

THE CHAKRA SYSTEM AS A FOUNDATIONAL APPROACH
FOR PROFESSIONAL COACHING

by

Mary C. Edson

A Dissertation
Submitted in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy in Human Development and Professional Coaching

International University of Professional Studies

Maui, 2009

© 2009 Mary C. Edson
ALL RIGHTS RESERVED

The Dissertation of Mary C. Edson
is approved and is acceptable in quality and form:

Inula Martinlat, Ph.D., Academic Dean

Irv Katz, Ph.D., Chairman

Patrick Williams, Ed.D.
Departmental Chair and Committee Member

International University of Professional Studies

Maui, 2009

DEDICATION

Tao Te Ching, Chapter 20, Laotse

Give up your learnedness,
Then you will be free from cares!
Between “yes” and “yes indeed,” what difference is there?
Between good and bad, what difference is there?
But what all men honour,
That one may not with impunity set aside.
O wilderness, have I not yet reached your centre?
The men of the multitude are radiant
As at the celebration of great feasts,
As when in the spring people climb upon the towers.
I alone am undecided, still without a sign to act by,
Like a little child that is not yet able to laugh—
A weary wanderer, who has no home.
The men of the multitude all live in superabundance;
I alone am like one abandoned.
Truly, I have the heart of a fool!

Chaos, O chaos!
The men of the world are clear, so clear—
I alone am as if beclouded.
The men of the world lust so after knowledge—
I alone am downcast, so downcast;
Restless, alas, as the sea!
Driven hither and yon, alas, like one who dwells nowhere!
The men of the multitude all have something to do—
I alone am as idle as a ne'er-do-well.
I alone am not as other people are,
For I value the lavishing Mother.

The form of the full life wholly follows the Tao.
The Tao, invisible, ungraspable, brings things about!
It contains images, ungraspable, invisible!
It contains things, invisible, ungraspable!
It contains seed, unfathomable and dark!
This seed is the truth.
This truth embraces faith.
From the very beginning until today
The name of Tao has been indispensable
For the understanding of the origin of all things.
And how do I know
That the origin of all things is of this nature?
Through the Tao!

“One must be able to let things happen!”

Jung, C.G. (1939, p. 31).

ACKNOWLEDGMENTS

Dissertations are often assumed to be sole the projects of candidates in pursuit of their doctorates. In reality, the process takes the effort, patience, and diligence of a supportive team. Without them, this work would not have been possible. With deep appreciation, my gratitude and thanks go to the following colleagues, friends, and family: Irv Katz, Ph.D., my dissertation advisor; Barbara Lemaire, Ph.D., my academic advisor; Pat Williams, Ed.D., creator of the Human Development and Professional Coaching Ph.D. Program at IUPS, so coaches can “go deep” and find innovations in the craft; Deanna O’Leary, a kindred spirit; and Cheryl Richardson, for her encouragement along the path. I could not have completed this work without Sangeet Duchane’s caring attention to detail. In addition, I acknowledge two wonderful women who work with Cheryl Richardson —Jan and Nancy. Thanks go to Dr. Wayne Dyer for including "The Prayer of St. Francis" in his books. The prayer became my mantra to become “a channel of peace.” During my dry writing spells, this prayer facilitated my creative process, allowing words to flow. Appreciation goes to my personal coaches: Ellen Seigel, Chrissy Carew, and Lerae Frisby. Finally, loving appreciation goes to my husband, Bill Murphy, for his love, patience, and encouragement to pursue my dreams.

Abstract of Dissertation Presented to
International University of Professional Studies in Partial Fulfillment of the
Requirements for the Degree of Doctor of Philosophy

THE CHAKRA SYSTEM AS A FOUNDATIONAL APPROACH
FOR PROFESSIONAL COACHING

By

Mary C. Edson

February, 2009

Chair: Irv Katz, Ph.D.

Major Department: Human Development and Professional Coaching

The Chakra System as a Foundational Approach for Professional Coaching is submitted as a dissertation for the degree of Doctorate of Philosophy in the Human Development and Professional Coaching Program at the International University of Professional Studies. The purpose of this study is to present a spiritual framework for coaching to enhance client outcomes. In coaching, it is generally accepted and recognized that clients seek authenticity and wholeness as part of the coaching process. For many coaching methodologies, living in alignment with one's values is fundamental. One way to achieve this authenticity is to consistently live, in thought and deed, within the

guidelines of personal value systems. Often, value systems are grounded in spiritual choices. Based on this thought process, that living consistently within one's values engenders authenticity, if one does not do so, this action may be understood as inauthentic or a denial of the spirit. Further, at another intrinsic level, denial of the spirit can be construed to be tantamount to denial of the self. If coaches can enable clients to better understand and align their behaviors with spiritual values, authenticity and integrity may be preserved. In coaching it is understood that the value of living authentically increases individual commitment to follow through on visions, missions, plans, and goals in daily activities. Outcomes of living in this way can lead to a higher sense of satisfaction and quality of life.

A comprehensive system could provide a framework of spiritual references for coaching. The author surmises that the chakra system is efficacious to this framework of coaching due to a high correlation of shared themes. It can potentially render deeper understanding of underlying motivations, resulting in elevated conviction and integrity when practiced by clients. By exploring, as this study does, the use of a spiritual system to inform and imbue the process with spiritual meaning, coaches may enable more productive and satisfying outcomes for their clients.

TABLE OF CONTENTS

	Page
TITLE PAGE.....	i
COPYRIGHT PAGE.....	ii
SIGNATURE APPROVAL.....	iii
DEDICATION.....	iv
ACKNOWLEDGMENTS.....	vi
ABSTRACT.....	vii
TABLE OF CONTENTS.....	ix
LIST OF TABLES.....	xi
LIST OF FIGURES.....	xii
CHAPTER	
1 PROBLEM FORMULATION.....	1
Introduction.....	1
Background of the Study.....	12
Statement of the Problem.....	19
Purpose of the Study.....	25
Research Hypothesis/Questions.....	26
Importance of the Study.....	28
Scope of the Study.....	29
Limitations of the Study.....	30
Definitions.....	37

2	REVIEW OF THE LITERATURE.....	40
	Review.....	40
	The Chakra Coaching Paradigm.....	52
	Summary.....	56
3	RESEARCH METHODS.....	59
	Research Approach.....	59
	Research Design.....	61
	Subjects.....	65
	Data Collection and Analysis Procedures.....	67
4	RESULTS, FINDINGS, AND ANALYSIS.....	69
	Results and Findings.....	69
	Effects.....	70
	Analysis.....	71
	The Chakra Coaching Model.....	72
5	SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS.....	73
	Summary Section.....	73
	Discussion Section.....	75
	Recommendations Section.....	76
	REFERENCES.....	78
	BIOGRAPHICAL SKETCH.....	85
	APPENDICES.....	86
A	Coaching Distinctionary	
B	Patrick Williams, article regarding Coaching versus Psychotherapy	
C	The ICF Code of Ethics and Core Competencies	
D	The IAC Code of Ethics and Coaching Proficiencies	
E	200 Key Sanskrit Yoga Terms	
F	Psychology Terms	
G	Summary of the Coach U Personal Foundation Program	
H	The Chakra System	
I	Timeline of the History of Psychology	
J	Chakra Meditations by Myss	
K	Summary of the Coach U Self-Management Program	
L	Summary of the Corporate Coach U Coaching Conversation Model	
M	Work of Excellence: The Chakra Coaching Model	

LIST OF TABLES

Table	Page
2.1. Comparison of Coach U's Personal Foundation Lessons with the Principles of the Chakra System.....	55
M.1 Seven Levels of Knowing God.....	301
M.2 Comparison of Coach U's Personal Foundation Lessons with the Principles of the Chakra System.....	323

LIST OF FIGURES

Figure		Page
Figure 2.1.	Four Quadrants of Human Experience.....	44
Figure 3.1.	Three Psychological Models.....	63
Figure 3.2.	Abraham Maslow's Hierarchy of Needs.....	64
Figure M.1	Coaching Conversation Model.....	185
Figure M.2	Abraham Maslow's Hierarchy of Needs.....	205

CHAPTER 1

PROBLEM FORMATION

Introduction

Professional coaching is a rapidly growing field of thought and a budding profession. It was not recognized as such until the late 1980s and early 1990s, when Thomas Leonard and his colleagues codified their knowledge into assessments to use in practice and formed Coach University (Coach U), one of the many training programs now available. From Coach U came the International Coach Federation (ICF), with Cheryl Richardson, one of its founding members, as first president.

Since those early pioneering days, professional coaching has evolved dynamically, with a multitude of training programs, methodologies, and specialties. The author, having experienced Coach U's instructional approach and reviewed others, concludes that several coaching programs provide well-rounded methodologies for life planning. What the author finds lacking is the spiritual dimension that is often the underpinning for human development, motivation for change, and fulfillment of potential. While several programs give a nod to spiritual elements, the author has observed discomfort in acknowledging that spiritual principles have a role in human

decision-making and in life choices. It seems that amidst the polite discussion of religious affiliation, spirituality gets lost and forever linked with religious preference, as if religions are the sole bastions of spiritual life and growth. As Williams and Thomas (2005) observed in *Total Life Coaching*, spirituality is the "elephant in the living room" (p. 81).

In the author's mind, relegating spirituality exclusively to religious domains cuts off its essential nature as a part of daily life and overlooks the profound impact of simplicity that is revealed in the mundane. People are not spirit for one hour a week while attending religious rites. To be truly at peace, humans thrive when they do not compartmentalize spirit into a once-a-week ritual. We are always our spirits. Williams and Thomas (2005) expound, "Probably the most important aspect in defining spirituality is the acknowledgment of spirit as an essential component in human nature" (p. 82). Denial of the spirit disavows one of the many facets of the self.

Personal experience bears this idea out, as well. When the author started the doctor of philosophy program in Human Development and Professional Coaching at the International University of Professional Studies (IUPS), the author intended to create a dissertation that would be a meaningful contribution to the field of professional coaching. The dissertation was envisioned as weaving together the psychological and spiritual lessons gained through class work, seminars, readings, research, and reflection. Through this work, which included diverse works by Wilber, Vaughan, Jung, Gerber, Schultz, Leonard, Richardson, Chopra, Myss, Brennan, Judith, Maheshwarananda, and others, it became apparent that through fusing these three interests (psychology, coaching, and spirituality) new coaching models and insights might be revealed.

These insights and models may have value to clients as they take their journey toward self-actualization. While some may question whether self-actualization is the goal of coaching, the author thinks that the two are inextricably entwined. The author concurs with Jung's (1939) discussion of the "lavishing mother" (p. 32) in *Integration of Personality*, when he stated that self-actualization requires spiritual exploration on one's own terms, not those deemed relevant by anyone outside oneself. Hence, the goal of this dissertation is to take these insights, incorporate spiritual dimensions, and form a cohesive model to assist clients on their own life paths.

One might ask, "Why develop yet another coaching model?" The answer is that a comprehensive coaching model incorporating spiritual principles does not currently exist. By offering a coaching model that seamlessly and gracefully incorporates spirituality into its approach, clients may find themselves revealed with more clarity and moved with more purpose. Clients may be inspired with more meaning, connection, and commitment to the changes they make toward their envisioned outcomes. The author found through her research that the chakra system has relevant parallelism with professional coaching. This study explores the links between these two trains of thought. The chakra system is compared with professional coaching using psychology as a bridge of concepts and language to articulate common themes. A continuum is drawn between the chakra system and coaching through psychology.

One question remains, and it is probably the most compelling of those addressed in this dissertation, "Why is the coaching profession so uncomfortable with including spiritual principles in a practice with clients?" The author has observed that while many programs espouse principles of spirit and soul in coaching, none address the fundamental

question of the value spirituality brings to coaching, much less how coaching can be richly informed by including it. This author has observed apprehension by coaches that they will not be able to handle the inevitable questions that come out of the process of self-exploration. These inevitable questions include confronting a dark night of the soul (St. John of the Cross, 2003) for many clients. Further, clients may come to a realization that they may need to make decisions to explore more than the realm of the earthbound ego and step into exploring the Divine Self, that which is directed by the unifying aspects of spirit and soul.

Many coaches may not be comfortable with confronting and working through the issues at this fork in the road of life. Specifically, some coaches may prefer to coach clients within the framework limited to external reality (the material world, sometimes referred to as human illusion) rather than coach clients through spiritual transcendence. This is a legitimate concern for coaches. Coaches need to be clear about the scope of their practices. Coaches do this by recognizing and acknowledging the limitations of their expertise. Many coaches, particularly those in corporate, business, and executive coaching, may make this choice because their success depends quantitatively on the metrics germane in a market-driven economic arena. Interestingly, the current drive by many professional coaching organizations and programs is to expand in these coaching markets because personal coaching is not nearly as lucrative (Brail, 2005). Subsequently, these organizations drive their members and students to certification and professional recognition, as well as establishing research programs to validate metrics of return on investment (ROI). The business environment, as one corporate executive expressed to the

author, does not recognize spirit and soul as having value or as contributing to the bottom line. Further, introducing such concepts might get one laughed out of the boardroom.

These are very real fears for coaches today. With a fledgling profession, organizations like the ICF are at the forefront with their mission to establish coaching as a credible profession, respected in the business community. The author hears the fears about credibility and respectability in teleclasses and special-interest-group (SIG) calls on a regular basis. The major theme of most marketing classes and workshops is for new coaches to establish these two qualities quickly. In a recent ICF member survey, published in the *Coaching World Newsletter*, professional credibility was the foremost concern and was viewed as the biggest challenge to the profession by 77% of the respondents (International Coach Federation, 2006). It was followed by public awareness at 64%. In a business world that prides itself on left-brained, quantitative analysis as the basis for objective decision making, conforming to its standards puts coaches at odds with intuitive truths about coaching—that it works because it addresses human dimensions of lifework and identity. So much of the value of coaching gets overlooked or devalued because it is not easily translated into quantitative terms. Therein lies the crux of today's coaching research, quantify the qualitative value of coaching so business decision-makers can justify hiring coaches. Without this validation, coaches fear that organizations will lose interest in coaching and the market for their services will evaporate, forcing coaches to find other means of income.

Even so, coaches will often find themselves exploring issues of spirit and soul in business environments, particularly when clients find themselves stuck and seeking wholeness in their careers, as well as in their lives. The experience of most coaches is that

spirit and soul are inextricably intertwined with human potential and performance improvement. While coaching can unveil root causes for unhappiness and dissatisfaction in clients' work and personal lives, coaches may feel constrained by business requisites and by their own lack of comfort in exploring spirituality in the context of corporate coaching.

Should clients need to take additional steps to explore how their spirituality is to be included as part of their personal development, coaches who do not have these skills need to make referrals to professionals and colleagues who do have the skills to support clients through the next steps. Referrals are part of sound business practice, as well as ethically correct.

This dissertation will assist coaches to determine if spiritual principles are appropriate for their practices. It explores an Eastern spiritual framework that equates with most coaching paradigms in the West. The coach, along with input from a cadre of colleagues and respected personal advisors, will decide the path most appropriate for his/her practice. That decision is whether to confine practices to principles easily understood and embraced by Western culture (that our physical lives, as we perceive them on earth, are the basis of our reality) and to guide clients within that framework. The alternative decision is to venture into realms which society considers indefinite. The alternative allows consideration of another reality, that of the Divine, including concepts of non-duality, unity, and calling.

Coaches who choose the latter take great leaps of faith based upon years of self-development that probably included their own dark nights of the soul (St. John of the Cross, 2003). These coaches recognize the fear associated with the uncertainty tied to this

decision. Choosing a spiritual path infers unconditional acceptance. This means that the Divine guidance received may not necessarily translate into easy answers that meet one's worldly expectations. When asking for Divine guidance, one cannot qualify that the guidance meet one's individual standards for the perfect job, the perfect salary, the perfect lifestyle, the perfect relationships, and the perfect car. The Divine guidance given may ask one to change all of these or none of these. It also does not mean that one is no longer responsible for the decisions one makes in life. Divine guidance may require an even higher standard of personal and collective responsibility.

Again, it is important for coaches to recognize their limitations and to support clients along their own paths, not paths coaches have prescribed for them. This means referring clients to others who can help them further along their paths and also help them to develop their own network of spiritual mentors. Salzberg and Goldstein (2001) refer to these mentors as spiritual teachers and guides, known in the Buddhist tradition as *kalyana mitta* or spiritual friends (p. 7). In concert with coaching, these guides can complement the work that clients are doing, as well as add insights that might otherwise be overlooked in coaching alone.

The chakra system described in this dissertation can be used to explore the earth/ego self, which is the focus of many coaching programs. While the author recognizes that using the chakra system in this way is possible, it is not the intent of this work and probably not the best use of the depth of its content. By choosing to explore one's life in terms of one's ego, one is consciously choosing on an energetic level to confine one's path to that of earth and human definitions of identity over the path of Divinity. Only clients can make these choices; however, coaches need to be aware and

prepared (especially beyond chakras 1, 2, and 3), for the possibility that clients will have glimpses of what a Divine Self may be like for them. This may create fear, doubt, and curiosity. Sensitive coaches will recognize these feelings and be prepared to either take the next steps or refer clients to appropriate professionals (ministers, therapists). Many clients may encounter dark nights (St. John of the Cross, 2003) more than once in a lifetime. Indeed, self-development is a lifetime process. Coaches may have client relationships throughout this period or have the privilege to work with some clients short-term, in preparation for their next steps along the path. This applies to many niches in coaching, not just spirituality. Coaches need to understand, respect, and act ethically within the bounds of their expertise. Clients' best interests must always be the primary interests of professional coaches.

When we expect and require the Divine to show up in human terms of behavior, and get chaos instead, we create deep confusion and disillusionment in ourselves. It is like that popular parody of prayer recorded by Janis Joplin on her album, *Pearl* (1970), “Oh Lord, won’t you buy me a Mercedes Benz?” Humans want spirituality in human terms and only in currency valued on this plane. While a dark night of the soul (St. John of the Cross, 2003) may be a solitary journey for some, and certainly many aspects can only be met by individuals as Caroline Myss (2002b) describes in *Spiritual Madness* coaches can support clients by helping them develop skills. These skills can include patience, endurance, resilience, and peaceful states of mind, and can be achieved by releasing expectations that what is on the other side will conform to the human checklist of ego wants, needs, and demands.

Using the chakra system as a foundation for coaching can serve many clients seeking to know themselves better. They may develop clarity and build authentic lives. In supporting this self-reflection, coaches must be clear about the terms clients want to use in determining their own paths (earth/human or Divine/Universal). The two paths require vastly different coaching sensibilities. While there is considerable overlap, as will be shown in this dissertation, coaches need to recognize their strengths and limitations. Coaches will find more success in their practices when they focus on their strengths, while they find experts and resources to compliment their limitations. In addition, coaches need to be aware that other spiritual paradigms may be more appropriate, depending on the client. Coaches need to take their cues from clients using sensitivity in language and respect in belief systems. Ultimately, it is up to coaches to take appropriate action in getting clients the support that will match their needs.

A caveat for coaches choosing to base their practices on the earth/human principles is the propensity in our culture toward narcissism and other psychological conditions related to personality development and behavior. This propensity requires a keen sense on the part of coaches to identify mental health struggles such as depression, human neurosis, and dysfunction; it requires discernment and professional judgment of when it is appropriate for the welfare of clients to refer them to psychotherapeutic professionals.

A caveat for coaches choosing to base their practices on the God/Divine principles is the probability of clients confronting a dark night of the soul (St. John of the Cross, 2003). A coach's sensibilities must be finely tuned, including understanding the distinctions between depression and despair over decisions required when choosing or

not choosing a Divine path. Further, coaches need to be conversant about spiritual wrestling, without judgment of the issues or the client, yet with discernment for when the client needs support beyond a coach's own experience and expertise.

While the main thrust of this dissertation is to present the chakra system as an approach for coaching, the author acknowledges that not all coaches will benefit from using this approach and that clients may find more value in other modes of spiritual exploration, as well as coaching. The goal herein is to present a spiritual paradigm to serve and inspire coaches to use universal spiritual and coaching concepts in concert with one another to create robust coaching practices that serve their clients at the deepest dimensions of the exploration of human potential.

The author notes that clients are often drawn to coaching to find more meaning in their lives, and, frequently, that translates into aligning their daily living with their values. Further examination of what that means to clients goes beyond the external indicators of success in Western societal terms and more often than not the answer is found deep within their souls. For many clients that means having better relationships with themselves, their families, their friends, their loved ones, their communities and doing work that contributes to those relationships and results in peace of mind, joyful living, and graceful resilience during life's inevitable challenges.

Individual client exploration may take many forms that may or may not include making a choice at the fork in the road to step down the path of living in the context of humanity or Divinity. It is not part of the role of coaches to encourage, discourage, or judge this decision. One coaching principle, in true embodiment of non-attachment to outcomes for our clients, precludes influence. The role of coaches is to support and

provide resources to help inform our clients' decisions. We are in service to our clients to facilitate their growth on their terms.

Finally, while personal coaches may find this dissertation relevant to their practices, the author suggests that executive coaches may also find value in applying these principles in their practices. Some top executives retain coaches who use spiritual principles to provide their clients with a much bigger picture of their roles as leaders. Authors of several books have built consulting practices based upon the introduction of internally driven, soul-centered precepts into flailing businesses. Some examples are Laurie Beth Jones (1996), *Jesus CEO: Using Ancient Wisdom for Visionary Leadership*, David Whyte (1996), *The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America*, and Robert E. Quinn (1996), *Deep Change*. Their strategies re-energize these businesses. Spiritual coaching may be a new frontier for organizations that understand that human spirit can provide a wealth of inspiration, innovation, and prosperity for all stakeholders.

For coaches, this dissertation may serve as a spiritual starting point, as the structure recommended closely parallels the foundations of most coaching programs and paradigms. The chakra system, while easy to conceptualize and convey to clients, is exquisite in its simplicity, in that its depth offers clients a substantive well of thought on multiple levels—intellectual, physical, emotional, and spiritual. The chakra system encompasses much of current coaching thought in an eloquent way. The author suggests that coaches who are looking for ways to enhance their practices use the spiritual dimensions of the chakra system. It may be an effective way for coaches to deliver more

richness, grace, and depth to their practice, so their clients may progress along their chosen paths with more clarity.

Background of the Study

The chakra system as a foundational approach for professional coaching is a dissertation based on a phenomenological study with heuristic perspective. According to the *IUPS Dissertation Manual*, this is exploratory problem solving using self-educating techniques such as evaluation and/or feedback (pp. 53–55). In this study, the author used her own experiences, those of her clients, and their feedback to establish the thesis for this dissertation, specifically, that clients can benefit by considering spiritual dimensions along their paths of self-discovery and personal development in the context of professional coaching.

For centuries people have searched for answers to the complexity of being human. Numerous philosophers, including Christ, Buddha, and Lao-tse have cleared a path toward self-knowledge. Professionals from the field of psychology like Jung, Vaughan, Wilber, and Dyer have come to similar conclusions about the human experience; that is, we are spiritual beings having a human experience.

This idea, that we are not humans having spiritual experiences but vice versa, is a huge shift in thinking about our human experience and self-actualization. Dyer (1998) summarizes the characteristics of self-actualizers in his book, *Wisdom of the Ages*. He states that self-actualizers are those who have “appreciation for beauty, a sense of purpose, resistance to enculturation, welcoming the unknown, high enthusiasm, inner-directedness, detachment from outcome, independence of the good opinions of others and absence of a compelling need to exert control over others” (p. 207). Further, he relates a

story about one of his psychology professors during a midterm exam for his doctorate. He gave the class the following question for the exam. “A self-actualized person arrives at a dinner party at which everyone is dressed in formal attire. He is wearing blue jeans, a T-shirt, sneakers and a baseball hat. What does he do?” (p. 207)

The students wrote furiously for the next half-hour. Some of the responses were: “He wouldn’t pay attention to those appearances; he wouldn’t leave or make excuses; he would act as if nothing were amiss; he would just go on and enjoy the gathering and not worry about how others perceived him.” (p. 207)

When all of the students had finished reading their responses, the professor said, “I’m sorry, you have all failed the midterm exam. You only needed to write three words.” He proceeded to put the three words on the chalkboard. “He wouldn’t notice” (1998, p. 208).

At the end of the chapter, which discusses *Soul Love* and the poetry of William Butler Yeats, Dyer suggests that you begin to “see yourself as a soul with a body rather than a body with a soul” (1998, p. 209).

During the author’s coursework to meet an academic, spirituality requirement, Chopra’s (2000) book, *How to Know God*, revealed wisdom at many levels. The author observed that the principles of the chakra system seemed to underpin Chopra’s thesis of the many ways to know God. The book’s latent structure seemed to be based on the seven levels of consciousness with coincidence to the seven chakras. Chopra applied the understandings of each chakra to another way to know God, developing his conceptual notions of how one relates to a higher source or higher power.

A basis for this thesis formed from Chopra's (2000) work and the author's readings for required coursework in transpersonal psychology, including an essay by Ken Wilber (1997) and an interview with Frances Vaughan (Bridle, 1998). It became apparent that a natural bridge of thought and application could be made from psychology and spirituality to coaching. That notion set the course for this dissertation.

Immediately, questions formed about whether and how coaching aligns, or does not align, with the chakra system. These questions include why and how the chakra system may create value to clients in the coaching process. The specific questions to be addressed in this dissertation are outlined in the Research Hypothesis/Questions section of this chapter.

A recent coaching client provided the author with an opportunity to observe how far traditional coaching can go and the added value to be had by infusing the process with spirit, not stepping over it. A colleague referred Dillon (a pseudonym to preserve confidentiality) to the author. He was described as a young man in search of direction in his professional life. Dillon was about 24 years of age, a professional, and a recent graduate of an elite university. On the face of it, one might assume that this client would be in need of career coaching or vocational assessment. Listening to him describe his situation, the career situation was a manifestation of something deeper that was disturbing him. Upon questioning, Dillon stated that he was frustrated by his work. He was feeling under-employed and that he had so much to offer personally and professionally. He said that he felt his creative side was stifled by his 45-hour per week advertising and promotion job. In his mind, "he was not living up to his potential."

When we explored his needs, values, vexations, and vision, as well as some of his personal history, using traditional coaching methods, he found that despite his desire to “to do things bigger than himself,” risk taking, especially financial risk taking, did not appeal to him. We also had to explore what his definition of “living up to his potential” was about and how it was formed. Through some soul searching, we devised ways that inspired him to infuse his life with creativity on his current job and outside of it. He now is engaged in his career by bringing more of himself to the job, and the time he spends away from it is filled with activities that are both intellectually stimulating and fulfilling his need to contribute. The albatross of “living up to his potential” dropped away when he stopped looking externally for his answers and looked within to discover what brought joy to his soul. In this situation *potential* can be released because it is in alignment with one’s soul not with external expectations from others, society, and otherwise self-imposed.

Searching for a framework within which to work with clients like Dillon corresponds with theories about *The Integration of Personality* by Jung (1939). Coincidentally, the author had the good fortune to have this volume literally leap into her hands at a secondhand bookstore, while browsing one afternoon. In this work, Jung asks the very basic question of why “undertake to develop personality” when it is “an unpopular venture” (p. 290). The same question may be asked of those seeking coaching today. He continues his musing:

What, in the last analysis, induces a man to choose his own way and so to climb out of unconscious identity with the mass as out of a fog bank? It cannot be necessity, for necessity comes to many and they all save

themselves in convention. It cannot be moral choice, for as a rule a man decides for convention. What is it, then, that inexorably tilts the beam in favour of the *extraordinary*?

It is what is called vocation: an irrational factor that fatefully forces a man to emancipate himself from the herd and its trodden paths. True personality always has a vocation and believes in it, has fidelity to it as to God, in spite of the fact that, as the ordinary man would say, it is only a feeling of individual vocation. But this vocation acts like a law of God from which there is no escape. That many go to ruin upon their own ways means nothing to him who has vocation. He must obey his own law, as if it were a demon that whisperingly indicated to him new and strange ways. Who has vocation hears the voice of the inner man; he is *called* (p. 291).

Jung discusses the challenges one faces when choosing this path of self-actualization through personality development, citing social pressures and life realities, acknowledging that, “he is part of the people as a whole and as exposed to the force that moves the whole as are all others. The only thing that distinguishes this person from all others is his vocation” (p. 294). Despite individuals existing as a part of this whole, Jung points out that “since life can only exist in the form of living units, which is to say, of individuals, the law of life in the last analysis always tends towards a life that is individually lived” (p. 296).

Further, in man’s quest for personality, inevitably he confronts both sides of self—light and dark. Shadow issues must be faced, considered, and channeled

successfully. In this process, one acknowledges the existence of and learns to listen to one's inner voice. Jung (1939) describes this inner voice as "the voice of a fuller life, of a wider, more comprehensive consciousness" (p. 302). This may precipitate a dark night of the soul (St. John of the Cross, 2003), as one wrestles with one's own inner demons and those reflected in his/her world or reality. Jung concludes, despite the inherent dangers presented by taking the risk of personality development and self-exploration, saying, "development of personality is a wager and it is tragic that the demon of the inner voice should spell greatest danger and indispensable help at the same time." Yet, it, "absolutely demands to be discovered" (p. 304). Jung presumes that turning away from discovery could have its own pitfalls. He likens this undiscovered path and its call to life to the classic Chinese philosophy, Tao, using the metaphor of a watercourse that resistively moving toward its goal. "Tao means fulfillment, wholeness, a vocation performed, beginning and end, complete realization of the meaning of existence innate in things. Personality is Tao" (p. 305).

The theme of duality and discussion about the apparent goodness of God are explored, yet not completely resolved by Jung, though postulated with humor that if God were good, he could be better. Not until later in the twentieth century would an expansive non-dualistic concept of God resurface in writings by philosophers. For example, *A Course in Miracles* (Foundation for Inner Peace, 1992) is based upon dispelling the illusion of duality as a human, psychic creation, not God's. This illusion of duality is the source of human problems, touched upon by Jung, explored in-depth in the Course, and the basis for Dyer's (2001) proposals put forth in his book, *There is a Spiritual Solution to Every Problem*. In step with Chopra's (2000) book, *How to Know God*, Dyer's

proposition requires large shifts in ways individuals see their relationship with God. Such shifts call for moving away from the perception of a judgmental and vengeful God to the perception of a God who is unifying and benevolent.

Perception defines people's realities, how they see their lives and their relationships. In Berger's (1972), *Ways of Seeing*, he states that, "The way we see things is affected by what we know or what we believe. We only see what we look at. To look is an act of choice" (p. 8). In college, this book changed the author's perspective, not only about art but also about life. It revealed new ways of seeing. By becoming aware of changing perspectives and using different filters on the experiential lens of life, the author surmised that one's entire life could be reframed. The intervening years have marked rapid social change worldwide, yet the search for one's own existential answers has remained constant.

In the twenty-first century, an era of extremes in sports, politics, and risks, people appear to be searching for ways to feel through thrills. Meanwhile, the thought of looking inside themselves for answers for what is lacking in their lives instills so much fear that it can make them run screaming from the room. Today, acknowledging and exploring one's own feelings are taboo. Distractions abound to keep us from looking within—television, computer games, movies, the Internet, food, cars, and entertainment. Marketers' solution is for consumers to buy more in order to feel good. Dr. Dyer's solution is to "feel God," as he stated in *The Power of Intention* (2004, p.184). Decidedly, to feel the latter requires significant introspection.

Readers may recall the famous saying by Socrates, 'The unexamined life is not worth living for man,' by the Greek philosopher, Socrates, To retain a coach is to make a

conscious decision to look at one's life. Coaching, especially when combined with the dimensions of spirit, can be considered a path of Tao.

Using spirituality in professional coaching, as outlined in this dissertation, is not a passive pursuit limited to a series of conversations devoid of action. The methods outlined in the chakra coaching section are interactive, requiring action and practice. Coaches provide the more value to their clients by encouraging them to take action and following up with them on the results of their activities. Thought without corresponding action is mental gymnastics, yet another distraction yielding neither substantive results for coaches nor positive results for clients. Coaches need to make the commitment to doing the suggested readings with exercises to gain full understanding of the value these techniques can offer clients. The best way to help others is to be well established in practicing principles in one's own life.

Statement of the Problem

In many coaching practices, coaching and spirituality co-exist in an uncomfortable relationship. Creating and developing a foundation for a comprehensive spiritual coaching model required that the author conduct extensive research in literature of methods used in three major areas: psychology, coaching, spirituality/philosophy. A coincidence among these three areas needed to be established to create a continuum of thought. That continuum is the basis for a progression and unification of common themes shared by the three fields that ultimately formed the spiritual coaching model presented herein.

Because coaching is a relatively new profession, little direct research or literature is available blending these three areas. As a result, the author studied each distinct area

and drew coincidences between each of the fields, weaving new premises for thought between them. While this can be an exciting venture, it can be overwhelming, given the amount of literature in each area. Some intellectual leaps were necessary. Specifically, conclusive evidence has yet to be found to bear out the ideas presented. In areas where evidence exists to substantiate claims made, this evidence is provided and may be from psychological or medical applications, as these areas have the largest body of scientific study available.

All three areas are continually evolving, which makes the process more complex. Even so, this dynamic supports the notion that further research and ongoing research will always be needed in this area. Jung's supposition that personality is Tao, opens the door to exploring the role individual spirit and soul play in developing personality and self-actualization. For those who have trodden this exploratory path since Jung's supposition, many have come to similar conclusions. One comes into fullness in understanding one's humanity, accepts it, gains peace and strength from knowing it. Beyond knowing, one acts with integrity, realizing one's potential known only to him/herself.

