the pleasure of watching Dr. Caroline Myss in action, I offer the following story of mine, revealing her playful spin on archetypal symbols to the general public:

On January 21, 2002 renowned medical intuitive Dr. Caroline Myss visited the St. Andrew-Wesley Church in Vancouver, British Columbia, promoting her book, *Sacred Contracts*. “What a wonderful church,” Dr. Myss whispered to herself as she entered it from the side door (where I—Lana—was standing). She took her place on the alter, facing the one thousand people who came to listen to her. Pointing to the people sitting in the balcony she exclaimed, “You all look like cherubs up there!” Laughter stroked the room.

After she broke the ice, the sleeves on her blazer rolled sky high, and she raised the people to her level: “Imagine,” she spoke with solid eyes of sureness, “that you haven’t been born yet and that my role is to prepare you for your life on Earth. I am going to help you understand why you are incarnating and I’ll tell you straight off it’s not so you can go get a nine-to-five job, come home and knit sweaters and watch CNN! No way! There is a deeper purpose to your life: Your goal is to be whole. WHOLE means FULLY PRESENT IN YOUR BODY.

Now, I wish I could give you the body to incarnate in, but that’s not possible (she laughs). I can tell you that your body is a vessel of creation and on your body is an imaginary back pack with all your information: your schedule where to go, who you are going to meet, certain things you have to experience, and who you have contracts with. (She pauses and chuckles to herself; I think it’s because of her next commentary on human behavior.) Some of you may think that you will need to make contracts with people where there are none. I’m here to tell you to MOVE AWAY from those situations. Those people who you think you have something deeper with just don’t have the buzz that you do. You’re wasting your time. Move on. Your plug doesn’t fit their socket!”

Moving along with her prenatal discussion she explained, “Okay, so there are three angels to meet you before you incarnate. Take this as fantasy or not, but it’s TRUE. There is angel Michael, Gabriel, and Uriel—the angels of necessity, choice, and compassion. Now, first, we need to choose a location and time when you are going to be born. Let’s say Rome, way back when. Next we have to choose what role you are going to play—the *fool* in the courtroom. The fool archetype has wisdom and teaches through trickery. You say ‘Ya, ya, okay.’ Next, we choose the type of family you are going to be born into. You’re going to be born an *orphan*. As the orphan archetype you won’t be loved very much. We say, ‘Is that okay with you because it’s fine with us angels?’ You agree. Next we go into the fool and orphan archetype closets to give you a reference point. There you will review the stories of popular fools in history, such as the Joker and orphans like Cinderella. Next, by necessity, we decide that you have to be financially poor because you have to learn how to survive. But, don’t worry, (audience laughs) because the angel of compassion will be on Earth to help you—there will be people you will meet by necessity. Next, we decide on the types of friends that you will have. We select noble friends for you. You like that. Then we tell you that your noble friends will be your adversaries and that you’ll find out just how disempowered you really are. You’ll go through six episodes of betrayal and abandonment. You’ll learn that the experiences you trusted are illusions. But, don’t worry, (audience laughs louder) as the more you get through all this stuff, the stronger your spirit will be, and we will upgrade your level of spiritual guidance. After explaining all that, do you have any questions before you go to Earth?”

Archetypes, another reality from which humans can make sense out their lives, have long been society’s shadow due to the emphasis placed on modern science’s rational perception of reality. Research studies and clinical observations supporting archetypes as an organizing framework from which our lives are governed include:

- activating the food dream image to feed the subtle body: an archetypal perspective of food imagery and the symbolism as viewed through the cycle of life archetype<sup>42</sup>
- archetypal images influencing individual family members in the father-daughter incest family<sup>43</sup> and child sexual abuse<sup>44</sup>
- archetypes in fantasy formations to explain how violence is framed in media as a tool of a warrior, rather than as an act of destruction<sup>45</sup>
- how archetypal imagery formed in early life can permanently affect a person's psychology<sup>46</sup>
- differences between traditional, female archetypes and feminist ones<sup>47</sup>
- the use of heart-centered awareness and transpersonal archetypal images as resources supporting post-ego development<sup>48</sup>
- Michan's analytic work with a female Mexican artist (the themes of destruction and creation, alive in the artist's psyche, echo the motifs of the pre-Hispanic myth of Coyolxauhqui)<sup>49</sup>
- organizational archetypes impacting the course of deinstitutionalization in a Montreal psychiatric hospital<sup>50</sup>

## ***2. Inner Counselor Components:***

The three most important components of the Inner Counselor™ system are: (a) theory, (b) experiential, and (c) practical. These three components are discussed in sequence below.

### ***(a) Theory Component:***

Five models are discussed below: (i) Whole-Self Models I and II, (ii) Mind Model, (iii) Integration Chart, and (iv) Triune Brain Model.

#### ***(i) Whole-Self Model I:***

“Healing requires an adequate regard for the mental, emotional, physical, and spiritual components that constitute the whole person.”<sup>51</sup> The Inner Counselor™ work uses a model of five energy bodies to describe the basic constitution of the whole person. The five energy bodies making up the whole person (causal, mental, emotional, etheric, and physical) are discussed below. (See Figure 3: Whole-Self Model I.)

### **Emotional Body:**

In his book, *Care of the Soul*, Moore<sup>52</sup> writes: “the great malady of the twentieth century is loss of the soul...when the soul is neglected, it doesn’t just go away, it appears symptomatically as obsessions, addictions, violence.” Some of the complaints he lists related to soul loss are: emptiness, meaninglessness, depression, yearning for personal fulfillment, and a hunger for spirituality. Similarly, Jung wrote: “In about one third of my cases the patients are suffering from no clinically definable neurosis, but from the senselessness and emptiness in their lives.”<sup>53</sup> Clearly emotions have a huge impact on health—even in the twenty-first century. In Inner Counselor™, they play an integral part in the archetypal journey into wholeness.

In Nunley’s Whole-Self Model I (WSM-I), the emotional body is one of five subtle energy bodies that make up the energetic constitution of a human. Although all these bodies play an important role in Inner Counselor™, it’s the emotional body that is used as a vehicle for accessing the memories, and giving form to the old symbol (an example of an old symbol is found in my personal Inner Counselor™ experience, below). The old symbol also embodies mental aspects that are stored as *thought-forms*, associated with the original issue. (More on thought-forms is written under the section: Mental Body.) The emotions also supply the energy needed for catalytic change during the transformational part of the process. Unless the emotions related to an issue are allowed to surface, very little real change or transformation can occur in the emotional body and without change in the emotional body, the other subtle bodies remain "stuck" in their former configuration. In other words, you can't "think" your way out of an old repressed pattern.

Below is my personal Inner Counselor™ session, illustrating the role of emotions:

One issue that I processed during Inner Counselor™ was writer's block. (I had been working on a book and in my writing found myself unable to move forward.) The physical sensation in my body was felt as burning and tightening around my third chakra. Emotionally, I felt low in self-esteem. The facilitator took me back through my life where I saw the many instances where I was a *pleaser* (downdraft choice), needing self-acceptance, until I arrived at the primary memory. Mentally reaching into my solar plexus with my hands I pulled out a small HB pencil that served as the old symbol. This pencil, although it helped me to write in private where I felt safe, didn't provide the self-acceptance that I needed in order to write for an audience. For me to share my writings with the world I needed to first accept me.

Guided by the facilitator, I asked my Higher Self for a new symbol—one that would provide me with the safety of the old symbol and also with self-acceptance. Upon experiencing difficulty receiving what my Higher Self was presenting to me (I was slipping out of my altered state of consciousness, as I began searching my mind for a symbol.), the facilitator guided me to imagine feeling self-acceptance. In my delightful feeling state of self-acceptance, the first new symbol that my Higher Self offered was a royal-red book with gold-laced pages. This book opened and had pop-up pictures in it. Baffled, because I didn't understand that this symbol meant "my writing is unique" I asked my Higher Self for another symbol. I got a giraffe. What on Earth does this giraffe mean? I thought. Suddenly, this giraffe spoke to me, exclaiming: Stick your neck out! . . .

When the pencil was absorbed into the giraffe I saw a white-colored rocket blasting off in the air, indicating "launch your work." Next, the rocket turned into a "Tom Cruise" fighter-plane, coasting through the clear, blue sky. The pilot, every now and then, radioed the tower, checking in. The message was: Move forward in your writing but check in once in a while with an editor to correct your writing. Behaviorally, I did move forward, completing the book, printing it, and selling it!

Many Eastern-based psycho-spiritual techniques, such as *The Diamond Approach*, also use the emotions as a doorway to self-transformation and Self-realization. In this approach by A.H. Almaas<sup>54</sup> people inquire into their emotions for a lengthy period of time (e.g. Why am I angry?) until one or more qualities of their true nature (i.e., Higher Self) shines through: wisdom, love, joy, vitality, power, peace, authenticity, passion, curiosity, appreciation, stillness, pleasure, trust, and gratitude. (These qualities correspond to Nunley's ideal qualities of the Self.)

The idea of staying with a self-limiting emotion until a breakthrough to a higher state of mind (e.g., peace) is made is also seen in Tantra's *tapas*:

You feel the energy [e.g., anger], you contain the energy, consciously and deliberately choosing not to express it in the customary way. When it attempts to move through its habitual channel, toward its usual goal, you say, "No, I don't think so..." and you wait. It boils. It rattles its cage and gets furious. Finally it explodes upward to find another outlet. If a bit of foundation has

been laid, for example, by practicing breathing up the spine, its movement will be in that direction, bumping the energy up to a higher chakra.<sup>55</sup>

This approach seems to rely on a combination of emotional and etheric energies and would probably require not just "a bit" but rather a substantial foundation in breathing techniques in order to insure the effect that appears to result from the using fifteen steps of the Inner Counselor™ process.

In their book, *Spectrum of Ecstasy*, Ngak'chang Rinpoche and Khandro Dechen also describe emotions as a powerful key to spiritual liberation. Through the method of *shi-ne*, a method that embraces emotions as a path to enlightenment, a person practices "letting go of [her or his] addiction to the thought process."<sup>56</sup> Five fields of energy—earth, water, fire, air, space—interacting with each other (they are really one field but in order to understand them better they have been separated) are discussed. All fields are further divided into neurosis energy and liberated energy. Neurosis energy arises when people try to substantiate their existence in one way or another. The idea behind *shi-ne* is to transform neurosis energy into liberated energy. For example, "earth element neurotics often come across as strong, powerful, individuals; but this style is actually based on a deep-rooted sense of poverty. [Their] reaction to being confronted with our intrinsic space has been a feeling of destitution."<sup>57</sup> When this neurotic type practices *shi-ne*—allowing space—more and more space—she realizes that she really does have all that she needs. This would correspond to the Inner Counselor™ process in which the experienced emotion provokes a mental recognition of the essential need which can then be addressed at mental, emotional, and energetic levels by a symbol presented from Higher Consciousness.

In the West, treatment for emotions has been more mechanical when compared to the experiential types offered in the East. For example, in Ellis' *Rational Emotive Therapy*,<sup>58</sup> the antecedents provoking the emotion and the consequences maintaining the emotion are manipulated, and the emotion, well, it “just” goes away, not really being dealt with. This is quite ironic, considering psychology is the scientific study of behavior, mental processes, and emotions.<sup>59</sup> Recently, however, Canadian psychologist Greenberg<sup>60</sup> acknowledged:

A truly integrative approach to treatment needs to combine methods of working with affect, cognition, and behavior, but established principles of affective change are sorely missing in the literature. Emotion theory and research suggests that emotion awareness, regulation, and transformation are three major principles of emotional change. In addition to these principles, three general factors that help guide integrative intervention in their use are discussed. Intervention should be guided by the source of the affect involved in the client's distress (amygdala or prefrontal cortex-generated emotion), the type of affect dysregulation involved (too much or too little emotion), and the type of change process to be used (quick change to improve coping or longer change to restructure character).

Samoilov,<sup>61</sup> a cognitive-behavior therapist backs up Greenberg, suggesting:

...that the long-term effectiveness of cognitive-behavior therapy (CBT) may be enhanced by going beyond symptoms at the cognitive level (i.e., intellectual meanings) and expanding therapeutic focus to the underlying, implicit emotional meanings.

Also, in the West, *Emotional Intelligence* (EQ), defined by Goleman<sup>62</sup> as “the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships,” is gaining attention. A study by Anderson<sup>63</sup> demonstrated that higher levels of EQ are related to the social attitude of appreciating both similarities and differences between people. Schutte<sup>64</sup> showed that “higher EQ was associated with characteristically positive mood and higher self-esteem and that individuals with higher EQ showed less of a decrease in positive mood and self-esteem after a negative state.” A study by Harmon<sup>65</sup> showed that male batterers scored low on empathy on the EQ inventory.

### **Mental Body:**

According to the WSM-I, the mental body is the place where “conscious, sub-conscious, and super-conscious perceptions, ideas, and ‘beliefs’ are stored symbolically as thought-forms.”<sup>66</sup> (More on conscious, sub-conscious, and super-conscious is found in the Whole-Self Model II.) From the following story with Barton the thought-form “victim” can be seen and classified as a downdraft choice on the Integration Chart ((IC) (See Figure 1: Integration Chart):

“If the bank comes through with the loan in time, I’ll be able to salvage the deal,” Barton sighed, his brow wrinkled and his eyes tense with the signs of insomnia and constant obsessive worry. “But there’s only another twenty-three days before the offer expires.” He was fifty-six years old, and caught in a business transaction that threatened to ruin him financially. His anxiety prevented him from taking the steps he might have to negotiate a new mortgage, and so matters, he noted, had continued to deteriorate. Barton’s psychotherapist had suggested he see a psychopharmacologist for medication, but he was hesitant. “It’s my attitude,” ‘Poor me, I’m a victim. I’ll be a failure forever.’ That’s how I think, even though I know I have a lot of talent and intelligence and creative ability.”<sup>67</sup>

When a person, such as Barton, chooses to embody an archetype, like the victim, he allows himself to be governed by a negative thought-form in the mental body. This thought-form is associated with debilitating emotions in the emotional body (e.g. feeling sorry for oneself), with unpleasant sensations in the etheric body (e.g. tightening of the sacral plexus), and with disharmonious physical behavior (e.g. restlessness). If Barton were to experience Inner Counselor™ he would be guided to discover his updraft need (e.g. courage) associated with his downdraft victim choice. His integration of self-value in the form of a symbol would be associated with positive affects such as:

- reduced or no worrying, manifesting a positive thought-form in the mental body
- feeling good about himself, manifesting a positive emotion in the emotional body
- higher vitality, manifesting a positive sensation in the etheric body
- a bodily rhythm, manifesting positive physical action

On all levels of his whole self would he shift—shift towards wholeness.

The effect of thoughts on health is a shared concept. Various forms of contemplative practice (Zen, Buddhist, yoga, relaxation-response, and Transcendental meditation, and mindfulness-based stress reduction) have been shown to alleviate physical ailments<sup>68</sup> and emotional distress (e.g. anxiety),<sup>69</sup> improve the heart's response to stress,<sup>70</sup> enhance the quality of life,<sup>71</sup> improve cognitive functioning,<sup>72</sup> and foster positive self-concept.<sup>73</sup>

Ballentine writes:

If the specifics of physical ailments are expressions of a hitch in a process of moving along life's path, which is ultimately about the flowing of consciousness, then the mind can either contribute to or sabotage this movement. If we can go directly to the mind and deconstruct those automatic sequences that interfere with that movement, and enhance those that are freeing, we will have a most effective and efficient tool for healing.<sup>74</sup>

### **Physical Body:**

During an Inner Counselor™ process, the person is asked where in her (or his) body she most feels the emotion she is working with (e.g., anger). Some people for whom I have facilitated the process have reported body sensations in the neck, throat, stomach, and heart. These are the places where, energetically speaking, the body has harbored emotions, blocking free movement of creative energy. The location of the feeling will correspond to unaddressed "needs" and issues (Integration Chart). Unaddressed needs produce protective armoring that can effect ones health at all levels including the cellular level. The body, like the emotions and the mind, plays an integral part in the person's journey *Home*.

In the following story, energy practitioner, Donna Eden<sup>75</sup> shines the spotlight on the intricate web of emotions and the body:

My daughter Tanya had been suffering for several days with intense pain around her ovaries. Nothing she did gave her relief, and she was sometimes doubled over and writhing. As luck would have it, I had a stopover at just this time in the city where she was living, and she met me at the airport. She suspected that something major was wrong with her body, perhaps a serious illness. It seemed a mystery that the obvious remedies that should have taken her pain away had not worked, so in a busy airport and needing quick answers, I simply sat her down and began to energy test her. . . . I went through her alarm points. Every one of them tested weak, which told me that all her meridians were in disarray and I had to look deeper for the source of her problem. Testing her rhythms, winter was weak and the others were strong. This narrowed the problem down to the two meridians that are governed by winter: bladder and kidney. Because kidney governs the ovaries, I decided to hold the acupuncture sedating points for the kidney meridian.

The moment I put my fingers on the point, I felt fear stream through my own body. Fear is the stress emotion of winter, and I told her what I was experiencing. She protested that she was not feeling afraid of anything. Her face had been pale, with black circles around her eyes. Within minutes the color began to return to her face and the circles around her eyes became lighter. As I held a bit longer, she began to feel waves of fear draining from her body. In a flash, she recognized that beneath the outer layer of her stress, she had grown very frightened that she would forever be trapped in the mountain of stressful issues with which she was grappling. Her fear had blocked the energy around her ovaries. As I continued to hold the points, the fear that had intruded into her awareness had released. Within the next five minutes, the energies began to flow along the meridian, and the pain left completely. She was out of fear, out of pain, feeling confident again. . . .

William Reich, the “godfather of all current therapies that work with the emotional life of the body,”<sup>76</sup> dedicated his life to understanding the complexities of muscular armoring: trapped energy in seven major areas of the body (corresponding to the seven *chakras* (chakras are discussed in the section: Subtle Energy Body)) that needs to be released, so that the person can grow—psychologically. By physically manipulating his client’s bodies, he observed a release of feelings and the recovery of memories.<sup>77</sup>

Lowen, who studied with Reich, created *Bioenergetics*—the study of personality based on the body.<sup>78</sup> Bioenergetics assesses the personality by observing holding patterns in the body: holding together, holding on, holding up, holding in, and holding back. These patterns define character structures: schizoid, oral, psychopathic, masochistic, and rigid.<sup>79</sup>

The importance of the body in the development of the Self is the running theme in body-centered psychotherapy. This therapy:

...explores the habitual, defensive, physical patterns to discover their internal logic, and develops resources—including somatic awareness, boundaries, and self-regulation—to facilitate greater self-knowledge, presence, and embodiment.<sup>80</sup>

The relationship between bodywork (Zero-balancing) and spiritual growth is supported in a study by Wang.<sup>81</sup> And, a study by Deer<sup>82</sup> demonstrated that clients who were taught somatic practices showed an enhanced sense of awareness, connection to others, enjoyment, and security. Rhodes<sup>83</sup> conducted a fascinating study leading to the suggestion that the body stores birth memory:

The core of this project is research involving twenty-two children, ages four-years-eight-months through nine-years-eleven-months. These children were video-taped while performing a series of five, specially selected, yoga postures. Their birth stories were then collected through interviews with the child, mother, father, and/or another person who had been present at the birth of the child. Analysis of these data resulted in identifying specific elements in the performance of the yoga postures that could be perceived of as clues to the child's prenatal and birth experience. The proposal is put forth that yoga postures have the potential to activate birth memory in the body and to be used both diagnostically and therapeutically in dealing with prenatal and birth issues.

After reviewing the literature on prenatal and birth symbolism, Menzam<sup>84</sup> identified fifteen specific prenatal and birth themes, demonstrating how they appear in various forms of dance and movement. She described how dance and movement forms, as well as the movement involved in daily activities like driving and child's play, resemble significant embryological events.

Somatic psychology's premise—the body lives our experiences or is a “blueprint for personal mythology”<sup>85</sup>—forms the bases for Anderson's work. She looked at embodied writing from faculty and students over a five-year period:

Embodied writing seeks to reveal the lived experience of the body by portraying in words the finely textured experience of the body and evoking sympathetic resonance in readers. Introduced into the research endeavor in an effort to describe human experience—especially transpersonal experiences—more closely to the way in which they are truly lived, embodied writing is itself an act of embodiment, entwining in words our senses with the senses of the world.<sup>86</sup>

Inner Counselor™ does not include hands-on somatic body work. It does, however, include the physical body through its inquiry concerning the location of an

emotional or physical feeling or sensation. It can be used as an adjunct to body work so that strong emotions arising with body work may be addressed and processed with the Inner Counselor™ process.

### **Etheric Body (Subtle Energy Body):**

Inner Counselor™ works with the subtle energy body—the *Chakra System* (in Hinduism)—in its approach to psycho-spiritual development. For example, during an Inner Counselor™ process, the person is asked where in her (or his) body she feels the emotion she is experiencing (e.g., sadness). If she feels this sadness in her heart, then energetically speaking, her heart chakra is affected (e.g. this chakra is closed and deficient; see Anodea Judith's picture of a deficient fourth chakra in Figure 4: Chakra System Overview). Theoretically, this system corresponds to Nunley's four levels of conscious development in the Integration Chart: active-self, reciprocal-self, transformed-self, and transcendent-self.

The subtle energy body is just that—subtle. It is subtle because it vibrates at a higher level than the dense, physical body, so most people can't see it surrounding and permeating the physical body. For visualization purpose, imagine that the subtle body surrounds and interpenetrates the physical body only it is transparent. (See Figure 5: Subtle Energy Body and Corresponding Physical Glands<sup>87</sup>.)

In the subtle body are chakras. The seven chakras are subtle energy centers that can be thought of as small, spinning, helicopter wings. These are traditionally described as "petals" and each chakra is made up of a specific number of petals—the symbolic depiction of the qualities in the IC book uses these petals for specific chakras as a background. Since each one holds different information, their function can be thought of

as a computer disk. (Western doctors, Anodea Judith and Caroline Myss, as well as energy healer Barbara Brennan have written extensively on the Chakra System. See Figure 4: Chakra System Overview. The people whose compilation of work was chosen for this figure are good examples, I think, of Self-actualizing people. For a description of Self-actualization refer to the Methodology Chapter under POI.) In Sanskrit,<sup>88</sup> chakra one, located at the pelvic area, is called *Muladhara*, meaning *root*. Chakra two, located by the naval, is called *Svadhithana*, meaning *sweetness*. Chakra three, located at the solar plexus, is called *Manipura*, meaning *lustrous gem*. Chakra four, located in the heart region, is called *Anahata*, meaning *unstruck*. Chakra five, located in the neck area, is called *Visuddha*, meaning *purification*. Chakra six, located between the brows on the forehead, is called *Ajna*, meaning to *perceive and command*. Chakra seven, located at the crown, is called *Sahasrara*, meaning *thousand-fold*. (See Figure 6: Chakra Locations.<sup>89</sup>)

Also in the subtle energy body are energy channels called *nadis*. They connect the *chakras*. Nadis can be thought of as transparent physical veins superimposed on the physical veins. Energy travels through nadis like blood travels through veins. Just as blood travels through veins bringing life to each of the seven major glands of the body, energy travels through the nadis bringing life to the seven major chakras. Swami Muktananda<sup>90</sup> provides an intimate snapshot of this process:

One day, I was meditating in my hut at Suki, and in meditation I was seeing the red light. I was happy. Then, in the middle of my meditation, came [an experience] that was utterly humiliating...All the love and intoxication I had felt in meditation left me...Instead, in their place came a powerful sexual desire...I could think of nothing but sex! My whole body boiled with lust, and I cannot describe the agony of my sexual organ...I could not sleep at night because of the turmoil in my mind...Without saying anything to anyone, I set out to the east...As I was looking around outside, my eye fell on a small [hut]...When I sat down inside the hut, my legs immediately folded into lotus posture, and I started meditating. My beloved red aura came and stood before me, and then I heard a voice from within me, "Open that cupboard and read the book you find there."...I took it out and opened it...it opened at a page describing the very [sexual experience]

that had been happening to me...Now I understand that the onset of sexual desire was connected with the process of becoming an urdhvarete, from which one gets the power to give Saktipat. When [chakra two] is pierced, sexual desire becomes very strong, but this happens so that the flow of sexual liquid may be turned upward and the sadhaka's lust destroyed forever.

Three major nadis are the *Sushumna* (the central energy channel), the *Ida*, and *Pingala*.

The latter two, start at chakra one and criss-cross each other at each consecutive chakra until they meet at chakra six where they continue in a straight line to Sahasrara (See

Figure 7: The Chakras and Their Major Nadis: Ida, Pingala, and Sushumna.<sup>91</sup>) Judith,

whose work on the Chakra System is in part built upon Arthur Avolon's work (he

brought this system to the West in the early 1900's) maintains:

Movement and flow along these nadis contribute to the spinning of the chakras. As energy flows upward to the right nostril through Pingala, for example, we have a directional flow around each chakra complimented by its opposite, a downward energy on the other side of the chakra, flowing through Ida. The two movements, turning in opposite directions around each side of the chakra, causes the chakras to spin. The crossing of the nadis between the chakras makes each center spin in an opposite direction to the one above and below. As each chakra spins in opposite direction to the one above and below, the chakras can then act like gears that mesh together and form a sinuous movement of the subtle energy up and down the spine.<sup>92</sup>

Also according to Judith, who uses a questionnaire to diagnose a person's chakra system, a healthy chakra is an open and clear chakra. (See Appendix D: Chakra

Questions.<sup>93</sup> Shealy, Myss, and Bruce<sup>94</sup> have also constructed a chakra questionnaire,

*Transpersonal Integration Survey* (TIS). (This inventory is discussed in the Methodology

Chapter; unlike Judith's questionnaire, this test has been scientifically validated.) On an

unhealthy chakra, Judith<sup>95</sup> presents this analogy:

We want open and clear [chakras], not open and crowded. For instance if a chakra is closed it's like a restaurant with its door's locked. It can't take in anything; it can't serve anything; it can't make any money. But at the same time, if the restaurant is full to overflowing and no one is leaving, it can't take in any new energy. It can't take in any new customers. So we want a chakra that is open and flowing—that the energy can come in and can go out in an appropriate balance....So, what blocks a chakra?...the excess chakra that is fixated or overcompensating at a particular level is stuck there because it has too much energy. That means it needs to get rid of energy. If someone is very overweight then they are trying to ground through having a heavy body that pulls them down to earth and makes them feel safe, secure, and grounded. That would be an excessive first chakra. That person would come into balance by discharging some of that energy. Learning how to ground energetically so that they don't have to ground through gravity. Someone might be deficient in the first chakra and have a very skinny body, is very flighty, and has difficulty dealing with the earth plane. They need to come down and open it up...they need to take

in energy....It also occurs very frequently that you might have both excessive and deficient behavior in the same chakra. For instance, the second chakra related to sexuality is also related to the emotions. So, someone might be very shut down sexually and yet highly emotional or they might be shut down emotionally and highly sexual....

Brennan understands the Chakra System in terms of open and closed chakras as well. Also, she looks at the rotation of the chakras by using a pendulum, as it acts as an amplifier (see Figure 8: Dowsing Chakras with a Pendulum<sup>96</sup>). With Pierrakos they have observed: “Any disturbance in the chakra, as measured by dosing technique, shows a dysfunction in that particular area of psychological relating.”<sup>97</sup> (See Figure 9: Energy Center Diagnosis.<sup>98</sup>) For example:

Dr. Pierrakos has found that a clockwise movement of the pendulum denotes a psychologically open chakra. That means that the feelings and psychological experiences which are governed by and flow through that chakra are well balanced and full in that person’s life. If the pendulum moves counterclockwise, that chakra is psychodynamically closed, indicating a problem area in its corresponding psychological aspect. That means that the feelings and psychological experiences which are governed by and flow through that chakra are not balanced, because the energy is blocked, and probably that person has negative experiences associated with them.<sup>99</sup>

Similar to Judith and Brennan, Gerber also agrees that our personality structures strongly affect the flow of the life energy within our subtle body. He renders:

The flow of the [life energy] through our chakras is strongly affected by our personality structure and by our emotions, as well as by our state of spiritual development....

The flow of nutritive life energy from the environment to each of the seven chakra-linked body regions is strongly affected by the way we process different emotional and spiritual issues of human development. When a person has a chronic problem in dealing with the emotional and spiritual issues associated with a particular chakra, the resulting constriction of life-energy flow to the body zone linked with that chakra can sometimes manifest as “dis-ease” or “health challenge”.<sup>100</sup>

Nelson<sup>101</sup> applies the Chakra System as an extensive map of the personality to DSM-III disorders (e.g., schizophrenia, manic-depression). The idea behind this system as a model of consciousness development is that we are born from our essence (what he calls the *Ground Source*). During our lifetime we need to break our connection with the Source so as to build a strong ego (chakras one, two, and three). With a robust ego we can function “normally” in life (chakra three) and are less likely to regress into psychosis

(chakras one and two). Also, this type of ego allows us, later in life, to make our return to the Source (chakras four, five, six, and seven) without crossing into the pathological realm during these higher transitions.

On the Chakra System as a map of consciousness Judith<sup>102</sup> articulates:

The first complete round of chakra development takes roughly twenty years, with the whole cycle starting over again on a more complex level when the child leaves home and begins his or her adult life....The second round is not as clearly defined, as there is much more potential for variation in the development order. Some people have children before they develop a job skill, others go to school for years and years. Some begin with spirituality and have a family later, or never have a family at all. Some spend a short time establishing an economic base, a relationship, or a mode of creative expression, while others spend their whole life at any one of these tasks.

The way I have come to understand the Chakra System is by integrating the theoretical perspective (chakras as a model of consciousness; see Figure 10: Map of the Soul<sup>103</sup>) and the literal perspective (chakras as real energy centers). (See Figure 11: Chakra Cross<sup>104</sup>.) Inner Counselor™ also works with the Chakra System from both an energetic view and theoretical stance.

Scientific substantiation of the subtle energy body comes from many sources over the last forty years. For example, Burr<sup>105</sup> energetically mapped two things: (1) an electrical field in unfertilized eggs of salamanders which he found was shaped like the physical body of the fish; (2) the central nervous system before it was physically developed in the fish. Also, he looked at the electrical fields around tiny seedlings to discover that those fields were not the shape of the original seed but rather resembled the adult plant. From his research, Burr concluded that organisms follow a developmental template that is generated by the organisms' electromagnetic field. Another way of saying this is that the energy field gives order and structure to cells and molecules (the field explains what biologists struggled to explain concerning how our bodies keep the shape/form they do).

Unlike Burr who measured the field via voltmeters, Kirlian measured it via electrography, popularly known as Kirlian photography. (Such photography captures the electromagnetic field and not the actual aura per se. Currently, science “does not have the transducers that we humans have in order to be able to perceive subtle energies from dimensions other than the physical. The human aura is much more involved than just the electromagnetic field. It comprises energies that are not electromagnetic and are not of the physical dimension”<sup>106</sup>). Kirlian’s pictures “translated Burr’s electrical measurements into the visual characteristics of an electrical corona. [Furthermore] Burr and Kirlian found that diseases like cancer caused significant changes in the electromagnetic fields of living organisms.”<sup>107</sup>

The phantom-leaf effect produced by Kirlian photography also supports the etheric body as real. Detrick’s<sup>108</sup> experiments captured both sides of the phantom leaf by taking a picture of the amputated leaf on both sides. According to Gerber<sup>109</sup>, “this would be equivalent to slicing off the upper fingers of a hand and taking electrographs of the front and back of the hand. One electrograph would demonstrate phantom fingerprints, whereas the other electrograph would demonstrate phantom fingernails.”

An improvement on Kirlian’s technology, sixty years later, is Korotkov’s Gas Discharge Visualization (GDV). The GDV method captures “biological emission and optical radiation, stimulated by electromagnetic field, amplified by gas discharge with visualization through computer data processing.”<sup>110</sup> As an upgrade, it shows the “distribution of energy flow in space.”<sup>111</sup> As a practical application, it can be used for “screening and monitoring of a patient’s condition.”<sup>112</sup> (See Figure 12: Example of GDV Analysis.<sup>113</sup>)

Other exceptional support for the existence of the subtle body comes from studies by Becker. Becker<sup>114</sup> found electricity or the electromagnetic field helpful in healing bone fractures. He also manipulated the electric current in frogs and found that they were able to regenerate their lost limb just as a salamander does.<sup>115</sup> With regards to Becker's studies on regeneration, Gallo<sup>116</sup> writes:

Becker provides convincing evidence that the current of injury that is observed at injury sites is not merely a byproduct of injury to the cells but is rather consistent with a primitive energy-control system that guides regeneration. He shows that an electrical current is involved in healing.

Becker<sup>117</sup> also reversed the electrical current of worms and found that the head went where the tail grew and vice versa, illustrating the vital role in the energetic template to providing a map of locations for body growth.

While scientific studies have documented the reality of the etheric body, a layer in the auric system, intuitives have provided support for the source of the auric system—the chakras. That support comes from Bruyere<sup>118</sup> (see Figure 13: The Creation of the Primary Auric Field<sup>119</sup>):

Our auric or electromagnetic field is generated by the spinning of the chakras. As it spins, each chakra generates its own electromagnetic field [for example, when a person is in a highly emotional state and the second chakra is charged the color of the aura will be orange]. This field then combines with fields generated by other chakras to produce the auric field. An individual's auric field is manifested via a combination of energies from three chakras. Generally these are the first, third, and fifth chakras, empowering the physical, intellectual, and etheric bodies. It is a combination of these three chakras that produces the primary auric field (the inner shell of the aura)...The secondary aura [the outer field] is produced from the interaction of all seven chakras. The spinning of the individual chakras creates energy, the frequency of which determines the color of a particular chakra. The amount or intensity of energy produced by a particular chakra or group of chakras determines the color that dominates the auric field.

