Creating and Supporting Soul Consciousness

A complete program for guiding yourself and others to develop soul consciousness

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1.0 An Orientation to Soul-based Counselling

1.1 A Brief Introduction

Welcome and thank you for taking this major step in supporting yourself and others in becoming more soul conscious. Humanity is about to take its first collective step into soul consciousness. Consequently, there is a great need for a clear understanding of what this involves. This is particularly essential because this new consciousness contradicts prevailing perceptions and common ways of living – it has yet to be fully accepted as real and incorporated into our thinking.

It is through the challenges and ‘problems’ in our lives that we grow most in soul consciousness. It follows, therefore, that therapists, counsellors and coaches are best placed to provide leadership in guiding this new way of perceiving and living. The need for soul-based counselling will grow steadily as humanity struggles to awaken to a deeper understanding of how life works.

Before we proceed any further, I need to highlight this important point: For this program to be complete and even make sense, you need to complete the 4-level Soul Journey program. Your ability to support your clients in consciousness growth is directly linked to your own level of soul consciousness. A thorough understanding and practice of the material presented there is an essential first step for anyone contemplating becoming a soul-based counsellor.

Once you have become familiar with The Soul Journey material, this soul-based counselling program will guide you to understand:

- the nature of soul-based counselling and how it differs from more traditional counselling and coaching
- why soul-based counselling is so needed at this time
- who can be a soul-based counsellor
- how to best support your clients in developing soul consciousness
- basic soul-based counselling strategies, including the essential Transmutation (personality) and Transformation (soul) processes
- some perspectives on common client issues and needs

This program presents a new way of looking at ourselves and life. The basic principles of this new view are ages old, but the ways we apply and express them are new. Many of the truths and perspectives we present will possibly challenge your conditioning and most likely also your education. We do not intend to replace your previous learning, but instead to expand it.

And so we invite you to open to new perspectives regarding how to serve others through soul-based counselling. Adding the soul dimension to any form of service raises the
quality of support beyond compare. This program aims to provide a solid foundation of understanding and principles for practice for those who seek to offer this much needed service. We welcome you to explore with us this journey of developing soul consciousness.

As you go through this manual you will find that you are initially learning a way of thinking and being present with another in order to maintain the soul-centered approach. There are many dos and don’ts to keep in mind in your practice. Later in this manual you will find procedures and processes that will help you and your clients implement this soul-centered approach. Remember also to draw upon the many approaches found in the 4-level Soul Journey program.

Should you have questions regarding this material, please forward them to us at andrew@thesouljourney.com

1.2 What Is Soul-based Counselling?

While the entire program seeks to answer this question, in essence soul-based counselling empowers clients to discover their own healing, insights and direction. It seeks to bring clients into satisfying relationship with their everyday lives and into a meaningful rapport with their true inner selves, the soul. It does this through expanding consciousness beyond ego, so we may interpret our experiences in light of a more expanded consciousness that is sensitive to, and part of, the larger world.

Soul-based counsellors seek to care for people, not fix them. Present to soul themselves, they enter into the suffering, the query, and the soul of the client to assist them to become conscious of an unconscious part of themselves that seeks expression. This supports the client to give their experiences meaning and purpose.

A Philosophy of Wholeness

Most modern philosophies and techniques are good at taking things apart, analyzing and de-constructing the person and experiences. What is left is often a state of fragmentation. Yet parts of things only make sense in light of the whole of which they are a part. Analysis is only as good as the synthesis that follows.

Founded on the *philosophia perennis*, soul-based counselling is a philosophy of wholeness. Because it deals with universal laws, principles and deeper reality, it makes sense of all experiences.

Unlike religion, which claims the existence of absolutes, our philosophy speaks of universals or universal realities. This is a significant difference. Universal reality can be
experienced in degrees at different levels, so that one can grasp a universal reality to a lesser or greater extent, depending upon one’s state of consciousness. With absolutes, either you grasp them or you don’t, and since consciousness is never absolute, absolute reality can never be grasped. Therefore absolutes exist hypothetically and must be either believed or rejected. They become part of religious dogma.

There is nothing dogmatic about the soul journey. It is both a collective and personal journey where we learn to think more universally. The soul journey is not about changing behaviour – there is no forcing involved. Instead, this broader way of thinking leads us to be more compassionate and have more understanding, and this naturally results in changes of behaviour.

As a professional, the soul-based counsellor learns universal perspectives and principles, and then assists the client in determining which of these apply to their situation. This way the counsellor attempts to lead the individual from their point of experience to a more universal perspective, thereby giving them the opportunity to see the meaning and purpose of their experience.

Soul-based counselling must always pay careful attention to two opposite realities:

- the details of experience
- the universals involved.

Focusing on the details alone leaves one stuck in the fragmentation of personality. Excessive attention to the universals supports denial of personality experience. This leaves one incapable of transforming the personality or grounding soul.

Whenever we are dealing with any personality reality, we must always relate it to the realm of soul. We must always see the particular in light of the specific universal of which it is an expression. This means recognizing the universal law or principle seeking to be expressed, or seeing it as an expression of universal truth, beauty or goodness, or perceiving it as a form of soul power, love or intelligence.

**Soul is First, Last and Always**

We owe much gratitude to the early Greeks for their contribution to the development of consciousness for humanity. The Greeks always put the gods before humanity. When the ancients exhorted us to “know thyself,” they meant that we should know the limited nature of our personalities, so we might have right relationship to the gods without illusion. The gods, of course, were not literal realities, but the spiritual dimensions we call soul in its various aspects.

Those who attended to and supported these spiritual dimensions of soul were the *therapeutes*. The term meant ‘one who serves the gods.’ The therapist or counsellor is therefore one who pays attention to and cares for the gods in the illnesses and problems, one who takes care of the spiritual dimensions of the mundane issues and conflicts of life.
In contrast to this ordering of reality, we in the contemporary West always put the ego and the individual first. Yet, whenever we are dealing with any situation, we must always remember that everything is about soul, even when it might not be obvious. It is so easy to lose ourselves in the mundane, the world of effect, the pains and sufferings, the realm of desires, wishes and expectations, forgetting that it all must be related to soul if it is to have meaning and if healing is to occur.

Everything we do and are is part of a greater whole. We need to practice seeing the connection. When we do not see the connection, or do not act with the consciousness that serves that connection, we are living in illusion. We then are a subject for the fires of transformation through pain and suffering.

**A Matter of Perspective**

As we are dealing with spiritual psychology or true philosophy, we do not present different theories that you might study at university. In fact, we do not deal with theories at all, and therefore do not attempt to provide any ‘proof’ for what we are saying.

We deal with perspectives instead. A perspective is a way of looking at or considering something. It is based on actual experience. It does not belong to a belief system, although beliefs will influence it. All perspectives are always valid for the one who has them, although some perspectives may not be useful or helpful in given situations.

Our approach is intended to go beyond the biases found in most systems – the bias of the specific belief system or the doctrine of a particular school of therapy, as well as of the personal bias of a practitioner. This can be achieved by:

1. understanding the universal realities, principles or qualities in any situation and applying them to the particulars and the personal situation.
2. having a broad and accurate understanding of different types of personalities and different types of soul expression.
3. empowering the client to discover their own healing, insights and direction.

The goal of this soul-based approach is to awaken the universal potentials within the individual so there is a larger context to find meaning and purpose in all that is experienced.

**1.3 The Need for Soul-based Counselling**

As we said earlier, humanity is about to take its first collective step into soul consciousness. So we need to clearly understand what this involves.
Everyone on this planet is increasingly experiencing the impact of Spirit in their lives, leading to the development of soul consciousness. When this developmental process first begins, the effect is usually negative. It will continue to create negative effects until people learn the needed lessons. I feel that we understand the processes well enough now that the soul-based professional can help people through these lessons. As the lessons are learned, soul consciousness develops and meaning is gained. This all happens through gaining an understanding of purpose. And through this a degree of mastery is attained.

In short, an ever greater number of people are experiencing ‘soul crises’ in their lives, and don’t know what this is about nor how to work through it. It is not actually the soul that is in crisis, but the personality-soul relationship. There is a crying need for soul counsellors, and in general, soul knowledge and soul experience, hence the very significant contribution of this program.

**Creating a Life Worth Living**

Many people go through the motions of living without enjoying their lives. The lack of enjoyment indicates a feeling that their life is unsatisfactory. This feeling ought to motivate us to do something about it.

A survey on the Higher Awareness website (www.higherawareness.com) asked the question: What is your biggest challenge? Reader responses were as follows:

- emotional pain 27%
- mediocrity 21%
- meaninglessness 20%
- being scattered 18%
- physical pain 14%.

Almost 60% were basically just going through the motions of having a life, and looking for something to give their lives more excellence (as opposed to mediocrity), more meaning (as opposed to meaninglessness) and more focus or purpose (as opposed to being scattered). Excellence, meaning and purpose are all soul connections.

Over 40% were experiencing emotional and physical pain as their primary challenges. These people, too, needed to make renewed connection to the soul where meaning would reveal the soul’s activity in the experience of pain, inviting them to align with life purpose.

Every one of us is able to make a life worth living. We are all capable of making our life the way we want it, provided that what we want is determined from our major center of consciousness within. For us, that is the soul. *The Soul Journey* is a path that shows the way.
A New Wisdom and Natural Growth

Psychology’s task for the past 50 years or so has been to understand and strengthen the ego. Its future task is quite different – more along the lines of what we are calling soul-based counselling or soul-based identification. Psychology, no matter what the brand, can never make sense of suffering unless it includes the soul in the matter. However, like most institutions, mainstream psychology likely will remain stuck in the past far beyond its usefulness.

A new wisdom is needed today because we live in new times. The new spirituality requires us to know the presence of Spirit – The Universal Presence – in all things and all forms, from psyche to action.

Our new wisdom is to be found in the forms of this world, including especially our bodies, our female energies, our work life, our economic life and the natural world. We must identify with these forms and their energies so well that we can open them in our consciousness to the universal energies of Spirit. We need to be able to relate to the presence of Spirit when we encounter the soul within the form world.

When approaching a person with the soul-based emphasis, it might be tempting to see this reality in the old religious way. This would be to see the personality or form reality as wrong or bad, and see one’s ego, desires and weaknesses as something to get rid of, while imposing what we consider soul to be.

It is important to value what is and how a person is at the moment. There is cause for all of it. Our approach is not to get rid of anything but to focus on the next positive steps. This will always include bringing some more loving and intelligent qualities into one’s life. The focus is on inclusiveness, quality and growth. And we must always understand and convey that any kind of growth is natural and not an imposition.

Natural growth always involves creating new patterns – primarily new brain patterns and new thought patterns. These will lead to new feeling patterns and new behaviour patterns. If this order is followed there will be no forcing, and more importantly, consciousness will change.

If the focus is to change behaviour, consciousness will likely not change. Without the brain and thought patterns changing, the old patterns will always prevail. It cannot be otherwise. Change is primarily a matter of repetition, intention and choice. Motivation to change in a specific way aligns the desire nature with the intention, which brings about speedier results.
1.4 Who Can Be A Soul-based Counsellor?

Redefining Credentials

This program is not a stand-alone counselling training program. Rather, it is meant to enhance the skills of existing counsellors, coaches and therapists by demonstrating how you can become more soul-based in your services. The emphasis in this professional program, therefore, is not on coaching or counselling techniques per se, but on the understanding, means, experiences and perspectives for coaching or counselling using a soul-based approach.

This program is ideally suited for counsellors, coaches, psychotherapists, therapists, healers, psychologists, teachers, doctors, ministers and anyone seeking to help others. I also whole-heartedly offer this program to anyone who wants to more deeply understand their own personal journey and assist others – family, friends and clients – in their life journey toward wellness and wholeness. In my view, academic qualifications are not necessary to ‘certify’ the soul-based counsellor.

It is not necessary to categorize and label life issues, challenges, symptoms and learning situations as medical or as psychological. Doing so forces resolution and healing into the hands of the medical and psychological professionals. These people are frequently not equipped nor interested to lead the client from the symptom to her own soul, since these are not the parameters set out by those professions.

There is a growing understanding that all healing, resolution and meaning must ultimately come from within. Symptoms exist in unique ways in each person, and so each person must discover for themselves what the symptoms are about.

As more and more people become aware that symptoms, illnesses, disturbances and challenges are about developing consciousness, they will increasingly rely upon themselves and their peers with more understanding and willingness to move through the experiences confidently and meaningfully. We need to increasingly see disturbances of all kinds as part of our wholeness, and not as sickness that needs to be eradicated. (Research shows that the more a society spends on health care, the more likely are its inhabitants to regard themselves as sick.)

What is a professional? What is a lay person?

We are increasingly relying on the skills, talents and goodwill of so-called ‘lay people’ for support. These people are interested in sharing themselves and responding to need with their equals without control or ulterior motives. And they often have the necessary consciousness and skills to empower and support others as they need. Clients may use their discrimination and personal choice to choose the kind of professional or lay person from whom they would like assistance.
What is a professional? A true professional declares openly that she/he identifies with whatever the profession is. It implies taking a vow to dedicate oneself to the work involved. It involves giving much time and effort to the work. It requires that one lives what one says, does or professes. This is the deeper meaning.

To be a professional does not imply any academic training, but it does imply that one learns what is involved with one’s particular profession, and represents it skilfully, intelligently and lovingly.

*Lay*, in its normal usage, means ‘not of the clergy’ or ‘not of a profession’. However, in its original meaning in Greek (*laikos*), it simply means ‘of the people’. A lay person does not set him/herself apart as different from other people. This suggests that one can serve one’s fellow humans skilfully, intelligently and lovingly outside of a particular profession, or without being identified as a professional.

A professional usually feels they have to have the answers, and can’t say, “I don’t know.” A lay person has the questions and is able to say “I don’t know.” We all must learn to be okay with not knowing the answers, but at the same time to keep asking the questions. And questions are, in the final analysis, far more important than the answers. Questions lead to experience, while answers frequently stop the experiences.

**Your present level of consciousness is sufficient**

Your effectiveness as a counsellor is proportionate to your degree of soul consciousness and the skill of expressing that consciousness. Whatever degree of soul consciousness you have is adequate for counselling – not for counselling everyone, but for counselling those whose expansion of consciousness is less than your own. The counsel or coaching in a soul-based approach is largely the effect of the facilitator’s state of consciousness rather than on his or her knowledge of technique.

In your being, you represent to your clients their next step. If you were to attempt to counsel someone whose soul consciousness was more expanded than your own, you would not be able to represent their next step to them. Hence, they would not feel assisted by you.

On the other hand, if you counsel someone who is working at a personality level much earlier on the path you have walked, you might also not serve them well as you would represent too much of a challenge for them. You might be inviting them to take a much larger step than they are currently capable of taking.

Fortunately, you don’t have to figure out who to counsel. When you know where you are in consciousness, you attract those whom you can serve. You need to trust that. And if you attract someone you feel you cannot help, you are obligated to respond the best you can because they were attracted for a purpose. At a soul level that purpose can most
likely be fulfilled. You need to trust this love and intelligence working through the Law of Attraction, the Law of Love, through the soul within you and them.

*The ideal relationship is one in which there is meaningful tension, and those involved in the relationship exist consciously and authentically in that tension.*

**What’s Needed To Be A Soul-based Counsellor**

You are able to do soul-based counselling and to serve in this capacity as you:

- develop soul consciousness
- have compassion for your fellow humans
- learn to recognize the basic issues all people have in living their lives
- understand that the form part of reality is symbolic of a more significant inner reality and are able to guide another to that inner reality
- learn a comprehensive philosophy that gives meaning and purpose to all experiences in life, and live by that philosophy
- are able to empower others to follow their inner wisdom and guidance.

Your effectiveness in helping another in the field of soul-based counselling depends both on the quality of consciousness and upon learned skills. You will develop your consciousness if you work with *The Soul Journey*, and you will learn some skills in this program. No doubt you have learned, or will learn, skills from other sources as well as from your own experience.

This learning must not end if you plan to be an effective support and facilitator for others’ growth. You must continue to nurture and nourish your personality-soul integration through expanding consciousness. This does not happen automatically; it requires application and striving. As consciousness becomes increasingly refined and expanded, the skills to express that consciousness must also continue to be expanded and honed.

**The Counsellor and Treatment**

We do not ‘treat’ clients, and therefore do not ‘treat’ illnesses of any kind. The soul-based coach or counsellor must not deal with the following unless otherwise trained, qualified and licensed:

a.) mental illness  
b.) psychosis  
c.) schizophrenia  
d.) ‘medical’ conditions  
e.) threatened suicides.

In Canada and the United States, and most probably in most other countries, it is not legally permitted for a counsellor to diagnose, prescribe or make a prognosis. Besides,
these concepts are part of the medical model and have no place in the philosophy and practice of a soul-based focus.

A wise counsellor knows their own limits and does not exceed them. You must know when to refer a client or potential client to someone else. This necessitates being familiar with other resources in your community – e.g., drug and alcohol programs, social services, job counselling programs, services for youth, mental health agencies, seniors programs, government services, other therapists, etc.

A Code of Ethics for soul-based counsellors is provided in Appendix 2.

1.5 Getting the Most from this Program

Approaches for Using This Program

Applying the soul-based approach requires essentially two areas of expertise:

1. Development of soul consciousness, along with the knowledge and ability to express this consciousness.
2. Skill and experience in coaching/counselling techniques.

The Soul Journey program is all about developing soul consciousness, while this program addresses how to apply it in a coaching/counselling/therapy situation.

Your skill in coaching/counselling techniques would likely come from other studies you’ve done, although this manual has procedures and counselling processes that are specific to applying the soul perspectives. The core of the soul-based procedures is found in the Transmutation and Transformation processes in section 5 of this manual.

The distinctions between soul and personality must be clear so you can assist others appropriately, applying personality development procedures and soul consciousness procedures appropriately when needed.

The soul-based approach does not apply specifics or formulas to a personality orientation. It is rather a state of consciousness that must be maintained while working with another. This implies spending enough time and energy to see familiar situations from a more universal perspective that gives a more profound sense of meaning and purpose to a person’s life.

Below are some optional approaches to developing soul consciousness and practicing soul-based counselling using the materials offered on The Soul Journey site:

- First, work through The Soul Journey program, the e-book exercises and the email coaching questions. This will help you become familiar with soul
perspectives and able to discriminate between soul and personality. This is required for certification in soul-based counselling.

- Take the ‘Soul Questions’ Email Series and personally answer the questions posed there. If you are not yet receiving them, sign up for them at your members’ page at http://www.thesouljourney.com/subscribe/index.shtml

- Once The Soul Journey email are completed you will receive the counselling coaching support emails which will be delivered to your email inbox to reinforce important counselling principles, perspectives and practices.

- Explore the different offerings on http://www.thesouljourney.com site so you are familiar with other materials for which you may have a need in your own development or in your professional practice. Visit the members’ page at http://www.thesouljourney.com/subscribe/index.shtml to access supplementary materials. You will need your username and password.

- If you have not done so, subscribe to the Soul Perspectives bi-monthly newsletter at http://www.thesouljourney.com/soulperspectives.shtml

- Suggest to your clients that they take *The Soul Journey*, if this seems appropriate. If you choose this approach, please sign up for our 25% commission affiliate program at http://www.thesouljourney.com/a/spiritual-affiliate-program.php

- If you want to offer a virtual e-coaching service on developing soul consciousness, invite your clients to purchase *The Soul Journey* and work through the ‘Soul Questions’ email series and send their responses, insights and questions to you for comment and further support.

- Choose a specialization if you like. You may want to focus on specific aspects of the spiritual journey such as the following, but after taking the entire program:
  - Healing
  - Expanding soul consciousness
  - Soul expression
  - Using imagination and creativity
  - Relationships
  - Soul-personality cycles
  - Life purpose

You must become familiar enough with the soul-based approach to be able to ask questions of a client that would lead toward a soul perspective, or to ask questions that only the soul within the client can answer. It could be useful to go through all the materials – especially the exercises – and collect a series of such questions that you
would use often. And definitely subscribe to and answer the ‘Soul Questions’ email series.

**Strategies for Getting Started**

Regardless of your expertise in either counselling skills or in the area of soul consciousness, you can begin immediately to use some of the ideas found in the soul-based approach.

- Begin with basic questions that cause people to reflect on their lives – questions about their fears, their wounds, their beliefs, their aspirations, their values, and what they have to contribute to others.

- You can always ask what can be learned from a particular situation, and what soul quality is needing to be expressed that relates to that situation.

- You can keep in mind the feelings of the heart that are not emotions, and the list of soul qualities that you find in these programs.

- When your feel ready, proceed to integrate the transmutation and transformation process into your services.

This program offers many exercises and helpful tips to support you, the counsellor, and your clients. The ‘Client Support’ tips are worded as you might address your client. However, if you are going to advise someone else to do something, you should of course do it yourself as well, since expertise comes from direct experience.

**Integrating the Soul-based Approach with Your Existing Practice**

We are accustomed to thinking that counsellors give advice, healers make problems disappear, therapists help people process emotions and psychologists analyze people. A soul-based approach does none of these things.

If you believe your specific counselling, coaching or therapeutic approach is superior to a soul-based approach, then you may not be open to all the subtleties and specifics of the soul-based approach that we advocate here. Please understand that a soul-based approach is not a system that can be compared to another system. It is not a psychotherapeutic system intended to solve problems. It does not include emotional processing – that’s in the domain of psychotherapy.

However, personality work always needs to be done when expanding consciousness. Personality work is about self-awareness, and is the basis for soul consciousness, but in itself it does not expand consciousness. It enables the expansion to be integrated in the personality.
The soul-based approach is eclectic in terms of what it encompasses, but it is very focused in terms of what it refers to or deals with. We are not trying to be all things to all people. We are not trying to cover all therapeutic approaches.

The emphasis here is not on the form of support, but on attitudes, qualities, or ways of being that help to develop soul consciousness and all that this implies. You need only adapt the content to your particular way or methods of supporting others. The contents of this program are valid and useful for a great variety of professions and professionals, as well as for lay people.

First, learn all that is involved with the soul-based approach. Even if you choose to use mainly a personality-based psychotherapy, what you learn here will help you immeasurably in using it from a soul level.

Do not try initially to fit the soul-based approach into another system. This kind of fusing or synthesis might be able to be made only after you are very familiar with the different approaches you want to meld into one. If you try to do it prematurely, you will not succeed. You will only end up distorting the approach you are least familiar with because you will try to fit it into the one you are most familiar with. The soul-based approach would likely be the one distorted. You would probably end up making the soul an extension of the personality which, of course, it is not.

If the teaching found here seems very familiar to you, your challenge is to deepen your insight and go to another level. Identify with more than you have before, open yourself to be touched by Spirit, open to intuition, expand your vision – there are all kinds of possibilities.

Never say, “I know this.” That is a sign of a limited mind. You might know a fact thoroughly or completely. But you never fully know anything else. Depth has no limits.

You will be given guidelines in this program, but the way you apply them will be according to your own style determined by:

a) your personality type  
b) your skills  
c) your degree of soul consciousness.

In many parts of this program, we refer to things we commonly know something about – the imagination, for example – but they are described in different ways than you might be accustomed to. This is often because we are giving a different application or a deeper or more universal meaning. Invariably it is because we are describing the realities as they relate to soul, or from a soul perspective. You may need to re-read and reflect on these descriptions to gain the perspectives that might be new to you.
We are not presenting new academic perspectives or trying to prove that these perspectives are the only valid ones. We are basing these teachings on experience. If you cannot relate to them, it only indicates that you do not yet have those experiences or perspectives.

1.6 Editorial Details

Terminology

Throughout this program we primarily use the term ‘counsellor,’ but please understand that this is intended to refer to you whether your orientation is as a coach, therapist or other practitioner.

Language Usage

At times we use the impersonal ‘one’ (‘one does this or that’). At times we use he/she and himself/herself. And in an attempt to be politically correct in the use of gender-neutral expressions, we have even at times adopted a grammatical structure that is increasingly accepted though traditionally viewed as incorrect. It goes something like this: ‘empowering the client to discover their own insights’ rather than ‘empowering the client to discover his/her own insights.’ Many other languages do not have this grammatical problem as they have a single word that includes both the masculine and feminine.

Capitalization

We capitalize a word when something higher, beyond the strictly human is referred to – e.g., Spirit, when it refers to the highest aspect of being. Because ‘soul’ can refer to different levels of being – animal, human and spiritual – you might expect the highest aspect to be capitalized. I have chosen not to capitalize soul even when it refers to spiritual soul. I do this so you will increasingly relate to this higher aspect of self as within reach and not beyond human identification. Almost always when a level of soul is used here it refers to the spiritual soul. When it refers to the human soul, I specifically indicate that. At times, however, soul is used to simply mean ‘essence’ because the essence of anything is its soul. It just so happens that the essence of a human being is threefold because of our multi-dimensional nature. This is unique in nature.

Language of Soul and Spirit

Do not be dogmatic about the language I have chosen to express some of these ideas, nor react to them if they are not to your liking. The words that might give difficulty are ‘spirit’ and ‘soul.’ I choose to use them because they bridge well from religion to spirituality and they also suit well the philosophy of this approach. However, for yourself
or perhaps certain clients, you might choose to use alternative words or expressions such as those listed below. Be aware that whatever word or expression is chosen, there is the possibility of misunderstanding as each have different nuances of meaning to different people.

**Spirit**

Universal reality  
The highest  
Existence (traditional philosophical equivalent)  
The universe  
The Universal Presence  
Divine Presence  
The Divine  
The Divine Self  
The God Self  
God  
Oneness  
Being  
Monad

**Soul**

Higher self  
The true self  
The inner self  
Inner divinity  
The God within  
The Christ within  
Essence  
The inner quality  
Higher consciousness  
Variations: animal soul, human soul, spiritual soul – depending on what is referred to.
Glossary of terms

1. **Spirit** – See above

2. **Soul** – See above

3. **Personality** – this is the human entity focused in the form and expressing itself mentally, emotionally and physically. The ego is the center of identification of the personality.

4. **Ego** – a Latin word that simply means ‘I’. It is the I of the personality, not soul.

5. **Form** – includes mind, emotions/feelings, physical body, thoughts, actions, behaviour, nature, human structures, and anything that has defined limits or boundaries.

6. **Self** – this is the identification that it is made referring to an intelligent being. It is who or what one is, and can refer to many different levels from the subconscious self to the conscious self to the soul self to the universal self or God self.

7. **Essence** – that which defines or identifies someone or something.

8. **Existence** – the life energy which sustains someone or something.

9. **Awareness** – the knowledge or information that the mind has at any given moment.

10. **Consciousness** – the identification that someone or something has with itself or another.

11. **Soul Consciousness** – being identified with one’s essence or spiritual soul.

12. **Antahkarana** – a Sanskrit term referring to the bridge of consciousness that connects personality and soul. This is referred to as the lower bridge. The higher bridge is the consciousness connection between soul and Spirit.

13. **Transmutation** – any process of changing the personality to make it more receptive to, and open to, soul influence and expression.

14. **Transformation** – any soul influence on the personality that causes it to change in a way that enables it to express soul energy for the benefit of others.

15. **Dimensions** – are different degrees of energy that exist as ranges of vibration in which we find and experience different realities. We use terms like higher or lower dimensions, which more accurately could be described as dimensions of slower or faster vibrations. In philosophical language we refer to the physical dimension, the astral...
dimension and the mental dimension as dimensions that the personality can experience. We also refer to soul dimensions that are described as manasic, buddhic and atmic.

16. **Body** – a coherent field of energy that a being possesses in order to function within a particular dimension. Traditionally humans are said to have 7 bodies that enable us to function within 7 different dimensions. So we have a physical body, an astral (or emotional) body and a mental body as part of our personality constitution. We also have three soul bodies that enable us to function as a soul being. Each of our bodies are more or less developed. Our soul bodies are least developed or activated. Task of the Soul Journey is to activate them so that we base our consciousness in these bodies more. Each of the bodies we possess has senses through which we receive and express.

17. **Attunement** – a state of ‘being at one with’ which is a soul connection consciously made by one person to another person or other reality. It is a soul to soul connection whereby the other is known as the self.

18. **Astral** – (*kama* in Sanskrit) referring to all that connects to emotion, feeling, desire, wish, imagination and devotion, it can describe a body (astral body) or dimension (astral dimension).

19. **Buddhic** – the essence of the soul which is pure love or unconditional love, often referred to as the buddhic plane. It is the plane of true intuition and true healing.

20. **Manasic** – the level of mind which is also referred to as higher mind, abstract mind or causal body (when some buddhic energy is combined with manasic energy). It is the lowest level of soul whereby the universal laws or principles can be understood and the relationships between particular and universal realities can be known.

21. **Atmic** – this is the highest level of soul which refers to the plane of higher will and divine power. Few people can access this plane. It is sometimes called the ‘will of God.’ It is the repository of life purpose.

22. **Esoteric** – describes that which is within: the energies behind appearances and all that is inner. It includes the levels of soul and Spirit as well as the universal dimensions of being with their laws and principles.

23. **The Plan** – this is an esoteric reference to what is perceived to be embodied at a planetary soul level, requiring us to manifest it as we are capable in order to meet existing needs on the planet and within humanity.
2.0 Soul-based Counselling – A Foundation

2.1 Understanding the Bigger Picture

A Historical Context

Before the ‘enlightenment’ of the 17th century philosophy was always part of the training of those people who concerned themselves with human nature, including physicians. A philosopher is concerned with the nature of being, or ontology, as well as with the being of nature. Nature was understood through the study of the human – the whole human, not just our physical nature.

Since the 17th century, nature and the human were separated and nature came to be equated with physical nature outside of us. The net result was that soul was neglected. Religion attempted to fill the gap, but had no spiritual science to do it with, being totally focused on Spirit as solely transcendent, rather than as Spirit immanent as soul.

Historically and developmentally, we have needed the emphasis on Spirit, as well as the emphasis on form or matter, to eventually be able to effectively relate the two and bring them into a degree of integration. We have been able to understand this and work with the middle ground where integration takes place through the philosophical approach as found in some aspects of esoteric philosophy – namely, the transformational aspects – as well as in the teachings and influences of Plato, Plotinus, the Romantics and some Renaissance philosophers such as Ficino. The middle ground is where Spirit and form meet, which is called soul.

It is through the philosophical, soul-based approach that nature is perceived as whole, and human nature as part of it. Philosophy per se has no bias except that of perceiving the nature of reality and the pursuit of wisdom in life’s expressions and relationships, and embracing what is. We are part of this tradition.

We also need a scientific application of the elements needed to facilitate this major transition in consciousness. Spiritual science differs from exoteric, material science in that it is the understanding, experience and application of universal laws and principles to practical life.

Up to now, the spiritual ways of most religions and most of the New Age spiritualities as well, have involved a mystical and emotional approach. When this is the case, spirituality becomes highly subjective and tends not to be based on universal principles. Because of this, there is no common basis for such things as morality and aspiration, except that which is dictated by a belief system and accepted by its adherents.
Furthermore, the cornerstone of any liberating spirituality is always unconditional love. When spirituality is not based on universal truths and principles, unconditional love is not possible. It gets distorted by personal, and therefore conditional, love. To develop the capability of unconditional love, it is absolutely essential to transcend the personal. Unconditional love exists at the buddhic level of our being, which is universal, and not personal. This level is the heart or essence of soul.

**Expanding Consciousness Beyond Ego**

In this training, we focus on expanding consciousness beyond ego, and interpreting our experiences in light of a more expanded consciousness that is sensitive to, and part of, the larger world.

When we consider our place in life and the bigger picture, we eventually come to appreciate that we are one of many expressions of the One Life. Sometimes it is helpful to remind ourselves of this fact and to develop a deeper appreciation of the consciousness of all living beings.

There is no hierarchy of value between beings and species, as each have their own unique value, contributing the qualities of that uniqueness for the good of the whole. When any being is true to its nature, it always makes an essential contribution that benefits the whole of which it is a part.

Every kingdom, every species, every expression of life is part of Life itself and we participate in that reality because of our nature. To separate ourselves from nature or the many diverse expressions of life is to remove the connections that are vital to developing our consciousness and expressing our true nature.

When consciousness is focused on ego, it is tempting to focus on neuroses. Ego, when separated from soul, is always neurotic because it is isolated from its true nature which is connected to others and the world. Ego is a separative concept and construct that must be re-united with its natural deeper sense of self.

We are interested in symptoms and signs of ego breakdown, or the breakdown of ego consciousness, because through these openings come breakthroughs to other types of consciousness that enable us to be more whole and to discover greater meaning.

We are also interested in dreams because when we dream, our dreams become the road not only into our unconscious, as Freud would have it, but to the consciousness of all creation. In dreams, nature is preparing us for that expansion of consciousness which will allow us to be in harmony with, and to participate in, the consciousness of all creation. Ultimately there is but one Consciousness as there is but one Life. When we separate Life into diverse parts by naming its different expressions, this does not mark differences in consciousness. It is a difference in perspective only.
If we do not see problems or neuroses in their spiritual, whole context, we cannot be instrumental in healing or in learning, and we cannot use the problems or neuroses as the bases for expanding consciousness. Anything divorced from nature and wholeness – as the human psyche traditionally has been from the point of view of therapy – can never achieve fulfillment. This was reflected in the book *We Have Had 100 Years of Psychotherapy* by James Hillman and Michael Ventura who argued that after one hundred years of psychotherapy the world is getting worse.

Psychological symptoms often indicate disconnection from nature and the sacred. Soul is the intermediary and the consciousness that restores connection. When psychology is confined to the personality, reconnection to wholeness is virtually impossible, especially when it is supported by theories of pathology.

We always seek counselling to enter more fully into life and into what is, because we are caught in some kind of illusion. Illusion is the incomplete perception of truth. When we do not perceive with soul consciousness, we do not know the universal dimensions of what we are seeing or experiencing. We are then able to perceive or experience only the form or appearance of something. This is illusion – this partial perception, which is personality perception only. It is seeing the part, the particular, the individual or the appearance, and relating to it as if it had no other dimensions to its existence. Without knowing this relationship it is almost impossible to discover the meaning of what appears.

For us to be whole and develop all the levels of our being, we also need to be open to receive and communicate with the consciousness of non-human life as expressed in the natural and ‘supernatural’ worlds. We can respond to this invitation by becoming conscious at all three levels of soul – animal soul, human soul and spiritual soul. There is no other authentic way of doing this. Soul is not confined to the human, but is the essence of manifested life in all kingdoms and all planes. When we are consciously connected to our own soul, we are also consciously connected to the soul of others – human and otherwise. When we act toward our environment and others in a soulless way, it is indicative of our personal lack of soul consciousness and our unnatural separation.

*Counsellor Support*

A basic exercise that moves one out of our personality is the attunement to others. This can be practiced by attuning to objects, especially in the plant and animal kingdoms, so that the process of attuning to people becomes easy and quick.

*Note:* If you are taking the interactive feature with soul-based counsellors and need help with this, send an e-mail and ask whatever you want clarification on.
A New View of Well-being

Materialism has dominated our approach to understanding life since the ‘Age of Enlightenment’ (17th century) which glorified reason (the rational mind) and enthroned science as a god. We see this clearly exemplified in modern medicine, psychiatry, psychology and many psychotherapies. We have words like analysis, diagnosis, treatment, cure, illness, disease, pathology, etc. – all of which emphasize the rational, the mechanistic and the objective.

And so there is a mechanistic and medical bias that is so pervasive that it may be difficult for you to avoid it. This is the pathological bias. Whenever there is a challenge in a person’s life it is often described as a ‘disorder’ in a person’s life; it might be tempting to see it as either organic pathology or psychopathology. You might be tempted to see that the person has something that needs to be removed or fixed.

Most modalities of approach in contemporary therapeutic methods involve diagnosis and treatment. Diagnosis and treatment, however, are not part of a soul-based approach. Understanding the different levels of what is involved in a situation or feeling are all important, but labelling that understanding with clinical phrasing or jargon is to be avoided. Whatever diagnosis is ever given always demonstrates the particular bias of the discipline of the practitioner. It is never an ‘objective’ diagnosis, despite what the practitioner believes.

If you assume that a person is unhealthy or defective if they ‘have a problem,’ then you will look for the illness or the defect. The soul-based approach sees people as essentially okay and healthy regardless of their current suffering. Suffering, in fact, is seen as a necessary step to greater health and well-being. It is a clear indicator of the steps that the person is now ready to take, but is not taking. And there is nothing wrong with that.

Our approach is to perceive that the person does not have a problem, but is the problem or issue in some way. So there is nothing to eliminate. This is not to say that there is any basic defect, since there is no perfect model on which to base such a perception. It is only to recognize that at the moment, there is a lack of alignment or identification with a necessary part of oneself seeking expression. A person cannot be fixed, only cared for. So our approach becomes one of entering into the suffering, the query, and the soul of the person, and not separating the person from their ‘problem.’ We see a so-called problem as a particular challenge for learning and growth.

The soul-based approach deals with the heart, the soul, the subjective, the relational. It does not analyse; it does not diagnose; it does not treat; it does not deal with illness or disease; it is not concerned with what a person has, but with how a person feels in relation to herself, to others and to life. It is concerned with assisting the client to discover in herself what she is looking for to make her life more meaningful and purposeful. We support the client to become more capable of participating more fully in
the life she shares with others… So then why deal with the fears and the wounds? Because they indicate where to look for what is wanted or needed.

**Counsellor Support**

Avoid questions that reflect attitudes that focus on problems – questions like: “What’s the matter?” “What’s wrong?” “What’s your problem?”

**Look to the Source of Suffering**

We must constantly keep in mind that causal influences are vertical, not horizontal. This means that what occurs on the physical, emotional and mental planes originates in some way from a higher, spiritual plane because of its necessity for expression. The higher the plane or dimension, the more creative it is, necessitating its expression. The fact that a condition that is present may have manifested earlier in life only means that the spiritual influence was making its presence felt at that time as well. It does not mean that the earlier manifestation is the cause of the present manifestation.

We often fail to see the higher connection because we assume a negative expression must have a negative cause in the past. And since we assume that the higher realities are always positive, we also assume they could not possibly cause a negative condition. The truth of the matter is that whenever the higher first seeks to express itself through us, we are unable to do it because we haven’t yet learned how. So before the learning takes place, we experience it in some distorted or negative way.

The sequence of cause and effect can go something like this:

1. A need is recognized in a person.
2. Soul wants to respond to need and so may manifest loving energy.
3. This energy is blocked in the personality because of dislike of the person.
4. Learning is needed to accept without judgment the uniqueness of that person.
5. Love is then expressed to fulfill the need of the person to whom it is directed.

You are learning to be a soul specialist. You become a soul specialist by becoming soul conscious and then with that consciousness you can intentionally express perceptions, thoughts, ideas and feelings that originate there. You will become aware that soul cannot be separated from the person, nor the person from the soul. Soul can only be perceived, understood, or in some way incorporated, by seeing or experiencing it in relationships. Soul is always a relationship. It does not exist outside of relationship, except as a theoretical construct – which is not the soul, but an idea of the soul.

The process of supporting others with this approach is but a sensitive attention toward the unconscious presence of the soul for the purpose of becoming conscious of it. We get indications of its presence through the signs, symptoms and sufferings that interrupt our flow or, in some cases, our status quo, in life.
Life as A Spiritual Journey

The spiritual journey is founded on a philosophy of life which helps make sense of things. Life itself has to make sense before one can find any sense or meaning in personal problems or in oneself.

The underlying premise or image that we are all on a journey serves well for supporting others and for understanding one’s life. We can explain that this is a spiritual or soul journey, enacted through our personality life. When we show how life experiences are an essential part of that journey, it helps people create meaning from what happens.

Every journey has a goal or destination. The destination of the life journey is not a point of arrival as we usually perceive goals, but a direction in which to move, which we call purpose. Purpose has many aspects. There is soul purpose, personality purpose, purpose in each department of living (family, work, partnership, etc.), and purpose to each of life’s experiences. There is the purpose we call learning (on a personality level), and the purpose we call service (on a soul level). We consciously walk the spiritual journey when we identify and fulfill purpose. And if we understand why purpose exists, which is to make a contribution, we can then see how it is fundamentally soul connected.

