

Interview with Miriam Schafer

Brennan Healing Science Practitioner

Interview by Alli Lawler



Q: Can you give us a brief description of Brennan Healing Science and what that involves?

It is a hands-on healing modality based on the connection between human energy and consciousness and the corresponding relationship to health and disease. This holistic work combines high-sense perception skills and energy healing techniques to assist individuals with their personal healing process on all levels of being (physical, emotional, psychological and spiritual) and to help them discover their own unique path in life.

This is a *holographic* approach to healing, developed by Dr. Barbara Brennan, renowned author of *Hands of Light* and *Light Emerging*. Dr. Brennan has a science background and was a research scientist with the NASA space program. She then went to live in a spiritual community in upstate New York and began to merge both worlds of science and spirituality. By “holographic”, we are talking about a deeper image of the “holistic” term, i.e. that there is no such thing as a part. We are not separated parts of a whole. We ARE a Whole. The hologram concept states that every piece is an exact representation of the whole and can be used to reconstruct the entire hologram. So, from this same framework of reality, each piece of the aura not only represents but also contains the whole. We are not just part of the pattern, we ARE the pattern. It is us and we are it. So in repairing / revitalising something within the aura, for example, there is an impact on our entire being.

After having her own private healing practice in New York, Dr. Brennan founded the Barbara Brennan School of Healing, in operation for almost 20 years, and now based in Miami Florida. This is the world’s premier institute of energy healing and personal transformation, and has been accredited with tertiary status in the USA. Barbara has recently established a second school in Austria, Europe and has a vision for more schools throughout the world. Brennan Healing Science Practitioners undergo four years of training and, in the US-based school, have the option of graduating with a Bachelor of Science degree.

Q: Can anyone become a BHS Practitioner? Do you have to be able to sense energy fields somehow, or can this awareness be developed through training?

Yes, anyone can become a BHS Practitioner. Students undertake the training for many different reasons. It may be due to a calling to open a practice in this particular modality, or to incorporate the work into an existing alternative practice, or to become part of the ever-increasing “bridge” between this kind of work and conventional medicine (eg through complementary care units in hospitals), or to simply benefit from the personal transformation experience of attending the program. Some students become even more creative in their professions as artists or musicians. Students come from every conceivable walk of life and nationality. One of my classmates was a heart surgeon. And yes, the skills to sense energy can be learned by anyone with the desire and passion to do so. The reason or purpose for doing the course often doesn’t even reveal itself until the final stages of the training, yet the compulsion to enter the school can be all-consuming anyway.

Q: What is actually involved in a session? You are working with energy fields of the body?

Based on what comes up in the consultation process, we may decide to work directly in the auric field and chakra system, clearing energetic debris, and/or working with relational cords (the cord work is a powerful tool to enhance / improve / heal relationships, be it a partner or parent or whoever). Or, as I’m finding more and more, many people come to my door because they’re at some new turning point of their lives, seeking more purpose, confused about their direction, and these scenarios are well-suited to working in the hara dimension, a dimension deeper than the auric dimension. Working in “hara” is working on our internal support system, like the tree trunk of our being, instead of the branches and leaves. I believe there is a time and a place for pruning branches and polishing leaves (aura work) and a time for going to the tree trunk. And by working on the tree trunk level, the branches and leaves get enhanced automatically. The hara work is all about alignment. It is deeply healing to the physical body, boosting the immune system, and it also subtly, yet powerfully, brings back into place anything out of alignment in the spine. Then there is the bigger picture of how it brings us into alignment with our soul’s purpose. We become more connected to our longings and desires. Plus, it balances the masculine and feminine energies and

heightens one's sense of inner authority and autonomy. I'm really passionate about the hara work because I see how it helps people move into their personal power and living more of the life they want.

Q: How do you assess what a patient needs?

This is a great question, because for me this is such a beautiful unfolding process. Firstly, I spend about half an hour speaking with my client, finding out what they want to get out of the work and having them set a clear intention for the work. It becomes a real dance between the client and myself. I like to invite my client to set a clear intention for what they'd like to get out of the session, so I am constantly being guided by them and their own deep longings for healing in their life.