Backing for the correlation between auric readers and subjects' physiology comes from a study conducted by Gundling.<sup>120</sup> She found that auric readers' observations, such

as seeing changes in the shape, color, size, and action of the aura when subjects were listening to music, corresponded with changes in the subjects' physiology (e.g., brain wave patterns, blood pressure, pulse rate, and respiration rate).

Other credible scientific studies on the magnificent Energy Reality demonstrate:

- the aura as seen by clairvoyants is not an afterimage<sup>121</sup>
- disturbances in a person's energy field (e.g., locations of pain conditions in cancer patients) were verified independently by different Therapeutic Touch practitioners (energy healers) solely on the basis of their assessing the energy field of the patient with their hands<sup>122</sup>
- there is a developmental Human Energy Field change that occurs from infant to young childhood<sup>123</sup>
- patients were able to perceive non-contact energy interventions on their phantom limb<sup>124</sup>
- therapeutic Touch has been demonstrated to speed up the process of full thickness dermal wounding<sup>125</sup>

Western culture is gradually moving away from the Newtonian world that has dominated science and medicine for the centuries. In this model of reality, "doctors conceptualize the body as a type of grand machine which is controlled by the brain and PNS: the ultimate biological computer."<sup>126</sup> Also through this lens, atoms are seen as solid structures, or the building blocks of life, which have been shown by current physics to be an illusion at the subatomic level, whereby, an electron can be both a particle and a wave. Cutting edge, healing hands Brennan,<sup>127</sup> writes:

On the subatomic level, matter does not exist with certainty in definite places, but rather shows 'tendencies' to exist. All particles can be transmuted into other particles. They can be created from energy and

can be transmuted into other particles. They can be created from energy and can vanish into energy. Where and when this is happening, we cannot determine exactly, but we know it is continuously occurring.

The heart of all the "new" physics is to demonstrate that people are not solid structures of matter as Newtonian science shows; rather people are energy vibrating at different frequencies, the slower frequencies giving rise to physical form, for example. The physical form of humans can be thought of as bundles of frozen energy since scientists have found evidence that supports the idea that all matter composed of atoms and subatomic particles are really a form of frozen energy.<sup>128</sup>

If the West is gradually transitioning out of Newton's world, where is it headed? In his book *Vibrational Medicine*, Gerber<sup>129</sup> declares that there is a:

...new viewpoint of healing that encompasses an evolving picture of matter as an expression of energy. This new field of healing [is] based upon Einsteinian paradigm...[and] sees human beings as networks of complex energy fields that interface with physical/cellular systems. The recognition that all matter is energy forms the foundation for understanding how human beings can be considered dynamic energetic systems. Through his famous equation  $E=MC^2$ , Einstein proved to scientists that energy and matter are dual expressions of the same universal substance. That universal substance is primal energy or vibration of which we are all composed.

Gerber<sup>130</sup> also announces:

...[in the] energetic model, spirit is seen as the motivating force that animates the physical form. That is, our spirit, like a vaporous ghost, inhabits the mechanical vehicle we call the physical body.

Lastly, according to Gerber,<sup>131</sup> although the present-day practice of medicine is still highly in line with Newton's model of reality, orthodox medicine is using energy methods of diagnosis (e.g., the electrocardiogram reveals energy patterns of the heart beat and the electroencephalogram reveals the energy patterns of brain waves) and treatment (e.g., radiation to treat cancer) to affect us. Gerber posits that the use of energy-based

instruments by the medical community further supports the idea that we are energy. If we truly are energy, then it follows that we can be healed by energy.

Myss<sup>132</sup> offers optimistic words of counsel on the shifting paradigm:

And, I know there will come a time in the not-to-distant future when health and anatomy will begin with the teaching of the energetic system long before the physical, that we will reverse and teach our energy reality.

### **Causal Body:**

Many professionals and academics have shown how language, as an archetype, has shaped reality.<sup>133, 134, 135</sup> In other words, if we speak a certain way (e.g., rationally), then our "world" *must* be organized that way (e.g., cause and effect). And so spins that particular microcosm-macrocosm cycle! Many people have also spoken another archetypal language, a language that voices: our reality is bigger—is deeper.<sup>136, 137</sup> Inner Counselor™ is framed by this other language.

Steven Light, working as a natural spiritual-energetic healer for over twenty-years, has been influenced by the *Ageless Wisdom Teachings*. They are:

...a highly comprehensive esoteric knowledge and science of reality that exists in higher levels of consciousness independent of time or culture. A large body of these teachings were given to humanity primarily through four telepathic women during the period of approximately 1860 to 1960: Alice A. Bailey, Helena P. Blavatsky, Helena Roerich, Lucille Cedercrans, all of which were messengers for various Masters of the Ageless Wisdom.<sup>138</sup>

On the causal body (see Figure 14: Causal Body) Light<sup>139</sup> unveils this story:

The Causal is named "Causal" because it is the originating source of each personality that incarnates in each lifetime. It is the source of your personality, causing it to be and exist. When your personality ends, the essence of you is absorbed back into the Causal Body. It is the first level of your individuality that is relatively immortal as the Causal Body exists for many millions of years, during your journey as a human through many incarnations or lifetimes...super-humans that are liberated from the cycle of rebirth discard the Causal Body and move on to higher levels. . . .

The Causal Body is the depository for all consciousness and virtues cultivated in each personality lifetime; especially developed will/power, love-wisdom, and creative intelligence. It is built out of all the benefits of all past lives. It is the treasure chest that safekeeps the fruits of all past experiences. It is the vehicle that facilitates the unfolding of consciousness that we use

physically, emotionally, mentally, and spiritually. It is the vehicle for human immortality, whether a personality is in incarnation or not.

The Causal Body is the central focal point of consciousness itself for the entire human being. Therefore its range of consciousness includes the physical, etheric, emotional/astral, mental/intellectual. As it awakens spiritually it becomes aware of other souls on its own level and participates in a universe and an existence independent of the personality. The Soul's life is one of unity, group consciousness, love, wisdom, bliss, and purpose. As it spiritually awakens with the aid of the meditating personality, it extends its range of consciousness into the Higher Mind/Manasic Body, Buddhic/Christic Body, Atmic Body, Monadic Aspect, and eventually the level of Logoic/God/Solar Aspect.

On all five energy bodies he discloses (see Figure 15: Energy Bodies in Their Optimal Healthy State and in Their Unhealthy State<sup>140</sup>):

The enveloping Causal Body (golden orb) is the subtlest level of personal individuality, the enlivening source of life and consciousness for the current personality, all past life personalities, and all future life personalities. It could be called the Higher-Self.

The Mental/Intellectual Body (next inner level) is the vehicle for understanding, beliefs, thoughts, knowledge, and cognitive processes.

The Astral/Emotional Body (next inner level) is the vehicle for emotion, desire, imagination, personal power, and is a focus of feeling.

The Etheric/Vital Body (next inner level) is the vehicle for energy and vitality, the subtle basis for the physical body.

The Physical Body (at the center) is the vehicle for stability, separation, and individual focus.

The Personality is composed of the Mental/Intellectual Body, the Astral/Emotional Body, the Etheric/Astral Body, and the Physical Body, as a unit. The Personality is very temporary and is changed or recreated every lifetime, effectively erasing past life memories on a personality level. All past life experience, knowledge, and developed ability is retained on a Causal Body level as the Causal Body lasts many millions of years.<sup>141</sup>

During Inner Counselor™, the Higher Self or the causal body is what is accessed, providing the client with her (or his) new symbol. The more a person reaches into her Higher Self—drawing out symbols—re-owning the separate parts of herself—the more the Higher Self manifests on the conscious plane—the more she consciously embodies her divinity.

**(ii) Whole-Self Model II:**

The Integration Chart (IC) is the foundation for the Inner Counselor™ process, a process that “works with the *Whole Self*”<sup>142</sup> (i.e., causal body, mental body, emotional body, etheric body, and physical body). “These [five] ‘subtle bodies’ interact through three major aspects of the mind: the super-conscious, the self-conscious, and the sub-conscious.”<sup>143</sup> (See Figure 16: Whole-Self Model II.)

Swedenborg,<sup>144</sup> opening the doorway between the conscious and unconscious parts of the psyche, provides a fascinating dream account that could have been called: *Consciousness Catcher*. He set the intention of wanting to pay attention to his dreams. Then he dreamt—he dreamt more and more. Upon awakening, he wrote down his dreams—he honestly recorded the content, stepping out of his own way. By accepting whatever the dreams told him about himself, he opened the door. The external three-dimensional world took on a fourth-dimension. “Worlds within worlds suddenly were laid out.”<sup>145</sup> This was no ordinary hypnopompic hallucination! . . .

Similar to Inner Counselor™ which acknowledges the different compartments of the mind so does Shamanism. For example, Shamanism describes the *Cosmic Tree*. (The Cosmic Tree is just one part of the *Cosmic Web*, a concept used to explain the connected wholeness and completeness of all that is in existence.<sup>146</sup>) Depending on what group of Shamans, the Tree is divided into four multi-dimensional levels of “consciousness” or “selves” or “spirits” or “worlds” or “intelligences” that “contribute the essence of their being to the total Self and participate as coworkers.”<sup>147</sup>

The Upper World of the High Self (or high spirit) makes up the branches of the Tree and is associated with noble deeds, knowledge, enlightenment, ethical values,

spiritual aspirations, and creativity. It's the realm of the more advanced beings like Nunley's transcendent-self. It guides the Human Self.

The Middle World of the Human Self (or human spirit) is seen as the trunk of the Tree and is associated with ego-consciousness like Nunley's self-conscious. This is the separate self we present to the world. The total Self expresses itself through a person's personality (e.g., choices, reasoning, thinking, judgment, and beliefs). For Nunley, the self-conscious can connect with the Higher Self.

The Lower World holds the Hidden Self (or hidden spirit) that makes up the roots of the Tree and is associated with the sub-conscious (e.g., beliefs, habits, memories, attitudes, and emotions that are programmed by the Human Self). It communicates through symbols and imagery. This corresponds to Nunley's sub-conscious.

The Body Self (or the animal spirit) makes up the soil around the roots and is associated with instincts that control and maintain the physical body. This is the place of the unconscious because of the biological intelligence at work which is concerned with physical survival. It operates purely on instincts. Its language is impulsive (e.g., chemical). The WSM-I acknowledges the physical body.

Similar to the IC which acknowledges that we are already whole (although we need to realize our wholeness) and emphasizes the importance of transformation, Shamanism says:

You are born with all four selves. Your Human mind takes in information and stores it in the subconscious. But it is also in conflict with the subconscious because the new information it takes in sometimes contradicts the stored information and so transformation occurs. Through transformation more of the High Self is expressed in the Human Self.<sup>148</sup>

Also similar to the IC which stresses the importance of harmonizing the opposing aspects of ourselves (e.g. active-self and reciprocal-self), Shamanism encourages people to:

...comprehend all aspects of being human, and to harmonize the different 'selves' into an integrated working partnership that would bring about fulfillment of the true purpose of life—the soul's purpose...<sup>149</sup>

Another spiritual orientation that parallels the IC, a chart that organizes consciousness and emphasizes balance, is Sufism, the mystical heart of Islam. According to Sufism:

The soul has seven aspects or dimensions: the mineral, vegetable, animal, personal, human and secret souls, and the secret of secrets. Each of us possesses these seven levels of consciousness. The goal in Sufism is for all of them to work in balance and harmony.<sup>150</sup>

Like the IC, these two models of personality, Shamanism and Sufism, are based on *evolution* and the *integration* of the physical, psychological, and spiritual. Neither are linear or hierarchical approaches but *holistic*.

In Western psychology, one model that parallels Inner Counselor™ in its use of the three aspects of the mind is Assagioli's psychosynthesis. Psychosynthesis had been around for nearly a century. Yeoman<sup>151</sup> describes it as having gone through three major phases of development. Phase one (1910-1958) saw Assagioli as a follower and practitioner of psychoanalysis in Italy. His application of Freudian therapy ended, though, in part because he saw through its limitations, one being that it didn't include the higher consciousness or Self. Phase two (1958-1980) of Assagioli's model took place in the West, New York, where he was influenced by existential, humanistic, and transpersonal approaches, as well as Eastern spiritual orientations (e.g., Buddhism). By 1980 (phase three) psychosynthesis has made its way around the globe (e.g., Australia, Japan, and India) and was well on its way to being a comprehensive model of development with many applications (e.g., human, organizational, educational, and religious development.) Assagioli's egg model of human development (see Figure 17: Egg Model) synthesizes the various aspects of the psyche: the lower unconsciousness (repressed events; holds past

events); the middle unconsciousness (ego; holds past and present events); the higher unconsciousness (transpersonal-self; contains our potentials: wisdom, joy, intuition, spiritual will, and love). All three levels have both an individual area and a collective area. (Like Jung's personality model Assagioli also placed archetypes in the collective area.) Although Assagioli didn't quite formulate the collective aspect as well as he did the individual, Russell offers a revised version of the egg model by incorporating Wilber's interpretation of Jung's collective unconscious. According to Russell,<sup>152</sup> the lower collective unconsciousness contains humanity's history, the middle collective unconsciousness contains everything in the Universe but is out of awareness, and the higher collective unconsciousness holds humanity's potentials.

In his model, Assagioli expresses that the three realms of the psyche make up both our personal-self and spiritual-self. The motivation behind the synthesis of these two selves is our innate desire to mature. (This is similar to Nunley's, Maslow's, and Jung's drive to be whole—to consciously express the Self.) When this motivation is blocked, when our growth is hindered, psychopathologies develop. When a client visits with a psychosynthesis guide, the guide helps her (or him) to first synthesize her personal-self and then integrate her spiritual-self.<sup>153</sup> The personal self is often synthesized through experiential techniques (e.g., dreams, journaling, and guided fantasy) that tap into the lower unconsciousness and bring into awareness various sub-personalities (which are a “distorted expression of basic needs”<sup>154</sup>). (Similarly, Inner Counselor™ is an experiential technique using guided meditation to tap into the sub-conscious, drawing out memories associated with the issue being processed.) Awareness of these sub-personalities helps the client to see that the role she has identified herself with is not the only role that makes her

up. For example, a woman shopoholic, only identifying herself with purchasing material goods, believes when she is bankrupt that her identity is also “bankrupt.” She loses her sense of self in not having a broader identity. With psychosynthesis she would learn that many of her unconscious needs weren’t met—that her buying impulse was due to her not fulfilling any or all of Maslow’s needs. (Similarly, Inner Counselor™ inquires into people’s needs and helps them to fulfill those needs from an inner, rather than outward perspective.)

Once the personal-self has been sufficiently addressed and the sub-personalities have been acknowledged and integrated (this can be a lifelong process) the next step is to synthesize the spiritual-self. Through experiential techniques (again) the client taps into her higher unconsciousness (transpersonal level) for the purpose of integrating its contents into her middle unconsciousness (personal-self). (Similarly, Inner Counselor™ guides the client to tap into the super-conscious, drawing out new and more powerful symbols. According to Jung, the unconscious expresses itself primarily through symbols.<sup>155</sup> The super-conscious is unconscious for most of us.) The personal-self is where the sub-personalities in the lower unconsciousness and the qualities in the higher consciousness meet and are synthesized. (Similarly, in Inner Counselor™ the self-conscious is where the super-conscious and the sub-conscious meet and are synthesized.)

***(iii) Mind Model:***

“Who am I?” is the philosophical question I asked myself when pondering Vernon Woolf’s<sup>156</sup> three-dimensional cube holding his Mind Model (see Figure 18: Mind Model), a model that took me back to the “authentic being” described by Martin Heidegger and Friedrich Nietzsche. To answer that question using this model I will draw

upon my life journey (note: words surrounded by quotes are concepts used in the Mind Model). For the first twenty-three years of my life my “comfort zone” included an agreement between my “family beliefs” and my “cultural beliefs.” For example, my family believed: Jesus died on the cross to save us from our ‘sins’. My culture believed the same thing. I believed this thought-form too. In that comfort zone, I experienced no tension; life was peaceful because I agreed. (The movie *Pleasantville* reflects this classic non-individuated behavior.) The moment I had the desire or interest to seek the truth to Christianity, this “interest wave” of mine met with much tension, as it passed through my culture and family beliefs. But where did this desire or interest come from? Did it come from me or from outside the comfort zone, the tapped into outliers in the culture beliefs and family beliefs? Was I out of the “cube” yet? As years passed and as I resolved my inner conflict, I came to a place internally where I could hold my beliefs and that of my family and culture—I could be *me* without loosing my sense of self and I could allow others to be their dogmatic religious selves without imposing my new thought-form. But, is this new behavior reflective of pure “authentic living?” Furthermore, is my awareness of this mind process indicative of me being out of the cube or me still operating inside the group mind—only to have evolved myself to a higher group mind, one that endorses individuation and other higher states of consciousness? Even more, perhaps there are cubes within cubes.

***(iv) Integration Chart:***

***The Chart & the Transpersonal Journey:***

When I look at the Chart (refer to Figure 1: Integration Chart) I am inspired to put on my Christopher Columbus hat and set sail for the greatest adventure of my life: realizing the

inner landscape of my soul/personality. As Sri Aurobindo says, such a journey is “an adventure in consciousness.”

I think that the transpersonal journey outlined in the Chart is simple but profound: from the Source we come and to the Source we return. The promise of this Chart, I think, is that the return “Home” can be made on Earth. During the in-between stage we are confronted with duality, opposing opposites (e.g. active-self and reciprocal-self), that call us to seek harmony and balance. When balance and harmony are not attained, then we are likely to fall into the realm of neurosis or psychosis. When balance and harmony are attained we continue on the path of enlightenment (e.g. transformed-self), integrating, transforming, and transcending. We are motivated to consciously contain/embody the Creative Source (e.g. transcendent-self) from which we *separated*. In the adventure of striving to embody the harmonious qualities that we seek we are encouraged to bring Spirit into form in order to transform not only ourselves, but the world in which we live. This differs from religious philosophies in which one seeks to escape life in order to find peace and harmony. In these philosophies the physical world is generally looked upon as a world of suffering, and relief is sought through an escape into spirit.

### ***Updrafts & Downdrafts:***

Updrafts represent essential needs (e.g. security, intimacy, vision, etc.) that seek to be met. These needs are subsumed under “ten transpersonal ideal qualities”<sup>157</sup> that we are motivated to embody: strength, freedom, creativity, control, connection, acceptance, reciprocal love, trust, peace, and unconditional love. (For a detailed description of Maslow’s being-values which, for the most part, correspond to Nunley’s qualities, please refer to Maslow’s book *The Farther Reaches of Human Nature*, pps. 128-129.) When

these needs are not met an individual behaves from a downdraft place (e.g. weak, jealous, pleaser, etc.). Operating from this place of deficiency, or more accurately, reacting from this place of deficiency, has the potential to create psychological disorders (e.g. depression).

In the Inner Counselor™ process, the facilitator would inquire about the client's issue or feeling, a downdraft that may have its roots in, what Vernon Wolf would call "family beliefs" or "cultural beliefs." The facilitator would also inquire about the client's need. For example, if the client was feeling jealous and wanted to confront that downdraft place of reaction then he/she would be asked what she really needed, one of the updraft needs such as self-control. The quality associated with that would most likely be control.

***The Role of Choice:***

"Choice" runs across the Integration Chart. When a choice is made that assumes an updraft need, a person puts herself on the path of "harmony" (e.g. physical harmony, interpersonal harmony, etc.). Conversely, when a choice is made that assumes a downdraft reaction, a person places herself on the path of "disharmony" (e.g. personal disharmony, group disharmony).

An example: Depending upon many factors, such as the environment we were born into, we learn reactions to certain cues. An individual may learn to withdraw as a protective mechanism to being interrogated. Such a response is "largely unconscious."<sup>158</sup> Whenever her safety is threatened she removes herself from the situation. Of course such a reaction could be beneficial when faced with a life-threatening situation (depending upon how you look at it). On the other hand, such a reaction prohibits the person from fully participating in life as it narrows her choices and limits her interactions. If she

embodied the quality of, let's say strength, she would likely feel more at ease in the situations that once cued the flight response in her, her range of choices would open up, and her interactions would deepen.

***Reactive Behavior versus Pro-Active Behavior:***

The ten ideal qualities can be classified into two groups: (a) Projected Ideal Qualities, and (b) Owned Ideal Qualities. Using the integral spiral diagram for the ideal quality “trust” as an example (see Figure 19: Integral Trust Spiral<sup>159</sup>), the projected ideal quality is indicated by the horizontal arrows. In other words, we *react* to the external environment. *Pro-active* ideal qualities are a result of us integrating our unconscious behavior patterns or re-claiming our projected needs, as illustrated by the vertical arrow in the diagram.

***Relationship of the Columns to the Chakras:***

I will first acknowledge that many people have their own interpretation of the chakra system. Although there is considerable diversity there is also considerable consistency. (See Figure 4: Chakra System Overview.)

In the Integration Chart, the six columns are assigned to a specific chakra. This is because certain issues are associated with certain chakras. For example, if a person has been reacting from the downdraft place of rejection then she will most likely experience an emotion and physical sensation in her heart (rejection is associated with chakra four in the Integration Chart). Once the person identifies that she needs, for example, acceptance, and once she integrates, transforms, and transcends her old symbol of rejection, she will feel her heart expand with love and be lighter.

***Needs and Qualities:***

As stated prior the ten qualities house the updraft needs. The qualities are further divided into four main categories: active-self, reciprocal-self, transformed-self, and transcendent-self. The qualities under each category mix with each other producing an effect which ideally is one of balance. Before the balance, however, we tend to “make an *either-or* choice, forcing ourselves to *give up* one thing for another.”<sup>160</sup> For example:

The *survival-identity* need for CREATIVITY naturally conflicts with the *relationship* need for ACCEPTANCE. We are often afraid to be truly creative for fear that others will reject our creations and, by implication, reject us. We may adopt a “chip on the shoulder,” giving up acceptance in order to “be ourselves,” or we may give up our creativity in order to be accepted. Perfectionism is an example of blocking creativity in favor of acceptance.<sup>161</sup>

In terms of the active-self and the reciprocal-self, a parallel can be made to Jung’s animus and anima. Similar to the active-self being masculine energy and the reciprocal-self being feminine energy so is Jung’s animus regarded as masculine in nature and anima as feminine in nature. And, similar to Jung’s idea of wholeness including the balance of the anima and animus so does Nunley’s idea of wholeness include the balance of the active-self with the reciprocal-self.

***(v) Triune Brain Model:***

The theory of the triune brain by James W. Papes and Paul D. MacLean<sup>162</sup> is used to describe the mind-brain interface. (See Figure 20: Triune Brain.) Nunley<sup>163</sup> writes:

In the triune brain theory, the part of the brain to first evolve, the limbic brain stem, is referred to as the “reptilian brain”. Reactionary survival behaviors arise from the reptilian brain. These are automatic physical-response behaviors. We share this aspect of our brain with reptiles. For example, if you step on a snake both you and the snake will immediately react from the limbic brain stem! The part of the brain to evolve next, the hypothalamus or cortex, is referred to as the mammalian brain. From the cortex arise the instincts that we share with higher species of animals. This includes much of our protective mothering, nurturing, and tribal instincts. When operating from this level, we will care for, love, and nurture our own offspring, but not necessarily the progeny of others. This is within the realm of *conditional* love.

The third aspect of the brain, the neo-cortex, is the largest area of the brain and the most recent to evolve. In the triune theory it is the neo-cortex that is meant to provide us with the mental

interface to higher consciousness and to facilitate our journey of transformation. Perhaps it is the neo-cortex that will make it possible for humans to consciously interface with the Higher-Self and integrate the higher qualities within the personality and the body. Perhaps our future challenge is to learn how to fully employ the capacities of this promising interface. At present, much of our action and interaction appears to be governed by limbic and cortex response.

The three levels of the brain can be seen in the Integration Chart. For example, in regards to the four columns showing ideal qualities, column one reflects the reptilian brain (needs are related to survival), column two reflects the mammalian brain (needs are related to relationships), and columns three and four reflect the neo-cortex (needs are of a higher order). The three levels of the brain are also connected during an Inner Counselor™ process.

***(b) Experiential Component:***

The Inner Counselor™ process is composed of fifteen specific steps. Keeping with the *order* of these fifteen well thought out steps is critical in order to produce an effective energy configuration shift within and around a person. Dr. Nunley explains:<sup>164</sup>

[Inner Counselor™] has a specific order and form. There are reasons for each step within the process and good reasons for the order in which the steps are listed. This process is also an art form in which there must be room for spontaneity, creativity, and improvisation. Once you understand the function and language of each step you will be able to move more freely within the process without jeopardizing its effectiveness.

These fifteen steps are discussed below. (See Appendix A: Inner Counselor™ Script.)

Step One, which calls for the subject with closed eyes to summon her (or his) place of peace in her mind, sets the inner environment up to a level of safety. Typically, it is when we feel safe that we can fully participate in our inner work. Within this safe environment, the subject is asked to invoke her Higher Self. The facilitator also invokes her Higher Self. Calling upon the Higher Self to guide the process sets the energy field—raising the field to a level of wisdom and unconditional love. (In the Whole-Self

Model I, pure Life Energy moves through the High Self, then the mental body, then the emotional body, then the subtle energy body, then the physical body.)

Step Two asks the subject to state the issue she wants to address. Issues, such as powerlessness, jealousy, and pleaser are presented in the downdraft section of the Integration Chart. (The mental level of the whole-self is acknowledged.)

Step Three invites the subject to call upon a “wise and loving guide” to be present while she addresses her issue. This step reinforces Step One in that it adds another level of support to the subject’s process.

Step Four, invites the subject to “experience the feelings” fully (the emotional level of the whole-self is acknowledged) and then to feel where in her body the sensations related to the issue are felt the most (e.g., the throat, heart, and/or solar plexus areas). (The subtle energy body and the physical body are acknowledged.)

Step Five, calls for the subject to first “let the feelings carry” her to a recent time where she felt the same and next to a more distant time where she felt the same. The subject is asked to let the feelings carry her back to the source memory.

Step Six, instructs the subject to pull out of her the feelings once she has arrived at the primary memory, defining the old symbol. She is then guided to dialogue with this old symbol, allowing the symbol to inform her of its protective function. Thanking the old symbol for how it has served her is done. (The conscious aspect in the Whole-Self Model II is used during the gratitude part.)

Step Seven, asks the subject to say what she “truly wanted then, and still wants now.” “Wants” are asked for first because people can generally identify wants more readily than intrinsic needs, according to Inner Counselor™. These needs underlie the

wants and are eventually made known to the subject. (The sub-conscious in the Whole-Self Model II is contacted.)

Step Eight, instructs the subject to once again dialogue with the old symbol, asking it if it is ready to surrender its dominating immature but protective behavior pattern, so that the subject can *grow up*.

Step Nine, calls for the subject to request her Higher Self present her with a new and mature symbol—one that “will provide the protection of the old symbol and also fulfill her true need.” (The super-conscious in the Whole-Self Model II is contacted.)

Step Ten, invites the subject to describe the new symbol and to ask the new symbol if it is “committed to helping her with the issue.”

Step Eleven, requests that the subject bring the old and new symbols together so that the new symbol may prove to the old symbol that it is capable of being in charge. Fears are worked through until the old symbol is confident in the new symbol.

Step Twelve, invites the subject to “experience the new symbol completely absorbing the old symbol.”

Step Thirteen, calls the subject to ask the new symbol what advice it has for her.

Steps Fourteen and Fifteen are presented in the third component: practical.

***(c) Practical Component:***

A person’s doesn’t just experience Inner Counselor in the moment and then walk away never to live out the energy change that occurred. In fact, Steps Fourteen and Fifteen are written in the fifteen step script to guarantee that the subject will be the change that she created during the Inner Counselor™ process.

Step Fourteen, directs the subject to “give the new symbol an assignment so that she will know its energy is now in charge of the part of her life that was governed by the old symbol.” (The conscious aspect in the Whole-Self Model II is used.) For example, if a subject’s original issue was that she got angry at her coworkers for making her feel incompetent and her new symbol was a tree (a sign for strength) then she may command the tree to show up in those situations by: (1) telling the tree to appear in her mind to remind her that she is strong, and (2) telling the tree to make her body stand like a tree—solid and strong, showing her that she is these positive qualities.

Step Fifteen, instructs the subject to “take the new symbol to her place of peace.” Having the new symbol in the place of peace makes its presence real and its energy readily accessible should the client need to be with it or call upon it in an “emergency” situation. Even just knowing that the symbol is there, working for her, is comforting.

### ***3. Presentation of Inner Counselor Components:***

The overall impression that Inner Counselor™ leaves on person is positive. For myself, I felt emotionally and physically lighter, as though a big weight was lifted from me. And, I felt mentally clear. Moreover, I felt spiritually mature—closer to the Eternal spark in me and around me. Inner Counselor™ creates these whole person effects through the presentation of the previously three mentioned components.

Throughout the seminar there is a balance between the presentation of theory and the use of experiential exercises. The sequence of presentation is carefully orchestrated. Participants are given a basic theoretical background to engage the mind in a positive way and provide a structure for the experiential aspects of the seminar. The first experiential exercise presented is a small group exercise in which the Higher Self is

experienced, identified, and described. This sets the basis for having participants work always from the level of Higher Mind, whether they are facilitating someone else, or allowing another to help them process an issue. A demonstration of the process is given by one of the instructors, using as a volunteer someone who has previously experienced the residential class. Only after careful preparation do participants engage in facilitating the process for one another. This processing is done in groups of six in which participants pair off. There are always two or more experienced instructors present in each small group. The atmosphere of trust that is established encourages a deep level of sharing that enhances participants willingness do deep inner work. The theory component, seeks to engage a person's traditional way of thinking, opening her up to the multi-dimensional reality. The models provided set the foundation for the experiential component by rooting the person in a sense of groundedness.

The carefully designed fifteen-step experiential component is designed to expand the person's sense of reality. The person meets with her Higher Self, experiencing the world of archetypes—the symbols that connect the physical plane with the spiritual planes. The Higher Self is the part of us that wants the best for us, working for our greater goodness. Knowing this truth, places the subject in her own Eternal hands as she uses her emotions as a doorway to work through her downdraft (unconscious) choice. Unlike other modalities aimed at deep shadow work that do not call upon the High Self, positive results are more probable during an Inner Counselor™ process because the Higher Self is invoked. Where as other forms of shadow work can leave the person feeling more unpleasant than when they began, Inner Counselor™ seeks to empower the person by engaging the Higher Self to guide the process.

The practical component aims to transport the person back into the physical reality, as she learns how to bring the positive energies of the new symbol(s) into her daily life (Step Fourteen) and into her energy field (Step Fifteen). The goal is that, as more of these positive energies (or updraft needs) are introduced into the person's life, more of the ideal qualities of the Higher Self will be manifested on Earth.

From theory, to experiential, to practical, Inner Counselor™ provides a full-body transpersonal approach to wholeness. The subject is not just given the experiential without the grounding of the theory nor is the subject taught the theory and the experiential without learning how to incorporate that knowledge into her day-to-day life. In the context of the seminar, the Inner Counselor™ process becomes a complete experience!

#### ***4. Levels of Consciousness & the Inner Counselor Process:***

Previously, I said that the Whole-Self Model II discusses three aspects of the mind: sub-conscious, conscious, and super-conscious. This model is part of the theory component. The theory component is one of three essential Inner Counselor™ components. It is only after subjects learn about these three aspects of the mind that they experience them (the experiential component is the second of the three Inner Counselor™ components). This experience was discussed previously as well. But let me recap and expand.

For Step One, the subject and facilitator's conscious mind invokes their Higher Self, as aspect that is part of the super-conscious mind. (Refer back to the Steps, pages 55 to 57).

In Step Two, a downdraft is consciously identified—a downdraft is a sub-conscious behavior pattern.

Guides, which can be a manifestation of our Higher Self are invoked in Step Three (the super-conscious is accessed again).

Using the conscious mind in Step Four, the subject discerns where in her body she feels the sensations the most—sensations that previously might have went unacknowledged by the subject because they were “trapped” in her sub-conscious. (For example, people typically come to realize they have been body armored only after experiencing being unarmored.)

Step Five is about the conscious mind observing the passing through or flow or sporadic glimpses of memories stored in the sub-conscious mind.

In Step Six, the old symbol is pulled from the sub-conscious mind and the conscious mind and the symbol dialogue.

By asking the subject what she really needed in Step Seven, the subject is directed to an updraft choice—a choice that is still in her sub-conscious.

Step Eight sees the conscious mind and the sub-conscious mind dialoguing.

Steps Nine and Ten witness the dialogue between the conscious mind and the super-conscious mind.

Steps Eleven and Twelve sees the conscious mind observing the dialogue/interaction between the sub-conscious mind and the super-conscious mind.

Steps Thirteen, Fourteen, and Fifteen sees the conscious mind as having been expanded to include the new symbol.

What I appreciate about the Inner Counselor™ process is that the conscious mind is aware of what the person is experiencing at both the sub-conscious and super-conscious levels. This awareness is analogous to lucid dreaming where a person is aware

that she is dreaming and can control her dream. This conscious process is much different from some types of hypnosis, where the person's conscious mind is not used, resulting in the person not remembering what took place when they were hypnotized. In this type of hypnosis, post hypnotic suggestions made by the facilitator form the basis for change. Whereas, in the Inner Counselor™ process, the basis for change arises from the person's own Higher Consciousness. Since wholeness is about making the conscious mind a bigger and more highly integrated container for the energies in the super-conscious and sub-conscious minds, Inner Counselor™ would seem to be the more holistic modality of choice when put up against the above described hypnotic approach to healing.

