

Spiritual Practice

contemplative traditions

engaged buddhism

systems theory

understanding self through relationships with others, with community, with collective intelligences, with the earth, with the cosmos

realization of the power that we are capable of expressing as human beings.

ritual, ceremony, dedication, vows

realization of the power of consciously dedicating time and space to a specific purpose or cause, realization of the capacity that this holds to direct collective intention/energies towards any specific target

Tao perspectives

awareness of different domains of experience, and of our ability to affect these domains with our intentions in different ways.

eckhart tolle

identity, mindfulness

understanding who I am not, how ego manifests in my life, how my shadow shows up, what it looks like

gay, kathleen hendricks

Understanding my personas, what they look like, how they feel in my body, how to identify them, what they can mean from a larger perspective, and how to avert their control over my life.

in relation to awareness

zen buddhist experiential practice through genpo roshi

awareness of the archetypal nature of life as it channels through self. understanding of self as a conduit, understanding the fragmented nature of personality, understanding certain pathways to embodiment of the transcendental domains of life.

source of my first out of body experience

tibetan buddhism (pema chodron)

uncertainty, opening ones heart

understanding the illusory nature of security, choosing to be comfortable with states of insecurity, re-framing of those states as training for the awakening warrior of the heart.

vippassana

meditation

understanding of the role of emotional reaction, each of the links in the chain leading up to it, the power we hold to avert our common patterning, especially through awareness alone, understanding craving and aversion as expressions of ego, their cost, and the benefit of intervention.

further understanding of self as conduit for the expression of benevolent entities, including expressions of various facets or archetypal expressions of the collective, and various specific transcendent forms of ancient healing saints

mystic traditions

hugarian mysticism

channeling

understanding ego as it shows up as an obstacle to emptiness, a foundation to acting as a clear channel. Understanding what it looks like to have ego interfere with interpretation of messages from spirit.

clarity around certain vows of the hungarian mystic path, ones that have specific resonance for me.

indigenous/shamanic traditions

ritual, ceremony

understanding about the relationship between self and plant spirit of various plants in the world. Recognition and reverence for the potential of those relationships, understanding of the importance of intention when coming into relationship with any plant medicine, and the potential for unhealthy relationships that lies central to any interaction.

Applied Philosophical Traditions

The Enneagram

Understanding about the various flavors of personality. Reframing of personality in relation to ones constructed map of the world, understanding about my personality, my quirks, my ways of giving away my power, my patterns for unhealthy relations, reframing the path for both psychological and spiritual development as rooted in awareness alone. Reframing of the "fixer" archetype and how it shows up in psychotherapy, why its results are seldom if ever transformative in nature, and what it looks like to allow a living system to self correct, what forms of feedback are necessary, learning to clear the channels necessary for open feedback, and learning how to use awareness as a path to supporting a living system in self correction. Each of these reflections on systems applying both to the macrocosm and the microcosm, and in this example used to describe the human being as a living, evolving, self correcting system.