We are not on a solitary journey. We are journeying together, and therefore everything we experience has meaning in light of relationships to others with whom this journey is shared – namely, humanity. Humanity is represented to us through the personal relationships in our life.

Our most basic drive, even more basic than survival, is a longing to experience the infinite and eternal. Our journey takes us there. When we are depressed, when we despair and lose hope, we are cut off from that deep inner impulse that reassures us of our connection to that all-inclusive life. When we lose awareness of that reality, we are left with the perception that our personality experiences are either meaningless or at least extremely shallow. But when the personality (form-life) experiences are put into the context of their infinite and eternal potentials, they enrich and satisfy.

Because the journey is such a fundamental drive and need that is unconscious in many people, the reasons for pursuing it vary. Some people seek spirituality for ego-based reasons. They may want assurance, to be seen as okay, to depend on an external saviour promised by the spirituality, to be socially accepted or acceptable, etc.

We need to ask: is your spirituality of the kind where you go along with others or with what others say is real or spiritual or true? Or is your spirituality based on your own experiences? Your own experiences make it an authentic spirituality. Does your spirituality support you in order to better serve others? This would make it a responsible spirituality. Spirituality requires a degree of independence rather than dependence. It also...
fosters interdependence in how we use our talents, skills and consciousness in mutual support of our relationships.

The soul journey is usually perceived as a spiritual journey. Traditionally most people have found this journey to some extent in religion, but increasingly people are finding it in their own lives and their own experiences.

Sometimes people do not want to consciously embrace the spiritual and so they revert to the instinctual and call it spiritual. Spirituality is in the realm of consciousness. Instinct is in the realm of unconsciousness. The gap between instinctual life and consciousness has been called neurosis. Psychologist Karen Horney says that neurosis is “a process of abandoning the real self for an idealized one; of trying to actualize this pseudo self instead of our given human potentials.”

The journey, as we understand it, must both honour the instinctual life and support the life of soul that moves one along the journey to wholeness. This will narrow the gap and reduce neurosis, thus leading to integration within the personality and between personality and soul.

Many people today claim they are working holistically. Most do not, however, since they only relate to the personality, and do not include soul. Some pretend to include soul, but what they call soul is not spiritual soul but the human soul which is in the realm of personality. And then there are those who repudiate spirituality and glorify the human soul, believing that there is nothing more than this. These people often find their psychological home in humanism, which may be mistaken for spirituality.

What drives us all is desire. We want this and we want that, usually not recognizing the fundamental motivation of wanting completeness or wholeness. Jung says it well in this passage of his autobiography: “The decisive question for man is: is he related to something infinite or not? That is the telling question of his life. Only if we know that the thing which truly matters is the infinite can we avoid fixing our interest upon futilities, and upon all kinds of goals which are not of real importance… If we understand and feel that here in this life we already have a link with the infinite, desires and attitude change.” (Carl Jung, Memories, Dreams, Reflections, p. 325)

A Circular Journey

Everything seeks its source. The going out, or expression of anything, is but one side of every reality. Once it is out there, it seeks to go in from where it originated. Every symptom, problem or challenge tends toward soul because that is where it originated. Plotinus initiated a method called ‘reversion’ (epistrophe in Greek) – the idea that all things desire to return to the archetypal originals of which they are copies and from which they proceed. Caring becomes the sensitive accompaniment on that journey.
What sustains the going out and returning, like the breath itself, is a tension of the opposites. This tension can be seen to be that of soul with personality or Spirit with form, or archetypal images with lower astral feelings, or archetypal ideas with lower mind thoughts.

However far we may journey, we will always come back to the point of departure. We come into life as unconscious beings, become aware of ourselves as individual personalities and then return as souls. We are experiencing all the time, none of which is good or bad unless we label it so, as all experience can potentially teach us something. All experience is a field of reflection for our learning. And our learning then enables us to give of ourselves freely in service to the greater life in which we participate, thus fulfilling our purpose. This is a thumbnail sketch of what we must know because this is the context of all growth.

We do not separate psychology from spirituality. They are in essence inseparable because our psychology is the inner context for our spirituality. Our cosmology, or view of the world, cannot be separated either from our spirituality or our psychology because our cosmology is the context for the other two. So at times we must go into different fields of study and reference to gain the knowledge we need for our living and experience. What binds it all together is our philosophy, our pursuit of wisdom through knowledge of universal realities.

**Purpose: To Learn and To Serve**

The primary purpose of pain is for a person’s learning. The secondary purpose is to prepare one for serving.

Most people assume that the purpose of life is to achieve or find happiness. It is such a pervasive thought that it is even enshrined in the U.S. Constitution as ‘life, liberty and the pursuit of happiness’ – perceived as the ultimates of existence.

The soul-based person must not be caught in this trap, for a real trap it is. We must know that the purpose of life is to learn and to serve, for these are the ways that we create consciousness. Or we could say that the purpose of life is to learn to serve. As we do this, meaning enters our lives. So it would be accurate to say that the goal of life is meaning and purpose. But meaning is only a measure of our learning to serve. As we learn, we discover meaning. And as we serve, we fulfill our purpose. When we do both, then indeed we are happy.

Learning must lead to service, as stated and demonstrated so admirably by people like Mother Teresa.

*“Life is not worth living unless in service to others.”*

~ Mother Teresa ~
Learning in our context is not the gathering of information. True learning is not separate from loving. Love is a state of at-one-ment (attunement). True learning also requires a total identification with what is to be learned. Therefore true learning is a soulful activity, and would necessarily be accompanied by a variety of soul qualities, such as humility and a giving of oneself.

The learning process involved here includes:

a) the understanding of the universal laws, principles and energies to whatever extent you can. This is an ongoing deepening process throughout your life. (soul level)

b) the development of heart to be able to compassionately know the need as it is presented to you. (soul level)

c) the loving and skilful application of the universal reality to the particular need, so that healing, unity and meaning result. (mental level)

d) the understanding of the personality, and its adaptation to the task of expressing its purpose and allowing soul to express through it without resistance. (mental level)

This program deals with four areas that require your focus:

1. The quality of your consciousness.
2. The nature of human reality; the essence of specific areas of concern (e.g., defences, fears, specific inner states, relationships, etc.).
3. Procedures for deepening understanding, meaning, love and healing.
4. The discovery and application of purpose.

Learning takes place only when something is examined. We learn about ourselves and our life by examining them, which requires both head and heart.

To examine something implies the critical and enlightened use of mind, as well as the use of intuition/heart. If only the mind is used, then we analyze, and too much analysis is not good for the soul.

**Client Support**

To help focus on learning and serving, and simply to get more out of daily living, keep a journal where you make entries every day. These daily notes should be kept under three headings:

1. What did I learn from others or from situations today?
2. What did I learn about myself today?
3. In what way did I serve today?
“An unexamined life is not worth living.”
~ Attributed to Socrates but found in Plato’s Dialogues, The Apology, 38

A Transformational Program

Throughout this program, we are engaged in transformational work. Clients are guided and supported to connect with the deeper aspects of life, and to find connection to the soul within. This requires a focus on four elements:


2. Understanding the meaning of one’s experiences, derived from relating the experiences to a larger context and higher values.

3. Understanding one’s purpose and expressing that purpose by serving the greater good.

4. The practice of presence, mindfulness and attention.

Every human being is being challenged in their personality to create an active, healthy partnership with Spirit in that state of consciousness we call soul. When we have ‘problems’ we have them only in our personality, and it is there that we have to focus. But the problems of the personality cannot be solved by the personality, because ultimately the cause is beyond. So it is beyond that we must go. When personality issues require attention, a connection with soul is missing but needed.

This program provides a foundation for positive psychology and empowered living. The objective of your support is to bring clients into satisfying relationship with their everyday life and into a meaningful rapport with their true inner self, the soul. This cannot be achieved unless you are doing the same for yourself. Doing so will empower you to be much more effective in supporting others.
Principal Assumptions of Philosophical Counselling

1. There is universal order, despite one’s experience of chaos at times. This order implies that everyone and everything has its unique place in the universe.

2. The universal order is intelligent, and operates according to law. It is totally impartial.

3. The universal order is causative. Particulars and individuals are effects of the universal.

4. The universal order provides everything that is required to fulfill the needs and purposes of all beings.

5. Every human being has freedom of choice, and is free to choose whatever he/she wishes.

6. When human beings choose what is in harmony with their nature, they will experience well-being. (Nature = soul & personality characteristics and purpose.) When they choose that which is not in harmony with their nature, they will experience conflict in some form.

7. All things in form, including personalities, exist in the realm of duality. This duality is necessary for learning the nature of life and reality, and prepares the way for the development of consciousness.

8. There are three levels of self in the human being represented as personality, soul and Spirit.

9. Life experiences give us what we need in order to eventually merge these three levels of self into one. This is the evolution of consciousness.

10. Currently we and humanity are working at merging personality and soul so that they function increasingly as one self. We are developing soul consciousness which is powerful, loving and intelligent and is the cause of everything that happens in the personality life.

11. Everyone and everything has a purpose, since purpose is the existence aspect of anyone and anything. There is purpose on each of the three levels of self.

12. Beliefs determine perception, and perception determines experiences.

14. Thought leads to feeling and action.

15. Everything has meaning because meaning is the relationship of anyone or anything to its purpose.

16. The way to give meaning to anything is to see it in relation to purpose.

17. We suffer when our experiences are not in harmony with our purpose. (Experiences refer, not to what happens, but to our perception or reaction to what happens.)

18. Suffering teaches us what we need to know and how we need to be.

19. There are many meanings to everything – i.e., many ways or perspectives of connecting to purpose. Meaning is therefore subjective. (Meaning has both mental and feeling components.)

20. Many so-called psychological disorders and much emotional suffering are a manifestation of one’s unconsciousness of freedom, which engenders an unwillingness to take responsibility for one’s experiences.

21. Everyone is always capable of handling every experience of life that they encounter (because it is being caused by oneself and needed).

22. Nothing happens without a meaning and purpose.

23. Whatever happens has meaning related to learning and growth.

24. Whatever happens has purpose related to our service in the world.

25. Everyone always has available whatever is needed to be happy at any given moment.

26. Soul is a singular reality. It is the bridge between Spirit and form, and is constituted by the energies of both as they merge to create a third reality – i.e., relationship.

27. Soul functions as a collective reality which we are able to experience when we become increasingly inclusive and altruistic.

28. There is a Plan in life, and everything unfolds according to that Plan. This Plan is greater than individuals and has to do with meeting the needs of humanity and the planetary life itself.
29. The Law of Karma (Cause and Effect) is always working and creating equilibrium wherever imbalance exists. All laws in life work inexorably toward both equilibrium and ultimate unity and synthesis.

30. The Law of Karma evokes the Law of Love – i.e., we balance issues through manifesting love where it was previously absent.

31. Everyone is always doing the best they can within the limits of their momentary strength and awareness. ‘The best’ means that they are trying to survive (often as egos, sometimes as souls), and that they are trying to keep or restore their balance. What ‘balance’ means is highly individual, but it is a natural and necessary state for sanity and happiness. When we are not in touch with soul we often do and say things for the purpose of restoring balance, but which create further imbalance. This worsens a situation or how we feel, but that increased imbalance will eventually lead us to greater balance. When we learn what we need to balance a situation we will manifest love.

32. Our experiences are determined by choices. We make certain choices but often do not realize what the consequences might be. Even if we are not aware of them, we are indirectly or unconsciously choosing them. (e.g., You might choose transformation. And perhaps betrayal is experienced as part of the means toward transformation.)

33. All questions that a person asks have answers within the person. Questions arise when there is a need to know something for greater learning and development of consciousness.

34. There are techniques or ways of accessing answers within everyone.

35. When a counsellor or facilitator asks a question that can only be answered from a soul level, it assists the person to connect with soul.

36. The consciousness of a counsellor has a very significant effect on the client. Soul-centred consciousness, while engaged in counselling, facilitates soul connection for the other.
2.2 Fundamentals of Developing Soul Consciousness

Building the Bridge of Consciousness

When we are developing soul consciousness, we are ‘building the bridge’ of consciousness, or creating the antahkarana as it is called in Sanskrit. The process begins with the mental body – first the lower mental, and then the higher mental. It then proceeds from there to the three soul bodies – to the higher astral, the buddhic, the atmic, and finally to the physical plane.

Whenever a change occurs that leads to expanding consciousness, there are changes in thinking (attitude), feeling and behaviour. For every change of consciousness, there is also a change occurring in some parts of the physical brain, which automatically then affects our behaviour and actions. Every change in consciousness also affects our lower astral body, which is how we feel and experience emotions. This is due to probable changes in the limbic part of our brain. Thinking, of course, also progressively changes with changes of consciousness because of effects of consciousness on the prefrontal cortex of the brain.

This bridge is built of mental (manasic) substance. Even if it is perceived that the soul connection is made through the astral body, there must be a growing mental component to the development. If there is not, then it will not be possible to maintain the connection at a higher astral level. One’s own lower level emotions would inevitably be activated without mental direction and clear focus of what one is in love with.
Reflect on the sequence of developing soul consciousness in the chart below.

| #1 Lower Mental | • The mind must understand the nature of reality and be thus able to recognize need. At the very least, it must be able to recognize when need is not being met, such as is evidenced by ill health, emotional disturbance, etc.  
 • The mind must think clear thoughts related to need.  
 • These thoughts must be expressed in words; need must be addressed.  
 • Questions must be asked related to need so that  
   a) learning can take place  
   b) meaning can be discovered  
   c) purpose can be known. |
|---|---|
| #2 Higher Mental | • Responds to need with understanding.  
 • Shows how the particular need is part of a greater reality.  
 • Gives the universal principle involved to meet the particular need.  
 • Shows what purpose it serves. |
| #3 Higher Astral | • The learning, meaning and purpose that are known provide motivation which the astral body responds to with feeling and imagination. It feels the need and so responds with a desire to give and/or create what is needed or beneficial. |
| #4 Buddhic | • There is a response to the desire for unity, connection, cooperation, expansion, inclusiveness, relationship.  
 • The response is with love energy and wisdom that is unconditional, compassionate, tolerant, accepting, deeply understanding, embracing, respectful, empowering, forgiving, etc.  
 • Meaning is created. |
| #5 Atmic | • When unconditional love-wisdom prompts right action in response to need, the divine will is being served.  
 • Purpose is fulfilled.  
 • People and other realities are empowered (supported, allowed) to be who and what they are. |
#6 Physical

- Since love, in its essence, moves, acts and motivates us to bring about the needed unity, we cannot help but act according to its wisdom and its prompting. We do what is necessary to respond to the need.

The opposites within the realm of the individual self – such as love and fear, intelligence and ignorance, ugliness and beauty – when brought together, can produce expansion of consciousness. The positives usually come from Spirit or soul, while the negatives usually come from the personality. Without sufficient tension in one’s life, stress develops. The presence of stress is always an indication that one needs to create appropriate tension. The counsellor must then determine:

a) what is the excess, i.e., which of the opposites is dominant?

b) what needs to be emphasized to create suitable tension?

## The Three Aspects of Soul: Intelligence, Love and Power

### Intelligence

Our soul path of expanding consciousness requires us to grow in the energies of the very characteristics or aspects that traditionally define God, namely: omnipotence, omnipresence and omniscience. We as humans must begin with omniscience – that is being intelligent, which means ‘to know and follow the laws of life.’ This involves developing the mind and using it appropriately to create beneficial thoughtforms for greater wholeness, but also to use it to destroy that which is useless, crystallized and of no further value for the expansion of consciousness.

The more we develop intelligence, the more we approach Love. Through intelligence we come to know what is real. Through this aspect of soul knowing, we touch the essence of things. The more we are in touch with what something really is, the more we identify with it. This identification is Love.

The bridge between the personality, with its rational mind, and soul with its trans-rational, universal mind, can only be built with mental substance that has become sufficiently refined through disciplined thinking, controlled reflection, meditation, and harmlessness.
**Love**

The second aspect of the soul, and therefore of our development for soul consciousness, is Love. Love is connection. Through love we are present with what we love. Love identifies us with a reality. At this soul level we find our oneness with the ‘other.’ And the more we deepen and broaden that connection, the closer we get to the underlying Life energy, the power, the Divine spark within at its most subtle center. The corresponding characteristic of God is omnipresence which means being present everywhere and not separate from anything. This is the energy of love.

The degree of our love is exactly proportionate to our experience of wholeness or fullness within ourselves. This is the experience, no matter what it is called, of being one with God in ourselves. And since God is love, that sense of wholeness translates as genuine, humble love of oneself. This love of self is a state of being, a confidence in the state of being in God, not an action or series of actions directed toward oneself. However, action does follow being, and one will relate to oneself concretely differently than if one did not love oneself.

Love is not a verb, not something you can do. Love is a state of being, a state of consciousness. It is an energy and therefore it moves; it is dynamic; it embraces and enfolds what it meets. While it takes into itself it does not destroy the good, the true and beautiful of what it touches. At times it may appear to destroy while it transforms that which is not good, true and beautiful in what it enfolds or embraces. When there is resistance to transformation, pain results, but love itself is not painful. In fact, love brings joy. The measure of joy is the presence of love.

Love is who we are in our higher nature, the soul. When we radiate this nature, compassion, empathy, loving understanding and nurturing are present. These words imply a moving toward the other in a selfless way, a meeting of the other on their own terms, without judgment and without definition.

The transition from the personality-oriented life to the impersonal soul life is a movement of energy focus from the solar plexus to the heart center. What we are basically learning is to love unconditionally, to love without expecting anything in return, to love because it is one’s true nature to do so. We learn to love in such altruistic ways, not because of desire within, but because of need without. Through this love we allow the divine presence of love to manifest itself through our expression.

**Power**

Right use of power is the third aspect of our development of soul consciousness. Power takes us into the heart of life itself. When we use it properly we empower others to be what they are. We enhance life rather than diminish it. Being powerful is standing up for life. The more consistently we do these things, the more central true power becomes for us. To be omnipotent (the ideal) is to completely align oneself with the power of life.
itself, which will dominate our every thought, feeling and action. At this point there is no resistance and no judgment, but total acceptance and flow that come with alignment with the ultimate life energy.

Being powerful is being authentic – which means to accept responsibility for being the author of all your experiences. As an author you are writing the script you live day to day. Being powerful is accepting that you are that authority, and expressing your uniqueness as such.

A powerful person does not control and manipulate others, but empowers them. A powerful person does not accept the authority of others over him- or herself, and does not act as an authority for others. A powerful person is intelligent and compassionate. A powerful person understands and loves and is energized by life. A powerful person in a soul sense is a gentle, humble person.

Expressions of Intelligence, Love and Will

When counselling or coaching, always keep in mind which of these three soul aspects most need to be developed, evoked or focused on.

There are parallels and correspondences to these three qualities that are not always mentioned. It is useful to recognize these because all consciousness is related to one or more of these, and all difficulties or challenges a person has also relate to the absence of one or more of these.

Some correspondences and expressions of these three energies are the following:

Intelligence

- understanding
- active intelligence
- activity
- knowing and following the law involved
- knowing what is real

Love

- unity
- connection
- compassion
- attraction
- empathy
- oneness
- essence
**Will**

- power
- purpose
- existence
- empowering
- life energy

**Soul Perspectives on Thinking and Feeling**

Most often we seek validation and approval from others for our thinking and choices. Or we seek it from the consequences of our thoughts and actions. This is a closed circuit, a type of self-fulfilling prophecy. We will always experience what we think and choose, provided we do not otherwise sabotage ourselves, and provided our thoughts and choices are sufficiently in line with the way the laws of nature work.

The greater challenge is to think into new areas and new possibilities. This is today often called ‘thinking outside the box.’ Soul-based thinking outside the box that is transformative and creative must always begin with a universal truth or principle. Its energy must be known through subjective experience, and its presence felt as an urge to express itself in some personally unique way that contributes something truthful, beautiful, good or unitive to others or to the world. When we play with thoughts, ideas and what we perceive as real, we enter into a process of creativity. Creativity and play are almost synonymous. Creativity has the added dimension of its connection to the universal while play emphasizes more the manifestation aspect of creativity.

The more we think about and experience the universal laws, energies and principles, the more creative we will be. Creativity, which is inherent in soul consciousness, is not primarily an action or a behaviour. It is an attitude or way of being consciously present that is rooted in some eternal reality.

It bears repeating that no action on earth will produce one iota of soul consciousness. To be soul conscious, you must think and feel as soul. This is not the personality imitating what it thinks the soul must think and feel, but a real shift of identity from personality to soul.

To be soul conscious is to identify oneself as the soul, and to think and feel as the soul.

**Soul Thinking**

Soul thinking always results in quality behaviour. To think as a soul will involve the higher mind and be focused on relationships. It will always involve the following:
Soul-based Counselling

a) awareness of the universal dimension involved (principle, law, quality, bigger picture)
b) serving a greater purpose than the particular or the individual alone
c) acceptance and respect for self
d) right relationship to the other
e) concern with response to need
f) understanding the meaning of events and experiences
g) awareness of true causes for what happens.

Soul Feeling

The feeling of the soul will not be emotional, but it will be heart-centered and focused on loving connection. It will involve the following:

a) compassion
b) understanding
c) altruism
d) appreciation
e) valuing
f) gratitude
g) acceptance.

Counsellor Support

As you study The Soul Journey books, you will gain an ever clearer idea of what distinguishes soul from personality. And as you apply that learning to your everyday life, you will gain discrimination based on personal experience and be able to increasingly manifest soul energy.

Suggestions for Developing Soul Consciousness

No matter what issue brings a person to seek support or counselling, we must always keep the objectives in mind:

- What is the bigger picture of which this issue is a part?
- What can the person learn from this issue?
- What soul qualities is this issue pointing to for consciousness development?
- How can the whole quality of life be supported?

The points made in this section can help address the above questions, especially that of improving the whole quality of life.
1. Regular meditation

The type of meditation we recommend has the purpose of developing the bridge of consciousness between personality and soul. Not all types of meditation serve this purpose. Therefore, the focus on a soul quality as a ‘seed thought’ works extremely well. You will find this in the section on meditation in *The Soul Journey* as well as elsewhere in our literature.

A soul quality is a soul energy, so when it is the focus of a meditation, it is possible to experience soul. This requires:

- an altered state of consciousness (more alpha brainwaves)
- a clear intention to connect with soul
- an alert receptivity to the energy
- an identification with the energy.

When meditating on a soul energy, you are inviting that particular energy to become a part of the personality. In doing so over a period of time, it will challenge anything of a limiting nature in the personality that stands opposed to it. A simple example of this is when meditating on the energy of patience, impatience in the mental and emotional bodies will be challenged. The strategy for change needs to be the awareness and acceptance of the limitation while continuing to identify with the soul energy. Eventually transformation occurs.

It is best not to do this meditation within an hour of going to bed at night as it will probably energize the person to the point where sleep might be difficult.

*Counsellor Support*

Help the client decide what quality to focus on in meditation. Then have them decide a timetable for meditation. This could be daily for whatever length of time is chosen. It ought to be realistic for the person’s lifestyle and motivation, and probably never more than 20 minutes for a session. Twice a day is a good rhythm for changing energies and patterns, but not at all essential. A daily practice, regardless of length, is recommended.

2. Cultivate inner calm and silence

It is virtually impossible to be inwardly calm if there is excessive stress in a person’s life. Stress levels ought to be discussed, and some strategies developed to deal with any excessive stress. Stress occurs when something is present in a person’s life that they don’t want to be present. It could be something in itself or simply excessive quantity of something that in itself is okay. Either way, some adjustments need to be discussed.

It is often helpful to guide a person into an inner scene of tranquility, using the imagination to feel the freedom from stress and worry, and experience refreshing one’s
energies with inner peace and tranquility. Once the person is in that space or place, be sure to leave a silent time for them to experience. Encourage them to do this on their own afterwards.

**Client Support**

You may want to take some time each day to focus on the higher purpose of your life and of your activities. This will help you make the decisions necessary for change. It also puts things in perspective. Whenever higher purpose becomes the focus, then soul supports what is related to it. Courage, strength, insight, and other soul qualities then become more accessible.

3. Purity of motive

It is very useful to review one’s experiences of the day at the end of each day. It is best to do this in reverse, going backwards over the day beginning with the present moment and ending with the beginning of the day. In this way assimilation takes place quite effectively, and a person can acknowledge what their motives were for each action, or many of the actions, they performed during the day.

This process must be done without judgement – i.e., without guilt or pride – and without justifications of any kind. The task is to simply observe and acknowledge what was. At the end of the process, the person simply affirms their willingness to act in the future with pure motivation – that is, more loving and less selfish.

4. Control thought

Most thoughts people have are unconscious or arise from some unconscious level. Most thoughts are endlessly repeated. The mind will continue to repeat old thoughts unless given some new thoughts on which to focus. The mind is our instrument. We need to choose something for it to think about. We must remember, though, that a new thought will soon become an old thought that no longer supports growth. We need to stay aware of current needs so we can keep the mind focused on what needs to happen, be supported and be created in our life.

**Client Support**

a) Identify an issue with which you are having difficulty, or something you want to change.
b) What thoughts do you have that reinforce things as they are?
c) When do you think those thoughts more often?
d) What do you want to exist or experience differently?
e) What new thoughts will support what you want to experience?
f) Make a list of these thoughts and repeat them frequently.
g) Repeatedly imagine yourself in the situations you want to change, but focusing on the thoughts that will support the change you want to make – i.e., inwardly create the chosen scenario.

5. Duties and responsibilities

Duties and responsibilities are the things we have agreed to do and take care of in this life. Some we agreed to at a soul level and form part of our soul purpose. Some we agreed to by being born when and where we were born. Some are consequences of our character with its challenges and its skills and talents.

Duties are not to be understood as what has been imposed on us. If we feel they are, we likely do not recognize that we agreed to take them on, and are seeing ourselves as victims of circumstances.

**Counsellor Support**

- Emphasize with a client to consciously choose what they take on in their life, not blaming anyone for what that might be.
- You might ask them to differentiate between expectations and responsibilities. The focus needs to be on taking responsibility where necessary and desirable and letting go of the payoffs that come from trying to meet others’ expectations.

6. Domination of the emotional

People who typically react negatively or simply react emotionally to an excessive degree without thought or purpose need to cultivate their feeling nature to align more closely with their soul energies.

Emotional reactions are always self referencing, and because of that do not convey soul energies very well. Soul-based feelings are more impersonal and loving. They are based in the key energies of Love and Beauty.

**Client Support**

- a) Meditate and reflect on Beauty and Love.
- b) Cultivate the habit of seeing Beauty in all people and all things.
- c) Practice a short pause between an experience and your reaction/response to it, allowing conscious choice and reflection to guide you.

7. Work from mental levels

Thoughts are constructive or destructive. Most of our thoughts are not consciously chosen and therefore frequently do not support our purposes very well. We need to
develop the ability to think deliberately, clearly and constructively, and think in relation to our purpose.

Part of this process is to observe what comes out of the mouth, as words are direct reflections of thought – conscious or unconscious. Speech needs to be controlled to not occur automatically without conscious awareness if we wish to align our life and expression with our purpose.

**Client Support**

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<tr>
<td>a)</td>
<td>Examine the thoughts you frequently think.</td>
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<td>b)</td>
<td>Observe the effects of those thoughts in yourself and your relationships.</td>
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<td>c)</td>
<td>Do not speak unless you are aware of what you want to say.</td>
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<td>d)</td>
<td>Think thoughts that are consistent with your purpose and your level of soul consciousness.</td>
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8. **Learn and obey the laws of life**

The laws of life indicate what and how reality exists. These laws exist on all levels of being, from the physical to the highest levels of Spirit. When a person is developing awareness and consciousness, knowing the laws involved becomes part of the process. The laws governing consciousness are often found in philosophy and spirituality, although grounded in soul-based psychology. Examples of such laws include: the law of karma, the law of attraction, the law of economy, the law of synthesis, the law of love, and so on.

We always know when we have not followed a law because we will experience a negative consequence since we are then out of alignment with reality.

Soul is a vehicle of expression of universal realities. It could be seen as an expression of the universal in time and space. In order to understand the nature of soul and how it functions it is necessary to understand as much as possible about the nature of the universal. This can be done in two ways:

1. Through direct meditative experience of universal dimensions of reality.
2. Through a mental understanding of universal laws and principles.

Actually both of these are necessary as they complement one another. A mental understanding without the experience of the universal will never be complete, and not really understood. A direct experience without the mental grasp will leave one incapable of articulating the laws and principles in a way that would help others.

It would be very helpful for anyone interested in assisting themselves or others in developing soul consciousness to have a journal in which they write down all the universal laws and principles that they come across over a long period of time. This is a project that could go on for years as their consciousness expands and gains insight into

Client Support

a) Identify an issue in your life where you experience some disharmony or suffering.
b) What law might you not be aligned with?
c) How might you restore harmony?

9. Develop flexibility

To be interested in developing consciousness, or even to be willing to take responsibility for making one’s life work better, a person needs to be interested in change. People need to constantly be aware that there is always another step to be taken in their journey. Life is constant change, constant creativity.

Client Support

a) Open yourself to new possibilities.
b) Focus on your possible next step.
c) What seems to be emerging in your life?
d) Recognize what is changing and welcome it into your life.
e) Let change be your friend, regardless of how it comes or through whom it comes.

10. Choose to sacrifice

Every step to greater inclusiveness or love always involves letting go of something which inhibits that step – some exclusiveness, selfishness or fear. Sacrifice involves letting go of what is no longer of value in a particular situation. It is not an imposition, but a natural consequence of making a more inclusive choice. Attachments or addictions are replacements for fulfilling some need.

It should be noted that some people on a spiritual journey feel they are not entitled to experience pleasure. This is certainly far from the truth, and a reflection of the old 6th ray religious mentality. Pleasure is good. It only loses its benefits when it is excessive, and it is only excessive when it becomes a substitute for meeting one’s needs. Appreciation of all things in sensual, pleasurable, social ways is a wonderful part of life.
**Client Support**

| a) What do you need to let go of to give you greater freedom to embrace your next step or to do what you need to do?  
| b) What needs do you have that you are not meeting, but are replacing with an attachment or an addiction? (Look at the attachment or addiction, and work from there.) |

**11. Practice the Divine Presence**

Underlying all reality – no matter whether it is experienced as positive, negative, beneficial, detrimental, or whatever – is a universal energy called by many different names. In itself it is the energy of wholeness that supports any effort or movement toward that wholeness. Therefore, any attempts to expand consciousness or come more into appropriate alignment with what is, must connect with this reality.

It is traditionally referred to as the Divine, and its presence as the Divine Presence. In Christianity it was cultivated as The Practice of the Presence of God. However it is described, it implies seeing life in all its expressions as integral and whole, with everything serving a purpose and having a place. Everything is valued for what it is and for what it does. Therefore all of life is special and sacred. Explore the paper on Essential Divinity at [http://www.thesouljourney.com/subscribe/essentialdivinity.pdf](http://www.thesouljourney.com/subscribe/essentialdivinity.pdf)

**Client Support**

| a) Practice finding the meaning of everything that happens, seeing it as some expression or reality that fosters learning or in some way contributes to growth or service.  
| b) Look for the Beauty, Truth or Goodness behind the surface appearance of things.  
| c) Cultivate respect for life, seeing it as sacred, especially the things, situations and people you find difficult to accept. |

**12. Ask the two basic questions**

These two questions need to become the standard for which to gain meaning, insight and soul connection in all situations.

| a) **What am I to learn** – from this person or situation, or at this time? (The learning is usually about oneself, but might otherwise as well.)  
| b) **How am I to serve** – this person or situation, or at this time? (This is to recognize what need exists and how to respond to it.) |
36 Ways to Develop Soul Consciousness

1. Pay attention to what is happening behind the surface appearance of things.

2. Be conscious by being attuned to what something or someone really is.

3. Cultivate inner calm and silence, resulting in an inner poise so that you can be touched by the subtleties of things and people around you.

4. Have the motivation of meeting others’ needs.

5. Discriminate between your desires and needs, and make sure that you fulfill your needs.

6. Be compassionate toward the suffering of others.

7. Empower others by supporting them to fulfill their purpose in life as they see it.

8. Appreciate the uniqueness of each human being.

9. Respect the differences found in every culture and every religion.

10. Be harmless in thought, word and action.

11. Know that the universe is abundant in its energies, and there is enough for everyone.

12. Perceive and experience the oneness of all life.

13. Let go of attachments and learn to trust life.

14. Learn from all situations, especially when the experience appears to be negative.

15. Trust your heart to know what your brain does not know.

16. Find meaning in relationships, especially if the relationships are challenging.

17. Make a contribution to life by using your knowledge, skills, talents or state of consciousness.

18. Appreciate that everything and everyone has a purpose which enriches life.

19. Spend time each day to turn within to feel and listen to the promptings of the soul, the inner guide.
20. Express love whenever possible, especially when you are feeling disconnected or fearful.

21. Open your heart and mind to the beauty inherent in all things and all people.

22. Search for the universal truth present in all expressions of life.

23. Recognize that soul prompts you as much by the circumstances you are in, and the people you meet, as by the subtle urges from within.

24. Share what you have: be generous with your time, energy, money and things.

25. Discover, reveal and implement quality in all things.

26. Develop the faculty of abstract thought so that the higher mind can increasingly be used.

27. Practice thinking causally to deeper and deeper levels, arriving eventually at the soul cause.

28. Practice a form of meditation that intentionally links with soul.

29. Express soul qualities or virtues whenever possible.

30. Develop greater purity of motive.

31. Learn to control your thoughts and desires.

32. Fulfill whatever duties and responsibilities you have in your life at any given time.

33. Learn and obey the laws of life as the authority in your life.

34. Develop a flexibility and an ability to flow with change.

35. Practice the Divine Presence.

36. Frequently ask yourself these two questions:
   - What am I to learn – at this time, from this person, in this situation?
   - How am I to serve – i.e., what need exists that I am to respond to?
2.3 Ego Desires, Soul Needs

The Ego Rejects Need

Soul consciousness only develops by an increased response to real need. Therefore a system of consciousness development must be based on recognized needs at all levels and in all bodies. Every need that exists in the personality bodies (physical, astral and mental) has a purpose of maintaining that body in optimal condition, but also to develop it as an instrument of expression for the higher, more universal dimensions of our being.

Needs exist on both personality and soul levels. They must be identified and responded to for maximum results and for expansion of consciousness. A felt or identified need is what motivates assistance – asking for it and giving it.

A personality need is what is required (and perhaps lacking) to be physically healthy, emotionally balanced and mentally sharp.

Soul need is twofold:

a.) what energy is required to be activated and expressed at any given time.

b.) having a suitable vehicle in the personality through which to express it.

While the soul gravitates and responds to the reality of need, the ego does not. The ego in western societies has been coddled and catered to for a very long time, to the point where it represents both what society considers desirable and what growth often finds to be an obstacle to soul. Independence is a western ideal, which requires a strong ego. Standing up for yourself, asserting yourself, and the like, are all socially encouraged and fortify the ego. The excessive reliance on rationalism strengthens the ego’s ways. Our whole economic approach to life, based as it is on the supremacy of the strong, upholds the primacy of the individual and fosters selfishness and greed.

The ‘strong ego’ does not admit to need, for such admission means dependence and weakness. It often is understood to imply ‘submission to another.’ Without the admission of need there is no ability to go beyond ego.

When the ego recognizes its needs, it often imposes these as demands. What if people responded to all our demands – would we be fulfilled? Ego may be temporarily satisfied, and then when not satisfied any longer, it usually creates more demands. What one must recognize is that behind demands is a soul need for expression.

“Needs in themselves are not harmful, but when they are denied they join the shadows… and work from behind as demands… Because demands build up when needs are not admitted, acknowledgment of my needs subjectively, as a fact of my humanity, my dependent creatureliness, will help to prevent these same needs from degenerating into
demands for actual fulfillment upon the objective world. Demands ask for fulfillment, needs require only expression.” (James Hillman, *Insearch*, p. 18)

The more the ego develops, the more it appropriates consciousness to itself, thereby denying the consciousness to other aspects of a person. The result is more and more darkness, more and more unconsciousness elsewhere. As ego develops we lose our ability to mythologize, to see and understand symbols, to relate to other dimensions of reality. We lose our sense of wonder and mystery.

When we need to identify with the soul but instead try to get what we want as egos, we create problems and conflicts. Alternatively, when we are of one mind, not split, focused in thought and desire, using the power of intention, we can produce incredibly powerful and predictable results of creation and manifestation.

When personality prevails we can use the imagination as the vehicle of desire and attract what we want. Often this may not be what we need, so it will eventually not satisfy and may even create problems or conflict for us. When we pursue only what we desire, we use the lower aspects of the astral (emotional) body.

When personality prevails we use the lower mind to set goals based on what we want, and then work toward achieving them. The power of attention becomes all important to achieve results.

When soul prevails we need to use the higher imagination as the vehicle for manifestation of archetypal energies and soul realities. When soul prevails we use the higher mind to focus on the formative and causative ideas and ideals that can be manifested through the lower mind. The power of intention becomes all important to attract all the necessary energies and resonances for supporting the manifestations. We know this is happening, for example, when we experience synchronicity – the coming together of seemingly unconnected events, or meaningful coincidences. Intention is like invocation of soul and effectively evokes soul energies that are consistent with the intention.

Deepak Chopra wrote: “In Vedic tradition there are two characteristics that define a person on the path toward enlightenment. First, a sense that worries are disappearing. Things may go wrong, but they don’t bother you anymore. Second, in every area of your life, you become aware of a growing number of synchronicities.” (SynchroDestiny, www.chopra.com)

**Client Support**

| What demands do you make of others? |
| What soul need is not being expressed behind the demand? |
| Is there some quality that, if expressed, would lessen your demand? |
Humiliation and Wounding Create Openings for Soul

Perhaps the greatest blow an ego experiences is humiliation. When a person is unconscious of soul presence and the energy of soul seeking expression, humiliation is usually what occurs. This often manifests through symptoms of various kinds – be they physical such as disease or clumsiness, mental such as confusion and memory lapses, or emotional such as paranoia or anger.

“Symptoms humiliate; they relativize the ego. They bring it down. Cure of symptoms may but restore the ego to its former ruling position. The humiliation of symptoms is one of the ways we grow humble – the traditional mark of the soul… Because symptoms lead to soul, the cure of symptoms may also cure away soul… The right reaction to a symptom may as well be a welcoming rather than laments and demands for remedies, for the symptom is the first herald of an awakening psyche which will not tolerate any more abuse. Through the symptom the psyche demands attention. …Precisely what each symptom needs is time and tender care and attention. Just this same attitude is what the soul needs in order to be felt and heard. So it is often little wonder that it takes a breakdown, an actual illness, for someone to report the most extraordinary experiences of, for instance, a new sense of time, of patience and waiting, and in the language of religious experience, of coming to the center, coming to oneself, letting go and coming home.” (James Hillman, Insearch, p. 55-56)

When a person is humble, the personality (ego) is in right relationship to soul and Spirit, thereby serving its purpose appropriately. It is never a question of eliminating ego and its tendencies, but to bring it into right relationship so that it can serve as a wonderful instrument for creative and purposeful self expression.

Wounding in many forms serves to show a need to go beyond the personality. When we are wounded we begin at the beginning of the four stages of connection – we demand attention and love from others. Wounding creates an opening for soul to express itself. And when wounding is deep enough, it forces one to move beyond the personality by some kind of death – by dying physically or more typically, symbolically.

Counsellor Support

The following questions can be useful as an exercise for reflection on what is happening in a person’s life. Some of the questions would be too difficult to answer for some people, but asking them at least creates an opening and begins a reflective process. At times people do not know the appropriate or most useful questions to ask, so if you ask the question at least then they have the question. They may then eventually grow into the answers that suit them.

1. Identify a challenge or problem in your life.

2. Identify the body or bodies involved – e.g., is this something you think? Feel? Imagine? Experience in your physical body?
3. Identify the need that is not being met.

4. Discuss strategies to fulfill that need so that the purpose behind the challenge or problem will unfold and the missing power regained.