### ***5. The Inner Counselor™ Process and Transpersonal Psychology:***

To truly appreciate where Inner Counselor™ fits in the therapeutic context, a brief journey through the history of psychology is needed. There are four major forces of psychology: psychoanalysis, learning, phenomenological, and transpersonal.

Psychoanalysis, created by Freud, arose in the early twentieth-century. This force is very deterministic, asserting that people's actions (current and future) are determined by their past. Human freedom is restricted by unconscious powers and irrational drives.<sup>165</sup> Similarly, the learning paradigm (behavior therapy and cognitive therapy) supposes human behavior is determined, capping freedom. However, in contrast to Freud's model, this view stresses that since unconscious forces can't be overtly observed behavior is best analyzed in the context of its environment.

The phenomenological model (e.g. existentialism, gestalt, and humanistic) grew out of a reaction to the above two approaches. As a soft-determinism, it proposes that human behavior is not necessarily determined by things like the unconsciousness and/or

by the environment. These freedom restrictors can be overcome. Looking more closely at the humanist approach, it takes a positive view of human nature: people have the innate ability to move towards psychological well-being.<sup>166</sup>

One of the leading figures in the humanistic movement, Abraham Maslow, is also the founder of the fourth force: transpersonal psychology. On the difference between these two psychologies, Craig<sup>167</sup> reports:

These psychologies raise anew the challenge of discovering a more adequate understanding of what it means to be a human being. The very juxtaposition of these concepts suggests that humanistic views of the person deny or at least defy, first, the possibility of spirit; second, the possibility of mystery and/or miracle; and, third, the possibility of collective existence, that is, of fundamental relatedness with other human beings.

Maslow believed that humanistic psychology was limited because it didn't encompass *farther reaches of human nature* like *peak experiences*. In a letter to his colleague, Anthony Sutich, and in referring to a meeting with Stanislav Grof, he communicated:

The main reason I am writing is that in the course of our conversations we thought of using the word "transpersonal" instead of the more clumsy word "transhumanistic" or "transhuman." The more I think about it, the more this word says what we are all trying to say, that is, beyond individuality, beyond the development of the individual person into something which is more inclusive than the individual person, or which is bigger than he is . . .<sup>168</sup>

As an umbrella, transpersonal psychology houses knowledge from the first three forces in psychology (e.g., the unconscious, the role of the environment on a person, the natural drive for wellness). It also houses wisdom from (Eastern) spiritual orientations (e.g. Buddhism, Hinduism, and Sufism) that emphasize altered states of consciousness, adding spiritual to psychological development, demonstrating the interconnectedness of all life.

An example of an altered state of consciousness with spiritual overtones can be found in Christian Mysticism. For the great Christian mystics, such as Meister Eckhart (1260-1328), Saint Teresa of Avila (1515-1582), and Saint John of the Cross (1542-1591), the joining of the soul with the Godhead is called *unio mystica*.<sup>169</sup> Plotinus<sup>170</sup>

described this union as a “flight of the alone to the alone,” and contemporary Christian sannyasi (a Christian monk in the Indian monastic tradition), Wayne Teasdale,<sup>171</sup> affirmed this connection to be an innate part of being human.

The ancient Christian mystics engaged in concentration, their special technique for experiencing the undisturbed face of God. They would read a passage from the Holy Scriptures quickly and not thoroughly. As they read in that manner, they would stop at a sentence that jumped out at them and called to them. They would then meditate on the meaning of the sentence, allowing the spiritual jewel of it to open their hearts to the silence of God, where they would rest. Just as the mystics reached the apex of their musing, they would let go of their subject of concentration (or their subject of concentration let go of them), and they would enter the transcendent reality. In this reality, their subjective thoughts and emotions, physical sensations, smaller self (ego), and even Higher Self were transcended. A union occurred of the smaller self with the Higher Self, and a union of that combination with the Universal Self. What was experienced was a rapturous love and a peaceful sleep. The mystic was “Home.”

On this type of mystical experience, St. Teresa of Avila<sup>172</sup> shares:

While seeking God...the soul becomes conscious that it is fading almost completely away, in a kind of swoon, with an exceedingly great and sweet delight...all its bodily strength begins to fail it...He can comprehend nothing with the senses...His mind cannot manage to form a single word...For in this condition all outward strength vanishes, while the strength of the soul increases so that it may better fruition its bliss....The outward joy is great and clearly recognized.

And let it be observed that, in my opinion, whatever may be the length of the period during which all the faculties of the soul are in this state of suspension, it is a very short one: if it were to last for a half an hour, that would be a long time.

Let us now come to the most intimate part of what the soul does during that condition...As I was about to write this, I was wondering what it is the soul does during that time, when the Lord said these words to me: “It dies to itself wholly

daughter, in order that it may fix itself more and more upon Me; it is no longer itself that lives, but I.”...I can only say that the soul feels so close to God and there abides within it such certainty that it cannot possibly do other than believe.

The premise of transpersonal psychology (which can be clearly seen in St. Teresa’s story) is: “the ego or individual self is but a reflection of a greater transpersonal (‘beyond the personal’) self.”<sup>173</sup> In all, transpersonal psychology is a holistic model, integrating the various aspects of human nature: emotional, cognitive, physical, social, creative, and spiritual.

Inner Counselor™ fits within the parameters of transpersonal psychology. Transpersonally, it affirms we have a core—we have the potential to embody and radiate unconditional, transpersonal love; psychologically, it concurs that, in order to do this with any consistency, we are required to integrate the many aspects of ourselves. And, Inner Counselor™ shows us specific steps, a way, a path, to manifesting who we *really* are. It is truly a transpersonal model of the personality, a model that any transpersonal therapist, counselor, or spiritual guide can incorporate into her (or his) practice.

By acknowledging the whole person, Inner Counselor™, a transpersonal modality to healing, appears to go beyond the boundaries of the World Health Organization’s (WHO) definition of health: a state of complete physical, mental, and social well-being and not just the absence of disease or infirmity.<sup>174</sup> (WHO, a specialized agency for health established in 1948, is geared toward people attaining the highest possible level of health.) Although WHO has yet to recognize emotional well-being and spirituality, the DSM-IV does. Even as small as the incorporation of spirituality into the DSM-IV<sup>175</sup> is (V-code, a code that has its roots in the transpersonal movement<sup>176</sup>), this recognition shows the evolving importance of spirituality on health.

**6. *The Inner Counselor™* Facilitator:**

Rowan<sup>177</sup> discusses a transpersonal way of relating to clients that requires three things: a form of Being (the state of consciousness necessary); a way of Doing (the actual techniques and methods used); a form of Knowing (the theory of what is being done).

The Inner Counselor™ facilitator and the subject assume an altered state of consciousness—an intuitive state—connecting to each other at subtle energy levels. Both invokes their Higher Self and guides to be present during the process. Although the facilitator follows a script, her way of doing this arises in the moment, is guided by her own High Self, making her fully present (living in the Now) and fully aware of what is happening.

St. John of the Cross<sup>178</sup> said, “a spiritual guide is an usher to the Holy Spirit” and as an usher the guide should avoid being “a blacksmith of the soul.” The guide’s role is not to drive her dogmas, perceptions, and beliefs into her client, molding him into who she thinks he should be. The Inner Counselor™ facilitator, is, in a sense a spiritual guide as she connects the person to his Higher Self, placing her judgments aside, trusting that the client’s Higher Self knows what is best for him. As Jung mentioned, an integral part of the transformation process is listening to “the voice of a fuller life, of a wider more comprehensive consciousness”—the inner voice—the Self.<sup>179</sup> The integration of the psyche appears contingent on listening to this inner guidance.<sup>180</sup>

According to Thomas Merton<sup>181</sup> spiritual guidance “helps another to recognize and follow the inspiration of Grace in his life in order to arrive at the end where God is leading that person.” Unlike Western psychotherapies and counseling models, spiritual

guidance emphasizes the role of the Divine or Spirit working in a person's life. For example, Corsini<sup>182</sup> defines psychotherapy as:

...a formal process of interaction between two parties, each party usually consisting of one person but with the possibility that there may be two or more people in each party, for the purpose of amelioration of distress in one of the two parties relative to any or all of the following areas of disability or malfunction: cognitive function (disorders of thinking), affective functions (suffering or emotional discomforts), or behavioral functions (inadequacy of behavior), with the therapist having some theory of personality's origins, development, maintenance and change along with some method of treatment logically related to the theory and professional and legal approval to act as a therapist.

The Inner Counselor™ facilitator helps people to open their hearts to the Divine by giving them the guidance and space to do what Soloman<sup>183</sup> said: listen to God's words. By guiding people to listen to their Higher Self (which is connected to God) people are able to see just how the Divine is working in their lives, as well, they are able to look at their "psychological issues with spiritual eyes."<sup>184</sup> By helping people to accept a relationship with their Higher Self, hence with the Divine, clients are in a better position to embrace the spectrum of their lives (e.g., their sufferings to their joys) as they journey through life.

On "spiritual treatment" Grayson<sup>185</sup> writes: It aims to develop an expanded state of consciousness that results in acceptance by your subjective (subconscious) mind of a new awareness coming from your objective (conscious) mind. The Inner Counselor™ facilitator helps the client to achieve exactly this.

### ***7. The Inner Counselor™ Client:***

Like any therapy offered (or any new life experience to be engaged with) a person needs to be ready and willing to participate. May differentiates between the "willingness" person and the "willfulness" person. A client's own receptivity to Inner Counselor™ could very well be, as May<sup>186</sup> says, signified by her (or his) willingness which:

...implies a surrendering of one's self-separateness, an entering-into, an immersion in the deepest process of life itself. It is a realization that one is already part of some ultimate cosmic process and it is a commitment to participate in that process. In contrast, willfulness [ego lead] is the setting of oneself apart from the fundamental essence of life in an attempt to master, direct, control, or otherwise manipulate existence.

Due to the uniqueness of each woman and man, people experience Inner Counselor™ in their own way, according to their traditions, personality, beliefs, history, images, and issues. Honoring each person's individuality and holding a sacred space for people to express their truth is an integral part of Inner Counselor™. These values are consistent with the spirituality of the spiritual director.<sup>187</sup>

## Endnotes:

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<sup>2</sup> Nunley, A. (1998). *Inner counselor: An intuitive guide for life's journey* (pp. 270). PA: SterlingHouse Publisher.

<sup>3</sup> Ballantine, R. (1999). *Radical healing* (pp. 462-463). NY: Harmony Books.

<sup>4</sup> The Temple of The Presence (<http://www.templeofthepresence.org/presence.htm>)

<sup>5</sup> Tachi-Ren, T. (1999). *What is lightbody?* (3<sup>rd</sup> ed., pp. 135.) GA: New Leaf Distributing Company.

<sup>6</sup> The Temple of The Presence (<http://www.templeofthepresence.org/presence.htm>)

<sup>7</sup> Nunley, A. (1998). *Inner counselor: An intuitive guide for life's journey* (pp. xix). PA: SterlingHouse Publisher.

<sup>8</sup> Maslow, A. H. (1971). *The farther reaches of human nature* (pp. 128-129). NY: Viking.

<sup>9</sup> Blum, R. (1993). *The book of runes* (pp. 94). NY: St. Martin's Press.

<sup>10</sup> Nunley, A. (1998). *Inner counselor: An intuitive guide for life's journey* (pp. 270). PA: SterlingHouse Publisher.

<sup>11</sup> Welch, P. (2000). *The energy body connection: The healing experience of self-embodiment* (pp. 64). MN: Llewellyn Publications.

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<sup>14</sup> Wilber, K. (2000). *Integral psychology: consciousness, spirit, psychology, therapy* (pp. ix). MA: Shambhala Publications.

<sup>15</sup> Virtue, D. (1998). *Divine guidance: How to have a dialogue with God and your guardian angels* (pp. 96). CA: Renaissance Books.

<sup>16</sup> Krippner, S. (1986). Cross-cultural approaches to multiple personality disorder: Therapeutic practices in Brazilian spiritism. *Humanistic Psychologist*, 14 (3): 176-193.

<sup>17</sup> Twofeathers, M. (1996). The road to the sundance: My journey into Native spirituality. NY: Hyperion.

<sup>18</sup> Schrodter, W. (1992). A Rosicrucian notebook: The secret sciences used by the members of the order. MA: Red Wheel/Weiser.

<sup>19</sup> O'Donohue, J. (1997). *Anam cara: A book of Celtic wisdom*. NY: Cliff Street Books.

- <sup>20</sup> Andrews, T. (1999). *Animal speak: The spiritual & magical powers of creatures great and small*. MN: Llewellyn Publications.
- <sup>21</sup> Webster, R. (2002). *Spirit guides & angel guardians* (pp. xiv). MN: Llewellyn Publications.
- <sup>22</sup> Webster, R. (2002). *Spirit guides & angel guardians* (pp. xiv). MN: Llewellyn Publications.
- <sup>23</sup> Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. (1993). *Holy bible* (NRSV, Genesis 19: 1-3). ON: Canadian Bible Society: Author.
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## Chapter Two: Method

### *1. Procedure*

The present study explores the relationship between the Inner Counselor™ Seminar (ICS) experience and adult psycho-spiritual growth. The *Transpersonal Integration Survey* (TIS) and the *Personal Orientation Inventory* (POI) were administered before and after the ICS experience as measures of change. Both inventories were administered within a two month period before the ICS experience and a two month period after. (Consent forms were sent to the participants prior to the testing; see Appendix E: Consent Form. Research letters, requesting participant participation, were e-mailed as initial contact; see Appendix F: Research Letters.) In addition, a third survey developed by the researcher and her advisor, Dr. Ann Nunley, the *Evaluation and Anecdotal Survey* (EAS) was administered as a descriptive post measure along with the post TIS and post POI. The EAS asks participants to evaluate subjectively the effects of the Inner Counselor™ Seminar. A total of 21 adult learners who participated in one of two Inner Counselor™ seminars (Group one with 11 persons; Group two with 10 persons) were used as subjects. Both four-and-a-half-day (35 hour) seminars took place in Kansas (U.S.). In addition, a third group of five adult learners who participated in a two-and-a-half-day (18 hour) Inner Counselor™ seminar presented in Ontario, (CAN) were used as subjects. (See Appendix G: Inner Counselor Canada.) The three research groups were pooled together, making a combined group of 26 participants.

## ***2. Sample Population***

Twenty-five adult women and one man participated in this study, giving a total sample size of twenty-six. Participants' ages ranged from twenty-nine to sixty-three, with forty-eight being the average age. Out of this population, nine are married, seven are divorced, two are partnered, five are single, and three are widowed. Twenty-four participants are Caucasian, one is African-Canadian, and one is Hispanic. Religious preferences included: six have no religious preference, nine are spiritual (open/all/unity), five are Christian, two are Catholic, two are Protestant, two are Pantheist. Twenty-one participants are graduate students engaged in other personal growth classes at Holos University while two are consultants, one is a teacher, one is a student of alternative healing, and one is a clerical worker. Nineteen participants live in the United States, one lives in Africa, and five live in Canada.

## ***3. Confounding Variables in the Method:***

Because of the intervening time between the first administration of the POI and TIS and the Seminar experience, there is the possibility that subjects may have participated in other growth enhancement experiences that could confound the baseline measure. Of the 21 persons who were part of the Kansas group, there were several that we know of, who attended residencies during that intervening time in courses that include experiential "personal growth" oriented activities: two attended the 835: *Dancing with Dragons* residency, one the 931 *ISMI residency*, four the 841 *Energetic Applications* residency, and two attended both 931 and 835. Subjects both in the Kansas and Canadian groups might also have participated in additional counseling or personal growth activities

following the seminar and prior to the post tests. Variables of this nature are not accounted for in the outcome data.

The question also arose that, because two Kansas groups (U.S.) were made up of students in a graduate program that emphasizes personal growth, that the third group (CAN) might have a different baseline. Before including the Canadian group as part of the study, Dr. Bruce ran a statistical comparison of means for groups one, two, (U.S.) and three (CAN) for the pretest scores. The group means are equal except for:

- On the pre-test under *Reciprocal Self*, group three (CAN) is lower than both U.S. groups;
- On the pre-test under *Self-Actualizing Value*, groups three (CAN) is lower than group one (U.S.), and;
- On the pre-test under *Spontaneity*, group three (CAN) is lower than group one (U.S.).

Dr. Bruce then removed the one atypical person in the Canadian group who scored consistently and atypically low and reran the analysis. In the new analysis she found that:

- On the pre-test Self Actualizing Value, group two (U.S.) is lower than group one (U.S.), and;
- On the pre-test Spontaneity, group two (U.S.) and three (CAN) are lower than group one (U.S.).

This means that overall the three groups are equal. Bruce stated: "I do not think that including the Canadian group drags down or obscures the results. In addition, the three groups were combined because each person was tested against her/himself."

The researcher concluded that persons who would be inclined to participate in an Inner Counselor™ seminar are already part of a population interested in and possibly engaged in a variety of personal growth activities, regardless of whether or not they are part of the student population.

In addition, the Inner Counselor™ intervention is specifically related to the Maslow-based POI inventory and, because of its relationship to the Maslow-based Integration Chart, the TIS inventory also ties into Maslow directly. In the seminar, both the conceptual materials and the experiential process *directly* address Maslow's "deficiency motivations and needs." In the Integration Chart (the central conceptual model used) the deficiency motivations are specifically listed in the "Downdraft" are of each column. The "Being motivations and qualities are listed in the "Updraft" are of each column. (See Figure 1.) Participants learn to identify those needs and motivations conceptually. Then, using the Inner Counselor™ Process, they *directly address* the reactions and emotions that stem from deficiency needs relating to a specific issue. During the Process participants accept and process those needs to a point of transformation. The Process is designed to allow participants to subsequently feel and react according to "Being" motivations in relationship to each issue processed. Because the POI inventory is based on these specifically identified motivations as defined by Maslow, it stands to reason that the seminar might be more effective than other more general "growth activities" in terms of increasing the level of self-actualization in those correlative areas processed by the subject during the seminar experience.

#### 4. Apparatus

In this research study, the *Personal Orientation Inventory* (POI), the *Transpersonal Integration Survey* (TIS), and the *Evaluation and Anecdotal Survey* (EAS) were used to measure the psycho-spiritual transformative effects of Inner Counselor™. The relationship of each of these Inventories to the Inner Counselor™ process and concepts is presented in the paragraph preceding this one. Additional correlations are given below.

**(a) POI:** Although Wade<sup>188</sup> mentions human development levels beyond Maslow's Self-Actualized person, since the POI is based on Maslow's definition, and since the POI is the instrument used in my study, Maslow's definition is used. In *Toward a Psychology of Being*, Maslow<sup>189</sup> defines Self-actualization. A self-actualizing person is "more truly [themselves], more perfectly actualizing [their] potentialities, closer to the core of [their] Being, more fully human."

To date little extensive research has been conducted on Inner Counselor™ as an approach to Self-actualization or psycho-spiritual growth.<sup>190</sup> What there is are anecdotal reports. For example, following the seminar experience I observed that I was, as Myss would say, "more present in my body." Being more present I felt an expansion into wholeness.

The idea of assessing psycho-spiritual growth (or self-transformation or Self-actualization) is a shared one. Many studies have been conducted using tests, such as Shostrom's Personality Orientation Inventory (POI; developed in the 1970's), that measure healthy personality characteristics associated with Self-actualization and evaluate outcomes of interventions. (See Appendix H: Personal Orientation Inventory). The two major scales of the POI are: (1) Ratio scores, measuring Time and Support; (2)

Sub-scales, measuring Self-actualizing Value, Existentiality, Feeling Reactivity, Spontaneity, Self Regard, Self Acceptance, Nature of Man, Synergy, Acceptance of Aggression, and Capacity for Intimate Contact. The POI consists of “one-hundred-and-fifty two-choice comparative value and behavior judgments.”<sup>191</sup> This test can be administered individually or in a group setting. Research studies using the POI, demonstrating inner change include:

- Kwon,<sup>192</sup> investigating the effects of spiritual exercises formulated from the Wesleyan tradition on personality and spiritual transformation processes, showed participants scores increased in the direction of a greater tendency toward Self-actualization.
- Malathi,<sup>193</sup> investigating the effect of the regular practice of yoga and pursuit of life according to the yogic philosophy on self-actualization, showed a significant increase in the mean percentile on both the basic scales, Time Competence and Inner Directedness, as well as in the mean percentile on seven of the ten subscales. The conclusion: Regular practice of yoga and yogic philosophy aids progress towards Self-actualization.
- Gaynor,<sup>194</sup> looking at changes in cognitive structure associated with experiences of spiritual transformation (transcendence), showed post-transformation POI scores reflected a fifty-five percent mean increase in Time Competence and a fifty-four percent mean increase in Inner Directedness.
- Hughes,<sup>195</sup> investigating developmental effects of participation in a large group awareness training, observed a significant short-term main effect on the POI (from gains on the Self-actualizing Values, Spontaneity, Self-Acceptance, Nature

- of Man, and Synergy scales). A significant interaction effect was also observed on the POI, indicating that those with lower baseline scores had greater change at both the post one and post two assessments.
- Chang,<sup>196</sup> looking at the effects of Chinese transpersonal education on high school teachers and general public adults in Taiwan, revealed significant gains in Self-actualization. This was confirmed for the major scales of Time Competence ( $p < .01$ ) and Inner-Directedness ( $p < .01$ ). Nine of ten subscales also showed statistically significant changes ( $p < .05$ ).
  - Logan,<sup>197</sup> studying psychological changes in community college students associated with guided imagery combined with music, reported: (1) the guided imagery combined with music group produced significant differences for within group changes ( $p < .05$ ) on the two total scales (Time Competence and Inner Directedness) and eight of the subscales for pre-to-post test measures; (2) the guided imagery combined with music group produced significant differences for between group changes ( $p < .05$ ) for the POI two total scales and nine of the subscales.
  - Janowiak,<sup>198</sup> exploring the efficacy of meditation and relaxation in promoting Self-actualization showed significant increases in scores on Self-actualization.
  - Fogarty,<sup>199</sup> administered the POI to seventy-four disadvantaged students (aged twenty-six to forty-five years old) undertaking a university preparatory studies program. At the commencement of the course, the group profile was typical of what Shostrom would describe as a non-Self-actualized group. At the end of the course, which contained sections designed to improve feelings of competency and

self-confidence, the profile had shifted toward normal, with significant improvements in the areas of Self-acceptance and Spontaneity.

- Kelly,<sup>200</sup> integrating Morita therapy in the treatment of incest, showed positive changes on all major POI scales between the beginning and end of therapy.
- Compton<sup>201</sup> demonstrated that increasing experience with Zen practice resulted in higher Self-actualization.
- Lee,<sup>202</sup> examining the effects of a group intervention program designed to teach coping skills to recently separated and divorced adults, showed that the intervention program promoted greater ability to live in the present, greater independence, and more spontaneity.
- Duncan,<sup>203</sup> looking at the effect of neurolinguistic programming training on Self-actualization revealed that the training increased Self-actualization scores.
- Greene,<sup>204</sup> comparing mindfulness meditation and cognitive self-observation, found that both groups showed reliable increases in dimensions of Self-actualization.

The above studies further support self-transformation and the idea that inner change can be captured and assessed. Also, they demonstrate that the POI is a credible instrument from which to evaluate the inner world. (Of course, this evaluation falls within the parameters of the POI.)

Research, such as that cited above is important to support the movement toward wholeness of humanity as a group. Tachi-Ren writes:

This planet is in a state of transition to Light, or a process of ascension. It is a gradual process—you are not matter one day and Light the next. Everyone is in the process, and many of you are at least halfway.<sup>205</sup>

**(b) TIS:** In a paper by Bruce et al.<sup>206</sup> is a description of how the TIS developed. The TIS evolved from the *Checklist of Health and Illness* (CHII), a measurement that assessed the relationship between spiritual, psychological, and emotional factors. (See Appendix I: Transpersonal Integration Survey.) Drs. Caroline Myss and Norm Shealy (two of the makers of CHII) theorized that these three factors contribute to the Life Force flowing (or flowing less) in the chakras, creating a healthy or ill-healthy person. For example, if these factors are unresolved then they have the potential to damage the energy system and ultimately the physical body, creating ill-health. The state of these factors **is** pertinent to understanding various types of illness.

The CHII is composed of 74 items using a semantic differential scale where subjects select which statement out of two statements best described how they felt (their feelings rated from one to seven). Also included was a list the Symptoms Checklist developed by Norm Shealy. Participants check the symptoms they are experiencing. Administration could be done in an individual or group setting with the participants requiring between fifteen to thirty minutes to complete the test. Along with the three above factors identified, subscores for each of the seven chakras were identified based on the sum of specific items. (There were eight items for chakra one; ten items for chakra two; fifteen items for chakra three; nine items for chakra four; eleven items for chakra five; ten items for chakra six; eleven items for chakra seven.)

During 1998 and 1999 the CHII was completed by 1197 adults in the United States. Reliability as determined by *Cronbach's alpha* turned out to be quite high: .97 for the entire test and .74 for each subscore.<sup>207</sup> In regards to validity, content validity was “established by Dr. ’s Myss and Shealy”<sup>208</sup>; concurrent validity was established by

“comparing scores on the CHII with responses on the SF-36 Health Status Survey”<sup>209</sup> (an instrument used to assess mental and physical health).

The shift from the CHII to the TIS came after two separate studies were done that found no relationship between the CHII and the second variable: the GDV; participant’s qualitative description of their illnesses and attitudes.<sup>210</sup> At this time over 2000 people had answered CHII. A new factor analysis was done, revealing three new factors—factors that matched well with Nunley’s<sup>211</sup> Active-Self, Reciprocal-Self, and Transcendent-Self presented in her Integration Chart. The TIS is composed of twenty-two questions and retains the questionnaire style of CHII. The Active-Self includes eight items; the Reciprocal-Self includes eight items; the Transcendent-Self includes six items.

*(c) EAS:* Dr. Nunley and I created the EAS (see Appendix J: Evaluation and Anecdotal Survey; the scoring template is also attached). This test evolved out of a curiosity as to whether or not the changes people perceived within themselves were similar to those indicated by the POI and TIS.

There are two parts to the EAS. The first part measures participants’ perceptions of their Inner Counselor™ experience based on their evaluation. The items are correlated with specific categories and sub-categories in the POI. The second part of this test invites participants to offer their narrative account of their Inner Counselor™ experience. Thus, this test has a quantitative component and a qualitative element, making it more “holistic” in that it offers a balanced measurement, somewhat like uniting the yin with the yang or the masculine with the feminine.

### 5. Null Hypothesis:

1. POI: The mean of the difference values for individual's scores before and after the seminar is zero.
2. TIS: The mean of the difference values for individual's scores before and after the seminar is zero.
3. The correlation between the POI and EAS is zero.

### Endnotes:

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<sup>194</sup> Gaynor, S. R. (1999). Changes in cognitive structure associated with experiences of spiritual transformation. (transcendence). *Dissertation Abstracts International, Section B, The Sciences and Engineering*, 60 (5-B): 2378.

<sup>195</sup> Hughes, S. (1999). Developmental effects of participation in a large group awareness training. *Dissertation Abstracts International, Section B, The Sciences and Engineering*, 59 (9-B): 5137.

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<sup>197</sup> Logan, J. (1996). Psychological changes in community college students associated with guided imagery combined with music. *Dissertation Abstracts International, Section B, The Sciences and Engineering*, 57 (1-A): 0116.

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<sup>202</sup> Lee, J., & Hett, G. (1990). Post-divorce adjustment: An assessment of a group intervention. *Canadian Journal of Counselling*, 24 (3): 199-209.

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<sup>203</sup> Duncan, R., Konefal, J., & Spechler, M. (1990). Effect of neurolinguistic programming training on self-actualization as measured by the Personal Orientation Inventory. *Psychological Reports*, 66 (3, Pt 2): 1323-1330.

<sup>204</sup> Greene, Y., & Hiebert, B. (1988). A comparison of mindfulness meditation and cognitive self-observation. *Canadian Journal of Counselling*, 22 (1): 25-34.

<sup>205</sup> Tachi-Ren, T. (1999). *What is lightbody?* (3<sup>rd</sup> ed., pp. 26.) GA: New Leaf Distributing Company.

<sup>206</sup> Bruce, L. R., Shealy, C. N., & Myss, C. (2002). *Measuring the relationship between spiritual, psychological, and emotional factors and health or illness*. (Unpublished paper). Project was sponsored, in part, by a grant from the Holos Institute of Health.

<sup>207</sup> Bruce, L. R., Shealy, C. N., & Myss, C. (2002). *Measuring the relationship between spiritual, psychological, and emotional factors and health or illness*. (Unpublished paper). Project was sponsored, in part, by a grant from the Holos Institute of Health.

<sup>208</sup> Bruce, L. R., Shealy, C. N., & Myss, C. (2002). *Measuring the relationship between spiritual, psychological, and emotional factors and health or illness*. (Unpublished paper). Project was sponsored, in part, by a grant from the Holos Institute of Health.

<sup>209</sup> Bruce, L. R., Shealy, C. N., & Myss, C. (2002). *Measuring the relationship between spiritual, psychological, and emotional factors and health or illness*. (Unpublished paper). Project was sponsored, in part, by a grant from the Holos Institute of Health.

<sup>210</sup> Gibson, S. (2002). The effects of music and focused meditation on the human energy field as measured by the gas discharge visualization (GDV) technique and profile of mood states. Unpublished doctoral dissertation. Holos University Graduate Seminary.

Schneider, K., & Kuba, S. (2002). A qualitative validation of the checklist of health and illness issues. Poster presentation at the international society for the study of subtle energies and energy medicine 2002 annual conference, Boulder, CO.

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## Chapter Three: Results

The results section contains the following information: (1) Descriptive Statistics, (2) Parametric *t* Test, (3) Correlation between the POI and EAS, (4) Qualitative Analysis and the Evaluation & Anecdotal Survey.

### *1. Descriptive Statistics*

A frequency distribution on the pre TIS and POI inventories showed that the test scores were (for the most part) negatively skewed, meaning that the measures of central tendency were not the same. (On the following pages, see Table 1: Frequency Distribution for Pre TIS and POI Scores; in Appendix K see Figures 21-35: Frequency Distribution Graphs.) This negative skew indicates that the scores were high on both inventories—above average. (It is important to understand the direction of the data in order to decide the statistical analysis to use such as a parametric test or nonparametric test.) When the measures of central tendency are the same, the distribution is symmetric as opposed to positively or negatively skewed. Howell confirms:

"Only when the distribution is symmetric will the mean and median be equal, and only when the distribution is symmetric and unimodal will all three measures be the same."<sup>212</sup>

With respect to the POI, nine mean scores out of the twelve pre POI scales were above the POI group mean, suggesting that this research group initially demonstrated self-actualizing qualities. (See Figure 37: Pre and Post POI Mean Scores, on page 90.)

**Table 1: Frequency Distribution for Pre TIS and POI Scores**

"x" is the score and "f" is the frequency (i.e., the number of people who scored any given score). The mean is the average score, the mode is the score with the most hits, and the median is the middle score. Since 56 is the highest score for Active Self and Reciprocal Self, and since 42 is the highest score for Transcendent Self, this research group's pre means are quite high, suggesting they are likely a developing group in terms of human evolution.

TIS

Active Self		Reciprocal Self		Transcendent Self	
(x)	(f)	(x)	(f)	(x)	(f)
25	1	20	1	38	1
39	1	35	2	39	2
45	1	38	1	40	1
46	1	39	1	41	6
47	1	42	1	42	16
48	2	43	1		
50	2	44	1		
51	2	45	1		
52	3	47	2		
53	3	48	1		
54	4	49	4		
55	3	50	2		
56	2	51	3		
		52	1		
		53	1		
		54	1		
		56	2		
Mean	50		46		41
Median	50		47		40
Mode	54		49		42

**Table 1: Frequency Distribution for Pre TIS and POI Scores (continued)**

"x" is the score and "f" is the frequency (i.e., the number of people who scored any given score). The mean is the average score, the mode is the score with the most hits, and the median is the middle score. Since 23 is the highest score for Time Competence, and since 127 is the highest score for Inner Directed, and since 26 is the highest score for Self-Actualizing Value, and since 32 is the highest score for Existentiality, and since 23 is the highest score for Feeling Reactivity, and since 18 is the highest score for Spontaneity, this research group's pre means are quite high, suggesting they are likely a developing group in terms of human evolution.

