



BBSH®

In Touch

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The Newsletter of Barbara Brennan School of Healing®

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The Purpose of This Training

Channeled by Barbara Brennan

This training is only for you who really wish to focus deeply within to become who you truly are with integrity, honor, pleasure.

What is it that you have come for, and what is it that you wish to accomplish on a personal level?

Having grounded deeply into the earth, release and surrender, then expand into the spiritual aspects of your being that are centered around your core essence.

For it is only from your spiritual aspects that you have chosen to come into this earth to draw up a body from Mother Earth to experience this incarnation—perhaps your first, perhaps the only one, perhaps many. It is always up to you.

The main body of this teaching is to bring you to a greater, broader understanding of the greatness of who you are individually; to also explore the areas of your being in which you have split your conscious awareness, your psyche, and in a sense, the inner aspects of your being.

It is your longing to bring that inner split back into wholeness that has drawn you here, most likely through many different roads.

Some come for help, some for learning and help, some for the discovery of self as an integrated, spiritual, physical being walking upon this planet at this time of great transition for humanity.

Humanity has great power.

***This in many cases
is unfortunate for other species
and for this planet.***

What then will you do?

***What have you come into this world
to help heal,
to bring forth, to give your part
in this great transition
of humanity's worldwide integration?***

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**Barbara Brennan,
Founder and President of BBSH**



The Newsletter of The Barbara Brennan
School of Healing

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*There is a lot of confusion in humanity
at this time.*

*In order to clarify and heal this confusion
that causes the splitting between
religions, families, traditions, and countries,
it is necessary to understand
the deeper aspects of humanity.*

*Without that understanding,
healing would be extremely difficult.*

*This work
is to bring forth
the twenty-first-century human being,
to unfold you from within yourself,
your relationships, your communities,
your religions, and your cultures.*

*What aspect of global work
are you here to prepare yourself to do?*

*Take a few moments to consider
what you have chosen to accomplish this year
that will create a foundation
for your global task.*

*What work have you set within yourself,
and aligned yourself to do?*

*What love do you wish to bring forth
from deep within you?*

*How will you,
with loving acceptance,
infuse it within yourself,
and then radiate forth into the world
in your profession, relationships,
and work of healing the planet?*

guidance

The Doula Project: Supporting Women Through the Full Spectrum of Reproductive Choice

By Jini Tanenhaus, BBSH '11, Brooklyn, New York

By Guidance, I knew sometime in my second year of school that I wanted to do my Year 4 Service Project about healing related to abortion. I recognized that it would be difficult to choose a topic that was so fraught with pain, shame, and conflict. But it was my longing to follow my own path toward becoming a healer that led me to The Doula Project.

Typically, a *doula* is a trained caregiver who focuses primarily on a woman's needs during labor, delivery, and the post-partum period. The Doula Project is a volunteer-led and -run organization that provides doula care to women across the full spectrum of pregnancy. We work with women who are having an abortion, choosing adoption, or who would otherwise be unable to afford birth doula support on their own. We hope that our care will empower women so that they can have or expand their families when they are ready to make that choice. We believe that even when people are faced with medical situations that are painful, stigmatizing, tragic, or frightening, they can make the experience an empowering one if they have the right information, support, and resources. The Doula Project attempts to empower pregnant women and their significant others to self-advocate in a medical setting by equipping them with pain management tools, nonjudgmental emotional support, and information about their pregnancies and bodies. Wherever a person lies on the continuum of pregnancy, whether it be birth, miscarriage, or abortion, her experience should be honored and she should feel safe. Doulas not only work with women to make them as physically comfortable as possible, we are also there to help validate the women's experiences and choices, on their terms. In addition, we also support healthcare providers who care for these women. By partnering with clinics and other caregiving organizations, we help create a community of trust between patients and caregivers.

Abortion has been an important issue in my life, from protesting to make abortion legal, through having an abortion, to becoming involved in abortion care as a healthcare provider and training others in this care. I knew that I wanted to bring consciousness, light, and healing to a subject that is often taboo, kept secret, and that can create such tremendous

stress and conflict within and between people. I see reproductive choice as part of a spectrum of basic human rights, and I am passionate about preserving the right to choice in this country. But beyond right or wrong, or even what is sanctioned by law, the reality is that women in every country have abortions



every day, legal or not. Women deserve care and support in making a decision when faced with an unplanned pregnancy, through the procedure itself and afterwards. They need not to feel alone and abandoned but that someone witness their experience, be it grief, loss, or relief. I am also passionate for truth, and I'm not afraid to look honestly into all the issues that arise around abortion: the technical aspects, its effects on the physical body and the emotions, the conditions that bring a woman to a place where she must make a decision to continue or terminate a pregnancy, the split intention, the shadow, the love, the caring, and the core essence. I hoped that by choosing abortion as the subject of my project, it would bring together so much of my past training, my knowledge of the subject, and my life experience into the circle of healing. Working in abortion care continues to challenge me to expand my own container as a healer in order to hold all

that is there: pain, confusion, hope, intelligence, spirit, courage, determination, and love. Some of the political issues may obscure us from seeing the underlying psychological and spiritual issues that are calling for healing. What I've come to see is that when an abortion occurs, many complex issues are present in the energy field and some degree of healing is needed. By healing, I don't mean fixing something that has gone wrong. My work with abortion has helped me see more clearly that healing can mean remembering who we are, bringing what is unconscious into consciousness, and holding it with loving kindness and compassion. At the heart of this project is the understanding that people continuously make difficult choices in life, and healing means providing the support so that they can make those choices consciously and with intention.