Dyer is an example of a modern day philosopher with a psychotherapeutic background whose own practice, study, and experience have culminated in conclusions similar to Jung's. This is evident in the progression of his thought pattern from his early writings in the 1970s, *Your Erroneous Zones* (1976) and *Pulling Your Own Strings* (1978), to current writings, *Wisdom of the Ages* (1998), *There's a Spiritual Solution to Every Problem* (2001), and *The Power of Intention* (2004). Dyer is cited as an example of a career and thought progression grounded in psychology, moving through forms of public coaching, as psychology's action-oriented progeny. Ultimately, Dyer's work

evolved into weaving spiritual concepts into his message: that there is more to self-actualization beyond five-sensory living.

The dominance of the application of the scientific method to modern problem solving has made logic and five-sensory perception the main approaches in the interpretation of physical reality. While many spiritual belief systems accept the mind as a sixth sense (often viewed as, but not limited to intuition), scientific “proof” by studies that can duplicate outcomes are the current gods of knowledge. Credibility is built upon scientific models using statistics and analysis to demonstrate reliability, validity, relevancy, and merit.

Most institutions (e.g. corporations, governments, academic institutions, and medical communities) rely on scientific method or models close to it to provide social order and control. In these systems, quantitative results are trusted, while qualitative data is questioned. In other words, quantitative data is considered “proof” of truth, while qualitative data is considered anecdotal. Many societies relate to credibility, understand it, and conform to it by relying on quantitative data for defining reality. As a result, a research hypothesis grounded in such quantitative approaches will have more credibility than those founded on qualitative data.

So, we could assume that a hypothesis for coaching using a spiritual approach based on a quantitative research based in clinical psychology would be more widely embraced by general society than a thesis for coaching based solely on a qualitative spiritual approach. This is especially true because the leap from spirit to coaching—where results vary by individual and studies meet none of the criteria for reliability, validity, relevancy—is suspect from a Western, scientific point of view. There are too

many unknowns that are difficult to unravel using quantitative methods. However, it is worth noting that few of those criteria for credibility using scientific methods are valuable in determining the merit of such a study and could actually diminish its value. In other words, the scientific method may impose so many constraints and limitations that valuable information is overlooked in the quest to conform to quantitative study criteria. This is a rationale for using action research in sociology. Statistics are unable to reveal the full dimension and depth of the human experience. Qualitative methods, such as interviewing and surveys, provide insight into underlying human dynamics that impact the statistics. This study uses psychology as part of its foundation. The field of psychology lends some credibility to this thesis, even if it is still considered a pseudo-science in some circles, such as the Church of Scientology. This issue was the subject of a piece by the BBC News, "Psychiatrists Hit Back at Cruise" (2005).

A point of articulation between coaching and psychology lies in the use of archetypes. Conforti (1999) makes a strong argument for the archetype as a meaning-making construct. In his argument, Conforti builds a case for archetypes as representing fields, like morphogenetic fields, that contain information necessary for generating and sustaining form (p. 59). He uses the work of a systems scientist, Ervin Laszlo, to rationalize his argument, further enhancing its credibility. Coaches can use archetypes powerfully to create understanding with their clients, as demonstrated by Adson (2004), the creator of *Depth Coaching: Discovering Archetypes for Empowerment, Growth, and Balance*. Adson based her work on an assessment tool, the PMAI[®] developed by Pearson and Marr (1989). Pearson and Marr (2007) collaborated on *What Story are You Living: A*

Self-Improvement Guide for Discovering and Directing the Unconscious Influences that Drive Your Life Story.

Another argument can be made concerning interpretation of results and the value of coaching. While organizations, such as the ICF, strive to prove the merits of coaching using metrics such as return on investment (ROI) and establishing research and development committees, ultimately one party determines the value gained from coaching. The client, with direct experience of the coaching relationship, decides the value of coaching. There is merit in tracking, statistical analysis, research, development, credentialing, standardization, and financial benefit of coaching, no doubt, but it is essential not to lose sight of whom the coaching community is serving. In the minds of most clients, metrics cannot quantify the intrinsic values of coaching; one of which is to trust one's own mind or gut.

While Dyer, Jung, and other psychotherapeutic professionals, have long accepted the role of intuition in human development, medical professionals, like neuropsychiatrist and neuroscientist, Mona Lisa Schultz, M.D., Ph.D., with strong grounding in the "hard" sciences, have come to acknowledge the existence of a sixth sense. Schulz (1998) expounds on this phenomenon in detail in her book, *Awakening Intuition*. The sixth sense, or intuition, is not the Hollywood hype version of telepathy, nor is it the exclusive domain of the "psychic community." Intuition is an internal compass that complements our five other physical senses and is available to everyone, as Choquette states in her book, *Trust Your Vibes* (2004). Brain biology studies demonstrate that the corpus callosum, a network of fibers interconnecting the left and right hemispheres, is an essential component in developing intuition. According to Schulz, the more

interconnected the two hemispheres of the brain are, meaning the more fibers communicating with each side of the brain, the more fluidly intuition can flow. Intuition assists us in making sense of our world, if not enhancing it, as much as the other five senses. We create our reality and interpret our physical world through our physical awareness of our surroundings, through sight, sound, taste, touch, and smell. Why would we not also have the capability of interpreting our relationships with the world with an emotional compass, one that elicits and builds our emotional intelligence, as much as our five-sensory book of knowledge? Why do we think these interpretations less relevant than information gathered by the other five senses? Why do we diminish the importance of intuition by calling it hunches, weird feelings, something in the gut, and thereby disregarding its messages?

In many spiritual dimensions, the seat of intuition, the mind, is revered as the sense that can dissolve our illusion of reality, as we understand it through the other five senses. Some of these traditions, including Buddhism and the idea of our physical existence as illusion, are aptly stated in *The Course in Miracles* (Foundation for Inner Peace, 1992).

In this dissertation, the sixth sense is addressed, incorporated, and given the credibility it deserves in creating wholeness in the human experience. It is acknowledged that scientific study is a valuable adjunct to this study; however, experience and intuition will be given considerable weight in arguments. The science to validate this premise is still in development and may take years beyond our lifetimes to unravel its complexities and variations, as individual as DNA. Anecdotal evidence, in the form of millions of years of human experience, as well as hundreds of years of philosophical insights, will

have to serve as sufficient proof that spirit is elemental in the pursuit of human happiness and self-actualization. This is yet another argument for further study.

Purpose

The purpose of this dissertation is to propose a model and to outline the use of the chakra system as a framework for personal and professional coaching to achieve improved outcomes for clients. Additionally, this dissertation is to demonstrate that becoming a six-sensory, instead of an exclusively five-sensory coach, will open opportunities for cogent understanding, clarity, and possibilities for clients. By listening with eyes, ears, heart, and soul, coaches can add visceral dimensions to their coaching practices, making them more fulfilling for coaches and clients. Through this style of coaching, coaches encourage clients to touch their souls, thus eliciting their spirits to action. Clients will have longer lasting results because the outcomes more closely align with who they are and who they want to become. The chakra system works as a spiritual framework for coaching clients to find paths that the heart will commit to and endorse.

This study will include the chakra system, with overviews of each of the seven chakras, and relate each level within the system to coaching principles, using the *Personal Foundation Program (PFP)* (Coach U, 1999), as established by Leonard, as a baseline for comparison and alignment. This will be achieved by reviewing each chakra and its underlying principles from energetic, psychological, emotional, and biological perspectives. The issues explored at each level of the chakra system will be presented and their interrelationship or coincidence to coaching principles will be explored. Any relevant literature supporting the arguments for these relationships will be cited and

reviewed. Finally, recommendations will be made concerning resources, exercises, and further reading for coaches wishing to use the methodology.

Research Hypothesis/Questions

One of the fundamentals of coaching is to ask clients to “go within” to find answers to their most important questions. Most coaching philosophies are grounded on this tenet. Coaches may offer information specific to the needs of clients in the form of referrals to resources. Coaches rarely offer clients pure advice. If it is offered, permission is requested to do so. The idea that answers come from clients is also one of coaching practice’s distinguishing characteristics from psychotherapy. The question explored herein is the value clients attain by inquiries that frame those questions in a ‘go within, soul-centered’ context. By asking client to delve deeper, do coaches help clients get better answers? If so, do coaches also allow personal development to progress faster because shifts and leaps in comprehension by clients are accelerated? Do coaches encourage clients to go slow to go fast, as Leonard (1999) often said?

The underlying research hypothesis is affirmative. It suggests that clients may derive greater value from coaching when spiritual dimensions are explored at every level in the process. One anticipated conclusion from this finding is that by discovering the soul motivations for actions, clients get grounding at a profound level. Specifically, they find that their actions will be in alignment with *who* they are, not just *what*, *why*, and *how*.

Some of the other questions explored include the following:

1. Do a typical coaching model and the chakra system have common themes with a significant level of coincidence? The author sought a frequency of 75%

or more in the frequency of common themes between a typical coaching model and the chakra system. In particular, the author looked for common themes that are shared by both models and that the content could inform one another?

2. Specifically, using Coach U's *PFP* (1999) as the basic coaching model and the chakra system as a spiritual model, can it be demonstrated that coaching and spirituality share common themes that can support one another in development of human potential?
3. Does the chakra system offer a structure and comprehensive rationale complementary to coaching (i.e. left-brained, logical, earth-bound approach)?
4. Does the chakra system offer a deeper understanding of coaching concepts, enabling clients insight relevant to their experience, their lives, their future plans (i.e. right-brained, creative, spiritual approach)?
5. Does the chakra system accelerate shifts, leaps, and fresh perspectives that allow clients to step into new paradigms?
6. How do the principles of most coaching systems align with the chakra system and vice versa (e.g., needs, values, vision, mission, goals, achievement, service, detachment, discipline, bliss, and equanimity)?
7. What benefits may be gained by clients using this methodology (i.e., blending traditional coaching with the principles of the chakra system into one conceptual model)?
8. What gaps in traditional coaching does the chakra system address and fill (e.g., spiritual, visionary, and leadership).

Importance of the Study

Using the chakra system as a basis for coaching is significant because coaching sessions are infused with dimensions of spirit, allowing clients more opportunities for growth and soul-centered commitment to the changes they make in their lives. While motivation and commitment are paramount to achieving success in any endeavor, spirit enlists the soul. Spirit urges action. One develops a sense of ease when there is congruence of knowing the core of whom one is, not merely what one does.

While it is generally acknowledged by the personal coaching community that clients may and do benefit from exploring spiritual concerns during the process, specific citation of the use of the chakra system in this regard is sparse. The goal of this dissertation is to fill a problematic void of information or ‘gap’ due to a lack of literature exploring these themes. This dissertation takes the position of supporting the hypothesis that strong parallels between these two streams of thought, when combined, will open up client opportunities for exploration and deepen the coaching experience for them.

The potential value of the results found in this study specifically will impact those coaches willing to recognize the role of spirituality in the coaching process. The coaches who acknowledge the role of spirit in coaching relationships may be personal coaches (life planning and career), professional coaches (working with individuals having career or business concerns), and executive coaches (mission- and values-oriented, progressive innovators). They may also be niche coaches (holistic health, creativity—arts, writing, music).

The chakra system offers a clearly understandable framework for coaching from several perspectives. Specifically, it provides energetic, biological, philosophical,

psychological, as well as spiritual dimensions. The chakra system has been used for thousands of years in Eastern medicine (ayurveda), in addition to current alternative therapists (massage, bioenergetics). It is currently used to assist medical intuitives (Myss, 1996). Meshing coaching with such a potent system allows practitioners several touch-points to inform their discussions with clients, imbuing these sessions with interpretive ideas that can often provide clients insights that may have been overlooked by using a one-dimensional approach.

Scope of the Study

The subject matter of this dissertation is intended for an academic committee whose expertise is doctoral level research in the field of human development and professional coaching. This dissertation is the foundational basis for developing a coaching model based upon the chakra system to be used by coaches seeking to augment their working relationships with clients through introduction of spiritual dimensions for improved outcomes.

This study, which uses the chakra system as a foundation for coaching, is specifically focused on drawing parallels between these two models for the purpose of enriching coaching sessions for clients. For this purpose it is assumed that clients will benefit from widened perspectives about themselves (internally) and the world around them (externally). The goal of this approach is to provide deep insight, so clients develop soul-centered commitments to their visions, missions, and goals. It is further assumed that by having such deep commitment, clients will realize outcomes consistent with whom they want to become, thus meeting more intimately with their senses of integrity and wholeness.

The author's comparison of the chakra system with coaching principles is based on a theoretical continuum. This continuum is constructed from generally accepted principles in psychology, particularly Jung's (1939) theories, to generally accepted concepts in coaching, particularly those developed by Thomas Leonard (1998) and his colleagues at Coach U. The questions posed here are exclusively focused on how closely coaching mirrors the chakra system and how combining the two paradigms enhances clients' coaching experiences from spiritual dimensions. This study does not seek to address questions concerning issues of debate within any of these paradigms (psychology, spirituality, and coaching) or their practices. Such questions may include the validity, legitimacy, or effectiveness of certain studies or principles put forth by Chopra (2000), Jung (1939), or Leonard (1998). These questions are outside the scope of this study. However, the questions about credibility of the principles of these three areas are relevant and will be addressed in this work. While business and executive coaches may find the content of this dissertation valuable to their practices, the scope of this study is focused predominantly on issues relating to personal coaching and will not delve into issues pertinent to business or executive coaching. The scope is limited to personal coaching for the sake of brevity and relevance, despite the value that may be gained for the latter coaching practices. The scope is limited to addressing the coaching style (individual, personal) that will realize the most benefit from incorporating these ideas.

Limitations of the Study

Inherent in this work are several limitations, including bias of the author relative to gender, nationality, socio-economic status, religion, education, political affiliation, psychological development, life experience, and spiritual evolution. These biases are

likely to have influenced her philosophy of life. In addition, she brings her perspective to her work as a coach, student, and author.

Specifically, the author is a white female, citizen of the United States, and middle-class. She was educated at a Catholic parochial school and an all-girls high school at the direction of Republican parents who had survived the Great Depression and World War II. The author subsequently adopted Humanism and Unitarian Universalism as a young adult. She graduated from two elite colleges, Cornell University and The Johns Hopkins University. Her degrees are in business (B.S.) and international business (M.A.S.), focused on organization development. Her graduate thesis topic was a training program to prepare executives to work overseas. Politically, she does not embrace one party over another, choosing to examine specific issues over ideology.

The author's psychological development reflects the strict discipline and religious conservatism of her upbringing, home life, and early education. Her life experience includes a broad spectrum of work experiences that include supervisory and management positions in organizations such as small businesses and corporations in both service and manufacturing sectors. She is a licensed massage therapist in New York, as well as nationally certified by the National Certification Board of Therapeutic Massage and Bodywork (NCBTMB).

While she has lived in several cities located predominantly in the Northeastern United States, she has traveled throughout the United States, the United Kingdom, Australia, Canada, and Puerto Rico. As a result of these experiences, her perspective may be more or less broad than others. The author makes allowances for educational and

cultural differences by recommending equanimity on the part of coaches using the model presented in this work.

The author's spiritual development is grounded in her Catholic experience. At the age of eight, she made a conscious decision to seek other spiritual knowledge outside the Roman Catholic Church. During college, the author became a Humanist. Later, she joined the Unitarian Universalist Association (UUA), because it was a spiritual community that embraced a broad scope of philosophies in positive, life-affirming ways. The UUA also offered her an opportunity to grow spiritually and develop as a student of life. Her values and principles are in close alignment with the UUA. Specifically, those humanistic values are individual dignity, meaning, and community. The principles include: the inherent worth and dignity of every person; justice, equity, and compassion in human relations; acceptance of one another and encouragement to spiritual growth; a free and responsible search for truth and meaning; the right conscience and the use of the democratic process within communities, the goal of world community with peace, liberty, and justice for all; and respect for the interdependent web of all existence (Unitarian Universalist Association, 2008).

The author's philosophy of life is based upon the UUA's tradition. The living tradition draws from many sources. Among those sources are direct experience of transcending mystery and wonder, affirmed in all cultures, which moves individuals toward renewal of spirit and openness to forces that create and uphold life. Other sources are words and deeds of prophetic women and men that challenge individuals to confront powers and structures of evil with justice, compassion, and the transforming power of love. Wisdom from the world's religions serves to inspire individuals in ethical and

spiritual life. Additional sources include traditional spiritual teachings that call individuals to love others and one to love themselves. Humanist teachings provide the source for teachings that call individuals to heed the guidance of reason, to consider the results of science, and to guard against idolatries of mind and spirit. Finally, the UUA's tradition embraces spiritual teaching that celebrate the sacred circle of life, instructing individuals and communities to live in harmony with the rhythms of nature.

No doubt, the author's background has influenced her perceptions about life, academics, and work, including coaching and spiritual development. Some critics may view the author's perspective as based upon 'cherry picking' the issues. The author anticipates critics' views. She answers their concerns in this way: Innovative thought comes from integrating ideas from many different sources. Whether or not these new thoughts have merit is a matter left to the reader. The author's purpose in presenting this new model of coaching is to initiate dialogue about spiritual influences that may or may not support clients in their quests for insight into their lives. The author took care to offer a balanced view, within her own limitations. Every attempt was made to present a universal model and to honor brevity. The author's biases are not directly addressed within this work and may be the topic of further, post-doctoral study.

Terms used in this work are limited to those commonly used in the three areas it draws upon: psychology, coaching, and chakras. Appendix A is a "Coaching Distinctionary" provided as reference for coaching terms and distinctions. Sanskrit terms are located in Appendix E. Summaries are provided at the beginning of each of the seven sections in Chapter 4, for reader convenience, reference, and understanding of the material outlined in those sections.

It must also be acknowledged that what is in development with this work, *chakra coaching*, uses a specific range on the spectrum of excesses and deficiencies within the chakra system as Judith (1996) explains in her book, *Eastern Body, Western Mind*. This limited spectrum assumes that clients are healthy individuals seeking to enhance their lives. It does not address psychotherapeutic extremes and issues that require healing. While coaching grew out of psychology, coaching is not psychotherapy. For coaches it is essential to recognize client needs and make appropriate referrals when healing is necessary before further growth can occur. For further distinctions between coaching and psychotherapy, please refer to the article in Appendix B by Williams (2000).

The nature of this work is very specific in its foundations and its approach to making the intellectual link from psychology, through coaching, to applying spiritual concepts of the chakras to enhance the coaching experience. It draws on scientific proof from the medical community to validate its merit in this application from various Western, Eastern, and alternative sources. While studies have proved the validity of the chakra system within the context of bioenergetic, endocrine, and nervous systems, these studies are works in progress. The scientific community continues to expand its knowledge of ancient medical modalities as adjunct to allopathic medicine, evolving to what is now deemed integrative medicine. New information is rapidly informing us of the value of these modalities in maintaining health and improving quality of life.

Even so, the medical community has a long way to go in accepting alternative therapies in complement to surgery and prescription drugs. As a result, significant barriers remain. These barriers include cynicism and derision. While it is important to use critical thinking skills in the process of validating theories, jumping to negative

conclusions based on mere opinion and ignorance is not conducive to the advancement of science or the advancement of the human condition. While coaching does not function in such an absolute environment, coaches do need to be aware of findings that substantiate or negate certain coaching approaches (e.g. assessments, coaching tools based on psychological or medical theories) through lifelong learning and education. In other words, coaches need to be vigilant in keeping current with developments in the field.

The coaching model used for this dissertation is based fundamentally on concepts put forth by Coach U in the *PFP* (1999). By no means is this model the sole source of expertise in coaching. It is neither exclusive nor definitive, yet it offers one of the single, largest, accessible catalogs of coaching knowledge in a clearly systemic manner, enabling the analysis of parallels or differences between coaching and the chakras system. In addition, this study is neither exhaustive nor inclusive of all the resources and supporting materials available. Resources are provided as a guide and a starting point for further exploration by coaches and clients. Specific models of exercises that reinforce the chakra coaching concepts are presented for the academic community. This study assumes that coaches have graduated from a formal coaching program and have learned a coaching system, as well as having professional affiliation with the ICF, IAC, or other professional coaching organization, thus subscribing to a formalized system of competencies and ethics. In other words, this document is geared toward coaches who have a high commitment to continuing education, self-development, their clients, and the coaching profession, not merely a passing interest for monetary gain. For more information about competencies, please refer to the websites for both the ICF and the IAC in Appendices C

and D. The following coaching essentials from the *Corporate Coach U* (1999) are assumed to be fundamentals in the process of professional coaching:

- Establish trust, ensure client confidentiality—provide reliable, relevant structure for coaching;
- Create a safe environment, foster flow—non-judgment, detachment from client outcomes;
- Integrity throughout the program—commitment to truth telling;
- Listening with all six senses—fully present for client sessions;
- Developing and using intuition—learning to trust and follow internal cues;
- Consistency throughout the program—a plan to ensure continuity and cogency;
- Coaching assessment and *coachability*—determining client readiness for coaching.

Most trained coaches use a standard form in conversations with clients. Some basics of structuring coaching conversations with clients include the following:

1. Focus the conversation;
2. Discover possibilities;
3. Bridge the gaps;
4. Plan the action;
5. Remove the barriers;
6. Review & next steps.

As described in the preceding passage, consistency, continuity, and cogency are key factors, particularly in coaching based upon spiritual principles like chakras. Coaches

are to ensure that coaching programs and outcomes are in alignment with one another and that inconsistencies are addressed during the course of coaching sessions. When a coach notices that a client has become diverted from his or her goals or values, the coach must address the inconsistency with the client to clarify if a change in course has been taken and to explore the effects of that change. Also, coaches must be clear that client expectations at one level do not conflict with expectations at another level. Should this happen, coaches are to address and resolve the conflicts before moving on to the next level.

Definitions

Three areas of subject matter are discussed in this work. They are psychological, spiritual, and coaching terms. As a standard, language used in this work is as clear as possible, focusing on meaning and understanding, while avoiding jargon. However, when a concept is better suited to concise definition commonly used within each subject matter area, further definition of that term can be found in the text. Some commonly used terms are defined in this section.

Psychological terms, such as ‘dysfunction, depression, archetype, psyche, and shadow’ are used according to how the American Psychological Association (APA) defines them. Further, dysfunction and depression are defined by the APA’s DSM-IV-TR, which is available online (APA, 2000). Definitions of ‘archetype, psyche, and shadow’ are also associated with Jungian interpretations (Mattoon, 1981). For example, the psyche comprises the essence of one’s mind. Archetypes are characterizations of the psyche comprised of the inherent, unconscious ideas and images of the collective unconscious. The shadow, an archetype, is a complex of underdeveloped ideas, desires,

and emotions. The shadow is sometimes referred to as the 'alter ego' (Reber & Reber, 2001). A summary of psychological terms used in this dissertation is in Appendix F.

Like many professions, coaching is laden with colloquial terms. One of the most frequently used terms is 'get.' Coaches use 'get' to indicate that one has clearly understood another's meaning in its context. The author believes that the use of this term may stem from its use as an exclamation when one comprehends a concept, as in, "Oh, I *get* it!" Additionally, in coaching, to 'get it' means that one has made a paradigm shift or sees something from a different perspective and has gleaned new understanding.

Coaches tend to focus on 'who' rather than 'what' in coaching their clients. This focus is intended to guide clients to become observers of their own lives, to live consciously, and/or look within themselves for answers, rather than looking externally to others. The basis for focusing on 'who' one is comes from a belief that an authentic life is formed from examining one's own values, not what others think is important. As a result, coaches encourage their clients to become self-reflective. Self-reflection also involves shifting consciousness from activity to solitude, often referred to in coaching as 'being' rather than 'doing.' Thomas Leonard (1998) viewed this concept in two ways. First, one must 'go slow to go fast.' In other words, clients are encouraged toward self-development. Second, Leonard believed that when clients developed strong personal foundation, life required less effort and clients attracted their ideals naturally.

Leonard (1998) also believed that self-reflection required candid self-assessment. In other words, one must be willing to face one's demons or taming one's gremlins (Carson, 1983). Coaches frequently find that clients ignore seemingly small matters, which grow into annoyances, which eventually become threats to relationships and

obstacles to progress and satisfaction in life. Leonard referred to this act as ‘stepping over’ issues or neglecting needs. Resentment often was the result. Coaches use the term, ‘stepping over’ to indicate that clients are ignoring matters or tolerating circumstances that undercut their needs and will result in resentment. Effective coaches guide their clients to address these matters, clarify their needs, and reduce resentments so that their relationships are not based on obligation, but on authentic desire to share with others.

It is important to note that coaches tend to use language in ways to enlighten and enliven clients’ interest in personal development. This approach is not meant to trivialize the gravity of the issues that clients face; however, as clarified in this dissertation, coaching is not psychotherapy. Coaches encourage clients to make distinctions and clearly distinguish issues in their lives in efforts to increase their consciousness in living. An example of the importance of distinctions in coaching is evidenced by *The Coaching Distinctionary* (Leonard, Talley, and Coach U, 1997), shown in Appendix A.

Spiritual terms used in this dissertation are discussed at length in the text and in each of the subchapters of the work of excellence to explain their connection to coaching. Readers are directed to the work and poetry of St. John of the Cross (2003) concerning the spiritual concept of the dark night of the soul for full explanation of its depth and ramifications. Further, readers are guided to the appendices when appropriate to clarify terms and references made throughout this dissertation.

CHAPTER 2

REVIEW OF THE LITERATURE

To develop a rationale for using the chakra system as a foundational approach to professional coaching, literature was reviewed from the areas of psychology, coaching, and spiritual philosophy to provide historical and contextual perspective for this study. In this section, the author reviews literature relevant to this inquiry from numerous sources in an effort to provide substantiated proof of the validity of developing this approach. These sources are primary (objective) and secondary (subjective) in nature, depending on the subject matter. While some of these sources may not be directly correlated to coaching, citations that have validity in the field of psychology are extrapolated to coaching, as explained in Chapter 1, as part of a continuum of psychology to coaching to spirituality in the quest for self-actualization.

In the area of psychology, the author reviews works of Wayne Dyer, Abraham Maslow, Carl Jung, Frances Vaughan, and Ken Wilber. Some authors are not limited to psychology, but also encompass the fields of allopathic medicine, alternative medicine, integrative medicine, neuropsychiatry, and neuroscience. These include Larry Dossey, M.D.; Richard Gerber, M.D.; Mona Lisa Schulz, M.D., Ph.D.; Norman Shealy, M.D.; and Barbara Ann Brennan. Sources of medical research are used to establish objective baselines for coincidence, comparisons, and conclusions made. Primary research in these

areas is reviewed pertaining to studies validating the use of alternative health practices to substantiate the use of specific techniques in professional coaching.

The underlying premise of this extrapolation is if a study has been shown to be statistically valid in the field of psychiatry or allopathic medicine, then it is safe to expect similar results with individuals displaying related conditions that are far less severe. This assumption is based upon the fact that the rigors of such testing are high. In addition, the results impact the outcomes of individuals having clinically diagnosed conditions. In short, if a clinical condition can be positively improved by a non-invasive, non-pharmaceutical technique (e.g. meditation, journal writing, walking), then it is safe to say that far less severe conditions may also be positively impacted by implementation of a technique in an appropriate manner in coaching.

Since standardized research into the efficacy of coaching is yet to be defined and conducted, using psychological and medical research to extrapolate concepts of application to coaching is the only reliable method this author had available to establish the basis of the argument herein. Because coaching falls within a healthy or *normal band* of behavior and mental health, results of studies are carefully extrapolated to scenarios where coaching clients may benefit within the confines of coaching practice, not medicine or psychology. Ergo, a coach needs to be competent in using techniques as applicable to coaching, not in a therapeutic sense, which is much more limited in application.

In the area of coaching, primary sources include the body of work of Leonard (1998) and Coach U (1999), including most of the grounding used for the comparison of standard coaching concepts with consciousness and chakra concepts at the theoretical

core of this dissertation. Other sources include Coachville, the International Coaching Federation (ICF), and the International Association of Coaches (IAC). Additional sources reviewed include numerous books written by coaches such as Richardson (2000) and Williams and Thomas (2005). Primary sources from the areas of spirituality, chakras, and consciousness include Caroline Myss, Barbara Ann Brennan, Deepak Chopra, Anodea Judith, Paramhans Swami Maheshwarananda, Jon Kabat-Zinn, and the Foundation for Inner Peace. Other sources include Julia Cameron, Sonia Choquette, Shakti Gawain, and Gary Renard.

The rationale for proposing the chakra system as a foundational approach to integrate spiritual concepts into coaching is primarily based upon the continuum of twentieth-century thought from the field of psychology as postulated by Jung in *The Integration of Personality* (1939). In that work, Jung introduces Eastern philosophies dynamic in self-actualization (pp. 88–89). By taking this perspective, Jung embraces a holistic view of human development. In doing so, Jung diverged from his colleagues, like Freud, thereby creating a larger construct for human development beyond physical, mental, and emotional aspects manifest in infancy and childhood. Until Jung took the intellectual leap to incorporate spiritual dimensions in human development, psychology was limited to reductionism, an approach that categorizes human experience into rational and irrational constructs. Despite grounding in ancient philosophies predating Socrates, psychology in the nineteenth and into the twentieth century focused on purely scientific inquiry. What could be proved on the physical plane was considered “real.” Such realities were considered hard evidence of fact and thereby truth. What could not be physically proven was stripped of merit to the extent that it was perceived as chicanery.

By stepping out of restrictive constructs imposed by purely scientific inquiry that was predominantly embraced by Western psychologists, Jung opened the door to new concepts and innovation by exploring human spiritual development embraced in the East. Scientific inquiry is limited in that, to conform to rules of statistical relevance and objectivity, studies can account for one variable among constants. Multidimensional studies with several variables continue to confound the scientific community. This limitation seriously handicaps our ability to understand our world as it is outside the laboratory. Humans are not composed of constants with single variables but complex compositions of many variables with few constants.

While scientific inquiry is essential in deconstructing human systems for understanding, research, and development of treatments, a strong argument can be made for evaluating thousands of years of anecdotal data and human experience as a foundation for making further postulations, given the consistency of the results. Jung's intellectual leap was done at a time when Western scientific approaches for validating human experience were approaching their zenith. While science continues exploration into the vast ocean of what it is to have a human experience, it is the leap into the unknown that fuels the intellectual and spiritual minds of the future.

Jung's holistic mindset appears in pivotal and groundbreaking works by such well-known psychologists as Urie Bronfenbrenner, father of the Headstart Program in the United States. Bronfenbrenner (2004) developed a model of the ecology of human development that accepted that humans do not develop in isolation but in relation to their family, home, school, community (including spiritual community), and society. Fundamentals in this development are interactions among ever-changing and multilevel

environments. Wilber (2001) also uses a holistic perspective in his integral view of human experience in *A Brief History of Everything*. For Wilber, human experience and consciousness consist of four quadrants as shown in Figure 2.1. These four quadrants are described as follows:

- I = Intentional = Self & Consciousness or Subjective
- WE = Cultural = Culture & Worldview or Intersubjective
- IT = Behavioral = Brain & Organism or Objective
- ITS = Social = Social System & Environment or Interobjective

Figure 2.1.

Ken Wilber's (2001) Four Quadrants of Human Experience

<p>I = Intentional Self & Consciousness (subjective)</p>	<p>IT = Behavioral Brain & Organism (objective)</p>
<p>WE = Cultural Culture & Worldview (intersubjective)</p>	<p>ITS = Social Social & Environment (interobjective)</p>

Wilber's thesis is that the world is made up of *holons*. Holons are made up of parts and are parts of others. Characteristics of holons include the following:

1. Reality is made of holons;
2. Agency, commonality, autonomy, and communion;
3. Self-dissolution;
4. Self-transcendence. (Wilber, 2001)

Without describing Wilber's holon in detail, the focus of this dissertation is limited to its common holistic themes, specifically transcendence.

As with most systems, once a level of consciousness or mastery is achieved, for further growth to occur, the current level of mastery must be transcended. This means that the concepts understood and insight gained at the current level are foundational for the next step in mastery, as well as incorporated into the next level of comprehension or consciousness. The next level includes its predecessors, yet the dialectic of progress deems that while the next level escapes the limitations of the prior level, new issues develop which require addressing. While reading Chopra's (2000) *How to Know God* and exploring the chakra system in application to coaching, the author observed that this dialectic of transcendence manifests and proves valid. Both Myss (1996) and Chopra (2000) acknowledge the dialectic of progress in their works, as well as the universal dimensions of Wilber's (2001) holon theory. Wilber expressed these dimensions in four quadrants, particularly related to the Divine, archetypes and chakras. The author notes that Chopra (2000) incorporates aspects of Wilber's four quadrants in *How to Know God*, an exploration of the seven stages of knowing God. Specifically, how one (I) fits into [a/the] tribe (WE), as well as into social system (ITS). Myss addresses these same

dimensions in *Anatomy of the Spirit* (1996) and *Sacred Contracts* (2001c). The chakra system provides a paradigm for both authors' ideas about how individuals come to know themselves, behave, interact with others, contribute to society, and relate to the Divine.

The chakra system is one way of seeing coaching. It is a spiritual context. In Berger's (1972) classic book, *Ways of Seeing*, he contemplates:

Seeing comes before words. The child looks and recognizes before it can speak. But there is also another sense in which seeing comes before words. It is seeing which establishes our place in the surrounding world; we explain that world with words, but words can never undo the fact that we are surrounded by it. The relation between what we see and what we know is never settled. (p. 7)

He continues,

The way we see things is affected by what we know or what we believe... We only see what we look at. To look is an act of choice... We never look at just one thing; we are always looking at the relation between things and ourselves... Soon after we can see, we are aware that we can be also be seen. (pp. 8–9)

These insights provide grounding for several arguments put forth herein linking spirit to coaching, specifically the following:

- Universal perspective, holistic view;
- Limits of scientific inquiry;
- Individual experience, participation and impact on the observed, as well as the observer.