5. Show how the challenge or problem relates to your personality purpose or soul purpose, or both.

Human Growth Needs for the Development of Consciousness

When a client has a difficulty, challenge or problem, they have some need that is not being met. The counsellor seeks initially to assist the client to identify their various needs. The next step is to identify what purpose these needs would serve in terms of the development of consciousness once those needs were fulfilled. This sets the stage for addressing the need. For a comprehensive list of the needs and purposes of all levels of consciousness, please see the booklet entitled: *Desires, Needs and Purposes*. http://www.thesouljourney.com/subscribe/needs.pdf

Recognizing the Power of Choice

All change always involves making a choice and a decision. Making a choice can be based on personality wishes or standards, or on soul measures. Regardless of which it is, every time we make a choice we set in motion some law, such as:

- the law of karma (cause and effect)
- the law of learning
- the law of love
- the law of service.

Whenever we think or do something, we are initially setting into motion the law of karma. All experiences are determined by law – principally the Law of Cause and Effect (karma). When we encounter something we cannot handle appropriately, it means there is something to learn. Our ignorance, selfishness or inertia is being challenged in some way. Our learning then is governed by the Law of Learning. This means it is required of us, whenever given an opportunity, to learn to overcome some ignorance, selfishness or inertia.

When we learn by overcoming the challenge, then soul has an opportunity or pathway through which to express itself. The Law of Love becomes operant then, and we have the responsibility and feel the motivation to serve in some way. This responsible and appropriate expression is demanded and determined by the Law of Service. This is
simply the nature of human reality – to learn and to serve, or to learn to serve. And the nature of human reality is this simple.

Whenever we make a choice, we are usually focused on one aspect of what we choose – such as something negative to criticize or reject, or something positive to pursue. But whatever is chosen is always composed of a duality that we seldom acknowledge. Therefore, when we choose the positive, by that very act we are inviting the negative as well, but are usually not aware of this.

When we are not conscious of the negative, it will arise and give us some challenge. When it starts to surface we usually either tenaciously hang on to the positive and/or repress the negative. If we are conscious and accepting of the negative, at least as a potential, it won’t have an unwanted effect on us, but will be embraced as part of what we have chosen. An easy example of this is when we choose to act courageously while we are experiencing fear. Accepting the fear without letting it block us from being courageous helps very much to integrate the fear-courage duality within our psyche.

Perhaps the choice we make will be to resist something – some negative that we do not want to experience. This resistance requires us to focus on the negative, which is sufficient to allow it to enter our conscious life. In fact, the cause for the resistance in the first place is the very presence of what is resisted.

The positive of anything is not wholeness. Any whole begins with a combination of positive and negative energies. You cannot have one without the other. It is then transcended without denying anything. David Brazier addresses this issue in these words: life “includes birth and death, health and disease, youth and ageing, pleasure and pain, success and failure, meeting and parting. A life that we can be happy to live is not one in which we are constantly trying to have one half of each of these pairings without having the other half. Birth implies death. Health implies disease. Youth implies ageing. Pleasure implies pain. Success implies failure. Meeting implies parting. You cannot have one without the other and to try to live as if you could. This leads to all kinds of unnecessary trouble. Dukkha (affliction) is half of life and it has just as much dignity as the other half. Night is as dignified as day…”

“If you want no more problems, just go insane. There are no problems in a meaningless life. No, a sane life is one problem after another. Everyday we solve a vast number of little and some big problems. That is how we gain satisfaction and it is how our lives are brought to some maturity.” (David Brazier, The Feeling Buddha, p. 58)

Think about the quest for wholeness, and its profound implication of knowing and accepting and loving all aspects, positive and negative, of what comprises the wholeness of any reality. Wholeness is achieved through the experience of the parts that constitute it – not just some of the parts, like the ones we prefer, but all the parts.
Counsellor Support

The sequence to keep in mind when listening to another’s life is this:

1. Something happens.
2. Something needs to be learned.
3. Some love needs to be generated.
4. Some love needs to be expressed.

These four steps create a circle, a wholeness from experience to expression.

Typical Client Issues

In the dynamic that occurs between ego desires and soul needs, some issues are present in most lives. I touch on only three here. Brief discussions of common issues are also included in Appendix 4.

Limiting beliefs

It is not possible to live one’s life without beliefs. Beliefs reflect what we hold to be true about anything and everything, including ourselves. Our beliefs about something guide our relationships to it. What we believe about ourselves determines how we will experience life. Beliefs are thoughts, usually groups of thoughts about something, including about ourselves.

Growth is natural; all beings grow. Often we maintain beliefs that were developed early in our life – they have not been adjusted as we have grown. Therefore our experiences of today are conditioned and limited by those early beliefs. This creates limitation and distortion. If our beliefs do not keep pace with our growth, and do not accommodate our new experiences, we cannot find sufficient meaning and purpose in the present. Nor can we access the realms of soul that seek to manifest in the present.

Whenever discussing issues with clients, ask them what their beliefs are with regard to those issues. See if their beliefs have changed over the years with regard to those issues. Frequently beliefs are generalizations. Therefore, for example, if a person has a problem with a particular man, the beliefs to question will be about men in general. The following might prove useful.

Client Support

1. What are your beliefs about … (money, men, women, religion, etc.)?
2. Have you always believed that about…?
3. If not, then: What happened to change your belief?
4. What beliefs do you have about yourself in relation to this issue?
Basic Fears

We experience fear in a personality that is not sufficiently influenced by soul. Every fear experience makes some invitation to soul. It invites the soul’s power, its love or its intelligence. And yet, since fear is a state of separation and love is a state of union, all fears seek love as the healer or liberator.

From another perspective, fears indicate a state of separation from the whole which is typically experienced in the personality. And since soul indicates connection with the whole, and has three different energies to make that connection, we can see that all fears indicate a lack of one of these soul energies (Power, intelligence [Light], or Love). Basic fears related to identity and relationships underlie all other fears. The basic fears are:

1. Fear of death

This ultimate fear relates to life itself. It is a power issue because it is about purpose. The fear of death relates to the thought or feeling of not having a purpose, or of losing one’s purpose. Death does take away one’s life purpose. Since purpose is present as long as we are alive, not sensing or knowing our purpose can bring up the feeling that we will leave this life.

This fear arises out of our survival instinct. Life in this world is our most valued and coveted reality. The fear is present to keep us here, and reminds us to live life as fully as we can.

2. Fear of pain

Pain means that we are not connected at some level with the true nature of ourselves and some reality. There is some disturbance in the life energy itself. To be in pain weakens us – we are unable to use our full power through controlling what we want to control. In pain we feel we cannot fulfill our purpose the way we want to or need to. We feel separated from our power. Often bodily pain is a consequence of not being properly aligned earlier in life. Imbalance is common in everyone’s life. And pain tells us about it.

The message? To learn what we need to learn to connect more fully with our power. That might involve learning such things as patience, perseverance or courage. At the very least, any effort to be in control and not let the pain control one’s life will push a person to draw from the soul’s power and life.

3. Fear of separation

The fear of separation lies behind such feelings as rejection, isolation, loneliness, abandonment and feeling unloved or unappreciated. Separation is always a love issue, a reminder to connect. It always urges us to take initiative to make connections through cooperation, taking interest, getting involved in a way that supports and contributes to
others or to situations. All of this draws upon the soul’s love in the form of altruism, compassion, unity, harmony and the like.

4. Fear of lack/loss

Lack and loss are also about connection – either not having the desired connection or losing the connection one has. It can manifest in feelings of not having enough or not being enough, unworthiness, insufficiency, and valuelessness. There is always some sense of diminishment or decline.

The prompting here is to connect with the abundance of life and its availability to us and in us. The energy of love urges a person to give and share out of their inner abundance.

5. Fear of meaninglessness

Meaning gives value. When we lose meaning, we lose self-value. And without self-value we feel that there is no point or purpose to living. People will and must ascribe meaning to any experience, state or influence that dominates their life. Meaning can be on a personality level and be self centered, such as giving oneself pleasure, or it can be at a deeper level and relate to the quality of life and the contribution that something makes for the greater good.

This fear arises when we feel that something has no meaning or when we need to give meaning that is more profound, more soul-based and more related to soul purpose or the bigger picture. This is an intelligence issue and implies that we need to understand the relationship of something personal or particular to the larger reality that is impersonal or universal.

6. Fear of valuelessness

The value of anything is based on what it is. A person’s value is who they are. Often this fear arises when we need to appreciate ourselves more fully, which can only be done with greater understanding of our true nature. When people see themselves as incapable, ignorant or useless, they feel they have no or little value.

The weaknesses of the personality sometimes dominate a person’s thinking, giving rise to this fear. We are being called to shift to the true self, the soul, to a full appreciation of the infinite value of the individual. Understanding this true self is the all important issue.

In the above fears you can see a close relationship between:

- a) the fear of death and the fear of pain, which both relate to the energy of power and life.
- b) the fear of separation and the fear of lack or loss, as they both relate to the energy of love.
- c) the fear of meaninglessness and valuelessness, which relate to the soul energy of intelligence.
Soul-based Counselling

We want to remember that refusal to learn and resistance to soul promptings or inner urgings are fundamentally because of the presence of fear. Most expressions of “I can’t…” are because of the presence of fear. Inertia is clearly a fear-based reality. The ego does not want to admit fear because it makes it look weak. And so refusals, denials, resistances, etc. are usually rationalized in some other way rather than getting to the fear behind them. The counsellor’s task is to help a person identify the fear and face it.

Once we do accept our fears, understand them and use them to connect with the universal, with love, we see them as gifts and blessings. Our work in life and as counsellors is to help put all ‘negative’ experiences into their universal context so we can integrate our experiences into the wholeness that we are. This process enhances our uniqueness and enables us to contribute more responsibly to the planetary life in which we participate.

**Counsellor Support**

| When addressing issues such as anger, pride, hatred, blame, guilt, etc., you might relate them to some of the fundamental fears to know more precisely what needs to be learned. |
| Questioning needs to focus on the appropriate or relevant soul quality involved – power, love, intelligence, as well as their variations. Look for the tension between what is experienced and the soul quality. |
| Assist or guide the client to shift the focus from the fear in the personality to the quality within the soul, and identify with it as part of their identity. Do this in a way that allows the client to come up with her own images, feelings, etc. |

**Magic Bullets: The Cure-all**

Despite protestations to the contrary, the vast majority of people are always looking for the magic bullet, the cure-all, the ultimate diet, the perfect prince or princess, the lottery win – depending on what area of life is being challenged or questioned.

Everyone is looking for an easy solution to whatever problem or desire they have. They may be a very rational person with an objective approach to most things, but when it comes to deep desires, they always hope for something that will transcend rationality, hard work, discipline and the usual things in life that enable us to get what we want.

Magic bullets do not exist, even though most marketing and advertising are based on this fantasy. People really don’t believe it when asked, but a part of all of us acts as if we do. The immature child within us wants to be fixed, to be taken care of, to be dependent, and to acquire. The responsible, intelligent part of us knows that effort, dedication and letting go are necessary to bring about the changes we seek.
Behind this semi-conscious but motivating fantasy is the drive towards the experience of the Perfect, the One, the Ultimate, Union, the Whole. This is the most profound and the most noble of all impulses since it is what keeps us moving toward our evolutionary destiny. We err, however, in trying to find in the form world what we are ultimately seeking, for it can only be found in the formless realms.

People also pursue magic bullets in spirituality and counselling/therapy. In spirituality we look for that special something that will bring instant enlightenment. In counselling, both client and counsellor may be on the lookout for anything that promises to be the cure-all for whatever problem comes their way. We feel that there must be some simple way to resolve every limitation, without having to put forth a great deal of energy. Isn’t this what western commercial society promises?

The desire for instant cures and solutions needs to be re-framed into a desire for meaningful relationship. Gratitude for challenges and weaknesses can lead to a motivation to seek what they reveal and discover the purpose for which they exist.

To the extent that you, as a practitioner, pursue the promise of a quick and easy fix, to that extent you will attract clients who will demand it of you. You won’t find it, however, nor will you be able to deliver it.

When people don’t find quickly and easily what they are looking for, they are likely to go from one thing to another, and be repeatedly disappointed in not finding IT. But they may be very optimistic and hopeful that maybe the next one will be IT. It’s the latest, the newest! The only problem with this approach is that they do not give themselves the opportunity for depth. When you stay with one thing long enough, you have the opportunity to go deeper. The ego doesn’t want this, though, because in going deeper, a person will have to face those shadow aspects which the ego has previously repressed or has successfully avoided.

**Counsellor Support**

> Appreciate that some of the people who come your way for counselling or support will often have tried others first, and may try others after you. Do not concern yourself with that. Just be clear what it is you have to offer and communicate that as clearly as possible, checking to see if what you would offer is what the other wants.

### 2.4 Pitfalls to Avoid with Soul-based Counselling

As a soul-based professional, you may want to emphasize a spiritual orientation focused on meaning and purpose. If you are trained as a counsellor, coach or therapist, you may want to focus on your trained approach and alter it with the soul perspectives.
If you present yourself as a soul-based counsellor, then everything you do in a professional relationship must make direct or implied reference to soul. If it does not, then it is not soul-based as defined by this training.

Regardless of your emphasis, there are pitfalls to be aware of and avoid. They include the following which are serious blockages to the soul-based approach:

- Not developing a direct experience of soul and its energies through some type of meditation.

We may pretend that we are coming from soul but frequently we are not. We are afraid to stand alone in our personality without identifying with soul, because we know how limiting it is. So we make up the illusion that we are indeed standing in soul when we are not. When we have that illusion, we then must also have the illusion that there is no limitation or unconsciousness in our personality requiring our attention at that time. If we became aware of the limitation or the unconsciousness, we would be pulled away from the soul pretence. This is ego wanting the development that soul consciousness implies, but not willing to pay the price of self-honesty and authenticity. If we attempt to be a soul-based counsellor and mislead clients into thinking that soul is being contacted when in fact it is not, we are being dishonest and creating further illusion. This is not a harmless act, even though it might be based in ignorance.

- Dealing with the client on a personality level only.

- “I’m the expert.” Assuming that you know more than the other person about their situation and therefore can tell them what to do.

- Making the client a victim or supporting their victim attitude. (Manufacturing Victims by Tana Dineen deals thoroughly with this issue.)

- Seeking to cure. Therapists and counsellors usually seek to cure the client, or cure the client’s ills. The attitude of the soul-based counsellor must not be one of curing, but of caring.

- Believing that the purpose of life is to achieve or find happiness. The soul-based professional must know that the purpose of life is to learn and to serve, for these are the ways that we create consciousness. We must always remember that the primary purpose of pain is for a person’s learning.

- Looking for problems. The focus must always be on the person rather than on the ‘problem.’ We must never shift our attention away from the person to the problem or complaint and its possible cause independent of the person’s identity. This is a pathological bias.
Soul-based Counselling

- Trying to measure your own ‘progress’ or that of another. You can avoid this mechanistic trap by simply describing the changes you perceive occurring rather than labelling them as progress or lack of progress, or even as better or worse, for these are also measurements.

- Attributing the cause of anything to some earlier material or objective influence.

  The ‘sins,’ the problems, the challenges are all indicators of misalignment. They all point to a specific soul potential that needs to be focused on, activated and expressed. When you can trace these misalignments, abuses or difficulties back to an earlier period in a person’s life, you might be tempted to interpret the earlier appearance as a cause of the current situation. That is not a soul-based approach and does nothing to transform the situation. If something that exists now existed before, it can simply be a clear indication that learning did not occur at the earlier stage and so the person has an opportunity again to learn what is required to express an aspect of soul and fulfill purpose.

- The illusion of objectivity – Assuming that what is real must be objective and thereby de-valuing the subjective. In truth, we are subjective beings; we view, experience and describe reality subjectively. We do agree on many things, but instead of calling them objective we should perhaps call them consensual, meaning that we agree to describe them the same way.

  In counselling, it means we must understand the client’s subjective experiences and value them as unique to the person who has them, without attempting to objectify them or compare them to some ‘objective standard.’ The latter is the kind of practice that leads to diagnosis and prescribing. We are interested in validating and valuing the personal experience, giving it meaning and finding its purpose. Objectivity has validity in the laboratory but not too much in people’s experiences when it comes to finding value, meaning and purpose. What is subjective is psychologically more real than what would be consensual or ‘objective’ because it is more relevant. Meaning always involves significant relationship to the self, and therefore is subjective.

- Taking things only literally. Literal perception, to the exclusion of other perceptions of the same reality, dooms one to fatalistic determinism, or to victimhood. Literalism is a form of fundamentalism. The meaning and purpose of anything is not found in the literal, although the literal points toward it. Meaning is discovered in the thing’s essence, not in its form, and is usually imagined by us. A person will never change from one perspective to another unless an alternative perspective can be imagined. If a person cannot see meaning or cannot find a healthier way of being, they need to be assisted in imagining something other than where they are stuck.
• Focusing on products or techniques for growth, change, etc.

Techniques are but mental, emotional or physical structures in which to experience something. Techniques apply to the form, to personality. They can be useful in doing personality work, but are unnecessary and often obstructive for soul work.

To the extent that psychotherapy focuses on adjusting the personality or attempts to “fix” a problem, to that extent techniques may be helpful. However, when it comes to adding depth to one’s life, discovering meaning in one’s experiences or serving one’s soul purpose in life, techniques have no value. Depth, meaning and purpose arise through inner connections that are made when we are sufficiently detached from self-serving motivation and linear processes.

There are many ways in therapy and treatment to do the same things, such as for uncovering fear and re-experiencing it. New methods or techniques are ‘discovered’ or invented all the time. People in pursuit of magic bullets go after these ‘new discoveries.’ “Maybe this one will work,” they say.

Every technique, no matter what it is, will help somebody, but never everybody. No technique, though, will bring enlightenment nor create soul infusion of the personality. But you hear all those glowing reports about the ‘new discovery.’ You hear about all the people it helps and how simple it is. Rest assured that when someone is promoting something, they have a vested interest in doing so and you will hear only about the successes and not the failures. You can also be assured that in most instances, there is no, or little, follow-up to see to what extent achieved results have lasted. You should also be aware that the success of any technique is due to several factors other than the technique itself, such as:

a) the conviction of the practitioner in its usefulness
b) the ‘selling job’ the practitioner does on the client (may be subtle)
c) the impressionability of the client
d) the strength of desire to be ‘cured’ on the part of the client
e) the conviction on the part of the client
f) some unknown factor that was a causative influence at the same time

All of these factors directly affect the subconscious of the client and have strong emotional resonances. Since these aspects of the personality (subconscious and astral body) have a strong influence on one’s state of well-being in the personality, they can have a strong effect on bringing about changes. But that effect is usually temporary because behind most problems or issues is the reality of Spirit-personality disconnection in soul consciousness. That is, the client lacks a specific soul connection which is ultimately causing
the problem in the first place. Symptoms of disconnection from soul can be masked, but healing in the form of integration will not have taken place.

If your desire is to adjust the personality for temporary relief, that is fine. Use whatever techniques you find appealing and select the ones that seem most relevant for the client. If, however, you also wish to deepen the soul connection – which is a totally different objective, and which is the primary task of the soul-based counsellor – give much more attention to deepening your ability to be present with soul consciousness and its qualities. Just as the practitioner’s attitude when using a technique is all important for its success, so much more so is the quality of the practitioner’s consciousness relevant to assist the client in re-establishing soul connection and bringing about a true healing.

3.0 The Counsellor-Client Relationship

3.1 Working Without a Model

There is no such thing as an ideal counsellor-client relationship. There is no model to follow, no formulas that, if applied, will ‘work.’ The worst thing that a soul-based counsellor could do would be to try to imitate someone else’s method of working, even if that person is seen as effective. There is no specific form or method to follow in soul-based counselling because the greatest help comes from our own consciousness, not from a form, model or method.

If doing personality work, then personality or form realities play an important role. When doing soul work, consciousness is the greatest influence. It is only through soul presence, skilfully, uniquely and authentically expressed, that the soul of another will be activated, evoked or mediated.

When we feel insecure about our own consciousness and our own ability, we want to rely on external models as crutches to get us through. Insecurity is an invitation to trust more the inner consciousness one is and to trust its expression in relationship. Relying on models limits what one does, and only delays the development of an effective soul counsellor.

When we follow a model, we often accomplish little, but we may see ourselves as successful since we successfully applied the model. The actual help given becomes secondary. And if the person wasn’t helped, we may consider it was their own fault because we applied the good model, and we feel okay. When functioning from consciousness, it is not possible to fail because the interaction of consciousness – soul to soul – is out of the hands of the personality which judges outcomes as successes or failures. We cannot control the outcome. And that is something we must learn to value.
Having said all that, I have to say that there is a ‘model’ we are following for personal relationships and for counsellor-client relationships. That model is the universe itself. What makes the universe one is the same as what makes all relationships move toward that same Oneness. For us to understand this requires soul-work and the expansion of consciousness.

### 3.2 Who to Counsel

For those of us who have an understanding of bodies, dimensions and levels, there is a rule to observe when choosing what level of work to do and whom we can help. The rule is that your own development must be at least a level above the level you are working with. In other words, your own development must be a step ahead of those you might help.

The principle involved is that you can only create change leading to greater integration on any given level from the level or levels above it. Integration involves working with levels of causation. Remember that the goal of soul-based counselling is not to feel better (treat symptoms), but to assist in creating integration – hence, the necessity of working with the energies of the bodies/vehicles that are to be integrated. (If you are treating only symptoms, however, then you must work on the same level as the symptom.)

The soul-based counsellor, not being a psychiatrist nor a psychotherapist, will not deal with clients who are deeply dysfunctional. The client must be sufficiently well to be able to trust himself and to trust the counsellor. Without this trust, soul-based counselling will be ineffective.

### 3.3 The Compassionate Counsellor

**A Heart Connection**

The soul-based counsellor strives to perceive and relate from the heart of soul – i.e., the buddhic plane – and to touch the heart in others. In learning this, we need to be aware of, cultivate and be able to differentiate three levels:

- Heart in the astral body, which is where we choose self or other. We feel the differences, and experience these in our imagination. This heart is responsible for emotional love.

- Heart in the mental body, which is where we choose right or wrong, positive or negative. We discriminate between different things and ideas. We sense the universal connection. This heart can provide a type of loving understanding.
Heart in the buddhic body is the heart of the soul, which is where we choose life and death. At the buddhic level, the opposites are unified, so the choice is simultaneously for death and life together, a transformation in one way or the other. In other words, there is no choice between things, but simply an inevitable choice for something because it is seen for what it is, and loved accordingly. This heart is the source of unconditional love and compassionate understanding.

Compassion is one of the greatest gifts the counsellor has to give another. Compassion is the highest wisdom since it is an expression from a heart that is filled with Spirit. Therefore it is a pure heart. It cares nothing about self, but is focused on the One. This heart is not personal toward the other but while reaching out to the heart of another, it includes the other’s individuality and uniqueness as well.

Compassion is developed through intuition, and therefore includes the relationship both to the universality of the other and the particularity of the other. It firstly recognizes and respects the uniqueness, and secondly the profound worthiness. These pairs of characteristics: universality and particularity, uniqueness and worthiness, are what constitutes the person’s Beauty. Compassion is therefore a response to Beauty – a Beauty that exists as a manifestation of soul.

In viewing the particularity or individuality, we see the weaknesses and limitations as well as the strengths and talents. We do not judge either. This perspective of being able to see with the heart and accept what is, never results in blame or in guilt. The heart not only loves but equally understands. It feels the soul of another and understands the person with whatever characteristics they have, because it knows that nothing exists which should not exist. Only that exists which leads to harmony. It knows that what does not directly lead to harmony will arrive there eventually. What exists as contrast, paradox or contradiction highlights the opportunity to see more clearly the elements of Beauty and may also be a necessary opportunity to learn something that will help our personality be more inclusive.

Compassion is a deep recognition of another’s need, and involves recognition of another’s pain, without pity or sympathy, but with a desire to assist. Another’s pain is due to the conflict between their light side and their dark side. You cannot be compassionate if you do not see this and know it. And you cannot see it and know it if you deny it within yourself. Know your own pain and be honest with it. See your darkness. See your light. Accept and love both as manifestations of divine presence. This is being compassionate toward yourself.

It is not bad to have pain. It is part of the human condition and is essential to the transformation processes leading toward wholeness. When you allow pain in your life, you are taking an important step toward authenticity. You are saying you are afraid, ignorant and weak – three incredibly important qualities behind your potential Love, Truth and Power.
Souls-based Counselling

Through the conflicts and challenges in your life, and through the pain you experience, open your heart to let your essential nature, which is Love, reach out to others in every situation, and support the fulfillment of their true need. Let your heart guide you.

It is compassion that guides one into the Noble Eightfold Path which the Buddha taught as the way to end all suffering. This Path is very relevant today for the 7th Ray Aquarian Age, as it is the path of right relationships which leads into the path of unity and the ideal of wholeness.

The Eightfold Path is:

Right understanding
Right thought
Right speech
Right action
Right livelihood
Right effort
Right mindfulness
Right meditation

Curing and Caring

There are those who believe that therapy/counselling can fix another’s problems and make them go away. Some people believe that one person can heal another person. And some people believe that counselling can make one’s life more interesting.

“Therapy will not heal you, make your problems go away or make your life work out. It will, quite simply, make your life more interesting. … This claim seems small potatoes to the anxious consumer world, but it is an immense gift, a stupendous contribution. Think of it: your own life might become more interesting to you! Consciousness is the gift, and that is the best it gets.” (James Hollis, Creating A Life, p. 19)

While your life does become more interesting through therapy, soul-based therapy/counselling can do very much more than this because with this focus we move to other levels – the level of soul where meaning is found, and the level of Spirit as expressed within soul where purpose is found. Of course, when we do this, our life is not only much more interesting, we also become tremendously valuable to others.

What initially motivates most people to move toward soul is not some great inspiration or wonderful feelings, or even altruism. Motivation usually comes from afflictions and symptoms of disorder or disintegration – either within oneself or within one’s image of the world. People are seldom motivated to grow unless they are afflicted in some way, and see growth as a way out. As a support to another through their afflictions, we must not facilitate escape from themselves and their own life, but guide them along the path to
themselves. As James Hillman says, “We owe our symptoms an immense debt. The soul can exist without its therapists but not without its afflictions.” (James Hillman, *Re-Visioning Psychology*, p. 71)

When the focus is only on the pain, on the unwanted feeling or on the negative thoughts, then the personality demands to be cured. If this level of symptoms is taken to a higher level where meaning is found, then one focuses on the soul levels where the only appropriate response is caring.

- Caring is tending to another’s need.
- Caring is supporting another to express themselves.
- Caring is supporting another to help himself, not doing for him what he can do for himself and needs to do for himself, not enabling a person’s addictions or defence mechanisms.
- Caring is letting and/or inviting another to show you what is wanted or needed, rather than telling them what they need or should do.
- Caring is being attentive to what permission the client gives to the counsellor for further work, discussion, etc.
- Caring is truly being present without judgement, seeing ‘the worst’ in another without any value judgement, and letting that perception evoke compassion, not pity. You don’t feel sorry for the person because you then make him a victim. Caring is respecting and totally accepting.
- Caring says, “You are okay.”

When we care, we can appreciate why a situation is the way it is, or at the very least, know that it is serving a good purpose. (The numerological indicator for *curing* is 9, suggesting a ‘completion’ on the material plane, while the indicator for *caring* is 7, suggesting ‘completion’ on the soul plane.)

### 3.4 Daily Awareness of the Soul-based Professional

Certain practices support us in developing soul consciousness and being able to function from that level. Emphasizing these practices in your daily life reinforces right speech and right action toward self and others.

1. There is to be no criticizing, condemning or putting down of others. It is not possible to successfully counsel others from a soul level if one has a habit of seeing others in a bad light. There must be a spontaneous attitude of acceptance of all people, and an attempt to see the soul within the life of each person.

2. There is to be no gossiping about other people. Gossip is relating rumours and/or facts of a personal, intimate or private nature about someone who is not present in the conversation. Gossip shows no respect for other people’s personal lives.
3. There must be an attempt to act and speak responsibly. People must be able to look up to you as someone who is responsible and can carry responsibility, as someone who can be trusted and relied upon. The example you give must be of one who considers sensitively the implications and consequences of their words and actions.

4. Vulgarity and self-diminishing attitudes, words and actions are to be avoided. If you do not treat yourself as a sacred being, you cannot treat others as such, and therefore would not be able to assist others in contacting their soul or in representing the soul to others.

The objective of this counselling is to bring the client into satisfying relationship with their everyday life and into a meaningful rapport with the true inner self, the soul. This cannot be achieved without the counsellor doing the same for her/himself.

**Counsellor Support**

The following exercise is useful for self observation. It is a must for someone who assists and supports others, but can also be used with clients when it seems appropriate. It is particularly good for improving the quality of life, which is an essential part of the process of developing soul consciousness.

Take a few moments each day to reflect on the quality of your day. Use your journal and write comments on how well you did with the following:

- Criticism of others or situations
- Acceptance of others or situations
- Gossiping or breach of confidentiality
- Responsible action and speech
- Vulgar speech or behaviour
- Self-diminishing words, attitudes or actions
- Positive, encouraging, supportive comments or actions to others.

**3.5 Soul Language**

The basic language of the soul is symbolic, and we have to learn how to interpret those symbols. The soul is expressed through our subconscious all the time, including in our dreams and fantasies, which are subjects we will take up later.

The soul-based counsellor must learn the language of the soul, which is mostly psychological language that has been liberated from various psychologies, but also includes spiritual language that has been liberated from religions. The language of the
soul also includes references to the nature of the physical world so that it can be experienced as an expression of the greater reality, rather than as something which exists only for personal use and personal pleasure.

People reveal themselves in many ways – body language, mode of behaviour, and speech. When listening to another (or when speaking yourself) note the expressions used. Every word and expression is either consciously chosen or it arises out of the subconscious. Either way it conveys a message. If the words are consciously chosen, they usually convey a thought or feeling that is also conscious, or at least semi-conscious. If the words are not consciously chosen, and just flow out of a person’s mouth without much reflection, they will reveal some subconscious thoughts or feelings.

When listening to another, pick up on these clues to inner realities, and through feedback check on what they might reveal to the person about themselves.

Metaphors and figures of speech are very frequently soul messages. Either they reveal the soul, or they reveal some aspect of distorted soul energy – i.e., some place or issue for which soul energy is required.

**Counsellor Support**

Examine the expressions you tend to use habitually or frequently and discover what message is trying to be conveyed – i.e., what you need to become conscious of.

### 3.6 The Counselling Encounter

**Confidentiality for Both Counsellor and Client**

Confidentiality is the backbone of any counselling. Without it, people do not share themselves; they do not open up sufficiently for healing to occur. Confidentiality is what makes a facilitator trustworthy. When people share themselves and their innermost issues, they can only do so in an atmosphere where trust prevails.

In counselling relationships, we take the attitude that we are in sacred time and sacred space. This means we honour and respect what takes place and who is present without violating or judging any of it. All is divine, and this is our opportunity to practice the attitude of being in the divine presence.

While it is understood that the counsellor speaks to no one about their clients, it is typically not understood that the client should also not talk to anyone about what goes on in a session. The reason for this is twofold:
1. It is very easy to undo what has been done in the counselling session by repeating it to someone else who cannot understand fully because they were not present. The consequence can be a diminishing of the value of what has occurred or creating doubt or disempowerment through another’s possible criticism, minimizing, contradicting, or de-valuing.

2. The client must internalize and make their own what the counselling experience has given them. They have to take responsibility, and not use what the counsellor says as a reason to do anything.

Edward Edinger comments on this in his discussion of Jungian analysis, but what he says applies to all kinds of counselling. It should be understood that Jungians use the term ‘analysis’ for the therapeutic session, ‘analyst’ for the therapist, and ‘analysand’ or ‘patient’ for the client. Edinger writes: “Because it’s difficult to do what clearly needs to be done in a given situation, it is not uncommon for the patient to say to his or her partner, ‘My analyst said thus and so.’ That’s terrible leakage. It is not permissible. One must never do anything until one is prepared to do it on one’s own initiative and take responsibility for it. The fact that the analyst brought it up as a suggestion is irrelevant. The analyst isn’t going to take responsibility for it – you have to live it. This sometimes has to be made very explicit because people don’t always know instinctively that professional confidence works both ways, and the analysis really will not reach any depth if that sort of leakage takes place…” (Edward Edinger, The Mysterium Lectures: A Journey through C.G Jung’s Mysterium Coniunctionis, p. 189)

Counselling Focus

Healing with soul presence

Healing cannot occur except within the second ray context of Love. To heal literally means ‘to make whole.’ Love is a transcendent state of being one. This state is a soul experience.

The counsellor must know this transcendent state of being one – variously described as being one with soul, one with the other, one with nature, one with Spirit. If this is part of the counsellor’s experience, then when the counselling session gives attention to any problem of disconnection the client might have, it is this energy of Love which will transform the problem.

The state of being one is arrived at through attunement, which comes from the word at-one-ment. In the Christian tradition it was called atonement, which is identification with Christ. In a philosophical sense it means identifying with the soul, which is called the ‘Christ within’ in some circles.
Whenever attention is given to anything, then consciousness goes there. If a person has soul consciousness at the time of giving attention, then it is soul which is present there.

When a problem is being focused on, the consciousness of the one who has the problem will go there. If the counsellor also has the problem, then the consciousness of the counsellor will go to his/her own problem, unless the counsellor can transcend that level of experience. It is the counsellor’s duty to be able to transcend so that soul can be present and healing can occur – not just to transcend one’s own problems, but to transcend one’s own ego.

While the client is present with his/her consciousness on the problem, and the counsellor is identified with the transcendent state of loving being, then only presence and attention are all that is needed for healing to occur. This loving attention can be called nurturing or compassion. The counsellor’s loving presence thus evokes the soul presence of the client.

Nothing specific needs to be done, except to create an atmosphere consistent with the loving presence of the counsellor. This will assist the client’s personality, especially the emotional body, to be receptive to the healing love. Repeated sessions may be called for, but only to reinforce and deepen the healing until the client can also create the same inner experience of loving being, or of being love. Education on how to achieve that state must therefore be part of the counselling.

The counselling truly needs to be an education, because education will draw the soul out from beyond the personality complexes and difficulties. The soul is essentially love, and therefore this educational soul work will bring the love fully into the personality where the healing can then happen.

It is very tempting for a counsellor who knows and relates to the soul self of the other, to simply tell the other person what’s what rather than having them discover this self within themselves. This transition from ego self to soul self is not about theoretically knowing that there is such a reality, but to personally relate to it and identify with it. This identification takes place in practice, not in theory, nor only in meditation. The experience of soul is evidenced and deepened only through relationships.

“Patients have to find their own meaning in the interaction with the therapist, not just be fed interpretations.”
~ Mark Epstein ~

**Counsellor Support**

Remember that the soul of the client is always present, but when the client is focused on personality issues, not relating them to meaning, purpose or soul, then soul is not being activated. Assisting the client to shift focus, and being present with love, support and understanding, will enable the soul to make its presence felt in the life of the client.
Empowering the client

A counsellor must always see the client as she really is when the client cannot see herself as she really is. People want to be free from whatever problems or suffering they are experiencing; they are asking to be freed by seeking counselling or help. The first requisite for the counsellor is to see the client as already free.

“People come to me seeking something, and I have to know that they are already free,” writes Mark Epstein. Referring to Ram Dass, he quotes him as saying, “They are souls seeking God. The game is to pretend with them that they are lost and then help them rediscover their freedom.” He continues, “The therapeutic relationship is a grown-up version of the child’s earliest game of peek-a-boo…. It is as if we are playing hide-and-seek but we forget midway through the game that we are only hiding. We feel lost instead. The trick, as Ram Dass understood, is to open up the process of looking so that we can reconnect with the awareness that is already there.” (Mark Epstein, Going On Being, p. 13)

The counselling encounter requires that the counsellor be totally focussed on the client, and that the client be totally focussed on himself. This is a requirement for maintaining a soul-based connection.

The client needs to assume responsibility for the process of inquiry and discovery. The client must make the effort to achieve the knowledge being sought, and endure the suffering in the pursuit of wisdom. What is received without ‘due payment’ is not owned, creating an even deeper need. The payment must at least be an effort on the part of one seeking something. Through effort, a receptivity develops and depth is more easily experienced.

With the client, the counsellor must share the responsibility for the process of inquiry and discovery. The counsellor must support the effort and accompany the journey of the client, while refraining from ‘dishing out’ the knowledge and ‘giving’ the wisdom.

The primary task of the counsellor is to be present, open and supportive. The goal is to empower the subject to discover some aspect of herself that she has temporarily lost. Since she is unconsciously in touch with this already, it takes but an awakening or stimulating of mind or heart to become conscious and participatory in this inner reconnecting. Since every disturbance is a love disturbance, or a malfunctioning of Eros, the attitude that must always prevail is one of compassion, caring and attention. This is the heart and soul of the meaningful and helpful encounter.

Of course, we must get to know the other. But so often the approach we take is to get to know the other’s problem or illness, rather than the person and the soul. Remember that when one seeks counselling, it is because they have lost touch with themselves in some way, so the counsellor must act as the mediator or link to that lost aspect which can only
be done by becoming that link and inviting the seeker into heartfelt union with her
missing self. This is mediated through the consciousness and compassion of the
counsellor. At a deeper level, it actually can occur through the attunement between the
counsellor and client, for in attunement the soul of the one is linked with the soul of the
other.

Counsellor Support

Describe to yourself in as much detail as you can, the various ways you can
manifest caring.

What to avoid as a counsellor

Because the counselling encounter requires the counsellor be totally focussed on the
client, the counsellor must therefore avoid:

1. Self referencing
2. Giving advice
3. Giving examples of how other people have dealt with a similar situation.

1. Self referencing

Soul-based counselling requires that the counsellor be aware in their personality but also
soul-attuned. Whenever self-referencing occurs, soul contact is usually lost. The
counsellor will lose contact with the soul of the client and the client will lose connection
to his own soul.

Self referencing can spark other ways of putting attention on oneself and taking it away
from the client. It can open the door to ego-based activity such as talking about oneself,
showing off, bragging, inviting praise and flattery from the client, making the client
dependent on the counsellor, starting a flirtation, and perhaps even entering into a sexual
relationship when the client feels weak and vulnerable. All of these possibilities
disempower the client, and all reduce the relationship to a personality encounter, rather
than maintaining a relationship that includes the soul.

Whenever a person is preoccupied with themselves, other people are reduced to minor
figures in the drama of life. They are not seen for themselves, but only in relation to
oneself. Such relating is at the solar plexus level, not the heart, and results from
insecurity.
2. Giving advice

Giving advice shifts focus exclusively to personality levels. Souls don’t give advice. They give their energy, but allow complete freedom of response to that energy. Giving advice limits the freedom of the one receiving it because it demands a specific response. When advice is given, the implication is that one should follow that advice. This is contrary to following one’s inner source of guidance – the soul.

When advice is given, the implication is that the counsellor knows what is best for the client and the client does not know what is best for herself. This is contrary to the truth, because at some level everyone knows what is best for themselves. The client may, in fact, not know consciously, but then the goal of the counselling is getting to know and learning to trust that knowing. Giving advice undermines this process.

At times a client may ask for advice. You might respond by offering perspectives for the client’s reflection, without taking away from the client the necessity of making her own decisions.

At times what appears as a request for advice might be the client’s attempt to get your approval when she is unsure about something. People often measure themselves through other people’s eyes.

3. Giving examples

Giving examples of how others have dealt with the client’s situation or problem should also be avoided because of several factors:

- Each person handles their situations in life according to their particular constitution and experience. Therefore it is unique. Our soul ray influences how we handle things. Combine this with our personality type and the ray makeup of our personality and bodies, and you can see that one person’s approach is not the best approach for another.

- It suggests that one’s ‘problem’ or challenge is not unique. Since every person is unique, their ‘problem’ or challenge is also unique in terms of what it means and what purpose it is serving at the time. No one can tell another what something should mean to them. That is a personal discovery that occurs when soul is contacted within/behind an experience. How one deals with something will reveal to them the learning as well as the meaning and purpose.

