

Clairvoyant Psychotherapy

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An unusual mapping of psychic clairvoyance onto the standard practices of psychotherapy. "Each chakra in the body holds particular pictures and beliefs," writes Feinbloom (Unwinding the Soul, 2005), referring to the Eastern mystical belief in the energy centers located at various points in the human body. An exploration of chakras leads to her discussion of "Psychic Psychotherapy," which she calls a new approach to working out "the tangles, cords, holes, and connections to past events that have imprisoned the primary creative expressions of the client." Her program will likely provoke skepticism in some readers, as it relies on making her patients aware of previously unknown psychic abilities, such as "clairvoyance, telepathy, and clairsentience." In laying out this schema, Feinbloom examines traditional Sanskrit elaborations of chakras, explaining each in detail ("[C]ompassion is an essential quality of the fourth chakra. In this we can see one another as children of God"). She then offers interviews and conversations with her own clients, as well as citations from psychic literature. The patient sessions lend a human face to several of her belief systems, which can be fairly complex, and they help to ground speculations in fact. As readers find out what the patients are feeling in their own words, Feinbloom fleshes out her own thoughts on not only psychic healing, but also physical healing: "There are [physical] addictions that we know of," she writes, "such as drugs, alcohol, and coffee, and there are emotional and energetic addictions as well." Her interconnected spiritual/psychotherapeutic approach revolves around the contention that her clients possess a much greater array of resources to combat their fears and addictions than they suspect. That belief gives a strong element of optimism to chapters that might otherwise feel insular or unrealistic. A challenging, highly unconventional approach to psychotherapy. Support for the use of psilocybin as a therapeutic agent is growing. Recently published data showed that two doses of psilocybin reduce heavy drinking by 83 per cent on average among heavy drinkers when combined with psychotherapy.[1] These encouraging clinical results related to the use of psilocybin for the treatment of AUD help validate Clairvoyant's own clinical approach. This article addresses the issue of a therapist's duty to warn and protect victims of domestic violence. In three different cases, California courts have found therapists liable for violent acts perpetrated by clients in their care. Based on the landmark Tarasoff case that mandated the therapist to report threats made by their clients regarding a specific victim, the courts have now extended the therapist's duty to include the reporting of those clients they assess as dangerous but who have not made specific threats, as well as the protection of unintended victims of violence, such as children. Therapists are concerned that the courts are expecting them to be clairvoyant and that psychologists may not be able to predict dangerousness. This article will discuss these concerns in light of the current state of the art regarding the prediction of dangerousness and its relationship to domestic violence. The author suggests specific clinical interventions for victims and perpetrators of domestic violence. Clairvoyance, spiritualism and healing are popular ways of seeking guidance and personal development in contemporary Danish society. Although few Danes are self-declared spiritualists, many believe in the existence of ghosts and the ability of clairvoyants to communicate with the departed, and the market of alternative therapies offers a number of mediumistic activities. In anthropological writings, such activities are often associated with crisis and the re-establishment of order. The concept of crisis refers to a time of great difficulty or danger or when an important decision must be made. Looking at the people who seek guidance from the spiritual world, however, both the implication of a limited time span, the idea of great difficulty, and the indication of decision-making may be challenged. In some cases, spirit consultations initiate processes of new definitions and classifications of problems, but in others they just seem to confirm old problems in an ongoing effort to cope with the difficulties of everyday situations. The aim of this paper is to explore the diversity of outcomes from clairvoyance and spiritualist consultations. Focusing on the particularity of specific cases, the author wants to demonstrate the analytical implications of seeing these activities through the lens of crisis. Instead of pushing the framework of crisis, meaning and order, the author suggests a rethinking of spiritual healing as an integrated rather than extraordinary way of dealing with the challenges of everyday life, and of crisis as a context for the deferred closure of insecurity. Darren Peters was brought up in a family naturally gifted with a range of psychic talents and abilities. He combines his abilities as a clairvoyant and an empath with his transpersonal psychotherapy training. While no therapist is clairvoyant, a good therapist will be able to give you a solid sense of what you can expect from your treatment. A therapist who is exceptionally vague or is unable to tell you the theory behind the proposed treatment is probably not going to be a good fit for you. During the past ten (10) years I have had the opportunity to study with an exceptional Reike Master, spiritual healer, as well as to enhance my clairvoyant senses. I have also received certificates in massage utilizing various techniques, certificates in Reflexology and as a Health Consultant. Folk therapies and psychotherapy are not exactly analogous, but in Taiwan, the former is often used in the same way that psychotherapy is used. People go to fortunetellers to share their experiences and hope for a fix. Tsai, who has sought the services of both fortunetellers and psychotherapists in Taiwan, said she understands the appeal of both. Fortunetellers, she said, gives people a path to follow, and psychotherapy forces one to examine themselves. Drag Therapy is inspired by several different theoretical orientations in the field of psychology and psychotherapy and is based entirely on trauma theories. They include Psychodynamic/Psychoanalytic Therapy, Internal Family Systems Therapy, Drama Therapy, Psychodrama, Somatic Therapies, and Play Therapy. While to all outward appearances she was a mainstream psychologist, she had also had ongoing experiences as a clairvoyant. During her childhood she has seen and conversed with invisible friends. Teased for her clairvoyant experiences, she denied them as an adult, although they periodically resurfaced. During counseling sessions, for example, she occasionally received information that allowed her to assist her patient. Everything changed in 1995, however, when the angelic voices warned her that her car would soon be stolen. She did not heed the voices, and before the day was out found herself in the midst of an attempted car jacking. With two men attempting to take her car, she finally listened to the voice that told her to scream. She did and the two men were scared off by a person attracted to the situation by her scream. Every human being has the gift of intuition. It is the ability to know more than mere visible facts. We can perceive another person comprehensively within a few minutes, at least unconsciously everyone can and does when meeting a complete stranger. We are also empowered to make the right decision and know the solution to a problem, but we usually do not hear this inner voice because we do not really know it. The inner wisdom voice is subtle and clear. The mind, on the other hand, can be loud and confusing. Because most habitually listen only to their mind, they therefore lack inner clarity and guidance in certain situations. My clairvoyant abilities are strongly developed, a talent so to speak, and they are also intensively trained through many years of work. To serve others with this gift is not only my profession, it is also a great joy to me. As an alternative practitioner in the field of psychotherapy, I also accompany you in times of crisis and in growth and development processes. In this light of a move towards locating death as a defining psychic issue within psychoanalytic psychotherapy and theory, it is acknowledged that people have various perceptions and thoughts about death. For many people death is not final, nor one of emptiness, terror and dread. For these people, religion or/and a belief system about death produces a perspective on death that is entirely different to those who believe there is no afterlife. Based on such perceptions of death, clients will approach death differently in the therapeutic dialogue. However, it is also viewed that regardless of how death of self and other is thought about, death remains a core existential issue that binds humanity (Slavin, 2011) and as such, therapeutic intersubjective dynamics and processes that underlie thoughts of dying create a psychic space and place that allows for death to be a defining psychic issue (Frommer, 2016).



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