In discussing shifts in perspective, Dyer (2004) often cites quantum physics and the work of Dr. Hawkins, author of *Power vs. Force* (1995). Dyer (2004) comments in *The Power of Intention* that, “When you change the way you look at things, the things you look at change” (p. 173). Berger’s (1972) insights, although used primarily for looking at and experiencing art, can be applied aptly to the psychology/spirituality /coaching paradigm. His holistic view translates well to this forum because seeing, in its fullest meaning as comprehending visually, is part of our experience as humans. Similarly, it can be argued that spirit is similar to visual perspective. Even if we reduce spirit to a sensory experience expressed as intuition, most humans would acknowledge its existence and having personal experience of “hunches, gut feelings, or vibes,” which help with comprehending one's experience.

Choquette (2004) explores developing intuition in her book, *Trust Your Vibes*. She notes,

What science and spiritual law now agree on is that each and every one of us is a six-sensory creature, and everything in the Universe is interconnected. You can continue to be held hostage by following five-sensory laws and questioning or doubting your sixth sense, but sooner or later you’ll realize that the six-sensory train to the future is going great places and you may be left at the station. (p. 5)

Caroline Myss, Ph.D., has little patience for those who do not recognize the intrinsic value of intuition. Myss (2001a) observes in her program, *Advanced Energy Anatomy*, our culture is so enamored with scientific proof that we spend large sums of taxpayer dollars to study the obvious (e.g. mother/child bonding), in justification of

programs that we know innately to be of value. Myss sees as folly the need for scientific study (reductionism) to prove the obvious in order to establish the validity of what is inherently understood and known. Her perspective exposes the limits of scientific inquiry for our best interests at unnecessary cost and delay. Further, it is very illustrative of how far our left brain has overrun the wisdom of the right brain, more precisely how Western culture has embraced logical reasoning over instinctive wisdom. Scientific inquiry's biggest gap is its lack of holistic considerations. Fundamentally it is a Cartesian approach to problem solving. It overlooks the integral nature of life and systems.

Several authors, including Wilber (2001) in *A Brief History of Everything*, discuss this evolution from instinctive wisdom to what we perceive on this plane as logical reasoning, citing transitions in history from matriarchal societies (hunter/gathers) to patriarchal societies. Wilber contends that we have become slaves to science (2001). Logic has become our mantra for every problem, as so clearly discussed among the three major characters in *Mindwalk* (Capra, 1992). Thus, spirituality has been relegated to that touchy realm of feelings, an amorphous mystery without credibility. Indeed, science has historically compartmentalized it into the category of subjectivity, often regarded with distrust, disdain, and disbelief. With new developments in brain chemistry and physiology, science is opening new frontiers of exploration and to a very large extent, proving what we already know about the role of spirituality in human experience and development.

For now, an educated mind can still apply critical thinking skills to the exploration of psychology, brain science, spirituality, and coaching with rigorous inquiry into what we know of each realm and incorporating new scientific knowledge into a

model that continually evolves, as we all do. Largely, the premises for the approach proposed here are predicated on spiritual wisdom that is widely held as true, as well as techniques from psychology proven in efficacy. However, some flexible space is allowed for intellectual exploration in the spirit of disproving that the world is flat and suggesting opportunities for further study. As we have seen in the twentieth century, myths have been exploded by science (e.g., disproving the apparent direct coincidence that chocolate causes acne). Science has been debunked by common sense (e.g., revealing the frequent use of NSAIDs—pain relievers such as Advil—has risks that are at odds with their benefits). Neither science nor conjecture is correct, as these cases illustrate. Key to dispelling myths on either side of the scientific/non-scientific equation is the risk taken by an investigative and discerning mind. It is not until someone like Jung steps out of the accepted norm, whether it be science or accepted belief, to embrace a larger perspective to advance new thoughts, that shifts in seeing can be made and new truths unveiled.

It is important to acknowledge that coaching is entirely experienced personally by individual clients. Because it is a uniquely personal experience, coaching is subject to a wide range of individual designs and interpretations of concepts such as mission, values, purpose, and results. Spirituality is one dimension of many that may be useful in informing this process, depending on the individual. Individual experience of spirit is deeply personal, yet it has an impact on the collective WE, or the collective consciousness (Wilber, 2001). Hawkins (1995) describes in *Power vs. Force* that spirit is inseparable from life and states, “So it’s clear that spirit refers to an unseen essence, which never changes, even though its expression varies from one situation to another. This essence is vital, when we lose our spirit, we die—we expire from lack of that which

inspires” (p. 181). In his footnotes, Hawkins clarifies the definition of spirit, as a concept that is difficult to grasp. He says,

The definition of spirit as a concept has always presented a difficult challenge to the human intellect a full comprehension of its significance seems beyond the capacity of the left brain (which, like a digital computer, defines how one thing differs from another). Spirit is a holistic term best grasped by the right brain (which, like an analog computer, deals with wholes and essences). The lengthy philosophical discussions that have wrestled with the idea of spirit or soul through the centuries testify to the inability of the intellect alone to deal with essence. The paradox of these philosophical debates is that any discussion at all regarding meaning utilizes essence as the very stuff of its discourse. Thus, even a discussion that rejects known ideas/essence/spirit does so on the presumption of the existence of truth as the basis of the argument. If there’s no such thing as reality-based spirit/essence/truth, then there is no premise for any argument against their existence either, as no argument would have a reality base. In modern times, we could say that the concept of spirit refers to Bohm’s implicate order, just as the concept of the corporeal refers to the explicate order. (p. 307)

In *Wholeness and the Implicate Order*, Bohm (2002) described a holographic universe as *implicate* or *enfolded* and manifest *explicate* or *unfolded* order, postulated that a source beyond these realms is like a state of pure awareness. Wilber, Chopra, and Dyer have described this phenomenon. Hawkins (1995) reports that Ramesh Balsekar, a

translator for Nisargadatta Maharaj, has also observed this phenomenon. Based on this definition of spirit, Hawkins continues with his argument, “Clinically speaking then, we can say that spirit equates with life; the energy of life itself can be termed spirit. Spirit is the aliveness that accompanies and is an expression of alignment with life energy” (p. 80).

In *The Power of Intention*, Dyer (2004) further expounds on the argument of individual experience of spirit in turn impacting the whole. He relates a story about his daughter at camp. She was told by a camp counselor to, “Remember at all times that what you think and that you do affects other people” (p. 104). Dyer also quotes Hawkins,

In this interconnected universe, every improvement we make in our private world improves the world at large for everyone. We all float on a collective level of consciousness of mankind, so that any increment we add comes back to us. We all add to our common buoyancy by our efforts to benefit life. It is a scientific fact that what is good for you is good for me. (p. 104)

Dyer (2004) cites twenty-nine years of hard research outlined in Hawkins' (1995) *Power vs. Force* to validate his argument.

Just as these three arguments concerning aspects of spiritual existence—holistic, beyond traditional scientific analysis, transcendental, experienced individually, collectively, and ever-changing—they may be extended to coaching.

The Chakra Coaching Paradigm

A summary of the chakra coaching paradigm is presented in both graphic and text explanatory forms in the following pages. Essentially, the summary illustrates the major areas where the *PPF* (1999) presented by Coach U, mirrors principles found in the chakra system (1999). By illustrating these areas of commonality, the author demonstrates how each model complements the other. At this point, the author assumes that the psycho-spiritual relationship to coaching has been established and accepted; thus, turning attention to specific areas shared by both chakra and coaching models to further inform the coaching process with the extended dimensions of the chakra system.

The author assumes that the reading audience for this dissertation is familiar with coaching precepts and, therefore, will not expound on the philosophies of coaching. For more information about Coach U's *PPF* (1999) readers are guided to Appendix G. For advanced coaches, application of the principles presented here will be relevant when used in concert with Coach U's *Self Management* (2003), as well as Corporate Coach U's *Professional Foundations for Masterful Coaches* (1997) by Sandstrom and Smith of CoachWorks International.

A brief summary of the chakra system is presented in Chapter 4. Further information about the chakra system can be found in the references listing. The author strongly recommends resources written by Judith (1996), *Eastern Body, Western Mind*, and Myss (1996), *The Anatomy of Spirit*, for excellent Western interpretations of the chakra system. For those students interested in Eastern perspectives, the author recommends books by Paramhans Swami Maheshwaranada (2004), *The Hidden Power in*

Humans, Chakras and Kundalini and Kalashatra Govinda (2002), *A Handbook of Chakra Healing*.

The chakras are a system of energy centers. In Sanskrit, the word *chakra* means *wheel* or *circle*. Originally, it was a reference to the wheels of the Aryan war chariots that entered India thousands of years ago. The seers documented this system, aligning the wheels of energetic flow with the spinal column and indicating that chakras regulate physical and psychological vitality throughout the body. The energies include survival instincts, sex drive, self-esteem, personal power, emotions, intellect, will, and spiritual aspirations. In the East, knowing how the chakras work and how they manifest in life is essential to maintaining maximum health, well-being, and spiritual awareness. In this system, it is believed that every thought, action, and experience gets filtered through these energy databases and recorded in your cells. As Caroline Myss (2001b) states, “Your biography becomes your biology” (p. 1). Should chakra energy become blocked, misdirected, or misused, emotional and physical illness can arise (Myss, 2002a).

The chakra system encompasses seven energy centers aligned along the spine. Myss (2001b) makes reference to an eighth chakra, which she places at an arms-length above the head. It contains archetypal information (p. 2). In Eastern traditions, there is also reference to an eighth chakra, found above the heart and below the crown, having spiritual dimensions that, for the purposes of brevity, are enveloped in the sixth and seventh chakras in this dissertation.

The body’s chakra system starts at the base of the spine. The first chakra is called the root chakra. Each of the remaining chakras aligns in the center of the body from the root. The second chakra is located in the genital area, called the navel chakra. The third is

in the abdomen, called the solar plexus. The fourth is in the chest, called the heart chakra. The fifth is at the Adam's apple, called the throat chakra. The sixth is located at the center of the brow between the eyes, called the third eye chakra. The seventh is located at the top of the head, called the crown chakra.

To demonstrate and prove the thesis that coaching and spirituality have significant common themes, two formal paradigms were used to create a comparison. Specifically, a comparison between Coach U's *PPF* (1999) and the chakra system was performed to show that coincidence between the two exceeds the minimum rate of 75%. The comparison is illustrated in Table 1. The first column indicates the Coach U *PPF* lesson used for comparison. The second column states the corresponding chakra, by name, related to the *PPF*, while the third and fourth columns describe the chakra principle associated with that chakra and the common themes shared between the *PPF* and the chakra. With the coincidence established, the author proceeded to develop a spiritual coaching model based upon the *PPF* and chakra system. The model is presented in Chapter 4, comprised of eight subsections. Chapter 4 is organized into eight subsections addressing each of the seven chakras with pertinent coaching material interwoven and integrated into the eighth subsection. A summary of each chakra and its specific characteristics is included at the beginning of each subsection following this overview of how the chakra system complements coaching, detailing the specifics of what is outlined in Table 1.

Table 2.1 Comparison of Coach U's *Personal Foundation Program* with the Principles of the Chakra System.

Personal Foundation Lesson	Chakra Name	Chakra System Principle	Common Themes
Zap the tolerations	Root	All is One	Tribal power, material world
Simplify your life	Root	All is One	Tribal power, material world
Get clear of the past	Navel	Honor One Another	Relationships
Use 10 daily habits	Solar plexus	Honor Oneself	Personal power
Restore your integrity	Solar plexus	Honor Oneself	Personal power
Get your needs met	Root	All is One	Tribal power, material world
Handle the money, honey	Root, navel	All is One	Tribal power, material world
Your body, your temple	Solar plexus	Honor Oneself	Personal power
Extend your boundaries	Solar plexus	Honor Oneself	Personal power
Raise your standards	Solar plexus	Honor Oneself	Personal power
Create a reserve	Throat	Surrender Will	Self-expression, choice
Perfect the present	Throat	Surrender Will	Self-expression, choice
Strengthen your family	Heart	Love as Divine Power	Forgiveness, compassion
Deepen your community	Heart	Love as Divine Power	Forgiveness, compassion
Attraction vs. persuasion	Third Eye	Seek Only Truth	Wisdom, intuition
Be well protected	Navel	Honor One Another	Relationships
Your lifework	Navel, Throat	Honor One Another, Surrender Will	Personal identity, money, ethics, creativity, decision-making ability, self-expression
Reorient around values	Throat, Third Eye, Crown	Personal Will, Divine Will, Seek Only Truth, Present	Decision making, judgment, faith, self-evaluation, emotional intelligence, values
Be a problem-free zone	Third Eye	Seek Only Truth	Wisdom, emotional intelligence
Improve your attitude	Crown	Live in the Present Moment	Trust life, values, ethics, courage, humanitarian, selflessness, inspiration, spirituality
Choice	Throat	Surrender Will	Creativity, self-expression
Invest in your life	Crown	Live in the Present Moment	Trust life, values, ethics, inspiration, spirituality

In the following subsections, each chakra will be examined in context of how its characteristics, presented in greater detail, can complement coaching, in particular,

related to the lessons outlined in Table 2.1. The subsections are structured to introduce the following issues presented at each level in the chakra system to:

- Summarize the characteristics of each chakra, including physical, mental, emotional, and spiritual dimensions.
- Discuss how the characteristics relate to the Personal Foundation Lesson correlated and how coaching might be done, including coaching questions to facilitate client discovery.
- Outline coaching tools relevant for further development at each level of client exploration.
- Suggest exercises, homework assignments, and activities to support client growth.
- Explain possible coaching outcomes that can be expected by coaches and clients.
- Provide additional coaching and client resources.
- Provide supporting literature and quotes relevant to discussion in support of arguments presented.

Summary

Significant resources relevant in the construction of the foundational approach to personal coaching using the chakra system are outlined in this section. These sources are cited throughout the model and are itemized here. For psychological and medical references, the following references are made:

- *Integration of Personality* by Carl Jung (1939);
- *Hands of Light* by Barbara Ann Brennan (1988);
- *Vibrational Medicine for the 21st Century* by Richard Gerber, M.D. (2000).

While Coach U's *PPF* (1999) was the model used for comparison in this project, common coaching themes are reiterated in coaching literature and included here for balance of thought, as follows:

- *The Personal Foundation Program* by Coach U (1999);
- *Self-Management* by Coach U Inc. (2003);
- *Professional Foundations for Masterful Coaches* by Jeannine Sandstrom, Ph.D. and Lee Smith, Ph.D. for Corporate Coach U (1997);
- *Total Life Coaching* by Patrick Williams and Lloyd J. Thomas (2005).

Several texts provided background on the chakra system and its application in psychological, medical, emotional, and spiritual healing. These references are as follows:

- *Advanced Energy Anatomy* by Caroline Myss (2001a);
- *Sacred Contracts* by Caroline Myss (2001c);
- *Invisible Acts of Power* by Caroline Myss (2005a);
- *Hands of Light* by Barbara Ann Brennan (1988);
- *Eastern Body Western Mind* by Anodea Judith (1996);
- *The Hidden Power in Humans* by Paramhans Swami Maheshwarananda (2004);
- *How to Know God* by Deepak Chopra (2000).

These sources provide the major psychological, coaching, and spiritual concepts forming the basis for this approach to coaching. This chapter reviewed the literature in

search of common themes between primarily coaching and the chakra system in an effort to demonstrate the coincidence of these two approaches to human potential and development. This chapter further demonstrated by specific illustrations how coaching can provide clients a richer, more rewarding experience by using the spiritual principles presented in the chakra system. The resulting model for using the chakra system as a foundational approach for professional coaching is found in Chapter 4.

CHAPTER 3

RESEARCH METHODS

Research Approach

The heuristic nature of this study, as a form of phenomenological inquiry, is to bring the personal experience and insight of the researcher to bear, as well as evidence supporting the author's hypothesis. In phenomenological approaches, either or both of the following can be included in the study:

1. A focus on people's experience and their interpretation of that experience via interviews or questionnaires.
2. A methodological mandate by the author to personally experience the phenomenon investigated.

According to the *IUPS Dissertation Manual* (2004), in heuristic inquiry, one asks, "What is my experience of this phenomenon and the essential experience of others who also experience this phenomenon?" (p. 21).

In addition, research in heuristic inquiry requires the investigation of personal experience and that the researcher have intense interest in the phenomenon. The intensity of the personal experience and an understanding of the essence of the phenomenon resulting from that experience are core to this approach. Specifically, as defined in the *IUPS Dissertation Manual*, "heuristics is concerned with meanings, not measurements; with essence not appearance; with quality not quantity; with experience, not behavior" (p.

21). Further, the phenomenological assumption that there is an essence to shared experience, elemental meanings to be mutually understood, is a requirement of this study. Incumbent upon this study is the rigorous analysis of experiences so that the fundamental components that are commonly shared within a specific group, or humanity in general, can be readily identified. Bracketing is a methodology that identifies these commonalities.

In exploring how the chakra system aligns with professional coaching, the author's hypothesis is that the chakra system provides a spiritual framework that offers deeper dimensions of understanding of human experience. This exploration shows that clients gain richer meaning and wholeness through authentic action directly tied to beliefs and values in daily life. Specifically, in this study, the population is coaches and coaching clients. The bracketing technique used is the alignment of common concepts shared between coaching paradigms and the chakra system. Coach U's *PPF* (1999) was chosen as a representative model because it clearly encompasses many standard themes addressed in professional personal coaching. The chakra system was chosen as a spiritual model because it encompasses major themes addressed in many spiritual constructs, Eastern and Western. The universality of both concepts was required so that the end product, a new coaching model, also could be applied universally.

To meet the criteria of heuristic study, the author's personal experience is fused with thousands of years of wisdom from philosophers, psychotherapeutic experts, and coaching founders in support of the psycho-spiritual coaching model. For the author, the pursuit of self-actualization, wholeness, peace, and an unshakable center is a life-long mission at the core of her being. Like most human beings, personal life experiences provide an often intense school for learning; however, the personal drive to search for

answers to these question through study, workshops, psychotherapy, and meditation have informed the process of attaining a glimpse of what some may call enlightenment and others, wisdom. The author found that, to a large extent, a spiritual practice and regular discipline supporting this life course are required. Living at this level calls one to be prepared daily to be fully engaged in living here and now. One must do more than bear witness and give testament to their way of being but also act in accordance with one's values. For many, it is too much to ask. For others, it is well worth the effort. For the author, it has already been a long road to this point; yet, as the path unfolds, the mystery continues to unveil, drawing one ever forward. On his CD, *Hourglass*, James Taylor (1997) sings, "Home, build it behind your eyes, carry it in your heart." The personal experience of the author has built a soulful home upon the wonder of curiosity as a student of life. In this dissertation, a portion of that experience and the essence of what has been gleaned to date are shared with readers. As with most phenomenological and heuristic studies, learning of this nature is an ongoing process, with layers of distinctions and new discoveries continually made.

Research Design

Research for this dissertation was designed around building a coaching approach that fused professional, personal coaching with the chakra system. To achieve this end, a logical progression from the origins of coaching in psychology with a bridge to spirituality and its relevance to self-actualization had to be established. This approach was adopted because of the long established histories of psychology and the chakra system (spiritual and energetic). In addition, this approach has been proven as

scientifically valid for health (mental, physical, emotional = mind/body/spirit connection) to substantiate a foundation for a new profession, coaching.

Research, therefore, had a three-pronged plan including psychology, coaching, and spirituality. The commonality between these three is some form of self-actualization. From psychology, the biological, psychodynamic, and cognitive behavioral models were examined. All three of these models bear on human development, be it genetic components influencing disease or outcomes due to injury; childhood development and past experience, or, social environmental issues impacting present perception. Taking a multidimensional approach, most psychologists see an overlap in these three areas, and that overlap concerns how people negotiate their lives in each moment. That overlap, with all its psychological underpinnings, is the origin of coaching. See Figure 3.1 on the following page.

While coaching acknowledges the realities of biology and experiential history, its closest relation is cognitive-behavioral psychology, with its focus in the present. As mentioned in the Limitations of the Study section of Chapter 1, coaching is not psychotherapy. However, it is critical for coaches to understand the psychological grounding for their profession to serve clients interests. Both Maslow (1943) and Jung (1939) recognized that as humans get their survival needs met, their interests shift to personal relationships and self-fulfillment, as shown in Figure 3.2, Maslow's Hierarchy of Needs, on page 62.

According to *Webster's New Collegiate Dictionary* (Woolf, 1977), self-actualization is synonymous with "realize one's potential fully" (p. 1048). Jung (1939)

takes a risky leap (at the time, in the 1930s) of considering spirit a possible basis for which self-actualization and integration of the personality occur. **Error!**



Figure 3.1. Biological/Psycho-Dynamic/Cognitive Behavioral Models and Professional Coaching.



Figure 3.2

Up until that time, beloved philosophers like Emerson and Thoreau were the ones making this connection, because of their studies of Middle Eastern Philosophy and explorations of how those philosophies are consistent with Christianity and human experience. For these philosophers, betraying one's spirit is denial of the *Self* and tantamount to denial of the Divine (in all of us). Jung (1939) bridged science with spirit, opening up vast new territory for discovery. Out of his work came years of exploration with respect to this new perspective, and, eventually, coaching evolved.

The author, recognizing this history, revisited Eastern thought to discover another perspective in building a strong bridge between coaching and spirituality. The research took the form of reading, attending numerous conferences and workshops, as well as listening to experiences shared by attendees. It was clear, from these conversations, that traditional religions were not filling the spiritual voids in people's lives. For many, their personal journeys took them through psychotherapy and onto spiritual quests. One theme became apparent. The most valuable characteristic an individual attained often became their personal mission. The nature of it is a deeply personal understanding of *oneness*. Put

another way, it is an element of one's core existence relative to a source being and to other beings. This Oneness, or All is One, is not an easy concept, although it appears simple on its face. Oneness coincides with themes of the first chakra. The recognition of this coincidence prompted this author to further investigate for more coincidence between coaching and the chakras.

In addition to the author's review of the literature, participation in workshops, and listening to others relate their histories of self-actualization, the author tried and tested several methodologies. From her experiments she gained insight into various ways individuals interpret the meaning of self-actualization. These methods include guided meditations, assessments, self-exploratory exercises, yoga, music, bodywork (e.g., Shiatsu, Lomi Lomi, Amma, and Watsu), and other learning tools. The purpose of this approach was to find ways that work well for a variety of clients. In addition, she looked for methods that would appeal to different learning styles (auditory, kinesthetic, and visual) using the work of Dawna Markova, Ph.D. (1995) in *The Open Mind*, as a guide for recommendation in the final model.

Subjects

As mentioned in the previous section, subjects included coaching clients and group coaching participants. The author participated in workshops and her observations of other participants in the workshops are included. In addition, the research includes some references to the author's clients, respecting their rights to privacy and confidentiality. The primary subject is the author, whose research into this topic started in early adulthood.

Briefly, the author, whose personal history shares similarities with many on the quest for self-realization and spiritual fulfillment during the later half of the twentieth century, recognized when she was eight that her religion was a social organization with political and monetary motives. At that time, she made a conscious decision to leave that institution at the earliest opportunity, which would not be for another ten years, adulthood at eighteen. From age eight forward, she became an observer of the institution. She stopped absorbing its dogma, despite schooling in its creed daily throughout parochial and high schools. In the time in between, she was introduced to the writings of Emerson, Thoreau, Melville, and Dyer. She became familiar with yoga, and, at that time, the budding field of mind/body connections. While reading Melville's 1851 classic, *Moby Dick*, during the summer of 1976, she recognized an individual's heroic struggle with identity and ego. That reading motivated further study and exploration into taming her demons and achieving wholeness. The novel's first line heralds this adventure with "Call me, Ishmael," a resounding rally for identity, while the rest of the book chronicles battles with seas of emotion and whales of reckoning (Melville, 1964, p. 25). The book closes with a sailboat rescue of, what Ishmael refers to himself as, "an orphan" (p. 446). Even in his recollection, at the opening of the story, Ishmael recognizes that when his life becomes frustrating and he feels like "deliberately stepping into the street" (p. 446), he finds his own method of meditation. As he says, "I account it high time to get to the sea as soon as I can" (p. 25). Even so, we accompany Ishmael onboard to see men stripped, literally and figuratively, of their identities. In the end, Ishmael returns from the sea transformed.

It was much later that the author discovered she was not alone in her quest for transformation. She also discovered numerous paths to transformation. Coaching appears to be one path that reaches a large population in search of meaning in life. Combining the practicality of coaching with the wisdom found in years of study seems, to the author, one of the most effective ways to contribute to the well-being of all...and one. That is, chakra coaching can benefit individual consciousness, as well as collective consciousness. By raising the consciousness of individuals, the whole can be lifted as well. It is a way of seeing from a new perspective and a path to Tao.

Data Collection Procedures and Data Analysis

To inform coaching with spirit with the intent of creating improved outcomes for clients required finding a framework that compared well with the initiatives put forth in professional coaching practices. The chakra system appears to be well suited to this purpose. Research was gathered about coaching norms, methodologies, and techniques commonly used in practice with clients. Many of these techniques, whether used by coaches trained by Coach U, Coachville, The Institute for Life Coach Training, or any of the many other training programs fall into common sets of methodologies. Namely these methodologies include identifying needs, boundaries, standards, values, vision, mission, and legacy. These seven coaching areas were compared closely with the seven chakras. They appear to be synonymous with seven chakra concepts of needs, relationships, power, heart-centered values, voice, insight, and Divinity. The two systems were examined for similarities in intent, theme, and purpose, as well as outcomes. Tools published by Coach U were compared, side-by-side with techniques commonly used in the chakra system, as well as with ayurveda for chakra clearing. Whenever possible,

primary sources of information about these techniques were used. The chakra system is outlined based upon material by authors and yoga masters indigenous to Middle Eastern spiritual thought and practice, as well Western authors and practitioners.

Once the comparisons were complete, data was evaluated for relevancy to coaching as experienced by clients. In other words, does it make sense to introduce the spiritual dimensions posed by the chakra system and does it add value to the coaching experience for clients? Finally, the analysis concluded with evaluating if clients experienced better results by introducing these concepts. In the majority of cases, when the comparisons between coaching and the chakra system were made, they closely aligned. Further, client outcomes were positively affected.

CHAPTER 4

RESULTS, FINDINGS, AND ANALYSIS

In this chapter results and findings, in the form of a proposed coaching model, will be discussed and analyzed. The model presented in this chapter uses the chakra system as a fundamental approach in building coaching relationships with clients.

Results and Findings

The purpose of this dissertation is a specific product, a coaching model using a spiritual paradigm. The author's goal is to demonstrate how a coaching model, specifically, Coach U's *PPF* (1999), has significant correspondence to a spiritual paradigm, specifically, the chakra system. To demonstrate the similarity between the two ideals, the author created a side-by-side comparison using two samples. Once an analysis of the comparisons was complete, the data was evaluated. Evaluation entails two dimensions. First, frequency of coincidence was assessed. Second, relevancy to the coaching process, as experienced by clients, was evaluated. In other words, the author attempted to answer the question, "Does a comparison between the two models, Coach U's *PPF* (1999) and the chakra system, reveal sufficient areas of commonality?" Further, the author asked, "In the areas of commonality, would introducing spiritual concepts posed by the chakra system deepen the coaching experience and be valuable to clients?"

The answer to these questions is affirmative. In the majority of cases, the comparisons between the two models showed that they are intimately aligned. That is, the

subject matter explored by clients in coaching shared more than 75% of the themes found in the chakra system. Further, coaching outcomes may be positively affected by exploring the spiritual concepts by clients, as demonstrated in three instances to be discussed in the following discussion.

Effects

Completion of this project has had the following effects:

- A new paradigm for coaching using a formal framework of spiritual principles was developed.
- The legacy of professional coaching with its goal of realizing human potential through the interweaving of psychological, spiritual, and coaching principles was integrated into the new coaching model.
- The new coaching model offers coaches a method to deepen the coaching experience for their clients.
- The new coaching model offers clients a vehicle for deeper understanding of their own motivations for commitment and subsequent action.
- The new coaching model provides a holistic way for clients to live their values.
- The new coaching model provides a systemic way for clients to explore their human potential.
- The new coaching model creates a forum for discussion and debate about using spirituality in coaching within the coaching community.
- The new coaching model addresses essential questions on coach concerns about using spirituality in coaching.

- The new coaching model creates a platform for the exploration and the integration of other spiritual traditions into coaches' practices.
- The new coaching model provides a framework for coaching practices grounded in spirituality.
- The new coaching model offers provides a comprehensive resource database for further study, development, and publication.

Analysis

Finally, the integrative guiding principle of Chakra Coaching is transcendence. At each level in the chakra system, coaches and clients learn new aspects of themselves. Moving through the system, lessons learned from the prior level provide the foundation for the next level of learning. Each lesson is incorporated and integrated into the next step. For those of us who advance to the highest level, which Wilber (2001) eloquently points out is hierarchical positioning not indicative of superiority, by such nature would void the purpose of this exercise in its entirety, transcendence opens one to the universal perspective of the impact on one's life. Hartman and Zimberoff (2008) explain the states of universality and transcendence explicitly in their work about the higher stages of human development, based upon Maslow's concepts self-transcendence and "Being-cognition or B-cognition" (p.11). One can use the chakra system as a model to approach and transcend multiple aspects of one's life in an iterative way. While one may be at the fourth chakra Level in one's personal life, one may also be at the Third Level in one's career or Seventh Level in one's community. The chakra system is a dynamic order and, as such, it is a beautiful representation of the essence of Professional Coaching. In sum, a comparison of the Professional Coaching Model, such as Coach University's PFP and the

chakra system revealed a strong parallel relationship, well over 75%. The comparison revealed several areas for additional spiritual insight through the coaching process. Please refer to Table 2.1 on the page 53. The essence of coaching is transformation.

Transformation is an internal process of the soul. Jung (1939) is attributed as saying, “Your vision will become clear only when you look into your heart. Who looks outside, dreams. Who looks inside, awakens.” Coaches encourage their clients to learn to dance with life and others. They suggest the adept use of language and silence to engage self-reflection and relationships with others.

The Chakra Coaching Model[®]

The text of "The Chakra System, a Foundational Approach to Professional Coaching," is detailed in Appendix M. Readers will find eight subchapters. Seven of the subchapters examine professional coaching themes in the context of a single chakra. The eighth subchapter integrates and summarizes previous seven. The entire text comprises the Chakra Coaching Model[®], the work of excellence which is the focus of this dissertation

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary Section

The purpose of this dissertation was to present a coaching model using the spiritual principles of the chakra system. A case was made for using spiritual principles to add depth and dimension for clients to the coaching process, basing arguments on the evolution of coaching from psychology and incorporating Jung's (1939) recognition of spirit in the integration of personality. The chakra system served as a model for comparison between spiritual principles and those of psychology and coaching, in particular modern coaching principles. Literature from psychology, medicine, coaching, and philosophy was reviewed to create a foundation for the arguments presented in favor of using spiritual principles to inform coaching for clients. The hypothesis was made that coaching and the chakra systems are significantly similar in themes addressed. Further, this study has shown the benefits clients may gain through the coincidences between the chakra system and coaching. Clients may benefit from the added dimensions that spiritual inquiry and the chakra system offer to them, thus deepening their coaching experience. By adding spiritual dimensions to coaching, it is expected that clients will embrace, with soul-centered commitment, aligning their lives with their values, beliefs, and personal visions.

Chapter 4 presented the results of the comparison and illustrated what a new model may look like as well as how it may work in developing coaching relationships with clients. Further, numerous resources are provided to assist coaches in bringing these principles into deeper consciousness and understanding by clients through activities and homework assignments in support of material explored during coaching sessions. This study found a significant amount of commonality between psychology, coaching, and spirituality. More than 75% of the themes and concepts explored in most coaching relationships are shared with the chakra system. This finding supports the hypothesis that coaching and the chakra system have common themes. One might deduce from this analysis that coaching themes may be construed to be a subset of themes comprising the chakra system. Further, the themes shared between the two paradigms are so significant that addressing only those of one system without considering the dimensions of the other appears to leave gaps or could perplex clients. Those gaps can be effectively bridged by incorporating the spiritual dimensions of the chakra system into coaching conversations, enabling clients to make personal connections that may not have been made had coaching remained limited to its purely psychological and physical precepts. The hypothesis that clients may gain value from adding spiritual precepts to the coaching equation is not just an intuitive conclusion, but a logical one as well. It makes sense to include spiritual dimensions in coaching on so many levels; to disregard it may impede client progress. This may be observed by coaches in cases where clients struggle and search for answers while finding none. In some regards, the chakra system may address the perennial coaching question of many clients, "Is that all there is?"

Discussion Section

Significant findings of this study include the close parallelism in themes between coaching and the chakra system and findings are outlined in detail in Chapter 4. The major themes of professional, personal coaching can be enveloped by the chakra system. The non-significant findings include the potential harm that can happen when coaches use this approach with clients without due care. The resulting coaching model is a direct relationship and a natural outgrowth of thought from the concepts presented in the review of current literature exploring psychology, coaching, spirituality, and medicine.

The major issues discussed and discovered during the course of the dissertation include credibility of both coaching and spirituality, separately and together in practice. The author presented three arguments concerning aspects of spiritual existence: 1) holistic, beyond traditional scientific analysis, 2) transcendental, experienced individually and collectively, and 3) ever-changing. These arguments were discussed in terms of how they may be extended to coaching. Literature reviewed supports scientific proof of the chakra system in medicine as energy centers. The author suggests the spiritual component of those energy centers can be successfully extended to coaching.