- Usually an example of how someone else is dealing with a situation refers to how they are minimizing their pain or difficulty and how they are eliminating the ‘problem.’ The soul-based approach is interested in much more than that, so the focus must stay with the learning, the meaning and the purpose.
• Referring to others shifts the focus away from the client’s own soul-personality dynamic.

You will always attempt to assist the clients in knowing themselves better. Self knowledge or self awareness is gained through a learning process. It is not possible to resolve problems or issues in life if we do not know who we are. Knowing ourselves is the foundation to understanding what we do, why we do it, and how to change.

**Simplified Counselling Procedures**

You might already be seeing clients and want to incorporate some of the soul-based ideas at this point. For this purpose we are including here two simplified versions of this approach which you can experiment with.

**Procedure I.**

1. Describe the issue/conflict/problem/challenge/situation.
2. State clearly the objectives of the situation.
3. Formulate questions that could be asked, the answers to which would help attain the objectives.

**Procedure II.**

1. Describe the issue/conflict/problem/challenge/situation.
2. Ascertain the possible learning from this situation.
3. Identify the possible soul energies involved needing to be expressed.
4. Identify with these energies, incorporating them into the mind, heart and body.
5. Determine how to appropriately express these soul energies in response to some recognized need. Include thoughts, feelings, words, actions.

**Counsellor Influence**

In counselling and in relationships, we have to find a way of being present that does not control. We need to learn to be present with intentionality (which originates from, or is expressed through, the ego) but without making something happen. James Hillman expresses this beautifully:

“Even at our best and noblest we want to achieve something, not lose the hour and waste the day. There is somewhere to get – to improvement, to clarity, to health, or to God, no matter what the path. Yet just this getting is the first block in the work. As we try, we prevent. The parable from Zen archery says: the more one aims, the farther from the target. It is as if the first step in the encounter were the overcoming of my ego-
consciousness, an eclipse of the sun, even if it is for this same sun that I have been consulted.

“A solution which keeps the intentionality of consciousness yet foregoes its active thrust has been called the art of listening… Long before there was psychology or counseling in the modern sense, before we were instructed to “listen with the third ear,” there was contemplative listening, a passive awareness of what is before one.” (James Hillman, *Insearch*, p. 20-21)

“If the soul is a chord only the ear can reveal it. The ear is the feminine part of the head; it is consciousness offering maximum attention with a minimum of intention. We receive another through the ear, through the feminine part of ourselves, conceiving and gestating a new solution to his problem only after we have been fully penetrated by it, felt its impact, and let it settle in silence.

“Such listening, allowing the other to come through in his own way, this letting rather than trying, can lead to what is called in Jungian analysis psychic infection. This is another of the risks in an encounter. Where there is real connection and gates are open, two psyches flow together. One speaks of a ‘meeting of souls.’ At this moment, by taking the other one as oneself, one loses the sense of who is who, what is yours and what is mine. It can become folie a deux. For a good reason we hold to the ego; its directed intensity is the first defense against such infection, for the ego keeps us independently intact, uncontaminated, our lenses clean. Yet the ego for all its value as a guard is not the therapist. Healing comes from our unguarded side, from where we are foolish and vulnerable. This is expressed by the idea of the wounded healer, who heals through his own wounds – or needs or call. A wound is an opening in the walls, a passage through which we may become infected and also through which we affect others. The arrows of love both wound and heal and are calls. Compassion does not flow from the ego. Yet open wounds, if not attended to daily, can take on alien infections and then disease a whole personality. Again, I will be forced to pay attention to my own sufferings and needs, if I am to be of service to anyone else.” (ibid. p. 22-23)

A counsellor must always be aware of their needs when in relationship to clients and others. For example, everyone has a need for intimacy. But if a counsellor is not tending to this need in other aspects of their life, then the counselling situation – because it is an intimate situation – may be used by the counsellor to meet their need for intimacy by being overly self-disclosing and excessively personal.

There are many other personality needs that, when not acknowledged, will force the client or the other person into a particular position. The counsellor’s need to be a mother or father will force the client into a position of being a child. The need to be a teacher can force the other to be a student. The need to be enlightened will place the other into a position of being unenlightened. The need to be a healer will incline the other to see themselves as ill. The need to be right makes another wrong.
We are dealing here with personality needs, behind which is an ego that, by its nature, is ever expansive. It is always trying to extend and control its sphere of influence and dominion. It is particularly prone to subdue and dominate the irrational – which includes the soul and the subconscious.

Even the counsellor’s well-meaning (but controlling) agenda can work contrary to the soul purpose of a session. In a state of attunement, such as ought to take place in a counselling situation, as in any deep encounter, any desire or judgement on the part of the one who has the greatest influence is going to put a demand on the other, and trigger a reaction. That reaction may or may not be overt. And since the desire or judgment is silent, it will often not be clearly received or understood. It will be interpreted according to how one feels about oneself at the time, such as “She doesn’t like me,” “I am boring,” “I am not being heard,” etc.

Mark Epstein writes: “The desire for control, in the form of being a helper, is as much of an obstacle to healing another person as it is to healing oneself. It is necessary in therapeutic work to avoid trying to accomplish too much… To think about the end of a session, to wonder what time it is, even to hope for a cure, is to add an agenda that becomes an interference, because it is sensed as a demand. People are exquisitely sensitive to each other, especially in a stripped-down relationship like a therapeutic one.” (Mark Epstein, Going On Being, p. 56.)

**Counsellor Support**

1. Identify some needs you might have, and what implications or complications they could or do create in your work.

2. Identify some of your own needs and recognize whether or not, and how, you are tending to them.

**Valuing the Subjective**

We often search for an ‘objective’ point of view, and when we think we have one, we then judge the subject (oneself or the other) from that perspective. We usually put a label of some kind on the person. Whenever we use a personal pronoun like ‘I’ or ‘you’ with the verb ‘to be’ (e.g., I am, you are) we usually make an ‘objective’ pronouncement that is not in itself true. No matter how statements like “You are successful” or “I am a failure” are qualified, they do not represent the truth.

There is no objectivity when it comes to the psyche, the soul, the person or meaning. The so-called objective perspective becomes a way of creating problems, reinforcing guilt or denigrating the person or creating a false positive ‘imago’ or image.

Rather than use psychological labels to describe a person’s situation or difficulty, the soul-based counsellor simply describes the energy as it is being experienced. It must
always include reference to soul because both its ultimate cause and its ultimate meaning are soul connected.

Meaning must be found in the most menial things and experiences. Facts do not carry meaning; stories carry meaning. Deep personal meaning does not change a person’s life, but it changes the experiences of one’s life. The stories we tell about the facts will give us a rich experience or a poor experience. The choice is always there for us to make. We cannot “tell it like it is.” We can only tell it the way we choose to tell it – as victim, as victor, as learner, as lover, or whatever we choose to identify with.

When a person self discloses or confesses, the listener must not try to probe ever more deeply to get at the ‘root cause’ when listening is all that is required. Hillman and others speak of the intrusion of curiosity, in part as a way we often try to be objective.

“Especially misleading is the notion that if we assiduously gather the details of a case, we can piece together the mystery of a person. … The task at this point is to leap qualitatively into the unknown, rather than to find out more by inquiring into the bits and pieces for the sake of finding a pattern. … The longer and better one knows another… the less one can say for sure about the true root of the trouble, since the true root is always the person himself and the person is neither a disease nor a problem, but a fundamentally insoluble mystery.” (James Hillman, *Insearch*, p. 25-26)

*Counsellor Support*

If the search for meaning is new to a client, support them in questioning the meaning of things they experience in their life. It is often easier to find the meaning of positive or pleasurable experiences than the more negative or challenging situations. The search for meaning is an invitation to soul to reveal its insights and inspirations.

*Addressing Client Pain*

In the course of counselling, some recognition of dysfunctional aspects of the client’s life (areas of unconsciousness or semi-consciousness) will likely arise, and it will be the duty of the counsellor to help the client look at these. The counsellor must assess to what degree the client is willing to go into these matters that might prove either painful or embarrassing. If the counsellor goes too far, he might scare away the client, thus defeating the purpose for which the client came for help.

There are those who want to identify only with the positive side of the personality, and not face the negative, the traumatic, the deep darkness that lies within. They want to grow, to get out of the limiting situation they find themselves in, but find it too frightening or challenging to enter and embrace their shadow. If they are willing to persevere in their growth processes through counselling, then the counsellor must be very patient with their progress, or apparent lack of it. As long as a person is willing to stay
with the process, something of value is happening. Often what is required in the process is education about the nature of growth and the nature of the shadow, as well as an empowerment of the individual to be able to face what is feared. The fear of self-encounter alone is something to work with for meaning and useful process.

It would be unrealistic to expect clients to move through processes as quickly as you may have learned to do. The process from a specific fear to love may take a few weeks, a few months or a few years. There are good reasons why someone has repressed experiences and feelings that block further unfoldment. They didn’t want to face them consciously.

It is important to work with only those unconscious elements that are relevant to present concerns. It takes time to integrate unconscious content with conscious life.

Before doing any process, using any technique, or taking a step to work with something, there is an educational component involved. For example, when dealing with fear, you must explain the nature of fear and why it is of value to work with it. You might need to explain why it is of value to become aware of unconscious elements. You probably need to co-create with the client some vision that might make sense to the client to motivate the striving. And so on.

Also be aware that most people, particularly those who are hurting in some way, look for emotional stroking. The counsellor must judiciously support and encourage the client without indulging in stroking that could create an obstacle to the work of facing oneself. The counsellor needs to be clear about the unspoken issues of pain (in facing oneself) and comforting (counsellor affirmation).

**Counsellor Support**

See the pain of the client as a wonderful opportunity for the client to grow and as a sign pointing to a particular soul quality that is ready to be expressed. Consider these questions:

a) Is the client using the pain to get sympathy?

b) Is the client using the pain for controlling others?

c) Does the client just want help in getting rid of the pain?

d) Is the client willing to see the pain as an opportunity for growth?

**Building Client Confidence for Dealing with Issues**

The whole point of discussing problems, challenges and obstacles is to show how the self is handling them. Discussion can also help clarify the nature of the demands for change that are implied by the challenges. The self is always being asked to grow in awareness, skills, self-mastery or consciousness when something in one’s life is not working to one’s satisfaction.
Often when a person ‘has problems’ or is dissatisfied with one’s life, there is a feeling of being inadequate in some way. Self-rejection or self-blame is common. This self that is rejected or blamed is not one’s true self, but an imagined self that is as substantial as one makes it. As long as one maintains this imagined self by thinking and acting as if it were really who one is, then it will determine one’s experiences and relationships. It is not that one’s experiences and relationships can’t be different, but one would not allow them to be different, because that would be inconsistent with one’s self-image, and therefore not controllable.

Mark Epstein writes of how therapy can reinforce this process: “Going more deeply into one’s problems is the standard approach of most therapies, and it can lead, at best, to a kind of sober honesty and humility that gives people a quiet strength of character… But to go more deeply into our problems is sometimes to go only into what we already know. It can lead, at worst, to a kind of jaded pessimism about the self, a resigned negativity that verges on self hatred.” (Mark Epstein, Going On Being, p. 5-6)

It is vital to support a client in seeing themselves as capable with the potential to handle every situation in their life with competence and grace to the point of being satisfied with what is happening. They need to be encouraged to take responsibility to change what needs to be changed, and helped to accept what cannot be changed because it is beyond one’s influence or responsibility.

In discussing the approach of existential counselling, Emmy van Deurzen-Smith says something of relevance for us: “The important factor as far as counselling is concerned is to emphasize how the client is already taking charge or proving his insight or strength. This is much more effective than reproaching the client for what he is not doing or for what he is supposedly doing wrong.

“The basic assumption is not that people ought to become more responsible and take charge of their lives, but that they are invariably already doing so in some way. The existential counsellor does not teach people to become self-directive, she simply encourages them to notice how they already are so. She also helps them to reassess the direction in which they are going.” (Emmy van Deurzen-Smith, Existential Counselling in Practice, p. 11)

People are in the situations they are in because of choices they have made. Just because a person does not like where they are doesn’t mean they have not chosen it. Once they take responsibility for these choices and their consequences, they will readily see that they can make other choices with preferred consequences.

No matter what the client’s issues are, we need to empower them to make well-informed choices. We need to show them that they are already doing that in some parts of their life, so that they realize they are capable. “By helping people to explore the givens of their particular existence and exploit its inherent possibilities while accepting its limitations, their lives can gain a new dimension of meaning.” (ibid., p. 7)
Soul-based Counselling

A client always needs to be reminded that there is a self within that is most capable of handling anything through its inherent intelligence, love and power.

**Client Support**

How do you need to change that would give you the ability (understanding, strength, patience, etc.) to handle this situation more satisfactorily (or see this situation in a different/positive light?)

**3.7 Healing Through Serving Soul**

When counselling others, we sometimes need to take the role or perspective of their soul, since it is often this aspect which is lacking in their life when counselling is being sought.

At these times we need to act as surrogates of their soul. When they can’t love themselves, we need to show and demonstrate love to them. When they feel powerless, we need to empower them. When they dislike themselves, we need to show them respect. When they are lost or confused, we need to help them understand. When they feel worthless, we need to value them. This is the soul approach.

As soul-based counsellors or soul-making individuals, we need to serve soul. (That is the actual meaning of psychotherapy, by the way, though I am not suggesting this is the way psychotherapy is currently practiced.) The essential way of serving soul in an interpersonal encounter is to allow and facilitate the soul to lead, to dominate, to express. By maintaining that intention, we bring the attention back to that attitude whenever we stray from it. We also ask questions that only soul can answer. It will do so through the imagination, or not do so at all.

Remember that the so-called disturbances one experiences are soul caused. Therefore they can only be ‘healed’ by soul. Let us understand ‘healing’ as putting the disturbance in its right context. The counsellor must then identify with soul to mediate the ‘healing.’

As you, together with the client, determine which aspect of soul, which archetype, is the precise cause of the affliction, then you must identify with and represent that archetype. As you do it, then you can assist the client in doing it also. If you attempt to assist the client to make some necessary inner connection, you must be consciously connected yourself to that reality. If you are not so connected, then you are only capable of leading the client to an illusory connection through lower mind concepts and lower astral images.

Working in this way must not be overtly expressed, so that one does not give the impression to the client that the ‘healing’ is done by the counsellor. Otherwise, the client will develop a dependency outside of himself, which will take him away from soul. This can be seen in most cases of therapy where the therapist names the problem or illness and the client becomes dependent on the therapist to remove the problem or illness – i.e., fix or cure her.
Referring to this process, James Hillman writes: “…as soon as the move is made of professional naming, a distinct entity is created, with literal reality. On the one hand I am protected from this ‘thing’ by separation from it; it now has a name. But on the other hand, I now ‘have’ something, or even ‘am’ something: an alcoholic, an obsessive neurotic, a depressive. Moreover the therapist has become the very God who by bringing the condition is the only one who can take it away. The patient tends to believe in his therapist: ‘He alone can help me for only he knows really what is wrong.’ What is ‘really’ wrong means what is ‘literally’ wrong, what has been literalized into wrongness by the professional therapy game.” (James Hillman, *Re-Visioning Psychology*, p. 75-76)

Hillman refers to the necessity of inclusiveness in these words: “Health, like wholeness, is completion in individuality, and to this belongs the dark side of life as well: symptoms, suffering, tragedy, and death. Wholeness and health therefore do not exclude these ‘negative’ phenomena; they are requisite for health.” (James Hillman, *Suicide And The Soul*, p. 125)

Just as the archetype of wholeness manifests through our consciousness as opposed to being a factual reality that can systematically be created in a person or in a situation, so too there are really no healers. There are only those through whom the healer archetype can be expressed. Again this is not dependent upon what one does, but upon the consciousness of the one relating.

James Hillman expresses this idea very well. In the following quote you can replace the word ‘analyst’ with ‘counsellor’ or ‘coach’ and apply it to yourself. He writes: “An analyst appears as Healer only to the distorted vision of the ill, because the ill cannot find the source of healing in themselves. They can no longer hear the voices nor understand the language of the healing powers in the unconscious. So an analyst must mediate between them and the Gods – and, perhaps, between the Gods themselves. If an analyst identifies with the divine role of Healer he forces the analysand (client) into an identification with the compensatory role of Patient. Then analysis becomes interminable, the analyst requiring the patient as strongly as the patient needs him. Because health and healing mean etymologically the same as ‘whole’, health could never depend upon any other person. The patient must remain Patient as long as he looks to the Healer for what he has not found, that is, his own relation to the Gods.” (ibid. p. 125-126) [The Gods are aspects of the spiritual soul within each person.]

### 3.8 Reflections After A Counselling Session

Here’s a list of key questions to assist you in reviewing your counselling experiences:

1. Did you self-reference?

2. Did you draw conclusions from what was said – without verifying those conclusions?
3. Were you focussed on the personality level or the soul level?

4. What levels or bodies of the personality did you or the client focus on?

5. Did you get behind the self-image of the client and touch the real inner self?

6. Were you very present to the client?

7. Were you coming from your head? Your heart? Your soul?

8. Did you feel that the client was willing to self-disclose?

9. Were you a good listener?

10. What impressions did you have before the client told you about her/himself?

11. What impressions did you get by reading between the lines, from non-verbal communication?

12. How does this person process their life experiences – mentally, emotionally, spiritually?

13. Did you make any value judgements about the person – such as ‘this person is lazy, wrong, undeserving, unlovable, stupid, bad, etc.’?

14. Did the client use defence mechanisms in their story?

15. What was the client afraid of when using the defence mechanisms?

16. Could you tell if what the person wants is on a soul level (i.e., related to ‘other,’ greater good, giving, serving, qualities, etc.) or on a personality level (i.e., related to security, getting love, self-oriented, personal, etc.)?

17. Did the client stay on topic?

18. Did the session flow appropriately?

19. Did you show real interest in the client, or was your attitude one of indifference?

20. How passionate was the client about what they were speaking of? This could show importance or temperament. Which one was it?
21. Did you give advice? What questions could have been asked related to the advice you gave or wanted to give that would have helped the client reach the same conclusions or understanding? Would this then have been manipulation?

22. Was the client a talker, a dreamer, a doer?

23. What possible type(s) do you think the client is most like? Reference offered for more explanation of types?

24. Is the client dependent, independent, co-dependent or interdependent in the areas of life discussed?

25. Did you ask open-ended questions?

3.9 In Review

As we have said before, the goal of counselling is not to make life problem-free, but to give life depth and value. It is to examine the feelings, thoughts, behaviours and the experiences that one has. And in this examination, we want to see the working of the true inner self or soul, attempting to express its inherent intelligence, love and power. In this way meaning is discovered.

The goal of counselling is also to discover the purpose of one’s experiences in light of the purpose of one’s life. When the two are aligned healing takes place.

There are only two possible states of being when it comes to one’s health and well-being, whether it be physical, emotional or mental:

a) either one is aligned and connected within – i.e., the outer and inner are connected such that the inner can readily express itself; or

b) one is not aligned and there is an inner split, such that the inner cannot be an adequate source of love, intelligence and power. When this latter exists, one needs help to restore the connection.

- The restoration of Intelligence will give understanding to a person’s life, enhancing awareness and right relationship.

- The restoration of Love will give meaning to a person’s life.

- The restoration of Power will give strength and courage to a person’s life, enabling one to pursue one’s purpose.
When the three transpersonal qualities of Love, Intelligence and Power are present and conscious, then one is healthy and whole.

_Counsellor Support_

When listening to another, determine whether they are seeking…

a) greater intelligence/understanding for different ways of acting and being in the world,
b) love/connection for greater significance and meaning, or
c) power/strength/courage to fulfill their purpose.
4.0 Soul-based Counselling Processes – The Basics

4.1 Let’s Review Our Aim

We are training to be soul-based counsellors and/or therapists. As such we are following the classical and original philosophical meanings of these functions, rather than the more contemporary theories and practices of psychotherapy. The true and ancient meaning of the word *therapy* implies:

a) attending to one’s true nature, one’s soul and Spirit, and

b) being devoted to contemplation and meditation.

Socrates said that therapy refers to ‘service to the gods’ (i.e., the divine aspects of the self, which is the soul level of our being). A therapist, therefore, is one who:

a) stands by another and supports him or her to attend to their transpersonal nature (i.e., the soul and Spirit dimensions of being).

b) assists another to contemplate their inner and outer relationships.

c) helps another to meditate. Meditation is an inner state of alignment between the lower and higher self – i.e., between the personality and the soul.

A soul-based program of counselling, support or therapy involves identifying the following about an individual. They represent both the challenges and the fulfillment everyone is seeking.

1. **Primary fear** - likely related to human nature, conditioning and especially the personality type.

2. **Primary wound** - likely related to the person’s primary fear.

3. **Primary learning** - likely related to the primary wound.

4. **Primary trust** - likely the foundation of one’s relationship to soul.

5. **Primary personality purpose** - likely related to the individual’s talents and skills. This is easily identified by a person’s Enneagram type.

6. **Primary soul purpose** - will be related to the individual’s soul ray, and will be manifested as their service. It will be a sharing of their gifts.

7. **Primary service** - how a person manifests their purpose.
Counselling/therapy has the immediate purpose of:
   a) restoring adequate functioning in mind, feelings and behaviour (human soul).
   b) restoring the soul connection which a person has lost (spiritual soul) – i.e.,
      enhancing the quality of life.

Counselling/therapy has the ultimate purpose of:
   a) restoring a person to a state of being oneself – i.e., authentic (human soul).
   b) restoring a person to a state of being more whole (spiritual soul).
   c) integrating or harmonizing these two levels of soul so that one’s purpose in
      life is fulfilled.

Psychotherapeutic processes often focus on what is lacking or missing. Our approach
emphasizes what is present as potential that can be awakened, but perhaps is not yet
conscious. How do we best achieve this? Let’s consider some specific counselling
processes.

**Counsellor Support**

The soul-based approach to coaching, therapy and counselling is a new way of
thinking and relating. When assisting others to handle their lives more effectively
and to expand their consciousness, you need to help them think differently about
themselves and about what is happening in their life.

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**4.2 Soul Presence for Others – the State of Attunement**

When you are counselling or coaching, the most important thing to remember is to be
present lovingly and intelligently for the other.

You are effective in meeting another’s need to the extent that you are truly present to the
other. That presence is a soul presence. One may be physically present with another
without contributing anything of value to the other. Having a soul presence means that
your identity, your consciousness is soul-based, and therefore you are present for the
other without self-preoccupation or self-referencing. You are not planning or thinking
what you can do for them, but are willing to do whatever they need. Such presence
always gives another whatever they need at the moment, limited only by their receptivity.

Soul presence by a counsellor always resonates and stirs the soul energy within the client.
This is true in all relationships. Openness on the part of the client to the counsellor is also
part of the process of being open to the soul within.

**Cultivating Presence**

If you have only a personality goal that you wish to attain with a client you will:
a.) focus on what is judged to be lacking within the client
b.) be more focused on how to get from here to there instead of being present with the client

This goal-oriented approach can be counterproductive to the soul-based healing process.

The greatest gift anyone can give another is themselves. The counselling situation is an opportunity to give of oneself as completely as possible. In order to give of oneself there are certain conditions:

a.) You need to be identify with the soul within yourself rather than with your ego, mind or emotions
b.) Identified with the soul, you are in a state of compassionate understanding, acceptance and empowerment
c.) You need to identify with the soul of the client, regarding him or her with the same respect you would have for a divine being in your presence, because the soul of the other is the divine presence

Other conditions of the therapeutic encounter involve:

a.) Focus on being totally present, not doing something which will block soul.
b.) You are there for the other so encourage them to talk about their values, what stirs in their heart and imagination, their dreams, their hopes, their possibilities.
c.) When there is a desire to deal with the negative realities, the attitude must be that these realities are showing up because of some soul energy seeking expression. Therefore, there is no judgment of lack or wrongness, but simply an energy matter that needs to be understood and dealt with simply as energy which needs to be understood and altered to bring about a desired change.

The Power of Soul-based Intention

It is within the soul space – that dimension where Spirit meets form – that all power resides and from which all creative manifestation emerges. Our task as soul-based counsellors and beings is to access that realm and function from that space. When it is said that we create our reality, it is never more true than when we are centered in that creative space.

Soul energy is causative and creative in nature because of the strong presence of Spirit within its consciousness. Soul energy is available to us at the higher mental planes and at the higher astral planes. When we use the faculties of higher mind with its power of intention, and the faculties of the higher astral with its power of imaging (imagination), we become soul creators, and are able to manifest whatever is needed within the parameters of our life purpose.

The following story illustrates clearly the immense power of intention. Deepak Chopra tells of a young yogi who gave a demonstration at his medical school. The yogi plunged a knife right through the biceps muscle of his arm but there was no bleeding – none
whatsoever. One of the doctors, unable to believe his eyes, started taunting the yogi, claiming the demonstration was a fraud. With this man’s taunting, the yogi’s ego was offended, and as soon as that happened, he began to bleed profusely. Quickly, however, the yogi realized his error, let go of the ego and regained the purity of his intent. And the bleeding stopped just as quickly as it started. (cf. SynchroDestiny www.chopra.com)

Soul space is created through a state of attunement – the optimal state in which to conduct any counselling, coaching, therapy or any kind of interpersonal support. Attunement is the ability to closely identify with another – ultimately, being one with another. We cannot know another’s need unless we identify with them.

Attunement implies a soul connection rather than a personality connection. But in this soul connection, the personality and its bodies are also noted, particularly in terms of their condition or experiences in relation to soul.

**Practicing Receptivity**

In the process of attuning there are two phases:

1.) **Embracing**: You recognize the other as someone you choose to be one with, so you go out to that person energetically to embrace them. The essence of this is to embrace the other intentionally, so it is done with the mind and a combination of all your energies. To the extent that you are capable this would also include your soul energies. In fact, the more soul energy used – which means the more compassionate, loving energy you use – the more you are truly able to embrace the other.

2.) **Receiving**, You assume a completely receptive state focused on receiving the specific person you are attuning to. This receiving is taking the other person into yourself.

   You must know your own thoughts and feelings as you go into this state so that you do not become confused as to whose thoughts and feelings are being experienced when you take the other into yourself.

The state of receptivity requires much practice. It involves training our mind, our emotions and our physical brain to be in a certain chosen state. The state of receptivity is one in which we need to be producing a dominance of alpha brain waves with considerable theta waves. This requires a relaxed but focused state of mind. You learn this through meditation in which you attain a deeply relaxed state, while remaining alert. In this state the mind is less active and the emotions are tranquil.

Practice this state regularly with the intention of receiving your spiritual soul, your essence, into your personality. There might be some resonances in your bodies when you do this.
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Beauty As The Basis of Attunement

The state of attunement is the state of being ‘one with.’ It is a state, however, and not so much a process or a doing. This state is achieved with soul energies, but enacted by the personality. This implies then that the personality who is attuning must first of all be attuned to the soul within oneself in order that the soul energies can be activated and involved.

The fundamental energy of attunement is the energy of love – unconditional love. An enormous help to every personality in activating this energy is to focus on Beauty because the object of love is always beauty.

In the soul-based therapeutic encounter both counsellor and client benefit greatly by this focus. Let’s consider the role of each.

1. **Client.** When a person is seeking change, albeit a change to be more whole, more conscious, or whatever, they tend not to be focused on that which they are seeking to activate or become. They are usually focused on what they see as a lack or something negative within themselves.

   Loving themselves – both the universal part of themselves and the particular part of themselves – is essential to create a positive change within, and not just a superficial behavioural change. In order to love themselves they need to see the beauty within themselves and within their life. So this discovery and recognition of beauty ought to become a focus.

   Have the client make three lists in which they write and verbalize as many things as possible that they find beautiful…
   - a.) about themselves
   - b.) about their life
   - c.) about life in general

   Help the client get into a receptive state and then have them focus on aspects of the above three areas. And while they gently verbalize their perceptions of beauty, have them feel what they are saying, and ask them to verbalize the feelings created by the perception of beauty.

   Then remind them that since they can only perceive what they have within themselves that they are this beauty that they are perceiving. Have them then identify with this beauty as who they are.

2. **Counsellor/Coach.** The practices described above must be used by the counsellor until they are engrained within her/his consciousness. Then when attempting to attune to another, the perception of beauty becomes a primary focus. In the process the beauty that is perceived can also be expressed. But the point of
this focus is to allow the power of beauty to embrace you so you can take the other into yourself.

**The Attunement Process**

Attunement involves three stages:

1. Pay attention to another and be completely open without judgement toward whatever they are and whatever they give. This normally requires an increase of alpha brainwaves – an altered state of consciousness.

2. Feel the inner qualities of the other person without judgement and without naming the qualities. Feel compassion toward the other. Open yourself to the intelligence that reveals itself as it is operating in the life of the client.

3. Bring your attention back to yourself as the one who is experiencing, retaining the experience of the other as the image or experience of their soul. Detach from your own self-referencing, your own expectations and feelings.

Technically, attunement involves functioning from both brain hemispheres simultaneously, producing adequate beta and alpha/theta waves. We have no difficulty producing abundant beta waves, which are typical of our normal activity state, but may need to spend more time producing alpha/theta waves. This we can do through conscious meditation, which is necessary to integrate the two hemispheres of the brain.

To function from a soul level, soul perspectives, understanding and attitudes need to be expressed through the personality. This cannot take place without these two levels of self being integrated. Before the integration takes place, there needs to be conscious experience at both levels.

**Parallels**

<table>
<thead>
<tr>
<th>Personality</th>
<th>Soul</th>
</tr>
</thead>
<tbody>
<tr>
<td>Left brain</td>
<td>Right brain</td>
</tr>
<tr>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Beta brainwaves</td>
<td>Alpha brainwaves</td>
</tr>
<tr>
<td>Lower mind</td>
<td>Higher mind</td>
</tr>
</tbody>
</table>

Meaning is found in bridging the above two levels of reality. As they are connected, integration proceeds, leading to more effective and masterful living through one’s personality.
To achieve an altered state of consciousness that produces more alpha brainwaves, you can use a variety of focusing or relaxing techniques such as the following. During self-training you will be much more successful if you use these techniques with your eyes closed.

1. Focus on an object or an image of an object – such as a flower, a candle, etc. It must be one that gives a sense of peace and quiet.

2. Repeat, with full attention, a word or phrase that gives the same feeling of peace and tranquility.

3. Use a relaxing technique such as rhythmic breathing, counting backwards, a progressive body relaxation, or a series of auto-suggestive relaxation statements.

4. Listen to very relaxing music.

5. Imagine flowing and blending with something or someone beyond the boundaries of the physical body.

6. Imagine being in a very beautiful and peaceful scene or situation.

Once you are able to relax at will, then simple intention or will, or an abbreviated form of any of the techniques above, will quickly take you into the requisite altered state of consciousness for attunement and/or meditation.

Counselling sessions should be timed to facilitate soul presence. That means they should not be too short or too long. It will usually take some minutes to reach the state of sustained soul presence. It is then that the real counselling is taking place, so you will want to maintain this state of counsel long enough to respond to whatever the need is at that moment. However, if the session lasts too long, you likely won’t be able to maintain soul presence to the end. Energy will degenerate or deteriorate in some way and the quality of the session will gradually drop. It is a good idea to end every session with real quality and have the client leave with an impression of soul energy so that it continues to work within them.

**Counsellor Support**

Whenever a client needs help relaxing, going into meditation, or re-connecting with soul, suggest one or more of the above ways of entering an altered state of consciousness.

**When Attunement Works ...**
Attuning to the soul at the beginning of each session and then maintaining it throughout the session makes it possible to approach the client with compassion, intelligence and detachment. This can be done whether you are physically present or at a distance, such as on the telephone. Intention to do so must direct the process.

It can be very helpful at the beginning of a session to guide the client into a state of deep relaxation and possible soul attunement as well.

Compassion makes it possible to know the need of the client and to sense exactly where the client is at.

With higher intelligence, it is possible to know the universal principles that apply to the current situation, and to ask the appropriate questions which will lead the client to the appropriate reflections.

Only with detachment is soul connection possible, eliminating confusion between the client’s issues and the coach’s issues. Detachment is the atmosphere in which compassion and response to need is effected.

Empathy is essential for attunement. Empathy is the ability to identify with another through a feeling connection. This ability is much more difficult to develop for some adults than for others because it requires a specific kind of brain development that largely occurs before the age of 18 months. In other words, our physical wiring for empathy occurs in the first few months of our relationships with others. The quality of those relationships predisposes individuals toward greater or lesser empathy.

Empathy lays the groundwork for compassion, which is the state of soul love that prevails in attunement. Compassion is a soul energy and is the soul extending itself, but the basis for compassion is in the physical body, and we call that empathy.

There are clearly definable steps to the adult practice, or further development, of empathy. These steps are also necessary in the practice of attunement. You have to feel okay about yourself to do this. If you find you do not want to enter a state of attunement, you might ask yourself what you fear. To succeed at attunement, and to be able to do it at will with anyone, you must practice the process daily in all relationships.

**When Attunement Doesn’t Work ...**

Attunement is not emotional identification. Emotional identification would give you the impression that you are feeling the other, but in fact what usually happens is that the other’s emotions elicit your emotions and you then feel yourself.

Emotional identification puts you into a reactive mode and distorts your clear perception of the other. In an emotional identification you are experiencing your own personality as much as, and sometimes more than, the other. And so we strive for soul attunement. This
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requires being identified with the soul within oneself as well as with the soul of the other, while at the same time not losing a sense of who is who.

To the extent that attunement is lacking, projection inevitably occurs where we project onto another our own subjective ideas, feelings, images, etc. Projection is an unconscious process of putting onto another the message: ‘You are what I say or think you are.’ And to that extent we are self-serving rather than serving the other. We are also, to that extent, in illusion and are causing a degree of pollution in the other’s psyche.

Some people will carry, or take on, certain projections more readily than other projections. If they perceive themselves to be inadequate, then they would carry someone’s projection that tells them they are inadequate. Positive projections are usually easy to get another to carry, such as ‘You are wonderful; you are fantastic.’

Boredom and disinterest are also an indication that one is not soul-based. You cannot be bored and identified with soul at the same time – they are mutually exclusive states of consciousness. Boredom is always an indication of a lack of involvement or connection. Soul presence is deep involvement, profound connection. You feel enriched by it.

If you get nothing out of a session with a client, it indicates that you may not be giving what the client needs, and this indicates that you are not appropriately connected to soul. However, it is not necessary to feel that you get anything out of it yourself. But whenever a person is soul-based, they do get something out of it (at least in their personality). At the very least you would feel enriched by the experience of your service.

Also remember that the counsellor’s well-meaning, but controlling, agenda can work contrary to the soul purpose of a session. An attunement can take place on a personality level when soul is not the state of consciousness that predominates. In a state of personality attunement, as in any deep encounter, any desire or judgement on the part of the one who has the greatest influence is going to put a demand on the other, and trigger a reaction.

Counsellor Support

Clients typically project onto a counsellor as well. Become aware of what projections your clients direct your way. Because they are your clients, their projections will most likely be positive. Do they put you on a pedestal? Do they see you as being much wiser than they are? Do they project the idea or feeling that you can save them, heal them, rescue them? When you unconsciously buy into their projections, you will diminish your service to them since these projections shift the power from the client to you. Your task is to empower the clients to become capable of dealing effectively with their own lives.
Review

You might wish to review the notes on attunement in Level 3 of the Soul Journey.

Counsellor Support

Practice attuning to objects, especially in the plant and animal kingdoms, so that the process of attuning becomes easy and quick.

The Essence of Attunement

Essentials of attunement include the following characteristics and guidelines.

1. The intention to attune to the soul of the other.

2. Detachment from one’s own self-referencing of any kind, including detachment from expectations of oneself or of the other.

3. Willed unconditional love and compassion for the other as they are in both essence and expression.

4. Total acceptance without judgement.

5. An altered state of consciousness, which is more easily attained and maintained with eyes closed. The challenge is to maintain this state while talking. Talking normally requires more beta waves. It takes practice to be able to stay in a dominantly alpha state and speak at the same time.

6. Being receptive to any impressions that come from the soul of the other. These impressions will not be in words, but in quality and energy. The words are created within yourself as an automatic mental response to the soul’s energies. This is the tricky part because error or distortion can easily enter here. It is best never to indicate directly what you think soul is communicating, but support and question whatever the client thinks or feels is happening within themselves.

7. Apply discernment in listening, attempting to sense the quality of what is being expressed so as to determine where it is coming from: personality, ego, subconscious, or spiritual soul. That way you can either directly support it and encourage it, or question in a way that can lead the client to the next appropriate steps.

8. Be open, with intention, to zero in on the real need that exists which might be hidden behind a desire or superficial need.
9. Have the intention of responding to that need and supporting the client to fulfill the need.

10. See yourself and the client as a unit within the loving, intelligent and empowering energy of soul, working together to heal and reveal whatever the need might be for that particular session.

### 4.3 Getting Started with Self Revelation

It can be insightful for both client and coach to take time for the client to do some self revelation. ‘Tell me about yourself’ or the like can show what a person is thinking or feeling. It can reveal attitudes and indicate a particular level of awareness or consciousness that is currently prevailing.

Keep two things in mind with this approach:

a) You will probably hear what the current feelings and attitudes are, rather than the overall attitudes of the client’s life. If this is the case, you can always ask what the person felt or thought about the same thing in the past.

b) The client might be revealing things from an unconscious or semi-conscious level that could even be insightful to the client herself. This opens up the opportunity to explore such insights further.

Because people are accustomed to speaking without reflecting first on what is said, there is always a good possibility that some of what is shared comes from the personality subconscious. But at times it can also come from soul when there is an attempt to go beyond the superficial.

### 4.4 Client Questioning

#### A Focus On Questions, Not Answers

Philosophy is the pursuit of wisdom, not a quest for answers. A basic premise of philosophy is that to gain wisdom we must ask questions. Soul-based counselling is philosophy based. It helps people gain wisdom that will enable them to live their lives more wisely and with greater love and contribution to others. We must therefore not pretend that we have answers for those seeking support. We must, instead, help them form the appropriate questions that will expand them into the wisdom they need. We can
begin this process by asking them the kinds of questions that a self-directed person would ask oneself.

Very often the counsellor, just as much as the client, wants certainty, and even wants a clearly defined structure to gain that certainty. Such cannot be had, and if we do create it, then we have likely made a structure for confinement rather than a direction for discovery. The counselling process, like life itself, is an ever changing complexity of dynamic interactions and relationships. Being present within that environment with care, compassion, openness and a sense of purpose will enable both client and counsellor to grow together and gain the needed wisdom.

**How to Question Effectively**

Always remember to question rather than to give advice. The questions must evoke responses from the client that lead them to the appropriate level within and/or to the soul. When questioning a client to efficiently arrive at the core issues or the predetermined objective of the session, keep the following in mind:

- Be sensitive so the client does not feel he is being grilled. Ask the kinds of questions the client needs to ask himself, but does not know how.

- Frame questions in a way, and with an attitude, that communicates your intention to help the client express herself rather than giving the impression that you are interested in getting information.

- Always keep the objective or goal in mind. And if you sidetrack on the way, then be sure to come back to the objective.

- Work from the general to the particular. Ask the broader questions and explore the context before getting into the details. In this way you set the stage for later taking the particular issues into an even broader, soul-based context.

- Determine to whatever extent you can:
  - the degree of mental polarity of the client
  - the degree of emotional polarity of the client
  - the degree of bodily awareness the client has
  - the degree to which the client is soul-based

  *(Polarity is the emphasis the individual has and the body through which the experiences tend to be largely focused.)*

- When a client speaks, assess to what extent they are sharing what they think, what they feel, or what comes from specific experiences. There are often three different realities: the events, what one thinks about them, and what one feels about them.
- Keep in mind open-ended questions and use them often. Examples of open-ended questions include: What do you feel about that? What do you think that situation could teach you? What can you learn about yourself from that reaction? Questions that can be answered with a simple ‘yes’ or ‘no’ are not open-ended.