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Finding Home

By Mike Margolin, BBSH '11, Stamford, Connecticut

home



In order to thrive in life, a fundamental prerequisite of *feeling at home* must be satisfied to a sufficient degree. What comprises our definition of “home” is unique to each individual, and, as it turns out, unfixed, depending on where we may be living at any moment. It is worthy to note that for an estimated 200 million immigrants living throughout the world, finding home is at the heart of their affairs, as this community widely experiences an acute sense of home loss and homesickness.

Why do people immigrate? The following are some of the positive factors driving the decision to uproot and resettle: economic opportunity or benefit, learning and growth through immersion in a different culture, pursuit of greater personal freedoms, etc. There may also be negative factors, such as escaping mistreatment or unfavorable events such as oppression, genocide, famine, endemic disease, or physical loss of home from natural and man-made events.

It is interesting that both groups are subject to psychopathologies resulting from relocation, including anxiety, depression, loss of role and identity in a new country, gross stress and feelings

of isolation, rejection, and falling victim to discrimination. A clinical psychologist who works with refugee populations states that immigration is tougher than unemployment or poverty. For a more vivid understanding, one woman painted her immigration experience that echoes the reality of many:

It was more than culture shock. It was a spiritual crisis. By that I mean at the deepest level of myself—a crisis of identity, of self, of meaning...it was the most serious thing I've had to overcome...because in a way I lost part of myself during that time of emotional struggle and at the same time I grew into someone new.

Having begun to address my own immigration-related trauma, I set out to explore a healing plan for energy practitioners to consult, with the following

being some helpful suggestions. The healing process should begin by learning the client's healing goals, while also educating them on the energetic reality of distress inherent in immigration. Typically, a client will present one of three coping solutions for the process of integration. One solution is to stick with what and whom they know, while shunning any significant contact with the new culture. Another solution is to abandon what and whom they know, and reinvent the self to resemble a native as accurately as possible. Both of these solutions are driven by the need to belong and promote a dualistic, either-or perspective. The third solution is to embrace the old and the new, the past and the present. In promoting health and the unitive state, the healer's offering is to help the client accept and successfully integrate all the pieces of their cultural wealth, while deepening the client's grounding into present reality.

When working with someone from a different culture or country, the healer will need to embody cultural competency to create a truly healing relational container. Deep energetic contact creates a sense of intimacy and bonding, and brings the issue of

boundaries to the forefront. Throughout the world, people have different relationships to boundaries and tend to run their energies differently. So for the healer, cultural competency involves (1) awareness of one's own cultural values and biases, (2) awareness of the client's worldview, and (3) culturally appropriate healing strategies.

Though a healer, at times, may find the language barrier to be an issue, maintaining deep contact would be immensely healing to the client. Helping clients make peace with the upheaval of immigration often begins with simply listening to their personal stories, as is illustrated by a study of Canadian immigrants:

The need to talk about the reasons for leaving the old country, the process of being accepted as an immigrant, the trip itself, and first impressions of Canada seem to be the “once upon a time” beginning of many stories...This time of transition...needs to be understood and talked about as part of integration and adjustment.

Healing will need to encompass the whole person and working on all dimensions will be valuable. It will be important to help the client process feelings of shock, numbness, loss, sadness, grief, or anger. Cords, especially first chakra cords that connect down into the Earth, and roots from the soles of the feet that connect the person to their local geography will need to be supported and repeatedly reconnected. Hara healings will also play one of the most central roles, because it is the client's hara health that will enable the physical and emotional connection to the new land, as well as the client's ability to build the life they intend. According to *Light Emerging*, healing the hara puts the client on their life path, “including material possessions, jobs, living location, as well as friends and intimate relationships.” Core star healing may help illuminate the part of the client that is resilient and immutable. When seen from the spiritual perspective that our Divine nature is always inside of us, the entire immigration experience can be then integrated as a catalyst to create a deeper understanding of who we really are: spiritual beings that have to turn



inside to remember our true nature, find our true home, and re-create an inner sense of belonging.

According to Dean Ramsden [former BBSH Year 2 Class Dean], to further nourish the spiritual aspect of immigration, it may be necessary for the client to immerse him or herself in the nature of the new land; i.e., it may be necessary to spend time with the trees and the rivers or partake in a vision quest. Ramsden states that our connection with the land is rooted in genetic coding that links us to our ancestors, from whom we draw much of our spiritual support. There are deeper parts within our psyche or our soul that seek to find our ancestral roots. If at all possible, as part of healing, it may be important for the client to go back to their place of origin to consciously reconnect with them.

In 2002, Heyoan reflected our inner longing back to us:

*The great longing is for a global family,
a planetary people,
that maintains individuality,
the uniqueness of cultures,
and, at the same time,
finds ways to heal and soften
borders and boundaries.*

It is my intention to serve its manifestation.