While the coaching profession is undertaking extensive research to prove its merits through various methods such as return on investment, the premise of this dissertation is not to prove the worth of psychology, coaching, or spirituality. That worth, in this author's opinion, is given. What is worth exploring is how the three work in concert to provide enhanced coaching experiences for clients. The goal of that exploration is a new model of coaching based on spiritual concepts of the chakra system contained herein. The question of "how can we see situations in new light" adds to client

experiences in coaching, because it holds the potential for more options, possibilities. As coaches, the role is not just to provide more options, but to provide richer ways of seeing life and hopefully better decision-making information. In that way, value to clients is increased.

Since the inception of this study, trends in the workplace are showing increased interest in the spirit and soul of organizations (Hastings, 2007). In the December 2005 issue of the *Coaching Insider*, an article prompted strong response from coaches in an accompanying blog discussing the role of spirituality in coaching and the distinctions drawn between spirituality and religion (Brail, 2005). The role of spirituality is an intense topic in that it can be divisive, especially when tied to religious beliefs. In the author's opinion, trends in both personal and organizational coaching will continue to show a strong inclination toward incorporating some form of spirituality into coaching practice. The good news is that a deeper understanding of human potential may be gained and respect for individuals may increase. Serious concern accompanies these gains in that individual belief systems may be imposed on others as morally superior and may, in turn, cause discord and disrespect. In sum, it is choppy water to navigate. Coaches need to be aware, sensitive, and respectful of clients, watching for undue influence of coach beliefs upon clients and keeping clients' best interests as top priorities in coaching relationships.

Recommendations Section

The study of the chakra system in relation to coaching revealed many areas for further exploration and study. Listed below are several recommendations for further research, as follows:

- Studies validating the efficacy of personal, professional, business, and executive coaching;
- Studies of individual techniques presented herein and their effectiveness;
- Studies showing further links between spirituality and coaching, including other spiritual traditions (Christian, Buddhist, Jewish, Humanist) and other coaching paradigms (Coachville, Institute for Life Coach Training);
- Studies to further medical validation of energy medicine techniques and their efficacy;
- Studies to integrate more transpersonal psychology principles into coaching and exploration into common areas with spiritual principles;
- Case studies of clients using the chakra coaching model;
- Studies tracking outcomes using the chakra coaching model;
- Studies of the application of chakra coaching in organizations.

It is important to note that the value of applying the concepts of the chakra system in organizations has been proposed by scholars like, Sabina Spencer, in her book, *The Heart of Leadership* (2004). Research studies would further explicate her thesis.

Several areas exist for possible investigation beyond the scope of this dissertation. These areas of investigation may address many of the limitations outlined in Chapter 1, specifically, how cultural, generational, and gender lenses color the issues to mask or reveal perceptions. It may prove valuable to involve several other coaches, spiritual mentors, and psychotherapeutic individuals in a team, to further develop the ideas presented, while mitigating perceptions by including broader points of view.

REFERENCES

- Adson, P.R. (2004). *Depth coaching: Discovering archetypes for empowerment, growth, and balance*. Gainesville, FL: Center for Applications of Psychological Type, Inc.
- Andrus, C. (2004). *Simply woman!* Carlsbad, CA: Hay House.
- American Psychological Association (2000). *DSM-IV-TR (4th Ed.)*. Retrieved February 12, 2009 from <http://www.psychiatryonline.com/resourceTOC.aspx?resourceID=1>
- BBC News. (2005). *BBC news online*, Psychiatrists Hit Back at Cruise. Retrieved August 11, 2008, from <http://news.bbc.co.uk/2/hi/entertainment/4629147.stm>
- Berger, J. (1972). *Ways of seeing*. London: Penguin Books.
- Bohm, D. (2002). *Wholeness and the implicate order*. New York: Routledge.
- Brail, S. (2005, December 14). Jesus, Life Coach. *The Coaching Insider*. Retrieved January 10, 2006, from <http://www.coachinginsider.com/ci/index.php/>
- Brennan, B. A. (1988). *Hands of light*. New York: Bantam Books.
- Breslin, D. (2004). *Zest for life*. Carlsbad, CA: Hay House.
- Bridle, S. (1998). In the meantime...An interview with Frances Vaughan. *What is enlightenment?* (Fall Winter 1998). Retrieved February 5, 2009 from <http://www.enlightennext.org/magazine/j14/vaughan.asp>.
- Bronfenbrenner, U. (2004). *Making human beings human*. Thousand Oaks, CA: Sage Publications.
- Callahan, R. J. & Trubo, R. (2001). *Tapping the healer within*. New York: McGraw-Hill.
- Cameron, J. (1992). *The artist's way: A spiritual path to higher creativity*. New York: Jeremy P. Tarcher.

- Capra, B. (Director). (1992). *Mindwalk* [Motion Picture]. USA: Paramount/Triton Pictures.
- Carson, R. D. (1983). *Taming your gremlin: A guide to enjoying yourself*. New York: Harper Perennial.
- Chopra, D. (2000). *How to know god*. New York: Three Rivers Press.
- Choquette, S. (2004). *Trust your vibes*. Carlsbad, CA: Hay House.
- Coach U, Inc. (2003). *Self-management*. Steamboat Springs, CO: Coach U.
- Coach U, Inc. (1999). *Personal foundation program*. Steamboat Springs, CO: Coach U.
- Corporate Coach U, Inc. (1997). *The Coaching Conversation Model*[®]. Steamboat Springs, CO: Corporate Coach U.
- Dass, R. (1971). *Be here now*. San Cristobal, NM: Lama Foundation.
- Dowrick, S. (1993). *Intimacy and solitude*. Victoria, AU: Reed Books.
- Dowrick, S. (1997). *Forgiveness and other acts of love*. Victoria, Australia: Penguin.
- Dowrick, S. (2000). *The universal heart*. Victoria, Australia: Penguin. [Not cited.]
- Dowrick, S. (2005). *Choosing happiness: life & soul essentials*. New South Wales, Australia: Allen & Unwin.
- Dyer, W. W. (1976). *Your erroneous zones*. New York: Harper Collins.
- Dyer, W. W. (1978). *Pulling your own strings*. New York: Harper Collins.
- Dyer, W. W. (1998). *Wisdom of the ages*. New York: Harper Collins.
- Dyer, W. W. (2001). *There's a spiritual solution to every problem*. New York: Harper Collins.
- Dyer, W. W. (2004). *The power of intention*. Carlsbad, CA: Hay House.
- Dyer, W. W. (2006). *Inspiration - Your Ultimate Calling*. Carlsbad, CA: Hay House.

- Easwaran, E. (1987). *The upanishads*. Tomales, CA: Nilgiri Press.
- Ford, D. (1998). *Dark side of the light chasers*. New York: Riverhead Books.
- Ford, D. (2002). *The secret of the shadow*. San Francisco: Harper Collins.
- Foundation for Inner Peace. (1992). *A course in miracles*. Mill Valley, CA: Foundation for Inner Peace.
- Gawain, S. (1979). *Creative visualization*. New York: Bantam Books.
- Gawain, S. (2000). *The path of transformation*. Novato, CA: New World Library.
- Gerber, R. (2000). *Vibrational medicine for the 21st century*. New York: Harper Collins.
- Gerrish, M. (2004). *The mind-body makeover project*. New York: McGraw-Hill.
- Gordon, J. (2003). *Getting Started*. New York: Weight Watchers International.
- Govinda, K. (2002). *A handbook of chakra healing*. Saybrook, CT: Konecky & Konecky.
- Grabhorn, L. (2000). *Excuse me, your life is waiting*. Charlottesville, VA: Hampton Roads Publishing.
- Hastings, R. R. (2007, September). Leadership with a Multicultural Twist. *SHRM Workplace Diversity Library - Employment Issues*. Retrieved August 14, 2008, from http://www.shrm.org/diversity/library_published/nonIC/CMS_023151.asp.
- Hawkins, D. (1995). *Power vs. force*. Carlsbad, CA: Hay House.
- Hartman, D. and Zimberoff, D. (2008). Higher stages of human development. *Journal of Heart-Centered Therapies*, 11-2, 3-95. Retrieved January 9, 2009 from <http://media.redclaycms.com/sites/160/documents/Journal%2011-2%20Higher%20Development.pdf>.
- Helmstetter, S. (1982). *What to say when you talk to yourself*. New York: Pocket Books.

- International Coach Federation. (2006, July). *Coaching World Newsletter*. Retrieved August 14, 2008, from <http://www.coachfederation.org/ICF/For+Current+Members/Member+Resources/Member+Newsletter/>
- International University of Professional Studies (2004). *IUPS Dissertation Manual*. Retrieved August 14, 2008, from http://www.iups.edu/Portals/3/IUPS_Dissertation_Manual_rev_2-02-01-2004.pdf.
- Jones, L. B. (1996). *Jesus CEO: Using ancient wisdom for visionary leadership*. New York: Hyperion.
- Joplin, J., McClure & M., Neuwirth, B. (1970). Mercedes Benz [Recorded by Joplin, J.]. On *Pearl* [Record]. United States: Columbia LP, PC.
- Judith, A. (1996). *Eastern body, western mind*. Berkeley, CA: Celestial Arts.
- Judith, A. & Vega, S. (1993). *The sevenfold journey*. Berkeley, CA: The Crossing Press.
- Jung, C. (1939). *Integration of personality*. New York: Farrar & Rinehart, Inc.
- Leonard, T. J. (1998). *The portable coach*. New York: Scribner.
- Leonard, T. J., Talley, L. & Coach U. (1997). *The coaching distinctionary*. Steamboat Springs, CO: Coach U.
- Maheshwarananda, Paramhans (2004).), *The Hidden Power in Humans, Chakras and Kundalini*. Austria: Ibera Verlag/European University Press.
- Markova, D. (1995). *The open mind*. Boulder, CO: Sounds True.
- Maslow, A. (1943). A theory of human motivation. *Psychological Review*, 50, 370–396.
- Mattoon, M.A. (1981). *Jungian psychology in perspective*. New York: The Free Press.
- Melville, H. (1964). *Moby dick*. New York: Armont Publishing, Inc.
- Moore, T. (1994). *Care of the soul*. New York: Harper Paperbacks.
- Myss, C. (1996). *The anatomy of the spirit*. New York: Three Rivers Press.

- Myss, C. (1997). *Why people don't heal and how they can*. Sydney: Bantam Books.
- Myss, C. (2001a). *Advanced energy anatomy*. Boulder, CO: Sounds True.
- Myss, C. (2001b). *Journal of internal dialogue*. Carlsbad, CA: Hay House.
- Myss, C. (2001c). *Sacred contracts*. New York: Harmony Books.
- Myss, C. (2002a). *The science of medical intuition*. Boulder, CO: Sounds True.
- Myss, C. (2002b). *Spiritual madness*. Boulder, CO: Sounds True.
- Myss, C. (2005a). *Invisible acts of power*. New York: Free Press.
- Myss, C. (2005b, February). Entering the Castle. In Myss, *Invisible acts of power*.
Seminar conducted Hay House Conference, New York.
- Myss, C. & Shealy, C. N. (1988). *The creation of health*. Sydney: Bantam Books.
- Ohotto, R. (2005). A complete tour of the astrological ages: *The evolution of consciousness and civilization*. Retrieved November 3, 2008, from
http://www.ohotto.com/features/astrological_ages_tour.asp
- Quinn, R. E. (1996). *Deep change*. New York: Jossey-Bass.
- Pearson, C.S. & Marr, H.K. (2007). *What story are you living?* Gainesville, FL: Center for
Applications of Psychological Type, Inc.
- Pearson, C.S. & Marr, H.K. (1989). *Pearson-Marr Archetype Indicator*®. Gainesville, FL:
Center for Applications of Psychological Type, Inc.
- Reber, A.S. & Reber, E. (2001). *The penguin dictionary of psychology* (3rd Ed.). London:
Penguin Books.
- Renard, G. R. (2002). *The disappearance of the universe*. Carlsbad, CA: Hay House.
- Richarde, P. (2006, July). ICF board of directors update: Member survey feeds into
association mission-vision-strategic direction. *ICF Coaching World*. Retrieved

- October 25, 2006, from [http://www.coachfederation.org/ICF/For+Current+Members/Member+Resources/Member+Newsletter/July+2006/July+2006+Coaching+World+ Inside.htm#president](http://www.coachfederation.org/ICF/For+Current+Members/Member+Resources/Member+Newsletter/July+2006/July+2006+Coaching+World+Inside.htm#president)
- Richardson, C. (2000). *Life makeovers*. New York: Broadway Books.
- Richardson, C. (2005). *The unmistakable touch of grace*. New York: Free Press.
- Robbins, A. (1996). *Personal power II: The driving force* [Audio]. San Diego, CA: Robbins Research International, Inc.
- Roth, J. (Director). (2004). *Christmas with the Kranks* [Motion Picture]. USA: Columbia Pictures.
- St. John of the Cross. (2003). *Dark night of the soul* (M. Starr, Ed.). New York: Riverhead Trade.
- Salzberg, S. & Goldstein, J. (2001). *Insight meditation*. Boulder, CO: Sounds True.
- Schulz, M.L. (1998). *Awakening intuition*. New York: Harmony Books.
- Sandstrom, J. & Smith, L. (1997). *Professional foundations for masterful coaches*. Steamboat Springs, CO: Corporate Coach U International.
- Socrates (469 BC–399 BC). *Plato, dialogues, apology*. Retrieved October 12, 2005, from <http://www.quotationspage.com/quote/24198.html>.
- Spencer, J. & Spencer J. (2002). *No bad feelings! A revolutionary way of relating to your emotions*. Nathrop, CO: Let Go and Live Institute, Ltd.
- Spencer, S. (2004). *The heart of leadership*. London: Rider.
- Stiles, M. (2002). *The yoga sutras of Patanjali*. Boston: Weiser Books.
- Taylor, J. (1997). *Enough to be on your way*. [Recorded by James Taylor] On *Hourglass* [CD]. New York: Sony Records.

- Unitarian Universalist Association. (2008). *Our principles*. Retrieved August 11, 2008 from <http://www.uua.org/visitors/6798.shtml>.
- Wauters, A. (1999). *Life changes with the energy of the chakras*. Berkeley, CA: Crossing Press.
- Whelan, R. (1991). *Self-reliance: The wisdom of Ralph Waldo Emerson as inspiration for daily living*. New York: Harmony/Bell Tower.
- Wilber, K. (2001). *A brief history of everything* [Audio]. Boulder, CO: Shambhala-Sounds True.
- Wilber, K. (2001). *A brief history of everything*. Boston: Shambhala.
- Wilber, K. (1997). A spirituality that transforms. *What is enlightenment?* (Fall Winter 1997). Retrieved February 5, 2009 from <http://www.enlightennext.org/magazine/j12/wilber.asp>.
- Woolf, H. (Ed.), et al. (1977). *Webster's new collegiate dictionary*. Springfield, MA: G. & C. Merriam Company.
- Whyte, D. (1996). *The heart aroused*. New York: Currency/Doubleday.
- Williams, P. (2000). *Personal coaching's evolution from therapy*. Consulting Today. Retrieved December 3, 2008 from <http://www.lifecoachtraining.com/resources/articles/articles/Pat%20Williams%20Reprint.pdf>
- Williams, P. & Thomas, L. J. (2005). *Total life coaching*. New York: W. W. Norton & Company.

BIOGRAPHICAL SKETCH

Mary Edson is an organizational development consultant and professional coach. She works with individuals and companies who are searching for answers to complex problems using a systemic approach. She has worked for Marriott Corporation, Texas Instruments, R.R. Donnelley and Sons Financial, and CIGNA. She holds a B.S. from Cornell University and an M.A.S. in International Business from the Johns Hopkins University. She is a graduate of Coach U and a member of the ICF.

APPENDICES

- Appendix A: Coaching Distinctionary
- Appendix B: Patrick Williams, article regarding Coaching versus Psychotherapy
- Appendix C: The ICF Code of Ethics and Core Competencies
- Appendix D: The IAC Code of Ethics and Coaching Proficiencies
- Appendix E: 200 Key Sanskrit Yoga Terms
- Appendix F: Psychology Terms
- Appendix G: Coach U Personal Foundation Program
- Appendix H: The Chakra System
- Appendix I: Timeline of the History of Psychology
- Appendix J: Chakra Meditations by Myss
- Appendix K: Coach U's Self-Management Program
- Appendix L: The Corporate Coaching Conversation Model
- Appendix M: Work of Excellence: The Chakra Coaching Model

APPENDIX A

Coaching Distinctionary

Distinctions for a Richer Life

The Coaching Distinctionary

Developed by Thomas J. Leonard, Linda Talley and Coach U, Inc.

The Distinctionary © 1997 Coach U. All Rights Reserved.
©1997 Coach U. For individual use only. Any further distribution of matter requires
permission. 1-800-48COACH
(800-482-6224). Coach U information: <http://www.coachu.com>. Intellectual Property
Rights: <http://www.coachu.com/top10info.htm>

Dear Reader:

This book is an adventure. Its purpose is to help you see and experience subtleties of language -- we call these distinctions. Please use it to increase your own awareness and the awareness of your friends and clients.

Please don't take everything in this book literally. Rather, simply try on the distinctions and see which ones fit. Please ignore what does not work for you. The ways we've described words may not reflect or include standard dictionaries or Webster's viewpoint.

Regarding usage of the Distinctionary, the first of the two words or terms is generally the better, stronger, more useful one. Usually, nothing is "wrong" with the second word or term; it is simply weaker or less inclusive.

This book is shareware. If you enjoy it, please send a \$10 check payable to the address below.

Coach U
Sandy Vilas - President
P.O. Box 881595
Steamboat Springs, CO 80488-1595
Warmest regards,
Thomas J. Leonard, Founder of Coach U
Sandy Vilas, President of Coach U

The Distinctionary © 1997 Coach U. All Rights Reserved.
©1997 Coach U. For individual use only. Any further distribution of matter requires permission.
1-800-48COACH
(800-482-6224). Coach U information: <http://www.coachu.com>. Intellectual Property Rights:
<http://www.coachu.com/top10info.htm>

APPENDIX B

Personal Coaching's Evolution from Therapy
Patrick Williams, Ed. D
Reprinted with Permission

Professional Biography: Dr. Patrick Williams

One of the early pioneers of coaching, Pat is often called the ambassador of life coaching. Pat has been a licensed psychologist since 1980 and began executive coaching in 1990 with Hewlett Packard, IBM, Kodak and other companies along the front range of Colorado. He is a member of PHI BETA KAPPA and CUM LAUDE graduate of Kansas University in 1972. He completed his masters in Humanistic Psychology in 1975 and doctorate in Transpersonal Psychology in 1977.

Pat joined Coach U in 1996, closed his therapy practice six months later and became a full time coach. Pat was a senior trainer with Coach U from 1997-1998. He then started his own coach training school, the Institute for Life Coach Training (ILCT) specializing in those with a human service orientation. He has trained over 2500 helping professionals and has opened offices in Korea, Turkey, Italy, China, and the UK.

Pat is department chair of the Coaching Psychology program at the International University of Professional Studies (www.iups.edu), and has taught graduate coaching classes at Colorado State University and Denver University, City University of London and many others. He was also a curriculum consultant for the Coaching Certificate program at Fielding International University. (<http://www.fielding.edu/hod/ce/ebc/faculty.htm>)

Pat is a past board member of the International Coach Federation (ICF), and co-chaired the ICF regulatory committee. He is currently president of ACTO, the Association of Coach Training Organizations and an honorary VP of the Association of Coaching Psychology.

In May of 2006, Pat was honored as the first Global Visionary Fellow by the Foundation of Coaching for his Coaching the Global Village initiative to bring coaching methodologies to third world/developing villages as well as leaders of non profits and nongovernmental organizations. He is passionate about coaching and dedicated to ensuring it remains a respected profession

Pat has authored several articles, and chapters as well as co authoring the following books:

Therapist as Life Coach: Transforming Your Practice (2nd Edition 2007)

Total Life Coaching: 50+ Life Lessons, Skills, and Techniques to Enhance Your Practice and Your Life. (2005)

Law and Ethics of Coaching: How to Solve and Avoid Difficult Problems in Your Practice. (2006)

Becoming a Professional Coach: Lessons from the Institute for Life Coach Training. (2007)

**Coaching
Evolution**
(and Revolution)

The history, development, and distinctions
that will define coaching as the most important
organizational development of the future.

By Dr. Patrick Williams

“Coaching is the latest and most pervasive evolution in the self-improvement industry.”
—Career Confidential

Coaching, while the latest and hottest trend to invade the workplace, is not really new. It is a new derivative of the best thinking in self-improvement since the turn of the 20th century. Coaching found its place in history—and most recently in the business world—when it exploded into the corporate environment in the 1990s. Today, workplace coaching has dozens of specialty fields (just like medicine) for every kind of business concern including personal career coaching, transitions and mergers coaching, start-up venture and entrepreneurial coaching, executive leader coaching, team coaching, and what many call life coaching. After all, behind every job is a real person. There is coaching for every type and size of business from the self-employed sole proprietor to huge coaching programs within the top Fortune 500 companies. Boeing International even has a coaching department. Coaching has proven a worthy investment during its short but remarkable history.

The Roots Of Coaching

Coaching evolved from three main streams that have flowed together:

1. **The helping professions such as psychotherapy and counseling**
2. **Business consulting and organizational development**
3. **Personal development training, such as EST, Landmark Forum, Tony Robbins, Covey seminars, and others**

Many psychological theorists and practitioners from the early 1900s onward have influenced the development and evolution of the field of business coaching. The theories of William James, America’s father of psychology, influenced coaches as they help clients discover their brilliance, which is often masked or buried and can be experienced when they begin to design life and work consciously and purposely. Many of the theories of Carl Jung and Alfred Adler are antecedents to modern day coaching. Adler saw individuals as the creators and artists of their lives and frequently involved his clients in goal setting, life planning, and inventing their future—all tenets and approaches in today’s coaching. In a similar fashion, Jung believed in a “future orientation” or teleological belief that we can create our futures through visioning and purposeful living.

In 1951, during the human potential movement, Carl Rogers wrote his monumental book, *Client Centered Therapy*, which shifted counseling and therapy to a relationship in which the client was assumed to have the ability to change and grow. This shift in perspective was a significant precursor to what today is called coaching. Abraham Maslow researched, questioned, and observed people who were living with a sense of vitality and purpose and who were constantly seeking to grow psychologically and achieve more of their human potential. He spoke of needs and motivations, as did earlier psychologists, but with the view that man is

naturally a health-seeking creature who, if obstacles to personal growth are removed, will naturally pursue self-actualization, playfulness, curiosity, and creativity. This is the foundational belief of coaching today. Maslow’s treatise, *Toward a Psychology of Being* (1968), set the framework that allowed coaching to fully emerge in the 1990s as an application of the human potential movement of the 1960s and 1970s.

Important Distinctions

Coaching is a derivative of many fields and the innovative thinking of great pioneers. As such, however, it is important to recognize the major distinctions between coaching and other disciplines such as therapy, mentoring, and consulting (see table on page 8).

With coaching, little time is spent in the past, except for brief “visits,” and the focus is on developing the person’s future. This philosophical shift has taken root in a generation that rejects the idea of sickness and seeks instead wellness, wholeness, and purposeful living—both personally and professionally. The coaching relationship allows the client to explore their blocks to great success and to unlock his or her biggest dreams and desires. The shift from seeing clients as “ill” or having pathology toward viewing them as “well and whole” and seeking a richer life is paramount to understanding the evolution of coaching.

I often say therapy is about *recovering* and *uncovering*, while coaching is about *discovering*.

Coaching Tools

In the modern day workplace, coaching is utilizing theories and practices that have been around quite awhile. Theories such as Group Dynamics, Emotional Intelligence, and the Johari Window, and tools such as 360 Feedback assessments, allow clients to learn both about blind spots—their Achilles heels of behavioral tendencies that block effectiveness—and hidden strengths which can be used more effectively. Style assessments or inventories (such as FIRO-B, Myers-Briggs, and DISC) help people learn how they relate to one another most effectively.

Team coaching draws on theories from Group Dynamics including:

- **The stages of group development;**
- **Group norms;**
- **Group cohesiveness; and**
- **Team building.**

The difference between a consultant using these theories and a coach applying them is that the consultant works independently to identify or state the problem and possible solutions, while the coach works with the team to recognize the challenges and co-create solutions. The consultant makes the diagnosis. The coach promotes self-healing.

Emotional Intelligence (EI, Daniel Goleman) is very popular, especially since it has reinforced what everyone always knew but didn't want to admit—relationships within the workplace are important to the overall success of the company or organization. Businesses improve (and show healthier bottom lines) if the employees are happier and communicate and function as a team that works well together and resolves conflict early. EI includes Personal Competence in self-awareness, self-regulation, and motivation as well as Social Competence in Empathy and Social Skills. Coaching acts as a catalyst in executives and teams to elicit their natural EI strengths and promote healthy, functional—and yes, even enjoyable—workplace relationships.

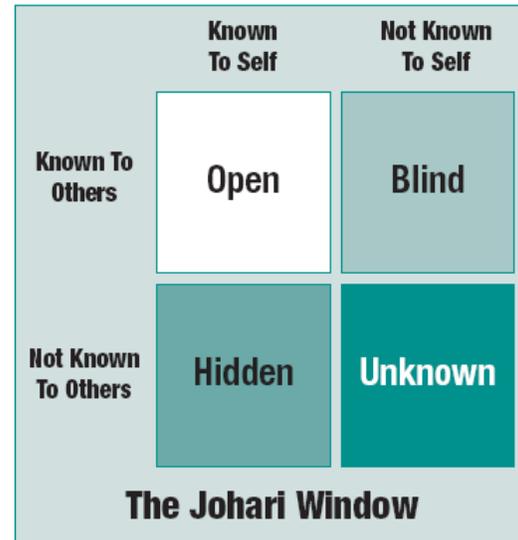
The Johari Window is a disclosure/feedback model of self-awareness, named after its inventors Joseph Luft and Harry Ingham. It was first used in 1955 at the Western Training Laboratory in Group Development.

This “window” is a graphical representation of those aspects of our self that are known or unknown to us, and known or unknown to others. It is a model for communication, and can also reveal difficulties in this area. The Johari Window only functions properly with a give-and-take of disclosure and feedback—the natural interaction of the coach and coachee. This simple yet effective theory demonstrates the power of the coach offering feedback to the coachee that he or she isn't aware of, and working with that person to realize positive change.

The “Peoplemap” (E. Michael Lillibridge, PhD) is a user friendly and powerful personality assessment that is quickly completed and easy to understand and apply. (See Peoplemap sidebar on page 9). The client recognizes and comprehends his or her general personality type and how it manifests itself in work, family, and social environments. When we are aware of our strengths and our areas

of potential challenge or conflict, we can be more sensitive to the ways that other people view and respond to.

As individual coaching clients obtain results from these assessment tools, and make discoveries about themselves, they work with coaches who help them understand the information, determine what changes they want to make, and plan the strategy to reach desired goals. The coach elicits ways that the person can change behaviors. A coach does not TELL the person, but helps



Important Distinctions Between Coaching And Other Disciplines

Therapy	Mentoring	Consulting	Coaching
Deals mostly with a person's past and trauma, and seeks healing	Deals mostly with succession training and seeks to help someone do what you do	Deals mostly with problems and seeks to provide information (<i>expertise, strategy, structures, methodologies</i>) to solve them	Deals mostly with a person's present and seeks to guide them into a more desirable future
Doctor-patient relationship (<i>Therapist has the answers</i>)	“Older/Wiser” - Younger/ Less Experienced relationship (<i>Mentor has the answers</i>)	Expert-Person With Problem Relationship (<i>Consultant has the answers</i>)	Co-creative equal partnership (<i>Coach helps client discover their own answers</i>)
Assumes emotions are a symptom of something wrong	Is limited to emotional response of the mentoring parameters (<i>succession, etc.</i>)	Does not normally address or deal with emotions (<i>informational only</i>)	Assumes emotions are natural and normalizes them
The Therapist diagnoses, then provides professional expertise and guidelines to give you a path to healing.	The Mentor allows you to observe his/her behavior, offers expertise, answers questions, provides guidance and wisdom for the stated purpose of the mentoring.	The Consultant stands back, evaluates a situation, then tells you the problem and how to fix it.	The Coach stands with you, and helps YOU identify the challenges, then works with you to turn challenges into victories and holds you accountable to reach your desired goals.

“Part therapist, part consultant, part motivational expert, part professional organizer, part friend, part nag—the personal coach seeks to do for your life what a personal trainer does for your body.”

—Kim Palmer, Minneapolis-St. Paul Star-Tribune 1998

them arrive at a strategy for change. Coaching involves motivational interviewing, powerful questions (discovery), intentional listening, empowerment, consistency, and accountability.

The Future Of Workplace Coaching

There's no turning back. We are on the verge of a fundamental shift in how the workplace ensures employee retention, team cohesiveness, sales and production increases, and overall employee effectiveness and satisfaction. Coaching is on its way to becoming bigger and more successful than any other form of organizational investment in the future. People today need vital, results-oriented connections due to the rapidly increasing pace of change, lack of sustainable relationships, and the desire to live life on purpose. A coach can become your best friend—in the workplace and in your personal life.

Coaching will permeate society in the coming years, and will be available to everyone. Coaches will be seen in every organization and group, from the family unit to the largest conglomerates on the planet. Coaching outside the workplace is available for relationships, parenting, wellness and health issues, spiritual development, and retirement, just to name a very few. The coaching profession is experiencing dynamic growth and change. It will continue to interact developmentally with social, economic, corporate, and political processes, draw on the knowledge base of diverse disciplines, enhance its intellectual and professional maturity, and proceed to establish itself as the most powerful and effective tool for success in any area.★

ABOUT THE EXPERT: Patrick Williams, EdD, MCC

Dr. Patrick Williams, President and founder of the Institute for Life Coach Training, and a Master Certified Coach, brings with him a wide variety of training in psychology and professional experiences, as well as training as a Coach. His personal approach is eclectic, drawn from his graduate education, life experiences, and other professional training. He is also the co-author of the highly acclaimed *Therapist As Life Coach: Transforming Your Practice*, a Behavioral Sciences book club selection.



The Peoplemap: 14 Questions For Working More Effectively As A Team

Carol came to me for executive coaching to improve her role as Vice President of a department with a major international bank. She was generally very happy with her work, but was having difficulty with her team. Specifically, they often saw her as a tyrant, and aloof. This was not her intention. Carol wanted her coaching to show her how to be a better manager. What she learned, however, was that a better manager is really a coach, rather than a supervisor. A good manager brings out the best in team members, ensuring that the team works efficiently and smoothly.

Carol had already completed the Myers-Briggs assessment as well as 360 feedback with her staff. I introduced her to the Peoplemap (which contains only 14 questions!), and she was amazed at the report generated from her answers. Carol's profile showed her general tendencies to be Leader-Task, the most common combination for managers. I coached her around the strengths and blind spots of her personality type, which correlated perfectly with what was revealed on both the Myers-Briggs and 360 feedback assessments. Carol learned how to more effectively communicate with the other “types” on her team and to appreciate each of their unique contributions, as well as anticipate their potential conflicts.

During our coaching, Carol also discovered that she needed to delegate more responsibility to her staff, coach her team rather than manage them, and find opportunities to have more fun while maintaining her vision for herself and the team.

Carol has realized that an effective team is like a family, and relationships can sometimes manifest personality conflicts. Her learning around the concepts of Emotional Intelligence helped her understand that each team member also has emotional needs in the workplace.

Carol actually gave the Peoplemap to her entire team and had two conference calls to review the results. Everyone felt acknowledged and empowered to work more effectively as a team, and all appreciated Carol's openness and willingness to change. She became a model for her team members. Carol became a coach herself.

APPENDIX C
International Coach Federation

Approved: 1/22/2005

Available at <http://www.coachfederation.org/about-icf/ethics-&-regulation/icf-code-of-ethics/>

THE ICF CODE OF ETHICS

Part One: The ICF Philosophy of Coaching

The International Coach Federation adheres to a form of coaching that honors the client as the expert in his/her life and work and believes that every client is creative, resourceful, and whole. Standing on this foundation, the coach's responsibility is to:

- Discover, clarify, and align with what the client wants to achieve
- Encourage client self-discovery
- Elicit client-generated solutions and strategies
- Hold the client responsible and accountable

Part Two: The ICF Definition of Coaching

Professional Coaching is an ongoing professional relationship that helps people produce extraordinary results in their lives, careers, businesses or organizations. Through the process of coaching, clients deepen their learning, improve their performance, and enhance their quality of life.

In each meeting, the client chooses the focus of conversation, while the coach listens and contributes observations and questions. This interaction creates clarity and moves the client into action. Coaching accelerates the client's progress by providing greater focus and awareness of choice. Coaching concentrates on where clients are now and what they are willing to do to get where they want to be in the future. ICF member coaches and ICF credentialed coaches recognize that results are a matter of the client's intentions, choices and actions, supported by the coach's efforts and application of the coaching process.

Part Three: The ICF Standards of Ethical Conduct

Professional Conduct At Large

As a coach:

- 1) I will conduct myself in a manner that reflects positively upon the coaching profession and I will refrain from engaging in conduct or making statements that may negatively impact the public's understanding or acceptance of coaching as a profession.
- 2) I will not knowingly make any public statements that are untrue or misleading, or make false claims in any written documents relating to the coaching profession.
- 3) I will respect different approaches to coaching. I will honor the efforts and contributions of others and not misrepresent them as my own.
- 4) I will be aware of any issues that may potentially lead to the misuse of my influence by recognizing the nature of coaching and the way in which it may affect the lives of others.
- 5) I will at all times strive to recognize personal issues that may impair, conflict or interfere with my coaching performance or my professional relationships. Whenever the facts and circumstances necessitate, I will promptly seek professional assistance and determine the action to be taken, including whether it is appropriate to suspend or terminate my coaching relationship(s).
- 6) As a trainer or supervisor of current and potential coaches, I will conduct myself in accordance with the ICF Code of Ethics in all training and supervisory situations.
- 7) I will conduct and report research with competence, honesty and within recognized

scientific standards. My research will be carried out with the necessary approval or consent from those involved, and with an approach that will reasonably protect participants from any potential harm. All research efforts will be performed in a manner that complies with the laws of the country in which the research is conducted.