Make Space with Reflective Pauses

Having a reflective pause between question (or stimulus) and response will give space for making a decision. When something is encountered or experienced, the mind will immediately make a judgement about it unless we consciously stop it. This judgement comes from the subconscious which reacts much more quickly than the conscious mind because its primary interest is self survival. When the judgement is made, the emotional reaction will then occur. Often the judgement will not be from a conscious consideration, but will come automatically from previous judgements made about the same or similar experiences. Previous responses are encoded in the brain and come up automatically when the stimulus occurs.

We want to be able to see through the ego to the soul; and we want to be able to see through the ego’s reactions to the archetypal energies behind them. Then we are free, because then we have choice. But to choose requires the attitude of openness and willingness to consider any and all possibilities rather than searching for only those which enhance the security of the ego. This means that we must be able to sit with something without letting the mind deal with it immediately. The lower mind will want to either grasp it or push it away, to make a pronouncement as to its reality or its lack of reality. Holding the mind in abeyance while contemplating or experiencing the reality directly will facilitate a soul connection when that is the intention. An altered state of consciousness, achieved through mindfulness, helps a great deal.

Counsellor Support

To make space before judgement and reaction, there must be the motivation to make a conscious, reflective response, and to relate honestly to what is. To do this, you must …

- be most interested in the ‘other’ contacted (person, thing, idea, circumstance, occurrence, etc.).
- be interested in learning what needs to be learned.
- be motivated to connect with the soul of the other.
- have the intention of making and maintaining a soul connection.
Levels of Questioning

Whenever a problem of any kind exists, it should be determined (if possible) which bodies are involved and how they are involved – i.e., dense physical, etheric, lower astral, higher astral, lower mental, higher mental, buddhic. When various components are present, where is the focus, the major part of the energies? In this way the direction is clearer as to what actions need to be taken, and what will work to bring about changes. There could be strengths and adjustments in various bodies and at different levels where work needs to be done and attention given.

A body is a field of energy that can be used by a person or other entity. The self or identity of someone is different from the body, the body being a vehicle through which it can express itself. In our development we need to be able to use each of our bodies to express ourselves because each is capable of different possibilities. Nature intends that with growth and maturity we will be capable of choosing which body to use as well as to use them all in coordination with each other.

Most of us are at odds with ourselves because of the lack of proper integration between our bodies. For example, our desires in our astral body might overpower the logic or reason of our mental body. Or, our desire for certain outcomes might compel us to push our physical bodies beyond what is healthy. The majority of people do not have the desire nature of their astral body under control, and therefore it frequently dominates, thus restricting the self (personality self and soul self) from expressing itself in freedom.

Because of this, it is always helpful to explore the desire nature of a client early in the relationship. What do they want? What are they not getting that they want? What are they wanting to express but are not expressing? And so on.

Every emotional reaction arises out of the desire nature. We usually react positively when what is experienced in some way fulfills what is desired. We usually react negatively when what is experienced contradicts in some way what is desired.

Self expression is all important, whether that self be the personality or the soul. But often what we call ‘self expression’ is really just emotional reaction. We need to be accurate in describing what’s happening so as not to support illusion or self deception. To call something by another name is often an attempt to justify what perhaps should not be justified, or to raise it up in importance beyond what it deserves.

The counsellor must always seek to empower the client to develop a sense of self and strength within that self. This will inevitably involve the development of certain qualities (choice, decisiveness, persistence, patience, etc.) that give them the ability to intelligently and lovingly make their life work in a way that is deeply fulfilling. When emotions control the life, one is never fulfilled for long or in depth. When the rational mind controls without the heart, the same is true.
When exploring any personal realities, always consider the three levels of personality: physical/etheric, astral (emotional) and mental. Some issues exist on all three levels, while some issues seem to exist on only one or two of the levels.

When a person reveals their ‘truth’ – i.e., their beliefs or their experiences – you want to be aware of what level that truth exists on. This will be the level on which the person is conscious. You then want to lead the person into exploring the other levels that may also be involved but where the client is not conscious, thus seeing the ‘truth’ in a more whole picture.

The next step is to expand that personal truth to see how it distorts or reflects some universal truth that is seeking to manifest itself in the person’s life.

Listed below are typical issues associated with the different levels. You must assess if this is the level you need to focus on, or if it would be better to explore a different level.

**Soul**

- spiritual journey
- purpose
- unconditional love
- meaning
- service
- freedom
- aspiration
- intuition
- vision
- values
- ideals
- inspiration
- understanding
- wholeness
- healing
- deep fulfillment
- compassion
- beauty
- goodness
- truth

**Personality**

1. Mental
   - learning
   - thinking
   - beliefs
- ideas
- attitudes
- verbal expression

2. Emotional
- feelings
- emotions
- desires
- wishes
- imagination
- fantasy
- psychism

3. Physical
- doing
- health
- living situation
- lifestyle
- finances
- job
- work
- recreation
- body
- brain
- events
- happenings
- physical circumstances

After you’ve talked with the client about their emotional or mental state that is not aligned (i.e., the ‘problem’), help them formulate questions about what is wanted, what is being sought. The client may not know, so the counsellor must guide the questioning.

**Client Support**

1. What might be some of the possibilities of what you are seeking?

2. Is what you are seeking realistic and attainable – i.e., is it on the level of fact, or is it symbolic of something else that is being sought?

3. If attained …
   a) What difference would it make?
   b) What results or outcomes can you imagine?
   c) How would your life change?
   d) What responsibilities would ensue?
Assessing What Can Be Changed

Some conditions or situations can be changed and some cannot. It’s important to assess which is operating.

Some situations relate to temporary conditions necessary for learning and growth. These are tensions in attitudes and behaviours, as well as in some physical conditions in the body or in life circumstances such as personal finances. Here an effort needs to be made to change. It is through such efforts that one learns to deal effectively with the opposites involved by bringing the positive into the situation and creating the necessary higher alignment. Here one could talk about curing, which involves changing the objective or factual conditions.

Some conditions relate to a person’s basic constitution, as determined for example through heredity or ray makeup. The pain or symptoms that arise from such constitutional tensions may be mitigated, but the attitude must not be for riddance. Constitutional tensions are always related to growth processes that usually reveal a state of soul more developed or differently developed than the bodies are so far capable of expressing. The ‘labour’ of such tension is a process of ‘birthing’ – i.e., of bringing Spirit into manifestation – a soul-making process that often takes many years, and sometimes lifetimes. The attitude of caring is the only one capable of sustaining the person through the years of such tension. This involves self-caring as well as caring by a counsellor or friend.

There are three typical conflicts or tensions of a constitutional nature. In terms of the rays, they can be understood as follows, with one of these rays or energies being at a soul level and the other at some significant part of the personality through which one expresses oneself. Sometimes this is the tension between the soul ray and the personality ray, with the soul ray attempting to express itself through the personality ray. Whenever the following pairs are dominant at the same time they tend to pull in opposite directions until we learn to bring them into coordination.

(Note: Some knowledge of the rays is found in the 4-level Soul Journey program. An excellent source of information on the rays can be found in the two volumes of Tapestry of the Gods by Michael Robbins.)

Ray 1 with Ray 2: a power (will) – love (heart) tension

When learning the energy of power, there can be much self referencing and self preoccupation. Love, on the other hand, is a response to need and is altruistic.

Ray 1 with Ray 3: a will – understanding tension

Will can be personal and self referencing. To learn its higher purpose, one’s choices and decisions must be based on understanding which is often lacking.
Ray 2 with Ray 3: a love (heart) – understanding (head) tension

When these two energies are not balanced, love often becomes an emotional reality which is self-referencing, often in conflict with what the head dictates or what is understood.

Counsellor Support

a) Determine which of the previous tensions might be operating in a client’s life with regard to the particular issues being discussed.

b) Decide which of the pairs of opposites need to be emphasized more and expressed more. Discuss with the client ways of doing that.

c) Explore ways of harmonizing the pairs of opposites so that they support each other in the client’s approach to their issues.

For a more complete appreciation of the characteristics involved with power, love and understanding, see Power, Love and Active Intelligence in the book in the Soul Journey Library, Relationships – The Catalyst for Soul Consciousness.


Assisting the Client with Blockages and Soul Expression

A person may have many different kinds of blockages:

1. Some relate to our condition as human beings with three kinds of soul (animal, human, spiritual) and the disharmony between them.

2. Some blockages are due to the resistance to change put up by our egoic personalities.

3. Some are due to the basic energy of fear.

4. Others are due to the three fundamental tendencies of selfishness, ignorance and inertia.

5. Still others are inherent in the nature of our personality type.

6. And many are due to the conflicts between the soul and personality energies because of personality resistance.

While not exhaustive by any means, here are three good approaches to apply when there are blockages relating to knowing or moving forward. Most often people respond from their personality to questions put to them. However, other responses can come from a person’s intuition or inner knowing. These strategies, while usually unexpected, can elicit deeper responses.

1. Question: If I were to ask you the most important question about… (your relationship, your health, your finances, etc.), what might that question be?
2. Question: If you were compassionate and wise, what would you do or say in that situation?

3. In different situations, you might get responses such as the following, to which you can apply a standard question beginning with “If you …”:

Response: I can’t forgive …
Question: If you could forgive, what might you say, feel, do, etc.?

Response: I hate …
Question: If you didn’t hate, how would you feel?

Response: I can’t (do that, say that, etc.) …
Question: If you could, what would you do, say, etc.?

Response: I wouldn’t dare …
Question: If you did dare, what would you do, say, etc.?

Response: I don’t know.
Question: If you did know, what would it be?

Response: I’m confused.
Question: If you weren’t confused, what would …?

**Client Support**

1. What are your primary blockages?
2. Identify when you tend to have or use each one. Remember the blockage is there first, and then you use a defence mechanism to justify or maintain the blockage. The blockage is a state we have chosen consciously or unconsciously. When chosen it seems the only thing we want to do. We use the defence mechanism to affirm it is the only thing we can do, or should do.

Discuss one or more blockages you can identify within yourself, and thoroughly work through it.
1. Come to an understanding of the energy of the blockage: how it feels, what it does to you, etc.

2. Look at why you use the blockage – the fears, payoffs, beliefs, etc.

3. Discuss what it costs you to maintain this blockage.

4. Examine the benefits of moving through the blockage. Why bother, other than getting past the pain, the numbness, the lack of energy, etc.?

5. Use a method of moving through it internally.
4.5 Explaining Why – Stating Truths, Principles, Laws

Besides questioning, you must periodically and appropriately state truths, principles and laws that relate to your questions. For example, regarding health issues – before asking ‘what negative emotions do you habitually experience?’ you could state that ‘since our emotional state always affects how we feel physically, we could possibly gain some insight by looking at your emotional life’ or ‘would you like to or be willing to look at your emotional life to see what effect it might have on how you feel physically?’

Before doing any process, using any technique, or taking a step to work with something, assist the client to understand the bigger picture. For example, if the client is afraid, you must explain the nature of fear and why it is of value to work with it. You might need to explain why it is of value to become aware of unconscious elements. And you probably need to co-create with the client some vision that might support the client’s motivation.

Often education is needed about the nature of growth and the nature of the shadow, as well as an empowerment of the individual to face what is feared. The fear of self-encounter alone is something to work with for meaning and useful process.

And of course education about the nature of the soul as the person’s essence and true identity is all important because that is what everyone needs to connect with. Without this understanding the work that is done through a soul-centered approach would not make much sense.

Counselling truly needs to be an education, because education will draw the soul out from beyond the personality complexes and difficulties. The spiritual soul is essentially love, and therefore this educational soul work will bring love fully into the personality where healing can then happen.

4.6 Giving Feedback

Besides questioning and stating truths, principles and laws, you must also give feedback to the client along the following lines:

a) Your understanding, appreciation and respect.

b) Through clarity of expression and feedback. This may be called ‘re-framing,’ and should be an attempt to reveal or clarify what the client is saying between the lines or behind the words. They might not know what that is, because much of what people say comes from unconscious levels. If it is revealed, however, they will usually recognize the truth which then is a personal revelation – a making conscious what needs to be conscious.
4.7 Steps on a Quest to Develop Soul Consciousness

If you are thirsty, the river comes to you.
If you are not thirsty, the river does not exist.
~ Sat Prem ~

When we are on a quest to develop soul consciousness, there are specific steps or stages of experience that are common to most seekers. These steps were outlined very well in the book, Ecstasy: A Study of Some Secular and Religious Experiences by Margharita Laski, published by Indiana University Press in 1962, and described by J.C. Pearce in The Biology of Transcendence. The six steps outlined by Laski are the following, although most of the descriptions are ours.

1. Ask the question.

What do you want? What do want to attain, experience or know? This is not just idle curiosity, although it arises through the novelty impulse in the brain. What is the burning question you have that will motivate you to search for an answer, insight or inspiration? The question must be strong enough, and clear enough, to take hold of you so that it is present within the psyche even when you are not thinking of it. The question invariably arises out of some need.

2. Search for the answer.

Use the mind to gather information that is related to the question. Search every possible area, field or avenue that might yield relevant information that you think will give all or part of the answer. Do your research and think about what you find. In this way you not only try to get an answer, but you also further define and refine the question.

3. Arrive on a plateau.

Once you seem to have exhausted or completed the research because you cannot find anything else, and don’t know what else to do, you hit a plateau. You have mentally, and perhaps physically, done everything you can think of, but you still don’t have the answer to your quest. You might become frustrated and disillusioned. This is a necessary stage of gestation. The search was very yang, full of effort. The plateau is a yin state of receptivity, but often it feels like futility or darkness. Appreciate that while the mind can do nothing more, some other aspect of self can now take over when mind stops its efforts.

4. Give up.

This is an extension of the plateau experience when you make the decision not to resist the not-knowing, but to give up or give in. This is a stage of emotional surrender. The flame of desire dims or even becomes extinguished.
5. Break through.

Soul and that which transcends the personality can never be embraced directly by personality effort. All personality effort is preparatory. It helps you to be receptive, and assists you to clear the mind, emotions and brain for that receptivity. Once the personality efforts cease, the answer or source of the answer can impress itself upon the mind and brain. This impression is often sudden, brief, and complete. It is a wholeness that is much more complete and multi-dimensional than the formulated quest suggested. In fact, the answer might not even seem to be directly related to the research that was done, or the thinking that went into the quest.

When the analytic (mental) processes yield to the intuitive and intelligent functioning of your higher (soul) intelligence, something new emerges within your understanding, something beyond a simple conclusion of what was previously known. This is always the way of insight, invention, discovery and creation.

Very often this is where most people stop the journey because it seems to be a fulfillment that can often be very transformative. However, it does not transform the individual until it is taken to the next step. Because it feels like a real significant breakthrough, such an occurrence can become the motivation to seek further such experiences, which then become either a glamour or a form of pseudo-spirituality.

6. Translate the answer.

When the answer comes it is usually in a form that is not linear or rational. It is frequently symbolic, metaphoric, imaginal or energetic. It needs to be translated into thoughts, words and actions that can be communicated. In other words, it needs to be expressed through your mind, feelings, brain and body.

A significant principle of transformation is that any energy that is received must be assimilated and expressed. Otherwise nothing significant happens.

4.8 Using and Teaching Meditation

If you are physically present with a client, it can be very helpful to guide them in a meditation. You can vary the wording to your liking and to the situation, but the elements included here are considered complete for the purpose.

When you are guiding another, it is important to be in the same state of consciousness as you would want the client to be in. For example, a meditative state ought to be practiced and maintained while you are guiding the other in meditation. This takes practice since
talking usually produces more beta brainwaves, while the meditative state requires more alpha brainwaves. Initially you might find that you oscillate between the two states. With practice you will be able to produce a good balance at the same time.

Meditations For Counsellors

The following meditations can be repeated as frequently as you like, as they are or with your own variations. It is a good idea to follow a set format for meditation for lengthy periods of time so you can build on previous meditations and more quickly enter the desired meditative state.

Preparation for Counselling

1. Before doing a session with someone, take a few moments to prepare yourself and clear your mind for the session. If you are preoccupied with something, indicate to the preoccupation that you will return to deal with it later, and tell yourself when that will be. This message to your subconscious will help you focus on the job at hand.

2. Relax in whatever quick way you have learned – such as with eyes closed focusing on the breath.

3. Have the intention of being a fit instrument for another at this time, able to respond appropriately and wisely to whatever the need is.

4. Address yourself to the soul, to higher wisdom, to Spirit or whatever you perceive to be a source of the energy you wish to use. Here is a sample invocation:

   Great Spirit, infuse my mind, my heart and my entire being with your love, wisdom and understanding. May I be a wise and sensitive instrument to understand and respond appropriately to the needs of this client at this time. May I be centered in soul and touch the soul of this being throughout this session. Thank you.

5. The above will have put you into an altered state. Then attempt to maintain the altered state as much as possible. When you lose it, have the intention (expressed silently and mentally) of returning to it.

6. Proceed with the session.
Meditation to Develop Soul Consciousness

Soul-based counselling and support depend upon identifying with soul qualities and integrating them within your personality expression. This meditation uses identification and integration as the theme. You may wish to follow a pattern such as using the same quality for a week or more, then moving on to another quality. Or you might want to take three qualities and rotate them every three days.

Essential qualities for developing soul consciousness include the following:

1. Understanding, Love, Power
2. Beauty, Truth, Goodness
3. Harmony, Balance, Unity
4. Not qualities per se, but energies: Life, Consciousness, Creativity

Use all of the above, and any you prefer from the list of soul qualities in this program. Particularly choose those you feel might be lacking in your makeup, such as patience, gratitude, serenity, authenticity and joy.

1. Seat yourself in a comfortable position and close your eyes, turning your attention inwards.

2. Have the intention of becoming one with soul through one of its qualities.

3. Focus your attention on your breath. Take a deep breath or two and begin to relax. Just observe the natural rhythm of your breathing until it slows down and you feel relaxed.

4. Invoke the intelligence, love and power of the soul to enter your awareness and consciousness. Ask for the ability to develop discrimination so you can tell the difference between personality energies and soul energies.

5. You might want to use the Soul Mantram here to affirm your higher identity with its essential qualities:
   
   I am the soul.
   I am Light Divine.
   I am Love.
   I am Will.
   I am Fixed Design.

6. Imagine and feel yourself identified with soul to the best of your ability. From this identification you can imagine perceiving your personality self – its nature and needs. To open your heart, think of something for which you are grateful or appreciative. Feel this gratitude deeply for a few moments. Gratitude is felt with the heart. Appreciation is of the mind.
7. Each time you do this meditation, focus on a particular soul quality, using the following steps. (We can use Beauty as an example.)

   • Think about Beauty. First, perceive it in form – things that you consider beautiful – sights, sounds, tastes, smells, feelings, thoughts, ideas. Then attempt to sense the inherent beauty in things, people and situations that you regard as neither attractive nor unattractive. Then acknowledge and experience as much as possible, the inherent beauty in all things and people.

   • Feel the Beauty. Throughout this sequence, use your imagination and feel the energy of beauty and how it affects your emotional body, coming into deeper rapport with the beauty itself.

   • Identify with the Beauty. Perceive the presence of beauty to be at another level than the form but expressing itself in different forms. Perceive it as a subtle but real energy that emanates from the presence of Spirit at a soul level – the soul level of yourself, of others and of anything you can think of. Attempt to experience this energy in your heart rather than in your emotional body. It exists at a level beyond the emotions and beyond the rational mind. It is there, at the soul level, that you identify with it. As you identify with it, you give yourself to it; you yield to its transforming power; you let go of your personality identification, your thinking and your reacting. You are Beauty. Stay with this experience for several minutes so it becomes stronger within you and so you come to know it intimately.

8. Once you have experienced Beauty, visualize yourself using this soul quality to influence your perceptions and actions in your daily life. Imagine the soul quality permeating your thoughts, feelings and behaviour in general or in chosen specific situations where you are challenged.

9. Give thanks for this quality existing within you and in all life.

10. If the meditation has motivated you in some way, make a decision related to that motivation.

11. Focus your attention on your breathing again, feeling renewed and at peace with the meditation experience.

12. Take two or three deep breaths and slowly open your eyes, bringing yourself back to external reality. You may wish to make some notes about the meditation and about any decision you may have reached because of it.
Meditation: Exploring and Healing the Personality

The following meditation is from level 2 of The Soul Journey. It deals primarily with knowledge of oneself as a personality. This meditation helps us reflect on the personality issues of past conditioning, the defences we use that block us from experiencing the truth of the self, and our behaviours that reflect what is going on within at a personality level.

At the same time, the meditation asks the client to reflect on their highest values, thus initiating a bridging to the soul. These values are held by the personality and might be either personal or universal. If they are universal, they do connect one to the soul.

This meditation is worded so you can use it directly to guide clients to obtain insights that will be helpful to them.

1. Have the intention of revealing your wounds and confronting your fears with an attitude of openness, understanding and love.

2. Seat yourself in a comfortable position and close your eyes, turning your attention inwards.

3. Focus your attention on your breath. Take a deep breath or two and begin to relax. Just observe the natural rhythm of your breathing until it slows down and you feel relaxed.

4. Invoke the intelligence, love and power of the soul to enter your awareness and consciousness. Ask for assistance in meeting your wounds and fears with courage, understanding and love.

5. Each time you do this meditation focus on one wound or one fear.
   a. Get in touch with a hurt, wound or pain from your past that may be still with you. Feel it and stay with it to experience it for a few moments, noticing its effects on you.
   b. Become aware of what fear lies behind this experience.
   c. Realize that this hurt, wound or pain exists because you need to learn something and express some soul quality.
   d. Focus on something positive that this experience could teach you. Affirm your willingness to learn the lessons involved.
   e. Identify the soul energy or quality that needs to be expressed. You are able to express this energy or quality once you have learned the lessons.
   f. Experience and identify with the soul energy. Stay with it for several minutes so that it becomes stronger within you and so that you come to know it intimately.

6. Visualize yourself using this soul quality to bring healing to your experience from the past. Imagine the soul quality permeating the wound, bringing love and the
light of understanding into it and notice the changes and the healing that it brings. Visualize and imagine yourself expressing this soul quality in practical situations in your daily life.

7. Give thanks for the marvelous being that you are, and for the gift that universal life gives you by expressing itself through the uniqueness that you are.

8. Focus your attention on your breathing again, feeling at peace with the meditation experience.

9. Take two or three deep breaths and slowly open your eyes, bringing yourself back to external reality. At this point you may wish to make some notes in your journal about your meditation.

**Meditation on Truth**

Truth of reality and life begins with knowing the truth of oneself. The following is a meditation on truth that will prove helpful to both counsellor and client.

You can use this meditation for a variety of situations where the client is looking for insight. It empowers clients to find their own inspiration and direction from within themselves. It supports the quest for soul-personality connection.

1. Have the intention of experiencing truth in a symbolic way, so that you can see more deeply into your true nature, and discover universal aspects of reality. Approach each meditation with an attitude of openness, willingness and love.

2. Seat yourself in a comfortable position and close your eyes, turning your attention inwards.

3. Focus your attention on your breath. Take a deep breath or two and begin to relax. Just observe the natural rhythm of your breathing until it slows down and you feel relaxed.

4. Invoke the intelligence, love and power of the soul to enter your awareness and consciousness. Ask for assistance in developing a sensitivity to the energies of life and soul.

5. Each time you do this meditation, ask truth to reveal itself through imagery as well as through insights or thoughts. Learn to discriminate between truth and the appearances of truth that are more accurately called illusion. Each truth meditation can begin with an aspect or part of your life that needs clarification and greater connection to the universal. Recall that aspect and then address yourself to soul or Spirit and ask for the perception of the underlying truth.
Realize that there are many layers of truth from the particular to the universal. Whatever realization you have following your request, you can proceed to a more universal or more particular aspect of the truth involved. The truth might be a psychological reality, a universal law or principle, a soul quality or some revelation of an underlying and purposeful cause. Reflect for a period of time on the truth revealed or sensed until you can feel and experience it. Experience it more as a specific energy than as information or content. The energy itself is the truth that will set you free. Your formulation of it in symbols, images or thoughts is primarily useful as a vehicle to contact the energy. As you perceive truth you will then also know what it is you must:

a) learn 
b) change 
c) give or do.

Take a few moments to consider each of these.

6. Appreciate and value the energy of truth you experienced as the central cause of what is unfolding in your life. Visualize and imagine truth expressing through you in a very positive way. Affirm your willingness to express yourself increasingly and creatively from a truth perspective. See yourself making a contribution to life and others by expressing yourself in this way.

7. Give thanks for the unique being that you are, and for the gift that universal life gives you by expressing itself through the soul that you are.

8. Focus your attention on your breathing again, feeling at peace with the meditation experience.

9. Take two or three deep breaths and slowly open your eyes, bringing yourself back to external reality. At this point you may wish to make some notes in your journal about your meditation.

**Meditative Reflections on Forgiveness**

We may experience being hurt, misunderstood or a lack of love in our relationships, including the relationship with ourselves. This occurs when we are not aware of what is really going on, and we focus only on the hurt or the lack. Because we do not understand what is happening, we are usually unprepared to love what is happening or the people involved. When this lack of love and acceptance is directed toward others, we blame them. When this lack of love and acceptance is directed toward ourselves, we feel guilty.

If we are not getting all we want from another, in terms of what we are lacking, (and we seldom do), then we begin finding fault in the other, blaming and judging their behaviour because they are not satisfying us. Both blame and guilt are cries for forgiveness.
Forgiveness of others for being the way they are, without the need for them to give us what we perceive we lack, is part of the acceptance we have to extend to them. This honours their journey and their learning, without us having to understand what that is.

You might use the following words to guide a client who is struggling with problems in a relationship.

1. Think of someone you resent, reject, hate, feel jealous of or unloving, and with whom you want to restore a loving and meaningful relationship.

2. Imagine clearly your relationship, and recognize your personality feelings. See that this person is doing whatever they are doing as a lesson or challenge for you to teach you something. Then say to them in your mind and heart, and mean it: “You are not here to meet my needs. You are here to show me my needs so that I can learn to meet them myself.”

3. Thank them for showing you a need you have. Be clear as to what that is.

4. Now how are you going to meet that need yourself? Remember that true needs are fulfilled by expressing something. What do you need to express? Imagine yourself expressing it perfectly. And see how this expression is loving for yourself and others.

5. Now choose something about which you feel guilty, and for which you therefore need to forgive yourself. What does that guilty feeling show that you need? Are you beating yourself up for having a need? For not being perfect? Are you blaming yourself for something about which you did not have the knowledge, the power or the love at the moment to make a different choice? Are you judging yourself as not being in universal Love, God’s love, all the time?

6. Accept your limited actions flowing from the imperfection of your nature. And realize that such a situation is perfect, as it affords you the opportunity to learn, to grow, to hope and to yearn.

7. And realize that your limited and limiting action fits perfectly into the evolutionary process of everyone else you meet. You help others see their own needs by your challenges. You are at times an unwitting instrument for the potential growth of everyone around you. At other times you are a conscious instrument of the growth of others. To deny either is to deny your true nature.

8. As you are infinitely loved, direct this love consciously to whatever you feel guilty about, and to all aspects of who you are.
Meditative Reflections on Trust

You might use the following words to guide a client who is struggling with problems of control, accountability and lack of trust.

1. You develop trust by accepting and internalizing certain realities such as these:
   
   - You and every other person are a personality, soul and Spirit.
   - Spirit is powerful, loving and intelligent, and present through the soul. It is in charge of your life, because it is its cause and takes responsibility for it.
   - Whatever happens, happens for a purpose related to learning and growth.
   - There is a Plan in life, and everything unfolds according to that Plan. This Plan is greater than individuals and has to do with humanity and the planetary life itself.
   - The Law of Karma (Cause and Effect) is always working and attempting to create equilibrium where imbalance exists. All laws in life work inexorably toward both equilibrium and ultimate unity and synthesis.
   - Everyone, including you, is always doing the best they can within the limits of their momentary strength and awareness. ‘The best’ means that they are trying to survive (often as egos, sometimes as souls), and that they are trying to keep or restore their balance. What ‘balance’ means is highly individual, but it is a natural and necessary state for sanity and happiness. When we are not in touch with our souls, we often do and say things for the purpose of restoring balance, but which create further imbalance. This worsens a situation or how we feel, but that increased imbalance will eventually lead us to greater balance.

2. You develop trust by knowing that you are infinitely and completely loved by the most powerful, inclusive, forgiving, tolerant and understanding love possible. Identify with that Love.

3. Now look at what you are trying to control in your life and how you are doing it. (pause) Control is the opposite of love. You control when you do not trust. You control when you do not believe in love. You control when you do not love yourself. As you recognize the controlling powers and situations, release each one with trust, knowing that if you give up control, love will enter and a greater good will be realized. You will be happier and more fulfilled.

4. Essential Divinity is the reality at the heart of everything in existence, since every being is essentially divine. The heart or essence (not necessarily the
action) of every human being is essentially divine, which means essentially good or essentially God. God is love.

5. See God in yourself, in others and in situations; you are now in a loving, trusting relationship.
5.0 The Transmutation and Transformation Processes

These processes form the backbone or central pillar of the soul-based program. All the other content and discussions support these processes. They serve as the foundation for the basic counselling situation.

It’s important to note here once again that the transmutation and transformation processes do not focus on behaviour change, but on consciousness change. Changing consciousness always results in eventual behaviour change.

The Bigger Picture: Cooperation, Unity and Synthesis

Cooperation: There are different levels of counselling/therapy. The vast majority work at the level of transmutation, which has to do with bringing a person into right relationship with themselves as well as with others. This is a state of cooperation.

Cooperation for right relationships requires that we acknowledge the differences between self and other, and we honour those differences. It is learning the nature of duality and accepting duality as a necessary condition of human life and growth. Both sides of duality need to be given attention, whether they be positive or negative. Right relationship with oneself involves accepting one’s own duality – strengths and weaknesses – and meeting one’s real needs.

Unity: Soul-based counselling works at the level of transformation, which has to do with bringing a person into a state of unity. However, if a client needs help with some transmutation and the counsellor feels able to assist in that regard, she would do so. Unity here refers to soul and personality functioning as one under the more loving, intelligent and empowering energies of soul.

Unity requires the balancing of the duality of positive and negative. It requires cooperation and mutual support between self and others, the honouring of uniqueness in each being, and the consciousness of a higher reality (spiritual soul) of which individuals are a part. Unity within is present when personality cooperates with soul, or with Spirit presence as soul.

Synthesis: Once unity is achieved, one no longer needs counselling or therapy to move to the next level – synthesis, which is achieved through transfiguration. However, one might benefit at the beginning from association with a wise teacher or soul guide who could provide reflection for the Spirit within.

Synthesis requires the sacrifice of the individual in favour of the greater reality (spiritual soul). It is the committed, selfless giving by entering the energy of Spirit more fully. This, of course, is done at a soul level. The conscious experience of Spirit is only possible once the ‘higher bridge’ of consciousness is built, and this is extremely rare.
5.1 The Process of Transmutation (Personality Centered)

Everyone has some aspects of their being still identified with mass consciousness. This becomes evident when one is ill or unbalanced in some way. We evolve through becoming conscious bit by bit of the various aspects of our nature. When some new aspect is demanding our attention, emerging out of mass consciousness or unconsciousness, and seeking to be incorporated in our individuality as a conscious reality, we need to do transmutational work. This process strengthens us as individuals and we become more self-conscious.

We know transmutation is needed whenever something isn’t working harmoniously, when the negative states arise and when we are projecting. Obviously this happens quite frequently. And it will continue to happen as long as we reject, repress, deny, or use any defence mechanisms that keep us separate from reality.

Transmutational therapy or work is personality focused. In a developmental sense, the work needs to be done at a personality level before integration with soul can take place. In other words, awareness of the personality realities must precede the development of soul consciousness.

The essence of this level is becoming deeply aware, through direct experience – physically, emotionally and mentally – of the negative and positive realities that are part of our life. This learning process is the foundation of growth.

Everything we experience must be harmoniously integrated into our being and our identity. When we do not have sufficient awareness of the elements involved, we then experience in some kind of negative way. The message of negativity is simple: become aware and integrate.

In short, transmutational work, therapy and life are all about learning the positive and negative nature of one’s own being, and eventually gaining the ability to move freely from one to the other appropriately, without being controlled by only one side of a reality. This process will give many insights into the nature of the self, the unique way in which Life or Spirit expresses itself through the individual. It will also, to the same degree, give one insight into the lives of other people who are experiencing and expressing themselves at this level – positively at times and negatively at other times.

When there is sufficient experience at this level, with awareness and acceptance, one moves naturally and almost imperceptibly to the next level. This occurs when one starts looking for the meaning of this experienced duality and begins to focus more on the need to express and give than on the desire to get and have.

Through the conscious experience of the opposites, the heart awakens. It is in the heart that consciousness arises in a way that can balance and accommodate life’s apparent contradictions or paradoxes. When the heart awakens, unity beckons and love needs to be expressed.
Part of the transmutational process requires some recognition of a need. This recognition on the part of the client suggests they are not satisfied with something in their lives, and therefore want to change. Whether or not this is a needed change or simply a desired change does not matter, as long as the motivation is for betterment. If the motivation is egotistical, chances are it will not be for one’s betterment – such as wanting to look better so that others pay more attention. Normally, however, the desire to change is based on a need to change. It is always a good idea to question a client as to their motives: why do you want to change? If the motivation seems shallow, a counsellor might encourage an introspective search for higher motives.

**Counsellor Support**

Some of the following procedures are phrased as you might use them with a client. Some are stated in a more direct or truncated form than you might actually use. Get the idea and formulate it in a way that reflects your style and energy. The focus here is on the content of what is suggested to pursue.

**Transmutation Steps**

**Step 1 – Identify the negative state**

The counselling session typically begins with identifying the negative state which is being felt or experienced – the pain, unhappiness or discontent. The negative state is often a wound, a fear, feelings of emptiness or a lack of some kind.

What feelings are indicating something is ‘out of order’? What is the issue and what is it signalling? We must become as fully aware as possible of this. We often need to express it to know it more fully. Expressing it does not get rid of it, however. It only increases awareness of it. Grieving, for example, is a negative state, because it is an expression of our pain, our limitations, our loss. It is purely a personality reality. Through grieving we can eventually come to realize some of our limiting perspectives about self and life. It is one’s reactions to what is happening, rather than one’s acceptance, that indicates the issue to deal with.

If the issue cannot be thoroughly identified, then you are using a defence mechanism and cannot experience it fully. Do not go beyond this point until it is deeply felt and experienced.

**Confession**

Therapy or counselling necessarily involves confession, the disclosing of one’s experiences and perceptions. But confession alone is insufficient. Various therapists
frequently think that confession or re-living past experiences is the entire healing process. But it is not. It has often been said that ‘to re-live is to relieve.’ This is not true at all!

“In the practice of religion, confession is immediately followed by prayer. Recognition and repentance are not therapeutic enough; confession corrects personal experience, but does not remove us from it. Augustine recognized that confession becomes mere autobiography unless it is as well a devotion to the divine in the heart…”

“Psychotherapy stops short. It invites confession but omits prayer. The religious impulse is provoked and then unsatisfied. A secondary religious aura then pervades many aspects of psychotherapy. Analysis itself is regarded religiously; ‘experience’ is endowed with religious values, becoming sacred, unavailable to examination: the Dogma of Experience. The emotions of the heart are taken for religious revelations.” (Hillman, James, *The Thought of the Heart & the Soul of the World*, p. 35.)

The need for confession arises because of a feeling of guilt. Guilt arises when one has withheld something, said something or done something that is contrary to one’s beliefs or self-image or soul – depending upon one’s consciousness identity.

Guilt is useful to the extent that it reveals something about oneself. More clearly, however, some aspects of one’s shadow are revealed through blame, criticism, put downs and value judging of others. All of these indicate a lack of acceptance and understanding because of some limitation within oneself. Through confession, one ought to become conscious of the shadow issues involved. Otherwise, there cannot be a change of attitude and feeling.

Confession is appropriate in the transmutational stage – to become fully conscious of the negative and then make a choice of the positive for balance and increased tension.

*Repentance*, a religious term, in its true meaning is ‘to re-think.’ When one knows the shadow issue sufficiently, one needs to re-think thoughts around it so as to bring it into acceptance and meaning. One can then be devoted to the higher reality to which the shadow issue is pointing.

**Step 2 – Gain insight as to what is being revealed**

Whenever you are working with issues that indicate a need for change, there are always three realities to question. Exploring these realities will help you gain insight as to what is being revealed from the unconscious through this negative state:

a) **Fear** – Fear is typically present because of ignorance – not knowing the true nature of something or of oneself. The condition stems in part from unacknowledged, misunderstood or unintegrated experiences. The soul quality of intelligence and understanding (Light) needs to be awakened. Identify the fear
behind the negative state. You might ask: What fear is giving rise to feelings such as pride, anger, hatred, blame, guilt, etc.?

b) **Wounding** – Wounding occurs in the feeling nature, indicating a need to open to love – not emotional love, which is precisely what has been wounded, but soul love (unconditional Love). Unhealed hurts from the past are seeking healing. What is the wound behind the issue?

c) **Limiting Beliefs** – What thoughts, attitudes and limiting beliefs are being maintained? A belief is the mental power behind any perception and every experience. It indicates the degree of connection with, or disconnection from, what is real. A limiting belief is a narrow, restrictive connection with reality and is therefore disempowering. Unconsciously held beliefs bring about a condition or sustain it. A belief that is more aligned with what is real at a deeper level is empowering. For example, most people need to change the limiting belief that they are not capable, not adequate, and the like. This indication of low self esteem or powerlessness needs to be replaced with the soul perception of being able to deal with anything and everything that appears in one’s life. Sensing one’s place and purpose in life is the source of one’s soul power and is tremendously empowering. This needs to be supported.

It’s not easy to work with these realities because usually they are unconscious, repressed or forgotten. Becoming aware of them is part of the healing process that can lead to soul. They are extremely important because each one is a signal for one of the three soul energies that are ultimately seeking to manifest in the person’s life.

We cannot over-emphasize the importance of working with this trinity of fear, wound and belief. They are present whenever learning of some kind needs to take place – which is most of the time. And learning needs to take place whenever consciousness needs to expand – which is also most of the time.

Therefore, it is not helpful to see the presence of fear and wounds as something to get rid of, but rather as something from which we learn and grow. Fear will never be completely eradicated because it is an important signal to point us in the right direction for our learning. And wounding will repeatedly occur to indicate where we are not in loving relationship.

**Step 3 – Discover the learning involved**

Discover the learning gained from having this negative condition and what it brings to your attention.
Client Support

Some questions to ask about their learning may be:

1. What have you learned about yourself through this experience?
2. Have you discovered blockages that need to be attended to?
3. Do you have attitudes and beliefs that you need to change?
4. What have you learned that will enable you to love more, be more empowered, or have more wisdom?

Step 4 – Accept the negative state

Go through a process of accepting that negative state as your own, as a part of your being. With acceptance, we acknowledge that this state is somehow useful or necessary for learning and growth. In other words, it has a purpose. Verbalize why this is personally needed. Perceive it as a positive, contributing factor to your life. Perceive that there is no one and nothing to blame; that this is not a punishment; that you are not a victim.

Step 5 – Explore the ‘payoff’

Explore the ‘payoff.’ What are you getting out of the negative situation and the thoughts or limiting beliefs that support the continuation of the present situation? The response will likely relate to one of the first two stages of communication: Pay attention to me; Love me. Inevitably it will be an attempt, perhaps unconscious, to get attention and love.

When considering the payoff in doing something that is counter-productive to your own well-being, you must ask what you have to pay to get the payoff – i.e., what is it costing you? (There will be several things to mention.) Is the payoff worth what it is costing you? (You always pay for what you value when you are in touch with your values.) Is this payment a reflection of your values, or a result of not valuing?

People always do what they want to do because they are getting something out of it, or at least hope they will get something they want out of it. This payoff may not be in the person’s best interest, and in fact may be causing them pain or disharmony of some kind. The payoff may be something as simple as not having to put effort into changing an old negative habit. Or it might be getting attention or sympathy. A frequent payoff is having control over someone or something and thereby feeling strong, right or powerful.