Health Freedom

By Nora Fazio, BBSH '11, Columbus, Ohio

Often, when I would tell friends or family about my attendance at the Barbara Brennan School of Healing program, they would ask me, "What will you get when you finish? Do people actually pay for that?" Admittedly, I have also asked myself the very same questions. These questions led to the birth of my Year 4 Service Project. My first task in developing my healing practice was to research regulatory compliance issues so that, upon graduation, I could operate a successful part-time practice within the constructs of the law. During this process I discovered that a consumer health freedom bill was being sponsored in the Ohio House of Representatives. This bill would create a safe harbor for unlicensed healthcare practitioners provided those practitioners cause no harm to their clients. The concept of health freedom was the foundation of my project. The aim of this project was to support health freedom on a state and federal level and provide other unlicensed hands-on energy healers with a regulatory framework so that they may practice their healing art freely.

Our choice to heal and the modality we choose to use in our healing process is a fundamental right that must be protected. Over the past 150 years, we have seen the erosion of our right to health freedom through enacted legislation that gives power to special groups. While the initial intention of the legislation may have been to protect consumers from unscrupulous healthcare providers, it has resulted in the creation of healthcare monopolies, higher costs, and dissatisfied

consumers. Natural healing is no longer hidden behind closed doors, even though groups within society may hold strong negative images against it. We are now seeing health freedom legislation on a state level that matches the law to how people are actually managing their health. We are also seeing the right of indigenous people to practice traditional medicine, regardless of geography, being protected on an international level. On the other hand, federal legislation that increases government control and restricts natural healing has emerged, superseding state law including the existing health freedom bills.

As healers, we have an opportunity to facilitate a cultural renaissance of the healing arts, uniting to challenge legislation that restricts health freedom. By understanding the laws that affect our practice and working effectively within those laws, we can legitimize our services. By unifying our efforts and sharing our networks for grassroots organizing to create new laws, we can support health freedom on a legislative level. By applying multidimensional core contact, strengthening our hara, and exploring our own personal process, we can heal the internal images we hold around being a healer, as well as transform the false images held within our communities. We can become ambassadors to a new shift in health consciousness.

If you would like more information about health freedom, have questions about regulation that affects unlicensed hands-on energy healers, or would like to learn more about options in lieu of licensing, please contact me at norafazio@hotmail.com.

Healing Service for Those Who Are Engaged in Terminal Care

By Miwa Kaizaki, BBSH '11, Tokyo, Japan

Based on my experience as a nurse, when patients are at their deaths—as is also often the case with their families—it's very hard for healthcare providers to be with their patients, or their families tend to demand unneeded treatments. Thus families rarely spend the last quiet and calm moments with the patients. On the other hand, there are some cases in which healthcare providers try various treatments at the last moment rather than being asked for by the families of the patients. As a matter of fact, certainly some doctors perform thoughtless treatments or some healthcare providers hesitate to deal with end-stage patients. Thus those who are involved in terminal care have lost contact with others and themselves during the process of going through the pain of death. Because of their lack of



Contact, I realized that many dying patients might not be able to have a peaceful death. If healthcare providers, who are generally considered to be able to face death and dying more than others, can connect to their patients, the patients' families, other healthcare providers, and themselves at the deathbed, I assume that their patients and the patients' families can have a better connection with each other, and they both can have a peaceful and healing last moment. Therefore I decided to offer my healing service to healthcare providers.

I have longed to convey healing energy to those who are engaged in terminal care, and offer my healing service to bring a loving and peaceful last moment to patients and to those who watch over them. Thus I'd like to bring my clients a loving connection with others and themselves as they are through my healing service. I also would like to support a client to connect to his/her own essence and longing.

According to the results of research regarding doctor and nurse stress conducted by Komatsu and her research team, the doctor/nurse has the following stress factors: (1) the interactions with families of the patients, (2) facing the patients' deaths, (3) internal relationships, and (4) their own abilities. As the results mentioned above, doctors and nurses have various stressors and feel confusion, anxiety, regret, and helplessness in so many ways.

Additionally, while the trend towards the nuclear family is advancing, people today don't have much direct experience in facing the death of an immediate or extended family member. There are some differences between those who have experienced the loss of their own family member and those who have never had this experience. Healthcare providers used to strictly commit to medical care primarily, and then the care became more patient and family oriented.

According to the research of Tanaka and her team, doctors and nurses suffer shoulder stiffness, stomach pain, headaches, and insomnia as the result of these stresses. As far as mental symptoms, they are aware of irritation, irascibility, and restlessness.

Thus when medical professionals engaged in terminal care are under stressful conditions, their energies tend to become accumulated in the upper body. Possibly their groundings are weak, and their hara lines are pulled back and have some breaks.

Few medical professionals have their own self-management methods, and they need education in this and in practical methods, the research showed. Thus I think that their stress and their own images that are certain parts of the stressors can be helped by healing work. I also assume the possibility to support them to develop self-love, because they tend to be careless about taking care of themselves.

Compared to people in other countries, the Japanese have less religious organization and don't have something to trust from the bottoms of our hearts. We can't believe our own divinities within. Thus we trust western medicine that has foundation, structure, and visible effect. Also, we can leave all responsibilities for treatment up to others. Since complementary medicine or energy work doesn't have a clear foundation, we are asked to choose to continue that treatment at our own responsibility. As the manifestation of the effect is slow, it's difficult to see unless we have the chance to be conscious to ourselves. In order to diffuse complementary medicine or energy work in Japan, we need to trust and love ourselves, and raise our awareness levels to the point of accepting the effect regardless of the nonfoundation.

According to Yokoi, the following alternative medicine modalities have been researched to integrate into some actual healthcare settings: acupressure, body massage, music therapy, aromatherapy, lymph massage, and breathing methods. It indicates that alternative/complementary medicine is slowly being introduced into today's healthcare field.