8) I will accurately create, maintain, store and dispose of any records of work done in relation to the practice of coaching in a way that promotes confidentiality and complies with any applicable laws.

9) I will use ICF member contact information (email addresses, telephone numbers, etc.) only in the manner and to the extent authorized by the ICF.

Professional Conduct With Clients

10) I will be responsible for setting clear, appropriate, and culturally sensitive boundaries that govern any physical contact that I may have with my clients.

11) I will not become sexually involved with any of my clients.

12) I will construct clear agreements with my clients, and will honor all agreements made in the context of professional coaching relationships.

13) I will ensure that, prior to or at the initial session, my coaching client understands the nature of coaching, the bounds of confidentiality, financial arrangements and other terms of the coaching agreement.

14) I will accurately identify my qualifications, expertise and experience as a coach.

15) I will not intentionally mislead or make false claims about what my client will receive from the coaching process or from me as their coach.

16) I will not give my clients or prospective clients information or advice I know or believe to be misleading.

17) I will not knowingly exploit any aspect of the coach-client relationship for my personal, professional or monetary advantage or benefit.

18) I will respect the client's right to terminate coaching at any point during the process. I will be alert to indications that the client is no longer benefiting from our coaching relationship.

19) If I believe the client would be better served by another coach, or by another resource, I will encourage the client to make a change.

20) I will suggest that my clients seek the services of other professionals when deemed appropriate or necessary.

21) I will take all reasonable steps to notify the appropriate authorities in the event a client discloses an intention to endanger self or others.

Confidentiality/Privacy

22) I will respect the confidentiality of my client's information, except as otherwise authorized by my client, or as required by law.

23) I will obtain agreement from my clients before releasing their names as clients or references, or any other client identifying information.

24) I will obtain agreement from the person being coached before releasing information to another person compensating me.

Conflicts of Interest

25) I will seek to avoid conflicts between my interests and the interests of my clients.

26) Whenever any actual conflict of interest or the potential for a conflict of interest arises, I will openly disclose it and fully discuss with my client how to deal with it in whatever way best serves my client.

27) I will disclose to my client all anticipated compensation from third parties that I may receive for referrals of that client.

28) I will only barter for services, goods or other non-monetary remuneration when it will not impair the coaching relationship.

Part Four: The ICF Pledge of Ethics

As a professional coach, I acknowledge and agree to honor my ethical obligations to my coaching clients and colleagues and to the public at large. I pledge to comply with the ICF Code of Ethics, to treat people with dignity as independent and equal human beings, and to model these standards with those whom I coach. If I breach this Pledge of Ethics or any part of the ICF Code of Ethics, I agree that the ICF in its sole discretion may hold me accountable for so doing. I further agree that my accountability to the ICF for any breach may include loss of my ICF membership and/or my ICF credentials.

ICF PROFESSIONAL COACHING

CORE COMPETENCIES

International Coach Federation March 30, 1999

The following eleven core coaching competencies were developed to support greater understanding about the skills and approaches used within today's coaching profession as defined by the ICF. They will also support you in calibrating the level of alignment between the coach specific training expected and the training you have experienced. Finally, these competencies were used as the foundation for the ICF Credentialing process examination.

The core competencies are grouped into four clusters according to those that fit together logically based on common ways of looking at the competencies in each group. The groupings and individual competencies are not weighted – they do not represent any kind of priority in that they are all core or critical for any competent coach to demonstrate.

A. SETTING THE FOUNDATION

1. MEETING ETHICAL GUIDELINES AND PROFESSIONAL STANDARDS
2. ESTABLISHING THE COACHING AGREEMENT

B. CO-CREATING THE RELATIONSHIP

3. ESTABLISHING TRUST AND INTIMACY WITH THE CLIENT
4. COACHING PRESENCE

C. COMMUNICATING EFFECTIVELY

5. ACTIVE LISTENING
6. POWERFUL QUESTIONING
7. DIRECT COMMUNICATION

D. FACILITATING LEARNING AND RESULTS

8. CREATING AWARENESS
9. DESIGNING ACTIONS
10. PLANNING AND GOAL SETTING
11. MANAGING PROGRESS AND ACCOUNTABILITY

NOTE: Each competency listed on the following pages has a definition and related behaviors. Behaviors are classified as either those that should always be present and visible in any coaching interaction (in regular font), or those that are called for in certain coaching situations and, therefore, not always visible in any one coaching interaction (in italics).

ICF PROFESSIONAL COACHING CORE COMPETENCIES

International Coach Federation March 30, 1999

A. SETTING THE FOUNDATION

1. **Meeting Ethical Guidelines and Professional Standards** – Understanding of coaching ethics and standards and ability to apply them appropriately in all coaching situations

- a. Understands and exhibits in own behaviors the ICF Standards of Conduct (see list)
- b. *Understands and follows all ICF Ethical Guidelines (see list)*
- c. *Clearly communicates the distinctions between coaching, consulting, psychotherapy and other support professions*
- d. *Refers client to another support professional as needed, knowing when this is needed and the available resources*

2. **Establishing the Coaching Agreement** – Ability to understand what is required in the specific coaching interaction and to come to agreement with the prospective and new client about the coaching process and relationship

- a. *Understands and effectively discusses with the client the guidelines and specific parameters of the coaching relationship (e.g., logistics, fees, scheduling, inclusion of others if appropriate)*
- b. *Reaches agreement about what is appropriate in the relationship and what is not, what is and is not being offered, and about the client's and coach's responsibilities*
- c. *Determines whether there is an effective match between his/her coaching method and the needs of the prospective client*

B. CO-CREATING THE RELATIONSHIP

3. **Establishing Trust and Intimacy with the Client** – Ability to create a safe, supportive environment that produces ongoing mutual respect and trust

- a. Shows genuine concern for the client's welfare and future
- b. Continuously demonstrates personal integrity, honesty and sincerity
- c. Establishes clear agreements and keeps promises
- d. Demonstrates respect for client's perceptions, learning style, personal being
- e. Provides ongoing support for and champions new behaviors and actions, including those involving risk taking and fear of failure
- f. *Asks permission to coach client in sensitive, new areas*

4. **Coaching Presence** – Ability to be fully conscious and create spontaneous relationship with the client, employing a style that is open, flexible and confident

- a. Is present and flexible during the coaching process, dancing in the moment
- b. Accesses own intuition and trusts one's inner knowing – “goes with the gut”
- c. Is open to not knowing and takes risks
- d. Sees many ways to work with the client, and chooses in the moment what is most effective
- e. Uses humor effectively to create lightness and energy
- f. *Confidently shifts perspectives and experiments with new possibilities for own action*
- g. *Demonstrates confidence in working with strong emotions, and can self-manage and not be overpowered or enmeshed by client's emotions*

C. COMMUNICATING EFFECTIVELY

5. Active Listening – Ability to focus completely on what the client is saying and is not saying, to understand the meaning of what is said in the context of the client's desires, and to support client self-expression

- a. Attends to the client and the client's agenda, and not to the coach's agenda for the client
- b. Hears the client's concerns, goals, values and beliefs about what is and is not possible
- c. Distinguishes between the words, the tone of voice, and the body language
- d. Summarizes, paraphrases, reiterates, mirrors back what client has said to ensure clarity and understanding
- e. Encourages, accepts, explores and reinforces the client's expression of feelings, perceptions, concerns, beliefs, suggestions, etc.
- f. Integrates and builds on client's ideas and suggestions
- g. *"Bottom-lines" or understands the essence of the client's communication and helps the client get there rather than engaging in long descriptive stories*
- h. *Allows the client to vent or "clear" the situation without judgment or attachment in order to move on to next steps*

6. Powerful Questioning – Ability to ask questions that reveal the information needed for maximum benefit to the coaching relationship and the client

- a. Asks questions that reflect active listening and an understanding of the client's perspective
- b. Asks questions that evoke discovery, insight, commitment or action (e.g., those that challenge the client's assumptions)
- c. Asks open-ended questions that create greater clarity, possibility or new learning
- d. Asks questions that move the client towards what they desire, not questions that ask for the client to justify or look backwards

7. Direct Communication – Ability to communicate effectively during coaching sessions, and to use language that has the greatest positive impact on the client

- a. Is clear, articulate and direct in sharing and providing feedback
- b. Reframes and articulates to help the client understand from another perspective what he/she wants or is uncertain about
- c. Clearly states coaching objectives, meeting agenda, purpose of techniques or exercises
- d. Uses language appropriate and respectful to the client (e.g., non-sexist, non-racist, non-technical, nonjargon)
- e. *Uses metaphor and analogy to help to illustrate a point or paint a verbal picture*

D. FACILITATING LEARNING AND RESULTS

8. Creating Awareness – Ability to integrate and accurately evaluate multiple sources of information, and to make interpretations that help the client to gain awareness and thereby achieve agreed-upon results

- a. Goes beyond what is said in assessing client's concerns, not getting hooked by the client's description
- b. Invokes inquiry for greater understanding, awareness and clarity
- c. Identifies for the client his/her underlying concerns, typical and fixed ways of perceiving himself/herself and the world, differences between the facts and the interpretation, disparities between thoughts, feelings and action
- d. Helps clients to discover for themselves the new thoughts, beliefs, perceptions, emotions, moods, etc. that strengthen their ability to take action and achieve what is important to them

- e. Communicates broader perspectives to clients and inspires commitment to shift their viewpoints and find new possibilities for action
- f. Helps clients to see the different, interrelated factors that affect them and their behaviors (e.g., thoughts, emotions, body, background)
- g. Expresses insights to clients in ways that are useful and meaningful for the client
- h. *Identifies major strengths vs. major areas for learning and growth to address during coaching*
- i. *Asks the client to distinguish between trivial and significant issues, situational vs. recurring behaviors, when detecting a separation between what is being stated and what is being done*

9. Designing Actions – Ability to create with the client opportunities for ongoing learning, during coaching and in work/life situations, and for taking new actions that will most effectively lead to agreed-upon coaching results

- a. Brainstorms and assists the client to define actions that will enable the client to demonstrate, practice and deepen new learning
- b. Helps the client to focus on and systematically explore specific concerns and opportunities that are central to agreed-upon coaching goals
- c. Engages the client to explore alternative ideas and solutions, to evaluate options, and to make related decisions
- d. Promotes active experimentation and self-discovery, where the client applies what has been discussed and learned during sessions immediately afterwards in his/her work or life setting
- e. Celebrates client successes and capabilities for future growth
- f. *Challenges client's assumptions and perspectives to provoke new ideas and find new possibilities for action*
- g. *Advocates or brings forward points of view that are aligned with client goals and, without attachment, engages the client to consider them*
- h. *Helps the client "Do It Now" during the coaching session, providing immediate support*
- i. *Encourages stretches and challenges but also a comfortable pace of learning*

10. Planning and Goal Setting – Ability to develop and maintain an effective coaching plan with the client

- a. Consolidates collected information and establishes a coaching plan and development goals with the client that address concerns and major areas for learning and development
- b. Creates a plan with results that are attainable, measurable, specific and have target dates
- c. Makes plan adjustments as warranted by the coaching process and by changes in the situation
- d. *Helps the client identify and access different resources for learning (e.g., books, other professionals)*
- e. *Identifies and targets early successes that are important to the client*

11. Managing Progress and Accountability – Ability to hold attention on what is important for the client, and to leave responsibility with the client to take action

- a. Clearly requests of the client actions that will move the client toward their stated goals
- b. Demonstrates follow through by asking the client about those actions that the client committed to during the previous session(s)
- c. Acknowledges the client for what they have done, not done, learned or become aware of since the previous coaching session(s)
- d. Effectively prepares, organizes and reviews with client information obtained during sessions
- e. *Keeps the client on track between sessions by holding attention on the coaching plan and outcomes, agreed-upon courses of action, and topics for future session(s)*
- f. *Focuses on the coaching plan but is also open to adjusting behaviors and actions based on the*

coaching process and shifts in direction during sessions

g. Is able to move back and forth between the big picture of where the client is heading, setting a context for what is being discussed and where the client wishes to go

h. Promotes client's self-discipline and holds the client accountable for what they say they are going to do, for the results of an intended action, or for a specific plan with related time frames

i. Develops the client's ability to make decisions, address key concerns, and develop himself/herself (to get feedback, to determine priorities and set the pace of learning, to reflect on and learn from experiences)

j. Positively confronts the client with the fact that he/she did not take agreed-upon actions

APPENDIX D

International Association of Coaches Ethical Principles and Code of Ethics

Updated 13 February 2003

Available at <http://www.certifiedcoach.org/ethics/principles.html>

Every coach who joins the IAC must pledge to abide by these Ethical Principles and Code of Ethics. This Pledge is recorded on our website and available to the public via a Member History record.

Ethical Principles

Competence: Coaches will maintain high standards of competence in their work.

Integrity: Coaches will represent themselves in an honest and fair manner, being cognizant of their particular competencies and limitations.

Coaches strive to be aware of their own belief systems, values, needs, and limitations and the effect of these on their work. To the extent feasible, they attempt to clarify for relevant parties the roles they are performing and to function appropriately in accordance with those roles.

Professional Responsibility: Coaches will uphold standards of ethical conduct that reflect well on the individual coach as well as the profession at large.

Respect for People's Rights and Dignity: Coaches will treat clients with dignity and respect being aware of cultural differences, and the client's right to autonomy, privacy, and confidentiality.

Coaches accord appropriate respect to the fundamental rights, dignity, and worth of all people. They respect the rights of individuals to privacy, confidentiality, self-determination, and autonomy, mindful that legal and other obligations may lead to inconsistency and conflict with the exercise of these rights. Coaches are aware of cultural, individual, and role differences, including those due to age, gender, race, ethnicity, national origin, religion, sexual orientation, disability, language, and socioeconomic status.

Coaches try to eliminate the effect on their work of biases based on those factors, and they do not knowingly participate in or condone unfair discriminatory practices.

Code of Ethics

The IAC Code of Ethics Consists of the following:

- » Introduction
- » General Standards
- » Advertising/Public Statements
- » Coaching Relationship

- » Privacy and Confidentiality
- » Coaching Training
- » Coaching Research and Publishing

Introduction

Coaches work in a variety of specializations (such as personal/life and corporate/business) in order to help their clients. Coaches are specifically trained in coaching through a school or mentor coach, and use/incorporate their individual life experience in their practice.

Coaches may use an array of titles, ranging from coach to consultant to facilitator. Although each coach measures their progress differently, achievement is always measured by progress made by the coaches' clients. Due to the personal nature of most coaching relationships, this Ethics Code provides the framework and values upon which professional coaches base their practice.

The purposes of this Code are threefold. First, it provides the broad principles and values to which coaches subscribe. These include confidentiality and the utmost concern for the welfare and success of the client. Secondly, it provides rules for coaches to use in many of the specific situations that a coach might encounter. Finally, this Code is meant to serve as a building block for the ethical and moral standards of coaches. While each individual coach agrees to follow this Code, they are encouraged to supplement and add to it in order to build a lifelong commitment to building an ethical workplace and profession.

1. General Standards

1.01 Applicability of the Ethics Code.

(a) Any code may be considered as a normalization of experience into a set of rules. A code is adopted by a community because its members accept that adherence to such rules, including the restrictions this implies, is of benefit to all, inside and outside the community alike.

(b) This code of ethics is directed to all professional members of the IAC. It consists, essentially, of a series of statements which prescribe minimum standards of practice, to be observed by members. The code is intended to be observed in the spirit and not merely the word.

(c) The activity of a coach subject to the Ethics Code may be reviewed under these Ethical Standards only if the activity is part of his or her coaching work-related functions.

1.02 Relationship of Ethics and Law of the Country.

(a) Although the Law of the country in which the Coach practices will take precedent over the IAC Ethical Standards, coaches will, at a minimum, strive to adhere to the IAC code of ethics.

(b) A coach should not engage in any illegal activities, including, but not limited to, copyright, intellectual property rights, or patent violations.

1.03 Professional Relationship.

- (a) Coaches provide their services only in the context of the IAC professional standards.
- (b) Trust and responsibility are at the heart of the coaching profession. It is expected that coaches will always act with integrity towards their clients, their peers, and themselves.

1.04 Competence In Coaching.

- (a) A coach will not knowingly lay claim to a level of competence not possessed, and will at all times exercise competence at least to the level claimed.
- (b) Coaches provide services only within the boundaries of their competence, based on their education, training, or appropriate professional experience. Coaches should only accept work as they believe they are competent to perform.

1.05 Maintaining Expertise.

- (a) Coaches maintain a reasonable level of awareness of current best business practices and professional information in their fields of activity, and undertake ongoing efforts to maintain competence in the skills they use.
- (b) Coaches keep themselves informed of new technologies, practices, legal requirements and standards as are relevant to the coaching profession.

1.06 Outputs of coaching Services.

- (a) When coaches provide coaching services, (inclusive of any assessments utilized), to an individual, a group, or an organization, they use language that is reasonably understandable to the recipient of those services.
- (b) If coaches will be precluded by law or by any other means from providing such information to particular individuals or groups, they so inform those individuals or groups at the outset of the service.

1.07 Respecting Others.

- (a) Respect for the individual is a cornerstone of coaching relationship.
- (b) In their work-related activities, coaches respect the rights of others to hold values, attitudes, and opinions that differ from their own.

1.08 Unfair Discrimination.

In their work-related activities, coaches do not engage in unfair discrimination based on any basis whatsoever.

1.09 Harassment.

(a) Coaches do not knowingly engage in behavior that is harassing or demeaning to persons with whom they interact in their work.

(b) Sexual harassment is sexual solicitation, physical advances, or verbal or nonverbal conduct that is sexual in nature. Coaches ensure that their behavior is at all times appropriate and can in no way be described as harassment in any form.

1.10 Personal Problems and Conflicts.

(a) Coaches recognize that they too may experience personal problems which may exert an adverse effect upon the coach client relationship. Accordingly coaches inform clients of any such problems, and together appropriate action is taken.

(b) In addition, coaches have an obligation to be alert to signs of, and to obtain assistance for, their personal problems at an early stage, in order to prevent impaired coaching performance.

(c) When coaches become aware of personal problems that may interfere with their performing coaching-related duties adequately, they take appropriate measures, such as obtaining professional consultation or assistance, and determine whether they should limit, suspend, or terminate their current coaching activity.

1.11 Making Progress.

Coaches take reasonable steps to ensure that the client progresses, and in cases where there is no progress coaches strive to minimize any harm to their client.

1.12 Misuse of Coaches' Influence.

Because coaches' professional judgments and actions may affect the lives of others, they are alert to and guard against personal, financial, social, organizational, or political factors that might lead to misuse of their influence.

1.13 Misuse of Coaches' Work.

(a) Coaches do not participate in activities in which it appears likely that their skills or assessments will be misused by others.

(b) If coaches learn of misuse or misrepresentation of their work, they take reasonable steps to correct or minimize the misuse or misrepresentation.

1.14 Conflict of Interest.

(a) Whenever feasible, a coach refrains from taking on professional obligations when preexisting relationships would create a risk of conflict of interest.

(b) If a coach finds that, due to unforeseen factors, a potentially conflict of interest relationship has arisen, the coach attempts to resolve it with due regard for the best interests of the affected person and compliance with the Ethics Code.

1.15 Barter.

A coach may participate in bartering only if the relationship is not exploitative. Coaches are free to negotiate accepting goods, services, or other non-monetary remuneration in return for coaching services, within the legal and Income Tax limitations of the country of practice.

1.16 Exploitative Relationships.

(a) Coaches do not exploit persons over whom they may have a management role.

(b) Coaches do not engage in sexual relationships with personnel over whom the coach has evaluative or direct authority, because such relationships may be viewed as exploitative.

1.17 Referrals.

When indicated and if professionally appropriate, coaches may cooperate with other professionals in order to serve their client effectively and appropriately.

1.18 Third-party Requests for Services.

(a) When a coach agrees to provide services to a person or entity at the request of a third party, the coach clarifies to the extent feasible, at the outset of the service, the nature of the relationship with each party. This clarification includes the role of the coach (such as organizational consultant), the probable uses of the services provided or the information obtained, and the fact that there may be limits to confidentiality.

(b) If there is a foreseeable risk of the coach's being called upon to perform conflicting roles because of the involvement of a third party, the coach clarifies the nature and direction of his or her responsibilities, keeps all parties appropriately informed as matters develop, and resolves the situation in accordance with this Ethics Code.

1.19 Delegation to and Supervision of Subordinates.

(a) Coaches delegate to their employees, and assistants only those responsibilities that such persons can reasonably be expected to perform competently, on the basis of their education, training, or experience, either independently or with the level of supervision being provided.

(b) Coaches provide proper training and supervision to their employees and take reasonable steps to see that such persons perform services responsibly, competently, and ethically.

1.20 Records and Information Management.

(a) Coaches create, maintain, disseminate, store, retain, and dispose of records and data relating to their practice, and other work in accordance with the law of the country in which they practice, and in a manner that permits compliance with the requirements of this Ethics Code.

(b) Coaches are recommended to appropriately document their work in order to facilitate provision of services later by them or by other professionals, to ensure accountability, and to meet other legal requirements of their Country.

1.21 Fees and Financial Arrangements.

(a) As early as is feasible in a professional relationship, the coach and the client, or other appropriate recipient of coaching services reach an agreement specifying the compensation and the billing arrangements.

(b) Coaches do not exploit recipients of services or payers with respect to fees, nor do coaches misrepresent their fees.

(c) If limitations to services can be anticipated because of limitations in financing, this is discussed with the client, or other appropriate recipient of services as early as is feasible.

(d) If the client, or other recipient of services does not pay for services as agreed, and if the coach wishes to use collection agencies or legal measures to collect the fees, the coach first informs the person that such measures will be taken and provides that person an opportunity to make prompt payment.

1.22 Accuracy in Reports to Payers.

In their reports to payers for services, coaches accurately and clearly state the nature of the service provided, the fees and/or all other charges.

1.23 Referral Fees.

When a coach pays, receives payment from, or divides fees with another professional other than in an employer - employee relationship, the payment to each is based on the services (referral, consultative, administrative, or other) provided, and is agreed in writing prior to commencement of engagement.

2. Advertising/Public Statements

2.01 Definition

Advertising / Public Statements refer to any written documents or verbal statements that a coach makes publicly available (such as a brochure, article, speech, or professional resume) relating to coaching.

2.02 Statements by Others.

Coaches understand that others may engage in making public statements for them, whether specifically asked to do so or not. Coaches will make their best effort to ensure that any such public statements are true and not misleading.

2.03 Avoidance of False Statements.

Coaches agree not to make any public statements that are false, under any circumstance. Examples of such statements include a coaches' training or experience and the fees they charge.

3. Coaching Relationship

3.01 Structuring the Relationship.

- (a) Coaches will explain their fee structure prior to the first paid coaching session with a client.
- (b) Coaches agree to bring up and discuss important topics as early as possible in the coaching relationship. An example of such a topic is confidentiality (See also standard 4.01, Discussing the Limits of Confidentiality.)
- (c) Coaches agree to refer clients to other professionals when relevant. Coaches also will refer a client to a counselor, therapist, or psychiatrist as soon as possible if they see or hear a problem that may necessitate mental health treatment.
- (d) Coaches make an effort to answer clients' questions and address their concerns about coaching as promptly as possible. When available, a coach will provide written information to address specific concerns about coaching.

3.02 Safety and Well-Being.

- (a) Each Coach must make an appropriate referral to a Mental Health Professional or Emergency Service Professional at an early point of recognizing situations in which clients may put their own safety or well-being at risk, or the safety or well-being of others at risk, and in severe situations the Coach must contact a Mental Health Crisis Service or Emergency Service on behalf of the client.

(b) Coaches must not attempt to diagnose or assess any mental health issue or specific problem where clients may put themselves or others at risk, but must act solely out of their personal experience, as coaches are not trained or licensed to make such diagnoses or assessments.

(c) Coaches must notify the appropriate authorities when a client discloses that they are harming or endangering another individual or group. The coach must also attempt to notify the person or group who is being harmed or endangered. The Coach does not need to discern if a mental health problem is present or in fact if the current or imminent harm is in fact illegal.

3.03 Providing Coaching Services to Those Served by Mental Health Professionals.

Each coach must decide whether or not to enter into a coaching relationship with a client who is currently undergoing psychotherapy or other mental health treatment. Most important in making this decision is the client's welfare.

3.04 Sexual Intimacies with Clients.

Coaches agree not to be sexually involved with current clients.

3.05 Interruption of Services.

Coaches will make reasonable efforts to make other arrangements for any interruption of coaching services. For longer-term interruptions (longer than 1 month), the coach is encouraged to refer clients to other coaches until they are able to resume coaching.

3.06 Terminating the Coaching Relationship.

Coaches agree to terminate a coaching relationship when it becomes clear that the client is no longer gaining benefit (or is being harmed) from the coaching relationship. In terminating the relationship, coaches will suggest alternatives or provide referrals to coaches or other professional services when appropriate.

4. Privacy and Confidentiality

These Standards are applicable to the professional activities of all coaches.

4.01 Discussing Confidentiality and the Limitations Thereof.

(a) Coaches respect the client's right to privacy. They do not solicit private information from the client unless it is essential in the provision of services, or the implementation of research. The standards of confidentiality apply once disclosure occurs.

(b) The discussion of confidentiality occurs at the beginning of the professional relationship, unless it is contraindicated or infeasible, and from then on as necessary.

(c) Coaches discuss the nature of confidentiality and its limitations with clients and other interested parties. Coaches examine situations in which confidential information may be requested or disclosed.

(d) All information obtained in the course of the professional service is confidential unless there is a compelling professional reason for its disclosure. Coaches will disclose confidential information without a specific release if it is necessary to prevent foreseeable imminent harm to the client or another. In all circumstances, coaches will be judicious in the amount of information that is disclosed.

4.02 Maintaining Confidentiality.

(a) Coaches are fundamentally prudent in the protection of the confidentiality rights of those with whom they work or consult. Coaches acknowledge that professional relationships, institutional regulations, and/or the law may establish confidentiality.

(b) Coaches will not discuss confidential information in any setting unless privacy can be assured.

(c) Coaches discuss confidential information only for appropriate professional, consultative, or scientific purposes and only with persons clearly concerned with such matters.

(d) In their dealings with the public and media (including professional presentations, and writing) coaches will be careful to guard the confidentiality of their clients. Moreover, coaches will disguise confidential information so that clients are not individually identifiable. Coaches will only disclose confidential information if the client or legally authorized individual has given express written consent.

(e) In a consultative capacity, coaches do not share confidential information that could lead to the identification of a client with whom they have a confidential relationship. Coaches may only share this information if they have obtained the prior consent of the client, or if the disclosure cannot be avoided. Furthermore, coaches share information only to the extent necessary to achieve the purposes of the consultation.

(f) Coaches take logical precautions to protect client confidentiality in the event of the coach's cessation of practice, incapacitation, or death.

(g) Coaches protect the confidentiality of their deceased clients in accordance with this Ethics Code.

4.03 Records and Information Management.

(a) Coaches maintain confidentiality when creating, storing, accessing, transferring, and disposing of records under their authority in accordance with this Ethics Code and laws of their country.

(b) Coaches take precautions to ensure and maintain the confidentiality of information communicated through the use of telephone, voice mail, computers, email, instant messaging, facsimile machines, and other information technology sources.

(c) Coaches take practical and lawful steps to assure that records remain available in order to serve the best interests of clients.

4.04 Disclosures.

(a) Unless prohibited by law, coaches will only disclose confidential information if the client, or person legally authorized to consent on behalf of the client, has given express written consent.

(b) Coaches may disclose confidential information without the consent of the client only as mandated or permitted by law.

(c) When possible, coaches inform clients about the disclosure of confidential information and possible ramifications before the disclosure is made.

(d) Coaches will only disclose confidential information to third party payers with the appropriate written consent.

(e) Coaches must disclose certain confidential information as required by law or if the confidential information may put the client or others at risk of harm or compromise their well-being.

5. Coaching Training

5.01 Design of Training Programs.

Coaches who train other coaches do their best to ensure that their training programs are well thought-out, and will provide the trainee the material that they are seeking.

5.02 Descriptions of Training Programs.

Coaches that train other coaches shall not mislead others about the training they offer.

5.03 Ethics during Training.

Coaches that train other coaches will ensure that they are made aware of this ethics code, when applicable, and will abide by it during the training process.

5.04 Limitation on Training.

Coaches agree to see their own limitations in training other coaches, and in such instances when they don't feel adequately experienced to train another coach in a specific area or technique, they will refer the trainee to another coach or training program.

6. Coaching Research and Publishing

6.01 Planning Research.

- (a) Those coaches that conduct research will design and conduct the research within recognized scientific standards.
- (b) Coaching research will be planned to minimize the possibility of misleading results from the collected data.
- (c) Coaches that conduct research have the competency to do so, or have other scientific professionals with competency overseeing the research.
- (d) Research will be conducted in compliance with all laws of the country in which research is carried out.

6.02 Conducting Research

- (a) Approval or consent from research participants or hosting organizations shall be gained, unless (b) below holds true.
- (b) Approval or consent from research participants or hosting organizations is not required only in special cases, such as research with anonymous questionnaires or naturalistic observations.
- (c) Participants will be informed about the research and its anticipated use(s), in language that is understandable to the general public.
- (d) Where applicable, research participants shall be suitably protected from adverse consequences of participating in the research, including (but not limited to) potential consequences of withdrawing from the research.
- (e) If inducements are offered to research participants, such inducements shall not be excessive or inappropriate.

6.03 Reporting of Research Results.

When the results of research are made available, coaches will not falsify or fabricate the results. Further, if significant errors in the research are found in the future, appropriate attempts will be made to correct the prior results.

The following applies to all publications by coaches.

6.04 Plagiarism.

Coaches do not copy others' research or data without prior written permission from the originator.

6.05 Publication Credit.

Coaches take responsibility and credit only for their own work.

6.06 Professional Reviewers.

Coaches who professionally review material prior to publication respect the confidentiality of the work, and credit the publication to the author(s) that submitted it.

The 15 Coaching Proficiencies

version 1.7 | 06/10/02 | copyright coachville.com

Available at <http://www.certifiedcoach.org/learningguide/proficiencies.html>

Introduction

The 15 Coaching Proficiencies are a distillation of over 20 years work by hundreds of coaches. Originally developed by Thomas Leonard and Susan Austin, the 15 Proficiencies were tweaked and perfected by the CoachVille R&D Team of 1,000+ coaches over a year period. This material is an evolution of previous coach training and most coaches will improve their skills and knowledge by incorporating the 15 Coaching Proficiencies into their work with clients.

1. Engages in provocative conversations.

Coaching sessions are generally short. By hearing what the client is saying and not saying, by questioning what you hear, by asking the right questions, pressing for clarity, and by sharing what you know and how you feel, provocative conversations can occur within minutes, not months. Welcome to the world of the Certified Coach.

Examples:

1. Listen for the unsaid.
2. Ask the "duh/obvious" question
3. Question what does not resonate.

The key distinction is provocative conversation vs. nice chat.

2. Reveals the client to themselves.

The more aware anyone is, the better choices they can make for themselves. Part of what Certified Coaches do with clients is to help them discover their gifts, talents, wants, values, needs and dreams, as well as come to understand what what motivates and inspires them. The result? A well-informed client, quickly moving forward on their path of self-awareness.

Examples:

1. Point to their unseen gifts/secret aspirations.
2. Help them see their way of thinking/paradigm.

3. Help to identify their sources of motivation/energy.
The key distinction is awareness vs. information.

3. Elicits greatness.

Who else is trained to be proficient in this, 24/7/365, but the Certified Coach? And, while it is true that few clients come to a coach and specifically ask that we bring out and develop this greatness, this is what we do naturally when we ask the client to think and act bigger, and by challenging the client to continually raise their own bar and standards.

Examples:

1. Ask for higher standards.
2. Ask for "absence of" something.
3. Ask for a much bigger game.

The key distinction is greatness vs. success.

4. Enjoys the client immensely.

How is 'enjoying the client' a proficiency? Simple. Because when you enjoy the client in their entirety (including their upsides and downsides), high levels of trust naturally occur. And the benefit of that? Clients naturally take more risks and move forward more quickly because they know you are totally there for them. When the coach is at this place with a client, the coaching is collaborative and light, not heavy.

Examples:

1. Enjoy their strengths and qualities.
2. Enjoy their faults and foibles.
3. Enjoy their missed opportunities.

The key distinction is enjoy vs. accept.

5. Expands the client's best efforts.

One of the reasons clients hire a coach is to support them to do more in a shorter period of time than they would do on their own. Hence, the Certified Coach acts as both a catalyst and accelerant. By supporting the client to do more than they have done or think that they are capable of doing, significant value is added.

Examples:

1. Congratulate, then ask for 2/10x more.
2. Expand their envelope/reality/thinking.
3. Point out the next level/place to operate from.

The key distinction is expansion vs. pushing.

6. Navigates via curiosity.

The coach who is naturally curious can be well guided by that curiosity. After all, coaches are in the discovery business and how can you help the client find new and better ways of doing things, if you are not curious? And the real benefit of curiosity is that it leads to learning for both the coach and client.

Examples:

1. Be curious about situations.
2. Be curious about dynamics.
3. Be curious about the facts.

The key distinction is curiosity vs. information gathering.

7. Recognizes perfection in every situation.

One way of looking at life is to believe that everything happens for a perfectly good reason, even if we cannot always see or know that reason within our own lifetime. The point here is to look for and find how a client's event, problem, situation or trait is perfect, even if it's clearly not.