A payoff is often a short term gain, which is often a long term detriment or loss. For example, the payoff can be immediate sense gratification, like eating as much as you want for months, which can result in low self esteem or constantly beating yourself up because you don’t like how you look or feel any longer. Another example can be that you get to be ‘right’ in an argument, which might result in losing a friendship you value or causing another pain which you regret.
Examples are endless because most people in most situations go for the payoff even when it is not in their best interests. People generally want immediate gratification and frequently spend money to get it, with frequent long term deficits. People also want love and attention, and frequently demand it directly or indirectly. Some people, for example, do not want to get well when they are ill because being ill gets them a lot of attention. Many children misbehave for the same reason.

**Client Support**

If you are not getting the results you want, then examine your behaviour.

1. Is your behaviour consistent with the goals you have in mind?
2. What is the payoff for the behaviour you have?
3. What is the fear of doing what you would rather do?
4. Are you willing to let go of this payoff to achieve your goals?
5. What behaviour is more consistent with your goals?

**Step 6 – Is there a desire to change?**

If there is a desire to change, proceed. If not, something has not been completed in one of the previous five steps. This must then be explored and completed. Do not move ahead until this is done. The moving forward is a movement into greater love with its risks and rewards.

**Steps 7 & 8 – Find and affirm the positive opposite of the original negative state**

Find the positive opposite of the original negative state. The negative perspective existed because experience was influenced by a limiting belief, a fear and/or a wound. What perspective would you have without such an influence? It would be positive. Imagine what that would be like. What does it look like? (mental) What does it feel like? (emotional) For this imagining, close your eyes. You could go through a guided imagination, which would lead into a guided inner journey of forgiveness. The forgiveness could be directed toward yourself, another, God or life. (See Section 4.8 for notes on a forgiveness meditation.)

Along with the positive opposite, there must be a positive, less limiting belief cultivated at the same time. State a positive belief that counters the previously held negative belief.

The positive will have to be repeated and deepened frequently to create new pathways in the brain, and change the psychic state that upheld the negative state you want to change. You cannot get rid of the old pathways, but you can create new ones so that you have a choice – to experience the negative or the positive. Without creating a new brain pattern, you have no choice.
**Asking for Forgiveness**

Once we have attained a degree of soul consciousness, we realize that we have a duty to God/Life which, put simply, is to be intelligent, loving and powerful – especially intelligent (which means to know and follow the laws of life). And when we fail in our intelligence, love and power, then we have to ‘repent’ – i.e., to re-think and re-align ourselves with that trinity we call God or Life. Our highest nature is that trinity. Once we know that, then we are capable of ‘sinning’ – i.e., missing the mark, being other than intelligent, loving and powerful.

This is where the social dimension now comes in. If we ‘miss the mark’ we cannot fulfill our duty to humanity because we will express unloving, unintelligent or weak actions, thoughts or words to our fellow beings, thereby causing separation to that which is essentially one. Our duty, therefore, cannot be performed. We must realize this and then go before those we offended asking forgiveness and asking for support to re-establish right relationship.

The counsellor can be the representative of those from whom we need to ask forgiveness, and can become the one to whom we go to carry out this ritual of rectification. However, if at all possible, the ritual rectification ought to take place where or with whom the ‘offence’ may have occurred. Or, it may be done with both for greater clarity of soul expression. The role of forgiveness is to make right by re-thinking and looking at the reality from a more positive or loving perspective. This must be done both toward oneself and toward others. Putting it into words is a useful ritual to change the energies.

**Steps 9 & 10 – Accept the positive state**

Accept the positive state as your own, as a part of your being. When a negative is being experienced, it simply means that this part of the reality is active. The positive opposite is equally present within you, but as a potential that can be activated through choice, intention and focus. Incorporate the positive as an active part of your being on all levels – mental, emotional and physical. This could be supported in various ways:

- visualization
- creative imagination (higher astral)
- affirmations
- intentionality
- will
- acting ‘as if’
- discussion
- understanding
- perceiving the universality of the positive – i.e., its value
When the response comes from the heart, the appropriate feeling is aroused. Think of it this way:

a) Something happens.
b) There is an immediate emotional reaction – most often not appropriate.
c) Through introspection a person learns what would be a more appropriate positive response, which implies an expression of some soul quality.
d) This evokes the heart’s desire to make connection and a heart-centered feeling is aroused which seeks expression.

5.2 The Process of Transformation (Soul-based)

Once personality awareness is adequate, then soul consciousness begins to emerge. There is a desire to understand what is happening behind the outer appearances of life’s manifestations. There may be a search for the meaning or purpose of what does not seem to make sense rationally. There is often an inner urge to share and to give in a way that makes life more fulfilling and that makes a difference in people’s lives.

The transition to the transformational state, which is essentially the level of developing identification with the higher self – soul consciousness – usually begins with a focus on understanding (higher mind development). Then it moves to the love aspect (heart development – mystical nature) and later to the buddhic nature with unconditional love and intuition.

Transformation is the task of developing a soul perspective. The work here is based on viewing the opposites within yourself as mutually supportive and necessary parts of a greater whole. In other words, we must happily accept the dualistic nature of the personality with all its characteristics as they are without regret, denial or guilt. This is the only way we can transcend the personality without denying any aspect of it. We must know ourselves well enough at a personality level so that we can see and express our personality purpose. We see that our personality is the vehicle through which we can express our essence, our soul nature.

Transformation builds the antahkarana (the bridge of consciousness between personality and soul) which enables our essence to be expressed through the personality.

The framework for transformational living is the perspective and experience of life as sacred. It is the honouring of the Divine Presence, Spirit, in all of life and in all of life’s forms – including within ourselves and every being we meet. In this sacred universe, the negative is perceived as the destructive, purifying aspect of Spirit, and the positive is seen as the constructive aspect of Spirit. When both are embraced and united within our consciousness, the creative energy of Spirit is present in what we call the soul. This creative energy is primarily the energy of love which, at this level, is non-emotional and
unconditional. It is therefore life-giving. It is Spirit expressing itself through the relationships we have. (The negative can also be related to as an understanding of limitation, and the positive as understanding the potential that can be activated.)

We focus on emphasizing the nature of soul consciousness. We develop soul perspectives. We focus on the universal or larger realities that stand in opposition to the personality perspectives, thus creating a tension between the personality and soul positions. We learn to trust that this tension is in itself necessary and useful to further inclusiveness, depth and unity.

As we learn to stand in the tensions of life, by experiencing the pull between the particular and the universal, the individual and the group, the lower nature and the higher nature, we enter more deeply into that consciousness where we can sustain this tension and eventually create a synthesis that transcends the tension and expresses creatively and powerfully. That place is the heart – the second aspect of soul, the love aspect.

Transformation therapy increases understanding from a soul perspective. And through that understanding we enter the consciousness of love, soul consciousness, the experience of inner unity which is then reflected in unity with others.

The expression of inner unity leads to cooperation with others for a greater good, a desire to work together with others who are different from us but with whom we share a common purpose, a respect for the other kingdoms of nature, and great desire to create beauty in the world.

_Tension for Transformation_

To simply have an awareness of something in the form world – such as a fact, an object or an idea – may be interesting and may give us more information than we previously had. But it does not in itself cause any transformation within us. It is simply a ‘positive’ to a previous ‘negative,’ the negative being a state of not knowing, or a specific state of ignorance. In other words, information may help us to grow in awareness, but not directly to develop consciousness.

Our ignorance sets up a tension with a potential knowing or understanding. Once we have that understanding, the tension is resolved. If soul is not active within us, then that knowing aggrandizes the personality in some way and the process might stop there.

If soul is active within us, then tension is created by the lack of understanding on the part of the personality opening to the understanding on the part of soul. The personality’s ‘objective’ knowing creates a tension that seeks the deeper meaning or understanding based on experience. The tension presents itself in the form of a question. The question might be one of the following:
 Soul-based Counselling

a) What is the essence of this reality?
b) What does this mean?
c) What is the purpose of this?

The answers to these questions are found within soul knowing (higher mind) or intuition (buddhic plane). When there is a breakthrough of soul understanding, there is also simultaneously an experience of the soul of the reality. This results not only in a new mental grasp of the deeper reality, but in an actual transformation.

This transformation can be described as an increase in soul consciousness, a greater inclusiveness of being, an increase of love and compassion, a greater willingness and ability to empower another, a diminishing of fear within oneself, increased tolerance and acceptance of diversity, and other characteristics of soul-personality integration.

What we have done by using our limited awareness as a basis for deeper contact and explanation is, first of all, to recognize that our awareness is limited to the form of a reality. And second, we reach out to the life behind the form, to the Universal Presence (Spirit), to reveal the source and purpose of the form reality. We experience the juxtaposition of form and Spirit in the connecting consciousness of soul. In doing this we are putting ourselves into two dimensions simultaneously.

The point where two dimensions touch is dynamically always the most potent point of experience, where a lot of energy is centered and transformation is possible. The potential transformation becomes an active reality by the individual being self-aware and other-conscious at the same time. This occurs any time we open ourselves to recognize that the Universal Presence is an aspect of the self and we truly identify with that fact. God/Spirit is but a different dimension of self than the personality self or even the soul self or group self. Through that encounter, transformation occurs.

A physical parallel to such a potent point of energy transformation can occur when the activity of the prefrontal cortex contacts the activity of one of the lesser, more limited parts of the brain.

**Forgiveness, Trust, Truth, Love**

The transformation process assumes that you have previously gone through the transmutational process, as this process builds on it.

There is a need to change perception and feelings from a personality centered approach to a soul-based approach. Forgiveness and Trust are preparatory to the process outlined in Level I below. Truth carries the process forward, and Love completes it.

a) **Forgiveness** – accepting and valuing what is or has been in fact, feelings or thoughts. This is a state of acceptance to move beyond the limitations of the personality hurts and negative thoughts or feelings.
b) **Trust** – opening up to the love, intelligence and power of soul so that its energies will guide, heal and transform as necessary.

c) **Truth** – The exploration of Truth is where you actually begin to work with the Transformational energies of soul. This is a quest for what the real need is, as opposed to what the personality desires might be. It is a step beyond the prevailing limiting beliefs. There is some soul quality or energy needed, and you need to determine what that is before you can work with it. This is where Level I below begins.

d) **Love** – experiencing greater unity and inclusiveness with appreciation and gratitude, manifesting as compassion and service. Unity in Love is the fruition of all transformational processes because that is the essence of soul.

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**Gratitude and Appreciation**

Gratitude and appreciation are essential qualities that a person needs to cultivate in order to transform the negative in the personality and to activate soul energies.

Appreciation is a mental recognition of the value of something. This recognition understands why something is useful or necessary, and what contribution it would make to a person’s life.

Gratitude is a heart-centered openness to whatever one is grateful for. It is a welcoming and embracing of the reality, knowing or trusting that it is of benefit.

Very often what we appreciate helps us learn what we need to learn, and what we are grateful for is what enriches us and enables us to grow and serve.

In a counselling situation, or a personal situation where one is having difficulty, appreciation for its value must be present before the situation can be changed or transformed. And one must also be grateful for the situation before the inherent soul energy can be released. Expressing the appreciation and gratitude in words can be extremely beneficial.
Transformation Steps

Level I – For anyone ready for soul work

Step 1 – Identify the soul energy that includes the negative and positive

Having identified the negative and positive, what is the soul energy of which the positive and negative are a manifestation? You might be able to determine the soul energy in relation to a real need that exists in the person’s work, self or life. The soul energy will be some soul quality or universal principle. The soul energy may be an archetype. (See section 6.1 below.)

Step 2 – Identify the meaning of the problem

Ask what might be the various meanings of the ‘problem.’ Look at personal meaning as well as the meaning related to bringing values into your life, which will affect others in a beneficial way through your relationships. In searching for meaning, you might question what the problem reveals, what it emphasizes, what doors it opens, what insights it gives – in short, what changes it makes or what realities it affirms that one values, appreciates or benefits from. The meaning from the soul level in some way ought to give you value in relation to something greater.

Step 3 – Identify the purpose of the problem

Ask what might be the purpose of this. Examine how this might relate to your family, community, group, or the world. See how it can be, or lead to, service and a contribution to others.

Step 4 – Meditate on the soul energy

Having identified the soul energy, meditate on it to incorporate the energy into consciousness in your personality. This integrates the soul energy itself and its positive/negative manifestations in the personality. The consequence will be a transformation and blending of the soul energy in the personality, and less experience of the positive/negative energies.
Step 5 – Express the soul energy or quality

Begin to express the soul energy/quality at personality levels.

a) Mentally – think about it, discuss it, visualize it, affirm it
b) Emotionally – imagine it (feel, hear and see it)
c) Physically – act ‘as if.’ Choose to act according to the dictates of the energy, even if at first it seems unfamiliar.

Level II – For those who are ready to move to deeper levels of integration and expression

Step 6 – Cultivate devotion toward the higher reality, the soul energy.

Step 7 – Focus on it as a mental and heart centered ideal.

Step 8 – Deepen intuitive connection through meditation
Continue to meditate on it to gain greater intuitive connection to it, and to strengthen the connection to the buddhic plane.

Step 9 – Share the energy
Seek ways of distributing this energy for humanity and the planet, subjectively and objectively.

Step 10 – Feel and express gratitude
Acknowledge that everything originates from Spirit/Life with its all-loving nature. Feel and express gratitude for the privilege of being an expression of, and vehicle for, this Divine love.
### 5.3 Summary of Essential Steps

#### Summary of Essential Steps of the
Transmutation and Transformation Processes

**The Process of Transmutation**

1. Identify the negative state.
2. Gain insight as to what is being revealed from the unconscious through this
   negative state regarding the relevant hidden wounds, fears, beliefs.
3. Accept the negative state as your own.
4. Discover the learning from having this negative condition.
5. Explore the ‘payoff.’
6. Is there a desire to change? If so, proceed. If not, explore previous five steps.
7. Find the positive opposite of the original negative state.
8. Affirm the appropriate positive belief.
9. Accept the positive state.
10. Incorporate the positive as an active part of your being.

**The Process of Transformation**

1. What is the soul energy of which the positive and negative are a manifestation?
2. What might be the various meanings of the ‘problem’?
3. What might be the purpose of this?
4. Meditate on it.
5. Begin to express the soul energy or quality at personality levels.

**If you are ready, then move on to these steps:**

1. Cultivate devotion toward the higher reality, the specific soul energy.
2. Focus on it as a mental and heart centered ideal.
3. Continue to meditate on it to deepen intuitive connection.
4. Seek ways of distributing this energy for humanity and the planet.
5. Acknowledge that everything originates from Spirit and express gratitude.
6.0 Additional Methods for Connecting to Soul

6.1 Opening to Soul Energies, Qualities and Values

Soul Qualities

To help a client focus on a soul level, you can always ask questions about the development or expression of some soul quality. Whenever anything occurs on a personality level, behind it lies a potential soul quality seeking expression. When learning is needed on the personality level to facilitate that expression, the soul will make its presence felt through a specific quality.

Below is a list of some soul energies that frequently are one side of the tension for transformation. By their very nature, when actively awakened in the soul, they seek to be expressed. When the personality is resistant to an awakened energy, consciously or unconsciously, its presence creates a distorted energy that is frequently the opposite of the soul energy seeking expression. We frequently see this as a negative condition in ourselves or in our life. Once we are aware of ‘the pairs of opposites,’ we can more effectively be present to both points of tension, thus enabling transformation to occur.

There are always two perspectives for soul-making – that of the personality, and that of the soul. From the personality perspective, we need to see that negative experiences are absolutely necessary to energize the positive developments in life – e.g., greater inclusiveness is stimulated by separativeness, victimhood stimulates the drive toward personal responsibility and power. This truth will not be realized, however, if one does not go within and work with these opportunities, but instead maintains an outer focus and/or a victim attitude.

From the soul perspective, we see that the positive qualities and energies, the archetypes, will necessarily evoke distortions and negativity when first being expressed or sensed. This is due to the lack of ability, lack of experience or lack of willingness on the part of the outer life, the personality, to embrace these energies.

The following list is very comprehensive of the qualities characteristic of soul. These can be considered as qualities and, in their higher, more abstract sense, archetypes. Some of the words could apply in different ways to both soul and personality, depending upon the degree of self centeredness involved.
## Soul Qualities

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<thead>
<tr>
<th>Soul Qualities</th>
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<tbody>
<tr>
<td>Joy</td>
<td>Clarity</td>
<td>Spiritual Indifference</td>
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<tr>
<td>Beauty</td>
<td>Inspiration</td>
<td>Abundance</td>
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<td>Love</td>
<td>Healing</td>
<td>Sharing</td>
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<td>Gratitude</td>
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<td>Peace</td>
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<td>Serenity</td>
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<td>Compassion</td>
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<td>Forgiveness</td>
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<td>Good Will</td>
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<td>Honesty</td>
<td>Mindfulness</td>
<td>Will-to-good</td>
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<td>Strength</td>
<td>Steadfastness</td>
<td>Courage</td>
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<td>Tranquility</td>
<td>Simplicity</td>
<td>Communication</td>
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<td>Patience</td>
<td>Openness</td>
<td>Tolerance</td>
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<td>Enthusiasm</td>
<td>Endurance</td>
<td>Synthesis</td>
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<td>Purpose</td>
<td>Brotherhood</td>
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<td>Integrity</td>
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<td>Long-suffering</td>
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<td>Light</td>
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<td>Infinity</td>
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<td>Limitlessness</td>
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<td>Grace</td>
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<td>Freedom</td>
<td>Surrender</td>
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<td>Serenity</td>
<td>Discrimination</td>
<td>Power</td>
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<td>Detachment</td>
<td>Discipline</td>
<td>Radiance</td>
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<td>Goodness</td>
<td>Understanding</td>
<td>Responsibility</td>
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<td>Devotion</td>
<td>Unity</td>
<td>Intuition</td>
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<td>Service</td>
<td>Creativity</td>
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<td>Trust</td>
<td>Self-sufficiency</td>
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<td>Faithfulness</td>
<td>Discipline</td>
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<td>Hope</td>
<td>Authenticity</td>
<td>Understanding</td>
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<td>Faith</td>
<td>Labour</td>
<td>Charity</td>
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<tr>
<td>Beauty</td>
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### Counsellor Support

The questioning needs to focus on the appropriate or relevant soul quality involved. Look for the tension between what is experienced on a personality level with a possible opposite or complementary soul quality.
Essential Soul Qualities: Beauty, Truth and Goodness

There are three fundamental characteristics of Oneness – namely, Beauty, Truth and Goodness. When unity is conscious, they are evident. When unity is unconscious, they are potentials that need consciousness to realize them.

1. **Beauty** – Beauty is the perfect order of all things – everything in its place, being itself and simultaneously serving all. Questions to support your client around Beauty include:
   - Speak about Beauty in your life and what it means to you.
   - What is beautiful to you?
   - What attracts your heart?
   - Which heart is most moved by your experience of Beauty – physical, emotional, mental or spiritual?
   - How might you increase your experiences of Beauty?

2. **Goodness** – Goodness is pure, impersonal giving and receiving. The experience of goodness is an experience of belonging. The following questions will support your client around Goodness:
   - Speak about Goodness in your life and what it means to you.
   - Explain how you might increase your experiences of Goodness – physically, emotionally, mentally and spiritually.

3. **Truth** – Truth is reality – what is. Questions to support your client around Truth include:
   - Speak about Truth in your life and what it means to you.
   - Explain how you might increase your experiences of Truth.
   - To what extent have you developed discernment? Discrimination?

Values and Value Conflicts

Our philosophy of life is our guide for living. It always must include a set of values to live by, and a sense of which are more important than others.

Value relates to the intrinsic worth of something. And since everything has some intrinsic worth because of its soul, everything has value. But our set of values will be relative to the importance we give to something – that is, what it is worth to us.

Whatever we find of value is worth spending time and energy on. In fact, if we value something, it demands our time and energy. Some things that we value conflict with other
things that we value. For example, we might value our job which demands a lot of time
and attention, and we also value our family which also demands a lot of time and
attention. These conflicts need to be resolved. When we don’t pay attention to the
conflicts, our conditioning determines which values we give more time and energy.

Our personal values are a result of both conditioning and our level of consciousness.
They are neither good nor bad, right nor wrong, unless they contradict a universal value.
Personal values can be values of the personality or an emanation from soul. When they
are only of the personality, they can be egotistical, limited and conditional, whereas
values emanating from soul (universal) are altruistic, unlimited and unconditional.

When we experience conflict between a personal value and a universal value, we are
inwardly conflicted because we are pulled in opposite directions. The personality is
pulling one way, the soul the other. The goal of all experience in our personality is
integration with soul. When we inhibit this process, tension results.

When there is a value conflict in our life, we intuitively know it, and we intuitively know
which value must prevail. Sometimes we choose not to listen to our inner guidance and
deepen the conflict or tension. When we do this, we typically use some justification for
our lesser choice – some defence mechanism – so that we can temporarily ease our guilt
for making a decision for something of lesser value.

**Client Support**

If a client has value conflicts in their life, you can support them by asking
them questions that will help them to reflect and question what they are
giving energy to, and whether or not they need to make some different
choices. You might ask questions such as the following:

1. In the work that you do, is there good opportunity to express your personal
   values?
2. Is there a conflict between the values of your work and your personal
   values?
3. Is there a conflict between the values of your work and universal values?
   (If ‘work’ does not apply to your client, then substitute whatever word
does apply, such as ‘lifestyle.’)
4. What choices could you make (or do you want to make) that would adjust
   the time and energy you put into what you value most.
Archetypes of Manifestation

We are motivated to search for 9 specific archetypes because we suffer from their absence. These archetypes can be viewed also as 9 different personality purposes. Taken as a whole, these energies comprise the totality of human life in form.

1. Perfection
2. Love
3. Hope
4. Authenticity
5. Understanding
6. Faith
7. Labour
8. Truth, Power
9. Charity

These archetypes are aspects of universal life. Present within consciousness potential, they are soul qualities. Our life experiences demand their presence. At one time or another, we need to express each of these qualities through our personality. They are strongly present in our personality-soul relationship. Although they are typically associated with the enneagram types, they are also potentials within every person and need to be developed as one becomes more soul conscious.

As we focus on them through meditation and reflection, we experience more and more of their energy. This creates an increased tension with their opposites, leading to eventual transformation that manifests in a different quality of behaviour. As transformation occurs we experience the Universal through the energy of that specific quality. Everyone who develops these qualities is a well-rounded, soul-based individual.

Client Support

1. Which one of these qualities or archetypes do you consider most important for you to focus on or manifest in your life?
2. What are some ways you could grow in this direction and manifest more frequently or with greater depth?

If the client is willing to explore the possibilities of more significant personality purpose, you can formulate questions around each of the 9 archetypes, giving them something to contemplate as a reference for evaluating their life and giving it direction.

Mediating Archetypes

Mediating archetypes is another perspective on activating soul energies. When something comes into manifestation, it is created from an archetype or combination of archetypes.
When the archetype ceases to vibrate, the form disintegrates. In psychological and 
spiritual work and growth, archetypes will not automatically manifest, nor will they 
indefinately continue. They must be activated intentionally and then kept in an active, 
creative, sustaining presence by our desire, aspiration, intention, willingness, dedication, 
devotion, understanding and identification. This is how we make things happen, and keep 
them happening.

You can use the steps below to add variations to the transmutation-transformation process 
presented earlier in this manual. *The Soul Journey* program has more details.

1. Become aware of the pain, suffering.
2. Understand what it means.
3. Grasp the need.
4. Identify the archetype(s) required.
5. Activate the archetype(s) required within the client through:
   a) discussion
   b) understanding
   c) perceiving the universality of the archetype – i.e., its value
   d) creative imagination (higher astral)
   e) aspiration toward the archetypal ideal
   f) devotion to the archetype
   g) identification with the archetype
   h) frequently attempted expression of the impulses from the archetype
      (finding ways and means of acting and speaking from the feeling and 
      vision of the archetypal energies)

‘Aspiration toward the ideal archetype’ and ‘Devotion to the archetype’ are of great 
importance in terms of bringing soul energy into the emotional nature. Aspiration and 
devotion to the higher activate the energy connections in the higher part of the astral 
body, thereby transforming the more reactive or negative emotions that might be present.

“The world is a place of magic and wonder. . . .
The archetypal hypothesis is a starting point to explore that wonder, 
not an end point to circumscribe its possibilities.”
~ Robin Robertson ~

### 6.2 Assisting the Client with Emotions and Feelings

To use the emotions effectively in counselling, you must get behind the emotional state to 
discover the feelings of the heart to which the emotion is pointing.

Emotions are only experienced in the astral body, which is the second aspect of the 
personality. They are directly connected to the buddhic body, the body of love, which is 
the astral body equivalent on the soul level. Hence, they are always related to the issue 
and energy of love even when they do not appear to be so, and even when they exhibit a
very negative reaction. Love follows the Law of Attraction, but the corollary of that law is the Law of Repulsion. When there is emotional repulsion, we see it as a need for love.

When soul love is present in our astral body, we use our feeling nature to ‘know the other’ as they are. When soul love is not present, contact is still made but a self referencing reaction occurs which we call an emotion.

Emotional reactions always seek the heart and love, but because they are of the astral body that is of the form world, they seek outside rather than quietly within.

Once again, to use the emotions effectively in counselling, you will need to get behind the emotional state to discover the feelings of the heart to which the emotion is pointing. A list of some feelings of the heart that are not emotions follows here. There is further discussion of this topic in Level 2 of *The Soul Journey* program.

**Feelings of the heart that are not emotions**

1. union  
2. connection  
3. empathy  
4. compassion  
5. caring  
6. support  
7. authenticity  
8. freedom  
9. joy  
10. beauty  
11. gratitude  
12. peace  
13. harmony  
14. serenity  
15. forgiveness  
16. honesty  
17. strength  
18. courage  
19. patience  
20. integrity  
21. grace  
22. mercy  
23. devotion  
24. sacrifice  
25. gentleness  
26. generosity  
27. harmlessness  
28. commitment  
29. openness  
30. cooperation  
31. surrender  
32. unity  
33. abundance  
34. sharing  
35. daring  
36. spontaneity  
37. good will  
38. communication  
39. tolerance  
40. acceptance  
41. bliss  
42. dedication  
43. responsibility  
44. inclusiveness
6.3 Imaginal Techniques

Dreams and Imagination

The majority of people are astrally polarized, but currently a shift is occurring from the lower to the higher astral. This is because humanity is becoming slowly, but increasingly, soul-based. It becomes mandatory, therefore, for the soul-based person and the soul-based counsellor to be able to consciously function from the higher astral realm. This includes creating images that are loving, empowering and intelligent. The higher astral has the sense of devotion and emotional idealism, involving a degree of impersonality and altruism.

“When one serves an imago consonant with the desires of the soul, then one feels a sense of harmony and ready energy flow. When one serves an imago inimical to soul, then one suffers, consciously or unconsciously.” (James Hollis, Creating A Life, p. 45)

There are said to be two main channels from the unconscious to the conscious levels – dreams and imagination. All the methods we use here include imagination as well as dreams. Dreams are seldom, if ever, frivolous. They don’t waste our time. Imagination, however, can be very frivolous or very significant, or anything in between these extremes. Imagination can reveal what is desired and what is going on at personal subconscious levels, or it can equally well be an instrument of soul and for soul expression.

Robert Johnson writes: “The material that flows through the imagination takes many forms, from the frivolous to the visionary. At the bottom of the scale is the passive fantasy: This is the fanciful daydream that flits across the mind at odd times during the day or sometimes distracts us for long periods of time. Such fantasies are mere entertainments or distractions that add nothing to consciousness.

“At the top of the scale is the visionary experience, in which Active Imagination and religious encounter merge.” (Robert Johnson, Inner Work, p. 22)

Passive fantasy is a product of the lower astral. Visionary experience is a product of the higher astral and may involve the buddhic plane as well. The higher astral and buddhic levels indicate the presence of soul in its Love aspect.

James Hall discusses imaginal techniques in this way: “Modern psychotherapy makes use of many imaginal techniques other than dream interpretation. Imaginal techniques are enactments designed to utilize human imagination, often conceptualized as increased activity of the right cerebral hemisphere, to modify inappropriate assumptions and identities that underlie neurotic unhappiness. I have referred to such imaginal techniques as enactments to differentiate them from acting-out, which is the unconscious (and
generally undesirable) structuring of experience according to unrecognized, unconscious conflicts.

“Both dream interpretation and imaginal techniques appear to influence the pattern of complexes in the mind, as do emotional experiences in everyday life and in psychotherapy. Working with dreams is perhaps the most direct and natural approach to altering the complexes, while the next most direct is Jung’s method of Active Imagination, in which unconscious contents are encouraged to ‘come up,’ while the ego maintains its waking role of mediating the conflicting pressure of constellated opposites in the psyche.

Read more about the Active Imagination process at http://www.thesouljourney.com/subscribe/imaginationactive.pdf

**Counsellor Support**

Do not advise a client to do Active Imagination unless you have personally worked with it. Things will arise that you would be wise not to comment on unless you have such experience.

If you are interested in using this technique, practice it a few times with someone you know before using it with a client. Gain experience both as the one who guides the process as well as the one being guided through it.

Do not interfere with the Active Imagination process of the client, nor approach it for analysis or interpretation. Active Imagination is designed to be used by a person for themselves. It is useful as an adjunct to counselling since it can help in gaining self-knowledge.

What the client is experiencing that is unpleasant, tragic, etc. (however you name it) is as much an imaginary reality (a fantasy) as anything else. It is a psychological reality and must be approached as such. Two things can be done:

a) Describe what is being imagined and see what it reveals about feelings and judgements.

b) Create a different fantasy – one that gives meaning to the experiences one is having.

**Soul-Personality Dialogue Variations**
We can learn to discriminate soul and personality as they “speak” differently about the same realities. Explore the Soul Library book, Soul-personality dialogues at http://www.thesouljourney.com/subscribe/imaginationdialogue.pdf

Two other variations of Soul-personality dialogues are described below.

**Archetypal dialogues**

To connect more fully with an archetype, you can engage in archetypal dialogues. Using imagination, give the archetype a personality and see it as a separate entity with whom you can communicate. Your conscious self can ask questions of the archetype that are relevant to integrate it in your life, and give it a voice to respond to those questions. Or, your conscious self can ask open ended questions, like ‘What do you want to tell me?’ This dialogue can be done in a meditative state or through journal writing, giving self and archetype each a voice. An altered state of consciousness is preferable, if not essential, for the writing as well.

Once you have practiced this form of dialogue, you can easily guide a client through the process. You take the role of the client’s conscious self, and the client takes the role of the archetype. You can also suggest that the client do both parts of the dialogue on their own and then share their experience with you, if they wish.

**Soul Speak**

In this process, the counsellor takes the part of the client’s personality and the client takes the position of her own soul. This method may not be as effective as the other dialogue methods because the counsellor would be taking one of the parts. Nobody knows oneself better than oneself. However, with some people it could work quite well.

This is a totally oral dialogue that might prove useful in a couple of different situations:

1. Where the client would have too much difficulty switching between personality and soul, due to lack of attunement or meditation experience, or simply because of an inability to shift levels easily.

   The counsellor could take the personality role once it is well known, and speak as the client would speak from the personality position. The counsellor must know the client well enough to speak as the client would.

   If the client has no conscious soul knowledge, and has no idea of what the soul would sound like or feel like or be like, the client could take the personality position and the counsellor could take the possible soul position of the client. If the counsellor lacks verifiable soul attunement experience, this would be a demonstration of possibilities only. If, on the other hand, the counsellor can effectively do soul attunement to the client,
they could truly speak from that position. If the counsellor takes the soul position, then after the attunement, the client should be asked their opinion or reflections on the possible truth or relevance of what ‘came from the soul’ via the counsellor. (The counsellor might have been acting ‘as if.’)

2. If you want to give the client the experience of perceiving her situation and her life from a soul perspective.

This is about the client learning what soul perspective is like. Once the client feels confident in taking both roles, this method should no longer be followed.

The greatest value of this dialogue process is not the information that emerges – although that might be very relevant – but the experience of the two ‘selves’ actually communicating through an exchange of energies. The bridge of consciousness is developed and integration proceeds through the experience of energy exchange.

Repeated experiences of any given dialogue method improves the effectiveness and assures greater results. There is a learning curve when an unfamiliar process is introduced.

6.4 The Chakra System and The Universal Presence

The chakra system is a traditional system of understanding energies within the various bodies. There are considered to be seven major chakras (‘wheels’ or vortices) associated with the etheric/physical body, having correspondences in the astral and mental bodies as well.

As we take our soul journey, we symbolically move through the development symbolized by our chakras, experiencing and integrating the energies progressively from the base to the crown. This is parallel to what has previously been described, seen through different lenses.

If you are familiar with the chakra system, you may want to incorporate an understanding of consciousness levels for each chakra. A complete discussion of consciousness and the chakras is found in “The Chakra System and The Universal Presence” booklet included in the Soul Journey Library. [http://www.thesouljourney.com/subscribe/chakras.pdf](http://www.thesouljourney.com/subscribe/chakras.pdf)

Counsellor Support

When working with a client, you might at times determine which chakra is primarily involved with the issue at hand. Then you can use the consciousness levels associated with that chakra as a guideline for questioning and support as to the possible next steps the client needs to take. Advise the client that when change is desired or required, the steps to change ought to be gradual, because that is
always achievable and well supported from within. When the steps are too big, the discrepancy between where one is and where one wants to be demands a greater undertaking than is often possible to support or maintain.

### 6.5 Soul and Personality Cycles

Everything without exception in time and space functions according to specific cycles. Soul unfoldment and consciousness development also unfold according to natural cycles. The personality moves through cycles of 9 stages of unfolding life and the expression of activity. This is called the personality cycles or life cycles. The soul also expresses its energy and influences but in soul cycles or consciousness cycles of 7.

The soul-personality dynamic generates the fundamental tension in every person’s journey through life where we seek meaning and purpose. This dynamic keeps changing its form and influence as we go through the various stages of the combinations between the two cycles. Understanding the interaction of these cycles gives us a clear perception of the context in which our journey takes place. It guides us into right response and right expression that is specific to our individual nature, constitution and purpose.

If you are working with a client over a longer term, you may want to calculate and discuss with your clients the influences of the personality and soul cycles. This is especially a good service offering to individuals who are aware and sensitive and need more understanding on why things are happening in their lives.

For details on both soul and personality cycles, please see the book, *Soul and Personality Cycles* in the Soul Journey Library at [http://www.thesouljourney.com/subscribe/soulcycles.pdf](http://www.thesouljourney.com/subscribe/soulcycles.pdf)

### 6.6 Our Ultimate Aim – Empowering the Client

The coach or counsellor must always seek to empower the client to develop a sense of self and a strength within that self. This will inevitably involve the development of certain qualities (choice, decisiveness, persistence, patience, etc.) that give them the ability to intelligently and lovingly make their life work in a way that is deeply fulfilling. When our emotions control our lives, we are never fulfilled for long or in depth. When the rational mind controls without the heart, the same is true.

People lose their power by over-identification with their wounds or their labels. People who have strong self-esteem feel their power to the extent that they have the drive, courage and ambition to successfully accomplish their goals. People who have soul consciousness along with good self-esteem also are very effective in empowering others. In fact, that becomes more important than achieving one’s own goals. Or, what often happens is that one’s goals involve the empowerment of others.
Soul-based Counselling

The greatest power always flows as a result of fulfilling one’s purpose. Happiness is also linked to the fulfillment of purpose. Unhappy people don’t know what to do, why they are here, or perhaps who they are when they are feeling unhappy. Unhappiness results from not identifying with who you are and not expressing who you are. It is a state of self-abandonment, which is not a positive thing. When you abandon who you are, you have no power because all your power is found in who you are, in your essence.

To empower as a soul is to support another in what they need to do to fulfill their purpose through learning and serving. This includes the following:

- support for them to do what they feel is important to them. This should in some way connect with personal needs.
- helping them through their challenges so they get the most learning out of them.
- encouraging others to live up to their values.
- joining with others in responding to needs within the community.

Remember to celebrate!

Celebration can be part of empowerment. We must celebrate when healing occurs, when change is made, when victory is gained, when death visits us. Celebration unites the astral body with the buddhic body when celebration is conducted from a deep soul level with soul qualities such as beauty and gratitude.

Higher consciousness manifests in service and contribution. We are grateful for your interest in supporting the development of soul consciousness in yourself and in others.
Appendices

Appendix 1.0 Review Questions and Issues

This material has been included to support you in reviewing and practicing essential principles and elements of soul-based counselling. If you require assistance in any way, please email us at support@thesouljourney.com.

Review Questionnaire for Soul-based Service

1. Give 3 different responses to the question: What is soul-based counselling, coaching or therapy?

2. What characteristics make soul-based counselling different from other forms of counselling? What do you consider the most essential difference?

3. How would you explain ‘soul’ to someone who does not know anything about it?

4. How would you explain to another why soul consciousness is important?

5. When is personality awareness sufficient for a person and it is not necessary to go to the level of soul?

6. Why is fear so important? What is its purpose?

7. What is the value of wounding?

8. Why are relationships the number one issue in counselling and in people’s lives?

9. What function does the higher mind serve?

10. What is philosophy?

11. What is the connection between higher mind and philosophy?

12. What is psychology?

13. Describe the more significant relationships between the physical body, the astral body and the mental body.

14. Why does soul-based counselling demand that the counsellor ask questions rather than give answers or give advice?
15. What is the purpose of counselling in this philosophy?

16. What is the difference between transmutation and transformation? When would each be used?

17. What is projection and how does it work positively and negatively?

18. Describe a healthy relationship. What might be its purpose?

19. Describe an unhealthy relationship. What might be its purpose?

20. Is there a purpose for everything? Name the main purpose for personality experiences.


22. Learning involves 3 possible alterations within the personality. What are they?

23. What is service? What value does it have?

24. Describe a situation when you would assist a client to see the need to increase service in their life.

25. Is there both an individual psyche and a collective psyche? If so, what is the collective psyche?

26. Define animal soul, human soul and spiritual soul and describe the relationship between them.

27. When would you not be a suitable counsellor or guide for another? (Cover all the possibilities in your response.)

28. If you considered yourself not the right person for a prospective client, what could you do or say when approached?

29. What causes unconscious content to surface?

30. Why is it necessary to become aware of anything within our subconscious?

31. Name several ways that unconscious content shows itself naturally.

32. Name several ways to intentionally access unconscious content.

33. How can meaning be found in a person’s life and specific experiences?
34. What different levels of motivation are possible?

35. At what point, level or stage of the life journey would a person seek meaning?

36. What are the characteristics of a weak ego?

37. What are the characteristics of a strong ego?

38. What is ‘grounding’?

39. What might be some causes of not being grounded?

40. What are some ways to get grounded?

41. Is it possible to be too grounded? Explain.

42. What is right relationship?

43. What does right relationship with others have to do with developing soul consciousness?

44. What are several ways of activating soul potentials?

45. What is beauty? What does it have to do with counselling/coaching?

46. Describe the three aspects of soul: intelligence, love and power. What signs indicate their presence in a person’s life?

47. Explain the expression: Everyone is always doing the best they can.

48. How would you guide a person from fear to Love? Or: How can you go from fear to Love?

49. What are the most basic fears experienced by people? What is to be learned with each one?

50. Outline a list of steps or items for helping someone move through the various stages of healing or learning and development of consciousness from a negative state (e.g., wounding) to a satisfactory level of soul consciousness.

51. Explain the value of imagination in the counselling process.

52. What are the key points in using imagination effectively?

53. What are emotions and what is their purpose?
54. Describe how you would help someone determine their personality purpose and their soul purpose if they had no knowledge of the Enneagram or Soul Rays.

55. What specific things need to be done at an astral level to be open to soul impression and to prepare for connections to the buddhic plane?

56. What specific things need to be done on the lower and higher mental levels to bridge these two levels and thus create the basis for the antahkarana?