POI

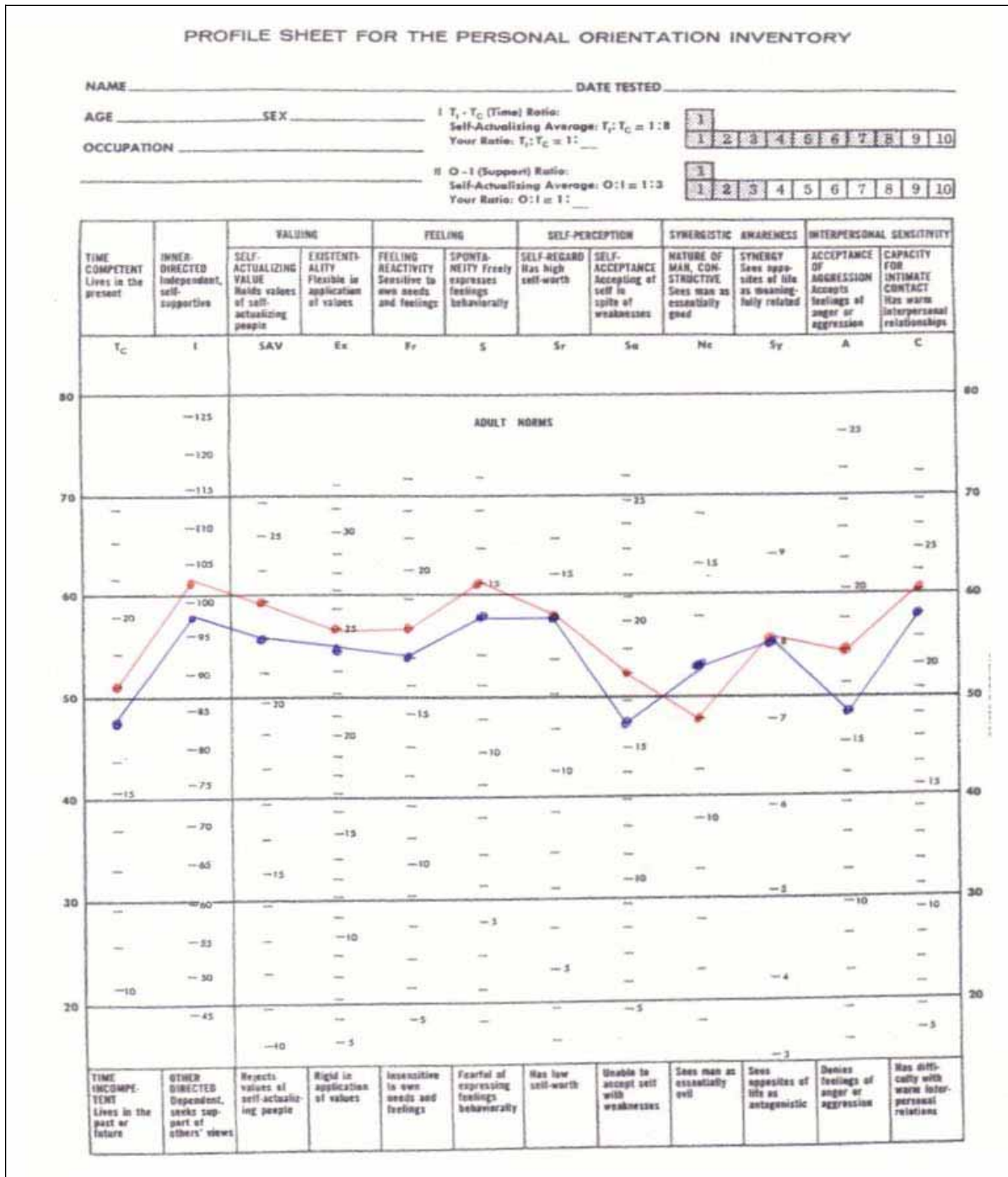
Time Competence		Inner Directed		Self Actualizing Value		Existentiality		Feeling Reactivity		Spontaneity	
(x)	(f)	(x)	(f)	(x)	(f)	(x)	(f)	(x)	(f)	(x)	(f)
7	1	54	1	13	1	11	1	6	1	6	1
13	1	79	2	18	1	16	2	12	1	11	3
14	2	85	1	19	1	17	1	14	1	13	3
15	1	87	1	20	1	19	1	15	2	14	2
16	4	88	2	21	4	21	2	16	1	15	7
18	5	89	1	22	2	22	1	17	7	16	6
19	6	94	2	23	1	23	1	18	3	17	2
21	4	95	1	24	5	24	4	19	8	18	2
22	2	97	2	25	6	25	3	20	2		
		99	1	26	4	26	2				
		101	1			27	2				
		102	1			29	1				
		103	2			30	5				
		105	2								
		106	2								
		107	1								
		112	1								
		113	1								
		117	1								
Mean	17		97		22		24		17		14
Median	16		99		21.5		23		16		14.5
Mode	19		98		25		30		19		15

**Table 1: Frequency Distribution for Pre TIS and POI Scores (continued)**

"x" is the score and "f" is the frequency (i.e., the number of people who scored any given score). The mean is the average score, the mode is the score with the most hits, and the median is the middle score. Since 16 is the highest score for Self-Regard, and since 26 is the highest score for Self-Acceptance, and since 16 is the highest score for Nature of Man, and since 9 is the highest score for Synergy, and since 25 is the highest score for Acceptance of Aggression, and since 28 is the highest score for Capacity for Intimate Contact, this research group's pre means are quite high, suggesting they are likely a developing group in terms of human evolution.

POI (continued)

Self Regard		Self Acceptance		Nature of Man		Synergy		Acceptance of Aggression		Intimate Contact	
(x)	(f)	(x)	(f)	(x)	(f)	(x)	(f)	(x)	(f)	(x)	(f)
5	1	8	1	8	1	5	2	8	1	7	1
8	1	9	1	11	1	6	2	12	1	15	1
10	1	10	1	12	8	7	2	13	1	16	1
12	3	11	1	13	4	8	7	14	1	18	1
14	6	12	1	14	9	9	13	15	4	19	2
15	9	15	1	15	3			16	3	21	2
16	5	16	4					17	5	22	3
		17	4					18	4	23	5
		18	6					19	2	24	5
		19	3					20	1	25	5
		22	3					21	2		
								23	1		
Mean	14		16		13		8		16		22
Median	12		15		12.5		7		16.5		19.5
Mode	15		18		12		9		17		24



PRE: 17 97 22 24 17 14 14 16 13 8 16 22  
 POST: 18 101 23 25 18 15 14 18 12 8 18 23

**Figure 37: Pre and Post POI Mean Scores**

Nine mean scores out of the twelve subscales increased, as seen when the pre POI is compared against the post POI. However, only six mean scores were significant, suggesting that increasing the sample size (hence the power of the study) may increase the number of significant changes.

## **2. Parametric *t* Test**

Although the frequency distribution on the pre TIS and POI did not show a solid normally distributed sample and although the thirty minimum participants assumption was not met—a parametric *t* test was used to analyze the data. The reason for using the parametric test as opposed to a nonparametric test such as Wilcoxon Matched-Pairs Signed-Ranks Test is twofold: (1) the *t* test is robust enough to violate some assumptions and still generate accurate results as well as compute an effect size; (2) the data is not severely skewed nor is the sample population grossly small to warrant a nonparametric test. The results are discussed below.

### ***(a) TIS and the *t* Test (*t* test index in parenthesis):***

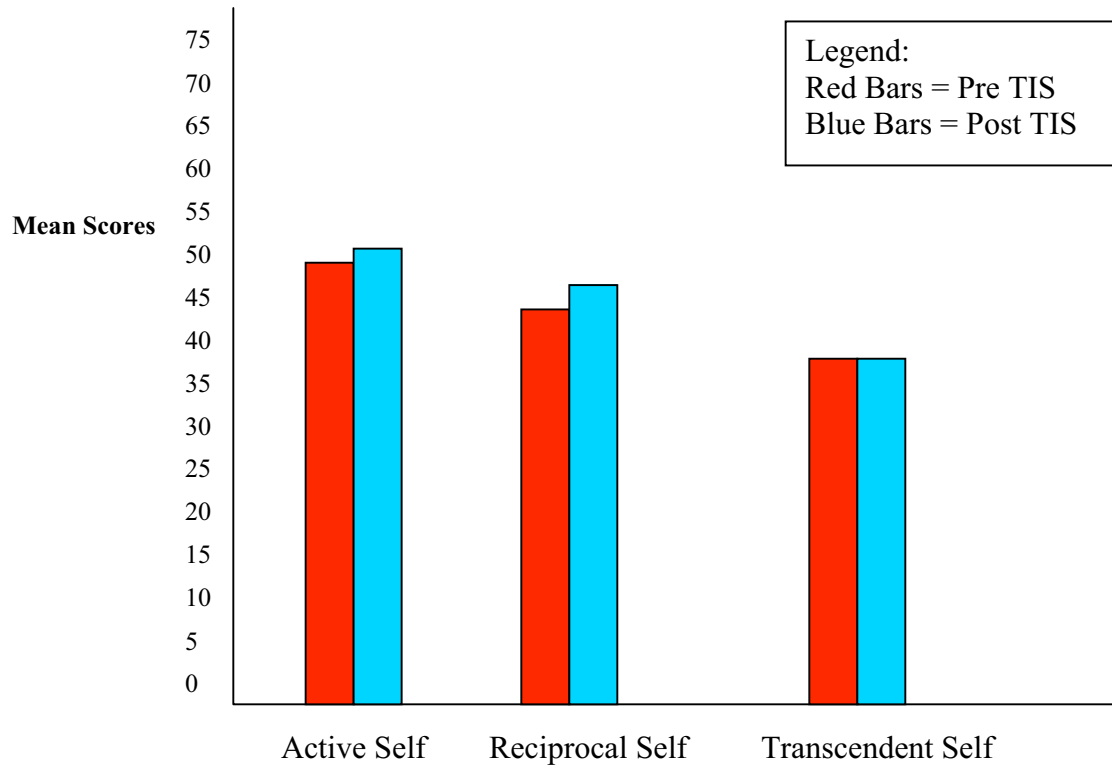
Overall, the null hypothesis was rejected for two TIS scales: Active Self and Reciprocal Self. Null hypothesis was not rejected for Transcendent-Self. (See Figure 36.)

Active-Self pre-totals (ASPRE) had a mean of 50.31 and a Standard Deviation of 6.49. Active-Self post-totals (ASPOST) had a higher mean, 51.96, and a lower Standard Deviation, 5.74. The *t* value for the matched-pair difference between ASPRE and ASPOST was  $-2.76$ , which is significant at the .05 level ( $p = 0.11$ ). The null hypothesis is rejected. The increase in the mean from 50.31 to 51.96 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Reciprocal-Self pre-totals (RSPRE) had a mean of 46.27 and a Standard Deviation of 7.89. Reciprocal-Self post-totals (RSPOST) had a higher mean, 49.50 and a lower Standard Deviation, 7.62. The *t* value for the matched-pair difference between RSPRE and RSPOST was  $-3.689$ , which is significant at the .05 level ( $p = .001$ ). The

null hypothesis is rejected. Using *Cohen's d*, the effect size is .72, falling into the large effect size, meaning 72 people (in a similar population) out of 100 would benefit (in terms of a significant change in Reciprocal Self) from the ICS experience. The increase in the mean from 46.27 to 49.50 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Transcendent-Self pre-totals (TSPRE) had a mean of 41.31 and a Standard Deviation of 1.12. Transcendent-Self post-totals (TSPOST) had a similar mean, 41.31, but a higher Standard Deviation, 1.78. The *t* value for the matched-pair difference between TSPRE and TSPOST was 0.00, which is not significant at the .05 level ( $p = 1.000$ ). The null hypothesis is not rejected. (On the following pages, refer to Figure 36: Pre and Post TIS Mean Scores; Table 2: Paired Sample Statistics; Table 3: Paired Sample Test.)



**Figure 36: Pre and Post TIS Mean Scores**

Null hypothesis was rejected for two TIS scales: Active Self and Reciprocal Self.

**Table 2: Paired Sample Statistics (TIS/POI)****Legend:**

Column 1: TIS: Pair 1: ASPRE & ASPST: pre and post Active Self  
 Pair 2: RSPRE & RSPST: pre and post Reciprocal Self  
 Pair 3: TSPRE & TSPST: pre and post Transcendent Self  
 POI: Pair 4: TCPRE & TCPOST: pre and post Time Competency  
 Pair 5: IDPRE & ISPOST: pre and post Inner Directed  
 Pair 6: SVPRE & SVPOST: pre and post Self Actualizing Value  
 Pair 7: EXPRE & EXPOST: pre and post Existentiality  
 Pair 8: FRPRE & FRPOST: pre and post Feeling Reactivity  
 Pair 9: SPRE & SPOST: pre and post Spontaneity  
 Pair 10: SRPRE & SRPOST: pre and post Self-Regard  
 Pair 11: SAPRE & SAPOST: pre and post Self-Acceptance  
 Pair 12: NMPRE & NMPOST: pre and post Nature of Man  
 Pair 13: SYPRE & SYPOST: pre and post Synergy  
 Pair 14: AAPRE & AAPOST: pre and post Acceptance of Aggression  
 Pair 15: CIPRE & CIPOST: pre and post Capacity for Intimate Contact

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ASPRE	50.31	26	6.492	1.273
	ASPOST	51.96	26	5.744	1.127
Pair 2	RSPRE	46.27	26	7.892	1.548
	RSPOST	49.50	26	7.617	1.494
Pair 3	TSPRE	41.31	26	1.123	.220
	TSPOST	41.31	26	1.784	.350
Pair 4	TCPRE	17.69	26	3.609	.706
	TCPOST	18.42	26	2.335	.458
Pair 5	IDPRE	97.31	26	12.806	2.511
	IDPOST	101.35	26	9.457	1.855
Pair 6	SVPRE	22.96	26	3.026	.594
	SVPOST	23.50	26	2.702	.530
Pair 7	EXPRE	24.23	26	4.811	.943
	EXPOST	25.85	26	3.663	.718
Pair 8	FRPRE	17.12	26	2.917	.572
	FRPOST	18.38	26	2.299	.451
Pair 9	SPRE	14.65	26	2.591	.508
	SPOST	15.81	26	2.713	.532
Pair 10	SRPRE	14.08	26	2.365	.464
	SRPOST	14.65	26	1.788	.351
Pair 11	SAPRE	16.92	26	3.643	.715
	SAPOST	18.04	26	3.435	.674
Pair 12	NMPRE	13.04	26	1.562	.306
	NMPOST	12.96	26	1.483	.291
Pair 13	SYPRE	8.00	26	1.296	.254
	SYPOST	8.00	26	1.131	.222
Pair 14	AAPRE	16.65	26	3.085	.605
	AAPOST	18.23	26	2.903	.569
Pair 15	CIPRE	22.12	26	3.871	.759
	CIPOST	23.77	26	2.776	.544

**Table 3: Paired Sample Test (TIS/POI)**

	Paired Differences						df	t	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		Upper			
				Lower	Upper				
Pair 1 ASPRE - ASPOST	-1.65	3.059	.600	-2.89	-.42	25	-2.757	.011	
Pair 2 RSPRE - RSPOST	-3.23	4.466	.876	-5.03	-1.43	25	-3.689	.001	
Pair 3 TSPRE - TSPOST	.00	1.697	.333	-.69	.69	25	.000	1.000	
Pair 4 TCPRE - TCPOST	-.73	2.409	.472	-1.70	.24	25	-1.547	.135	
Pair 5 IDPRE - IDPOST	-4.04	8.445	1.656	-7.45	-.63	25	-2.438	.022	
Pair 6 SVPRE - SVPOST	-.54	1.860	.365	-1.29	.21	25	-1.476	.152	
Pair 7 EXPRE - EXPOST	-1.62	3.407	.688	-2.99	-.24	25	-2.418	.023	
Pair 8 FRPRE - FRPOST	-1.27	1.687	.331	-1.95	-.59	25	-3.897	.001	
Pair 9 SPRE - SPOST	-1.15	2.412	.473	-2.13	-.18	25	-2.440	.022	
Pair 10 SRPRE - SRPOST	-.58	1.554	.305	-1.20	.05	25	-1.893	.070	
Pair 11 SAPRE - SAPOST	-1.12	2.971	.583	-2.32	.08	25	-1.914	.067	
Pair 12 NMPRE - NMPOST	.08	2.058	.404	-.75	.91	25	.191	.850	
Pair 13 SYPRE - SYPOST	.00	.849	.166	-.34	.34	25	.000	1.000	
Pair 14 AAPRE - AAPOST	-1.58	2.194	.430	-2.46	-.69	25	-3.665	.001	
Pair 15 CIPRE - CIPOST	-1.65	2.687	.523	-2.73	-.58	25	-3.161	.004	

**Legend:**

Column 1: TIS: Pair 1: ASPRE & ASPST: pre and post Active Self  
 Pair 2: RSPRE & RSPOST: pre and post Reciprocal Self  
 Pair 3: TSPRE & TSPOST: pre and post Transcendent Self  
 POI: Pair 4: TCPRE & TCPOST: pre and post Time Competency  
 Pair 5: IDPRE & IDPOST: pre and post Inner Directed  
 Pair 6: SVPRE & SVPOST: pre and post Self Actualizing Value  
 Pair 7: EXPRE & EXPOST: pre and post Existentiality  
 Pair 8: FRPRE & FRPOST: pre and post Feeling Reactivity  
 Pair 9: SPRE & SPOST: pre and post Spontaneity  
 Pair 10: SRPRE & SRPOST: pre and post Self-Regard  
 Pair 11: SAPRE & SAPOST: pre and post Self-Acceptance  
 Pair 12: NMPRE & NMPOST: pre and post Nature of Man  
 Pair 13: SYPRE & SYPOST: pre and post Synergy  
 Pair 14: AAPRE & AAPOST: pre and post Acceptance of Aggression  
 Pair 15: CIPRE & CIPOST: pre and post Capacity for Intimate Contact

***(b) POI and the t Test (t test index in parenthesis):***

Overall, the null hypothesis was rejected for six POI scales: Inner Directed, Existentiality, Feeling Reactivity, Spontaneity, Acceptance of Aggression, and Capacity for Intimate Contact. Null hypothesis was not rejected for Time Competency, Self-Actualizing Value, Self-Regard, Self-Acceptance, Nature of Man, and Synergy. These results are shown below.

***POI Scales in Which the Null Hypothesis was Rejected:***

Inner Directed pre-totals (IDPRE) had a mean of 97.31 and a Standard Deviation of 12.81. Inner Directed post-totals (IDPOST) had a higher mean, 101.35, and a lower Standard Deviation, 9.46. The *t* value for the matched-pair difference between IDPRE and IDPOST was  $-2.44$ , which is significant at the .05 level ( $p = .022$ ). The null hypothesis is rejected. Using *Cohen's d*, the effect size is .48, falling into the medium effect size, meaning 48 people out of 100 would benefit (in terms of a significant change in Inner Directed) from the ICS experience. The increase in the mean from 97.31 to 101.35 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Existentiality pre-totals (EXPRE) had a mean of 24.23 and a Standard Deviation of 4.81. Existentiality post-totals (EXPOST) had a higher mean, 25.85, and a lower Standard Deviation, 3.66. The *t* value for the matched-pair difference between EXPRE and EXPOST was  $-2.42$ , which is significant at the .05 level ( $p = .023$ ). The null hypothesis is rejected. The increase in the mean from 24.23 to 25.85 suggests an improvement overall in the group, while the decrease in the standard deviation reflects the group's becoming more coherent (with less variability than before). Using *Cohen's d*,

the effect size is .48, falling into the medium effect size, meaning 48 people out of 100 would benefit (in terms of a significant change in Existentiality) from the ICS experience.

Feeling Reactivity pre-totals (FRPRE) had a mean of 17.12 and a Standard Deviation of 2.92. Feeling Reactivity post-totals (FRPOST) had a higher mean, 18.38, and a lower Standard Deviation, 2.30. The  $t$  value for the matched-pair difference between FRPRE and FRPOST was  $-3.84$ , which is significant at the .05 level ( $p = .001$ ). The null hypothesis is rejected. Using *Cohen's d*, the effect size is .75, falling into the large effect size, meaning 75 people out of 100 would benefit (in terms of a significant change in Feeling Reactivity) from the ICS experience. The increase in the mean from 17.12 to 18.38 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Spontaneity pre-totals (SPRE) had a mean of 14.65 and a Standard Deviation of 2.60. Spontaneity post-totals (SPOST) had a higher mean, 15.81, and a lower Standard Deviation, 2.71. The  $t$  value for the matched-pair difference between SPRE and SPOST was  $-2.44$ , which is significant at the .05 level ( $p = .022$ ). The null hypothesis is rejected. Using *Cohen's d*, the effect size is .48, falling into the medium effect size, meaning 48 people out of 100 would benefit (in terms of a significant change in Reciprocal Self) from the ICS experience. The increase in the mean from 14.65 to 15.81 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Acceptance of Aggression pre-totals (AARE) had a mean of 16.65 and a Standard Deviation of 3.09. Acceptance of Aggression post-totals (AAOST) had a higher mean,

18.23, and a lower Standard Deviation, 2.90. The  $t$  value for the matched-pair difference between AARE and AAPOST was  $-3.67$ , which is significant at the .05 level ( $p = .001$ ). The null hypothesis is rejected. Using *Cohen's d*, the effect size is .72, falling into the large effect size, meaning 72 people out of 100 would benefit (in terms of a significant change in Acceptance of Aggression) from the ICS experience. The increase in the mean from 16.65 to 18.23 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Capacity for Intimate Contact pre-totals (CIPRE) had a mean of 22.12 and a Standard Deviation of 3.87. Capacity for Intimate Contact post-totals (CIPOST) had a higher mean, 23.77, and a lower Standard Deviation, 2.78. The  $t$  value for the matched-pair difference between CIRE and CIPOST was  $-3.16$ , which is significant at the .05 level ( $p = .004$ ). The null hypothesis is rejected. Using *Cohen's d*, the effect size is .62, falling into the large effect size, meaning 62 people out of 100 would benefit (in terms of a significant change in Capacity for Intimate Contact) from the ICS experience. The increase in the mean from 22.12 to 23.77 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

***POI Scales in Which the Null Hypothesis was Not Rejected:***

Time Competency pre-totals (TCPRE) had a mean of 17.69 and a Standard Deviation of 3.61. Time Competency post-totals (TCPOST) had a higher mean, 18.42, and a lower Standard Deviation, 2.34. The  $t$  value for the matched-pair difference between TCPRE and TCPOST was  $-1.55$ , which is not significant at the .05 level ( $p =$

.135). The null hypothesis is not rejected. (Refer to the previously shown tables: Table 2: Paired Sample Statistics (pp. 107); Table 3: Paired Sample Test (pp.108).) However, the increase in the mean from 17.69 to 18.42 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Self-Actualizing Value pre-totals (SVPRE) had a mean of 22.96 and a Standard Deviation of 3.03. Self-Actualizing Value post-totals (SVPOST) had a higher mean, 23.50, and a lower Standard Deviation, 2.70. The  $t$  value for the matched-pair difference between SVPRE and SVPOST was  $-1.48$ , which is not significant at the .05 level ( $p = .152$ ). The null hypothesis is not rejected. However, the increase in the mean from 22.96 to 23.50 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Self-Regard pre-totals (SRPRE) had a mean of 14.08 and a Standard Deviation of 2.37. Self-Regard post-totals (SRPOST) had a higher mean, 14.65, and a lower Standard Deviation, 1.79. The  $t$  value for the matched-pair difference between SRPRE and SRPOST was  $-1.89$ , which is not significant at the .05 level ( $p = .070$ ). The null hypothesis is not rejected. However, the increase in the mean from 14.08 to 14.65 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Self-Acceptance pre-totals (SAPRE) had a mean of 16.92 and a Standard Deviation of 3.64. Self-Acceptance post-totals (SAPOST) had a higher mean, 18.04, and a lower Standard Deviation, 3.44. The  $t$  value for the matched-pair difference between SAPRE and SAPOST was  $-1.91$ , which is not significant at the .05 level ( $p = .067$ ). The

null hypothesis is not rejected. However, the increase in the mean from 16.92 to 18.04 suggests an improvement over all in the group while the decrease in the Standard Deviation reflects the group becoming more coherent (with less variability than before).

Nature of Man pre-totals (NMPRE) had a mean of 13.04 and a Standard Deviation of 1.56. Self-Nature of Man post-totals (NMPOST) had a lower mean, 12.96, and a lower Standard Deviation, 1.48. The  $t$  value for the matched-pair difference between NMPRE and NMPOST was .19, which is not significant at the .05 level ( $p = .850$ ). The null hypothesis is not rejected.

Synergy pre-totals (SYPRE) had a mean of 8 and a Standard Deviation of 1.30. Synergy post-totals (SYPOST) had a similar mean, 8, but a lower Standard Deviation, 1.13. The  $t$  value for the matched-pair difference between SYPRE and SYPOST was .000, which is not significant at the .05 level ( $p = .1.000$ ). The null hypothesis is not rejected.

***Pre and Post POI Summary:***

*Significant Changes:*

*Inner Directed* ( $p = .022$ ) Inner rather than outer motivations

*Existentiality* ( $p = .023$ ) Became more flexible in applying values

*Feeling Reactivity* ( $p = .001$ ) Became more sensitive to their own needs

*Spontaneity* ( $p = .022$ ) Freedom to express feeling spontaneously

*Acceptance of Aggression* ( $p = .001$ ) Accept one's natural aggressiveness

*Capacity for Intimate Contact* ( $p = .004$ ) Measures ability to develop contactful intimate relationships with others

*No Significant Changes:*

*Time Competency* ( $p = .135$ ) Being present in the moment—not projecting to past or future

*Self-Actualizing Value* ( $p = .152$ ) Holds and lives by the values of self-actualizing people

*Self-Regard* ( $p = 0.70$ ) Ability to like oneself because of worth or strength

*Self-Acceptance* ( $p = .067$ ) Acceptance of self in spite of weaknesses or deficiencies

*Nature of Man* ( $p = .850$ ) Constructive view of the nature of man

*Synergy* ( $p = 1.00$ ) Ability to transcend dichotomies of life

**3. Correlation between the POI and EAS (*r* test index in parenthesis):**

*Pearson Product Correlation* (*r*) was used to assess whether or not participants' perception of the Inner Counselor™ Seminar experience—measured by the post EAS—could be predicted based on their post POI scores (the EAS has similar subscales as the POI). Overall, no significant correlations were found between the post administration of the POI and the post administration of the EAS, meaning participants' subjective evaluation of Inner Counselor™ is unlikely to be predicted based on their post POI scores and vice versa. The results are illustrated in Tables 4 and 5 on the next pages.

**Table 4: Paired Sample Statistics (POI/EAS)**

**Legend:**

- Column 1: Pair 1: TCPOST & TC: post POI Time Competency and post EAS Time Competency
- Pair 2: IDPOST & ID: post POI Inner Directed and post EAS Inner Directed
- Pair 3: SVPOST & SV: post POI Self Actualizing Value and post EAS Self Actualizing Value
- Pair 4: EXPOST & EX: post POI Existentiality and post EAS Existentiality
- Pair 5: FRPOST & FR: post POI Feeling Reactivity and post EAS Feeling Reactivity
- Pair 6: SPOST & S: post POI Spontaneity and post EAS Spontaneity
- Pair 7: SRPOST & SR: post POI Self-Regard and post EAS Self-Regard
- Pair 8: SAPOST & SA: post POI Self-Acceptance and post EAS Self-Acceptance
- Pair 9: NMPOST & NM: post POI Nature of Man and post EAS Nature of Man
- Pair 10: SYPOST & SY: post POI Synergy and post EAS Synergy
- Pair 11: AAPOST & AA: post POI Acceptance of Aggression and post EAS Acceptance of Aggression
- Pair 12: CIPOST & CI: post POI Capacity for Intimate Contact and post EAS Capacity for Intimate Contact

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	TCPOST	18.42	26	2.335	.458
	TC	14.96	26	4.133	.810
Pair 2	IDPOST	101.35	26	9.457	1.855
	ID	11.31	26	3.597	.706
Pair 3	SVPOST	23.50	26	2.702	.530
	SV	14.12	26	4.385	.860
Pair 4	EXPOST	25.85	26	3.663	.718
	EX	7.35	26	2.279	.447
Pair 5	FRPOST	18.38	26	2.299	.451
	FR	7.58	26	2.082	.408
Pair 6	SPOST	15.81	26	2.713	.532
	S	7.08	26	2.279	.447
Pair 7	SRPOST	14.65	26	1.788	.351
	SR	7.27	26	2.290	.449
Pair 8	SAPOST	18.04	26	3.435	.674
	SA	7.04	26	2.088	.409
Pair 9	NMPOST	12.96	26	1.483	.291
	NM	10.88	26	3.302	.648
Pair 10	SYPOST	8.00	26	1.131	.222
	SY	6.35	26	2.038	.400
Pair 11	AAPOST	18.23	26	2.903	.569
	AA	6.38	26	2.192	.430
Pair 12	CIPOST	23.77	26	2.776	.544
	CI	7.31	26	2.093	.411

**Table 5: Paired Sample Statistics (POI/EAS)**

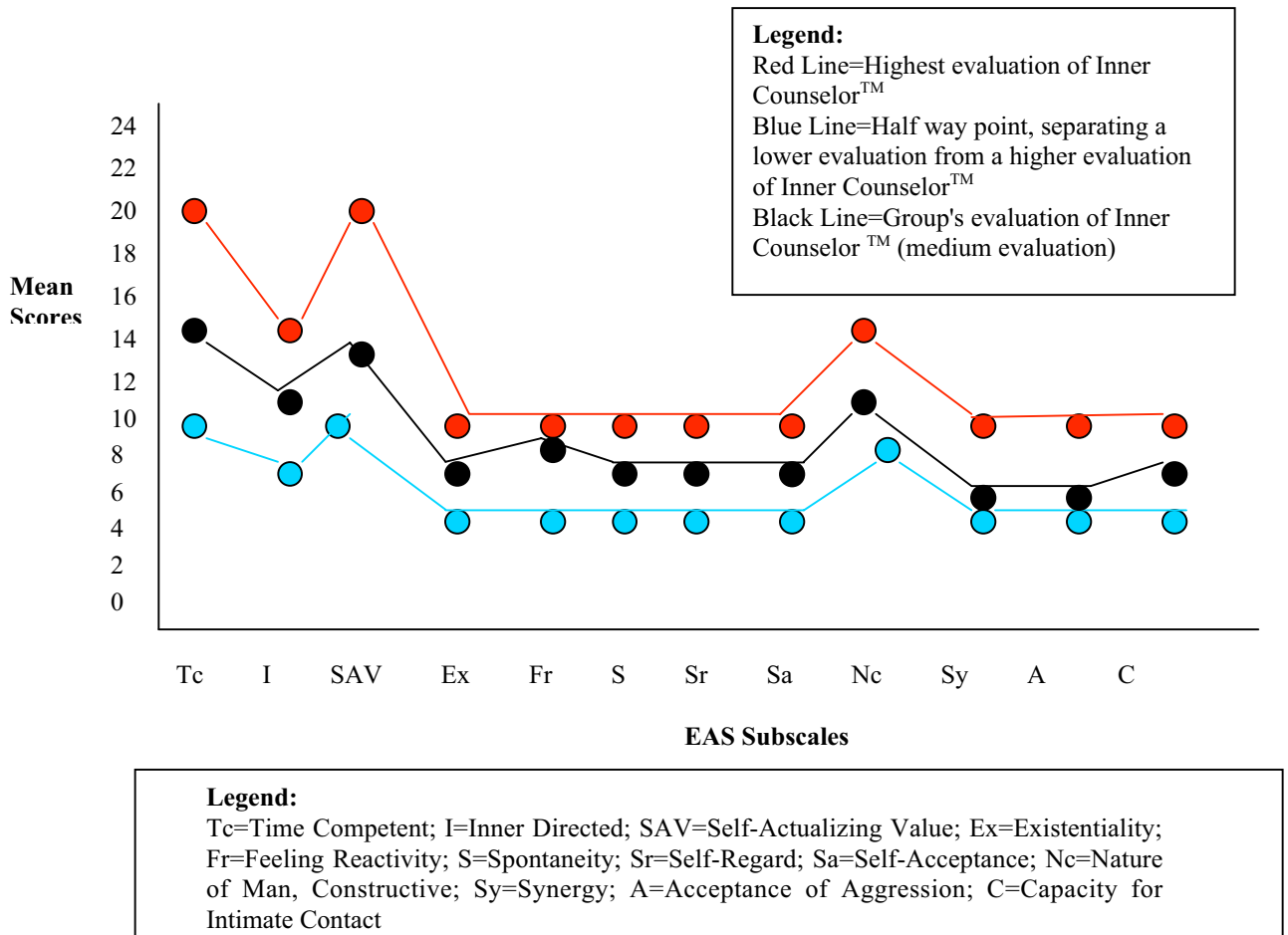
**Legend:**

- Column 1: Pair 1: TCPOST & TC: post POI Time Competency and post EAS Time Competency
- Pair 2: IDPOST & ID: post POI Inner Directed and post EAS Inner Directed
- Pair 3: SVPOST & SV: post POI Self Actualizing Value and post EAS Self Actualizing Value
- Pair 4: EXPOST & EX: post POI Existentiality and post EAS Existentiality
- Pair 5: FRPOST & FR: post POI Feeling Reactivity and post EAS Feeling Reactivity
- Pair 6: SPOST & S: post POI Spontaneity and post EAS Spontaneity
- Pair 7: SRPOST & SR: post POI Self-Regard and post EAS Self-Regard
- Pair 8: SAPOST & SA: post POI Self-Acceptance and post EAS Self-Acceptance
- Pair 9: NMPOST & NM: post POI Nature of Man and post EAS Nature of Man
- Pair 10: SYPOST & SY: post POI Synergy and post EAS Synergy
- Pair 11: AAPOST & AA: post POI Acceptance of Aggression and post EAS Acceptance of Aggression
- Pair 12: CIPOST & CI: post POI Capacity for Intimate Contact and post EAS Capacity for Intimate Contact

		N	Correlation	Sig.
Pair 1	TCPOST & TC	26	.039	.850
Pair 2	IDPOST & ID	26	.057	.783
Pair 3	SVPOST & SV	26	-.035	.863
Pair 4	EXPOST & EX	26	.079	.703
Pair 5	FRPOST & FR	26	-.115	.576
Pair 6	SPOST & S	26	.022	.915
Pair 7	SRPOST & SR	26	.112	.587
Pair 8	SAPOST & SA	26	.067	.746
Pair 9	NMPOST & NM	26	-.017	.933
Pair 10	SYPOST & SY	26	-.035	.866
Pair 11	AAPOST & AA	26	.042	.838
Pair 12	CIPOST & CI	26	.123	.550

***4. Qualitative Analysis and the Evaluation & Anecdotal Survey:***

On the following page, in Figure 38: EAS Mean Scores, it appears that Inner Counselor™ participants gave a "medium-high" rating for their Inner Counselor™ experience. Since participants' scores increased on most of the post TIS scales and on half of the POI post test scales, this subjective evaluation seems relevant. In order to draw this conclusion, the participants' scores on each of the twelve EAS scales were summed and divided by the sample population (N=26). In other words, the mean was taken for each scale. For example, for Time Competency on the EAS the total score possible is twenty since there are five items that could have a score of five for "strongly agree." When the mean is taken from all twenty-six participant's scores on this scale, it is fifteen.