Seeking to understand and recognizing perfection first, instead of offering tips, techniques and solutions as a knee-jerk reaction, is what the Certified Coach does naturally.

Examples:

1. Transcend your own bias against the word "perfect."
2. Identify the Greater Truth of the situation; perfection is in there.
- 3 Ask the client to find the perfection and/or share the perfection that you see

The key distinction is responding vs. reacting.

8. Hones in on what is most important.

Depending on the day, hour or even minute, what is most important to the client will change. Such is the nature of individuals in a high-growth phase of their lives. The Certified Coach is both quick to recognize this moving target and is flexible enough to adjust the coaching to be effective in this new terrain.

Examples:

1. Ask the client what is most important, not just most urgent.
2. Focus on the shifts called for, not just the urgent business.
3. Continually get updated by what the client says is most important.

The key distinction is present moment vs. recent priority.

9. Communicates cleanly.

This should be obvious, yes? After all, the cleaner the communication, the less that gets in the way of great coaching. That said, most of us have 'stuff' in our communication style, which slows down the super-conductive nature of the coaching process. Certified Coaches have worked to clean up the stuff that can get in the way of effective coaching. What kind of stuff? Everything from biases, judgments, unmet needs, shoulds, coulds, to singularity, vicariousness, agendas, arrogance and fears. It can all be cleaned.

Example:

1. Transcend your reactions/smallness.
2. Share your biases/limits.
3. Be responsible for how you are heard, not just what you say.

The key distinction is absence of vs. unnecessary additives.

10. Shares what is there.

Clients rely on our observations, intuition and even our inklings to help move them forward in life. Hence, the more often, and easily, a coach can share what they see, feel and hear, the more value that can be created for that client. It's often the tiniest, most subtle inklings that can act as powerful beacons and catalysts to the client's life or business.

Examples:

1. Share inklings.
2. Share observations.

3. Share what you are hesitant to share.
The key distinction is inkling vs. evidence.

11. Champions the client.

The more often, and deeply, the coach champions their client at all levels (including their actions, progress, dreams, traits, commitments, gifts and qualities), the more encouraged the client feels and the more likely they are to succeed. For the coach to merely be encouraging is not enough; there is a much higher level of support generated when the coach operates at the championing level, which is where the Certified Coach operates.

Examples:

1. Be excited about their actions/progress.
2. Point to underlying shifts/growth.
3. Be awed by their willingness.

The key distinction is championing vs. cheerleading.

12. Enters new territories.

The Certified Coach expands the client's thinking by weaving in new concepts, principles and distinctions during the coaching session, and also by inviting the client to experiment with new models, ways of doing things, and even to identify new goals or outcomes. Clients don't usually ask the coach for this, but these are key ways that value is created for the client.

Examples:

1. Broach topics that client didn't retain you for.
2. Share ideas/distinctions that will expand the client.
3. Experiment.

The key distinction is broaching vs. reacting.

13. Relishes truth.

This may sound obvious, and it's deeper than that. After all, truth is a level above mere honesty, as in there is always a truth about a situation, person or event that, when discovered and articulated, can transform one's life or business. Certified Coaches have come to enjoy and orient around truth as a source of joy and guidance.

Examples:

1. Come to enjoy/relish truth about the client's abilities and limitations.
2. Teach the client how to relish the truth for the pleasure, not just the utility, of it.
3. Be open to truths about your coaching style/paradigm.

The key distinction is relishing truth vs. expecting honesty.

14. Designs supportive environments.

Success, not to mention personal evolution, becomes sustainable when there are environments and failsafe structures that support it. After all, who wants to rely on fortitude and willpower to get things done or to develop oneself? Enter the Certified Coach who has been specifically trained in helping the client to design and install these environments.

Examples:

1. Design environments that automatically support.
2. Design stimulating environments that evolve.
3. Repair environments that weaken.

The key distinction is environments vs. self-reliance.

15. Respects the client's humanity.

We all have limits, both internal and external, and as much as coaching is about maximizing potential and opportunities, we are all human and the Certified Coach respects this. Success without stress is what we are all after and by recognizing limits and appreciating different paths to achievement, the client is both individually and universally respected.

The key distinction is respect vs. patience.

Examples:

1. Respect the client's RAM limitations.

2. Respect the client's style/approach.

3. Respect the client's wishes.

The key distinction is respect vs. accept.

APPENDIX E

200 Key Sanskrit Yoga Terms
By Georg Feuerstein
Copyright 1999 by Georg Feuerstein

Available at <http://www.yogajournal.com/lifestyle/159>

APPENDIX F

Psychological Definitions

These definitions are adapted from the *Penguin Dictionary of Psychology* by Reber and Reber (2001).

Concept	Definition
1. Archetype	Generally, an original model, the first formed, the primordial type. In Jung's characterization of the psyche, the inherited, unconscious ideas and images that are components of the collective unconscious. Although Jung hypothesized the existence of many archetypes, several were presumed to have evolved sufficiently to be treated as distinct systems (e.g. anima, animus, persona, self, and shadow) (p. 49-50).
2. Cognitive Psychology	A general approach to psychology emphasizing the internal, mental processes. To the cognitive psychologist behaviour is not specifiable simply in terms of its overt properties but requires explanations at the level of mental events, mental representations, beliefs, intentions, etc. Although the cognitive approach is often contrasted sharply with the behaviourist approach, it is not necessarily the case that cognitivists are anti-behaviouristic. Rather, behaviourism is viewed as seriously incomplete as a general theory, one which fails to provide any coherent characterizations of cognitive processes such as thinking, language and decision-making (p. 129).
3. Cognitive-Behaviour(al) Therapy	An approach to psychotherapy based originally on behavior therapy and consistent with its basic tenets. Its novel aspect involves the extension of the modification and relearning procedures to cognitive processes such as imagery, fantasy, thought and self-image. Proponents of the approach argue, not unpersuasively, that what the client believes about the things he or she does and about the reasons for them can be as important as the doing of them (p. 128).
4. Complex	A noun referring to a cluster or constellation of emotionally toned ideas or dispositions with the accent universally on the first syllable. Psychoanalytic theory has scattered various complexes liberally through its literature (e.g. Oedipus, Electra, inferiority). Although intended primarily as descriptive devices, they have gradually come to have pathological connotations because of the dominant theme that complexes are often repressed and in conflict with other behaviours. The term, however, should not necessarily convey pathology and it should be used carefully because it will often be misinterpreted (p. 137).
5. Corpus Callosum	The great commissure of the brain, the band of myelinated fibres that serves interconnecting functions between the two cerebral hemispheres, located at the floor of the longitudinal fissure. The corpus callosum transfers information from one hemisphere to the other; it is through it that the 'left brain' knows what the 'right brain' has seen, felt, heard, etc. and

- vice versa (p. 158). See *laterality*.
6. Depression Generally, a mood state characterized by a sense of inadequacy, a feeling of despondency, a decrease in activity or reactivity, pessimism, sadness, and related symptoms. In this sense, depressions are quite normal, relatively short-lived, and frequent. In psychiatry, any of a number of mood disorders in which the above characteristics are extreme and intense. Depression in this sense may be a symptom of some other psychological disorder, a syndrome of related symptoms that appears as secondary to another disorder, or a specific disorder itself (p. 189). More detail about depression is presented at the end of this section.
 7. Deduction Reasoning that begins with a specific set of assumptions and attempts to draw conclusions or derive theorems from them. In general, it is a logical operation which proceeds from the general to the particular (p. 178).
 8. Ego From the Latin for *I*. Hence, the 'self' analytic theory that focus on the ego and its role in personality development (pp. 231-232).
 9. Egoism Self-interest, the tendency to behave strictly or largely according to self-interest (p. 231).
 10. Egotism The tendency to regard oneself very highly, specifically to the point of having an annoyingly overblown opinion of oneself (p. 232).
 11. Functional Disorder An umbrella term for any disorder for which there is no known organic pathology. In actual practice the term is used for those disorders in which there is no known organic pathology (e.g. psychogenic fugue) as well as for those disorders in which there is known to be no specific organic pathology that could be directly responsible for the symptoms (p. 288).
 12. Gestalt The primary focus of the term is that it is used to refer to unified wholes, complete structures, totalities, the nature of which is not revealed by simply analysing the several parts that make them up. An aphorism spawned by this idea is 'the whole (gestalt) is different from the sum of its parts (p. 299).
 13. Humanistic Psychology An approach to psychology developed largely by theorists such as Abraham Maslow, Carl Rogers, Erich Fromm, and Rollo May. They proposed it as 'a third force' after psychoanalysis, which was, in their view, too concerned with the neurotic, and behaviourism, which they saw as excessively focused on that which was explainable with mechanistic theory. Humanism in Maslow's sense was supposed to produce a psychological science concerned with higher human motives, self-development, knowledge, understanding, and aesthetics (p. 327).
 14. Induction A process of reasoning in which general principles are inferred from specific cases. A logical operation which proceeds from the individual to the general: what is assumed true of elements from a class is assumed true of the whole class (p. 349).
 15. Introspection Generally, the act of looking inward, the examination of one's mental experiences. The report of such an inward glance, specifically the mental contents of one's consciousness (p. 369).
 16. Laterality In general, the term can refer to any preference for one side of the body over the other, such as having a preferred hand or eye. Recently, it has

come to be used largely to characterize the asymmetry of the hemispheres of the brain with regard to specific cognitive functions. It is often used to characterize the fact that the brain is organized so that language and speech functions are mediated in the left hemisphere. Although these linguistic capacities are the ones most clearly associated with laterality, there is a growing body of evidence to suggest that a variety of other cognitive, perceptual and affective components of behaviour may also be lateralized: specifically, that the left hemisphere is analytic and functions in the sequential, rational fashion, and that the right hemisphere is synthetic and functions in a more holistic, arational manner (p. 388).

17. Latent

Existing in hidden form, dormant but capable of being evoked or developed (p. 387).

18. Motivation

The most typical use of this extremely important but definitionally elusive term is as the name for an intervening process or an internal state of an organism that impels or drives it to action. In this sense, motivation is an energizer of behaviour. Most contemporary research on motivation falls into three broad orientations: (a) the physiological, which aims at an analysis of neurological and biochemical underpinnings. Most work is limited to the so-called primary drives, such as hunger; (b) the behavioural, which is concerned largely with elaborations and refinements of drive theory and learning theory (complementary), such as incentives, needs; (c) the psychosocial, which is oriented towards explanations of complex, learned, human behaviours, such as needs for achievement or affiliation. Note that the topic of motivation is intimately intertwined with that of emotion. (p. 447).

19. Neurosis

A disease of the nerves. A personality or mental disturbance not due to any known neurological or organic dysfunction (i.e. psychoneurosis). Within this conceptual framework, a number of specific neuroses have been identified and labeled, for example anxiety, phobic, obsessive compulsive, hysterical, depressive, depersonalized, character, and narcissistic. Recent years have seen two terminological adjustments. First, the use of the phrase neurotic disorder as a generic cover term for any enduring mental disorder that is distressing, recognized by the individual as unacceptable and alien, but in which contact with reality is maintained and there is no demonstrable organic disorder. Neurotic disorder thus fulfills the descriptive role of neurosis but is neutral with regard to etiological factors. This lexical device is the one adopted in the International Classification of Diseases (ICD). Second, the elimination of the term as denoting a psychiatrically identifiable diagnosis, accompanied by a reassignment of the various previously recognized neuroses to other diagnostic classifications. This is the resolution of the terminological problem adopted by the Diagnostic and Statistical Manual (DSM) (p. 465).

20. Psyche

The oldest and most general use of this term is by the early Greeks, who envisaged the psyche as the soul or the very essence of life. More conventionally, the connotation is limited to the mind. Although both of these meanings reflect a kind of dualism, the second is considerably less

problematical and is favoured over the first. It also carries the sense of the original meaning of psychology. Third, a reference to the self, psychic, or psychial (p. 577).

21. Resistance Generally, any action of a body that opposes, withstands, or strives against a force. A personality trait typified by reluctance to follow orders or respond to group pressures. In psychoanalysis, opposition to making with is unconscious conscious (p. 627).
22. Self-Actualization A term originally introduced by the organismic theorist Kurt Goldstein for the motive to realize all one's potentialities. In Goldstein's view self-actualization was the master motive – indeed the only real motive a person has, all other being merely manifestations of it. In Abraham Maslow's theory of personality, the final level of psychological development that can be achieved when all the basic and meta needs are fulfilled and the actualization of the full personal potential takes place (p. 659-660).
23. Shadow In Jung's approach, one of the archetypes: a complex of undeveloped feelings, ideas, desires, and the like – the 'animal' instincts passed along through evolution to Homo sapiens from lower, more primitive forms that represent the negative side of personality; the human species' *alter ego* (p. 676).
24. Stress Generally, any force that when applied to a system causes some significant modifications of its form, usually with the connotation that the modification is a deformation or a distortion. The term is used with respect to physical, psychological and social forces and pressures. Note that stress in this sense is a cause; it is the antecedent of some effect. A state of psychological tension produced by the kinds of forces or pressures. Note that stress in this sense is an effect; it is a result of other pressures. In this sense, the term stressor refers to a causal agent (p. 716).
25. Temperament An aspect of an individual's general make-up characterized by dispositions towards particular patterns of emotional reactions, mood shifts, and levels of sensitivity resulting from stimulations (p. 740).
26. Tolerance An attitude of liberal acceptance of the behaviours, beliefs, and values of others. The term is used by some with very positive connotations, in the sense that tolerance embodies vigorous defense of others' values and recognition of the worth of pluralism and that the truly tolerant person will resist any attempt to inhibit his or her free expression. Others, however, use it in a vaguely negative sense, implying that tolerance is a kind of strained forbearance, a sort of gritting of one's teeth while putting up with behaviour, beliefs, and values of others. This latter usage derives from the ability to endure stress and pain, without serious harm (pp. 753-754).
27. Unconditional Positive Regard Simply, a positive and supportive attitude towards another. Within Carl Roger's theory of personality, being raised with unconditional positive regard from parents and significant others – being surrounded by supportive, loving, and respectful caretakers regardless of shortcomings – made a rich, self-actualized life likely. On the other hand, conditional positive regard, whereby a child's actions only meet with support when

they fit a particular set of standards, is argued to produce less well-adjusted adults with higher likelihood of various psychological problems (pp. 549).

APPENDIX G

Summary of the Personal Foundation Program (Coach U, 1999)

The Personal Foundation Program (PFP) is a comprehensive approach to coaching clients with several issues that keep them stuck in patterns and behaviors that do not yield desirable results. Typically a year-long process, the PFP is offered through Coach U and Coach U Certified Coaches. The following 24 lessons comprise a large proportion of the program. The PFP is frequently supplemented with specifically designed exercises and homework assignments that clients complete independently and discuss with their coaches during coaching sessions.

<u>Lesson</u>	<u>Major Concepts</u>
1. Let's get started!	Setting the conditions for success – developing a support network.
2. Zap the Tolerations.	How abiding frustrations drains energy that could be freed for better used in constructive ways.
3. Simplify your life , dramatically.	Distinguish 'busyness' from engagement in life. Set and honor personal boundaries. Delegate tasks.
4. Get yourself Clear of the Past.	Unfinished business clouds integrity, evidenced in deceit, suppression, disregard, and lost opportunities. Unmet needs, expectations, addictions, and wounds need to be resolved through direct conversation, compassion, restorative action, and appreciation.
5. Create and use 10 Daily Habits.	Enrich life through habits that one wants to do, not 'should' do. Create a system of actions to support healthy living, energy, balance, and increase confidence through daily commitment.
6. Restore your Integrity.	Establish life assumptions, beliefs, and values that reflect 'who' one wants to become and act in accordance to those principles. Integrity means freedom from internal conflicts and accepting responsibility for the consequences of one's choices.
7. Get your Needs met.	Acknowledge personal needs and find constructive ways to get them filled.
8. Handle the Money, honey.	Explores one's beliefs and relationships with money, personal worth, and investment in one's self
9. Your Body, the temple.	Makes a mind/body connection. Explores honoring one's physical health with heart-centered values.
10. Extend your Boundaries.	Introduces 'self-care' through exploring behaviors that one finds acceptable or unacceptable
11. Raise your Standards.	Explores how personal standards set the stage for personal behavior and how one is treated.
12. Create a reserve.	Explores the concept of 'being at choice.' Beyond

- getting one's needs met, reserves help build resiliency.
13. Perfect the Present. Explores the value of living 'in the now' and acceptance of 'what is.'
 14. Strengthen your Family. Equates 'family' with an environment of safety (biological or chosen) and protection.
 15. Deepen your Community. Defines 'community' broadly. Explores the interdependence between individuals and communities, the value that they share.
 16. Start Attracting vs.... Distinguishes attracting versus effort in creating relationships and conditions conducive to personal growth.
 17. Be well-protected. Discusses how to create self-protection through different types of insurance, systems, lifestyle choices.
 18. Choose your Work, to be you. Develops job satisfaction and career fulfillment.
 19. Reorient around your Values. Designing a life around what matters most, priorities.
 20. Become a Problem-Free Zone. Understanding that problems are signs for action, even if to change how we perceive them.
 21. Improve your Attitude. How one's attitude positions oneself in life and how to improve it by opening one's perception.
 22. Your Choice! Strengthening one's life through choice, lifelong learning.
 23. Invest in your Life. Explores the benefits of investing in one's well-being, personal growth, and opportunities to create financial resources. Investing in relationships with others. Appreciating rewards and returns.
 24. Graduate! Evaluating progress, articulating benefits, planning next steps, celebrating results.

The PFP is available through Coach U, Inc., or its Certified Coach U Graduates (CCUG). For further information about the PFP, contact:

Coach U, Inc.
P.O. Box 881595
Steamboat Springs, CO 80455-1595

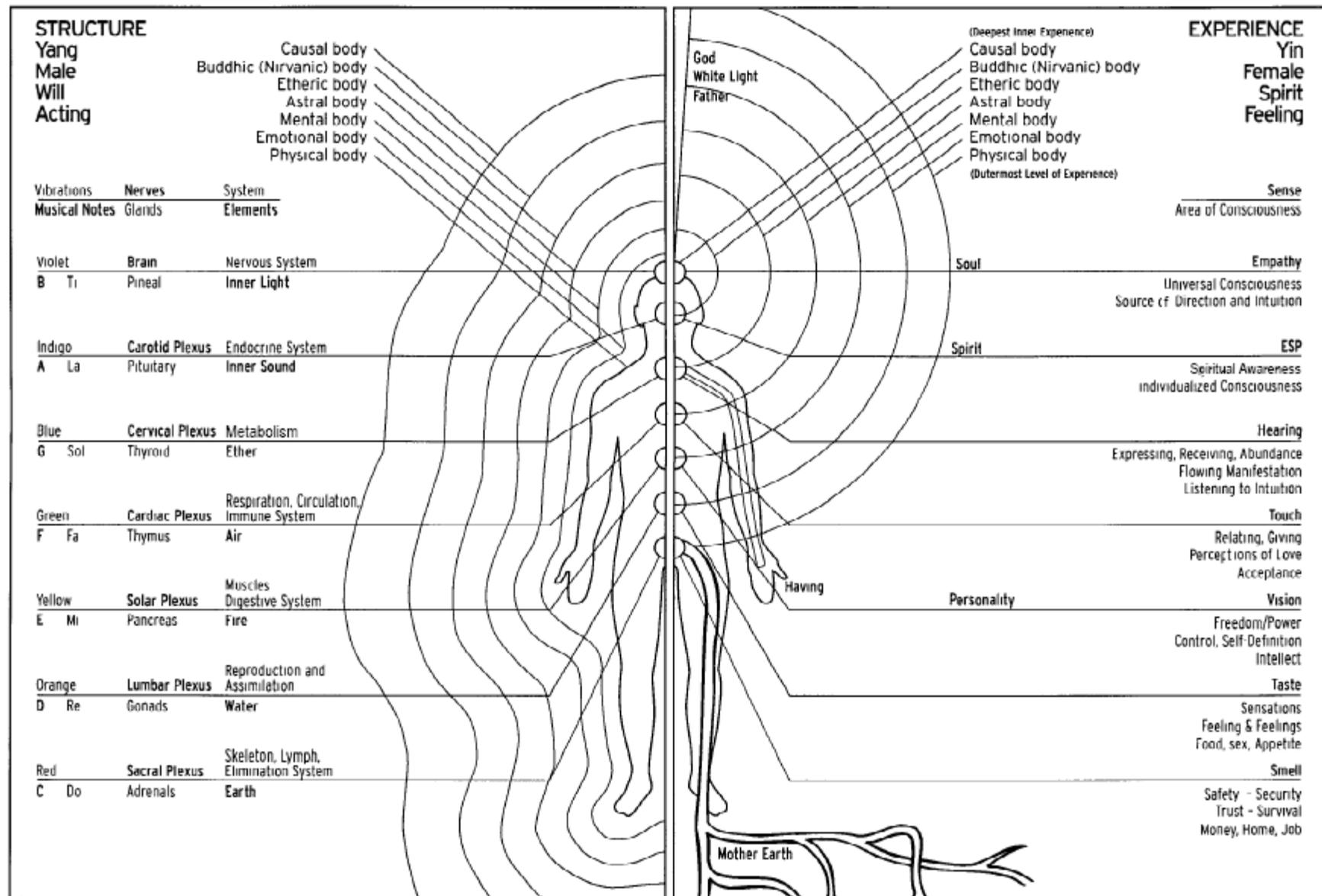
Toll-free: 1-800-484-6224
Email: info@coachu.com
Website: <http://www.coachu.com>

APPENDIX H

The Chakra System
The Brofman Foundation for the Advancement of Healing
© Martin Brofman 1988

Available at: <http://www.healer.ch/ChakraRefEnglish.pdf>

The Chakras



The Brofman Foundation for the Advancement of Healing

www.healer.ch

The Body Mirror System © Martin Brofman 1988 Illustration and lay-out: Jørgen Højland

APPENDIX I

Timeline of History of Psychology

History of Psychology (387 BC to Present)

Copyright © 1999-2003, AllPsych and [Heffner Media Group, Inc.](http://www.heffnermedia.com), All Rights Reserved.
Last Updated August 19, 2003, available at: <http://allpsych.com/timeline.html>

APPENDIX J

Chakra Meditations
Caroline Myss, Ph.D.
Reprinted with Permission

SPIRITUAL POWER SPIRITUAL PRACTICE
Energy Evaluation Meditations for Morning and Evening
STUDY GUIDE

Sounds True, Inc., Boulder, CO 80306

© 1998 Caroline Myss. All rights reserved.

All rights reserved. No part of this booklet may be used or reproduced in any manner without written permission from the author and publisher. Published 2000

Printed in the United States of America

Caroline Myss

Spiritual Power, Spiritual Practice. Myss, Caroline.

ISBN 1-56455-618-2

For information on workshops and seminars
with Caroline Myss, contact:

The ConferenceWorks!

6826 Chrysler Street

Indianapolis, IN 46268

For a free catalog of audios, videos, and music, please contact:

Sounds True / PO Box 8010 / Boulder, CO 80306-8010

Phone (800) 333-9185

TABLE OF CONTENTS

The Discipline of Daily Practice	1
The Seven Sacred Truths.....	2
Morning Meditation.....	2
Evening Meditation	15
A Call for Letters	27
About the Author	back cover

SPIRITUAL POWER, SPIRITUAL PRACTICE THE DISCIPLINE OF DAILY PRACTICE

Most people want the rewards of consciousness without the hard work of consciousness. The hard work of consciousness requires that we develop a daily spiritual practice that allows us to review where we are investing our energy each day. Each morning and each evening we have a choice: do we invest our energy into fears and anxieties or do we invest our energy into aligning with spiritual truth?

I believe that one of the most effective ways to monitor how we invest our energy is through the daily practice of energetic self-evaluation. Think of your “energy body” as a vast interconnected database of stored experience. Every thought, every feeling, and every memory is encoded and stored in one of your seven chakras, the energy centers of the body. Each of your chakras records and manages a specific category of information. The work of daily practice is to take a personal inventory of the health of your chakras in order to determine how you are using the energy associated with each energy center.

SPIRITUAL POWER, SPIRITUAL PRACTICE THE SEVEN SACRED TRUTHS

The highest function of each chakra is expressed as a “sacred truth” that points the way to physical health and spiritual integration. Working in meditation with these seven sacred truths can help you align your energetic being with the highest spiritual values.

MORNING MEDITATION: PREPARATION FOR THE DAY

Every day is a new beginning. Your task each morning is to learn the practice of entering your body and your day consciously. Begin by focusing attention on your entire day from morning to evening. Review your plans for the day. Think about where you need to be and whom you need to be with.

Sense your comfort level. Do you feel stressful about this day or do you feel comfortable? Do you feel prepared for the day’s events? And most importantly, are you projecting fears and expectations onto the day? Remind yourself that we lose power with fears and expectations.

Your First Chakra

Drop your attention to your first chakra, to the base of your body, the root of your spine. This is your connection to Mother Earth. Feel yourself connected to earth energy. Picture yourself sitting on wet earth. Picture yourself smelling the fragrance of newly cut grass. Feel yourself embraced by the soft wind of early morning. Feel sun on you and sound around you. There is only you and the earth now. You and Gaia. This is your connection to your own life, to the experience of being alive. Your first chakra contains the truth that “all is one.” As you focus on this part of your body you can feel that truth. You can feel yourself connected to every part of life, the fragrance of the earth, the aquatic system, the oceans, the air, nature, your family, your friends, the planet. All of life is connected to you in this moment. As you prepare for your day, consciously walk into these thoughts. Allow the truth that “all is one” to penetrate through your body and feel that truth and its force moving down your legs. Feel that, because your first chakra is connected to your legs. Feel that power – that when you walk on this earth you’re walking in that truth. No matter where you walk, you’re going to be connected to that electrical guidance that met you the day you were born. You have a circuit, and that circuit connects you to every

form of magnetic life on this planet. Take a moment to turn your attention to your first chakra and think about your day. Do you feel unsafe or insecure on this day in your life? Is there something that scares you about this day in your life? Is there some place you’re afraid to walk? Feel your fears. Pull them into your consciousness, because you’re going to need to deal with them today.

What strengths can you feel from this part of your body? Your first chakra is your area of physical strength. This is the part of your body that pulls from that deep sense you have of trusting in your own strength to stand tall, to handle whatever weight is put on your shoulders.

You’ve got tremendous strength. Feel that.

Your Second Chakra

Now move your attention gradually up your spine to your second chakra. You're in your lower back. You're in your hips. You're in your sexual genital area. Feel your attention there. This energy is vibrant. This energy is red. This energy is hot. The energy of this part of the body is alive, magnetically powerful. This is the part of your body where the truth resides to "honor one another." Feel that energy.

Now, review your day. Whom are you suppose to be with today? This is the part of your body that records that. This is the part of your body that records all of your relationships every day – how you interact with your relationships. This is the part of your body that contains your fight or flight instinct. Feel that.

Are you prepared for a battle today, or are you calm?

If you're meeting someone today whom you feel uncomfortable with, put that person in front of you now, put that person's face there. Imagine yourself sitting opposite him or her. Pull up all of your anger toward this person, all of your resentment – pull up all of your fear. Put it into your conscious mind right now.

Then ask yourself, "What is it about this person that I don't like? I need to know that."

Imagine that the gods sent this person into your life to bring you a message. Now focus your attention on looking directly into this person's eyes. Keep your eyes focused on this person and say, "Tell me why you're in my life. What message do you have for me?"

Then reverse it and say to this person, "Look into my eyes. What message do I have for you?"

Then look at this person and imagine that you are dying, and this is the last person who is holding you in his or her arms. This is the person who is going to hold you in that last moment of your life. And now feel that feeling. And let it go.

Focus your attention now on your work. Your second chakra relates to your work in the world. What are you going to do today? How do you feel about your work? Are there projects you're afraid of? Are there projects you're excited about? Feel your relationship to your work.

Sense your security level. Do you feel yourself losing power when you think about your work? Does it frighten you? Feel that in your body. Turn your attention to money, finances. As you do this, focus your attention on your lower back. Are you dealing with any financial fears? Do you feel financially threatened or comfortable? Are you losing power over your relationship with money? Why are you doing that? Bring into your conscious mind the illusion you need to deal with when you think about money. Now reverse it. Think of all the positive energy you're generating from this part of your body. Think about all of the people in your life whom you love and whom you support. You're connected to them through this part of your body. This is the center through which you send them love and support in their physical life. Think of those people and send them the messages you want to send them.

Focus your attention now on creativity. Your second chakra is the part of your body where creativity thrives. This is your birth center. This is where you give life to your ideas. You bring them into the earth through your second chakra. Visualize the ideas you want to create today. Bring your creative ideas into this part of your body.

Your Third Chakra

Now, take a deep breath and move your attention to your third chakra. You're now in your solar plexus, where the truth resides to "honor yourself." Focus your attention on how you feel about yourself today. Do you feel strong? Do you feel frightened? If you're feeling frightened, what is it that's scaring you? Identify it. Call that fear by name and have it face you now. Look directly into it. Converse with it. Say to that fear, "Let's work together. I want you out of my system. I want you to become a strength. Work with me."

Think about your self-esteem. Do you need anybody's approval today? And if so, ask yourself why. Why do you need that person's approval? What about approving of yourself? Are you facing anything that challenges you where you need to be courageous and strong? Your third chakra is your center of honor and integrity. This is your center of endurance and dignity. Remind yourself of your honor code – your integrity – what you've promised yourself spiritually in terms of how you want to live your life each day.

Your Fourth Chakra

Now, raise your attention and move up to your fourth chakra. You're in the center of your body. You're in your heart, your center of love. This is the heart of your life. Focus on the truth that "love is divine power." Remember that love is the only true power that makes any difference in the human experience. Begin your

day by asking yourself how you feel about yourself today. Do you care enough about yourself to protect yourself from anger, to protect yourself from stressful situations that could best be handled with love or compassion? Do you care for yourself enough not to hold negative energies toward another person, to protect the quality of energy in your heart?

Now look ahead toward your day and think of the people you're scheduled to meet. Ask yourself with each person, one at a time, "How do I feel?" Where you feel love for these people, send more love. Greet them in your meditation. Greet them with the feeling that your heart has enormous room for them and that they are deeply welcomed in your heart. Focus your attention on those you don't love. Ask yourself, "Why do I feel this way?" Say the prayer, "Show me why. Tell me why I feel this way. I need to know this because this is becoming conscious. Let me learn more about this today in my life." Focus your attention on whom you need to forgive today or whom you should have forgiven yesterday. Put this person in front of you and ask yourself, "What is it I really would like to say to this person before I will forgive?" Let the rage come out. Let your hurt feelings come out. Let your bitterness come out. Don't let it stay in your heart. Let it out. And then look at that person. And imagine that this person feels those same things, that someone hurt him or her that much. And then release the prayer, "We need to learn this forgiveness together. I'm grateful for this companion. This companion is a difficult one, therefore I need to learn strength. I may be a very difficult companion for this person, therefore he or she needs to learn strength." Be kind to yourself and tell yourself, "Forgiveness is not easy, but today I ask for one more step toward that goal." Finally, as you're preparing to leave your fourth chakra, program it. Tell it how much love you want to share that day. Tell yourself to be open to receiving love. Tell yourself that you want to appreciate this day, that you want to find something beautiful in every moment of the day. Release the prayer that you want to look at the day through your heart and not through your fears, that you want to feel gratitude for the events that happen, and even the events that don't happen that you thought should happen. Remind yourself that if certain things don't happen, they weren't supposed to be there in your life that day. Prepare with strength for the day you are about to live. Keep your attention on the right way to walk into this day. Remember, you're not the only one creating this day.

Your Fifth Chakra

Move your attention to your fifth chakra, your throat. Focus on the truth, "I surrender my personal will to divine will." As you remind yourself of this truth, remember that in saying this prayer, an answer toward that prayer will be contained in today. Something will come up today that will cause you to have to release your will. Remind yourself of that. You might find yourself in a work situation or in a relationship or in a business discussion or even in trying to get a seat on an airplane in which you will have to release your will. Your fifth chakra is your center of choices. It is the part of your energetic system that contains the central cord of your power, because this is where you make your choices. Every day you make choices to direct your soul into attitudes, into memories, into creative acts, into positive feelings about yourself – and into negative feelings about yourself or others. You make these choices. You make the choice to fear your day, or to love your day. Make a commitment to yourself as to what types of choices you want to make today. How do you want to direct your will? Make a commitment to yourself that you will make choices that empower you, and bring more and more clarity into your mind and into your heart as to who you are and what your life is really about here in the physical world. Make a commitment to yourself to make choices that reflect the learning of your spirit instead of the empowerment of illusion.

Your Sixth Chakra

Let's move your attention to your sixth chakra. You're now residing in your mind, your cerebral territory. Your mind is a powerful instrument. It feels good. It generates ideas. It generates creativity. It generates perceptions. Roll around in your mind. Fall in love with your mind this morning. Feel its power. Now let your mind talk to you. What does it think about today? Is your mind preparing to enter the day feeling good or is it generating illusions? Imagine that your mind is sitting opposite you now and ask your mind, "Show me what illusions we are going to work through today." Imagine that your mind says, "Today we're going to work through the illusion that the external world has more power over you than your internal world. This is a strong illusion and today you're going to work on that." And so you look at that and realize, "I'll have several experiences today that are supposed to teach me again and again that it is my inner world that has power over my outer world. My strength comes from within, not from without. I need to remind my mind of that." Take a moment. Feel the illusions that your mind conjures. Identify them. Put words to your illusions. Focus your attention now on your beliefs, on your attitudes, and on your memories. How much

time do you spend focusing your attention on your history and on your past? How much of your attention is given to negative attitudes and to pessimism? Do you spend a lot of energy feeling depressed? Think about this. And ask yourself, do you want to stay in that thought energy today? If not, ask your mind to generate greater truths that you know are true and ask them to reside in your mind, that everything in your life be there for a reason. All things work out for the best. Life moves in cycles. Power will always be returned. Just when you fear the worst, the best happens. Let go. Give your will to the divine. You know deep in your mind that heaven is watching you and watching over you. You know that. You know that no matter what happens, you are blessed, and it's always for the right reason. You know that. And remind yourself, most of all, that everyone you meet has the same fears you do. You do not stand alone in this. So as you enter the day, enter it with absolute delight, knowing that everyone is just like you. Everyone. As you prepare to leave the sixth chakra, remind yourself that the purpose of every day of our lives is to "seek only truth," the central theme of the sixth chakra. Everything in our lives – every experience, every relationship – is designed fundamentally to teach us truth. Seek only truth.