The resources I need to assist in manifesting my work are the following: the current situation of being at patients' deaths at the hospitals, the actual situation of healthcare provider education regarding being at their patients' deaths, the stress that the healthcare professional has and their methods of care, the practical actions toward this stress on both the personal and professional levels, the mental acceptance process of the families whose loved ones are in the final stages of dying and the families' expectations of the healthcare professional, and public opinion toward terminal care.

I hope those who are engaged in terminal care will know about their tendencies or patterns being in great difficulties and apply the knowledge to their actual workplaces. I also would like them to know what can happen to them by providing terminal care and apply that knowledge to their own self-care. In the community and on the planet, I'm hoping that more people will make contact with others and themselves, and also more people will interact with others and themselves with love for world peace, instead of avoiding feeling or interacting for world peace.

healing

Healing in the Mountains

By Manel Casanova Rutllant, BBSH '11, Gillette, Wyoming

I want to provide a different way to experience yourself: with freedom, without judgment, out of the social rules, and in a natural environment. I want to provide the possibility to rediscover all your being—physical, energetic, emotional, spiritual—in the wilderness, for a certain period of time (from two days to two weeks), and in a reduced group of people with a very personal focus. I discovered that being in the mountains is a wonderful place to rediscover your own power and open your heart.

I experienced spontaneous spiritual awakening being in the mountains, usually after an intense effort or after facing fears. I want to bring my experience in the mountains to my clients.

I want to help my clients feel safe to experience and express fully their own power, to reach the places where they usually give up their power, and to go beyond with the help of a courageous open heart. You need to be in touch with your own power while opening your heart to survive or to connect with nature.

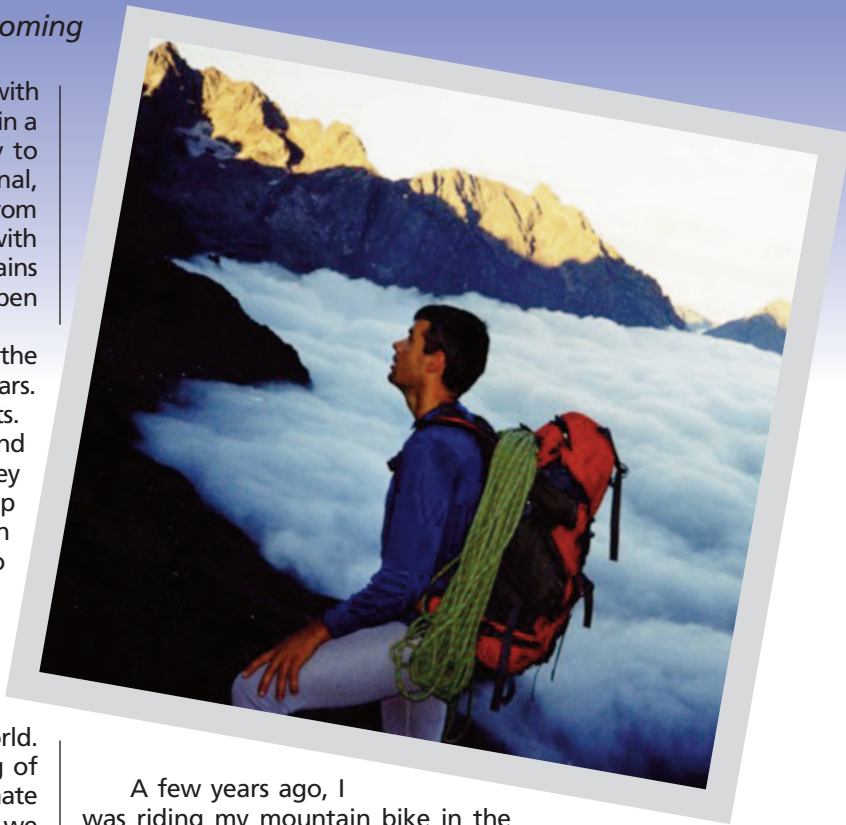
I always felt very connected to nature. I love to be in the wilderness. This connection increased when I began rock climbing at the age of twenty-four. Rock climbing brings a strong sense of self-esteem to my life, which opens me to new possibilities and to find, step by step, my place in this world.

Being in this magnificent scenario awoke the feeling of natural belonging to nature. This feeling led me to an ultimate understanding of spiritual reality: help my clients realize that we ourselves limit our power, and that, with positive intention, we are able to create the life for which we long. Being in nature always brings me a sense of humility that helps me feel my power like a creative aspect of myself. It helps to blend my power with my heart. The beauty of the wildlife and landscapes reflects back your own natural beauty in a magical dance of brotherhood with everything. It allows you to open your heart in a natural way and experience the power of love, which can transform everything.

The mountains are the perfect mirror for us. They help to reflect back our power, images, limits, fears, etc. They help us to go beyond, to transcend our imaginary physical limits, expanding them and opening ourselves to other realities. Some of the most important moments of my life—facing my fears and surrendering to what is—happened in the mountains.

I experienced a very important moment when I reached the summit of Aconcagua (the highest peak in the Americas) in 1994. It was a fusion between the universe and me; I was at one with the universe (beauty, strength, power, kindness, love, unconditional love for everything and everyone). Later I understood that it was a spontaneous mystical experience that opened my curiosity to explore spirituality.