A large component of the Brennan training is also the study of the five childhood woundings, originally identified by Wilhelm Reich, an Austrian psycho-analyst. These five characterologies were further developed by John Pierrakos to form the basis of Core Energetics therapy, and he worked with Barbara to bring forth more of the energetic and spiritual aspects of these woundings. They are simply defences we carry and not the essence of who we are, but depending on our original family dynamics, we develop certain body types and blocks in our energy fields, so I also work with these aspects to quite an extent. I always consider it an honour to hold up a mirror for my client to see the gifts and core qualities behind their particular challenges.

Q: Tell us more about these five childhood woundings, and particularly how they relate to working with people in spiritual emergence states?

Firstly, I want to say that I don't want to box people in and label them, this or that. But generally speaking, based on what stage of our childhood we faced trauma, that sets up energetic blocks in the body that can actually be read in the body type. All of us tend to have a layering of these wounds and within each of them (which, on a soul level, we have chosen for our own growth), there is a 'diamond within the mud', so to speak, at the core of the wounding. These 'jewels' become the gifts that translate into our world service, our life task.

Wilhelm Reich (of Reikian Therapy) was the first to identify that people with similar childhood experiences and similar child-parent relationships had similar bodies, and that people with similar bodies had similar psychological dynamics going on. These dynamics differed significantly depending upon the age at which the child experienced some kind of trauma. At each of these stages the child begins to block its feelings and therefore blocks the flow of energy in their body. The child develops a defense system, which becomes habitual as they go through life, until some kind of awakening process takes place.

The first wounding (all of which are in chronological order) is the "wound of existential terror", which happens either at or before birth. The child is born into a hostile environment or one where they feel not wanted or rejected, right at that crucial age. What happens is that the person will

energetically retreat back into the spiritual world because it is simply not safe to be on the earth – in reality, in life – because the very people who are supposed to be the protectors are in fact the 'culprits'. People with this wounding have often had past lifetimes of being persecuted for their spiritual beliefs and practices, so the life task of such people this time round usually involves bringing forth some sort of spiritual gift, because these people are so much more connected with the spiritual world.

I'm drawing a real connection between this condition and many people who experience spiritual emergence. Within this wounding lies a split or fragmentation – the feeling of not being very solid in the world, but these people often possess such gifts as being psychic, clairvoyant, etc. The healing response for this particular condition is to *very* gradually ground the person and build up the energetic boundaries to a point where this person can feel safe. Then the quality of having these spiritual gifts becomes much more wonderful as a result. To become grounded does not mean the loss of their spiritual gifts; it just means that they are conducting themselves from a safe grounded container. They can better integrate their experiences and gifts within themselves and bring them out into the world in a more balanced, practical way.

Q: Do you identify with any of these woundings?

It's interesting because I personally resonate with all five of these wounds. As you could appreciate, it was part of our training to find each of these pieces within ourselves, so as to have the understanding and compassion for our clients, but at the same time I do identify with the archetype of the 'wounded healer' – Chiron.

Q: I've heard that the Chironic wounds – the deepest wounds we carry – can be keys for understanding what our particular path or life purpose is and how we can most help others to grow. From what you are saying, they can also help create what type of person we are and how we relate to the world around us. What are the other four childhood woundings you spoke of?

The second one, the "wound of abandonment", relates to issues around nurturing. This is where either the mother has rejected the child at the feeding stage, or it could be that the mother just has physical difficulties feeding the child. These people go through life feeling that they never quite get enough and look to others to get their needs met, rather than finding the strength within themselves. The deeper issue here is that they, themselves, feel they are not enough. We all have this to some degree or another. As a child, they tend to walk and talk very early. So, on the 'down' side, these people can develop anxieties and spend a lot of time obsessing at a mental level, but the 'up' side is that these people are *extremely* intelligent and creative. So, you see what I mean, that when we develop compassion for ourselves, we can harness the wound and utilize the positive aspects.