Your Seventh Chakra

Come up to your seventh chakra. This is the center of the truth, "live in present time." Present time is all we have. Yesterday is gone. Tomorrow isn't here. All we have is now. Everything in your life can be changed by holding on to the truth to "live in present time," because then nothing in your history has authority over what you're doing now. Look back at your history. Look back at your past and bless it, and say, "Thank you." It's been a blessing. Think of all the wonderful things that have happened to you in your history. Don't just focus on the negative. Don't do that. Send yourself back now, just for a moment, and focus only on the positive – only on all the wonderment of your life, all the coincidences, all the surprises – and bring them back to the present moment. Remind yourself of all the marvelous changes in your life that came and that you didn't see coming. What caused that? It's a signal of the divine. Remind yourself that your spirit is a present-time creature. It knows only the now.

Practice this discipline several times in the day ahead of you. When you sit with someone, when you're talking with someone, when you're reading something, when you're having lunch, when you're walking home, tell yourself, "This is all I have. This is the present moment. This is all there is to my life right now." Study every part of that moment. Listen to its sound. Sense its fragrance. Feel it. Feel your comfort in that moment. Appreciate everything about that moment. It is the only point of your life. Promise yourself that you'll return to that perception a thousand times a day, because it keeps your attention in present time. It's the most powerful perception you can hold. Maintaining the truth that there is only the now, that there is only present time, makes forgiveness very easy, because there's nothing to forgive. The past doesn't exist in this moment. It makes loving everyone very easy because they haven't done anything to you, because yesterday what they did doesn't exist anymore, and you're looking at a new person. And you're a new person. Every day then contains a thousand new opportunities that could not have been there yesterday, because you were looking through your life through yesterday. Look only through now.

So as you glance at the day ahead, release the prayer, "I only want to see the day ahead. My attention will not go backward into my history, and my attention will not go forward into my future. I am committed to staying only in present time, to remaining grounded in my world, to feeling a bond with each person I meet, to respecting my own integrity and my own honor, to living within the energy of love and compassion this day and returning to that energy when I don't feel it, to making wise and blessed choices with my will, to maintaining perceptions of wisdom and non-judgment, to release the need to know why things happen as they do, and not to project expectations over how I want this day to be – and how I want others to be. And finally, my last prayer, 'to trust God.' And with that I bless my day with gratitude and with love."

EVENING MEDITATION: PREPARATION FOR THE NIGHT

As you prepare to enter sleep, you prepare to release your spirit into the nocturnal energies of transcendence. It is important to learn to prepare for the night consciously. What does that mean? It means that prior to sleep you need to review how you used your energy during the day, how you invested your spirit, what you learned about the investments you shouldn't have made and the investments you're glad you made. Ask yourself, "how do I feel about myself and my life now that I am preparing to go to sleep?" And furthermore, "how do I open myself to receive guidance as I sleep?"

Your Seventh Chakra

Focus your attention on your seventh chakra, the crown of your head, the place where your energy connects most directly to spiritual guidance. The truth that resonates in this part of your body is that there is a divine reason for every single experience we have in our lives. As we prepare to enter sleep, we must return to this truth. Each morning you receive guidance for the day like a roadmap that directs you into a pattern of synchronistic events. A million things happened to you today. A thousand words crossed your mind. A thousand people looked at you, and you heard millions of sounds. You saw countless beautiful scenes and endless patterns of life itself. All of these new energy patterns are in you now, and each one contains some droplet of energy that represents the divine. Every raindrop that fell on you was there by divine design. It wasn't meant to fall on anybody but you. We need to be appreciative and aware of all of the beautiful things that have happened today, as well as all the things that happened to cause us to lose our energy. And we need to remind ourselves that all is of divine design – for our learning, for our blessing.

Your Sixth Chakra

Focus your attention now on your sixth chakra – your mind, your center of perception, of attitudes, of beliefs. Ask yourself, “Did I invest my energy today in any negative attitudes?” If so, take a moment to identify them.

Did you feel depressed today? If so, did you encourage that feeling of depression? Or are you an optimist? Which way did you put your energy today? How did you invest it? If you lost energy today, call it back. Take a deep breath and call it back. Did you invest in a negative attitude? Take a deep breath and call it back. Release it. Remind yourself, “I don't need that attitude.”

Often we live in a way and do things that we regret; yet, we do them anyway. We make judgments about other people. We think we know what someone else should do, and we judge what the person is doing as being on the right or wrong path. Often we put ourselves in the position of knowing what's best for other people, and judgments pour out of us. These judgments come from our sixth chakra. Take a very deep breath and review the judgments you made today. Review them.

Include in this review the judgments you made about your own life. Did you tell yourself that something is a disaster in your life? Did you decide that something horrible happened to you even though it may not have happened?

Do you value your own attitude about your life? Do you tend to review your life with a sense of its emptiness rather than its fullness? Do you eclipse the good things that happen to you and block them out because you focus on the negative?

Shift your attention to the positive. What positive attitudes did you invest your energy into today? Take a moment to look clearly into the attitudes you tell yourself to have all the time. Do you give yourself a positive boost when you need it? Do you remind yourself of all that is true? Do you tell yourself, “All things work out for the best. I may not know why this is happening to me, but I believe and I choose to believe it's for a kind and good reason?” And before you leave your sixth chakra, repeat the prayer, “I release the desire to know why things happen as they do. And I release the need to have my expectations met.”

Your Fifth Chakra

Now move your attention with a deep breath down to your fifth chakra, your center of will, your center of choices. This is a time to review the choices you've made today, wise choices and unwise choices. Did you make choices that enhanced your life today, that worked on your behalf? If so, bless those choices. Take a deep breath and put more of your energy into them. Ask God to fill the right choices with divine reasoning and divine grace. Choose to release all of your choices into the will of God.

Did you use your power of will and your power of choice to bless anyone today? Did you use that power to bless your own life today? Take a moment before you enter sleep to bless all you did today and all the people you were with today. Choose the power of blessing. Take a moment now to review the choices that have drained your energy today. Did you speak 18 SPIRITUAL POWER, SPIRITUAL PRACTICE harshly to someone? Did you make choices that harmed another person? If so, review those choices. And then call your spirit back and say, “I disempower those choices. I will not send my spirit into that choice to create harm to another person. I choose to return my spirit and release those choices.” Did you speak with honesty and integrity today? If not, call your spirit back from that which does not reflect the integrity of your soul. Before leaving this center, take a deep breath and direct your will toward blessing the whole of your own life and all the people who are in your life. Direct your attention to making your will a strong instrument.

Develop a will that is strong enough in the internal world to exert power in the external world. And finally, say the prayer, “I release my will to divine guidance” – trusting that the events, as they unfold through the night, will be in your best interest as they create tomorrow. And as you prepare to leave the fifth chakra, leave it with the prayer “I will myself to have no fear – no fear of the night, and no fear of the morning.”

Your Fourth Chakra

And then move your attention with a very deep breath to the fourth chakra, the center of your emotions, the center of your heart. This is your center of love. This is the center of harmony in your soul. As you are about to go to sleep, sense whether or not you are content. Sense the emotional balance in you. Review all of your emotions. Are you angry? If so, why? Who has made you angry and what are the reasons? Do you feel hurt about something? What is that something? Focus your attention on that. Release it. You don’t want to take that feeling into the precious night with you. Did you hurt someone today? Is someone’s heart in pain because of something you did? If so, send a blessing to that person before you go to sleep.

Move into the energies of love, compassion, appreciation of other people, and love of this life. Feel those energies and then walk through your entire day with the image that you are leaving those energies at every place during this day where you have walked. Take a deep breath and do that while you imagine leaving rose petals every single place you walked today, at doorways, on streetcars, in airplanes. Image yourself leaving rose petals every single place you talked, putting rose petals on the desks of people you worked with, on the streets that you walked down. Imagine leaving rose petals everywhere that you can think of before you enter the night.

Concentrate now on attitudes and feelings about love, on your need to be loved, and on people you love dearly. Ask your spirit to become strong enough through the night to enter only into loving thoughts, because as the sun rises in the morning and you return to your body, you want your spirit to be stronger than it is right now – just that little bit of strength makes an incredible difference in how you will live your life tomorrow.

The most challenging task we have is this one now: forgiveness. How have you done with forgiveness today? Think about those you need to forgive and place them in front of you. One at a time walk in front of them and say, “This is what I need to forgive you for.” With every one of them do this exercise: “This is what I need to forgive you for. I am working to forgive you for this and for that.” Take a moment to do this with each one.

Now return to the beginning and look at that first person and give this person a basket of rose petals and say, “We need to work on forgiveness together. I’ll meet you tonight. I’ll see you on the energy level. Meet me there.”

And move to the second person with a basket of rose petals and tell this person, “I need to meet you too tonight. Meet me on the energy level. I’ll see you there.” And now to the third person, and to the fourth. And then to events – events you need to release that have hurt you. Return to those events. Leave rose petals there and say, “I want to learn from you now. I want to be at peace with you. Talk to me in my dream state. I’m open to you in my dream state.” And now as you prepare to enter the night, say the prayer, “I want to know more about love. Teach me more about love as I sleep. Teach me more about how to love as I sleep. And teach me how to love life more as I sleep.”

Your Third Chakra

Move your attention down to your third chakra. This is your center of self. This is your ego. This is your center of power that makes you feel connected to the physical sense of your life.

Ask yourself as you prepare to sleep, “How do I feel about myself right now? Did I take care of myself today? Did I feed myself well? Did I exercise? Did I maintain the attitudes and belief patterns that best suit my physical body?”

And now take a deep breath. It’s time to review the health of your body. Feel your body. Stretch your body out, because you want to feel the entire strength of your physical body. Do you feel weak? Ask yourself if there’s weakness in your body. If so, where? And identify, “Am I losing power to something. If so, what?” Feel the health of your internal system. Do your lungs feel strong? Are you breathing well? Does your back hurt? Are you feeling stressful? Now focus your attention on that stress. What is causing it? Feel it. Do you feel financial pressure? Is something frightening you? Feel it. Feel how much power it’s taking from your body. Take a moment and feel that. Focus on your cerebral area. Do you feel tension in your head? Is your jaw tight? Do you feel tightness in your muscles? Relax them. You don’t want to enter the sleep state

having left such a tense body behind. Relax it. Relax your muscles. Tighten and then relax with a deep breath.

And as you relax, review your sense of honor. Review your sense of integrity. Did you live up to your honor code today? Did it bring you strength? Did it protect you? Or do you need to review it in your mind to live it better tomorrow? Remind yourself now of your honor code.

Take a moment to focus on the action of criticism. Were you critical today? Did you compliment someone today? Did you help to make people feel good about themselves today? Do you feel good about yourself right now? As you prepare to go into the night, release the prayer, "Give me guidance on who I am in this life. Give me guidance on what my task is in this life. Give me guidance on why I'm with the people I am and how best to serve that role. Give me guidance on my divine role with myself." And finally, simply, "Give me guidance."

Your Second Chakra

Move your attention to your second chakra. This is your center of fear. This is your center of nervousness and anxiety. Your second chakra is that part of you that goes to bed each night having warehoused all of the stress and fear and anger that you carry with you because of the day's events. We want to clear that out of our system before we enter the night. And so we review. Your second chakra holds all of your activities with everyone you've dealt with today, every relationship you've had, every encounter you've had with sexuality, with money, with creativity. Do you have any negativity that you're carrying within yourself that was generated today in relationships? With your finances? With your job? With anything you're trying to create? Did anyone frighten you today? Was your fear of survival activated today? Feel these fears. Go into them. This is where your fear of change lives. Ask yourself, are you afraid of change? Does that scare you? If so, why? Why are you so afraid of change? Release the blockages to change. Release your fear of change with a prayer of trust: "I step out of your way." Say to heaven, "Move into my life. Change what you need because I am here for service. I trust the changes. I may fear the changes, but I trust the changes."

Now focus your attention on the positive side. Your second chakra is the center power point of your body, where you've shared encouragement with people whom you love and you enjoy. Bless them. Bless them now for having been there for you this day of your life.

Take a moment to celebrate your own creativity today, the ideas you may have brought forth unto the earth this day that were never here before. Bless your own creativity, because no one has brought the same gifts unto the earth that you have today.

And know the truth that every day you bring gifts unto the earth that have never been there before; know that they could only have come through you. You don't see these gifts because you don't realize how the touching of a hand, or the smile on your face, or the kind word to someone can be a gift large enough to save that person's life in that moment. We are channels for gifts. And so bless that part of yourself and say, "Pour gifts through me. I can handle that. I offer myself as a gift-giver. And better than that, let me never see the gifts I give on your behalf. Make them invisible. I don't want to see them. Just let them come through me."

Your First Chakra

Move into the first chakra, your connection to your own life. You're back in the center of your own life. You're back in your connection with Gaia, with the force of nature. Feel yourself lie down on very deep, soft, clean, warm earth. The fragrance of the earth begins to fill your senses now. You can feel it. You can smell it. It goes right into your cell tissue. It goes right into your neck. It goes down your spine. You can feel it penetrating down your legs, into your feet. You can feel that feeling. Nestle your neck into it. You want to allow your head to drop so softly that you feel as if nothing needs to hold your head anymore. Your head is floating. Your body is floating. You are placing your body in a relaxed position in order to leave it. You want it to rest securely on the earth because you're beginning to prepare for flight. So you move your attention into the earth and you hear yourself saying to Gaia, "Watch my body, because I'm going to leave it now." Before you do, you take with you the requests you have for the night. "I need guidance," you say, on the following matters in your life. Now fill in those blanks. "I travel to heaven this evening because I need guidance on these issues," and now list them.

And then say, "I travel to heaven this evening because I need to embrace once more the energy of love I feel for a certain person. I need to talk to this person because I can't reach him or her on the physical level. I need guidance about this relationship. And I need guidance about my life. What do you want me to do

next? Tell me what you need from me, for I am a servant. Tell me what you need from me.” And finally, as you prepare to leave for the night, ask for a blessing on yourself. Ask that you may learn to live your life continually aware that you are of divine energy, even though you may not be able to feel it right now, even though in this moment these may be nothing but words to you. Pray that they become more than that, that the notion of being of divine energy becomes something so real that it’s the only power you know to be genuine. And now, take a deep breath and imagine your spirit beginning to lift like light over this dense material of your physical body. Feel yourself unhooking. You’re lifting gradually. You can feel your energy beginning to move out through your head. You’re halfway through your legs. You’re halfway through your solar plexus. And now you’re gently out of your body. You can feel it. You can feel yourself lightly standing over your body looking at it. It’s sleeping now, and you’re free to go. And so you allow yourself to direct your drifting now. You’re drifting through the trees into the fresh night air. You’re drifting softly, like a soft cloud; you just move sweetly on warm air, and you’re drifting into the wonderful light of the moon. And you’re as high as the moon and you’re drifting. And then you drift past the moon, and you let your consciousness go to sleep now. You don’t need it anymore. It has done its job. And you take a deep breath, and you let it go. You shut down your mind and you release your spirit with the blessing, “Go on your way. I’ll see you in the morning.”

CAROLINE MYS S is a pioneer in the field of energy medicine and human consciousness. She holds degrees in journalism, theology, and intuition and energy medicine. Over the past decade, her work with Norman Shealy, M.D., a Harvard-trained neurosurgeon and founder of the American Holistic Medical Association, has helped define how stress and emotion contribute to the formation of disease. She is the coauthor, with Dr. Shealy, of *The Creation of Health* (Stillpoint, 1993) and author of *Anatomy of the Spirit* (Harmony Books, 1996). Her most recent book is *Why People Don’t Heal and How They Can* (Harmony Books, 1997).

SOUNDS TRUE/PO BOX 8010 / BOULDER, CO / 80306-8010

APPENDIX K

Summary of Self-Management (Coach U, 2003)

The Self-Management Program (SMP), formerly known as CU 821, is a comprehensive approach for coaches to develop advanced skills in their own lives and to model those competencies to their clients. Offered by Coach U and Corporate Coach U, the program was available to coaches on-line until a year ago. While it is no longer offered as a teleclass, the practices are essential for the continual improvement of coaching skills. The following 12 lessons comprise a large proportion of the program. The SMP is frequently supplemented with specifically designed assessments, exercises, and homework assignments that coaches complete independently and discuss the results with their mentor coaches.

<u>Lesson</u>	<u>Major Concepts</u>
1. Defining Compassionate Presence	Increase coaching effectiveness by managing professional boundaries with maturity, authenticity, sensitivity, and non-judgment.
2. Cultivating Conscious Abundance	Shift from a scarcity mindset to increased consciousness of abundance and opportunities.
3. Developing Empathy	Deepen relationships with others through conscious listening skills . Develop discernment through clear understanding of context.
4. Self-Knowledge: The Inner Compass	Develop a personal communication style that serves to enhance relationships and reduce conflict in personal and professional life.
5. The Power of Conviction	Develop greater influence through understanding the dynamics of commitment and conviction.
6. Resiliency, Practices of Excellence	Establish core competencies to support Recovery from life's stressors and missteps. Manage reactions to respond in ways that reestablish stability, leverage personal growth from experience, and replenish reserves.
7. Cultivating Synchronicity	Learning how to use the power of intention and developing relationships that cultivate synergy.
8. Avoiding the Intoxication of Success	Recognizing when the seduction of success Shifts from functional to dysfunctional, anticipating the consequences, and developing strategies to reclaim balance.
9. Illuminating the Shadow, Part 1	Recognizing the shadow and how it

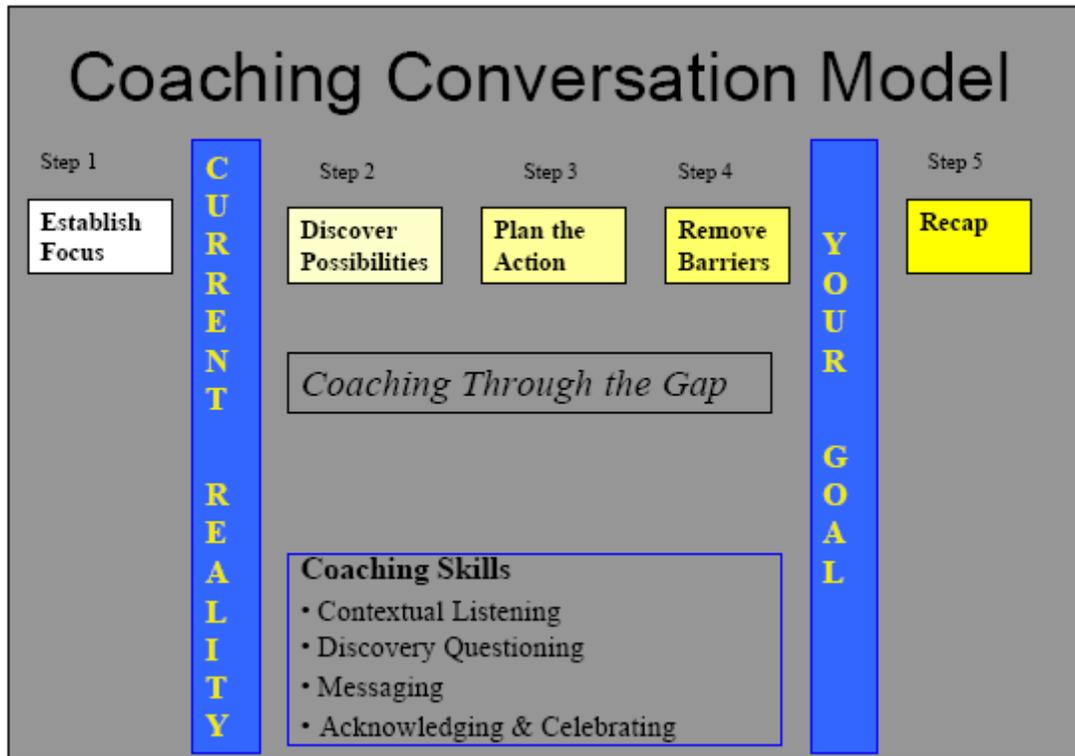
10. Illuminating the Shadow, Part 2
manifests in life duality, polarity. How persona, image, and identity are related. Developing character – beliefs, attitudes, values, and behaviors that endure in times of stress and conflict.
11. Learning Excellence
Explores lifelong learning, the imperative of evolutionary education, and continual improvement through the steps of confusion, confidence, mastery, and entropy. Developing wisdom by becoming a student of life.
12. Practices of Excellence Roundup
Strategies to keep track of personal growth Through reporting, celebrating, and creating new visions for the future.

The SMP is available through Coach U, Inc., or its Certified Coach U Graduates (CCUG). For further information about the SMP, contact:

Coach U, Inc.
P.O. Box 881595
Steamboat Springs, CO 80455-1595

Toll-free: 1-800-484-6224
Email: info@coachu.com
Website: <http://www.coachu.com>

APPENDIX L



Copyright of CoachWorks Intl., Dallas, USA

To learn more about the Coaching Conversation Model[®] or arrange for the presentation of a Coaching Clinic[®], contact:

Corporate Coach U
P.O. Box 881595
Steamboat Springs, CO 80455-1595

Toll-free: 1-888-391-2740
Fax: 508-533-9012
Email: admissions@coachinc.com
Website: <http://www.ccu.com>

APPENDIX M

Work of Excellence

The Chakra System as Foundational Approach to Professional Coaching

**“What lies behind us and what lies before us are small matters
compared to what lies within us.”**

Ralph Waldo Emerson

"Spirit is an internal essence not an external entity."

Mary Edson, 2006

Chakra Coaching

In Gerber's (2000) book, *Vibrational Medicine for the 21st Century*, he outlines the differences between the worldviews of conventional and vibrational medicine. He discusses how conventional medicine is based upon Newtonian physics. The Newtonian view sees the body as a biomachine and the brain as a computer with consciousness as a by-product of the brain's electrical activity. Emotions influence illness through neurohormonal connections between the brain and the body, with drugs and/or surgery as "fixes" to abnormal biomechanisms in the physical body. In contrast, vibrational medicine is based on Quantum physics introduced by Einstein. The body is viewed as a dynamic energy system where mind and spirit are the sources of consciousness running the brain/biocomputer. In this model, emotions and spirit influence illness through energetic and neurohormonal connections among body, mind, and spirit. In this system, treatment with different forms and frequencies of energy rebalances the mind/body/spirit complex. Gerber (2000) argues that both the Chinese meridian system, which is used in acupuncture and shiatsu, along with the seven chakras, form biocircuitry and spiritual connection to human health. He points out that not only ancient wisdom but current research finds that each of the chakras are "directly linked to different regions of the body, as well as to a particular hormone-producing endocrine gland and system of bodily nerves in the form of ganglia (small brain centers)" (p. 18). For example, the first chakra is associated with the skeleton, bones, and bone marrow. Bone marrow is the source of stem cells and lymphocytes. These are critical factors in the body's immune defense and repair system in mitigating illness. Associations with the remaining six chakras parallel different biological functions in the body and are shown in this section at the beginning

with each chakra summary. The point is that medical professionals are now recognizing the chakra system in their pursuit of healing the body, and they are finding that not only the body needs to be addressed, but the mind and spirit. When working in concert with one another, these three make a powerful healing methodology.

Quoting Laotse, Gerber (2000) conveys the story about the philosopher waking from a dream about a butterfly. Laotse muses, "Am I a man who has just dreamt of being a butterfly, or am I a butterfly dreaming I am a man?" (p. 33) Turning our perceptions on their heads—like the oft quoted phrase that we are spiritual beings having a human experience, not humans having a spiritual experience—helps shift our ideas about ourselves and how we relate to our world. If we truly create our own reality, then the field of coaching has a huge potential of insight to draw upon to help clients see their lives differently. This view also significantly challenges the current closely held belief of victimhood in every realm of existence. As Gerber states,

It is from the perspective of the causal body (transcending space and time, beyond the physical plane) and higher spiritual levels of observation by that we can see how events that seemed accidental or meaningful coincidences (Jung's synchronicity) are sometimes hidden messages orchestrated by our higher spiritual selves (p. 34).

In the process of establishing medical and psychological validity for using the chakras as a basis for coaching, the author observed a familiar struggle. Many authors and professionals encounter resistance from traditional scientific communities in attempting to articulate the value of the human energy field in healing mental and physical ailments, much less as a tool for improving our human experience. One often

faces issues of credibility when attempting to put right-brained concepts into left-brained language.

At a seminar presented in New York, Myss (2005b) identified the dilemma of reductionist thinking (positivistic approaches) predominantly used in scientific research. She commented that "no one wants to be embarrassed or thought of as less than." To question the authority of say, the American Medical Association (AMA) is to run contrary to everything that the medical profession values. Specifically, some of those values include compounding professional status gained through scientific proof, resulting in funding for more studies to create more scientific proof. In other words, if science proves it, then the positivistic validity of science deems it real. Scientific methods of research beget more scientific methods of research in the quest to define reality. Those who rely on science to prove their views of life have more credibility than those that do not. Gerber (2000) shares a striking example of a first chakra conflict relative to doctors who challenge allopathic medicine prescribed by the AMA by practicing alternative medicine. In this case, the first chakra loss is in terms of "ungrounded" or fragile feelings. Without a connection to earth, the world is a threatening place in which to live. Going against the tribe and its rules for relationships or career pursuits can put one's health at risk through energy imbalances that may translate into issues in the abdominal and pelvic regions of the body.

The author believes that coaching, when done in the context of the chakra system, can provide value in addressing clients' issues at a conscious level. Coaching in this way helps clients address their concerns proactively, instead of neglecting them. Said another way, clients are better able to find satisfying alternatives before compensating behaviors

diminish their capacity for living fulfilling lives. While coaching is not healing, as psychotherapy is, coaching can be preventative in prompting individuals to look at what is not working in their lives and taking action before matters become so complex that medical and/or psychological intervention is necessary. For example, coaching often addresses clients' stress levels in their careers. By heightening clients' awareness of what is and is not working in their lives, clients learn valuable skills of listening and becoming in tune with their emotional and spiritual reactions. Clients begin to recognize the early warning signs of excessive stress. They can use these first lines of action to take corrective measures. They learn to respond, instead of react. Clients learn that if they ignore the warning signs, their physical bodies breakdown and become a last line of defense. In critical cases of stress, crisis is a serious way to grab one's attention and then it may be too late. Using this model, coaches can help clients refine their sensibilities, so their consciousness is heightened on multiple levels.

The following presentation is structured in eight subchapters of this chapter. The results are organized by chakra. There is a subchapter for each of the seven chakras with summaries of each chakra, outlines, introductions, and explanations of the specific Coach U (1999) Personal Foundation Program (PFP) modules pertaining to that chakra. The eighth subchapter summarizes and integrates the seven previous sections.

Readers will notice overlap of themes between the chakras and coaching throughout the presentation. This is part of the continuity, holism, and transcendent nature of the chakra system. The first three chakras focus on matters of the physical plane, while the heart chakra is a bridge and translator between the head, heart, and body. The last three chakras focus on concepts of the mental, emotional, and spiritual planes.

Themes from coaching modules from the Coach U (1999) *PFP* may appear more than once in the discussions of each chakra. Since the chakra system is a holistic system, like coaching is, one observes that issues addressed in one chakra have ripple effects that impact other chakras. For example, financial and money issues appear in both the first and second chakras. The first chakra issues focus on survival and the requirements for money to meet the needs for living and survival. The second chakra issues are around relationship to money and how one leverages one's skills or talents to obtain money, as well as how one establishes boundaries or rules of engagement regarding how money is obtained (e.g. legally, illegally, ethics).

The holism of the chakra system mirrors that of coaching. Professional coaching and the chakra system are so closely aligned that the premise of this dissertation is a conservative assumption. The two paradigms correspond more than 75% in a side-by-side comparison.

Each subchapter attempts to integrate a four-pronged approach to coaching. These four prongs include the following:

1. The *PFP* (1999) created by Coach U.
2. The Coaching Conversation Model[®] (2003) created for Corporate Coach U.
3. The chakra system as practiced for thousands of years by Eastern mystics and philosophers.
4. The author developed a model of coaching called the SASSSS Model. It is a method of questioning that coaches can use with their clients to examine strengths, aversions, shadows, stage, steps, and success measures. Details about this model are presented in this chapter.

The *PPF* (1999), as created and taught by Coach U, functions as not only a baseline for comparing the common themes between the coaching and spiritual paradigms of the chakra system. It also serves as a construct for dialogue, exploration, and action by clients guided by coaches. While the *PPF* provides several themes and the chakra system adds depth and dimension within those themes, the Coaching Conversation Model[®] (see Figure 4.1 and Appendix L) provides structure to the coaching session, giving organization and sequential progression to each meeting. Finally, the SASSSS Model proposed by the author provides aspects of questioning which further inform the discovery and exploration of possibilities, the plan of action, the removal of barriers, and the design of next steps.



Figure M.1. The Coaching Conversation Model[®]

The SASSSS Model of coaching inquiry is based upon six frames of reference or perspectives of looking at one's situation with regard to current insight and future growth. The coach poses these perspectives to clients in the form of questions to prompt internal exploration of underlying motives for beliefs and behaviors. The six dimensions, or ways of seeing, are as follows:

- **Strengths:** What are my strengths and who will I become when I fully engage them?

- **Aversions** (overt): What are my aversions? How do they limit me and what secondary gains am I receiving by not addressing them?
- **Shadows** (covert): What or who are my shadows? What are the payoffs for confronting/avoiding them?
- **Stage**: How can I play my role on a bigger stage? Who will I become in facing my fears and opening or widening the field of play? How do I make a Divine connection and become a channel for Grace?
- **Steps**: What are my next steps? How do I get from point A to point B or from where I am to where I want to be, while enjoying and learning in the process?
- **Success Measures**: How will I measure whether my actions are successful, as I have defined it, or need refinement? How will I know that I need to tweak my plan or change course?

The presentation of coaching questions in this way is comprehensive, while it adds depth and continuity to the coaching experience throughout the process. In addition, this model instills in the minds of clients systems that can be duplicated and applied to future circumstances. Further, it is a progressive, spiritually grounded, action-oriented way of moving in the direction of whom one wants to become. This model provides a way for clients to develop their personal core visions. Clients can see their visions become reality in measurable ways, which is relevant to clients on their personal terms of success.

In the first step, a coach initiates a client coaching session by creating rapport, addressing ethical matters such as confidentiality, establishing focus, and setting goals. Once the coach has established the terms of engagement during the first step of the

session, the client takes center stage by setting its direction. During the next phase of the coaching session, the coach and client explore possibilities, formulate an action plan, develop ways to overcome obstacles, review the session, and set next steps for accountability. During this phase, the SASSSS approach becomes valuable.

The design and evolution of SASSSS is based upon several individual and organizational development precepts experienced by the author. In the following section, the author describes the sources of SASSSS and its value within the context of the Coaching Conversation Model[®].

In the second step in the Coaching Conversation Model[®], discover possibilities, coaches probe into the nature of their clients' conundrums by asking strong, direct, open-ended questions. Excellent listening skills are essential, along with using language to mirror and reflect client communication. It is during this section that questions formed by the coach to reveal as much about the client's concerns and motivations be as clear and constructive as possible.

Open-ended discovery questions probing into the nature of client motivations provide insight into *who* the client is and *who* the client wants to become. Oftentimes, personal values will be discussed in association with *what* needs to be in place to create an atmosphere conducive to the development of a clearer identification or visualization of an ideal *who*. Identifying *what* and *who* entails exploring client strengths. In coaching, it is a generally accepted principle to concentrate upon and leverage client strengths in addressing concerns. This is a positive approach. Techniques can entail exploring past successes and pinpointing challenges that were resolved to client satisfaction. During discovery, coaches listen for strengths and also listen for what is not being said by clients.

Silences and omissions are as provocative as words. An effective coaching technique involves questions that explore aspects the client steps over or leaves out of the discussion. Listening to what is not being said can be profoundly revealing. Coaches stress the positive by focusing on strengths.

Coaches provide balance by acknowledging limitations, barriers, constraints, and challenges. Coaches are prudent using this method to look at both sides of a client's dilemma. Looking at the pros and cons of situations, while inherently dualistic in nature, is fundamental in most research, sciences, businesses, and their related philosophies. This is evidenced by the common use of SWOT analysis (Strengths, Weaknesses, Obstacles, Threats) and critical thinking in organizations.

In the Coaching Conversation Model[®], overcoming barriers is an essential part of the process. While dealing with barriers is a later step in the model, frequently it is during discovery that challenges first appear. For use here, the term barriers will be adapted for coaching with a spiritual sense by referring to barriers as aversions. While barriers are often interpreted as obstructions, that term can imply that the client has no control over them. Coaches will want to focus on what clients can control, considering time and effectiveness of the approach. Aversions are things one turns away from or avoids confronting because they are uncomfortable. In this way, the coaches use clients' aversions to draw attention to uncomfortable emotions that can underlie perceived barriers, constraints, and challenges.