I have had some beautiful and awakening encounters with wildlife that have helped me to increase the feeling of oneness. I have witnessed the natural wisdom of many wild animals that drives them to understand the intention of humans who are out there with them.



A few years ago, I was riding my mountain bike in the mountains near my home in Catalonia, when I saw an eagle on a field staring at me. Suddenly it began to fly. It magnetized me with the beauty of its movement. The eagle flew in a perfect parabola towards a line of trees. Suddenly the aura of the trees appeared in a very clear way, so big and alive. Tears ran down my face and I was filled with a deep sense of reverence and gratitude.

When I was in India, I spent some days with a friend in a cave in the middle of a forest on the sacred mountain Arunachala. We were in a beautiful place, spending our time talking, meditating, and singing, with no objective other than being there. One day after taking a bath in our personal natural pool, we were sitting on a rock naked and enjoying the warmth of the sun on our skin. We were talking about Adam and Eve, and the moment when they ate the forbidden fruit. There was a tree very close to us, and I said, "the only thing that is missing is the snake." A few moments later I felt a sensation behind me. I turned around and saw a big cobra passing just behind us. I freaked out and stood up and froze. The cobra raised its head and stared at me. Then, after a few seconds, it went away. Amazing!

I'm not looking to interact with wildlife, trying to find or chase them. What I'm talking about is more about walking through their territory with respect and trust.

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Transference—Personal and Transpersonal

By Thomas ("T.C.") Ayers, BBSH '97

From 1993 through 1997, I attended both the Westchester Institute for Training in Psychoanalysis and the Barbara Brennan School of Healing at the same time. By means of my Institute coursework, more than 330 hours of personal analysis, and over one hundred double sessions with a BBSH graduate, I experienced directly the pervasive power of transference —



that my adult life was overdetermined by my childhood-based beliefs/projections/thought forms about my parents. In effect, then, I came to understand the visceral truth of Barbara Brennan's assertion that "the cause of every illness that we have is always connected to our relationships."

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

Personal transference refers to our relationships in this life, but most especially to our relationships with our mothers and fathers or other primary caregivers. Somewhere and somehow these relationships became distorted or disconnected. At BBSH, these distortions and/or disconnections are talked about in terms of "characterology"—e.g., the schizoid's defense against annihilation, or the oral's defense against abandonment. Each and every one of these defenses evokes or precipitates the very conditions or scenarios wherein we reënact, in greater or lesser degrees, the primal traumatic situation(s). So, too, we form new relationships that will help us reënact these traumatic situation(s). This rôle is usually fulfilled unconsciously by our spouses or intimate partners, but also by our bosses, friends, and other seeming strangers. In its more conscious form, this rôle is fulfilled by a healer/therapist/clinician: the client reënacts the trauma and presents the defense, while the clinician helps her or him to work through them for the ultimate purpose of healing; that is, to develop a sense of balance, integration, and harmony.

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

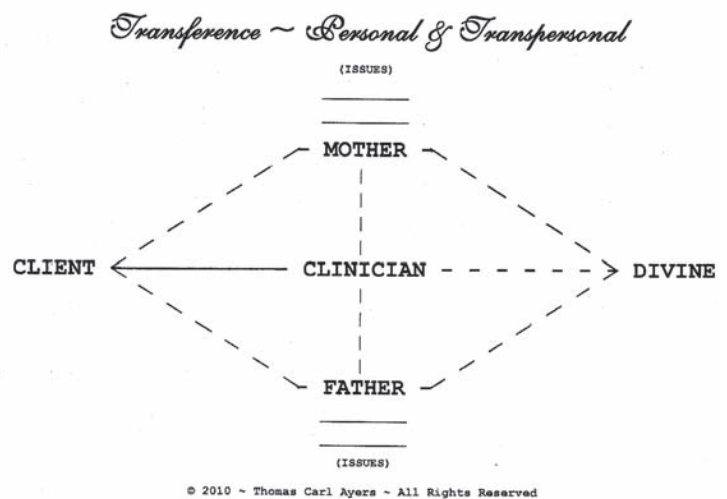
At least seven practical, clinical implications follow from this line of reasoning. First of all, our primary and principal relationship is with the Divine; in essence, that is, we are not different (in kind) from the Divine.

Second, our principal and primordial relational disconnections—so, too, our consequent defensive character structures—emerge vis-à-vis the Divine.

Third, these defensive character structures influence the makeup and evolution all of our bodies—physical, auric, and

haric—throughout every incarnation. In other words, every chronic symptom and/or habitual pattern points to our primordial relational disconnect(s) vis-à-vis the Divine.

Fourth, in any given incarnation, our parents/primary caregivers help to provide the conditions for the reënactment of our primordial disconnection. For example, our parents will engender the masochistic wounding in us if we feel invaded by the Divine. If we feel betrayed by the Divine, our parents will evoke the psychopathic characterology in us. As such, our parents and caregivers are actually acting on behalf of the Divine, whether benignly or malignantly; that is, they offer their sacred wounding to us for the purpose of helping all of us to restore harmony and peace with the Divine.



Fifth, from a client's perspective, concurrent multiple relationships are in play during any given healing/session. In a direct sense (represented by solid connecting lines), there are at least three such relationships: (1) client with self; (2) client with intimate partners, friends, etc. (not shown); and (3) client with healer/therapist/clinician. And in an indirect sense (represented by dashed connecting lines), there are at least two more relationships in play: (4) client with his or her parents/caregivers via the presenting complaints or issues (abandonment, betrayal, etc.); as well as (5) client with the Divine via parents/caregivers and presenting complaints/issues.