The third wounding, "the wound of invasion", which occurs around age two, is particularly relevant to working

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with some spiritual emergence cases. Here the child is very controlled by one or both parents, which can lead to having very weak energetic boundaries and, in particular, a weakening around the third chakra. This can cause a person to attract invasion into their lives, whether through psychic attack or simply through never feeling a strong sense of self and autonomy and allowing others to have authority over their own lives. There is a very blurred line between, 'where am I' and 'where is the parent': the child becomes very enmeshed / entangled with a parent or, later on, with another close relationship. An example would be the smothering mother who very lovingly, innocently and unintentionally imposes her own essence, thoughts and belief systems on the child. The child cannot feel itself and has no ideas of their own. The Higher Self gift of this wound is that these people have a huge heart full of compassion to bring forth.



In this particular scenario the hara work is very powerful in building a solid 'container' and developing a strong sense of inner authority and autonomy. Also third chakra restructuring and relational cord healing is helpful, so, by building a strong 'container', that vulnerability to psychic attack or that feeling of being like a sponge that soaks up negativity in the environment, starts to subside and these issues can literally dissolve and disappear from one's life.

Briefly, the fourth is the "wound of betrayal", which happens round about age of four. Here, it's like the child is in a 'triangle' relationship with the parents, becoming 'Mommy's little man', or 'Daddy's little girl'. There may not necessarily be any sexual abuse, but it's where one parent sides with the child, in preference to the partner. So the child is caught up in this 'triangle', and at some stage the parent is going to betray them. The child tends to grow up way too early and develops a lot of anger. But their essence is very beautiful – they 'rise to the occasion' and are the heroes and heroines of our world.

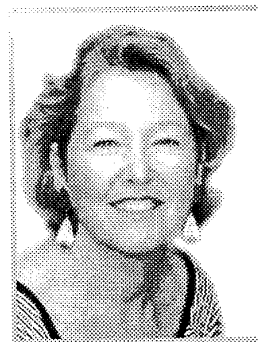
The last one is the "betrayal of the heart", where the child grows up in the, so called, 'perfect environment'. Examples here would be the 'beautiful people', the 'rich and famous', successful people who know how to make money. They have a beautiful home, the best cars, the perfect children... but there is stuff that gets swept under the carpet. Mummy and daddy may have had a fight last night, but today they act as if nothing happened, everything is perfect again and there is no mention of it. The child has to live in this place of denial... and they cannot feel their *core*. They have no sense of their essence, so they go through life looking for meaning and purpose and just can't find it. They also have issues around commitment and have a split between their 2nd and 4th chakras. Part of the healing here is Core Star work. Once healing takes place, here is someone FULL of adventure and passion for life; there are mountains to be climbed and great loves to be romanced! This is how they inspire others in their world.

Q: Regardless of what childhood woundings we carry, do you think Brennan Healing Science is beneficial to spiritual emergence in general?

I believe Brennan Healing Science can be extremely useful for the various types of spiritual emergence and emergency conditions you mentioned. The work places a strong focus on grounding and my experience is that good grounding can alleviate MANY distressing situations / ailments / illnesses. The more connected to the earth we are, the safer and more solid our world can become. Once a degree of healing for any particular wound takes place, then this person, who may have chosen to bring their spiritual gifts to the planet, will be better equipped to bring forth those gifts in a more balanced, grounded manner, without the same dangers or risks of getting 'lost', confused or 'split off' along the way. And looking around us, we can see more and more people bringing forth their spiritual gifts at this time of our evolution.

Q: Some people refer to spiritual emergence as "the ascension process", or "soul infusion". I prefer to think of it as a reclaiming our wholeness, or a remembering of all that we are as spiritual beings who are having a physical experience... What are your thoughts around this, and how does your healing work relate to this concept?

I think a beautiful aspect of the Brennan work is the "Core Star" expansion. This is where our divine spark is energetically upwelled – it's very transforming. It not only unleashes more of our creative juices, talents and gifts, but we get a flood of our own core essence, infiltrating our cells and DNA, which transmutes our woundedness and serves to bring forth a greater sense of wholeness. Working in the Core Star dimension relates absolutely to what you are saying, in that this is a vehicle whereby we can gain a deeper experience of ourselves as spiritual beings, and a heightened sense of unity and oneness with the Divine and all creation.



If any of your readers are interested in the Brennan work and cannot travel to a practitioner, we also do 'distance' sessions, connecting by phone first, then facilitating the energy work at a synchronised time.

Thanks for this opportunity to share my work and passion with you, Alli.