**Figure 38: EAS Mean Scores**

It appears that Inner Counselor™ participants gave a "medium-high" rating for their Inner Counselor™ experience, corroborating their post POI scores (and TIS scores) even though there was no significant relationship found between the POI and EAS using Pearson (r).

In terms of the qualitative data gathered in the second part of the EAS—the anecdotal section (see Appendix J: EAS)—only twelve participants answered. This low response may be due to the fact that this section was optional. Nonetheless, there were interesting experiences documented which are reported on the next page (note: the categories below are the same that are on the anecdotal questionnaire).

*Presenting Issue/Feeling:*

1. Anxiety: 5 participants
2. Writer's Block: 1 participant
3. Sadness: 3 participants
4. Betrayal: 1 participant
5. Embarrassment: 1 participant
6. Molestation: 1 participant

*Location of Feeling in Body:*

1. Neck/Shoulder: 2 participants
2. Pelvic Area: 1 participant
3. Stomach: 1 participant
4. Groin to Chest: 1 participant
5. Solar Plexus: 2 participants
6. Throat: 4 participants
7. Heart: 1 participant

*Description of Higher Self:*

1. Serene: 2 participants

2. Eagle: 2 participants
3. Wise: 3 participants
4. A knowing that she was connected to Higher Self: 2 participants
5. Light: 1 participant
6. The participant: 1 participant
7. Cat: 1 participant

*Description of Guides:*

1. Light: 1 participant
2. Virgin Mary: 1 participant
3. Wizard: 1 participant
4. A Loving Feeling: 1 participant
5. Dog: 1 participant
6. India Yogi: 1 participant
7. Dolphin: 1 participant
8. Raccoon: 1 participant
9. Wolf: 1 participant
10. Angel: 1 participant
11. Chinese Sage: 1 participant
12. Jesus: 1 participant

*Where the Feeling Carried the Participant:*

1. Present Time: 1 participant
2. Childhood: 5 participants
3. Adulthood: 2 participants

4. Conception: 1 participant
5. No Mention of Time: 3 participants

*Description of Old Symbol:*

1. Purple Sphere: 1 participant
2. Ugly Looking "M": 1 participant
3. It Kept Her Quiet: 1 participant
4. Restraining Girdle with Whale Bones: 1 participant
5. Red Flat Blob: 1 participant
6. Cardboard Box with Drawers: 1 participant
7. Ripped Heart: 1 participant
8. Cross with Nails in it: 1 participant
9. Bowl: 1 participant
10. Black Storm Clouds: 1 participant
11. "Y" Shaped with Jagged Edges: 1 participants
12. Black Ball of Worms and Snakes: 1 participant

*Description of Old Symbols Protective Function:*

1. Safe: 6 participant
2. Distance: 3 participant
3. Connected to Another Person: 1 participant
4. Understood: 1 participant
5. Kept her Quiet: 1 participant

*Essential Need:*

1. Self-Acceptance: 5 participant

2. Safety and Security: 3 participant
3. Trust: 1 participant
4. Love: 1 participant
5. Strength: 1 participant
6. Peace: 1 participant

*Description of New Symbol:*

1. Tree: 1 participant
2. Doberman Pincher: 1 participant
3. Prince: 1 participant
4. A Dress: 1 participant
5. Water pump: 1 participant
6. Red Rose: 1 participant
7. Light: 1 participant
8. Sun: 1 participant
9. Bear: 1 participant
10. Brass Trumpet: 1 participant
11. Hawaiian Shaman: 1 participant
12. White Lotus: 1 participant

*Description of Absorption Process:*

1. New Symbol got more vivid: 3 participants
2. New Symbol got more powerful: 3 participants
3. New Symbol changed into another shape: 1 participant
4. No dramatic change to New Symbol Reported: 5 participants

*New Symbol's Advice:*

1. Stand Strong: 2 participants
2. Don't be Afraid: 1 participant
3. Help is Here: 1 participant
4. Be Free: 1 participant
5. Acceptance is Within: 1 participant
6. Don't Take Things personally: 1 participant
7. Send Light and Joy to Connect: 1 participant
8. Peace & Freedom Are Close: 1 participant
9. Be Gentle With Yourself: 1 participant
10. Be Like the Wind, Casting off Fear. : 1 participant
11. Global Message: 1 participant

*New Symbol's Assignment:*

1. Symbol Gave Participant Assignment: 1 participant
2. Remind Participant to Do What She Needs to Do: 2 participants
3. Play Gentle Music in Ear when She is Overwhelmed: 1 participant
4. Face Sibling: 1 participant
5. Send Radiance Through Body: 1 participant
6. Feel Joy When Thinking of Child: 1 participant
7. To Make Participant Aware: 1 participant
8. To Fill Participant With What is Needed: 3 participants
9. Allow the Flow of Ideas: 1 participant

*How the New Symbol Followed Through with the Assignment:*

1. Participant Felt a New Strength: 2 participants
2. A Feeling of Knowing: 2 participants
3. Participant Experienced a Decrease in her Block (e.g. anxiety): 1 participant
4. Haven't had an Experience Yet: 2 participants
5. Increased Awareness: 1 participant
6. Participant Feels Joy: 1 participant
7. Synchronicity: 1 participant
8. No Answer: 2 participants

*Does Participant Feel this Experience Changed her Life:*

1. Yes: 10 participants
2. No: 2 participants

## Chapter Four: Discussion

### 1. Summary of Findings:

Using a research sample of twenty-six participants, the parametric *t* test demonstrated that the Inner Counselor™ Seminar (ICS) experience had a significant and positive affect on two of the three TIS scales and six of the twelve POI scales. This significance for *Active Self* and *Reciprocal Self* on the TIS suggests some level of resolution of opposites (refer to the Integration Chart on pp. 182)—a possible type of embodied balance between the masculine qualities for Active Self (strength, freedom, creativity, and control) and the feminine qualities of Reciprocal Self (connection, acceptance, and love) within the participants. In terms of *Transcendent Self*, the fact that no significant change was documented could be because the pre mean score for this scale was quite high—41—giving participants very little room to measure further growth (42 is the total on this scale).

With respect to the POI, the significant change in *Feeling Reactivity* and *Spontaneity* fall under the Feeling category, suggesting that the increased sensitivity to feelings encouraged during the Inner Counselor™ process is carried over after the process. This may also suggest that denial of the emotions is, to a certain extent, lifted and replaced by awareness of one's own feelings and needs.

The significant change in *Acceptance of Aggression* and *Capacity for Intimate Contact* also fall under a "feeling" category—Interpersonal Sensitivity—again suggesting that following a process, the participants are giving themselves permission to stay

connected with their emotions although not necessarily to act upon those emotions (e.g., instead of denying their anger the person feels that anger). In addition, during the Inner Counselor<sup>TM</sup> Process, feelings such as anger are recognized as having a positive intention of protection. Although such feelings often generate immature and sometimes dysfunctional actions, they do tend to preserve the integrity of the self.

The significant change in *Inner Directed* most likely occurred because as a person reclaims their missing parts, their locus of control becomes more internalized—they are internally motivated as opposed to being motivated by other people. Similarly, the significant change in Existentiality could be due to the idea that as a person integrates more of herself, she becomes more fluid and less rigid (e.g., in her tribal beliefs), allowing life to flow through her more easily.

With respect to the scales on the POI where no significant changes were found, the following reasons are theorized:

*Time Competency*: More exposure to Inner Counselor<sup>TM</sup> over time would likely help a person to be more present-oriented;

*Self-Actualizing Value*: Again, more exposure to Inner Counselor<sup>TM</sup> over time would likely expand a person's self-actualizing values;

*Self-Regard*: Having more participants in a similar study would be likely to increase the significance of the *p* value, considering the *p* value was close to the .05 level (*p* = .07);

*Self-Acceptance*: A nonparametric *t* test—Wilcoxon Matched-Pairs Signed-Ranks Test—was run and it showed that ICS had a positive and significant effect on participants (*p* = .044);

*Nature of Man:* This research study was conducted soon after the tragic terrorist event of September 11, 2002, suggesting subjects may have been stimulated by the event to think of "man" as more evil than good—unable to resolve dichotomies;

*Synergy:* Participants scored eight on the pre and post tests suggesting that they were synergistic to begin with and that since nine is the highest score on this subscale the participants had little room to grow on this scale.

Overall, psycho-spiritual growth—in the name of self-actualization—is a likely outcome of the ICS on a population that has an interest in inner growth experience and who may be concurrently engaged in other personal development practices. This finding is consistent with Nunley's:<sup>213</sup> ICS significantly decreases State and Trait anxiety. The measure of Trait anxiety would have a closer relationship to the POI than would State anxiety.

## ***2. Quantitative Data from the 30 Question EAS Survey:***

Nunley suggests that the low correlation (and hence low reliability) between the POI and EAS 30 question survey described in this study was due to using the totals from the grouped results on each EAS question as a basis for measuring statistical significance. Nunely suggests that a method to analyze the EAS so that it provides a better measurement of meaning would require measuring the changes between the pre and post scores on the POI for each participant (a plus or minus increment of change) in each of the POI scales and then correlating those changes with changes registered for the specific group of EAS questions that relate to that scale in the EAS. Although this would not provide a measure of statistical significance, it would more directly suggest whether or

not the perceptual changes of participants were positively correlated to the changes recorded on the pre/post POI.

### ***3. Qualitative Data from the EAS Narrative Accounts:***

Qualitative data from the EAS narrative accounts indicated some interesting information such as: (1) the most popular feeling processed was anxiety; (2) one or more of the first six chakras needed healing whereas the seventh chakra was not addressed; (3) the Higher Self comes in all shapes and forms (e.g., a feeling, an animal, a quality like wisdom); (4) Guides also manifest in various forms (e.g. wise men, wise women, animals); (5) the emotion did in fact carry the participant to their childhood (i.e., to the source of their issue being processed); (6) the old symbol reveals itself through many forms from a "red flat blob" to an "ugly looking 'M'"; (7) safety was the popular protective function of the old symbol; (8) self-acceptance was the popular essential need; (9) the new symbol reveals itself through many forms from a "red rose" to a "Hawaiian Shaman"; (10) although five participants reported no dramatic change to the new symbol reported, seven participants did report changes (e.g., new symbol got more vivid); (11) the new symbol offered personal profound advice such as "Be like the wind, casting off fear" to a global message; (12) eleven participants gave the new symbol an assignment whereas one participant had the symbol give her an assignment; (13) eight participants demonstrated how the new symbol followed through with its assignment; (14) ten participants acknowledged that the ICS experience changed their life whereas two participants said that the ICS experience did not change their life. In light of this descriptive data, a more thorough qualitative collection of data is needed. For example, it would be interesting to gather patterns that fall under certain issues such as alcoholism, molestation, writer's

block, abandonment, separation, etc. Using molestation, this information could show, for example, commonalities in terms of Higher Self, old symbols, and new symbols. This information would support and validate people's processes.

Dr. Bruce suggests that one way to further understand the relevance of the qualitative data is to see each participant's anecdotal information beside their individual POI and TIS scores—this may reveal important patterns.

The two confounding variables that arose in this study, and are addressed in the discussion on future research, are size and representativeness. The size of the sample, 26 persons, was marginal for ascertaining statistical significance. The population tested was composed of persons with a significance interest in personal growth. This is a specific and atypical population.

#### ***4. Future Research:***

In the future, the confounding variables of participation in other personal growth activities could be controlled for by administering the POI and TIS immediately prior-seminar and immediately post-seminar. In addition, an actual control group of equal numbers could be established.

The population that is attracted to personal growth seminars is not necessarily typical of the general population. There are a number of other specific populations one might draw from for a meaningful study such as this: Teenage students in a gifted program, teenagers in detention facilities, adults in various support groups for particular conditions and so forth. An excellent way to give meaning to a study of this type would be to use 30-50 people from one of these specific categorical groups as subjects, and 30-50 people in the same categorical group as controls.

In addition, the location of the ICS and the facilitators would be identical for all groups, the EAS would be administered last so as to avoid the possible beneficial effects that this journaling might have on the post TIS and POI tests. Future research is definitely needed in the area of self-actualization as well as Inner Counselor™. Another prospective study may have participants of the Inner Counselor™ Seminar do follow-up processing by self-processing an issue every day for several weeks post seminar. Such a study might use as a control group people who would attend a lecture on the benefits of jogging and then jog daily for the same time frame.

In spite of the difficulty in obtaining measures that accurately describe the efficacy of an experience such as Inner Counselor™, I'd like to conclude this discussion with a quote from Dr. Ann Nunley: "This is an exciting time to be exploring and expanding the limits of human potential."<sup>214</sup>

**Endnotes:**

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**Appendix A:**  
**Inner Counselor Script**  
(by Ann Nunley, Ph.D.)

1. **BEGIN IN YOUR PLACE OF PEACE.** Feel yourself totally there. See the colors. Hear the sounds. Smell the fragrances. In this place you feel **calm** and **safe**. Invite your High Self to be there.
2. **WHAT IS THE ISSUE OR FEELING** you wish to explore?
3. **IS THERE A WISE AND LOVING GUIDE** who would like to help you with this issue? If not, your High Self will be your guide.
4. **EXPERIENCE THE FEELING.** How do you feel? Describe the sensations of the feeling(s)? Where, in your body, are the sensations strongest?
5. **LET THE FEELINGS CARRY YOU** to a recent time when you felt the same. Where are you? What is happening? Let the feelings carry you back to an earlier time when you had the same feelings and sensations. **What do you see or hear?** How old are you? What is happening?
6. **WHAT DO YOU REALLY NEED?** Say what you **truly wanted** then, and still want now. Stay with the feelings. Where are the feelings in your body now?
7. **SENSE THE FEELINGS FULLY.** Imagine pulling them out of your body. Describe what shape or form the feelings take. **WHEN THIS** (*shape or form*) first came, it had a helpful intention. How did it help you? Let yourself see all the ways it has helped you. **Thank** it for helping you.
8. **IS THE (old symbol) WILLING FOR YOU TO FIND A WAY to get what you need?** A way that provides the protection of the old symbol and *also* fulfills your **TRUE NEED**?
9. **ASK YOUR HIGH SELF FOR A NEW SYMBOL—someone or something that will provide all the protection of the (old symbol) and also fulfill your true need. Who or what would that be?**
10. **DESCRIBE YOUR SYMBOL. WILL (new symbol) commit to helping you with this issue?**
11. **BRING THE TWO SYMBOLS TOGETHER.** Have the (new symbol) demonstrate its energy and power. Have it demonstrate how it will protect you and fulfill your **true need**. Ask the (*old symbol*) if it is **willing to be absorbed within the (new symbol)**.
12. **EXPERIENCE THE (New Symbol) COMPLETELY ABSORBING the (old symbol).**
13. **WHAT SPECIAL ADVICE** does the (*new symbol*) have for you that you need to hear at this time? Put the advice in words and speak it out loud as best as you can.

14. **GIVE THE** (new symbol) **AN ASSIGNMENT**. How can it help you in the next few hours and thereafter so that you will know that **its energy** is now in charge of what was being governed by the (*old symbol*). Make the assignment specific.

15. **TAKE** the (*new symbol*) to your Place of Peace. Give it a place of honor.

### ENERGY EXERCISE

(Facilitator and Subject are Holding Hands)

With our hands joined we form a circuit of energy and we experience that flow....As the energy flows, imagine a golden light with the qualities of the (new symbols) entering the crown of your head. Visualize and feel the light and power of these new symbols as it fills your head—filling every cell. Feel the light as it moves down to fill your throat—your heart and lungs—your solar plexus—your abdomen—the light and energy of the (new symbols) then moves down to the base of your spine filling your lower body full of healing light—down your legs to the tips of your toes—As the light fills your body, every cell is full of light—Every cell is changed by the qualities of the golden light and the (new symbols). Feel your feet connect with the energy of the earth. Feel the strength of that energy and draw it up into your body to become part of the golden light energy—Take some deep breaths, breathing in through the nose and blowing out through the mouth—**Let go** releasing any residual energies that were part of the old energy pattern. Allow those old energies to move up and out (Breathe with the person until you feel they are finished.)

### Affirmation Prayer

(by Swami Radha, Canada)

May every cell in your being forever hold in memory that—  
You are **created** by Divine Light, you are **surrounded** by Divine Light,  
You are **protected** by Divine Light, you are **sustained** by Divine Light,  
You are **ever growing into** Divine Light.

## **Appendix B: Pairing-up Procedure**

(by Doreen Virtue, Ph.D.)

1. Sit facing your partner. Take a few deep breaths to relax. Choose which partner will go first in receiving and delivering the Divine messages.
2. Hold each other's two hands.
3. Close you eyes (both partners).
4. The partner who is receiving and delivering the Divine messages then mentally asks God and the angels, "What would You like me to know about (fill in your partner's name)?"
5. This partner should begin speaking when messages come into his or her mind. These messages may be words, thoughts, pictures, feelings, or a combination. Do not edit, censor, or try to interpret the messages. Just speak them to your partner as you receive them. The messages will probably make no sense to you, but they will make sense to your partner either now or later.
6. Keep going. Deliver the Divine messages until you sense they are completed.

**Appendix C: The Generational Script**  
**Appendix D: Inner Counselor™ Generational Script**  
(by Ann Nunley, Ph.D.)

(Following Step 15 in the Inner Counselor™ Script is the Generational Script.)

1. **Ask your High Self to guide you** to that family member, on either your mother or fathers side of the family who needs healing around this issue.
2. **OBSERVE THE PERSON IN FRONT OF YOU. Who is it?** How old are they? What are they doing? Sense what they are feeling.
3. **ASK THE PERSON FOR PERMISSION** to act as a surrogate to process their feelings. Feel where the sensation is strongest in their body.
4. **SENSE THE FEELING FULLY** then reach in and allow that sensation to take a form as you pull it out. Describe it. **WHEN IT came to serve**, it had a helpful intention. How did it **help (name of relative)? Thank** it for helping.
5. **WHAT DID (Name of relative) REALLY NEED?**
6. **ASK EVERYONE** on that side of your family tree who can relate to the old symbol and the need, to line up *behind* that relative. Also have any siblings and future generations who can relate to the old symbol and the need, line up in *front* of that relative. Follow the line back. Notice if anyone stands out. Look to the end of the line and observe who is there.
7. **IS THE (old symbol) WILLING** to find a more mature way for (name) and all others present to better handle this situation—a way that provides the protection of the old symbol and *also* fulfills the **TRUE NEED?**
8. **ASK FOR A NEW SYMBOL—someone or something that will provide all the protection of the (old symbol) and also fulfill the true need for everyone present.**
9. **DESCRIBE THE SYMBOL. WILL** this symbol **commit to help your relative and everyone present with this issue?**
10. **BRING THE TWO SYMBOLS TOGETHER.** Have the (new symbol) demonstrate its energy and power. Have it demonstrate how it will protect and fulfill the **true need**. Ask the *(old symbol)* if it is **willing to be absorbed with the (new symbol)**.
11. **EXPERIENCE the (New symbol) COMPLETELY ABSORBING** the (old symbol).
12. **WHAT SPECIAL ADVICE** does the *(new symbol)* have at this time? Put the advice in words and speak it loud as best as you can.

13. **GIVE THE** (new symbol) **AN ASSIGNMENT**. How can it help you in the next few hours and thereafter so that you will know that **its energy** is now in charge of what was being governed by the (*old symbol*). Make the assignment specific.
14. **TAKE** the (*new symbol*) to your Place of Peace. Give it a place of honor.
15. **IS THERE ANY PERSON who relates to this issue on the other side** of your family tree? If so guide the person through steps 2 – 4.

*NOTE: Once the subject arrives at their place of peace with their symbols, proceed:*

16. Notice a door in your place of peace. This is a door to your Place of Planning. Walk through the door. All those persons in your family tree who were present during this process will be there. There may also be others who are significant to you. What would you like to know. You may ask any questions you wish. Invite the new symbols into the place of planning. **Complete the session with the Energy Exercise and prayer.**
17. Thank all who are present and bring your symbols back to your place of peace. Thank your symbols, thank your High Self, thank your guides, and thank yourself. Draw the energy up one more time and breath out anything you don't need. Quietly open your eyes, and be here in this room feeling alert and refreshed, and filled with light.

**NOTE: Dr. Bob Matusiak contributed to Step 6**

## Appendix D: Chakra Questions

(by Anodea Judith, Ph. D.)

**Directions:** Answer each question to the best of your abilities.

<p><b>N = Never</b>  <b>S = Seldom</b>  <b>O = Often</b>  <b>A = Always</b></p>	<p><b>P = Poor</b>  <b>F = Fair</b>  <b>G = Good</b>  <b>E = Excellent</b></p>
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Score one point for the first column (N or P), two points for the second column (S or F), three points for the third column (O or G), and four points for the fourth column (A or E). Add up the points for each chakra and compare.

### CHAKRA ONE: Earth, Survival, Grounding

	Answer	Score
How often do you go for a walk in the woods, park, or otherwise make contact with Nature?	N S O A	
How often do you exercise consciously? (work out, do yoga, etc.)	N S O A	
How would you rate your physical health?	P F G E	
How is your relationship to money and work?	P F G E	
Do you consider yourself well grounded?	N S O A	
Do you love your body?	N S O A	
Do you feel you have a right to be here?	N S O A	

### CHAKRA THREE: Fire, Power, Will

	Answer	Score
How would you rate your general energy level?	P F G E	
How would you rate your metabolism/digestion?	P F G E	
Do you accomplish what you set out to do?	N S O A	
Do you feel confident?	N S O A	
Do you feel comfortable being different from those around you?	N S O A	
Are you intimidated by others?	A O S N	
Are you reliable?	N S O A	

### CHAKRA TWO: Water, Emotions, Sexuality

	Answer	Score
How would you rate your ability to feel and express emotions?	P F G E	
How would you rate your sex life?	P F G E	
How much time do you create for simple pleasure in your life?	N S O A	
How would you rate your physical flexibility?	P F G E	
How would you rate your emotional flexibility?	P F G E	
Are you able to be nurtured by others in balance?	N S O A	
Do you struggle with guilt about your feelings or sexuality?	A O S N	

### CHAKRA FOUR: Air, Love, Relationships

	Answer	Score
Do you love yourself?	N S O A	
Do you have successful long-term relationships?	N S O A	
Are you able to accept others the way they are?	N S O A	
Do you feel connected with the world around you?	N S O A	
Do you carry a lot of grief in your heart?	A O S N	
Do you feel compassion for those with faults and troubles?	N S O A	
Are you able to forgive past hurts from others?	N S O A	

**CHAKRA FIVE: Sound, Communication, Creativity**

	<b>Answer</b>	<b>Score</b>
Are you a good listener?	N S O A	
Are you able to express your ideas to others so that they are able to understand them?	N S O A	
Do you speak the truth faithfully, Speaking up when you need to?	N S O A	
Are you creative in your life? (This is not limited to doing an art form, it could be creative with anything— setting the table, writing letters to friends, etc.)	N S O A	
Do you engage in an art form? (painting, dancing, singing, etc.)	N S O A	
Do you have a resonant voice?	N S O A	
Do you feel “in synch” with life?	N S O A	

**CHAKRA SEVEN: Thought, Awareness, Wisdom, Intelligence**

	<b>Answer</b>	<b>Score</b>
Do you meditate?	N S O A	
Do you feel a strong connection with some kind of higher power, God, Goddess, spirit, etc.?	N S O A	
Are you able to work through and release attachments easily?	N S O A	
Do you enjoy reading and taking in new information?	N S O A	
Do you learn quickly and easily?	N S O A	
Does your life have significant meaning beyond personal gratification?	N S O A	
Are you open-minded in regard to other ways of thinking or being?	N S O A	

**CHAKRA SIX: Light, Intuition, Seeing**

	<b>Answer</b>	<b>Score</b>
Do you notice subtle visual details in your surroundings?	N S O A	
Do you have vivid dreams (and remember them)?	N S O A	
Do you have psychic experiences? (intuitive accuracy, seeing auras, sensing future events, etc.)	N S O A	
Are you able to imagine new possibilities as solutions to problems?	N S O A	
Are you able to see the mythic Themes (bigger picture) of your life?	N S O A	
How would you rate your ability to visualize?	P F G E	
Do you have a personal vision that guides you in life?	N S O A	

**Interpretation of Scores**

Scores of 22-28 indicate a very strong chakra; scores of 6-12 indicate a weak chakra. Scores between 13 and 21 are in the average range, but could use improvement. However, it is the distribution that is important. Compare your scores between different parts. Aside from the strongest and weakest chakras, is there a distribution pattern, such as higher scores in the lower chakras, or higher scores in the upper or middle chakras? Does this pattern coincide with your own views about yourself?

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## **Appendix E: Consent Form**

I \_\_\_\_\_ give Lana Marconi, a doctoral student of Holos  
(name of research participant)

University, my consent to use the data from the following pre-intervention and post-intervention inventories completed by me. (The pre-intervention inventory was completed by me before I participated in the Inner Counselor seminar. The post-intervention was completed by me after I participated in the Inner Counselor seminar.):

- 1). TIS, Transpersonal Integration Survey,
- 2). POI, Personal Orientation Inventory, and
- 3). EAS, Evaluation and Anecdotal Survey

I understand that my name will be kept in strick confidence by Ms. Marconi.

Signature (of research participant): \_\_\_\_\_

Date: \_\_\_\_\_

## **Appendix F: Research Letters**

831: Inner Counselor Students  
Holos University Graduate Seminary

November 5, 2002

Dear Students,

One of the goals of Holos University is to support and encourage research in the field of Transpersonal Psychology. To that end, Lana Marconi will be doing a study to collect and analyze data that may indicate various specific effects of the Inner Counselor experience. Those of you who are receiving this letter completed both the POI and the TIS inventories while at the Holos Orientation class this Fall (or Dragons). Since that time, you have all attended the Inner Counselor residency.

There has been a great deal of anecdotal evidence that the experience was very meaningful for you. This study will give us an opportunity to establish statistically significant effects. Therefore, I would like to make a special request that you assist Lana with her project by completing these inventories once more, at this time—and once again as a follow up measure.

Thanks to all of you,



Ann Nunley  
Chair of the committee

November 5, 2002

Dear [name of HUGS student],

For my dissertation research project I am investigating the effects of the Inner Counselor Seminar experience on psycho-spiritual growth. The two measurement inventories that I am using are: Transpersonal Integration Survey (TIS); Personal Orientation Inventory (POI). Names and test inventories of persons used in this study will be seen only by the principal investigator and inventory outcomes will be kept in strict confidence. Once the post and pre-tests have been matched they will be assigned numbers by the principal investigator.

As a Holos student, you recently completed these two inventories at ORP or Dragons. You also recently attended Inner Counselor, thus I am writing to you with the following two requests:

- 1) Kindly take the time to complete the enclosed TIS and POI inventories and mail them to me in the self addressed stamped envelope. I plan to use the results of the inventories you completed at ORP/Dragons as a pre-measure. The results of the inventories will be used as a post measure
- 2) Please sign and return the enclosed document granting me permission to use the data from these inventories in my study. Your participation is extremely important in order for me to have a minimum of 30 persons in my study in the time allotted. Also, time is of the essence, so I would deeply appreciate it if you would complete and return the materials by December 30, 2002.

Thank you for your participation,

Lana Marconi

E-mail: [ljmarconi@earthlink.net](mailto:ljmarconi@earthlink.net)  
Telephone: (604) 632-9684

831: Inner Counselor Students  
Holos University Graduate Seminary

January 28th, 2003

Dear Students,

One of the goals of Holos University is to support and encourage research in the field of Transpersonal Psychology. To that end, Lana Marconi will be doing a study to collect and analyze data that may indicate various specific effects of the Inner Counselor experience. Those of you who are receiving this letter are being asked to complete both the POI and the TIS inventories prior to attending the Inner Counselor residency course this April, and then once again once you have completed the residency course.

There has been a great deal of anecdotal evidence that the experience is very meaningful for participants. This study will give us an opportunity to establish statistically significant effects. Therefore, I am making a special request that you assist Lana with her project by completing these inventories at this time – and once again as a follow up measure. I realize that some of you did these inventories as part of your ORP experience. However, too much time has elapsed since then for Lana to be able to use the results of those inventories.

Because our classes are small, we especially need the cooperation of each of you so that Lana will have enough participants to be able to do a statistically significant study.

Thanks to each of you,



Ann Nunley  
Chair of Lana Marconi's committee

May 9, 2003

RE: Inner Counselor Canada

Dear Participant of the Inner Counselor Seminar:

As a fellow Canadian and a student at Holos University Graduate Studies I have experienced the Inner Counselor seminar as a doctoral course and I feel you are going to have a delightful and fulfilling experience. As part of my doctoral studies I am conducting an exciting research project. This project involves collecting and analyzing data that I hope will indicate various specific effects of the Inner Counselor experience.

Dr. Ann Nunley, author of the Inner Counselor book and the Seminar Workbook will be participating as emeritus faculty in the June Inner Counselor seminar that you will be attending. Dr. Nunley is also the Chair of my doctoral committee.

Those of you who are receiving this letter are being offered an opportunity to help with this doctoral research project by completing five inventories: two inventories prior to attending Inner Counselor this June and three inventories after you have completed Inner Counselor. All together, these inventories take approximately an hour and a half to complete on each end of the weekend seminar. Participants will be given absolute anonymity.

As a way of thanking you I will provide each person who participates with a confidential description of your personal inventory results. Hopefully the description will provide useful, guiding insights into your individual approach to life.

If you would like to participate in this study, please do two things: (1) reply to this email in the affirmative, and (2) in your email state whether you prefer to do the inventories on the computer (I will email you the inventories that are in the program "Word") or on paper. If you prefer paper inventories then I will use the postal system to send you a packet containing the inventories and instructions.

If you have any questions, please contact me.

Thank You,

Lana Marconi,  
Doctoral Student  
Holos University Graduate Seminary

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Tel: (949) 338-8309

Email: [ljmarconi@earthlink.net](mailto:ljmarconi@earthlink.net)

Monday May 12, 2003

Dear [name of Inner Counselor CANADA participant],

Thank you for your participation in my Holos University dissertation research involving Inner Counselor!

Enclosed, please find:

- 2 Transpersonal Integration Survey (TIS)
- 2 Personal Orientation Inventory (POI)
- 1 Evaluation and Anecdotal Survey (EAS)
- 1 Consent Form

Before you attend Inner Counselor please fill out the following:

- 1 Transpersonal Integration Survey (TIS) By the date mark: PRE-TEST
- 1 Personal Orientation Inventory (POI) By the date mark: PRE-TEST
- 1 Consent Form

Immediately after you attend Inner Counselor please fill out the following:

- 1 Transpersonal Integration Survey (TIS) By the date mark: POST-TEST
- 1 Personal Orientation Inventory (POI) By the date mark: POST-TEST
- 1 Evaluation and Anecdotal Survey (EAS)

When you have completed all 6 forms, please mail them back to me in the enclosed envelope at the following address: Lana Marconi, 32460 Crown Valley Parkway, Unit #211, Dana Point, California, 92629

If you have questions or concerns, please contact me.

Thank You,

Lana Marconi

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HUGS Doctoral Student

E-mail: [ljmarconi@earthlink.net](mailto:ljmarconi@earthlink.net)

Tel: (949) 338-8309

**Appendix G: Inner Counselor Canada**

**Inner Counselor CANADA**

**Sunday, June 8, 2003 – Tuesday, June 10, 2003  
Drew House, Elora, Canada**

With

**Karin Cremasco, Ph.D. & Martina Steiger, M.A. (presenters)**

Larry Steel & Lori Wilson (co-faculty)

Ann Nunley, Ph.D. and BoB Nunley, Ph.D. (emeritus faculty)

**THE INNER COUNSELOR SYSTEM**

**OBJECTIVE:** To create change from the inside –out by providing effective tools for transforming mental, emotional, and physical patterns. This training program helps you answer the practical and spiritual question, "Where am I going in my life and how will I get there?"

**APPROACH:** Our personalities are formed by choices we make toward the fulfillment of basic needs. Fear, anger, grief, and sadness act as a protective shield for the personality when basic needs are unfulfilled and options are limited. Angry or fearful thoughts and responses set in place to protect the child often continue to control the thoughts and responses of the adult. These old patterns are obstacles on our path towards physical, mental, and spiritual well-being. As such, they impair health, curtail creativity, and adversely affect our relationships.

**METHOD:** The Inner Counselor Process is an experiential tool that uses the symbolic wisdom of a person's higher mind (super conscious) to resolve these behavioural and emotional issues. During this guided fifteen-step process, the person's higher mind is contacted, key emotions are felt in the body; an incident of origin is revisited; basic needs are identified; and a highly satisfactory level of mental, emotional, and physical resolution is achieved. Old behaviour patterns are transformed and transcended as new response patterns are integrated within the personality. Results are profound and lasting. Each participant will have an opportunity to address personal issues and learn to guide the process for others.