57. What value is there in knowing one’s soul and personality cycles?

58. Discuss ways of healing past wounds.

59. Explain Archetypal Therapy, and show its relevance to soul-based counselling.

60. Why is duality with its consequent friction necessary for learning and for the development of consciousness?

61. Explain the following:
   a) faith
   b) hope
   c) trust
   d) surrender
   e) empowerment

62. Explain how relationships can help us learn what we need to learn and assist us to expand consciousness.

63. What does commitment have to do with soul consciousness?

64. What are 10 guidelines or principles regarding relationships that one should keep in mind when counselling someone on relationship issues?

65. What value do dreams have for one’s learning and for one’s development of consciousness?

66. In what circumstances would it be advisable to use Active Imagination? When would it not be advisable?

67. Describe how to do soul-personality dialogues.

68. How does service enhance one’s learning and one’s development of consciousness?
69. What is the focus of your current service?

**Counselling Issues**

What could you do with each of the following situations that are presented to you for counselling? For each, identify the main issues and a possible course of questioning, counselling and/or action. What would be a satisfactory goal to attain?

1. A person hates her physical body – the way she looks and feels.

2. A person trusts his friend with very personal information, and his friend tells it to others. He is angry and resentful.

3. A person is informed by her mate that he is leaving her. She was not expecting this. She feels confused, angry, resentful and lost.

4. A person is blocked from accessing feelings and subconscious issues.

5. A person feels dead inside – no life, energy, interest, or enthusiasm for anything. Life seems pointless, meaningless.

6. A person suffers the loss of a child and can’t get past the profound feelings of loss and meaninglessness.

7. A person is being verbally and physically abused by her mate, but won’t leave because she loves him. She just wants him to stop abusing her and to treat her right.

8. A person has to work with, or at times be with, a person he strongly dislikes. This upsets him and he cannot be at peace.

9. A person wants to be more authentic.

10. A person wants some purpose in her life so that at the end of this life, she can feel she has made a difference.

11. A person wants to gain some emotional control so that he can respond rather than react all the time.

12. A person needs help in dealing with her anger.

13. A person needs help in dealing with his guilt and blame.

14. A person is seeking a meaningful spirituality.
15. A person wants a program to develop soul consciousness.

**Special Clients**

The following are brief generalizations of certain kinds of issues that could be presented to you. Enumerate the specific considerations, principles or approaches you could effectively rely on to guide you in how you respond to these clients’ needs.

1. “My mate drives me crazy. I love him, but some of his habits send me up the wall. Some of the things he does are not good for him either. I tell him to change but he doesn’t. I even tell him exactly what he should do, but he won’t do it. I would be so much happier if he would just do what I tell him.”

2. “My life is full of do, do, do. I am running from morning to night – kids, cooking, cleaning, my job, my mate. Everybody demands something of me and I feel exhausted. I don’t know what it is like anymore to be relaxed and feel at peace. Sometimes I just want to chuck it all, but not really. When I don’t do something that somebody expects of me, I feel guilty. Help!”

3. “I am an alcoholic/drug addict/food addict. I want to get away from that. It’s ruining my life. Can you help me?”

4. “For the past year I have been depressed. I don’t enjoy anything. My relationships are a disaster. I don’t have fun. I don’t sleep well. I have thought about suicide, but haven’t had the courage to go through with it. I don’t know what’s wrong with me. Nothing is meaningful anymore. I need help.”

5. Life is not fair.

6. Why me?

7. I get no satisfaction from my job; I just seem to be doing it for the money.

8. Everything is a struggle – I always seem to be one step behind where I need to be.

9. I know what to do but I don’t do it.
Appendix 2.0 A Code of Ethics

Introduction

The purpose of this Code of Ethics is to define general principles and to establish professional standards for counsellors, coaches, therapists, healers, etc. and to protect members of the public seeking their services. If you are a member of a professional organization, you probably have another code of ethics. The one offered here is consistent with soul-centered principles.

A. The Client-Counsellor Relationship

1. The client-counsellor relationship is a professional relationship within which the welfare of the client is the counsellor’s primary concern.

2. The dignity, worth and uniqueness of the client is to be respected at all times.

3. It is the counsellor’s aim to increase awareness, encourage self support, and facilitate the self-development and autonomy of the clients with a view to increasing the range of choices available to them, together with their ability and willingness to accept responsibility for the decisions they make.

4. Counsellors must recognize the importance of a good relationship for effective counselling and be cognizant of the power and influence they might have in their relationships to the client. Counsellors must act in a manner consistent with this recognition and not exploit clients financially, sexually or emotionally for their own personal advantage or their own needs. The relationship with the client must be treated as a sacred trust.

5. Sexual harassment in the form of deliberate or repeated comments, gestures or physical contacts of a sexual nature are unethical.

6. The counsellor needs to be aware when other relationships or external commitments conflict with the interests of the client. When such a conflict of interest exists it is the responsibility of the counsellor to declare it and be prepared to work through the issues involved.

7. The counsellor needs to recognize that dual relationships, such as employee, close friend, relative, or partner, will likely impair or bias professional judgment.

8. A client that is psychologically disturbed or under considerable effect from medication may be unsuitable for counselling, and should be carefully assessed before beginning or continuing with such counselling. Consideration should be given
to refer such an individual to another professional more qualified, unless you have special training and qualifications to deal with such.

9. Counsellors must respect the dignity and worth of every client and his/her ultimate right to self-determination. The counsellor must accept responsibility to encourage and facilitate the self-development of the client within the client’s network of relationships and personal frames of reference.

B. Confidentiality

1. All exchanges between the counsellor and client must be regarded as confidential. The counselling session is to be seen as sacred time and sacred space, in which the client is made to feel completely safe. Where the counsellor has any doubts about the limits of confidentiality, she/he should seek counsel.

2. When appropriate, a client should be informed that in extreme circumstances where the client is a real danger to him/herself or others, the counsellor may break confidentiality and take appropriate action.

3. When a counsellor wishes to use specific information gained during work with a client – in a lecture or publication – the client’s permission should be obtained and anonymity preserved.

C. Competence

1. Counsellors should pay attention to the limits of their competence, and not exceed these limits. Referral to another counsellor or consultation with a colleague may be the most appropriate action to take.

D. Continued Development

1. Counsellors have a particular responsibility to continue their personal and professional development.

E. Responsibility

Counsellors accept clients commensurate with their training and skills. They must make clear to the client the nature of their orientation or ‘expertise’ and its limits.

Contracts with clients – verbal or written – must be clear regarding such things as fees, duration and frequency of sessions, and other details relevant to the client, and mutual agreement obtained.
Counsellors are responsible for setting and monitoring the boundaries between a professional relationship and a social one, and for making explicit such boundaries to the client as necessary.

When in personal crisis or physical illness, a counsellor should seek help or withdraw from service so that the unbalanced state does not adversely affect one’s service.

Counsellors are responsible for ensuring that the satisfaction of their own emotional needs is not dependent upon relationships with their clients.

**F. Safety**

1. Counsellors must take adequate precautions to ensure the safety of their clients in the physical environment in which the counselling takes place.

2. Counsellors are recommended to ensure that their professional work is adequately covered by appropriate indemnity or liability insurance. This could be done collectively through an association.

**G. Advertising**

1. Advertising should be confined to descriptive statements about the services available, and the qualifications of the person providing them. Advertising must avoid making comparative statements, or in any way imply that the services rendered are more effective than those provided by other schools of counselling or by other counsellors or therapists. Counsellors should refrain from claiming qualifications they do not possess.

**H. Legal Proceedings**

1. A counsellor must assure that his/her business and conduct conform to the laws and regulations governing such in his/her geographical location.

2. The counsellor must never engage in diagnosis, prognosis or prescription unless qualified and licensed through other professional training to do so.

3. *The Soul Journey* Program is not responsible, legally or otherwise, for the conduct and behaviour of those who take its courses. Each individual counsellor is responsible for himself/herself.
Appendix 3.0 Literature and References

General Resources

1. The Mysteries Revealed – Andrew Schneider
2. The 9 Types of Lovers – Daphne Rose Kingma
3. Going To Pieces Without Falling Apart – Mark Epstein
4. The Gift of Wounding – Andre Auw
5. The Care and Feeding of Perfectionists – Cynthia Curnan
6. First Principles of Philosophy – Manly P. Hall
7. Defence Mechanisms in the Counselling Process – Arthur Clark
8. The Betrayal of the Soul in Psychotherapy – Robert Stein
9. Since Strangling Isn’t An Option – Sandra Crowe
10. Thank You For Being Such A Pain – Mark Rosen
11. Freeing The Soul From Fear – Robert Sardello
13. Feel The Fear And Do It Anyway – Susan Jeffers
16. The Fisher King & The Handless Maiden – Robert Johnson
17. The Hidden Heart of the Cosmos – Brian Swimme
18. The Shadow On The Path – VJ Fedorschak
19. Swamplands of the Soul – James Hollis
20. The Twelve Steps of Forgiveness – Paul Ferrini
21. Radical Forgiveness – Colin Tipping
22. Good News for Bad Days: Living A Soulful Life – Paul Keenan
25. Love Without Conditions – Paul Ferrini
26. Care of The Soul – Thomas Moore
27. The Re-enchantment of Everyday Life – Thomas Moore
30. World Weary Woman – Her Wound and Transformation – Cara Barker
31. Going On Being – Mark Epstein
32. If You Can’t Say No, You Can’t Really Say Yes – C. Jefferson Hood
33. Change Your Patterns, Change Your Life – Christina Thomas-Fraser
34. Manufacturing Victims – What the Psychology Industry is Doing to People – Dr. Tana Dineen
35. Re-Visioning Psychology – James Hillman
36. Archetypal Patterns In Fairy Tales – Marie-Louise Von Franz
37. Archetypes & Strange Attractors – John R. Van Eenwyk
38. Mid-Life Spirituality and Jungian Archetypes – Janice Brewi & Anne Brennan

(This is very Christian, which you may or may not like.)
39. Thoughts Without A Thinker – Mark Epstein
40. The Complex: Path of Transformation from Archetype to Ego – Erel Shalit
41. Nonviolent Communication: A Language of Compassion – Marshall Rosenberg
42. Soul Mates: Honoring the Mysteries of Love and Relationship – Thomas Moore
43. The Invisible Partners – John Sanford
44. Digesting Jung: Food For The Journey – Daryl Sharp
45. The Analytic Encounter: Transference and Human Relationship – Mario Jacoby
46. Love and The World – Robert Sardello
47. Close Relationships: Family, Friendship, Marriage – Eleanor Bertine
48. Awakening the Heart: East/West approaches to psychotherapy and the healing
   relationship – Edited by John Welwood
49. Love and Awakening: Discovering the Sacred Path of Intimate Relationship – John
   Welwood
50. Journey of the Heart: The Path of Conscious Love – John Welwood
51. Animus Aeternus: Exploring the Inner Masculine – Deldon Anne McNeely
52. Castration and Male Rage: The Phallic Wound – Eugene Monick
53. The Problem of the Puer Aeternus – Marie-Louise von Franz
54. Conscious Femininity – Interviews with Marion Woodman
55. The Eden Project: In Search of the Magical Other – James Hollis
56. Why Marriages Succeed or Fail… And How You Can Make Yours Last – John
   Gottman
57. The Seven Principles For Making Marriage Work – John Gottman
59. Inner Work: Using Dreams and Active Imagination for Personal Growth – Robert
   Johnson
61. Love and The World – Robert Sardello
62. Alchemical Active Imagination – Marie-Louise von Franz
63. Encounters With The Soul: Active Imagination as Developed by C.G. Jung – Barbara
   Hannah
64. The Soul’s Religion: Cultivating a Profoundly Spiritual Way of Life – Thomas Moore
65. Circle of Care: Clinical Issues in Jungian Therapy – Warren Steinberg
66. Suicide and the Soul – James Hillman
67. The Four Agreements – Don Miguel Ruiz
68. The Soul, The Quality of Life – Alice A. Bailey
69. Spiritual Psychology and the Ageless Wisdom – John Waters
70. Understanding The Mind – Geshe Kelsang Gyatso
71. Universal Compassion – Geshe Kelsang Gyatso
72. Destructive Emotions – Daniel Goleman
73. Sacred Contracts – Carolyn Myss
74. The Biology of Transcendence – Joseph Chilton Pearce
75. Spiritual Initiation and the Breaththrough of Consciousness – Joseph Chilton Pearce
76. Healing Through The Dark Emotions – Miriam Greenspan
77. Escape Your Own Prison – Bernard Starr
78. Emotional Freedom – Judith Orloff
Resources for Cycles Study

1. The Sacred Science of Numbers – Corinne Heline
2. Numerology: The Romance In Your Name – Juno Jordan
3. The Five Stages of the Soul – Harry Moody
5. Maps To Ecstasy: Teachings of An Urban Shaman – Gabriel Roth and J. Loudon
7. Liquid Light of Sex: Understanding Your Key Life Passages – Barbara Hand Clow

Resources for Study of The Seven Rays

1. The Seven Rays of Life – Compilation from A.A. Bailey
2. Tapestry of the Gods – Michael Robbins
3. The Seven Rays – Douglas Baker
4. Psyche and Psychism – Torkom Saraydarian

Resources for Enneagram Study

1. The Wisdom of the Enneagram – Don Riso & Russ Hudson
2. The Essential Enneagram (Personality Test and Self-Discovery Guide) – David Daniels & Virginia Price
3. The Enneagram Made Easy – Renee Baron & Elizabeth Wagele
4. The 9 Ways of Working – Michael J. Goldberg
5. Enneagram Transformations (Releases and affirmations for healing your personality type) – Don Riso
6. Emotions and the Enneagram – Margaret Frings Keyes
7. The Spiritual Dimension of the Enneagram – Sandra Maitri
Appendix 4.0 Typical Client Issues

When people need counselling, it is because they have lost themselves, they have lost their souls in some way. They don’t know who they are, and/or they don’t feel who they are, and/or they don’t act themselves. They don’t function from the core of their being. Something has intervened between the true inner being (soul) and the outer actor, feeler and thinker (personality).

They usually don’t know what the problem is as described here, so they need to be assisted in knowing who this inner being is and how it needs to be heard, felt and expressed.

The following issues represent some of the more common ways that clients present their challenges with knowing who they really are.

Attachment to their dramas

People who seek counselling are sometimes ambivalent about giving up their limitations, dramas and suffering. At times they just want another interested audience – the counsellor, who is willing to listen.

When listening to another recite their woes, as a counsellor you must be discriminating. See whether the person is entering more deeply and sensitively into themselves by telling their story, or is simply reciting an oft-repeated litany that is entrenching themselves more deeply in the victim pattern.

Counsellor Support

When listening to a person tell you their problems or story, ask yourself these questions:

1. Are they feeling victimized?
2. Do they gain satisfaction out of narrating their suffering?
3. Are they justifying or rationalizing any negativity they have about someone or something they are talking about?
4. Do they seem open to gaining insight or wanting assistance, or do they just want someone to listen to them?

Boredom

Many people today experience boredom in their daily lives. This is a sign that one is living too superficially, or not engaged. When life gets very demanding in terms of the
amount of work required, or the changes that have to be made and it all feels too much, people often escape through withdrawal (accompanied by boredom). It is a state of disengagement from the demands or needs of the present.

Boredom often indicates that one needs to slow down. At the same time, and somewhat paradoxically, it usually indicates that something needs to be done, but either we don’t know what it is because we are too busy to listen, or we sense what it is and we are afraid to make the change that is required.

With boredom, we are indifferent to the depths of our life. In a life that is either too busy or too superficial, there is often a distancing from the soul within. Depth is avoided, and one’s sense of true self is lost. With the superficiality of life, there is lack of attention to the subtleties, to the inner source of power, connection and happiness.

To overcome boredom, we have to stop and simplify our life, while at the same time start to pay more attention to what is, to enter the depths of feeling and sensing. From these depths, the future will be revealed, and the energy to move into the future will surface.

**Client Support**

Questions to pose to a client include:

1. When do you feel bored?
2. What do you sense you might be avoiding that would challenge you to change?
3. What deeply felt heart urge is being ignored?
4. Do you feel overwhelmed by a lot of things that demand time and energy, but are not satisfying or fulfilling?
5. Which of these demands do you place on yourself, and which seem to come from outside yourself?
6. What can you do to eliminate some of these demands?
7. What are some ways you can simplify your life?
8. What is really important to you, and how can you make time and energy to follow what is important to you?

**Conflict, Confusion, Chaos**

When the client is faced with something that gets the personality stuck in conflict, confusion or chaos, you might point out that it is only one part of themselves that is stuck, but that there is another part that can deal with the situation in a totally different way. Following are some examples. It is often helpful for the person to close their eyes and be relaxed as they do this.
Client Support

- A part of you might not know what to do in this situation, but another part of you does. Imagine that you are that other part, like another person who is wise and competent. What does this person/part say?

- A part of you is very intolerant toward this person, but another part of you is tolerant. Just now that tolerance is not coming through. Imagine that you are that other part, like another person who is very tolerant. What does that tolerant part say/do/feel toward that person who appears to be a challenge?

- A part of you is very angry/resentful/etc. about… There is an understanding, loving part of yourself that is being temporarily blocked and if you choose to do so, you can access that part of you. Imagine first of all, that you are that part and you do understand what the situation is all about. What is it that you need to learn from this situation? Now imagine that you are that part and you can express love toward…. Feel that love, based on your understanding. Express that love now in words.

If the client cannot make the transition to the ‘other part,’ which is the soul, then you might help them shift with the following procedure. It is based on the idea of moving control from the brain to the heart and letting the heart dictate a superior position. The brain is largely controlled by conditioning, while the heart can access much more easily the soul level of reality. The following procedure can be done while the person is focused on some dysfunctional part of their life.

Client Support

Focus on your heart, and breathe gently and naturally into that part of your body… Now imagine something in your life, present or past, that you appreciate and for which you are grateful. Think about that and feel the appreciation and gratitude.

Once the person has done that for a couple of minutes or so, then proceed with one of the suggestions above, or some appropriate variation of them. If the person again gets stuck, have them do the heart focus again. To be increasingly effective, this heart focus needs to be practiced frequently so that a pattern of heart direction can be established, and a brain pattern can also be built. This method is based on research and practice at the Institute of HeartMath.

Although our philosophy states that there is order in the universe, the individual often does not experience that order. As counsellors, we need to help people see the order that already exists in their lives, or at least to empower them to bring order into their lives. Most often when someone has a problem, they see only the apparent chaos in that part of
their life. There will always be some part of their life that is ordered, and some areas of their life where they are being successful and competent.

**Decision-making Problems**

“It is the sign of the immature mind, of which we all have much experience, that it wishes to quickly grab one side of the dilemma and cling to it in the interests of assuaging the current anxiety of the ego. Each of us has inside an anxious fundamentalist who will take over when we are most stressed, most hurried, least determined to stick something out.” (James Hollis, *Creating A Life*, p. 130)

But each of us also knows inside which course of action is most aligned with our current purpose. We need only contact it.

When one is indecisive, one has already made a decision. Indecision is a choice, but one tries not to be conscious of that choice, or to accept its consequences.

When you are trying to find the best choice between alternatives, use ego and soul as reference points. What is right for the ego would implicitly also be right for the soul. In this case you would be choosing what would teach you most and/or give you opportunity to use your personality skills and talents. The focus would be primarily what you can get out of it. At times this is definitely the right and better choice.

On the other hand, what is right for the soul might be a challenge and not desired by the ego if the ego is not aligned with the soul and resists the soul’s directions. What is right for the soul will be need-oriented and other-focused. It will enable you to express your soul qualities and soul values – especially those related to your soul ray.

It is always best, of course, when the choice is right for both ego and soul, so the soul expression can be made with the least resistance from the personality. If it resonates only on a soul level, the question to be probed would be: ‘Can I bring personality to yield or submit or cooperate willingly with soul?’

**Counsellor Support**

Sometimes when people are stuck and don’t know what to do or what they want, or are caught in a negative, depressive state, this exercise may prove useful. Have them list their activities in the following two categories.

- Energy Diminishing Activities
- Energy Enhancing Activities

Explore as well what might be causing this. Look at any fears that might be present, and then which soul energies need to be activated.
**Client Support**

To know what to do, you must take the alternatives inside of you in a meditative way and imagine yourself identified with each alternative. As you do that, feel what that is like at all possible levels to see if it suits you on sufficient levels to go ahead with it. You will gain a sense of whether it is personality alone, or soul alone, or a combination of both.

**Defences**

The following exercises are presented here for your learning to help you become more familiar with the different types of defence mechanisms people use. Everyone uses them, including you. Become sensitive and vigilant with regard to when you use a defence mechanism and when others do. And try to name the type of defence it is. Whenever you spot the mechanism in action ask two questions:

1. What is this person afraid of?
2. What truth is being evaded?

**Exercise: Defence Mechanisms**

For each of the following statements, indicate the type of defence mechanism from the choices below and explain your reasoning.

- A. Repression
- B. Regression
- C. Reaction Formation
- D. Rationalization
- E. Displacement
- F. Sublimation
- G. Projection

1. Even a top baseball player will sometimes strike out on an easy pitch. When this happens, his next action may be to throw his bat or kick the water cooler with all his might.
2. Soldiers exposed to traumatic experiences in concentration camps during wartime sometimes had amnesia and were unable to recall any part of their ordeal.
3. The mother of an unwanted child may feel guilty about not welcoming her child. As a result, she may try to prove her love by becoming overindulgent and overprotective of the child.
4. Mrs. Brown often accuses other women of talking too much and spreading rumours. It is rather obvious to those who know her that she is revealing her own inclinations in that area.
5. Paul, an aggressive child, had problems in elementary school, as he would frequently fight with other children. Paul found when he entered high school that he could channel this hostility into sports such as football and soccer.

6. The habitual drinker may insist that he really does not care much for the taste of alcohol but feels that he is obliged to drink with friends “just to be sociable.”

7. Mrs. Smith can't understand why her husband has been so grumpy and irritable for the past week. It certainly isn't her fault that he didn't receive the promotion at the office.

8. The person who actually likes to have others do things for him/her may be quick to criticize others for being dependent and lazy.

9. James Holmes has suffered heavy financial losses recently while playing the stock market. Upon trading his big luxury car for an old small car Jim informed his associates that he bought the cheaper car to do his part in the battle against air pollution.

10. Reformers may conduct campaigns against pornographic literature in order to fight their own erotic interest in such material. They campaign to convince others of their own purity and goodness.

11. The young wife after a bitter conflict with her husband, gives up marriage as a failure and returns to the home of her parents. She again takes on the role of the dependent child who expects unlimited love and indulgence which includes being waited on.

12. One psychological theory holds that the desire for sexual gratification, if frustrated or blocked, may eventually find expression in art or photography or even in the writing of poetry.

13. Kelly has no recollection of the auto accident even though she was not seriously injured in any way.

Answers:

1. B
2. A
3. C
4. G
5. F
6. D
7. E
8. G
9. D
10. C
11. B
12. F
13. A
Depression and Loss of Faith

(For an in-depth discussion of this issue, please refer to the booklet in *The Soul Journey Library, Depression and Despair.*)

http://www.thesouljourney.com/subscribe/depression.pdf

Depression can be caused by various factors, one of which is a lack of faith. Depression does not cause lack of faith. But lack of faith can result in depression. Depression can, and must, serve to restore faith.

Depression is a state of not-knowing, and usually its consequence of not-feeling. It invariably is a consequence of excessive ego focus, and a sign that if one is depressed, one needs deep rest – that is, rest from the ego and its dominance. Like fear, depression is a state of separation from soul, from the heart, from the transcendent. Energy comes from the transcendent, from the subtle, from archetypes. When depressed, one is lacking energy. When depressed, one must restore, refresh, retreat, re-think (repent), reform one’s orientation to life. That necessarily involves going beyond the known, beyond what has been, beyond the surface. One must go within!

Depression is one of the psyche’s attempts at self-regulation. When it is present it indicates that one has been living too much on the surface, often too rationally or simply superficially or just ‘doing’ too much. What is ‘too much’ is relative to each person and the current need in a person’s life.

Depression takes one into the depths. At first, these are depths of one’s subconscious, one’s shadow. One must continue *through* the shadow to the depths of the soul, to the archetypes, to the transcendent. It involves acknowledging the shadow issues blocking the way and going beyond them and the ego self to the source and anchor of one’s true identity. We call that knowing of the Self, faith.

When living life too much on the surface, one does not develop one’s potentials. Depression often indicates the need to develop ignored, but needed, potentials that one has within. Going within will help to discover what those potentials might be. And then going to the place of soul where one becomes other-oriented, one looks at the needs in one’s life and relationships, and uses that as a cue to what potentials need to be developed to respond to those needs.

Developing and using one’s skills, talents and potentials makes one feel alive, worthwhile, energetic and useful. It is our deepest nature to create and to contribute. One gains a sense of meaning and purpose.

It is of great importance to truly experience the depression that one is in without identifying with it. This, of course, is the same approach we must take to experiencing any emotional state to benefit from it. When something exists, it does so for a reason, which cannot be fathomed until one experiences it without losing oneself in it. The key to
this perspective is not to take moods, weaknesses, feelings as literal but as indicators potentially revealing some greater reality.

Never try to talk someone out of a depression, out of their negative feelings and ideas. They have to be there for the experience that they were otherwise not having.

There is no easy understanding of depression as there are many causes and many degrees of it. When depression is pathological and/or chronic, a more skilled therapist might be required, and there may be physical adjustments, medications or treatments required.

The purpose of depression is to connect with soul via a journey through the subconscious. Often the counsellor or therapist who helps a person through the depression becomes the one the client sees as her redeemer. The counsellor then becomes the substitute for the soul, and the recovery from depression is temporary because the purpose has not been fulfilled. As soon as loss is again experienced, the depression returns.

Counsellor Support

As with all things lacking wholeness, when we experience depression, we must ask ourselves: “What is the meaning of this depression?” The response will lead us in the direction of restoring the energy we have lost, empowering ourselves, making a change in the quality of our living, discovering a sense of value within ourselves, and taking a step toward personality-soul integration. Through this process, our faith will be restored.

Some questions to support the client with reflection include:

a) Who am I?
b) What do I want?
c) What do I need?
d) What is life all about?

Despair and Loss of Hope

(For an in-depth discussion of this issue, please refer to the booklet, Depression and Despair, in The Soul Journey Library at http://www.thesouljourney.com/subscribe/index.shtml )

When we do not meet the soul’s challenges to change our lives for greater contribution to the life around us by accepting responsibilities for our place in life, we lose connection to the source of our energy for living. The result is frequently depression, which can lead to despair if we refuse to work with the depression symptoms.

Just as depression can be the first step toward despair, so faith can be the prelude to hope. Hope is based on our soul’s knowing of the bigger picture, a consciousness of the intelligent, loving mystery of life by which we are supported and which we must serve.
Despair is being without hope, without a future, without a direction, without alternatives. We can experience despair when we are not in touch with our own inner resources, our potentials for success, our power that is rooted in our true Self.

Despair is being caught in extreme victimhood. Despair says that there are no choices, no alternatives to what is currently being felt. While depression is felt very much in the astral body, despair is felt primarily in the mental body. Hence, the thinking is bound up in the despair and one is not free to make choices. The thinking goes around in circles, sustained by hopelessness.

Hope is not a psychic escape from present circumstances, which is often the hope proffered in medicine and traditional therapy. Hope does not avoid the present, but gives the present circumstances a purpose, and by accepting them, a meaning also.

A counsellor, too, needs hope. When there is true hope in the counsellor, then there is present within her consciousness a vision of the mysterious universe which sustains and gives life and purpose to all its parts – including the client. This hope is not for getting rid of any symptoms within the client, including the symptom called despair. It is a hope that serves as the foundation for exploring the client’s life in a context of intelligent support.

It is therefore not known what could possibly come out of the sessions. So each session is entered as a process of creativity – one in which the two people are actually creating each other. In this way the counselling process becomes the process of life itself, and the client participates existentially in the mystery that has eluded her and left her in a hopeless state.

If the counsellor has no vision, or no cosmology that gives purpose to all things, then she has little to offer the client except an illusion of ‘recovery’ – recovering the past and the known, which was the problem in the first place. The goal of the counselling then becomes riddance, which might serve a temporary feeling of deliverance or salvation, but later the client will probably experience even deeper despair or hopelessness. It is no different than treating a physical symptom by blocking its manifestation rather than dealing with its significance and the necessity for it. Another symptom will have to manifest if the underlying issue is not addressed.

Despair is a sign that one is caught in illusion and is not relating to the Real World. Breaking through illusion is part of the process that one needs to go through in using despair fruitfully or soulfully. This is essentially spiritual work, or involves developing a spiritual frame of reference. It involves cultivating qualitative rather than quantitative values. It requires one to see oneself more truthfully. Despair often arises when what one “hoped for” was not real nor corresponded to who one is.

“The despair and the sense of futility that clients start out with is construed as a necessary first step in a quest for meaning. This quest can only be undertaken if the client is ready
to examine the crucial issues and question her own basic assumptions.” (Emmy van Deurzen-Smith, *Existential Counselling in Practice*, p. 3)
Depression results from misplaced attention – needing to shift attention from outer to inner. Despair results from a lack of attention. Attention to reality has been withdrawn.

When despair, with its hopelessness and futility, is the issue, then the counsellor must make the process of counselling an immersion into reality. In despair a person is caught in illusion; reality is being avoided. The person is somewhat unconscious, and is not facing reality. The focus of attention into aspects of life must be intensified as part of the process. This attention is not just mental or intellectual, and certainly not just emotional. “It is an attending, waiting, or listening to reality speaking…” (James Hillman, *Suicide and the Soul*, p. 167)

Consciousness is developed through intensifying the attention – onto both the illusion and the reality that is being distorted. In other words, consciousness develops and despair is confronted when the subject is focused on the relevant opposites. This intensification of attention forces the subject to be in the tension that has the potential for transformation. It may take many weeks of support for the subject to be willing to enter this space of tension.

The counsellor must always help the client confront and face reality, to have direct experience of what is real within him and within his life. Virtually all people, when faced with an unpleasant choice or reality, will tend to create an illusion in which, and through which, to live. They try to avoid the reality and to live the desired life in illusion. Eventually the reality that needs to be faced creates such a pressure on the illusory life that there is nowhere to hide. If the resistance is tenacious enough, a breakdown of some sort will occur. Despair is in fact a type of breakdown. Its purpose is to break through the illusion.

Hillman suggests that a therapist or counsellor must assist the client to break down the vessels in which experience is trapped, even the vessel of the therapeutic session. (cf. ibid., p. 168) Regarding the latter, it is possible that the counselling session itself can become the substitute for the experiences a person needs. In the session one talks about and fantasizes what otherwise needs to be experienced. If this does not lead to direct experience of facing reality, then it is counter-productive; it but assists the person to avoid what she has been avoiding all along. Much of the movement or confrontation with experience must involve the feelings (astral body).

The movement from symptom to being, from what one has to who one is, can only be found in direct experience of reality. Therefore, the counselling session must provide that as much as possible.
Counsellor Support

Three areas must be addressed in dealing with despair:

a) What is the bigger picture of which you are a part?

b) What are your personality characteristics, skills, talents, attitudes, assets?

c) Where do you fit into the bigger picture? How can you relate to it? What kind of meaning does it give you? How can you contribute to it?

Escapism

To develop a soul centered life through expanding consciousness, we need to more fully participate in, or immerse ourselves into, life in all its diverse manifestations. At times people just want to escape, get away from it all. This is a type of defence mechanism, but it’s often viewed as going after one’s dreams.

Fantasies of escaping or fleeing from one’s present situation or circumstances in life should not be taken for one’s dreams. They are anything but that.

It is very common for average healthy women who are overwhelmed with responsibilities of family and work to have flight fantasies. Men have flight fantasies, too, but they are more inclined to act on them than women are. When people act on them, we are likely to label them as irresponsible.

We need to acknowledge flight fantasies and look at them as symptomatic. Whenever people feel the desire or the need to escape, it is either because their life is too full with things to do and they are not able to accomplish everything, or it is because their life is too superficial and unsatisfying. These conditions frequently co-exist.

When life is too complex, one seeks simplicity. And when life is too superficial, one seeks depth. Both simplicity and depth are characteristics of soul. Fantasies of escape indicate a real need for soul connection, which would, when attained, bring greater simplicity because one could better prioritize and focus on what is really important, leaving the rest. And it would give greater depth as one would sense some greater meaning to what life is all about.

Another reality often hides behind the above reasons for wanting to escape. That is the emerging presence or pressure of some subconscious reality that needs to be faced but one tries to avoid facing it because of fear or ignorance. Sometimes this is semi-conscious, sometimes quite unconscious. The flight fantasy then is an attempt to run away from oneself rather than from the circumstances in which one finds oneself.
Coupled with this subconscious need, a soul necessity or energy often seeks to manifest, putting pressure on a person’s life. There may be a need for the ego to surrender to soul’s will or presence, and one is resisting that out of fear or because of an unwillingness to let go of some attachment.

The manifestations of escapism can range from minor indications such as excessive TV watching or avoiding communication to more drastic actions such as abandoning one’s family or even suicide.

When there is a feeling of wanting to run away, there is always a need for change. That change may involve:

- doing things differently
- doing different things
- eliminating some things
- adding some new dimensions
- being more creative in approaching tasks
- creating a different attitude and perspective
- being willing to sacrifice
- finding meaning
- finding purpose
- focusing
- giving greater attention to personal needs
- pursuing values
- committing to what is loved
- finding and following one’s passion

There is no soul support for escapism. It is far healthier to go for something you value, letting the soul energy behind that support you in dealing with any obstacles or attachments that might challenge you in your positive pursuit.

**Client Support**

When a person has escape fantasies, you might include the following questions for their insight.

1. Do you feel overwhelmed with your life?
2. Identify different ways that you might be escaping.
3. Identify what you are escaping from.
4. Describe ways of simplifying your life.
5. Do you feel your life is too superficial? Discuss this.
6. Describe ways of adding depth to your life.
7. What do you value that you are neglecting?
Fear-based reactions

When we don’t allow ourselves to respond to the soul of the reality, we put ourselves squarely in the perspective of the ego, intent upon defending itself and its security, or serving its own ends. Since the purpose of contact is always to create expansion and greater inclusiveness, the ego will always be challenged. And when challenged, it will react.

When the ego shows anger, resentment, or any fear based reaction, we see symptoms of suffering and a desire for things to be different than what they are. These symptoms always mean that the person cannot accept what is happening and is choosing to fight against it while clinging to some idea of what should be. Help the client understand that fear-based reactions are signs that they are not accepting what is happening, and as a result are not learning what needs to be learned from the situation.

Client Support

Typical questions might be:

a) What are you afraid of?
b) If you took this to be a lesson for you, what might you learn from it?
c) If you were to express some positive quality in this situation to change it, what might that quality be?
d) Focus on the quality as already existing within yourself. Immerse yourself in its energies through understanding, imagining, visualizing and feeling it. How can you express that quality in this situation?

Client Support

You will find, upon self examination, that you have patterns of destructive emotions and negative thoughts. You might have the same issues for many years, perhaps so deeply engrained in your automatic response mechanisms that you no longer notice them or see them as something that could change. Objective self honesty will reveal them. And behind them you will find a need to express some soul aspects that are directly part of the dreams within that are seeking manifestation.

Identify your habitual patterns of destructive emotions and negative thoughts. What do they reveal about you? What needs that they point to are not being met? Determine a strategy for transforming them.

1. Take any situation that you are having trouble understanding or accepting and describe it from three different perspectives e.g., from the perspective of yourself, a neutral third party observer, as a humorous sitcom.
2. Describe the same situation from what you would consider to be a soul perspective – that is, a perspective that involves understanding, acceptance, tolerance, empowerment, compassion, or any other relevant soul qualities.
3. What new ideas did you get from this?
4. What conclusions can you draw from shifting perspectives?

**Fear of engagement**

Suffering or problems always involve disconnection of some kind. So while we are looking for a way out, we need a way in – to connection. We can feel certain that we really are somebody, and act as if we were, with pride getting in the way of awareness and connection. Or we can feel certain that we are nobody, and act as if we were a victim and not able to establish and maintain relationships. In either case, it is the ego that sees itself as somebody or as nobody and that is attached to the self-image, which will constantly be challenged by life experiences.

If we do not take a stance outside of the ego to deal with our challenges, we will respond or react from an ego position, pretending to be either somebody or nobody. The challenges to the ego will often bring up reactions of anger, irritation – and their variations such as disappointment, resentment and sadness – or self-pity. Whenever one feels self-important, pretending to be somebody, self-pity will not be far behind.

To gain freedom from anger and other ego reactions, we must know our ego well. We cannot move away from a self-centered approach without awareness of this self. To live from this ego self is an attachment, but to deny this self is also an attachment. The difficulty with both is that they inhibit us from making contact with others as themselves. We are blocked in our ability to be open in relationship. Therefore we cannot encounter the soul of the other or the soul of the relationship.

When a person is ego-centered, and it is time to move on because they have the necessary experience to be able to do so, one will usually encounter a fear of engagement. This fear must be exposed and explored. Soul life is all about engagement. Associated with this fear is the fear of vulnerability and loss of control.

“A healthy ego initiates, approaches, makes contact, and dissolves, only to begin the cycle again. A disturbed ego gets in its own way and interferes with healthy contact, perpetuating its own reality at the expense of the interaction…. An ego that gets in its own way never gets to transparency; the result is a person contracted around his own sense of inadequacy. A positive sense of self emerges only when the ego allows itself to melt away.” (Mark Epstein, *Going On Being*, p. 29)

For the person who has not yet discovered the higher self, the soul self, can the counsellor educate and encourage the client to trust and have faith in that true inner reality? When a person needs to find that inner reality, he is ready to trust and have faith. The counsellor can, through appropriate questioning, show the client how the soul has already been operating in his life. It is a matter of the client becoming aware of a reality that has unconsciously already been experienced.
**Counsellor Support**

Explore these three areas when a person needs to move from personality to soul in some aspect of their life:

- Fear of engagement
- Fear of vulnerability
- Fear of losing control

**Guilt and Pleasure**

People often feel guilty about a variety of things that they have either done or not done. Whenever guilt is present in a person’s life, they will find some way of punishing themselves – usually without realizing that they are doing so. That punishment might be psychological – such as repeatedly telling themselves that they are no good, or it might be physical – such as denying themselves certain pleasures.

Food is often used as a means to punish oneself, even though it might take the guise of being a reward. When food becomes an addiction or even a reward, it is not being used appropriately as pleasurable nourishment, and therefore the satisfaction derived from it is extremely temporary. Then because it does not do what we want it to do, we tend to increase the quantity as a substitute for the quality we are lacking.

The experience of pleasure is essential to the aesthetic sense which enables us to experience the beauty and harmony of life, which then opens the heart to love and gratitude.

It is often helpful to support someone in discovering guiltless pleasures. If life is not enjoyed, it becomes a pain. And if people do not feel good about experiencing pleasure, they will not find much to love within themselves or in their life. When assisting someone along these lines, be aware that there might be religious conditioning against the experience of pleasure. In many religious circles, the experience of pleasure has long been considered sinful. If you find this religious bias, then it might be best to avoid using the word ‘pleasure.’

**Client Support**

1. What do you enjoy but seldom if ever experience?
2. What makes you feel good?
3. Name 5 things that you could do or experience on a daily basis that would bring more satisfaction and pleasure into your life.
4. What experiences would you enjoy that would touch your heart in a positive way?
Happiness – The Search for Happiness

Often, some degree of unhappiness motivates a person to seek help from another. Happiness is the primary goal of living for most people. And most pursue it by filling their lives with the things and experiences of the outer life, only to find that these do not bring lasting happiness. So the pursuit continues by trial and error. Finally, when unhappiness becomes very common, many will talk with a counsellor or friend to find out how they can bring happiness into their life.

What is happiness? Happiness is not comfort, or being undisturbed by the new, or being content with one’s conditioning. Nor is happiness an emotional high. It is an inner poise and balance, an awareness of our own center. It is not something that comes and goes. It is a state of being, a relationship of being in touch with ourselves, regardless of what is happening around us or in our lives. It is being able to know our own mind and heart, our own needs, no matter how loud the stresses and demands of life become.