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

Seventh and lastly, in any given healing/session, the complaints or issues—haric, auric, and/or physical—that the client presents (explicitly and/or implicitly) point to or reflect transferences (personal and transpersonal) engendered via disrupted relationships (personal and transpersonal). In effect, then, the client's "issues" are not the only issue to be addressed. Issues simply serve as signs or symptoms of the client's transferences and relational disconnects; the latter must also be considered for healing and harmony to

emerge. Begin where the client is or feels most comfortable. Sometimes it's with herself or himself, sometimes it's with parents or ancestors, and sometimes it's with the Divine as such. In any case, addressing the client's personal and transpersonal transferences is one sure means toward healing or transmuting the primordial cause of "every illness."

Thomas ("T.C.") Ayers, BBSH '97, practices spiritual counseling and energy work in the New York City area, and can be reached at Godschildonearth@yahoo.com.

Words and Healing

By Zlatina Hristova Zlateva, BBSH '11, Tokyo, Japan

Words have creative power that has been recognized through the ages. This power is manifested through their sound, meaning, and intentionality. If we view words not simply as a tool for communication, but also as a creative agent of reality, what then is their role in creating health or disease? How do words influence our energy field? I explored these questions in my Year 4 Research Project, looking also at the various ways in which words can be utilized for healing in the four dimensions of humankind and from the perspective of Brennan Healing Science (BHS).

My interest in this topic was sparked by my studies with a Japanese healer who uses powerful healing prayers to effect change in the client's field, and who also introduced me to the Shinto concept of *kotodama*, the "soul of words." It refers to the spiritual power contained within words, and to the concept that spiritual power can be manifested through the intonation of words.

Many religions and healing traditions worldwide use words in the form of songs, chants, and prayers to facilitate the connection with higher spiritual realities and to effect healing. From the point of view of BHS, it can be hypothesized that these practices are used to access and influence levels five (divine will), six (spiritual ecstasy), and seven (divine mind) of the human energy field (HEF). Modern healers also use words to influence the HEF and the physical body.

I observed and received healings from a healer in Japan, Yoshio Ishibashi, who influences the state of a body part or part of the energy system of the client by naming it and directing healing/deansing energy there with his intention, without necessarily using a hands-on approach. Naming internal organs, chakras, or aspects of the client's life seems to focus the strong healing energies that he channels into these specific parts. He also names higher self aspects and core qualities that would benefit the client, such as "courage" and "opening the heart," thus pointing to ways in which the client may have been blocking their core essence, at the same time opening energetic doorways for its expression.

Modern medicine is also beginning to recognize the importance of spirituality for the quality of life of patients, as well as the role of words in healing from a more holistic perspective. Robert Carroll, a psychiatrist at the UCLA Department of Psychiatry in Los Angeles, has conducted research with cancer patients showing the beneficial effect of writing poetry on coping with disease.

Both poetry writing and expressing one's feelings in oral and written prose seem to be effective ways to release blocked emotions. Therefore words can be used for healing the second level

of the HEF, our emotions. Words also serve as a tool to define our thoughts, thereby influencing the third level of the HEF. Words are important on the fourth level of the HEF, the level of relationship. The words we say to each other in relationship are directly related to the energetic interaction that occurs. The contracts we create in relationships can be expressed in words. We often use words to set our boundaries with the "other."

The true meaning and creative energy of our words is determined by our intentionality. Behind undesirable situations in our life there are the words of our negative images that hold our wounds in place. These words turn into the voice of our lower self, which attempts to defend us from feeling our pain. There are also the words of our internalized parental voices that hold us in an invisible trap. The words of our mask will attempt to hide the negative words, but unless the words behind negative creation are revealed and transformed, a short circuit is created in our system because of the presence of two opposing voices and split intentionality.

In my research I explored an approach in which client and healer work together to find the words of negative images, negative intentionality, and the parental voices within, creating inner clarity about the words spoken on different levels of the self. Once expressed, it was easier to transform the words that no longer serve the client and replace them with healing words. This approach had immediate positive effects on the physical body and HEF of the client.

The words we speak when we are disconnected from our core essence, when our intentions are split and our HEF is distorted, would be different from the words we speak when we are connected with our core essence and have aligned our intentionality and HEF. In both cases, words are creative agents; however, the outcome would be different. As we heal our splits, distortions, wounds, and images, and as we remember our core essence, the transformational process within us will also require a transformation of language.

I imagine that words coming from a person who is connected with their core essence, has aligned with effortless intention, and has cleared the distortions from their energy field, would be filled with the love needed to heal, the power needed to transform, and the truth and wisdom needed to awake others. The sounds of these words may be closer to music than speech; in fact, they may be songs. If we allow ourselves to start "speaking" from our whole body and cellular awareness, the words may change completely, and a new language may emerge. The consciousness and boundary transformation we are undergoing as a species may be accompanied by a change in language boundaries and images about language.

We could choose to view everything in the universe and our being as a form of divine language, from the unique signature of our core essence, through the one note of intention as we draw our bodies into physical existence, to the nucleotide code of DNA making up our cells and the molecular language these cells use.