© Inner Counselor™ Seminars and materials: Ann Nunley, 1995

**About the Presenters**

**Karin Cremasco, Ph.D.**, Assistant Professor at Holos University Graduate Seminary. Karin received her Bachelor degrees in psychology and education from the Universities of Waterloo and Western Ontario respectively. She completed her Ph.D. in Energy Medicine from Greenwich University and is currently pursuing her doctorate of theology in Spiritual Healing at Holos University. Certified in Biocomputer Operating System (BOS), with Larry Steel, she developed Biocomputer Emotional Spiritual (BES) technique and has a private practice at Balance For Wellness Inc. in Guelph, Ontario. She is also trained in Inner Counselor, Total Body Modification, Body Alignment Technique, Authentic Healthy Awakenings, Past Life Regression, Touch For Health, Telepathic Animal Communication, Therapeutic Touch, and many others. Karin and her two children became well using BOS after having extensive environmental hypersensitivities.

**Martina Steiger**, Applicant for the Ph.D. and Th.D. degrees in Energy Medicine and Spiritual & Integrative Health. Martina received her undergraduate degree from the University of Mannheim, Germany, and continued to obtain a Master's degree from the University of Waterloo as well as a Bachelor of Education from the University of Western Ontario in London. After devoting most of her adult life to high school students, Martina decided in 2002 to resign her formal teaching position. She is currently a full time student at Holos University Graduate Seminary (HUGS) as well as a practitioner of interactive subtle energy medicine and spiritual healing in her own private practice – “Transitions.” She is trained in Therapeutic Touch, Inner Counsellor, Past Life and Age Regression, Channelling, Visualizations, Breath Work, and many other modalities. Her focus is on caring for and restoring the soul, while moving gracefully through each moment of being towards wholeness.

**Register early as attendance is limited to a maximum of 24 participants.**

- Date: **Sunday June 8, 2003** (Registration 6:30) 7:00pm-10pm  
**Monday June 9, 2003** 9:00-5:30pm Includes a 1 1/2hour lunch break.  
**Tuesday June 10, 2003** 9:00-4:30pm Includes a 1 1/2hour lunch break.

**Registration:** Please mail this form with credit card information or cheque payable to “**Balance for Wellness Inc**” to:  
 Balance for Wellness Inc.  
 7469 Conservation Road, RR #5, Stn. Mn.,  
 Guelph, Ontario, Canada, N1H 6J2

Name: \_\_\_\_\_  
 Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Address: \_\_\_\_\_  
 City: \_\_\_\_\_ Prov/State: \_\_\_\_\_ Country: \_\_\_\_\_ Zip/Postal Code: \_\_\_\_\_

Amount enclosed: \_\_\_\_\_ \$100.00 CDN (Deposit) and enclose **post-dated Cheque** for balance of \$328.00 dated April 30/03

Or \_\_\_\_\_ \$428.00 CDN (Full Fee, GST included) or Use my credit card:

Authorization: \_\_\_\_\_ I authorize payment of \$100.00 deposit with my registration and balance of \$328.00 on April 30/03

Or \_\_\_\_\_ I authorize the full payment of \$428.00 now with my registration. (Amount will be in Canadian dollars)

Credit Card Number: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ Visa \_\_\_\_\_ MasterCard \_\_\_\_\_  
 Name on Card: \_\_\_\_\_ Expiration Date: \_\_\_\_\_ Signature: \_\_\_\_\_

## Appendix H: Personal Orientation Inventory

### Personal Orientation Inventory

Everett L. Shostrom, Ph.D.

**Name:**

**Date:**

**Age:**

**Gender (male, female):**

**Status (married, partnered, divorced, single, widowed):**

**Number of Years of School Completed:**

**Religious/Spiritual Preference:**

**Occupation:**

This inventory consists of 150 pairs of numbered statements. Read each statement and decide which of the two paired statements most consistently applies to you. Type your answer next to the phrase "Answer (A or B)" under each question. For example, if for question one the first statement of the pair is TRUE or MOSTLY TRUE as applied to you, then answer "A". If for question one the second statement of the pair is TRUE or MOSTLY TRUE as applied to you, then answer "B".

1. A. I am bound by the principle of fairness.  
B. I am not absolutely bound by the principle of fairness.  
Answer (A or B):
  
2. A. When a friend does me a favor, I feel that I must return it.  
B. When a friend does me a favor, I do not feel that I must return it.  
Answer (A or B):
  
3. A. I feel I must always tell the truth.  
B. I do not always tell the truth.  
Answer (A or B):
  
4. A. No matter how hard I try, my feelings are often hurt.  
B. If I manage the situation right, I can avoid being hurt.  
Answer (A or B):
  
5. A. I feel that I must strive for perfection in everything that I undertake.  
B. I do not feel that I must strive for perfection in everything that I undertake.  
Answer (A or B):
  
6. A. I often make my decisions spontaneously.  
B. I seldom make my decisions spontaneously.  
Answer (A or B):
  
7. A. I am afraid to be myself.  
B. I am not afraid to be myself.  
Answer (A or B):

8. A. I feel obligated when a stranger does me a favor.  
B. I do not feel obligated when a stranger does me a favor.  
Answer (A or B):
  
9. A. I feel that I have a right to expect others to do what I want of them.  
B. I do not feel that I have a right to expect others to do what I want of them.  
Answer (A or B):
  
10. A. I live by values which are in agreement with others.  
B. I live by values which are primarily based on my own feelings.  
Answer (A or B):
  
11. A. I am concerned with self-improvement at all times.  
B. I am not concerned with self-improvement at all times.  
Answer (A or B):
  
12. A. I feel guilty when I am selfish.  
B. I don't feel guilty when I am selfish.  
Answer (A or B):
  
13. A. I have no objection to getting angry.  
B. Anger is something I try to avoid.  
Answer (A or B):
  
14. A. For me, anything is possible if I believe in myself.  
B. I have a lot of natural limitations even though I believe in myself.  
Answer (A or B):
  
15. A. I put other's interests before my own.  
B. I do not put other's interests before my own.  
Answer (A or B):
  
16. A. I sometimes feel embarrassed by compliments.  
B. I am not embarrassed by compliments.  
Answer (A or B):
  
17. A. I believe it is important to accept others as they are.  
B. I believe it is important to understand why others are as they are.  
Answer (A or B):
  
18. A. I can put off until tomorrow what I ought to do today.  
B. I don't put off until tomorrow what I ought to do today.  
Answer (A or B):
  
19. A. I can give without requiring the other person to appreciate what I give.  
B. I have a right to expect the other person to appreciate what I give.  
Answer (A or B):
  
20. A. My moral values are dictated by society.  
B. My moral values are self-determined.  
Answer (A or B):

21. A. I do what others expect of me.  
B. I feel free to not do what others expect of me.  
Answer (A or B):
22. A. I accept my weaknesses.  
B. I don't accept my weaknesses.  
Answer (A or B):
23. A. In order to grow emotionally, it is necessary to know why I act as I do.  
B. In order to grow emotionally, it is not necessary to know why I act as I do.  
Answer (A or B):
24. A. Sometimes I am cross when I am not feeling well.  
B. I am hardly ever cross.  
Answer (A or B):
25. A. It is necessary that others approve of what I do.  
B. It is not always necessary that others approve of what I do.  
Answer (A or B):
26. A. I am afraid of making mistakes.  
B. I am not afraid of making mistakes.  
Answer (A or B):
27. A. I trust the decisions I make spontaneously.  
B. I do not trust the decisions I make spontaneously.  
Answer (A or B):
28. A. My feelings of self-worth depend on how much I accomplish.  
B. My feelings of self-worth do not depend on how much I accomplish.  
Answer (A or B):
29. A. I fear failure.  
B. I do not fear failure.  
Answer (A or B):
30. A. My moral values are determined, for the most part, by the thoughts, feelings, and decisions of others.  
B. My moral values are not determined, for the most part, by the thoughts, feelings, and decisions of others.  
Answer (A or B):
31. A. It is possible to live life in terms of what I want to do.  
B. It is not possible to live life in terms of what I want to do.  
Answer (A or B):
32. A. I can cope with the ups and downs of life.  
B. I cannot cope with the ups and downs of life.  
Answer (A or B):

33. A. I believe in saying what I feel in dealing with others.  
B. I do not believe in saying what I feel in dealing with others.  
Answer (A or B):
34. A. Children should realize that they do not have the same rights and privileges as adults.  
B. It is not important to make an issue of rights and privileges.  
Answer (A or B):
35. A. I can “stick my neck out” in my relations with others.  
B. I avoid “sticking my neck out” in my relations with others.  
Answer (A or B):
36. A. I believe the pursuit of self-interest is opposed to interest in others.  
B. I believe the pursuit of self-interest is not opposed to interest in others.  
Answer (A or B):
37. A. I find that I have rejected many of the moral values I was taught.  
B. I have not rejected any of the moral values I was taught.  
Answer (A or B):
38. A. I live in terms of my wants, likes, dislikes, and values.  
B. I do not live in terms of my wants, likes, dislikes, and values.  
Answer (A or B):
39. A. I trust my ability to size up a situation.  
B. I do not trust my ability to size up a situation.  
Answer (A or B):
40. A. I believe I have an innate capacity to cope with life.  
B. I do not believe I have an innate capacity to cope with life.  
Answer (A or B):
41. A. I must justify my actions in the pursuit of my own interests.  
B. I need not justify my actions in the pursuit of my own interests.  
Answer (A or B):
42. A. I am bothered by fears of being inadequate.  
B. I am not bothered by fears of being inadequate.  
Answer (A or B):
43. A. I believe that humans are essentially good and can be trusted.  
B. I believe that humans are essentially evil and cannot be trusted.  
Answer (A or B):
44. A. I live by the rules and standards of society.  
B. I do not always need to live by the rules and standards of society.  
Answer (A or B):
45. A. I am bound by my duties and obligations to others.  
B. I am not bound by my duties and obligations to others.  
Answer (A or B):

46. A. Reasons are needed to justify my feelings.  
B. Reasons are not needed to justify my feelings.  
Answer (A or B):
47. A. There are times when just being silent is the best way I can express my feelings.  
B. I find it difficult to express my feelings by just being silent.  
Answer (A or B):
48. A. I often feel it necessary to defend my past actions.  
B. I do not feel it necessary to defend my past actions.  
Answer (A or B):
49. A. I like everyone I know.  
B. I do not like everyone I know.  
Answer (A or B):
50. A. Criticism threatens my self-esteem.  
B. Criticism does not threaten my self-esteem.  
Answer (A or B):
51. A. I believe that knowledge of what is right makes people act right.  
B. I do not believe that knowledge of what is right necessarily makes people act right.  
Answer (A or B):
52. A. I am afraid to be angry at those I love.  
B. I feel free to be angry at those I love.  
Answer (A or B):
53. A. My basic responsibility is to be aware of my own needs.  
B. My basic responsibility is to be aware of other's needs.  
Answer (A or B):
54. A. Impressing others is most important.  
B. Expressing myself is most important.  
Answer (A or B):
55. A. To feel right, I need always to please others.  
B. I can feel right without always having to please others.  
Answer (A or B):
56. A. I will risk a friendship in order to say or do what I believe is right.  
B. I will not risk a friendship just to say or do what is right.  
Answer (A or B):
57. A. I feel bound to keep the promises I make.  
B. I do not always feel bound to keep the promises I make.  
Answer (A or B):
58. A. I must avoid sorrow at all costs.  
B. It is not necessary for me to avoid sorrow at all costs.

Answer (A or B):

59. A. I strive always to predict what will happen in the future.  
B. I do not feel it necessary always to predict what will happen in the future.  
Answer (A or B):
60. A. It is important that others accept my point of view.  
B. It is not necessary for others to accept my point of view.  
Answer (A or B):
61. A. I only feel free to express warm feelings to my friends.  
B. I feel free to express both warm and hostile feelings to my friends.  
Answer (A or B):
62. A. There are many times when it is more important to express feelings than to carefully evaluate the situation.  
B. There are very few times when it is more important to express feelings than to carefully evaluate the situation.  
Answer (A or B):
63. A. I welcome criticism as an opportunity for growth.  
B. I do not welcome criticism as an opportunity for growth.  
Answer (A or B):
64. A. Appearances are all-important.  
B. Appearances are not terribly important.  
Answer (A or B):
65. A. I hardly ever gossip.  
B. I gossip a little at times.  
Answer (A or B):
66. A. I feel free to reveal my weaknesses among friends.  
B. I do not feel free to reveal my weaknesses among friends.  
Answer (A or B):
67. A. I should always assume responsibility for other people's feelings.  
B. I need not always assume responsibility for other people's feelings.  
Answer (A or B):
68. A. I feel free to be myself and bear the consequences.  
B. I do not free to be myself and bear the consequences.  
Answer (A or B):
69. A. I already know all I need to know about my feelings.  
B. As life goes on, I continue to know more and more about my feelings.  
Answer (A or B):
70. A. I hesitate to show my weaknesses among strangers.  
B. I do not hesitate to show my weaknesses among strangers.  
Answer (A or B):

71. A. I will continue to grow only by setting my sights on a high-level, socially approved goal.  
B. I will continue to grow best by being myself.  
Answer (A or B):
72. A. I accept inconsistencies within myself.  
B. I cannot accept inconsistencies within myself.  
Answer (A or B):
73. A. Humans are naturally cooperative.  
B. Humans are naturally antagonistic.  
Answer (A or B):
74. A. I don't mind laughing at a dirty joke.  
B. I hardly ever laugh at a dirty joke.  
Answer (A or B):
75. A. Happiness is a by-product in human relationships.  
B. Happiness is an end in human relationships.  
Answer (A or B):
76. A. I only feel free to show friendly feelings to strangers.  
B. I feel free to show both friendly and unfriendly feelings to strangers.  
Answer (A or B):
77. A. I try to be sincere but sometimes I fail.  
B. I try to be sincere and I am sincere.  
Answer (A or B):
78. A. Self-interest is natural.  
B. Self-interest is unnatural.  
Answer (A or B):
79. A. A neutral party can measure a happy relationship by observation.  
B. A neutral party cannot measure a happy relationship by observation.  
Answer (A or B):
80. A. For me, work and play are the same.  
B. For me, work and play are opposites.  
Answer (A or B):
81. A. Two people will get along best if each concentrates on pleasing the other.  
B. Two people will get along best if each person feels free to express himself.  
Answer (A or B):
82. A. I have feelings of resentment about things that are past.  
B. I do not have feelings of resentment about things that are past.  
Answer (A or B):
83. A. I only like masculine men and feminine women.

- B. I like men and women who show masculinity and femininity.  
Answer (A or B):
84. A. I actively attempt to avoid embarrassment whenever I can.  
B. I do not actively attempt to avoid embarrassment.  
Answer (A or B):
85. A. I blame my parents for a lot of my troubles.  
B. I do not blame my parents for my troubles.  
Answer (A or B):
86. A. I feel that a person should be silly only at the right time.  
B. I can be silly when I feel like it.  
Answer (A or B):
87. A. People should always repent their wrong-doings.  
B. People need not always repent their wrong-doings.  
Answer (A or B):
88. A. I worry about the future.  
B. I do not worry about the future.  
Answer (A or B):
89. A. Kindness and ruthlessness must be opposites.  
B. Kindness and ruthlessness need not be opposites.  
Answer (A or B):
90. A. I prefer to save good things for future use.  
B. I prefer to use good things now.  
Answer (A or B):
91. A. People should always control their anger.  
B. People should express honestly-felt anger.  
Answer (A or B):
92. A. The truly spiritual person is sometimes sensual.  
B. The truly spiritual person is never sensual.  
Answer (A or B):
93. A. I am able to express my feelings even when they sometimes result in undesirable consequences.  
B. I am unable to express my feelings if they are likely to result in undesirable consequences.  
Answer (A or B):
94. A. I am often ashamed of some of the emotions that I feel bubbling up within me.  
B. I do not feel ashamed of my emotions.  
Answer (A or B):
95. A. I have had mysterious or ecstatic experiences.  
B. I have never had mysterious or ecstatic experiences.  
Answer (A or B):

96. A. I am orthodoxly religious.  
B. I am not orthodoxly religious.  
Answer (A or B):
97. A. I am completely free of guilt.  
B. I am not free of guilt.  
Answer (A or B):
98. A. I have a problem in fusing sex and love.  
B. I have no problem in fusing sex and love.  
Answer (A or B):
99. A. I enjoy detachment and privacy.  
B. I do not enjoy detachment and privacy.  
Answer (A or B):
100. A. I feel dedicated to my work.  
B. I do not feel dedicated to my work.  
Answer (A or B):
101. A. I can express affection regardless of whether it is returned.  
B. I cannot express affection unless I am sure it will be returned.  
Answer (A or B):
102. A. Living for the future is as important as living for the moment.  
B. Only living for the moment is important.  
Answer (A or B):
103. A. It is better to be yourself.  
B. It is better to be popular.  
Answer (A or B):
104. A. Wishing and imagining can be bad.  
B. Wishing and imagining are always good.  
Answer (A or B):
105. A. I spend more time preparing to live.  
B. I spend more time actually living.  
Answer (A or B):
106. A. I am loved because I give love.  
B. I am loved because I am lovable.  
Answer (A or B):
107. A. When I really love myself, everybody will love me.  
B. When I really love myself, there will still be those who won't love me.  
Answer (A or B):
108. A. I can let other people control me.  
B. I can let other people control me if I am sure they will not continue to control me.

Answer (A or B):

109. A. As they are, people sometimes annoy me.  
B. As they are, people do not annoy me.

Answer (A or B):

110. A. Living for the future gives my life its primary meaning.  
B. Only when living for the future ties into living for the present does my life have meaning.

Answer (A or B):

111. A. I follow diligently the motto, "Don't waste your time."  
B. I do not feel bound by the motto, "Don't waste your time."

Answer (A or B):

112. A. What I have been in the past dictates the kind of person I will be.  
B. What I have been in the past does not necessarily dictate the kind of person I will be.

Answer (A or B):

113. A. It is important to me how I live in the here and now.  
B. It is of little importance to me how I live in the here and now.

Answer (A or B):

114. A. I have had an experience where life seemed just perfect.  
B. I have never had an experience where life seemed just perfect.

Answer (A or B):

115. A. Evil is the result of frustration in trying to be good.  
B. Evil is an intrinsic part of human nature which fights good.

Answer (A or B):

116. A. A person can completely change their own essential nature.  
B. A person can never change their own essential nature.

Answer (A or B):

117. A. I am afraid to be tender.  
B. I am not afraid to be tender.

Answer (A or B):

118. A. I am assertive and affirming.  
B. I am not assertive and affirming.

Answer (A or B):

119. A. Women should be trusting and yielding.  
B. Woman should not be trusting and yielding.

Answer (A or B):

120. A. I see myself as others see me.  
B. I do not see myself as others see me.

Answer (A or B):

121. A. It is a good idea to think about your greatest potential.  
B. A person who thinks about their greatest potentials gets conceited.  
Answer (A or B):
122. A. Men should be assertive and affirming.  
B. Men should not be assertive and affirming.  
Answer (A or B):
123. A. I am able to risk being myself.  
B. I am not able to risk being myself.  
Answer (A or B):
124. A. I feel the need to be doing something significant all of the time.  
B. I do not feel the need to be doing something significant all of the time.  
Answer (A or B):
125. A. I suffer from memories.  
B. I do not suffer from memories.  
Answer (A or B):
126. A. Men and women must be both yielding and assertive.  
B. Men and women must not be both yielding and assertive.  
Answer (A or B):
127. A. I like to participate actively in intense discussions.  
B. I do not like to participate actively in intense discussions.  
Answer (A or B):
128. A. I am self-sufficient.  
B. I am not self-sufficient.  
Answer (A or B):
129. A. I like to withdraw from others for extended periods of time.  
B. I do not like to withdraw from others for extended periods of time.  
Answer (A or B):
130. A. I always play fair.  
B. Sometimes I cheat a little.  
Answer (A or B):
131. A. Sometimes I feel so angry I want to destroy or hurt others.  
B. I never feel so angry that I want to destroy or hurt others.  
Answer (A or B):
132. A. I feel certain and secure in my relationships with others.  
B. I feel uncertain and insecure in my relationships with others.  
Answer (A or B):
133. A. I like to withdraw temporarily from others.  
B. I do not like to withdraw temporarily from others.  
Answer (A or B):

134. A. I can accept my mistakes.  
B. I cannot accept my mistakes.  
Answer (A or B):
135. A. I find some people who are stupid and uninteresting.  
B. I never find any people who are stupid and uninteresting.  
Answer (A or B):
136. A. I regret my past.  
B. I do not regret my past.  
Answer (A or B):
137. A. Being myself is helpful to others.  
B. Just being myself is not helpful to others.  
Answer (A or B):
138. A. I have had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss.  
B. I have not had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss.  
Answer (A or B):
139. A. People have an instinct for evil.  
B. People do not have an instinct for evil.  
Answer (A or B):
140. A. For me, the future usually seems hopeful.  
B. For me, the future often seems hopeless.  
Answer (A or B):
141. A. People are both good and evil.  
B. People are not both good and evil.  
Answer (A or B):
142. A. My past is a stepping stone for my future.  
B. My past is a handicap to my future.  
Answer (A or B):
143. A. "Killing time" is a problem for me.  
B. "Killing time" is not a problem for me.  
Answer (A or B):
144. A. For me, past, present and future is in meaningful continuity.  
B. For me, the present is an island, unrelated to the past and future.  
Answer (A or B):
145. A. My hope for the future depends on having friends.  
B. My hope for the future does not depend on having friends.  
Answer (A or B):

146. A. I can like people without having to approve of them.  
B. I cannot like people unless I also approve of them.  
Answer (A or B):
147. A. People are basically good.  
B. People are not basically good.  
Answer (A or B):
148. A. Honesty is always the best policy.  
B. There are times when honesty is not the best policy.  
Answer (A or B):
149. A. I can feel comfortable with less than a perfect performance.  
B. I feel uncomfortable with anything less than a perfect performance.  
Answer (A or B):
150. A. I can overcome any obstacle as long as I believe in myself.  
B. I cannot overcome every obstacle even if I believe in myself.  
Answer (A or B):

## Appendix I: Transpersonal Integration Survey

L. Rose Bruce, Ed. D., Ph.D.; Caroline Myss, Ph.D.; and C. Norman Shealy, M.D., Ph.D.

**Name:**

**Date:**

Please answer the following questions as honestly as you can. Answer as you actually feel, not as you think you should feel. There is no right or wrong answer, only what is true for you at this time.

Pairs of 22 statements bracket each response grid below. Please read each pair and decide which of the two best describes how you feel. Using the numbered scale described below, indicate your degree of agreement with the statement, answering 1, 2, 3, 4, 5, 6, or 7. (Type your answer next to the phrase “Answer (1, 2, 3, 4, 5, 6, 7)” under each question.)

### Answer Key:

1 = strongly agree with the statement on the left      5 = slightly agree with the statement on the right  
 2 = moderately agree with the statement on the left      6 = moderately agree with the statement on the right  
 3 = slightly agree with the statement on the left      7 = strongly agree with the statement on the right

4 = you are unsure, vacillating, or neutral

### Statements on the Left

### Statements on the Right

- |  |   |
|--|---|
| Q1. I truly dread each day, and I wish I were dead<br>Answer (1, 2, 3, 4, 5, 6, 7):  | I truly value each day, and consider it a gift.   |
| Q2. I am currently in an emotionally, physically,<br>or sexually abusive relationship, one in which<br>my boundaries are not respected.<br>Answer (1, 2, 3, 4, 5, 6, 7): | My boundaries are respected in my current<br>relationships; I am not hurt emotionally,<br>Physically, or sexually.      |
| Q3. I do not believe in God or in the Divine.<br>Answer (1, 2, 3, 4, 5, 6, 7):   | I do believe in God or in the Divine.   |
| Q4: Most of the time, life feels like a chore<br>or burden.<br>Answer (1, 2, 3, 4, 5, 6, 7):   | I am usually enthusiastic and excited about<br>Life.  |
| Q5. I feel controlled by the other person (people)<br>in my current relationship(s); I do not feel<br>free to be who I am.<br>Answer (1, 2, 3, 4, 5, 6, 7):              | In my current relationship(s), I feel free to<br>be who I am; I do not feel controlled by the<br>Other person (people). |
| Q6. I do not believe there is life after death.<br>Answer (1, 2, 3, 4, 5, 6, 7):   | I do believe there is life after death.   |
| Q7. I am not sure who I really am, or what I can<br>realistically expect from myself.<br>Answer (1, 2, 3, 4, 5, 6, 7):   | I know myself well, and I am realistic about<br>What I expect from myself.  |
| Q8. I feel intimidated by the important people in  | The important relationships in my life are  |

- my life. based upon mutuality and trust.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q9. I think life is basically without meaning or purpose. I have a philosophic or spiritual outlook on the purpose of my life.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q10. Most of the time, I feel depressed, exhausted, or without energy. Most of the time, I feel energized and full of vitality.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q11. I resent the fact that the other people in my adult relationships are not self-reliant, and depend on me to take care of them. The other people in my adult relationships are basically self-reliant, and do not depend on me to take care of them.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q12. I am without Divine guidance in my life. I do receive Divine guidance in my life.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q13. I am basically a pessimist. I am basically an optimist.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q14. I am angry that my personal choices are limited and or invalidated by the important people in my life. The important people in my life support and respect my personal choices, even if they disagree with me.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q15. I don't really have faith in God or the Divine. I really do have faith in God or the Divine.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q16. I often feel overwhelmed and paralyzed by the crises in my life. I am able to face life's crises and have faith in my ability to cope with them.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q17. I often feel resentful or angry that I give to others and never seem to receive in return. I feel that my relationships are balanced with respect to giving and receiving.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q18. I do not believe in the concept of life force, Divine spark, prana, or chi. I do believe in the concept of life force, Divine spark, prana, or chi.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q19. My life feels meaningless. My life feels meaningful.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q20. I am in an important relationship that is abusive or emotionally unfulfilling. I feel safe and emotionally fulfilled in the important relationships in my life.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q21. My life feels stagnant, as though I'm going nowhere. I expect new opportunities to emerge in my life.  
Answer (1, 2, 3, 4, 5, 6, 7):
- Q22. I am staying in a marriage or job even though "my heart is not in it anymore." I feel that my heart is still in my marriage and/or job.  
Answer (1, 2, 3, 4, 5, 6, 7):

## Transpersonal Integration Survey Scoring Template

L. Rose Bruce, Ed.D., Ph.D.<sup>1</sup>; Caroline M. Myss, Ph.D.; and C.  
Norman Shealy, M.D., Ph.D.

Name \_\_\_\_\_ Date \_\_\_\_\_

Transcribe the score given to the item indicated in the table below<sup>2</sup>. Then total the scores for the subscore total.

<b>Active Self</b>		<b>Reciprocal Self</b>		<b>Transcendent Self</b>	
Item	Score	Item	Score	Item	Score
1		2		3	
4		5		6	
7		8		9	
10		11		12	
13		14		15	
16		17		18	
19		20		Sum:	
21		22			
Sum:		Sum:			

Put an XXX in the range that corresponds to your scores for each subscore.

	Percentile	Reciprocal Transcendent		
		Active Self	Self	Self
<b>VERY HIGH</b>	90	55	54	42
	80	53	53	42
<b>MEDIUM HIGH</b>	70	51	51	42
	60	50	49	42
<b>MEDIUM</b>	50	48	47	41
	40	45	44	40
<b>MEDIUM LOW</b>	30	42	41	38
	20	38	37	35
<b>VERY LOW</b>	10	31	29	30

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<sup>2</sup> The terms Active Self, Reciprocal Self, and Transcendent Self refer also to the Integration Chart by Ann Nunley in the *Inner Counselor* (1998).



**Appendix J: Evaluation and Anecdotal Survey**

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Name: \_\_\_\_\_ Date: \_\_\_\_\_

Ethnicity (e.g. African-American, Caucasian) \_\_\_\_\_

Read each question below and decide which of the five answers best describes how you feel in this moment. Place an “X” or “✓” in that space. Preface each question with the following:

**I feel the Inner Counselor experience has helped me to:**

1. – be more present, living in the “now.”  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

2. – resolve a past guilt(s), regret(s), and/or resentment(s).  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

3. – set goals that are practical and that support and enhance my ideal aspirations.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

4. – have a more realistic and positive faith in my future.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

5. – feel more in control of my life (as opposed to other people controlling my life).  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

6. – live my life based more on my values and beliefs and less on other people’s.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

7. – more effectively balance my inner needs and guidance with my external conditions.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

8. – have greater acceptance of myself, others, and nature.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

9. – be more spontaneous and creative.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

10. – have a greater freshness of appreciation and richness of emotional reaction.. .  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

11. – more frequently experience synchronicities, guidance, and spiritual connection.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

12. – be less judgmental of other people’s beliefs, values, and feelings.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

13. – simultaneously hold my beliefs, values, and feelings along with other people’s.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

14. – be more sensitive to my inner needs and feelings.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

15. – make conscious choices to meet my needs.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

16. – feel more free to be who I am in the moment and act accordingly.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

17. – be more willing to take risks (i.e., I say what I think and/or feel).  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

18. – love and appreciate myself more.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

19. – not take people’s words, feelings, and/or actions so personally.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

20. – accept myself just as I am.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

21. – not insist on perfection in who I am or what I do.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

22. – accept that, at my center, I am loving and well intentioned.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

23. – accept that other people, at their center, are basically loving and well intentioned.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

24. – be less judgmental in relation to the polarities in life (good vs. evil, masculine vs. feminine, etc.)  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

25. – reconcile my view of life so that I experience less antagonism related to the opposites in life (lust/love, work/play, selfish/unselfish, male/female).  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

26. – relate to my work as my play.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

27. – feel, and accept as natural, unpleasant emotions such as anger, jealousy, and rage.  
 Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

28. – accept my feelings of aggression, vindictiveness, irritations, blame, and/or frustrations.

Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

29. – relate more warmly to others in the fullness of their imperfections and mine.

Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

30. – appreciate that others are able to relate warmly to me.

Strongly Disagree \_\_\_ Disagree \_\_\_ Undecided \_\_\_ Agree \_\_\_ Strongly Agree \_\_\_

### **Part Two of EAS (optional): Anecdotal Survey**

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Below is an Inner Counselor Experiential Reporting Form. For my dissertation, I would like to be able to discuss people's experiences of their Higher Self, guides, and symbols. I think anecdotal data would offer depth to my study and subjectively validate these important elements of Inner Counselor. However, this section is optional because it involves sharing detailed personal information. I want to honor people's need for privacy, although I would greatly appreciate learning about their Inner Counselor experience.

If you choose to participate in this narrative section of the survey, please follow the format below (i.e., please type your experiences below each of the 14 bolded statements).

#### **—Inner Counselor Experiential Reporting Form—**

- 1. PRESENTING ISSUE/FEELING (Describe emotions and physical sensations):**
- 2. LOCATION OF FEELING IN BODY:**
- 3. DESCRIBE YOUR HIGHER SELF (e.g., What did it look like? Feel like? etc.):**
- 4. DESCRIBE YOUR GUIDE(S) (Other than High Self; e.g., What did it look like? Feel like? etc.):**
- 5. WHERE DID THE FEELING CARRY YOU?:**
- 6. DESCRIBE OLD SYMBOL:**
- 7. DESCRIBE OLD SYMBOLS PROTECTIVE FUNCTION:**
- 8. ESSENTIAL NEED?:**
- 9. DESCRIBE NEW SYMBOL:**
- 10. DESCRIBE ABSORPTION PROCESS:**
- 11. NEW SYMBOL'S ADVICE:**
- 12. NEW SYMBOL'S ASSIGNMENT:**
- 13. HOW DID THE NEW SYMBOL FOLLOW THROUGH WITH THE ASSIGNMENT?**
- 14. DO YOU FEEL THIS EXPERIENCE HAS CHANGED YOUR LIFE? EXPLAIN:**

**EAS SCORING TEMPLATE**

Lana Marconi and Ann Nunley, Ph.D.