Real happiness is independent of circumstances or others. It lies in our relationship to them. It is found in the positive way we view them. We see them as expressions of Spirit, as learning opportunities, as aspects of life we have maybe not integrated yet, aspects of ourselves we have not met, have not loved, and have not yet assimilated, etc.

Let us be careful not to find high-minded reasons to cling to our own suffering. It is from our own state of happiness that we can help alleviate the suffering of others.

The lack of happiness in one’s life is a wonderfully clear indication that one is not aligned with the truth that is required at the time. Unhappiness is also a sign that one is identified too strongly with the personality and its unconsciousness, and not sufficiently with the life-giving energy of Spirit present within one’s soul.

We are often asked, “Are you happy?” And often we answer too quickly. We miss too many insights if we do not sit with the question a long time.

Client Support

1. Are you happy? Ask yourself this question and give yourself the freedom to allow any answer to emerge. When you do this, you are already touching the source of happiness, since you are giving yourself permission to touch the truth. If you can trust yourself in this way, you have already moved into an ultimate resolution of the question.
2. What makes you happy?
3. Are you dependent on externals to keep you happy? If so, what happens when those externals are not present?
4. What 5 things can you do for yourself that would make you happy?
5. What attitudes can you maintain that would keep you focused on those truths of life that would bring you fulfillment?
We often use or hear the expression: “I am not happy.” This typically means that the person is going into their depths or darkness. We must learn to go beyond simply saying, “I am not happy” to describe what is occurring or being experienced there, because something important needs to be experienced. When a client makes such a statement, we can ask them to describe what they are experiencing when they are not happy. Since they might never have described that state to themselves, they will likely need help in talking about the feelings and thoughts they experience.

A re-examination and a rehabilitation of our feeling life is required as part of our journey beyond suffering and into greater wholeness. The re-examination is often resisted by the fear that exists within us, especially the fear of losing the drama in our lives. “Fear relies for its survival on our reluctance to submit our feelings to scrutiny. We often prefer the vague sentimentality, the drama, or the sense of mystery that accompanies feelings. We imagine that if we examine our feelings too closely, the drama of our lives might disappear.” (Robert Sardello, *Freeing The Soul From Fear*, p. 176)

Appreciating the divine presence in ourselves, we come to know that we are inherently perfect or whole. There are merely some details we still have to work with. If we lose sight of our inherent perfection, we can get lost in personal growth processes without end – and without transformation – convinced that we and life are nothing but an endless set of problems to resolve. One of Jung’s patients described life as a chronic illness with a poor prognosis.

The rehabilitation of our feeling life begins with re-imagining love, perceiving love in a more wholesome way without denying either physical love or spiritual love, but embracing all the modes of ‘being in love.’

**Client Support**

You will not be happy unless you consciously choose to be happy. If the drama of your suffering appears to be more interesting to you than trusting in the divine presence, then you will hold on to it. That is also your choice.

Enjoy the drama, then, but do not pretend that you are doing anything else. Otherwise you will confuse yourself, using the language and practice of your soul path as just another venue for your drama.

**Counsellor Support**

Study well the four loves described by Robert Sardello in *Freeing The Soul From Fear* – sexual love, emotional love, spiritual love and creative love.
Mental Disturbances – Negative Thinking

Thoughts alone can ravage the soul like nothing else can. We need to become more aware of the thoughts we think consciously and unconsciously. Psychologists say that, on average, we think 25-30 thoughts a minute. And when we have low self esteem and think a negative thought about ourselves, we usually repeat that thought 600 times a day. Repeated negative thoughts destroy brain cells.

Thought is always more potent than action. Action is on the most superficial level of our existence, but thought is on the bridge between Spirit and action, and the link to our essence. Thought defines us as human or destroys our humanity – depending upon the quality of thought.

Client Support

When it seems that a person’s thinking needs to be adjusted and new thought patterns developed, it might be good to ask them to list the thoughts they typically have in the course of a week that:

a.) destroys or diminishes their humanity
b.) makes them more human

In the ancient Buddhist text, the Dhammapada, it says: “Our life is shaped by our mind, we become what we think.” This is now quite widely accepted. This understanding is based on the premise that what we refer to as experience occurs in our mind, even though we might believe or perceive that it is occurring physically or outside of ourselves. This belief occurs because we seldom, if ever, detach ourselves from our mind and observe what is going on within it.

We typically invest our identity in the thoughts we think. These thoughts form the structure of our identity. “I am the one who thinks this and this.” Our thoughts are expressions of our beliefs, and our beliefs are founded in our self-perception and supported by the desires we have to keep that self-perception intact. The conclusion is that we identify with what we believe.

Many of these beliefs are totally insignificant in the bigger picture, and have little to do with truth, beauty or goodness. They are just personally accepted statements or thoughts about the nature of reality. When we do not detach from the mind, however, they control us in the feeling and form of: “This is truth. This is right.” For example, you may have internalized the belief that if you are in a draft you will get a cold, and therefore you do.

All physical and emotional disturbances can be traced to some disturbance in the mind. Since all negative symptoms are distorted soul energies, we need to look at how and why that distortion occurs. The place to look is always in the mind. Mind is the vehicle that carries soul energies to the bodies, and it is here that the soul energies are altered by the nature or functioning of the personal mind.
By the same token, the mind must be used to change the conditions in the physical and emotional bodies. A negative condition in the physical body is most often a consequence of a repressed negative emotion which, in turn, results from a negative thought. Without judging oneself as bad or wrong for carrying such thoughts, we must take these symptoms as a cue to change what is being experienced. That is called learning – a first step to freedom.

It might be helpful to consider some listings of mental-emotional distorting energies that are found in Buddhist teachings. There are said to be six main ‘mental afflictions’:

1. Attachment or craving
2. Anger (which includes hostility and hatred)
3. Pride
4. Ignorance and delusion
5. Afflictive doubt
6. Afflictive views
   (cf. Daniel Goleman, *Destructive Emotions*, p. 102-105)

There are also said to be 20 ‘derivative mental afflictions’ which are derived from craving or attachment, anger and ignorance. Obviously it behoves us to learn to deal effectively with our attachments, our anger and our ignorance as a means of altering the immediate causes of these ‘mental afflictions.’

**Anger**

1. wrath
2. resentment
3. spite
4. envy/jealousy
5. cruelty

**Attachment**

6. avarice/greed
7. inflated self-esteem
8. excitation
9. concealment of one’s own vices
10. dullness

**Ignorance**

11. blind faith
12. spiritual sloth
13. forgetfulness
14. lack of introspective attentiveness

**Ignorance + attachment**

15. pretension
16. deception
17. shamelessness  
18. inconsideration of others  
19. unconscientiousness  
20. distraction  
  
(cf. Daniel Goleman, *Destructive Emotions*, p. 106.)

In the West what is destructive is determined more by its negative effect on others, while in Buddhist thought “…destructiveness depends on a much more subtle measure of harm: whether a mental state (including an emotion) disquiets the mind and interferes with spiritual progress.” (ibid., p. 110) This is an essential determination because if the mind is disturbed it cannot accurately mediate the soul energies of truth, beauty and goodness, and all their derivative qualities.

**Client Support**

When working with a client regarding their negative thinking, you might use the following questions:

1. Identify the feelings and circumstances when your mind causes distortions of soul energy and creates destructive or negative emotions.  
2. What thoughts do you think at these times?  
3. What do you feel you are lacking or wanting that gives rise to the negative thoughts?  
4. What soul energies are you distorting or blocking?  
5. How might these soul energies relate to your ‘dreams’?

**Perfectionism**

Traditional goals of spirituality and right living have been focused on perfection – an elusive, unattainable ideal that has fostered many distortions and illusions.

Perfection is a mental ideal, and therefore it will be described or perceived to be whatever the individual mental perception of it is. There is no universal reality that we can point to about anything and say: ‘that is perfection.’ Perfection only exists as an absolute – an absolute idea. Using that as a standard, everything must be imperfect.

While one’s consciousness is focused in the personality, perfection is sought. What is perceived as perfection differs according to the different personality types and temperaments. The motivation for perfection is to replace the perceived imperfections, lack or defects in oneself or in one’s situation. We pursue perfection when we do not accept what is and when we do not accept ourselves as worthy, as good, as intrinsically divine.
Even self diminishing or self destructive behaviour is proof of this search for perfection. When one despairs of achieving this unconscious ideal, its opposite is enacted – destroy the one who cannot meet the expectation or match up to the ideal.

The new spirituality that supports the development of soul consciousness urges us to move toward greater acceptance and inclusiveness which leads to wholeness. Wholeness is an archetype and therefore relative in expression; it can be experienced in degrees. While perfection excludes negative realities, an attitude of wholeness includes all realities, both positive and negative.

The pursuit of wholeness arises from a desire to share what one values within oneself – essentially the beauty, truth and goodness one discovers within one’s soul – the inner divinity. Soul consciousness, to some degree, is necessary before wholeness becomes an objective in one’s journey.

**Client Support**

- What do you seek – perfection or wholeness? Examine closely and honestly your personality’s pursuit of perfection and the areas of life in which this pursuit takes place. Examine the consequences of this pursuit on your soul’s quest for wholeness.

- What unconscious urgings might be behind your quest?
  - a) positive (soul) (Is there a fullness you are trying to share?)
  - b) negative (lack of some kind) (Is there a hole you are trying to fill?)

- What motivates you to move forward in your life journey, to grow?
- What is your sense of attainment regarding your quest – i.e., do you ever achieve or get anything? Are you ever fulfilled or satisfied?

**Personality Hindrances**

1. **Lack of experience – needing activation.**

When there is a lack of experience, one needs to get more experience to learn what something is all about. This necessitates activation of some kind, which could be physical, emotional or mental. Physical inertia or laziness may be dominant.

2. **Selfishness – needing openness.**

When the issue seems to be too much self-referencing, too much focused on the personality or ego self, then a person needs to be supported in being more open. This
frequently involves dealing with fear related to more openness and trust in both the safety and benefits of greater openness.

3. Ignorance – needing alignment.

A lack of understanding about something, someone or oneself may be the basis for some dysfunction or some challenge. When understanding is necessary and we don’t have accurate understanding, we fill in the lack with whatever serves us or with whatever reflects our opinions, beliefs or biases. When a person does not know the truth or have sufficient understanding, there must be an attempt made to align with the reality as it is and at sufficient depth to have an honest and helpful relationship.

**Client Support**

#1 above is typically more focused in the physical body, #2 in the emotional body, and #3 in the mental body. When assisting another, consider which of the bodies are involved and where lie the greatest resistances to change. The individual might have a great deal of difficulty doing what is necessary in the appropriate body because their energies are more consistently expressed through a different body.

(Cf. *The Soul Journey*, Level 1)

**Relationship Challenges**

Sometimes our problems in life seem to be caused by our inappropriate relationship to certain aspects of our outer life – such as money, work, men, women, etc. But almost always our problems result from inappropriate or insufficient relationship to the inner realms. That relationship to the inner realms cannot be developed except through first creating the link to the higher mind.

The result of any or all of these is often negative judgements of others, which is but a projection of one’s lack of loving attitude toward oneself. This frequently takes the form of blame. Negatively judging others uses the will inappropriately. Because it involves the imposition of one’s will, it drives out or diminishes the life force in another who is being judged. Blame and guilt are both life-diminishing.

When someone is blamed, they will likely react defensively as though their life were being threatened, because in actual fact their life energy is being threatened. Their reaction is an attempt to hold on to their life energy. There is little so damaging, short of physical abuse, that is as harmful and threatening as negative judgment of others in a blaming way. The difference between blaming and assigning cause is that blaming involves condemnation and wrong-making (which are value judgements), while assigning
cause is acknowledging an objective fact in the cause-effect relationship without reference to right or wrong or any other values.

Often people want love or understanding from the very individuals they are blaming. When someone is blamed, they certainly are not inclined to show love toward the ones who are blaming them. That is very difficult to do for anyone. If someone is not getting the love they want, they should examine their own attitudes toward the people from whom they expect love. Attitudes can either attract love or repel love.

Both guilt and blame have their roots in shame. We may have been shamed into conforming to others’ demands during infancy and childhood. We may have accepted the shame as a way of staying connected to the source of nurturing and safety in the caregiver – primarily the mother.

We must always remember that what is manifest is always a sign or symbol pointing to the unmanifest in order that we might find our way back to our foundations, our roots, our cause. And through that, to our freedom and to our place of powerful service for the good of all. This is reality. This is the consciousness of soul that we need to bring to all our relationships and help others find in their relationships. This becomes the primary task when the challenges appear explicitly in relationship dynamics.

**Resistance**

Clients will at times resist the very things they need – often resisting the truth that they have previously denied. If they have denied or repressed a truth about themselves, it is because they were afraid of it or felt incapable of handling it. With appropriate support, people can usually face whatever they need to face, integrating it consciously into their lives. This must not be a forced process, but a natural unfolding. This occurs naturally when the focus is on some positive soul reality. The soul focus gives the love, understanding and courage to face whatever exists within a person that might block further soul integration.

If a client is resisting, ask them to reflect on the meaning of it. Resistance always arises from the ego and the character structure built up around it. Resistance occurs when there is some threat. The threat could be as simple as a perceived disturbance of one’s comfort or ‘the way things have been.’ And the fear could be the fear of truth, of self exposure, of vulnerability, of responsibility, of failure, etc. The fears one reacts from are almost endless.

They may also be resisting the need to ‘make right’ what they are doing in their life. Or there may be resistance to forgiving themselves or another.
**Client Support**

1. What seems to be behind your resistance?
2. What are you specifically afraid of?
3. Do you feel capable of moving through the resistance?
4. What could you focus on that would give you the courage or love needed to overcome your resistance?
5. What steps will you/can you take to move through the resistance?
6. What do you imagine you would feel like once you overcame this resistance?

Please be aware that when resistance is experienced, it is always rationalized as something other than a fear reaction. Watch yourself do this and then free yourself from fear’s dictates. If you decide to withdraw from the counselling sessions, you will do so for ‘justifiable’ reasons. You will rationalize why you are making such a decision. Be as sure as you can be, as honest as it is possible for you to be, that it is not fear that dictates. Also be aware if you are being a victim – one of fear’s many roles.

**Suffering – of Individuals and Humanity**

Humanity is experiencing tremendous pain at this time in our history, perhaps more than at any other time. Part of what makes the present suffering so great is the fact that for the first time in history the other kingdoms of nature are also in pain – partly due to humanity’s insensitivity, and partly due, no doubt, to the deep changes that appear to be going on within the planetary life itself. Because of this multi-level disturbance on the planet, we cannot retreat from our human suffering and abandon ourselves indiscriminately to the healing forces of the other kingdoms. It is not possible, for example, for many urban dwellers – who are the majority of humanity – to leave the city and spend time in a forested or wild natural setting which can be very healing. In fact, the powers of nature itself are destroying much of what humanity cherishes so deeply, causing great pain through destruction of homes, crops and human life.

Through the universal suffering that we are experiencing, we are learning a twofold lesson. First, that we must be more responsible for other kingdoms and live harmoniously with all of life. We are the planet along with them. And second, that we must learn to live harmoniously with all people and create a sense of community with all human beings. A community of love, caring, and sharing will be brought about through the sensitising that takes place from universal suffering. We share, or in some way are affected by, the many experiences of pain that people are experiencing. We either experience it directly or vicariously participate in it through the images we are given through the media. Thus we participate in the community of suffering humanity.

An essential element in any healing process is the response to the need of someone who is suffering. Love heals, so when someone is feeling the suffering of life, they have to reach out to others. What is done to alleviate the sufferings of others, heals one’s own
suffering. Years ago Dr. Gerry Jampolsky in his program of attitudinal healing included the element of children with cancer helping other children with cancer as part of their therapy.

One aspect of suffering that we collectively address incorrectly is the matter of knowing or not knowing. We often pretend that we know by justifying or rationalizing our current state of knowledge or ignorance as somehow the truth even though it is causing us to suffer. Suffering ought to take us to a point of not knowing, or ignorance, where we say truthfully, “I don’t know.” This admission is then an opening in the personality to reach out to soul in a heartfelt aspiration to fill that ignorance with the next step toward truth. When the mind admits its inability to control and dominate a situation, there is space for the heart to provide the deeper knowing.

“Although traumatic and terrible things may have occurred, it is the individual’s mind that perpetuates the suffering, and that can be trained to change. As long as we are struggling against the feeling, hoping to eliminate it by getting high or being cured, we are still attached. We can relieve unsatisfactoriness only by sharpening our focus and changing our perspective.” (Mark Epstein, *Going On Being*, p. 71.)

Remember, your goal is not the removal of pain and suffering for others, but to help the client give their experiences meaning and to assist them in understanding their purpose. You will never know what the meaning and purpose are, so you will ask appropriate questions that will facilitate the understanding on the part of the client. And from that understanding, when it is sufficient, the necessity for the pain and suffering proportionately diminishes.

**Counsellor Support**

What is your description of “the bigger picture”?
Describe the reality that makes sense of all personal experience, that gives meaning to everything that exists, and that is the purpose of our existence and everything that happens.

**Client Support**

1. What is your suffering?
2. With what attitude are you dealing with your own suffering?
3. What negative feeling or attitude do you hang on to?
4. How do you rationalize or justify this? Does it involve blame or guilt?
5. Let go of the false knowing, relax, breathe into your heart, and listen to what your heart tells you. Your heart does not judge or blame. What is the message of love and understanding that comes from your heart’s knowing?
6. With what attitude are you relating to another’s suffering?
7. What are you actively doing to assist someone else in their suffering?
Victimhood

Many times in life, most people feel they are victims. Consequently, this is an important issue to address in all situations where a person seeks change. Any feeling of victimization results from a perceived loss of freedom – regardless of what may have happened.

As long as a person feels victimized, they are disempowered. Empowerment must:
- focus on strengthening the personality’s position in relation to the matter.
- rely upon the soul’s power to deal most courageously with maintaining the self’s security and competence in relation to the issue.

Appendix 5.0 – Transforming Negative States

Negative States and Soul Energies

Transforming negative states requires the identification with specific soul energies. The following chart is suggestive of the correlations between specific negative energies and soul qualities.

<table>
<thead>
<tr>
<th>Negative Emotional &amp; Mental States</th>
<th>Soul-based Energies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Fear</td>
<td>Courage</td>
</tr>
<tr>
<td>2. Hate</td>
<td>Love</td>
</tr>
<tr>
<td>3. Anger</td>
<td>Power, love, understanding, serenity</td>
</tr>
<tr>
<td>4. Guilt</td>
<td>Self acknowledgment, self acceptance</td>
</tr>
<tr>
<td>5. Shame</td>
<td>Self worth</td>
</tr>
<tr>
<td>6. Rejection</td>
<td>Acceptance</td>
</tr>
<tr>
<td>7. Judgmental</td>
<td>Acceptance, understanding</td>
</tr>
<tr>
<td>8. Prejudice</td>
<td>Acceptance, understanding</td>
</tr>
<tr>
<td>9. Impatience</td>
<td>Patience, seeing the bigger picture</td>
</tr>
<tr>
<td>10. Inertia, laziness, sloth</td>
<td>Action, diligence</td>
</tr>
<tr>
<td>11. Ignorance</td>
<td>Understanding</td>
</tr>
<tr>
<td>12. Frustration</td>
<td>Acceptance, patience, perseverance</td>
</tr>
<tr>
<td>13. Disappointment</td>
<td>Releasing expectations, acceptance, Patience, seeing the positive, trust</td>
</tr>
<tr>
<td>14. Abandonment</td>
<td>Belonging, self love, trust</td>
</tr>
<tr>
<td>15. Betrayal</td>
<td>Empowerment, seeing the bigger picture</td>
</tr>
<tr>
<td>16. Depression</td>
<td>Faith</td>
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<tr>
<td>17. Despair</td>
<td>Hope</td>
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<tr>
<td>18. Loneliness</td>
<td>Connection</td>
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<tr>
<td>19. Anxiety</td>
<td>Serenity</td>
</tr>
<tr>
<td>20. Worry</td>
<td>Trusting in soul, peace</td>
</tr>
<tr>
<td>21. Jealousy</td>
<td>Self esteem</td>
</tr>
<tr>
<td>22. Envy</td>
<td>Self esteem; equanimity, balance</td>
</tr>
<tr>
<td>23. Selfishness, stinginess</td>
<td>Generosity, altruism</td>
</tr>
<tr>
<td>24. Meaninglessness</td>
<td>Meaningfulness</td>
</tr>
<tr>
<td>25. Low self esteem</td>
<td>Self valuing, love</td>
</tr>
<tr>
<td>26. Addiction, obsession</td>
<td>Self control</td>
</tr>
<tr>
<td>27. Lack of trust</td>
<td>Trust</td>
</tr>
<tr>
<td>28. Scattered, unfocused</td>
<td>Focused, centered</td>
</tr>
<tr>
<td>29. Negative thinking</td>
<td>Positive thinking</td>
</tr>
<tr>
<td>30. I am not good enough</td>
<td>Inherent goodness</td>
</tr>
<tr>
<td>31. I am wrong</td>
<td>I am okay</td>
</tr>
<tr>
<td>32. I am of no value</td>
<td>Value, beauty</td>
</tr>
<tr>
<td>33. I am not happy</td>
<td>Joy, happiness</td>
</tr>
<tr>
<td>34. I have no purpose</td>
<td>Purposefulness</td>
</tr>
<tr>
<td>35. Being controlling, manipulative</td>
<td>Allowing, trusting</td>
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<tr>
<td>36. Resistance</td>
<td>Flow</td>
</tr>
<tr>
<td>37. Reactive</td>
<td>Responsive</td>
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<tr>
<td>38. Lying</td>
<td>Honesty</td>
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<tr>
<td>39. Projection</td>
<td>Self examination</td>
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<tr>
<td>40. Escapism, Boredom</td>
<td>Engagement</td>
</tr>
<tr>
<td>41. Avoidance</td>
<td>Responsibility</td>
</tr>
<tr>
<td>42. Denial</td>
<td>Acceptance</td>
</tr>
<tr>
<td>43. Rationalization</td>
<td>Honesty</td>
</tr>
<tr>
<td>44. Lust</td>
<td>Right relationship, Innocence, simplicity</td>
</tr>
<tr>
<td>45. Pride, vanity</td>
<td>Humility</td>
</tr>
<tr>
<td>46. Deceit</td>
<td>Veracity</td>
</tr>
<tr>
<td>47. Gluttony</td>
<td>Sobriety</td>
</tr>
<tr>
<td>48. Greed, avarice, attachment</td>
<td>Detachement</td>
</tr>
<tr>
<td>49. Resentment, vengeance</td>
<td>Truth</td>
</tr>
<tr>
<td>50. Blame</td>
<td>Self awareness, responsibility</td>
</tr>
<tr>
<td>51. Self pity, victimhood</td>
<td>Self empowerment, personal creativity</td>
</tr>
<tr>
<td>52. Cowardice</td>
<td>Courage</td>
</tr>
<tr>
<td>53. Doubt</td>
<td>Faith</td>
</tr>
<tr>
<td>54. Apathy</td>
<td>Connection, engagement</td>
</tr>
<tr>
<td>55. Indifference</td>
<td>Passion, empowerment</td>
</tr>
<tr>
<td>56. Regret</td>
<td>Acceptance</td>
</tr>
<tr>
<td>57. Irritation</td>
<td>Acceptance, learning</td>
</tr>
<tr>
<td>58. Weakness, incapable</td>
<td>Strength, capability, self confidence</td>
</tr>
<tr>
<td>59. Self indulgence</td>
<td>Self love</td>
</tr>
</tbody>
</table>
Fear, Anger and the Archetypes

Fear

Fear arises first of all from a survival instinct. It puts us on our guard against all possible threats. As we experience things and thoughts that we do not like or want to accept we see them as possible threats to our survival or happiness. We reject them or separate ourselves from them and where they come from – i.e., contexts and people, and ultimately life itself. This sense of separation from others or things keeps the underlying fear present. Whenever we feel separate from anyone or anything we have fear.

The result of this fear is lack of understanding, lack of connection or love, and lack of power or deep sense of self and of purpose in life. The presence of this fear is then to motivate us to overcome this threefold lack which, when we act on it, will take us on a soul journey.

1. First, we need to educate ourselves to overcome the illusions and ignorance about being separate.
2. Second, we need to experience connection with others through giving and receiving love.
3. Finally, we need to gain a sense of self with a valuable purpose to our life.

Anger

When we feel the need for any of these three soul energies (light, love and power) and don’t experience them because of what is going on within ourselves or with relationship, something will often trigger our anger. Anger is just a strong energy that says “I need to connect with love, understanding or power.” But if the anger is not understood, it can manifest as anger against oneself which can appear as sadness, loneliness, or self rejection. Or it can very often manifest against others – individual persons, institutions, government, life or god. When directed externally it is an appeal for love usually. But it can also be an appeal for understanding or for support or affirmation (power). Regardless whether directed inward or outward, it ultimately reflects the need to connect to soul love, understanding or power within, and to express it.

Duality and the Archetypes of Love, Light and Power

An archetype is a whole energy than can be experienced positively or negatively, depending upon one’s consciousness. It can also be seen as a synthesis of opposites. The practical way to incorporating the soul archetypes is working through duality, which are the opposites that constitute two sides or two energies of the archetype.

Our shadow self or subconscious contains the results of our rejection of some aspects of dualities that we believe or have believed are negative, not wanted, bad, sinful, wrong, etc.
We need to be aware of the opposites so that we see them both as simply energy, neither good nor bad, neither right nor wrong. Through knowing them, we accept them as necessary for our learning and growth.

There are many dualities that do not necessarily fit into the categories of the three soul archetypes, while others are more closely linked to them. By focusing on the dualities of a particular archetypal expression there is a greater possibility of increasingly activating that archetype.

**Dualities in General**

These dualities describe our experiences of specifics. The fact that one can be named creates the other. This is the fundamental nature of dualities – they create each other, keep each other in existence, maintain a degree of friction between them which can result then in synthesis or transcendence to the archetypal experience.

- Inner – outer
- Extrinsic – intrinsic
- Up – down
- High – low
- Pragmatic – idealistic
- Practical – theoretical
- Finite – infinite
- Temporal – eternal
- Here – there
- He – she
- I – you
- Yes – no
- Concrete – abstract
- Simple – complex
- Narrow – wide
- Always – never

**Love Dualities**

- Connection – separation
- Unity – diversity, divisiveness
- Harmony – discord
- Inclusive – exclusive
- Unite – divide
- Connect – separate
- Include – exclude
- Cooperation, compliance – resistance
- Avoid – meet, face
- Attraction – repulsion
- Acceptance – rejection
Cooperate – compete
Participate – stand back
Accept – reject
Sharing – selfishness
Giving – taking
Altruistic – selfish
Engagement – aloofness

Opposites of Love

dislike, hate, cruelty, harshness, indifference, meanness, mercilessness, tyranny,
animosity, greediness, ill will, malevolence, selfishness, spite, unkindness, aloofness,
coldness, incompatibility, cruelty, harshness, rejection

Light/Understanding Dualities

Knowing – ignorance
Clear – obscure
Understandable – incomprehensible
Interested – disinterested
Satisfied – dissatisfied
Open – closed
Tolerant – intolerant
Accepting – rejecting
Truth – falseness, illusion
Authentic – fake, false
Discerning – gullible
Candor – deception
Candid – deceitful
Honesty – deceit
Impartial – biased
Reasonable – arbitrary, unreasonable
Hopeful – hopeless
Just – unjust
Meaningful – meaningless
Faith – doubt
Belief – skepticism
Discerning – obtuse
Discrimination – indifference
Interested – indifferent

Opposites of Understanding

Unaware, misinterpretation, misunderstanding, intolerant, unaccepting, disbelief,
mistake, disagreement, blank, blind, ignorant, inattentive, negligent, not informed, not
knowing, oblivious, out to lunch, unbriefed, unconscious, uneducated, unenlightened, uninformed, uninstructed, unschooled,

**Power Dualities**

Energetic – lethargic  
Empower – disempower  
Encourage – discourage  
Active – passive  
Expressive – expressionless, undemonstrative  
Lively – apathetic, lethargic, lifeless  
Humility – pride, arrogance, self importance  
Loyalty – disloyalty  
Integrity – corruption  
Power – force, manipulation  
Self control – controlling others  
Choose – defer, procrastinate  
Purposeful - purposelessness

**Opposites of Power**

inability, incapacity, incompetence, weakness, debility, disability, impairment, impotence, infirmity, inefficiency, subservience, surrender, yielding, ineffective, inept, infirm, powerless, unable, useless.

**Fundamental Fears, Compulsions and Liberating Soul Energies**

The most basic personality reality we need to address on the path to soul consciousness is the issue of fear. Every degree of soul consciousness is a degree of connection or unity, a greater participation in the oneness of life. Every fear is a hindrance to connection as it is a state of separation from the oneness of life.

Because of the fact that there can be seen to be a few basic personality types (such as described in the Enneagram system) it is of value to consider 9 different basic fears that are the most common. People always struggle against whatever fears they have because of their debilitating effect. This can result in overcompensation that becomes a compulsion. The compulsion is fundamentally a positive energy that is taken to an extreme and therefore results in an imbalance. There is a corresponding soul energy that when focused on, activated and expressed can liberate one from the compulsion and the fear.
Fear Counseling

<table>
<thead>
<tr>
<th>Fear</th>
<th>Compulsion</th>
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</thead>
<tbody>
<tr>
<td>1. Fear of being bad, corrupt, evil or defective.</td>
<td>Perfection</td>
</tr>
<tr>
<td>2. Fear of being unworthy of being loved.</td>
<td>Service</td>
</tr>
<tr>
<td>3. Fear of being worthless or without inherent value.</td>
<td>Efficiency</td>
</tr>
<tr>
<td>4. Fear of being without identity or personal significance.</td>
<td>Originality</td>
</tr>
<tr>
<td>5. Fear of being useless, incapable or incompetent.</td>
<td>Knowledge</td>
</tr>
<tr>
<td>6. Fear of being without support or guidance.</td>
<td>Security</td>
</tr>
<tr>
<td>7. Fear of being deprived or trapped in pain.</td>
<td>Idealism</td>
</tr>
<tr>
<td>8. Fear of being harmed or controlled by others.</td>
<td>Justice</td>
</tr>
<tr>
<td>9. Fear of loss of connection, or fragmentation.</td>
<td>Harmony</td>
</tr>
</tbody>
</table>

Liberating Soul Energy

Because soul energies are so very broad, despite the specific words we use to describe aspects of each, there could be a wide range of soul energies identified that would liberate the individual from the fears and compulsions. The following is a description of the compulsion and suggestions that would take the person with the compulsion toward soul.

From Compulsion to Greater Health

<table>
<thead>
<tr>
<th>COMPULSIONS</th>
<th>CONNECTING TO SOUL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Perfection</strong></td>
<td><strong>1. Perfection</strong></td>
</tr>
<tr>
<td>- doing everything right</td>
<td>- accept life as it is.</td>
</tr>
<tr>
<td>- seeing imperfection everywhere</td>
<td>- accept people as they are.</td>
</tr>
<tr>
<td>- can’t make mistakes</td>
<td>- be optimistic; see the positive</td>
</tr>
<tr>
<td>- hard on oneself</td>
<td>- accept the law of gradual growth</td>
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<tr>
<td>- being judgmental</td>
<td>- see that everything exists for a reason; all is perfect in its imperfection.</td>
</tr>
<tr>
<td>- fear of being judged</td>
<td>- listen to the Higher Self. The divine within, rather than to the voice of the</td>
</tr>
<tr>
<td>- inner critic</td>
<td>inner critic.</td>
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<tr>
<td>- high expectations</td>
<td>- forgive mistakes; be compassionate.</td>
</tr>
<tr>
<td>- must improve self and others</td>
<td>- meet your own needs.</td>
</tr>
<tr>
<td><strong>2. Service</strong></td>
<td><strong>2. Love</strong></td>
</tr>
<tr>
<td>- clinging to others</td>
<td>- see love as a free gift of self to others and others to self.</td>
</tr>
<tr>
<td>- making others dependent on one’s</td>
<td>- recognize and experience the love (unconditional) of the Soul within (not related to what one does).</td>
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<tr>
<td>helplessness</td>
<td></td>
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<tr>
<td>- selfishness</td>
<td></td>
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<tr>
<td>- people pleasing</td>
<td></td>
</tr>
<tr>
<td>- dependent on being needed</td>
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</tbody>
</table>
### Soul-based Counselling

- manipulating others to need them
- winning the love of others.

- love self enough to take care of one’s own needs.
- recognize one’s own needs.
- loving detachment.
- meditative prayer – to contact the divine love and plan (& avoiding doing)
- be a friend (mutual sharing).
- see love as communion rather than acts of service – a way of being.

<table>
<thead>
<tr>
<th>3. Efficiency</th>
<th>3. Hope</th>
</tr>
</thead>
<tbody>
<tr>
<td>- over-achievement</td>
<td>- see failure as acceptable; having a high failure quota (high self esteem)</td>
</tr>
<tr>
<td>- “success”</td>
<td>- learn to not sacrifice personal integrity for the sake of achieving one’s goals.</td>
</tr>
<tr>
<td>- using others</td>
<td>- develop skills and express talents in other areas of life (feeling, relating, etc.)</td>
</tr>
<tr>
<td>- becoming machine-like</td>
<td>- keep in mind that “the end does not justify the means.”</td>
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<tr>
<td>- intolerance</td>
<td>- truthfulness, even at the risk of failing in one’s goals and plans.</td>
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<tr>
<td>- work-oriented</td>
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<tr>
<td>- identification with <em>doing</em></td>
<td></td>
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<tr>
<td>- role oriented</td>
<td></td>
</tr>
<tr>
<td>- seeing their worth in terms of what they do</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>4. Originality</th>
<th>4. Authenticity</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Melancholy</td>
<td>- sensitivity (balanced)</td>
</tr>
<tr>
<td>- Hypersensitivity</td>
<td>- support others in a nurturing way.</td>
</tr>
<tr>
<td>- feeling unappreciated and ignored</td>
<td>- forgive, heal.</td>
</tr>
<tr>
<td>- snobbish</td>
<td>- develop the heart.</td>
</tr>
<tr>
<td>- putting on a style (airs) of personality</td>
<td>- be real.</td>
</tr>
<tr>
<td>- unreal as persons</td>
<td>- take action.</td>
</tr>
<tr>
<td>- self-pity</td>
<td></td>
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<tr>
<td>- don’t reveal their heart because others “won’t understand anyway”</td>
<td></td>
</tr>
<tr>
<td>- clinging to others for understanding and protection</td>
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</tr>
<tr>
<td>- inactivity</td>
<td></td>
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<table>
<thead>
<tr>
<th>5. Knowledge</th>
<th>5. Understanding</th>
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<tbody>
<tr>
<td>- aloofness</td>
<td>- learn what is a priority in an ultimate sense.</td>
</tr>
<tr>
<td>- stinginess with time</td>
<td>- develop intuition.</td>
</tr>
<tr>
<td>- isolationism</td>
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### Soul-based Counselling

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<tbody>
<tr>
<td>- pride of knowing</td>
<td>- give time to others as they need it.</td>
</tr>
<tr>
<td>- avoids situations by delving into work</td>
<td>- <em>socialize.</em></td>
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<tr>
<td>- fear of being useless or incapable</td>
<td>- take an interest in others.</td>
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<td></td>
<td>- develop the ability to engage in small talk.</td>
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<td></td>
<td>- learn appropriateness of what is to be said (rather than giving a whole treatise when not required.)</td>
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<td></td>
<td>- develop the heart; express feelings.</td>
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<tr>
<td></td>
<td>- discover the divine in events that happen, thus</td>
</tr>
<tr>
<td></td>
<td>- discovering truth. Through events one can see deeper truth than mere knowledge or information.</td>
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<tr>
<td></td>
<td>- live in the present moment.</td>
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<tr>
<td></td>
<td>- be involved and committed to what is happening around oneself, rather than just within oneself.</td>
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<tr>
<th>6. Faith</th>
<th>7. Idealism</th>
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</thead>
<tbody>
<tr>
<td>- get in touch with the spirit of the law, rather than the letter.</td>
<td>- non-acceptance of pain, discomfort, conflict</td>
</tr>
<tr>
<td>- let morality be governed by inner promptings and love.</td>
<td>- procrastination</td>
</tr>
<tr>
<td>- see God as love rather than as law-giver.</td>
<td>- over-indulgence</td>
</tr>
<tr>
<td>- be compassionate and kind.</td>
<td>- need for pleasure.</td>
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<thead>
<tr>
<th>7. Labour</th>
<th>8. Truth, Power</th>
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<tbody>
<tr>
<td>- enjoy life, even when it is not pleasant.</td>
<td>- learn to compromise.</td>
</tr>
<tr>
<td>- have fun, but don’t expect everything to be fun.</td>
<td>- allow others to make their own decisions.</td>
</tr>
<tr>
<td>- find security in the present moment.</td>
<td>- do not run away from pain. (Real love accepts the unpleasant).</td>
</tr>
<tr>
<td>- accept the necessity for duality (it gives birth),</td>
<td>- practice patient endurance for something new to be created or produced in some future outcome.</td>
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### Soul-based Counselling

<table>
<thead>
<tr>
<th>- asserting oneself at the expense of others</th>
<th>- allow yourself to be vulnerable.</th>
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<tbody>
<tr>
<td>- authoritarian</td>
<td>- practice gentleness.</td>
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<td></td>
<td>- practice non-resistance.</td>
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<tbody>
<tr>
<td>- Indolence</td>
<td>- develop goals and work for them.</td>
</tr>
<tr>
<td>- Inertia</td>
<td>- initiate action; make things happen.</td>
</tr>
<tr>
<td>- ambivalence</td>
<td>- discover one’s own inner resources, skills and talents.</td>
</tr>
<tr>
<td>- laziness</td>
<td>- discover your purpose in life and work at it.</td>
</tr>
<tr>
<td>- fear of annihilation, loss, separation</td>
<td>- work at raising self esteem.</td>
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<tr>
<td></td>
<td>- recognize your own specialness and uniqueness so that you can know that you are worthwhile and loveable.</td>
</tr>
<tr>
<td></td>
<td>- avoid personal isolation through mutual love and dialogue with others</td>
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Chronic Fear

Many people today are living in constant fear. If you live in constant fear one of your coping mechanisms may be to hide your fear from yourself and others, to the point you don’t even realize that you are as afraid as you are.

Constant fear creates chronic stress that diminishes one’s self awareness, clear thinking and ability to make wise and choices. It is usually also a major blockage to soul expression.

Sources that induce constant fear might include:

- constant government warnings about terrorism in our midst
- living with someone in the same household that is felt to be a threat to yourself, others or themselves
- feeling unsafe and insecure where one lives or goes
- watching TV programs and the news that have endless themes of threats, disasters, homicides, crimes against people and insecurity. These influences register on the subconscious, and even conscious self, that you should not trust others and that you could become a victim of the same.
- living in poverty
- fearing that you might live in poverty because your sources of income appear to be tenuous, or your income has significantly diminished, or the investments that you have counted on for present or future security have diminished or been lost.
- having debilitating debt
- having needs, especially in your family, that you cannot meet
- having an attitude that you are a victim and cannot change yourself or your life

If we are to step out of our chronic fear, or even our intermittent fear, we need to do some things.

1. First of all, if the fear is being fostered or stimulated by external facts, we need to remove those factors or remove ourselves from the situations where those influences exist.
2. We need to have a place within ourselves where we feel secure and at peace, and can go there at will. This is a soul space. If it is only an imaginative space, it can be eroded too easily without soul energy sustaining it.
3. We need to understand that we experience things for a reason, first of which is that we need to learn something from them.
4. We need to explore what the soul energy is that is being blocked and focus on expressing it.
5. Trust is necessary to ultimately deal with fear, so trust in soul or some higher power is essential.
6. We benefit greatly from knowing and believing that we came into this life with a purpose to fulfill, and that we will not leave this life until we have fulfilled it.