The key to healing may be in rewriting those patterns that no longer serve us in the new words emerging from our core essence.

Healers Connectie

by Carolina Stribos, BBSHE '08

Back in 2001, a first wave of Dutch energy healing practitioners (including graduates from BBSH) started the association Healers Connectie nl/be in the Netherlands. After several years of connective activities, it became dormant, but still existed on paper when, in 2007, the first students graduated from BBSHE. By 2009, the growing group of Dutch graduates felt called to resuscitate this association for the Dutch- and Flemish-speaking healing practitioners.

Now two years later, we have re-created a lively, interactive, and still growing body of over thirty members, and we have organized several well-attended meetings and workshops (including peer vision) at appropriate venues.

Active in our association on our own free time, we enjoy serving our HC members in facilitating (re)connection, meditation, deeper learning and new inspiration, guidance in building a practice, and specific case questions.

The mission or purpose of our association has remained the same: (1) to create an interface for Dutch and Flemish energy healers in their native language to stay connected as healers/peers on the never ending path of personal and professional development; and (2) to promote, develop, and professionalize the conscious application of energetic techniques and clear states of consciousness in order to enhance the physical and psychospiritual well-being in all relationships, starting with our (future) clients and ourselves.

So far we have organized workshops on Heart Function, Cord Healing, and the Immune System, and coming up at the end of this month is a workshop on Trauma Healing. For the coming year, we have already planned events for our membership: this coming spring we will organize a workshop on scientific brain and energy research, and in the fall we will have a teacher from A Society of Souls come in for an introduction on nondual kabalistic healing. In between, peer subgroups may always be planned around an issue needing shared expertise.

Our professional workshop and training activities have been acknowledged by the VNT, a much broader Dutch professional organization for nature-based

therapies. This organization combines many different complementary healing modalities, whereas our Healers Connectie consists of only spiritual energy healers, mostly BBSH/E graduates. Many of our members with a practice have also joined the VNT.

In the spirit of "cooperation instead of competition," we are currently debating the matter of "opening our doors to other healing methods, yes or no." Since protection of quality is very important to us, the standards for admission are still being discussed in a member subgroup with this special assignment. Most members would welcome this expansion.

Just as we are, our HC association is very much alive and a work in progress, as is our wish to connect with related European BHS groups! It's quite exciting to be part of this evolving European & global family, for which I can already "see" the future connective events of learning and fun!

Please visit our website at www.healers.nl.



Top right:
Healers Connectie nl/be – Current Board Members, from left to right: Meta Schweiger, Alexander Steengracht, Carolina Stribos, Mildred Voogd.

Bottom right:
Fun intro to workshop on Cord Healing



Austrian Association of Brennan Healing Science® Practitioners

By Nina Koren, BBSHE '08

Our magical day was April 14, 2009. That was the day when our BBSH/E alumni association was

officially recognized by the Austrian authorities. After sending me away with my papers three times because the constitution for our association was a bit different from the norm, Austrian bureaucracy had finally surrendered.

It was a wild path to finally get there: tears, laughter, passionate discussions, crisis, rebirth of our group. Now that our association is two years old, I am having huge, intensive, and long times of pleasure with it. In case you also consider creating one, I can tell you there are moments of deep despair. Be prepared, and don't give up!

Our association nearly fell apart before it was formed. In the beginning, I was a bit dreamy. I thought it would just be fun to just sit with my friends, develop our visions about our work thriving all over Austria, and determine the steps we needed to take. But even though we all had so much commitment for our project and loved each other, we ended up in conflict (call it group dynamics: forming, warming, storming.) But we got a second chance, embodied by Britta Uttendorf [BBSHE '07]. She joined our little group and helped save the baby. We didn't give up, and the group went into reforming, rewarming, norming, and performing.

The first thing we did was complete our constitution. Usually, there is one "president," with a secretary at his/her side. I felt this didn't fit for our association at all. I like democracy. Our work and how we want to present it to the world is not about one person; I wanted to work and discuss at eye level. So now we have a leading board comprised of two to three members. They are elected once a year by the members of our association. In the decision-making process the minority gets special rights. We have basic rules now regarding membership fees, decisions, and elections. Each year, two kind members of our association volunteer to control our finances.

The second thing was our website. This was much more fun! Besides being healers, Britta is an artist and I am a journalist. This was helpful! We wanted to explain our method to those Austrians who do not speak English. We worked on the text for three months. It took a lot of consideration and feeling to describe in German the healing work we do and to transmit what (for us) Brennan Healing Science is about. We rewrote the text several times to stay within the tight frames of Austrian laws (while at the same time staying "big") so that BHS Practitioners wouldn't be regulated out of existence. My favorite section is where we introduce our Austrian BHS Practitioners to the public, to help Austrian clients find practitioners in their region and get an impression of who they are. I love clicking from healer to healer and watch all the shiny faces!

Another step was the creation of our brochure. Every member of our association now has a professional informational text in German to hand out to people who may be interested—at their workshops, pharmacies, yoga centers—wherever they show up. There is free space left on the brochure for each practitioner to print her or his own personal and contact information.



brennan healing science® austria

Verband der österreichischen Absolventen der Barbara Brennan School of Healing®

All of the above paved the way for us to start expanding outwards. And I can tell you: for me, a real adventure journey has begun! The members hold hara together once a month, and things seem to have accelerated and become more fluent. I believe whoever wants to build up a healing practice needs to do this on her or his own. But an association and a strong group hara can facilitate this process a lot.

