

ST WEBSITE

Sacred Therapy: Jewish Spiritual Teachings on Emotional Healing and Inner Wholeness
A continuing Education Course for Licensed MFT's and LCSW's

Textbook: *Sacred Therapy: Jewish Spiritual Teachings on Emotional Healing and Inner Wholeness*

Contact hours: 12

Fee: \$75 (textbook not included)

Audience: This course is intended for MFT's and LCSW's interested in the interface between psychotherapy and spirituality.

Accreditation: Estelle Frankel, MS, MFT is an approved BBS provider of Continuing Education for therapists. (Provider Number 2550)

Purpose: More than ever before, people from different walks of life are seeking ways to bring greater spiritual depth and meaning into their lives. This trend is perhaps most evident within the field of psychology, where practitioners from a variety of clinical perspectives, are increasingly turning towards ancient religious traditions for inspiration in their work as healers. This course is designed to introduce psychotherapists to the healing wisdom of the Kabbalah, and show how its spiritual insights and practices might be applied to the practice of psychotherapy.

How to Obtain CEU for reading *Sacred Therapy*

After reading *Sacred Therapy*, print out the post-test, answer sheet, and course evaluation.

Record the answers to test questions on the answer sheet.

Be sure to write your name, address, and license number at the top of the answer sheet.

Keep a copy of the test and answer sheet for your records.

Mail the answer sheet and evaluation with a check or money order for \$75 to:

Estelle Frankel, MFT, 902 Curtis St., Albany, Ca. 94706.

Allow several weeks for the return of your CEU certificate.

Note that a passing score of 70% is required in order to earn a certificate of completion.

OPEN BOOK TEST

Part I: True or False

1. The Hebrew name for God (YHVH) known as the Shem Havayah (Yod-Heh-Vav-Heh), or Ineffable Name, is essentially a meditation on the Infinite Present, the "Now."

2. *Tzimtzum* can be understood by the analogy of a parent who permanently abandons her child.
3. *Shevira* involves situations of irrevocable damage.
4. The concept of *tikkun* teaches us that no matter how broken things may seem, it is always possible to bring healing into our lives.
5. *Ayin* meditation is appropriate for all individuals, especially those diagnosed as borderline personalities.
6. The Kabbalah's myth of the shattered vessels hints at the inevitability of impermanence and imperfectness in life.
7. Humility, in the mystical tradition, is seen as the only true antidote to narcissistic disorders.
8. Humility and holy *chutzpah*, though seemingly opposites, work together to create emotional health.
9. In the story of the four sages who entered Pardes (paradise), only those who were celibate managed to survive.
10. In Jewish mysticism, evil is seen as existing outside of divinity.
11. A nondual understanding of the divine can support the development of the psychological capacity for integration—the ability to accept the inevitable mix of good and bad in all things.
12. A dualistic understanding of the divine can contribute to the use of primitive defense mechanisms such as “splitting” and “projection.”
13. Developing the knack for taking life less personally can be helpful in situations where we have little or no control over our fate.
14. Torah study can be viewed as a form of “sacred narrative therapy.”
15. Teshuvah can be seen understood as a form of spiritual alchemy.
16. Compassion is the quality that renders us most God-like.

Part II: Fill in the Blanks

1. In the mystical tradition, the Exodus myth is a story about _____.

2. In Jewish mysticism, Egypt is a symbol of _____ and Pharaoh symbolizes _____.
3. The Exodus from Egypt, in Hassidic thought, symbolizes the shift in consciousness from _____ to _____.
4. All things in this world, according to the Kabbalah, manifest initially as their opposite. Give an example of this from your reading: _____.
5. According to Rabbi Moshe Cordovero, author of the ethical-mystical treatise *The Palm Tree of Deborah*, _____ is the quality that renders us most God-like.
6. Rabbi Nachman of Breslov's spiritual strategy of selectively focusing on good in ourselves (and others) can be particularly helpful in the treatment of _____.
7. Teshuvah involves a return to one's true _____.
8. The three stages of creation (divine unfolding) according to Lurianic Kabbalah are: _____ (Give Hebrew and English terminology).
9. These three stages parallel the following three stages of transitions: _____, _____, _____.
10. Name one of the metaphoric images used by the Hassidic masters to describe the transformative power of *ayin*, divine nothingness. _____.
11. The messianic Torah, according to Rabbinic legend, will be comprised of _____.
12. Wholeness, or Sheleimut, in Jewish mysticism is defined as _____.
13. Name the "four worlds" and their corresponding levels of being. _____.
14. Which Biblical tale most clearly illustrates the Jungian notion that one must come to terms with one's shadow in order to achieve wholeness? _____.
15. *Ayin* (divine no-thing-ness) meditation can be particularly helpful during times of _____.

Answer any 3 of the following 7 essay questions with a short written paragraph.

1. Of the different myths/metaphors, and spiritual practices described in *Sacred Therapy*, which did you find most helpful/relevant to your work as a therapist?
2. Describe, briefly, how you might use one of the spiritual teachings/practices described in this book in psychotherapy.
3. What personal insights did you have while reading *Sacred Therapy*?
4. Can you recall an incident when you were able to selectively focus on the “good” in someone and in doing so you brought about a change for the better--what in Kabbalistic parlance might be called a “sweetening of the judgments.”
5. In the Kabbalah, the Hebrew name for Passover – Pesah –is understood to be a play on the Hebrew words (peh-sah), literally “the mouth speaks.” Describe, in your own words, how “verbal expressiveness” can bring about healing and release from constriction?
6. Name four of the traditional steps of Teshuvah and describe their psychotherapeutic counterparts?
7. What is the deeper meaning of the following Rabbinic saying, and how it is relevant to healing? “On the day that the Temple was destroyed, the messiah was born.”

Answer Sheet

Your Name & Title: _____ License # _____

Mailing address: _____

Answer T or F (True or False)

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Fill in the Blank:

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Optional: Feel free to add any additional comments or questions you may have.