Name: \_\_\_\_\_

Date: \_\_\_\_\_

Strongly Agree = 5    Agree = 4    Undecided = 3    Disagree = 2    Strongly Disagree = 1

Time Ratio	
Item	Score
1	
2	
3	
4	
Sum:	

Support Ratio	
Item	Score
5	
6	
7	
Sum:	

Self-Actualizing Value	
Item	Score
8	
9	
10	
11	
Sum:	

Existentiality	
Item	Score
12	
13	
Sum:	

Feeling Reactivity	
Item	Score
14	
15	
Sum:	

Spontaneity	
Item	Score
16	
17	
Sum:	

Self Regard	
Item	Score
18	
19	
Sum:	

Self Acceptance	
Item	Score
20	
21	
Sum:	

Nature of Man Constructive	
Item	Score
22	
23	
24	
Sum:	

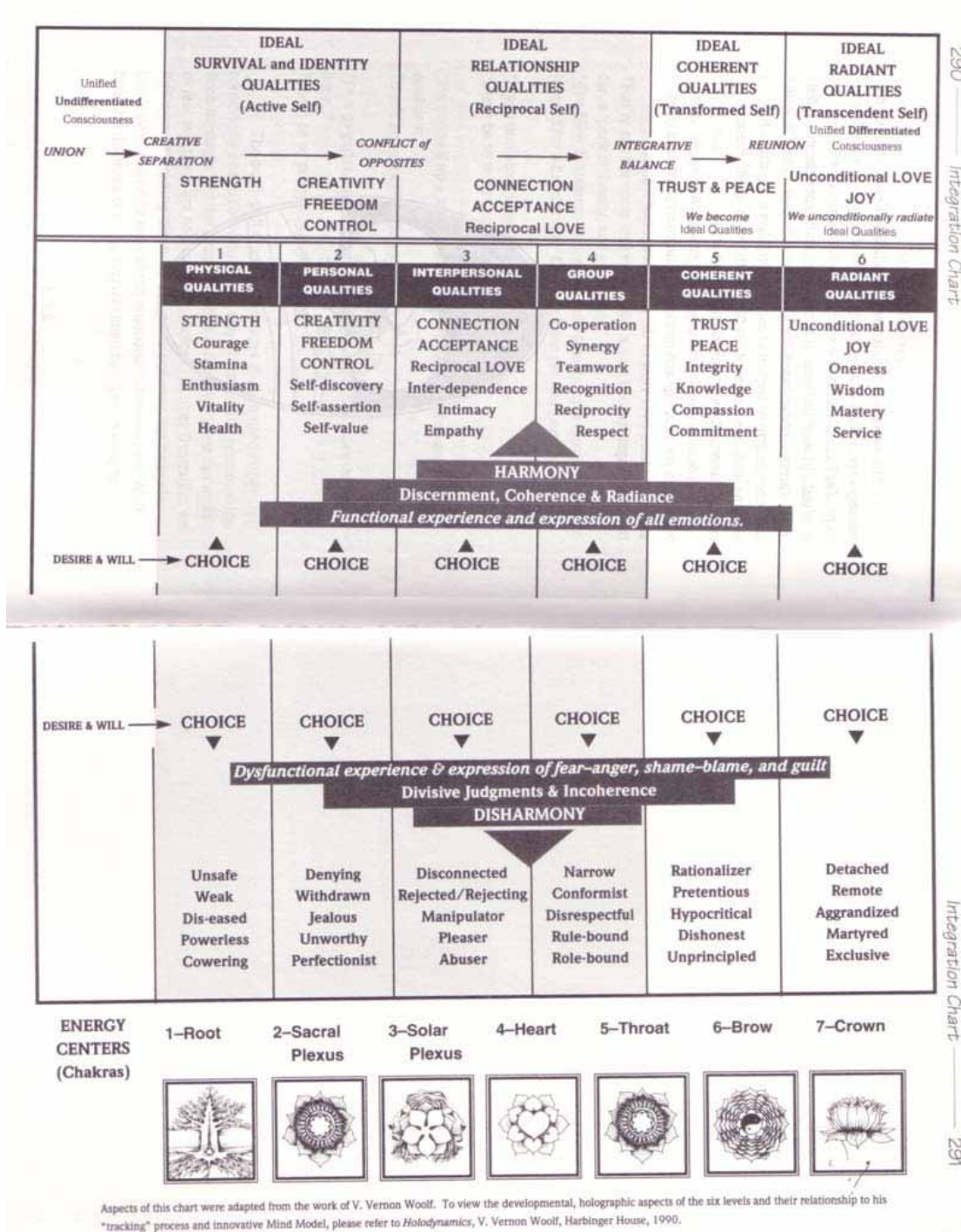
Synergy	
Item	Score
25	
26	
Sum:	

Acceptance of Aggression	
Item	Score
27	
28	
Sum:	

Capacity for Intimate Contact	
Item	Score
29	
30	
Sum:	

**TOTAL EAS SCORE:**    X out of 150

Appendix K: Figures



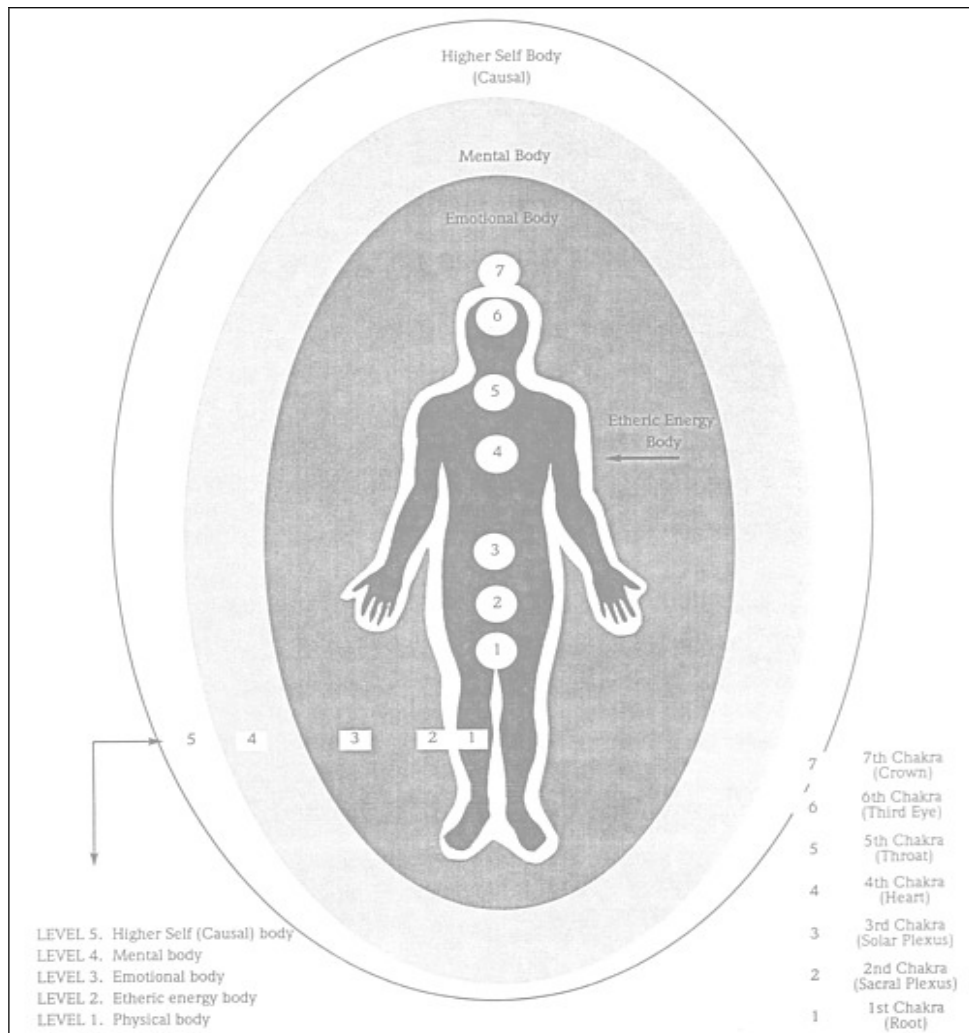
Aspects of this chart were adapted from the work of V. Vernon Woolf. To view the developmental, holographic aspects of the six levels and their relationship to his "tracking" process and innovative Mind Model, please refer to *Holodynamics*, V. Vernon Woolf, Harbinger House, 1990.

Figure 1: Integration Chart



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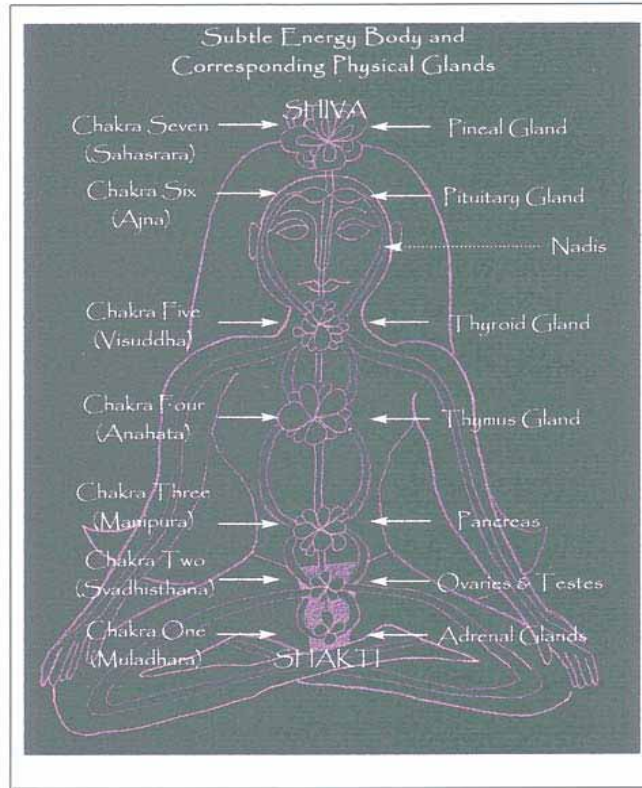
**Figure 2: The Temple of Presence**



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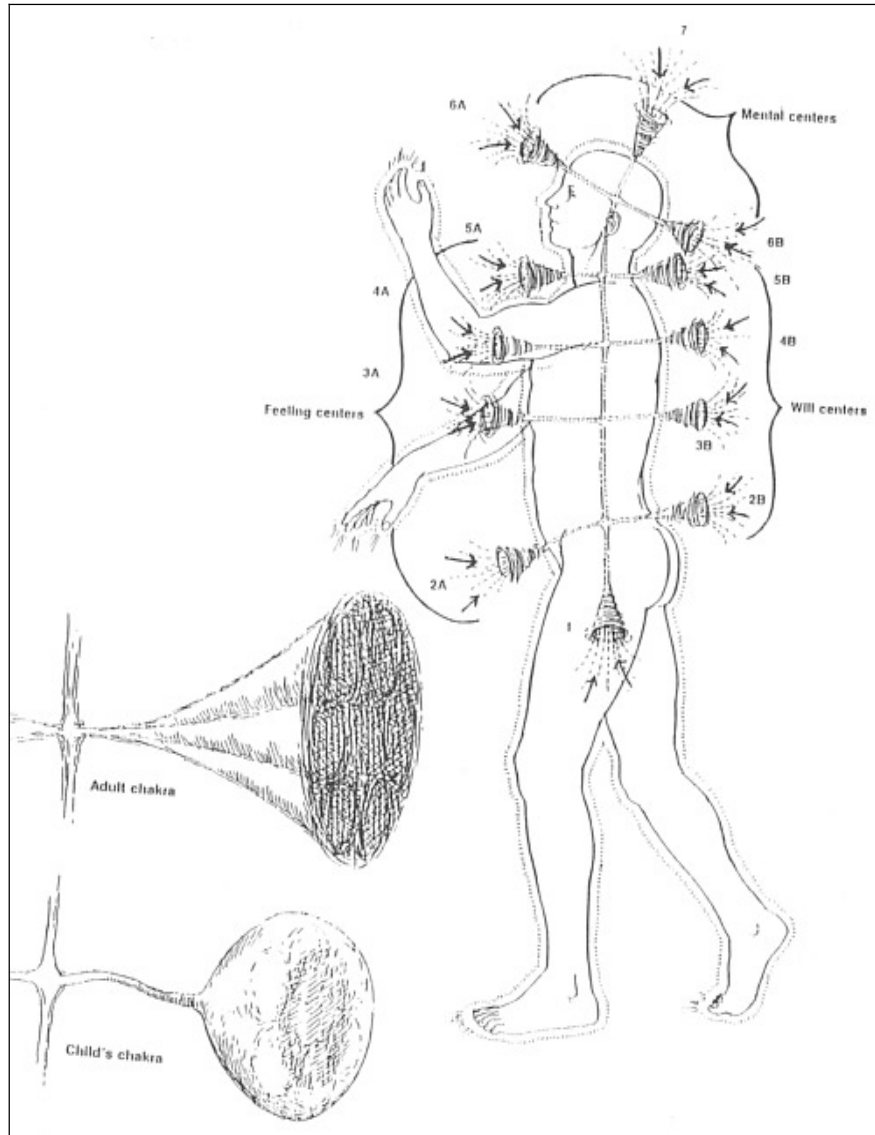
Figure 3. Whole-Self Model I

**Figure 4. Chakra System Overview**  
**(This large file is available on the CD version or may be requested from Ms. Marconi)**



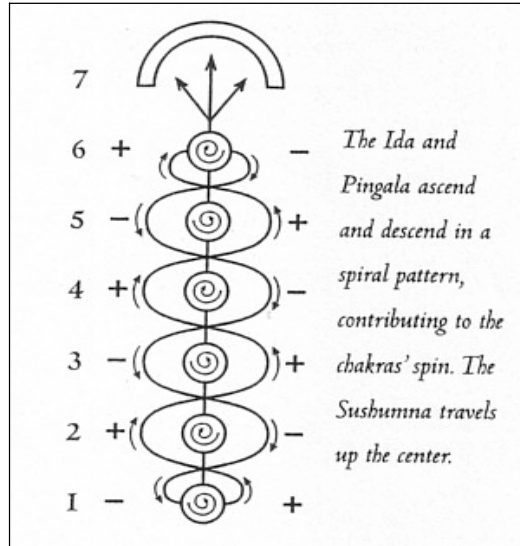
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**Figure 5: Subtle Energy Body and Corresponding Physical Glands**



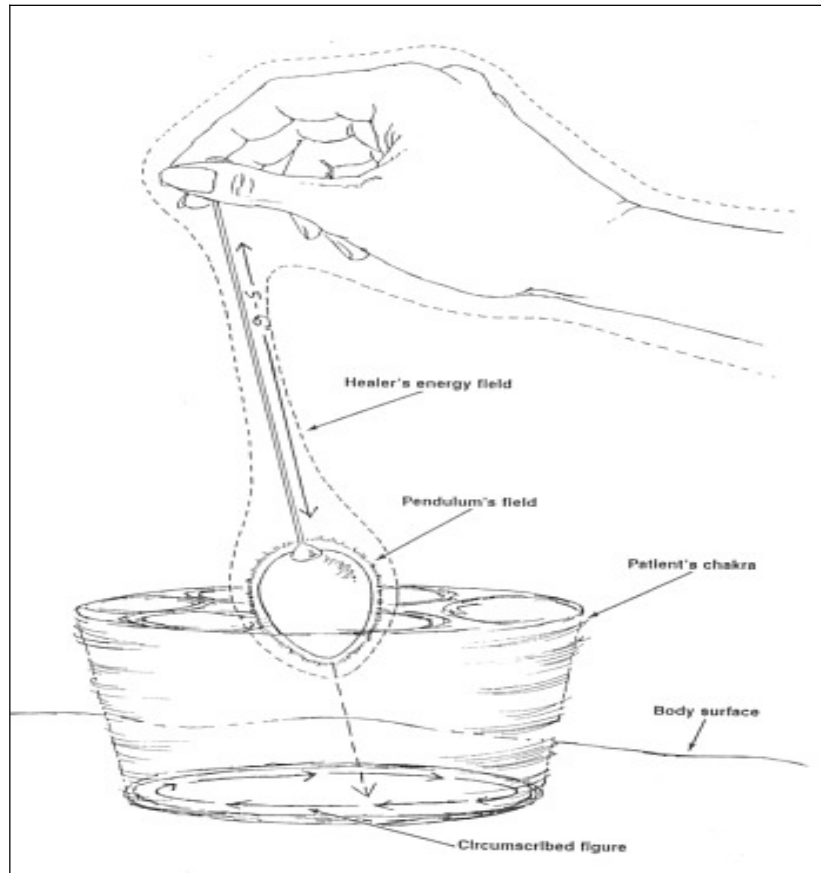
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**Figure 6. Chakra Locations**















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**Figure 7: The Chakras and Their Major Nadis: Ida, Pingala, and Sushumna**







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**Figure 8. Dowsing Chakras with a Pendulum**

SYMBOL* NOTATION	MEANING OF SYMBOL	PSYCHOLOGICAL INDICATIONS
 C6	clockwise, 6" diameter	Open and harmonious with clear perception of reality.
 CER3	clockwise, elliptical, right, 3" diameter	Open. Active/receptive split with active side of personality more developed than receptive. Perception of reality biased toward active, masculine or yang side of dualism.
 CEL3	clockwise, elliptical, left 3" diameter	Open. Active/receptive split with receptive side more developed. Perception of reality biased toward receptive, feminine or yin side of duality.
 CEV3	clockwise, elliptical, vertical, 3" diameter	Open. With some upward displacement of energy toward the spiritual to avoid interaction with people.
 CEH6	clockwise, elliptical, horizontal, 6" diameter	Open. With some compacting and holding down of energy to avoid energetic interaction with people.
 CC6	counterclockwise, 6" diameter	Closed and inharmonious, with active projections of reality.
 CCER3	counterclockwise, elliptical, right, 3" diameter	Closed. Split, aggressive aspect more developed than passive with projection of a passive, yang biased reality.
 CCEL2	counterclockwise, elliptical, left 2" diameter	Closed. Split, passive aspect more developed than aggressive with projection of an aggressive biased reality.
 CCEV3	counterclockwise, elliptical, vertical, 3" diameter	Closed. With upward displacement of energy toward the spiritual to avoid interaction with people.
 CCEH5	counterclockwise, elliptical, horizontal, 5" diameter	Closed. Some holding down and compacting energy to avoid energetic interaction with people.
 V6	Vertical, 6" swing	Moving feelings and energy toward the spiritual to avoid personal interaction.
 H4	Horizontal, 4" swing	Holding energy flow and feelings down to avoid personal interactions. Strong block indicated.

\* Remember that the figure symbols are drawn as you are looking at the front of the patient's body.

SYMBOL*	MEANING OF SYMBOL	PSYCHOLOGICAL INDICATIONS
 R3	Right, 3° swing	Severe aggressive/passive split, aggressive side more developed than passive.
 L4	Left, 4° swing	Severe aggressive/passive split, passive side more developed than aggressive.
S	Still	Chakra not functioning at all, will lead to pathology in physical body.
 CEAS5	Clockwise, elliptical, axis shift, 5° diameter	Tremendous change taking place in person who is actively and deeply working on the issues involved. Probably preoccupied with relevant issues as defined by chakra function. Sensitive chaos.
 CCEAS6	Counterclockwise, elliptical, axis shifting, 6° diameter	Same as CEAS, with negative chaos.

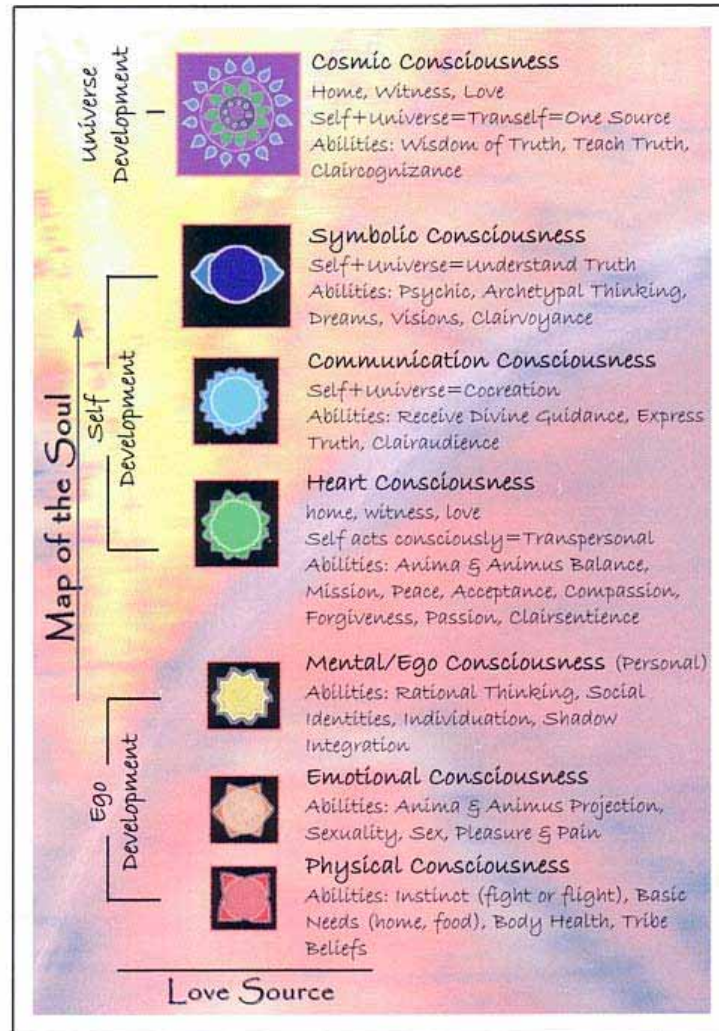
Remember that the figure symbols are drawn as you are looking at the front of the patient's body.

**Figure 9. Energy Center Diagnosis**

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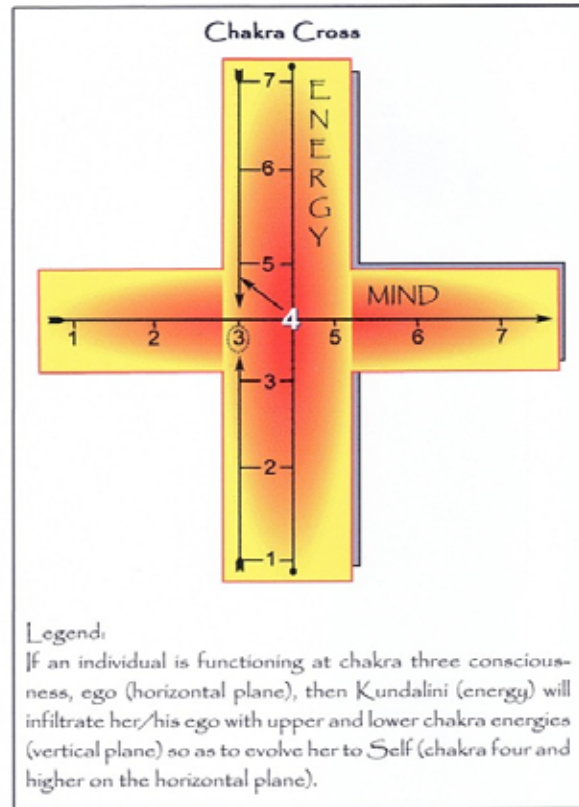
**Legend:** Chakra one: red; chakra two: orange; chakra three: yellow; chakra four: green; chakra five: light blue; chakra six: dark blue; chakra seven: purple.

Spirit is the life force (energy) which animates and sustains us. Soul is the blueprint (map) from which consciousness evolves as Spirit moves through it.



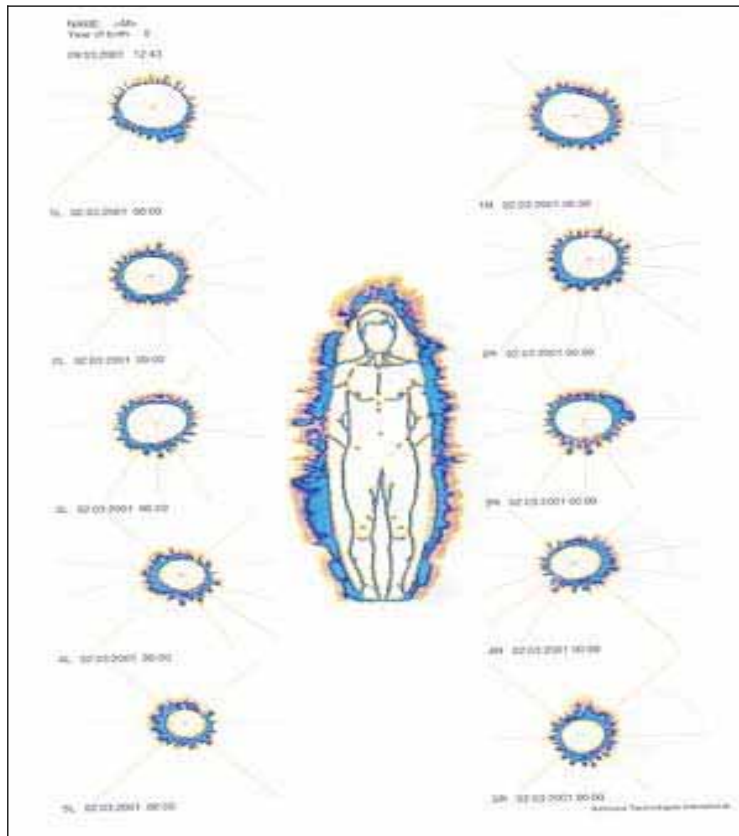
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Figure 10. Map of the Soul



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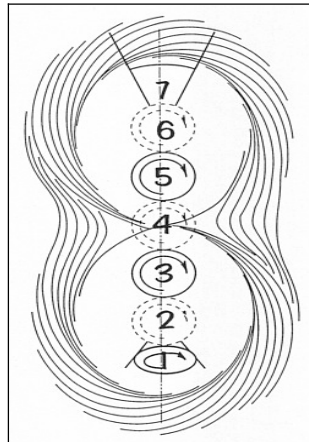
**Figure 11. Chakra Cross**



**Legend:** Psychologically balanced, calm, self-confident, independent, rational, yet with an active imagination. In case of absence of regular relaxation exercises this type of energy field may create strong loads on the cardiovascular system. This type of people usually become more and more dogmatic over the years. Physical state is good. Areas of attention: gastrointestinal tract; sexual area (prostate); the bronchi.

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**Figure 12. Example of GDV Analysis**



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**Figure 13. The Creation of the Primary Auric Field**



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[contact@energyreality.com](mailto:contact@energyreality.com)

**Figure 14. Causal Body**



*HEALTHY ENERGY BODIES*

When perceived with a full range of super-sensory perception each of us is an amazingly beautiful display of light, color, and energy. We are all divine beings of light! (Steven Light)

**Figure 15. Energy Bodies in Their Optimal Healthy State and in Their Unhealthy State**



**Figure 15 Continued**

**UNHEALTHY ENERGY BODIES** (by Steven Light)

The above image reveals conditions that are common for most people to have without them knowing it. Some people are beginning to sense that such conditions exist. Some people look better, some people look worse. Whatever conditions are present, they can be resolved.

While physical hygiene; taking baths, showers, etc.; is normal practice today, energetic hygiene is not. Who ever taught us to clean our Etheric Body, Emotional Body, or Mental Body? Imagine if you never took a bath or shower your entire life. Perhaps that is the case on energetic levels. Perhaps this is the case for nearly everyone.

The dark accumulations that appear on the physical body (tan colored) of the above image are not actually on the physical level. They are dense thought and emotional energies that have accumulated. They create blockages to vital/etheric health. These blockages can also accumulate in chakra energy centers. When this happens, internal organs and glands can be weakened. Blockages in the chakra energy centers can interfere with healthy mental and emotional functioning as well.

These accumulated dense energies also create weak areas in the Etheric/Vital Body (light bluish) that can then create holes in the etheric aura. Other causes of etheric holes are: traumas, many common electromagnetic appliances such as leaky microwave ovens and cellular phones, magnets, electric blankets, excess alcohol, certain drugs. These holes leak vital energies and allow unhealthy energies to get in from the environment.

The Emotional/Astral Body (multi-colored) has accumulated darker colored energies, especially in the lower half of the aura. These are accumulated and sometimes deeply suppressed negative emotions. The Emotional/Astral Body also has holes with vital energies (red streams) leaking out. Such holes are very common and can be caused by emotional loss, arguments, past trauma, excess alcohol, certain drugs. When Emotional/Astral holes are present, there is a lack of natural protection from negative emotional energies in the environment. A long crack stretches from the upper right corner to the lower left corner. These are very common and are the result of some past trauma. The red energies along it are emotionally reactive patterns associated with the past event.

In the Mental/Intellectual Body (bluish) there are generally horizontal zigzagging black and gray lines that are patterns of judgment and suppression. These interfere with accepting one's self and life, and living life to its fullest. The black little tornados in the Mental/Intellectual Body are repetitive negative thoughts. The gray stains in the Mental/Intellectual Body are negative thought energies that have accumulated.

The black slices in the Causal/Soul Body (golden orb) are not negative accumulations but rather vacancies—areas or types of consciousness that need to be developed. This is the fundamental cause of all the other deleterious conditions—the need for more consciousness. If you have sufficient consciousness, you can handle any kind of stressful experience with ease and remain free of any negative effects.

The above is just a sampling of various common deleterious conditions that can be perceived with a full range of super-sensory abilities. There are a wide variety of other conditions that can also be seen in people, that are unique to each person.

It is important to emphasize that all of the above conditions can be remedied with the right methods.

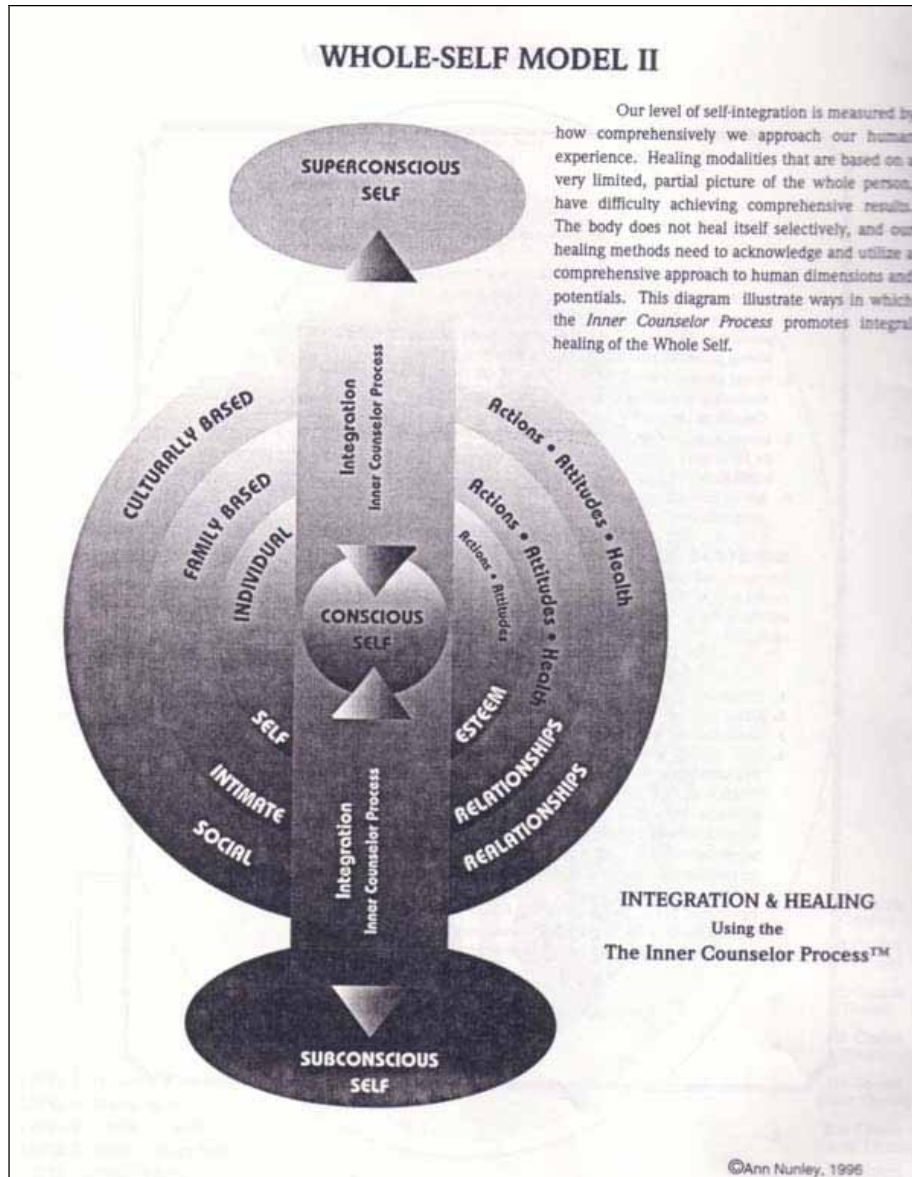
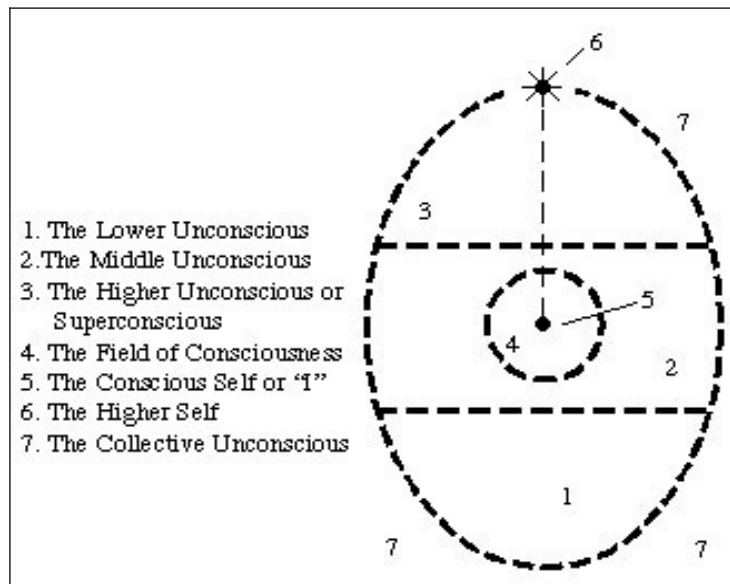
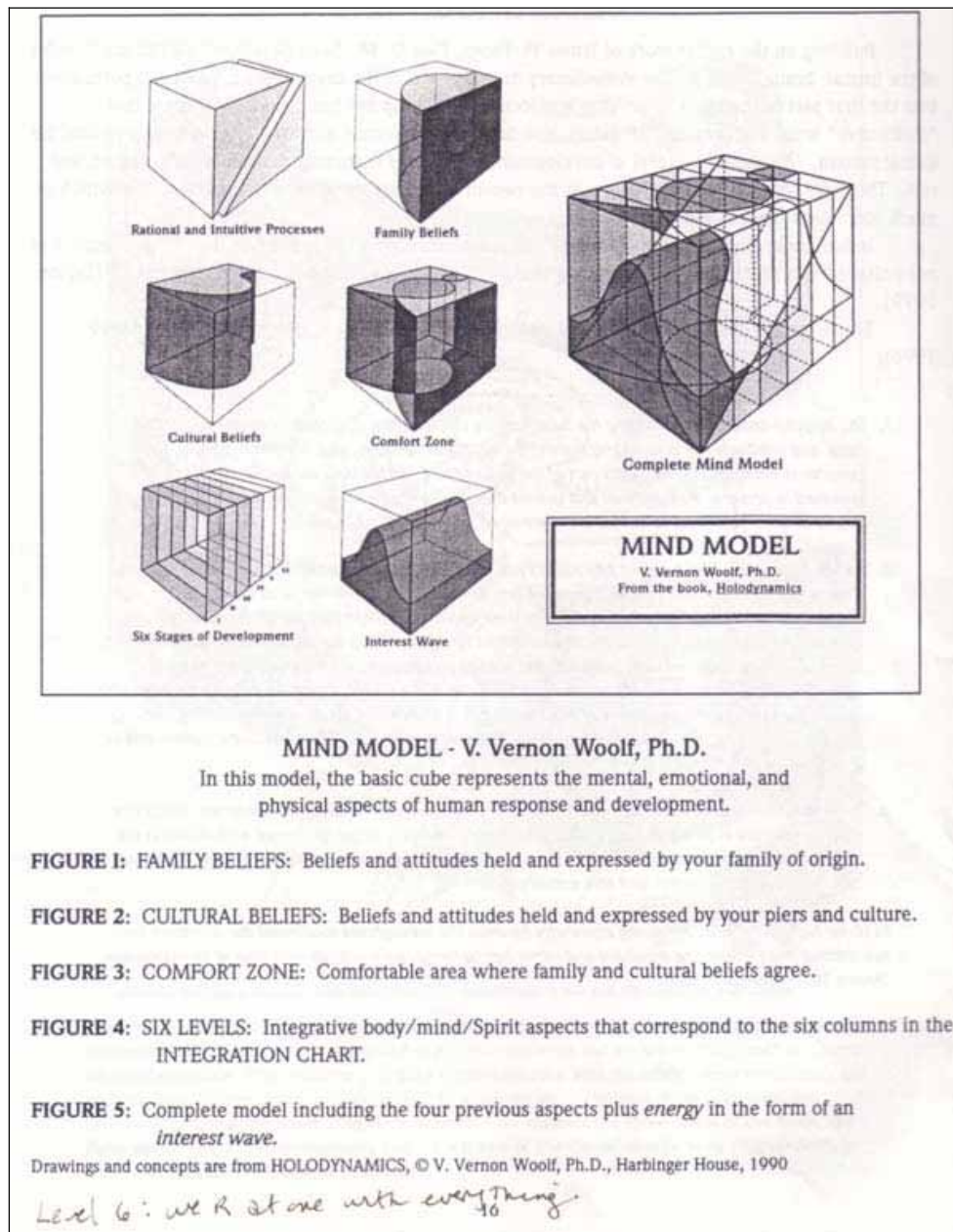