Our outreach has included Austria's most appreciated Federation of Physical Doctors, who are interested in holistic approaches. We believe that, if you want to network, it's good to start with people who are already open to complementary approaches (or who even know that there are energy fields). After six months' perseverance, we finally got an appointment with the Federation head. We explained about the training we received at the school, and all of the serious good work involved. Usually, we don't need to say much more than this, and we just wait and try to listen to our addressee's questions as best we can. Our main intention is to make real contact and build a relationship, and then see what happens. As a result, the Federation decided to include Brennan Healing Science on their official list of complementary approaches. Whoever reads the Federation's website will find our German-language text explaining this approach, where to find a BHS Practitioner in Austria, and what training they went through.

Another good thing happened recently. We found a University Program on Integrated Healthcare in Graz where students can earn a Master of Science degree that is recognized throughout the EU; we managed to negotiate special favorable conditions for BHS Practitioners wanting to enter the program. In the long run, this will offer the opportunity for practitioners to do research and publish their work in an academic setting with support. Above all we believe that this program will help to make Brennan Healing Science acknowledged all over the European Union.

So life is quite exciting at the moment. Looking back, I have to say that I have learned a lot about creation in the physical world. I have always had plenty of ideas, and I used to get impatient about how slow the process of creation within the physical and within a group can be. Now I believe that writing the constitution, clarifying our legal status, and creating a text and a website were all real first-chakra work, preparing the ground. Now I feel that we move on solid ground, and we move in pleasure. Yes, sometimes we are in fear, sometimes we get confused, but we can always help each other back to trust and clarity again. And most of the time we are simply having tremendous pleasure in creating our next plan.

Please visit our website at www.bhs-austria.at.

The Doula Project: Supporting Women Through the Full Spectrum of Reproductive Choice

In writing this project, I had to ask myself why I chose abortion—a topic so fraught with pain, shame, and controversy—as the focus of my project. It wasn't to convince my readers that I am right or to sway them to my position. What I want is the same as what all my clients want—a place to make sense of the choices I've made in my life's journey, to be a conscious and powerful creator of my own unique path, to be with whatever it is that I find there and feel supported, and to clear the path to my own core essence so that its light will be fully seen and illuminate the way.

The Doula Project is one step toward removing the stigmas associated with abortion and the women who have them. Its mission is to empower women in their choices, giving women back more control. It holds abortion and adoption as caring options and the women who choose these options as strong, caring, worthy individuals, not worthless sinners or, even worse, criminals. It works to create a supportive environment in which abortion providers can function at their best. It brings loving healing and compassion into a territory that is hidden in shame. It holds the seeds to affect the freedom and choice of women throughout the planet. I believe that any time you bring love and compassion to a place of darkness, pain, and shame, the ripple effect of that energy is felt throughout the universe.

Healing in the Mountains

The impact of my service project is individual in the beginning and global at the end, all at the same time. I know that I cannot change the world, but I can change myself. Thus it will impact the planet since we are all connected. Deepening in myself I can explore, discover, understand, and heal the parts of me that are not serving anymore to create the life that I want. All these years climbing and travelling around the world have led me to a deeper understanding of myself and have helped me to open to wider and newer realities. I have also come to appreciate what I have in life and have more awareness of what is really important. I feel the intensity of my love for the people whom I love, and I come back home with a regenerated energy of appreciation for my life and my loved ones. My love for big, wild spaces in nature has opened in me a strong love for the ultimate spirituality, and for myself in my personal experience of life.

The two things that impact my life the most are climbing and spirituality (self-discovery and healership). They are a natural expression of my longing. I've been climbing around the world for more than twenty years, and a sense of spirituality has been with me always. The BBSH education is the tool that is helping me to understand the creation of my own life with passion, and the tool that can help me to help my clients find their own longing with passion.

inspiring

This Fall Issue of BBSH InTouch is dedicated to our 2011 BBSH graduates and their Year 4 Projects, as well as some wonderful articles by previous graduates that I believe you will find inspiring. The hard work all of you put in your creation of what you felt needed to be heard from your soul was truly touching. You listened to your heart and guidance in choosing your particular projects.



I too am listening to my heart and guidance and feel it is time I move on. It has been an honor to work for Barbara Brennan and BBSH for the past 7 years. Working as a Student Enrollment Representative has helped me to guide those to take this important step that I know all too well as the beginning of a magnificent journey. For me as well this has been an exquisite journey. It was a personal honor to connect with each of you and to feel your longing

and passion in the field of energy healing and, more importantly, fulfilling your deepest desires.

Participating as a student for BBSH has changed my whole perception of life. It has helped me to feel safe and excited

to be on this earth. I realize that everything that happens is a gift and it is always there to help you heal something that is longing to heal within you.

I will be leaving you in the very capable hands of Lisa Boris, our Manager of Academic and Adjunctive Programs (lisa.boris@barbarabrennan.com).

In parting, I would like to share with you an inspiring quote from Steve Jobs, the co-founder of Apple, and an extraordinary man who recently lost his battle with pancreatic cancer:

"Your time is limited, so don't waste it living someone else's life," Jobs said. "Don't be trapped by dogma—which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most important, have the courage to follow your heart and intuition. They somehow already know what you truly want to become. Everything else is secondary."

Always in My Heart,

Cande

Candice E Braun (Cande)