Figure 16. Whole-Self Model II

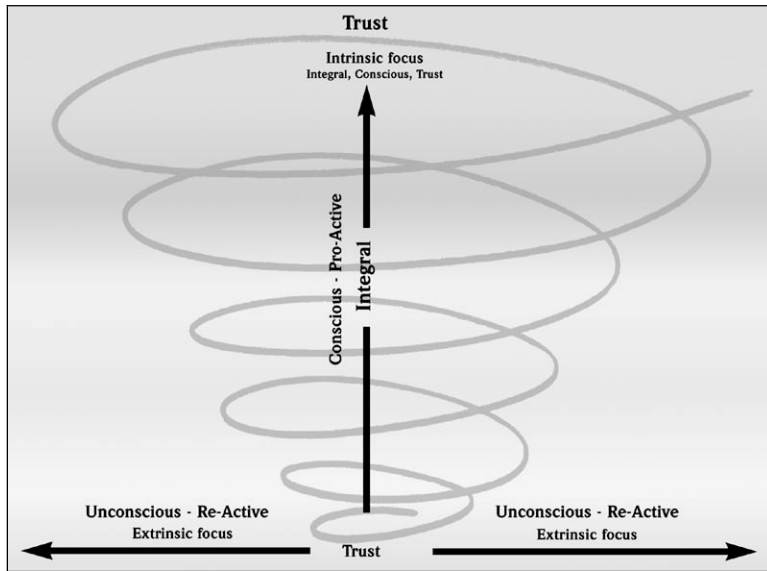


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**Figure 17. Egg Model**



**Figure 18. Mind Model**



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**Figure 19. Integral Trust Spiral**

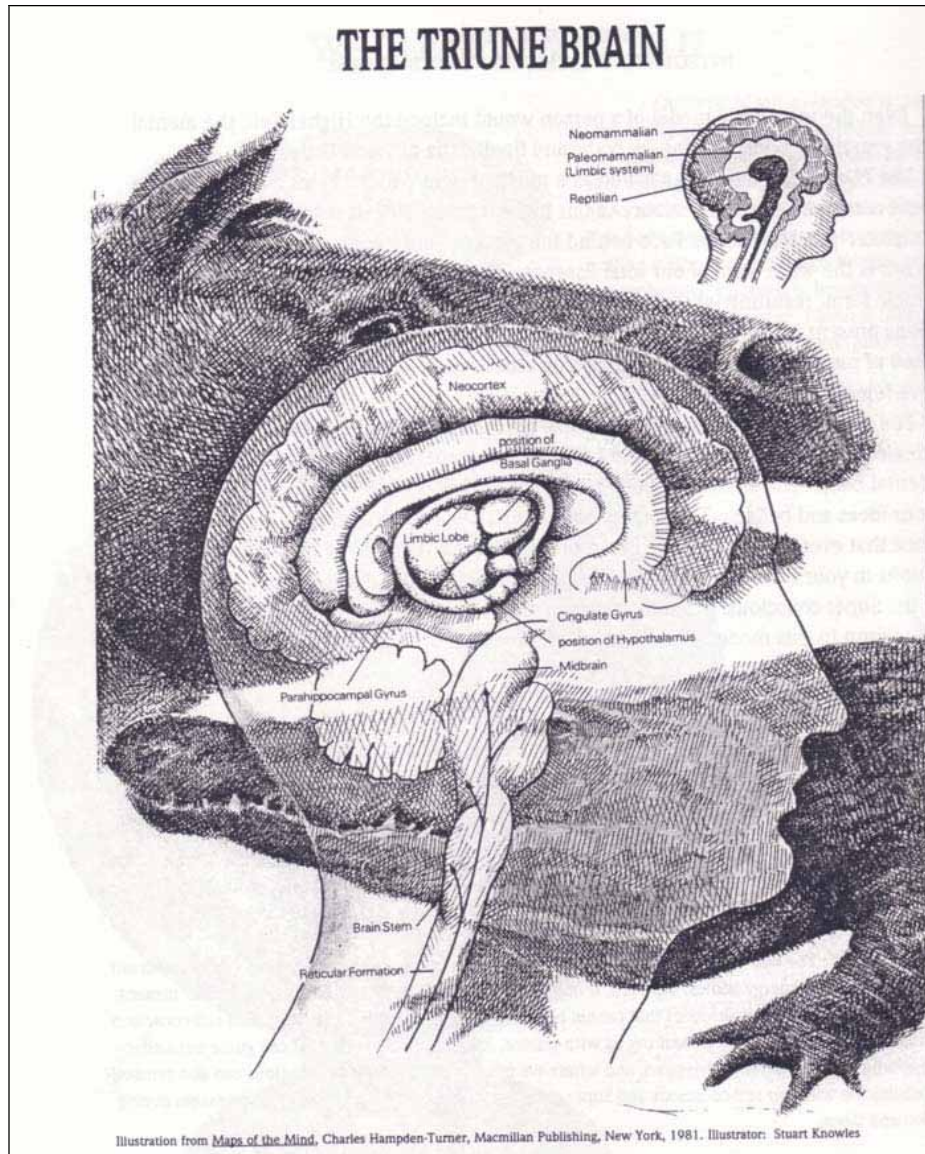
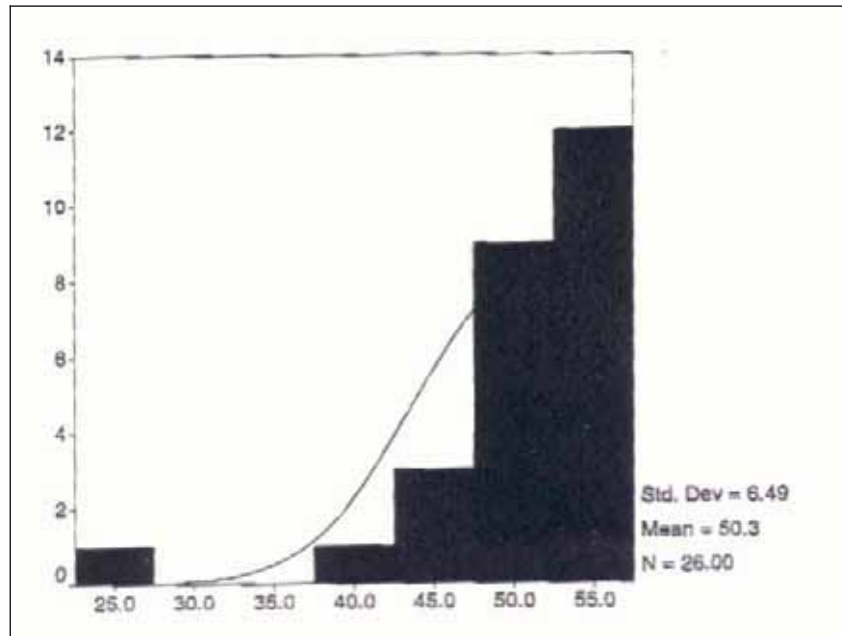
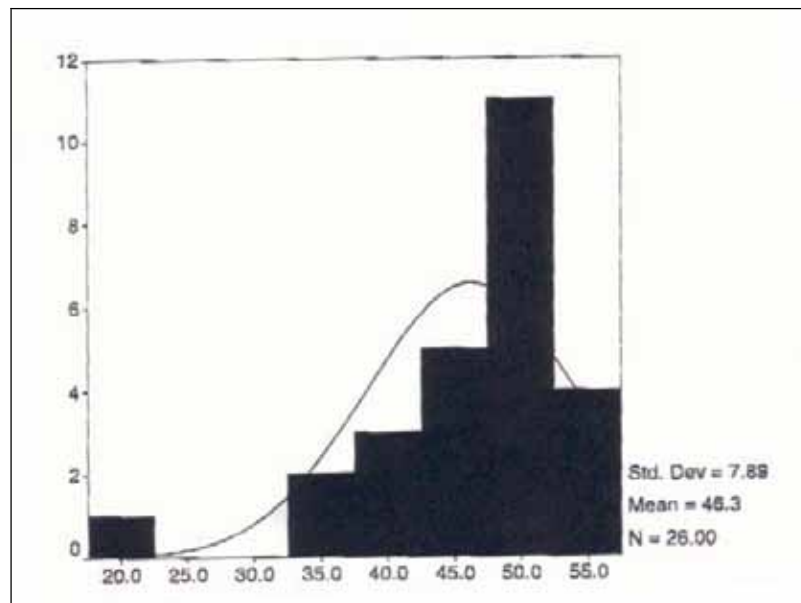


Figure 20. Triune Brain



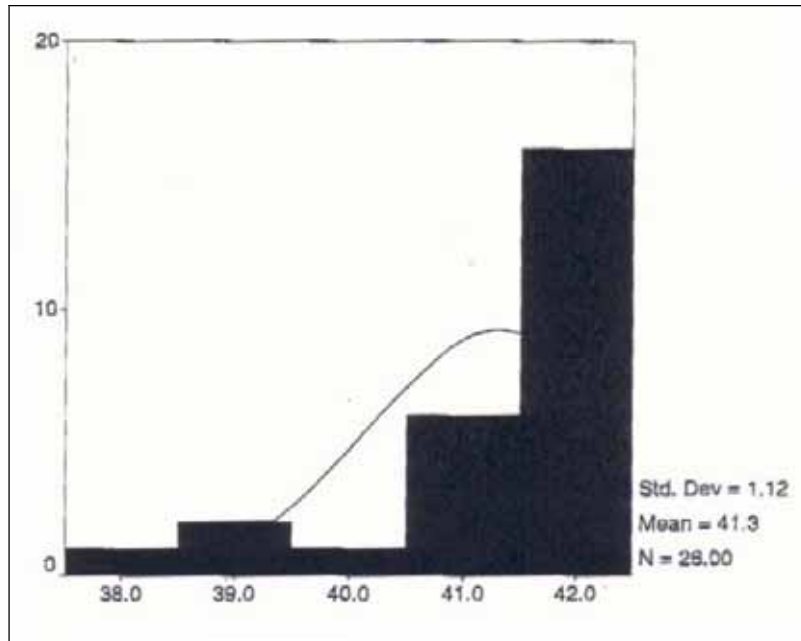
**Figure 21. Frequency Distribution Graph (TIS: Active Self)**

The measures of central tendency for the TIS were: mean score for Active Self was 50 (this mean falls into the medium-high percentile; see Appendix I: TIS Scoring Template), 50 was the median score, and 54 was the mode score.



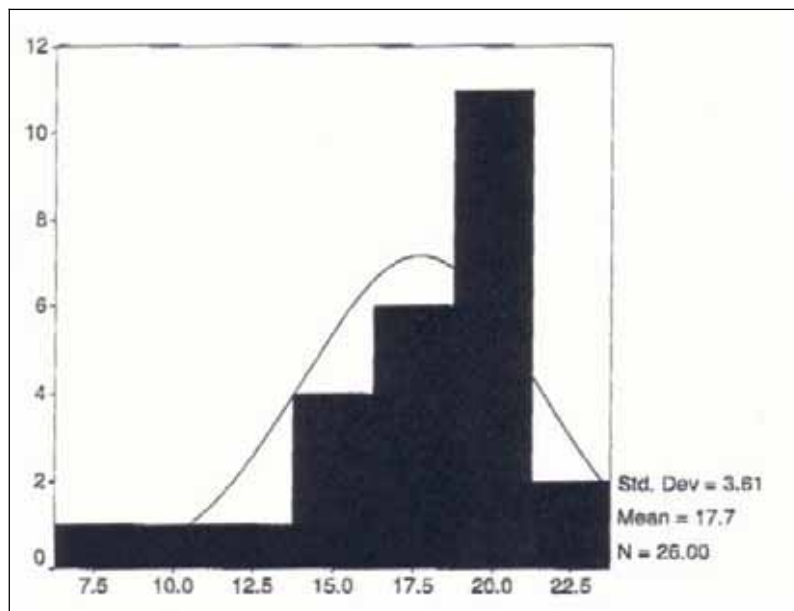
**Figure 22. Frequency Distribution Graph (TIS: Reciprocal Self)**

The measures of central tendency for the TIS were: The mean score for Reciprocal Self was 46 (this mean falls into the medium percentile; see Appendix I: TIS Scoring Template), 47 was the median score, and 49 was the mode score.



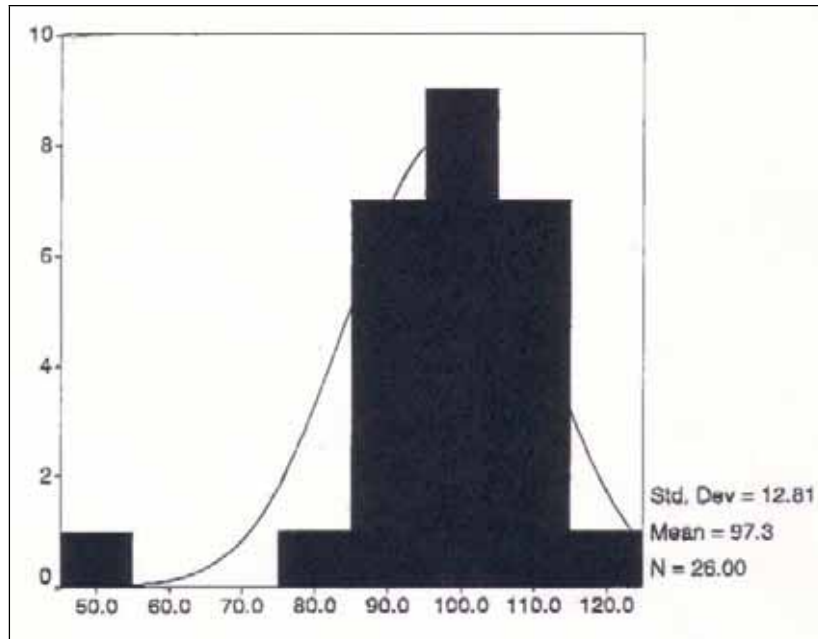
**Figure 23. Frequency Distribution Graph (TIS: Transcendent Self)**

The measures of central tendency for the TIS were: The mean score for Transcendent Self was 41 (this mean falls into the medium percentile; see Appendix I: TIS Scoring Template), 40 was the median score, and 42 was the mode score.



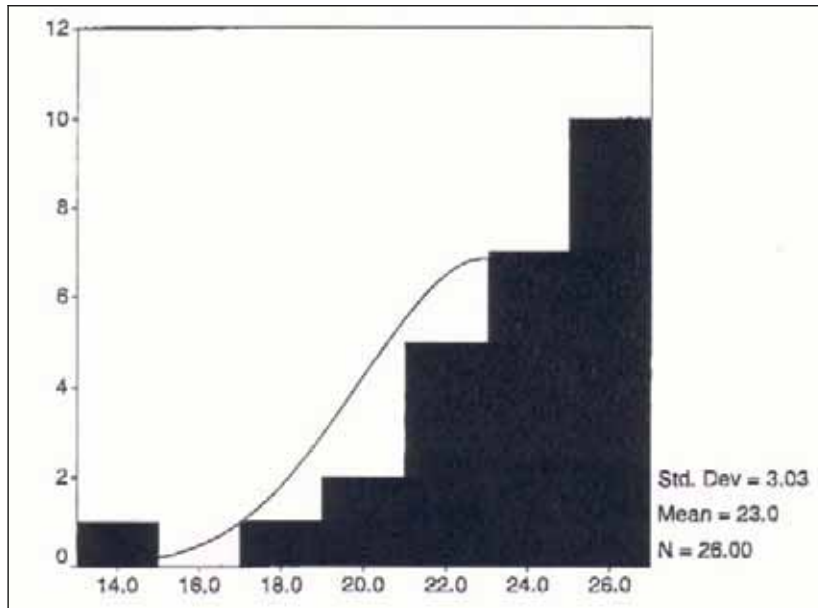
**Figure 24. Frequency Distribution Graph (POI: Time Competency)**

The measures of central tendency for the POI were: The mean score for Time Competency was 17, 16 was the median score, and 19 was the mode score.



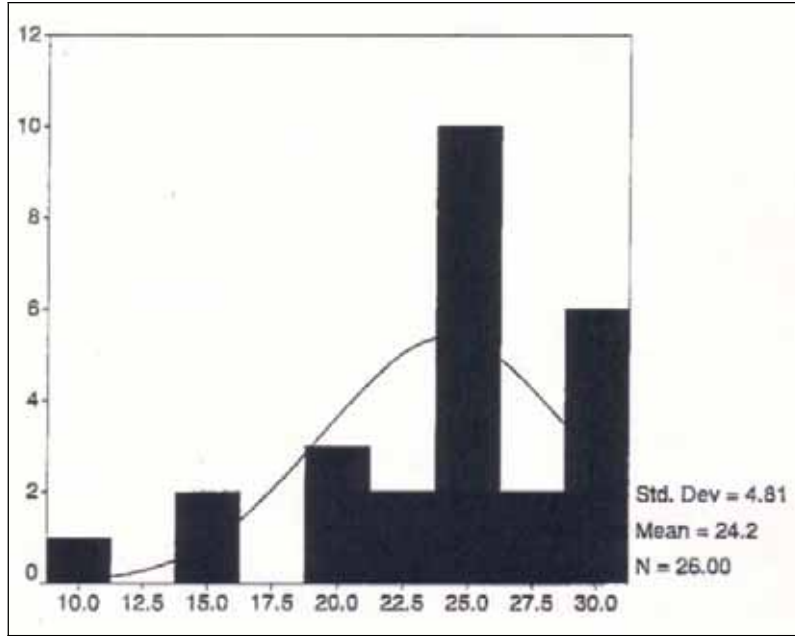
**Figure 25. Frequency Distribution Graph (POI: Inner Directed)**

The measures of central tendency for the POI were: The mean score for Inner Directed was 97, 99 was the median score, and 98 was the mode score.



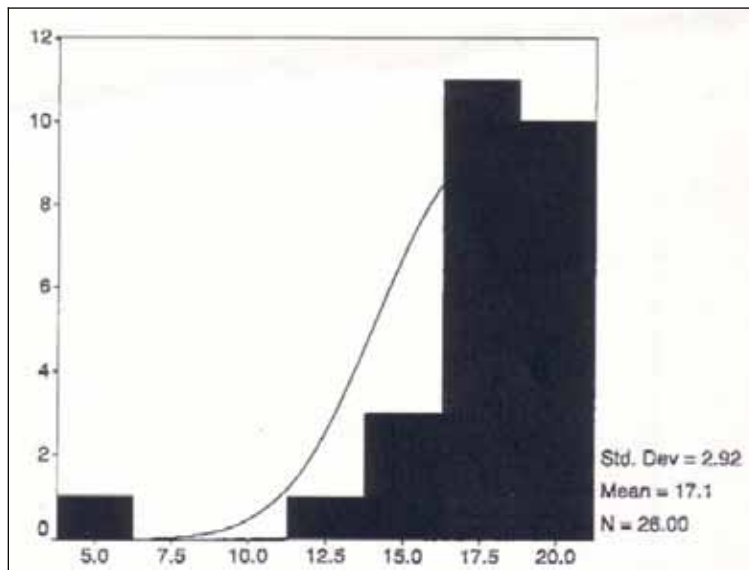
**Figure 26. Frequency Distribution Graph (POI: Self Actualizing Value)**

The measures of central tendency for the POI were: The mean score for Self Actualizing Value was 22, 21.5 was the median score, and 25 was the mode score.



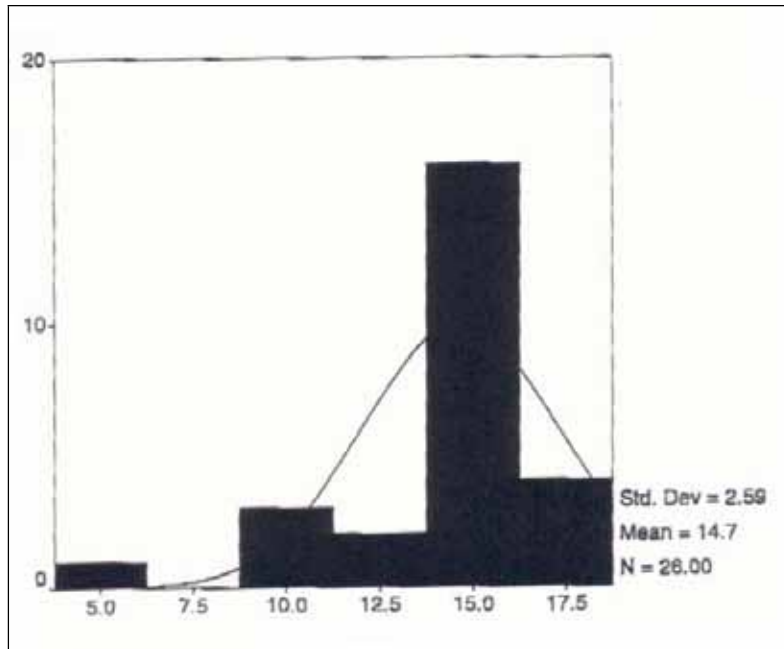
**Figure 27. Frequency Distribution Graph (POI: Existentiality)**

The measures of central tendency for the POI were: The mean score for Existentiality was 24, 23 was the median score, and 30 was the mode score.



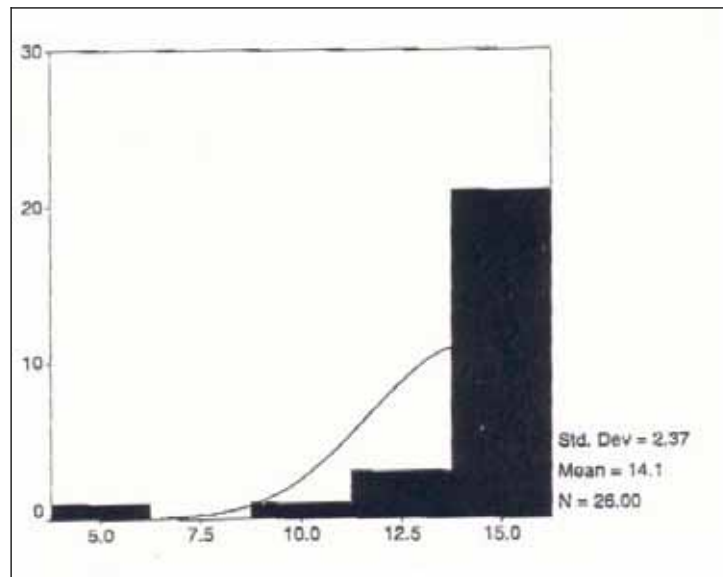
**Figure 28. Frequency Distribution Graph (POI: Feeling Reactivity)**

The measures of central tendency for the POI were: The mean score for Feeling Reactivity was 17, 16 was the median score, and 19 was the mode score.



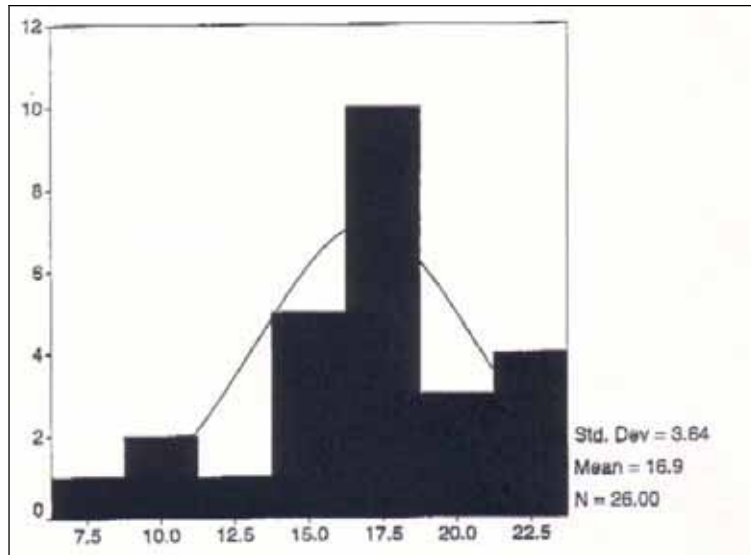
**Figure 29. Frequency Distribution Graph (POI: Spontaneity)**

The measures of central tendency for the POI were: The mean score for Spontaneity was 14, 14.5 was the median score, and 15 was the mode score.



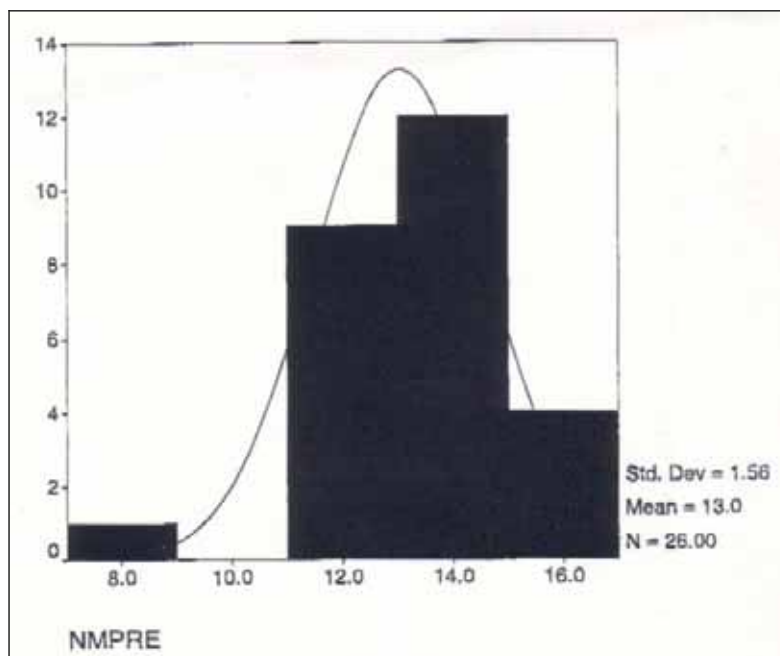
**Figure 30. Frequency Distribution Graph (POI: Self Regard)**

The measures of central tendency for the POI were: The mean score for Self Regard was 14, 12 was the median score, and 15 was the mode score.



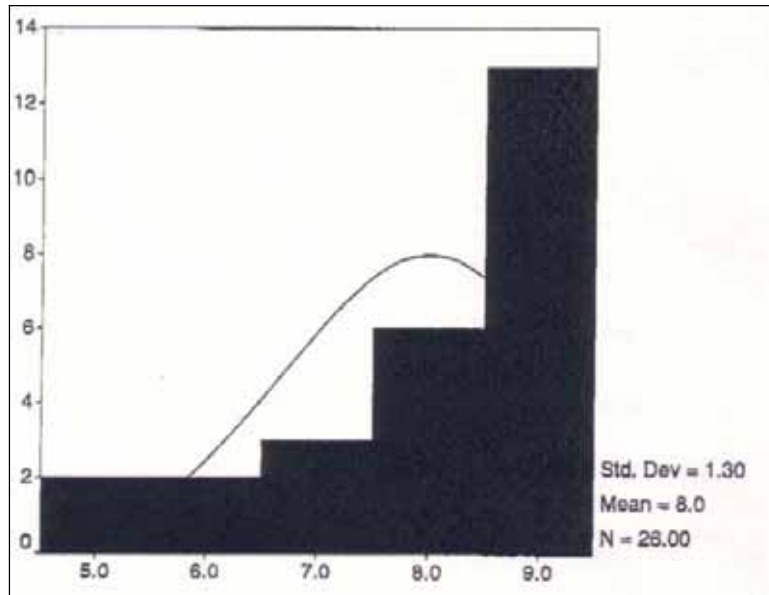
**Figure 31. Frequency Distribution Graph (POI: Self Acceptance)**

The measures of central tendency for the POI were: The mean score for Self-Acceptance was 16, 15 was the median score, and 18 was the mode score.



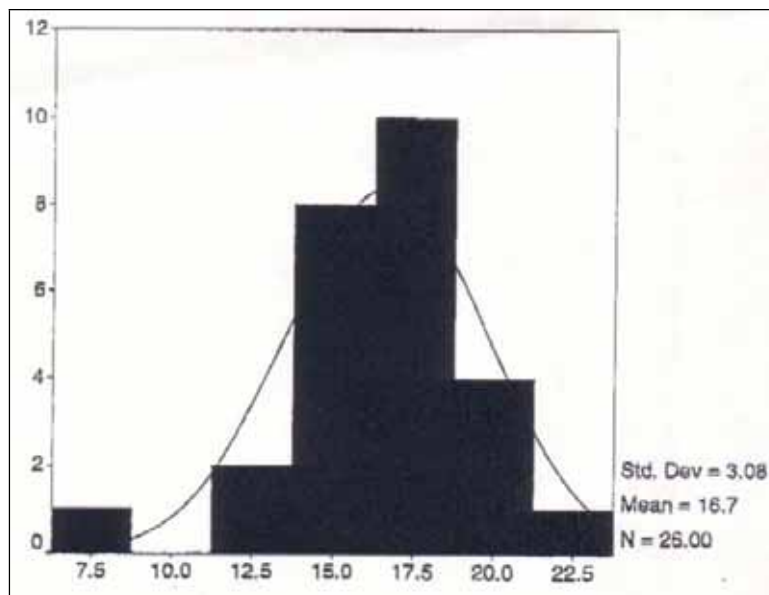
**Figure 32. Frequency Distribution Graph (POI: Nature of Man)**

The measures of central tendency for the POI were: The mean score for Nature of Man was 13, 12.5 was the median score, and 12 was the mode score.



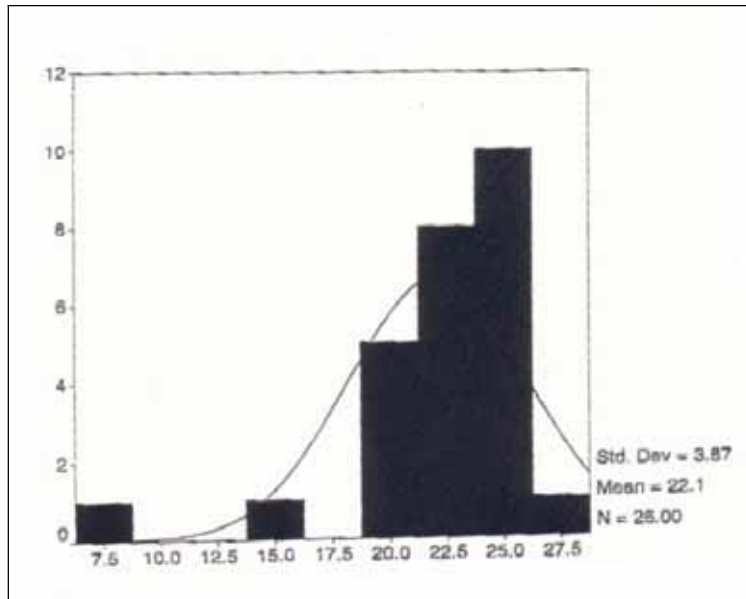
**Figure 33. Frequency Distribution Graph (POI: Synergy)**

The measures of central tendency for the POI were: The mean score for Synergy was 8, 7 was the median score, and 9 was the mode score.



**Figure 34. Frequency Distribution Graph (POI: Acceptance of Aggression)**

The measures of central tendency for the POI were: The mean score for Acceptance of Aggression was 16, 16.5 was the median score, and 17 was the mode score.



**Figure 35. Frequency Distribution Graph (POI: Capacity for Intimate Contact)**

The measures of central tendency for the POI were: The mean score for Capacity for Intimate Contact was 22, 19.5 was the median score, and 24 was the mode score.