In *No Bad Feelings*, Spencer and Spencer (2002), aversions are recognized as, "where our power lies," because aversions are the real culprits of which we refuse to let

go (p. 65). In general, society is comprised of “more avoiders than acceptors” (p. 65). In therapy, it is the aversion that must be addressed before the addiction can be resolved. In coaching, a general application is to understand the feelings motivating the behavior. The focus is not on the behavior itself, but rather an indicator of a client’s disposition. For example, a client may be having financial difficulties. This client may want to set up a budget and action plan to address the shortfall. While coaching this client through the budgeting and planning processes may be helpful, ignoring, or, as Thomas Leonard (1998) put it, ‘stepping over,’ the feelings of loss of control or inadequacy will serve only to be a reminder without motivation for real change. Certainly, setting a budget and financial planning may ultimately be the steps taken to address the client’s concern; however, coaching is about addressing the underlying cause driving the behavior within a specific emotional spectrum or range. The cause needs to be addressed before action is taken. If these steps are not taken, action steps may be premature and may do more harm than good.

Clarification is necessary about what is uncovered during exploratory questioning. Questions may reveal client feelings that may be within the scope of professional coaching or outside it. Feelings that are within the scope of professional coaching include uncovering underlying motivations driving client behavior. In this context clients become conscious of how their thinking impacts their behavior and how it impacts their results. Within this emotional range, clients can healthfully understand, address, reframe, and alter thinking. When clients’ thinking is altered in positive ways, personal paradigms shift. The potential for improved results through behavioral changes is increased. Beyond the scope of professional coaching lies dysfunction. Psychological dysfunction requires

different skill sets. Coaches who are professional therapists may possess this skill, while other coaches may not. The client needs to be informed of this distinction. When they are coaching coaches need to be clear if, or when, the nature of the session changes to therapy or counseling.

Scope of practice is a red flag for coaches. It signals that coaches need to determine the extent that their skills can adequately serve clients. During the discovery portion of the coaching conversation, keen listening skills on multiple levels are necessary, not only to uncover client feelings, but to determine the nature and degree that coaching can address them appropriately. This is the time for coaches to have their "referral antennae" up and ready to assess who can best serve the client. If this is not the coach, then referral is necessary.

While addressing feelings may seem to lie in the field of therapy, the author reiterates that it is where the client is on the spectrum of emotion that determines whether coaching or therapy will best serve him/her. It is an astute coach who understands the limitations of coaching, the ethics of practice, and compassion for clients who will refer clients to professionals suited to address their needs fully. In many instances coaching is complimentary and provides the action-oriented portion that makes other approaches work more effectively.

In professional coaching, exploring feelings is essential and it can be daunting to coaches. Here again, coaches must rely on good judgment, sound ethics, and intuition to sensitively explore clients' bounds of privacy and state of mind. Coaches' emotional competency is paramount in this regard. It makes sense to educate oneself in this arena.

Spencer and Spencer (2002) summarize some common aversions and their accompanying emotions as follows:

- Insecure is accompanied by fear.
- Unfulfilled is accompanied by disappointment.
- Incomplete is accompanied by discouragement.
- Unappreciated is accompanied by anger.

Another way to look at aversions is to view them as areas of resistance. Once an area of resistance is revealed, coaches can help clients overcome their resistance through understanding. Often the coaching strategy involves developing ways for clients to get their needs met through responsible self-care.

Like aversions, shadow behaviors present barriers, yet in a different way. While aversions may be overtly detected by behavioral observation, shadows are covert and may be overlooked if discovery questioning is not thorough. Shadows are the payoffs for not confronting aversions. Recall the client with financial difficulties. If the aversion is not addressed and a budget is drawn up, it will be no surprise that the client will arrive at future coaching sessions complaining of not being able to stick to the budget. More importantly, the client may be more at risk for continued overspending.

Denial (in shadow form) is at work in this case. While the client can superficially project an image of fiscal responsibility to outsiders, demonstrated by a rigorous budget, the neglected shadow of fiscal irresponsibility looms. The client may experience feelings of loss of control that may escalate. Those feelings may be compounded by conscious and unconscious perceptions of conflicts in the clients' personal integrity. The client knows at some level that the image s/he projects is not a true representation of who that

person is in practice. The client's irresponsible behavior conflicts with what s/he values most. The coach in this situation needs to explore the underlying denial and work with the client to resolve it.

Coaches who explore client aversions and shadows during discovery open the door for authentic acknowledgment and acceptance of the clients' needs and values. Astute coaches aptly reveal shadow motivations. They understand why clients choose not to take action on commitments due to secondary gains and emotional payoffs they get from not following through on their values. Ford has written two excellent books are helpful to coaches in developing these skills. *The Dark Side of the Light Chasers* (1998) and *The Secret of the Shadow* (2002) are highly recommended.

In the third step of the Coaching Model®, plan the action, the author suggests that coaches continue to ask provocative questions that relate to the role clients want to play in their own lives and the lives of others. Coaches need to consider client attitudes. Client attitudes reflect their levels of engagement and commitment to their goals. At this point, coaches encourage clients to push their comfort zones within the context of who they are becoming. Coaches look for alignment of values with planned actions. The action plan should reflect the clients' steps toward integrity. No plan of action can be made without considering clients' roles respective of where they are going and who they are becoming. The action plans will support, undercut, or contradict clients' needs and values. Coaches role-play to get clients to anticipate the possible outcomes and consequences of their plans.

During this phase, coaches will ask clients to tap resources that can be called upon to assist them in making their plan work. Resources may be internal and external.

Community ties, networking, family connections may all come to bear. During planning the action, many of the chakra resources presented in this chapter will support client needs for spiritual resources. Having plenty of resources to support one's emotional and mental health through life's challenges are reserves for occasions when plans do not work out as designed.

In addition, a written plan or journal outlining the steps of the action plan, the fifth SASSSS element, will be valuable to clients in quantitative and qualitative ways. If clients are willing, the use of both tools, a summary plan for convenience and reminder in combination with a daily journal, will be potent in the process of learning along the path toward their goals. The summary plan can be a guide for checking off steps taken and completed—a visual method of tracking progress. The journal functions as a repository for thoughts, frustrations, and gains. There are plenty of excellent books concerning journal writing. One of the best books about creativity and journal writing is *The Artist's Way: A Spiritual Path to Higher Creativity* (Cameron, 1992). Coaches encourage their clients to use tools of documentation as future references, as coaches have found that clients' progress is expedited. In addition, clients' insights are more profound.

Finally, success measures, the sixth SASSSS element, relates to accountability in a quantitative way. During this phase, which moves into the fourth step of the Coaching Conversation Model®, removing barriers, coaches may find themselves collaborating with their clients to find measurable ways of defining success. The question to be answered in this step is, "How will you know that you have made progress?" While during discovery, emotional barriers were addressed, during this segment, finding substantive ways of measuring success may be challenging for clients. Coaches need to

"hold their (clients') feet to the fire," with persistence to get clients' commitment to measuring their success with metrics of some kind, even if it is measuring qualitative attributes of satisfaction on a one to ten scale.

A good example of quantifying qualitative experiences on a numeric scale (-10 to 10) is presented in *Personal Power II: The Driving Force*, (Robbins, 1996) in what he calls The Quality Quantifier Process. The process is summarized in four steps as follows:

1. Recognize the current level of desire by assigning a numeric value to the experience. Ask clients, "What would make this experience feel like a '10 (best)? 0 (neutral)? -10 (worst)'?"
2. Consciously describe what feeling or sensations the client desires to experience. The theory is that most people settle passively for what an experience will be instead of mentally directing the outcome. Ask clients, "What would your experience ideally feel or look like?"
3. Decide and quantify the quality of experience the client is committed to attaining. Ask clients, "What level of experience are you committed to having?"
4. Determine the conditions needed internally (within the client) and externally (environment and relationally) to achieve the level of experience desired. Ask clients specifically, "What will you do (internally and externally) to have this level of experience?"

Another way to prompt clients to quantify their experiences is to get them to think about defining their own personal ROI (return on investment) beyond the traditional financial value proposition. The key question underlying this part of a coaching session

is, “How will you know you have been successful?” The answer to that question may be as simple as discovering that a concept, an idea, a goal, or a plan did or did not work. It may be a change in the manner in which the client will respond to a comparable situation or how s/he will leverage knowledge in similar circumstances in the future. The essential point is that a fundamental lesson has been learned. Acknowledgment of lessons learned by clients provides them with a sense that their efforts have value.

Success measures fall under removing barriers because it is during this part of the discussion that clients often find it difficult to define what they consider success and how they will know that they have been successful. This invariably leads to uncovering barriers of a nature different than those previously discussed during discovery. These barriers are not usually emotional in nature but logistical in practical ways. At this point, the plan of action may need adjustment due to scheduling conflicts or changing prior commitments to accommodate the plan, as well as subsequent arrangement needed to make it work. Coaches have opportunities to guide clients to new insights and creative problem solving during this part of the session.

Success measures segue to the fifth step, next steps, in the Coaching Conversation Model[®]. Typically, during this segment, coaches encourage clients to recap their insights from the session, commit to the plan of action and set up a mechanism for accountability. Success measures support accountability by requiring the client to report action in measurable terms that both coach and client agreed upon. Again, clients have center stage during this closing section, communicating whether or not the session met the goals stated at the outset and how realistic the plan will be to implement. Coaches will want to

make note of any improvements to be made and to clarify any outstanding questions either by email, phone follow-up, or at the next session.

Finally, it is essential to remember, when using the SASSSS Model, the suggestions made here are in general terms. Coaches will need to modify them to the individual client and mold them to be relevant to the circumstances shared during the session. In other words, these are ideas and guidelines, not rigid rules. Not all questions will be applicable. Coaches need to examine the underlying issue and make sure it is addressed while being sensitive to client needs.

The following eight subchapters describe in depth the Spiritual Coaching Model or Chakra Coaching Model.

Subchapter 1—First, Root Chakra

*“A man travels the world over in search of what
he needs and returns home to find it”*

*George Moore (1873–1958), English Philosopher, one of the
Fathers of Analytic Philosophy*

Summary of the First, Root Chakra

Sanskrit: Muladhara (root)

Location: Base of spine, coccygeal plexus, perineum, between anus and genitals

Color: Red

Stone: Agate, bloodstone, garnet, ruby, smoky quartz

Sense: Smell

Musical Note: C

Mantra: Lam

Symbol: Square, Four-petaled lotus

Zodiac: Aries, Taurus, Scorpio, Capricorn

Planets: Mars, Saturn

Basic Issues: Survival, Family

Elements: Earth, Gravitation

Principle: Physical entity

Orientation to Self: Self-preservation

Identity: Physical identity

Developmental Stage: Womb—12 months

Purpose: Links the individual with the physical world. Defines the concept of *being* and *accepting being*. Serves as the foundation to evolve and build the personality. Embraces aspects such as energy, self-expression, ambition, consistency, desire for security, and survival of self and species.

Rights: To be here, to have

Goals: Stability, grounding, physical health, prosperity, trust

Archetypes: Tribal relationships—son, daughter, father, mother, community member, church member

Lesson: All is One

Strength: Family identity, bonding, loyalty, grounding

Shadow: Excluding others, prejudice, illusions of superiority, one-upsmanship

Angel: Gabriel

God: The Protector

Dysfunctions: Self-indulgence, self-centeredness, insecurity, grief, depression, instability

Demon: Fear

Excess: Heaviness, sluggish, monotony, obesity, hoarding materialism, greed

Deficiency: Frequent fear, lack of discipline, restless, underweight, spacey

In Harmony: Profound connection to Nature. Trust in Nature's laws; a deep understanding of its even ebb and flow.

Out of Harmony: Inability to trust Nature. Focus on material possessions. Need to satisfy own desires and wishes.

Organs: Adrenals, kidneys, spinal column, colon, legs, bones

Body parts: Dense, solid parts of the body, bones, teeth, nails, legs, arms, intestines, anus, prostate, blood, cell structure

Essential oils: Cedar, pepper, juniper, sandalwood, carrot, cardamom, frankincense, angelica, ginger, clove, cypress, myrrh, marjoram

Effect: Calms, dissolves tension

Divine Connection: Gifts of the Earth—food, shelter, clothing, caring for the human family

Reflexology: Heel, across radial/ulnar wrist

Nature Experience: Earth—soil, gardening

Tarot: Emperor, Chariot, Justice

Sacrament: Baptism

Coaching Issues: Tolerations, needs, simplifying, money

**Chakra Coaching Question—I am a Survivor,
Building a Strong Foundation**

Personal Foundation Lessons that correlate to this chakra include the following:

- Zap the Tolerations
- Simplify Your Life
- Get Your Needs Met
- Handle the Money, Honey

Rationale for Chakra Coaching

Just as the Root Chakra addresses the survival issues of being human, for example, food, shelter, clothing, employment, and tribe, coaching addresses these same foundational issues. The Coach University Personal Foundation Program (PFP) is introduced by advising participants to expect change and to assemble a personal support system of friends and family, as well as coaches and others, to provide feedback and endurance.

The message of this chakra is "get back to basics." In coaching this means streamlining one's life. Life gets complicated quickly. Often, caught up in the day-to-day aspects of living, one loses touch with what is truly important in life. Priorities get lost in the list of perceived obligations, errands, tasks, and "to do" lists. The Root Chakra is your energetic backbone and global positioning system (GPS). The grounding force of the Root Chakra is found in coaching concepts that advise clients to stop tolerating those aspects of their lives that do not contribute value, those activities that they do to satisfy the expectations others or themselves which are not relevant to who they truly are.

Annoyances that clients tolerate are those beliefs and actions that no longer serve us, hold us back, cause pain, waste time, erode energy, and do not provide value.

Tolerating circumstances frequently results in victimhood, a complaining state of being that alienates us from ourselves as well as from others. Not putting up with unsatisfactory experiences is not the same as being impatient, insensitive, or selfish. If anything, identifying matters that no longer serve us initiates a stream of self-examination and an invitation to authentic living. Clearing the decks can free up energy for far more productive use of one's resources, as well as shift one's attitude in a more positive direction. This process requires sensitivity to others needs, with care taken when addressing changes, so that everyone benefits from new ways of relating, behaving, and believing.

The secondary gain associated with tolerating unsatisfactory matters creates an accountability deferment tactic. This is an aversion to directly addressing the issues underlying the annoyance. The annoyance is really a diversion from the problem, particularly unfinished business. For example, a young woman goes to her family home every Sunday for dinner, seamlessly reassuming her role as a female child while she cleans up the dishes and declines to participate in conversations where the opinions expressed clearly differ from her own. She continues to go because she believes it is her obligation to visit her parents on a regular basis. Meanwhile, her self-esteem erodes because her opinions are ignored. What she is doing is tolerating a situation that does not serve her need to be recognized as an adult in the family. She can renegotiate her situation while still honoring her belief that visiting her parents is a priority. She can accomplish the negotiation by suggesting a separate time to see them, perhaps meeting

them away from the house on occasion so that the environment is more neutral and allows her to speak her mind freely, as opposed to being on parental territory.

If she chooses not to address her concerns with her parents, she defers accountability for her own needs and builds resentment. Her payoff is staying safe as a child in the relationship by avoiding confrontation with her family members, avoiding her fears of rejection by them. These benefits come at a price of her self-respect and impede her growth as an adult. Challenging one's role in the family is a Root Chakra issue. When our vision of ourselves in relation to the tribe changes, the tribe may not agree or shift with us. The friction causes energy, not in a good manner, yet it can fuel our existence. Many times, family friction evolves into woundology, a currency of bonding communication in which two or more people find understanding in their mutual trials (Myss, 1997). In this case, this young woman may go out with friends or seek a support group, bemoaning her weekly obligation as they do the same. This victimhood form of currency is a very popular way for people to relate and establish a level of intimacy quickly today. It is a powerful secondary gain.

To stop tolerating and negotiate new ways of being, doing, and relating is risky and requires leaps of faith. When a system works well but is not good for the whole, changing course requires a great deal of strength and resilience (Coach U, 1999). Coaches start their clients with the task of eliminating small annoyances, clearing the path for taking on larger issues, while developing the resilience and fortitude, or a type of emotional insurance policy, to meet the demands of addressing larger matters in their lives.

Without the emotional nicotine (or caffeine) of nuisances (tolerations) life may appear boring because gone are the highs and lows of disturbances or reasons to vent (Coach U, 1999). At the same time, emotional space is now open for attracting experiences that serve clients in better ways. Patience is advised during the waiting phase and is addressed more during the discussions of attraction in the upper chakras. What is important to note here is that more than one chakra is impacted when we coach. Just as coaching is dynamic, so is the chakra system. Addressing issues at one level creates a ripple effect.

When what has been tolerated is eliminated, the next question is, "Where is my next source of energy coming from, and how will it best serve me?" To further enhance introspection, coaches urge clients to look for pivotal irritants, annoyances that once eliminated remove many others (Coach U, 1999). Core tolerations are annoyances that have certain patterns of behavior in common. Exploring the nature of these tolerations often reveals underlying motivations and secondary gains, as well as latent needs that require further introspection. The needs discovered in this process will feed into another coaching exercise, the NeedLess Program, so clients should keep a journal of what they are discovering about themselves for future reference throughout the program.

Food and shelter are the main themes of the Root Chakra. These are the anchors of life. Life appears complex, yet it is its simplicity that gives us greatest peace. It has become in vogue to bear the appearance of being busy and to construe constant distraction as importance, a salve for the ego. This mindset is a form of the Puritan work ethic taken to its extreme. Workaholics are ironically still admired in our culture as the models of success or on their way to it. We live to do more, get more, have more, be more. Most of

it is an external manifestation of what we think success should look like, not what it is in our hearts. Life is running us, not the other way around. Fear is one of the underlying motivators at work in this behavior. While no one wants to intentionally become a bag lady, conscious and unconscious fears of not being able to tend to one's basic life needs are strong drivers for irrational behaviors asserting themselves in competitive and destructive ways.

Simplifying life by getting back in touch with what really matters in terms of values, feelings, and priorities forces us to face fears of insecurity materially and emotionally. The Personal Foundation Program exercise, Clean Sweep, starts this process. When clients start facing their fears by streamlining their lives, it is to be expected that the well-oiled mechanics of multitasking and the organizational systems in place to get it all done may break. Confusion may occur. Opportunities may evaporate. Relationships may be strained, wane, or dissolve completely. Coaches support their clients by getting them to focus on the present, not living in the past or future, as well as comprehending that where they are now in their lives is perfect for them. Energy spent fantasizing "What-if?" is wasteful. Concentrating on the matter immediately at hand is a Root Chakra necessity. A realization occurs when clients stop making choices on the run, in haste. Different choices, based on values, feelings, and priorities are made. A shift in psyche is made and it entails taking care of oneself, or as it is known in the coaching world, extreme self care. Clients may experience, viscerally, the costs of not tending to oneself in terms of their abilities to fully meet the priorities they have set for themselves. Shifts in thinking occur; specifically, one learns that by honoring oneself, one is better equipped to honor others. Subsequently, one's ability to tolerate others who are not living

their own lives is radically reduced. Clients start to recognize that the greatest good is served when everyone in the community is living authentically and honoring themselves; thereby, honoring all. This coaching lesson is also the lesson of the Root Chakra, All is One.

Maslow's Hierarchy of Needs includes Root Chakra matters of food, shelter, clothing, and security, as shown in Figure 4.2 on the following page. These survival needs must be met to form the foundation of a stable life so that attentions can be focused on fulfilling other needs, considered higher on the pyramid of human experience and on the path toward self-actualization. Need fulfillment is a major theme in most coaching paradigms, be it personal or business. Needs may take the form of basic requirements for engagement of a person's interest or a company's resources and move up the scale with refinements in the forms of expectations, wants, and desires. While the latter are not defined purely as *needs*, expectations color needs, raising the bar on what is believed to be acceptable in getting our needs filled. For example, having shelter or a roof over one's head is a need. If one can afford an apartment or condominium comfortably and can be satisfied with the security it provides within one's means to maintain it, then the need is met in a healthy, responsible way. However, if a person's budget is limited and a/he considers settling for an apartment a failure and will only be satisfied with a five-bedroom estate with an ocean view, then expectations have obscured the need. When needs are assumed and/or unstated misunderstandings and conflicts can arise in individual and business relationships. Expectations up the ante by bringing desire, attachment, unrealistic demands, and dissatisfaction into the equation.

The Personal Foundation Module exploring Getting Needs Met, includes an exercise called the NeedLess Program. In this program, coaching clients are guided to examine personal needs and how they are currently getting them fulfilled. Fulfillment may be direct or indirect. Direct fulfillment means that a person has honestly acknowledged a need, has communicated it clearly, and has found healthy ways to get it met. Indirect fulfillment involves covert ways of getting needs met or finding a substitute for getting it met. Individuals using indirect means of getting their needs met may resort to, self-denial, leveraging emotions, or addictions. These methods are energy wasters.



Figure M.2. Abraham Maslow's Hierarchy of Needs

When needs are met, clients have cleared space for relationships without competition for need fulfillment. Self-confidence is strengthened without the ego's shadow side of arrogance encroaching on relationships. The motivating drive for aversions and addictions subsides. With this decrease, compulsions are also reduced. As one moves from being needy, one attracts less needy people. Relationships move from being based on the currency of neediness to fresh ideas, people, and actions.

Coaches take the role of truth telling in the process of identifying, acknowledging, and getting needs met. The Root Chakra theme of honesty with oneself, which forms the basis for authentic relationships with others, is critical in this process. To facilitate the process, the NeedLess Program presents clients with lists of possible needs. It would be easy for clients to select needs that they perceive as more desirable. Astute coaches anticipate this behavior using probing questions to reveal true needs versus wants and desires.

The theme of truth telling is consistent through the entire program; however, it is literally grounded at the Root Chakra, as clients start these four modules of the Personal Foundation. Moving past self-denial toward truth is the cornerstone of the foundation and essential in the Handle the Money, Honey, module. In the Root Chakra, financial concerns are focused on being able to provide for oneself and one's family and may include how one makes a living. Career coaching addresses some of these issues in exploring choices one makes in relation to providing the necessities for living through one's life work, particularly the financial equation. In determining one's worth in the marketplace, one's coach brings fully to bear the intrinsic value of the individual beyond his/her skills and how the integration of these factors is measured in terms of salary, benefits, and leverage to secure these terms. Establishing these terms on a fair basis, so that the individual feels valued by an organization, is an essential building block for future career growth and financial security. Today, this process does not occur only in youth, when an individual leaves schooling behind and enters the workplace for the first time. Now, as life expectancies have lengthened, this process can be repeated several times in a lifetime. Once these terms are in place, one's focus can shift to the job at hand.

Financial security bridges both the Root Chakra and the Navel Chakra, which will be discussed in the next subchapter in terms of one's relationship to money.

Background Source Knowledge for the Root Chakra

The basis for questions in Subchapter One is chakra one or the Root Chakra. Energetically it is the Base, Kundalini—earth, physical identity, oriented to self-preservation.

Located at the base of the spine, this chakra forms our foundation. It represents the earth element and is therefore related to our survival instinct. As such, it is also related to our sense of grounding and connection to our bodies and the physical plane. Ideally this chakra brings us health, prosperity, security, and dynamic presence. It contains the primary eight cells that have all of the knowledge of creation and that remain the only cells in our bodies that do not change in our lifetimes. This chakra grounds us in the physical world.

Contemplation for Coaches Using Chakra Coaching – Quotes to Ponder

Vibrational Medicine for the 21st Century (Gerber, 2000)

The first or Root Chakra is located at the base of the spine and is connected with the skeleton and the bone marrow at the core of the bones. The bone marrow is actually a source of our body's stem cells. Stem cells are the precursor cells that develop into both red blood cells and white blood cells in the body. As such, the bone marrow also produces the precursors to lymphocytes, the type of white blood cells that seed the thymus gland and immune tissues of the body during early childhood. Because of the Root Chakra's connection to the bone marrow, it is thought to have some effect upon the body's immunity against different types of illnesses. (p.18)

Eastern Body Western Mind (Judith, 1996)

We are taught to control the body by way of the mind, which is considered far superior. But the body has an intelligence whose mysteries the mind has yet to fathom. We read in books how to eat, how to make love, how

much sleep to get, and impose these practices on the body. Without the body as a unifying figure of existence, we become fragmented. We repress our aliveness and become machine-like, easily manipulated. We lose our testing ground for truth. (p. 55)

Devaluation of the body is further perpetrated by many religious attitudes. Some religions describe the body as the root of all evil while others tell us that it is merely an illusion or at best, simply insignificant. Medical practices treat the body mechanically, as a set of disconnected parts divorced from the spirit that dwells within. Standard Training for psychotherapists completely ignores the role of the body in mental health. . . Universities educate our minds at the cost of our bodies, where we sit completely still for days, months, and years, training ourselves for sit-down jobs that continue to ignore the body's needs. (p. 55)

Hands of Light (Brennan, 1988)

The first chakra, the coccygeal center, is related to the quantity of physical energy and will to live in the physical reality. It is the location of the first manifestation of life force in the physical world. When the life force is fully functioning through this center, the person has a powerful will to live in physical reality. . . This statement of physical potency, combined with the will to live, gives the individual a 'presence' of power and vitality. . . When the coccygeal center is blocked or closed, most of the physical vitality of the life force is blocked, and the person does not make a strong impression in the physical world. (p. 72)

The Hidden Power in Humans (Maheshwarananda, 2005)

We can awaken the Kundalini Shakti in the Muladhara Chakra through a Yoga technique known as 'Yoga Nidra.' Yoga Nidra is known as 'sleep of the Yogi,' which is able to give us deep and beautiful experiences at a higher level of consciousness. It is also practised as a deep relaxation technique. (p. 82)

Why People Don't Heal and How They Can (Myss, 1997)

This energy center contains the belief patterns most strongly connected to our biological family and our early social environment. The identifying characteristic of the first chakra patterns is that they are group thought-forms, stemming from religious, ethnic, cultural, social, business, political, and family traditions. These patterns teach tribal members either how to take control of groups or how to relinquish control to group authority figures, and thus the spiritual challenges of this chakra relate to how well we manage our physical world. (p. 57)

Total Life Coaching (Williams & Thomas, 2005)

When nothing works to get your needs met, those needs live only as wishes in your life. Conscious or unconscious wishes have no power to energize you. Unidentified (and therefore unaddressed) needs are experienced as vague wishes without the power to motivate you toward meeting them. . . When you are an adult, there are only three sources of meeting your needs: your environment, you and other people. (p. 63)

Self Management for the Practices of Excellence (Coach U, 2003)

Developing Compassionate Presence Compassionate presence is 'non-anxious' meaning that one is able to relate in a calm, focused manner knowing that personal needs have been met and one is free to focus exclusively on the matter or person at hand, regardless of how the matter or the person is presented in the relationship. It is a mature way of relating and communicating authentically. (p. 5)

Your Erroneous Zones (Dyer, 1976)

Needing approval is tantamount to saying, 'Your view of me is more important than my own opinion of myself'. There is no such thing as a well-adjusted slave. Claim your freedom and independence from victimhood. (p.59)

Self-Reliance: The Wisdom of Ralph Waldo Emerson as Inspiration for Daily Living (Whalen, 1991)

Nothing can bring you peace but yourself.

The Upanishads (Easwaran, 1987)

You are what your deep driving desire is. As your desire is, so is your will. As your will is, so is your deed. As your deed is, so is your destiny. (p. 1)

Those who realize the Self enter into the peace that brings complete self-control and perfect patience. They see themselves in everyone and everyone in themselves. Evil cannot overcome them because they overcome all evil. Sin cannot consume them because they consume all sin. Free from evil, free from sin and doubt, they live in the Kingdom of Brahman. (p. 49)

Coaching the Root Chakra

Using the SASSSS Model of coaching inquiry, coaches will focus on the following fundamental questions. Remember, when using the SASSSS Model, the suggestions made here are in general terms. Coaches will need to modify them to the individual client and mold them to be relevant to the circumstances shared during the session. In other words, these are ideas and guidelines, not rigid rules. Coaches will want to avoid stacking questions so clients do not feel overwhelmed by inquiries and do not feel interrogated. The intent is to gain insight, not intimidate!

The fundamental questions to be addressed at the Root Chakra Level of coaching are:

- How do I provide for and nourish myself?
- Who do I become when my needs are/are not being met?
- In what ways do I avoid getting my needs met?
- What do I gain by not getting my needs met?
- What do I need to do to get my needs met?
- How will I know when my needs are met?

In coaching sessions, coaches need to listen for cues from clients that are verbal, physical, and unstated, concerning their views of money and making their way through the world. How one approaches these areas of life reveals a great deal about how survival and security issues are handled. Coaching questions using the SASSSS Model to explore these matters will uncover beliefs and values essential to creating a foundation for the coaching process.

As with every level within Chakra Coaching, coaches need to be aware of potential psychotherapeutic issues that may be revealed during questioning. In particular, when

clients discuss their responses to aversions and shadows, coaches' directness may elicit some discomfort from clients. With clients seeking to actively improve their lives, the personal homework necessary to heal any prior wounds in these areas will most likely have been addressed. However, some clients may have some healing to do. Coaches need to be aware and respond appropriately in these situations by making referrals to professionals who can best help clients heal. While it is within the coach's discretion to refer their clients to other professionals, coaches need to consider whether clients' interests are truly served within the scope of the coach's practice. Ethical considerations must be weighed seriously. The nature of these self-reflective questions is to bring awareness to both the coach and the client that will result in action, not pain. The author encourages coaches to please do the right thing. Develop the knowledge and skill set to best serve your clients. When clients present issues beyond the scope of the coaching practice, refer them to professionals who are best suited to meet their needs.

The SASSSS Model, outlined in the following section, presents questions that coaches can ask their clients concerning clients' strengths, aversions, shadows, stages, steps, and success measures. Here are some questions to ask clients:

- **Strengths**—What are your strengths in terms of money? When it comes to financial planning, where are you strongest? How can your strengths help you create a financial plan you can live with? What strengths can help you stop tolerating unacceptable terms in your life? What do you have in place for a budget? What skills do you have that give you a sense of security? How do you get your needs met in healthy ways? In what ways do you consider tolerating your current situation a

strength? How may that strength be masking secondary gains? How can simplifying your life become a strength? What has worked for you in the past?

Coaching queues to listen for: Frustration, confusion, past successes, resilience, labels, archetypes, money metaphors

- **Aversions** (overt)—What are you not wanting to face about your financial situation now? Who are you when you feel poor? When you do not get your needs met, what do you feel? By holding onto clutter in your life, what opportunities are you missing? How do your needs drive your priorities and how you spend your time?

Coaching queues to listen for: Avoidance, resistance, fear, poverty versus prosperity mindset

- **Shadows** (covert)—What is the payoff you get by not fulfilling your needs in healthy ways? What is the payoff for you by not addressing your financial situation? What do you gain by tolerating unacceptable conditions in your life? What benefit do you get by holding onto the clutter in your life?

Coaching queues to listen for: Resentment, manipulation of others through emotional and financial leverage, guilt, energy drains

- **Stage**—How can addressing your financial matters nurture your growth? How will getting your needs met support your goals? In what ways will no longer tolerating unacceptable conditions free you to focus on other things? How will simplifying your life create space for new opportunities?

Coaching queues to listen for: Recognition, acknowledge, appreciation for where one is, hope for the future, seeing options and opportunities

- **Steps**—What steps are you willing to take to create a budget and a financial plan?

What steps do you need to get your needs met and to stop tolerating? How will you begin to streamline your home, office and/or relationships?

Coaching queues to listen for: appointments with financial experts, budgets, appointments with professional organizers, initiative, fiscal plans

- **Success Measures**—How will you know your budget is working? How will you know you are meeting your financial goals? In what ways will you recognize that your needs are being met? How will you tell that you are no longer tolerating? How will you measure the benefits of clearing the clutter from your life? When will you know it is time to adapt, adjust or change course?

Coaching queues to listen for: Buy-in, conviction, commitment, spreadsheets, metrics, dates, times, schedules, concrete actions, progress reporting, satisfaction, fulfillment, sense of accomplishment

Root Chakra questions that coaches can suggest to clients for self-reflection:

Who am I when my defenses are down? Who am I when I am defensive? How can I best get my needs met? What role does money have in my life and how do I relate to it? Who do I become when there is a shortage of resources? How would my life be different if I had abundant resources? What would it look like? With this freedom, what shifts were made in my energy? How much of myself is negotiable in order to have a secure life? What does food mean to me (weight, health)? What does shelter (home) mean to me? What does air, water mean to me? What do I gain by allowing survival issues to direct my life? What needs to be healed relating to my physical identity? What needs to be in place for me to feel safe, secure, protected? How do I become my own safe place? When

these needs are met, will this free me to address other areas of my life? What is the shadow side of my physical identity? What archetype(s) am I at this level? What archetypes do I express at this level? What or who needs forgiving at this level? What aspect of myself do I need to develop at this level? How do I nourish myself at this level?

Spiritual Shifts

Spiritual shifts made at the Root Chakra level are those of emotional maturity in terms of self-responsibility. There is a shift from poverty and survival thinking to prosperity and thriving mindset. Abundance no longer is limited to money, but to all the richness one possesses in strengths, talents, and being. Neediness transforms to self-fulfillment. Clutter, confusion, and overwhelm transform into clarity, opportunities, and resilience. A sense of security is internalized to the point where a system of reserves can be developed.

Coaching Tools

Coaching tools for the Root Chakra include identifying unmet physical needs, concepts of self-care, financial health, and planning. Identify what client is tolerating. Set a plan to eliminate clutter, annoyances, and energy drains. Focus on simplifying life and on the basics of living. Get things in order. To address these issues, the following coaching programs may be helpful: Coach University's NeedLess Program; Personal Foundation's Handle the Money Honey, Zap the Tolerations, Get Your Needs Met, Simplify Your Life. Please refer to Appendix G for these programs.

- Create your own self-talk tape using your own voice.
- Create your own self-affirmation cards.
- Draw or paint your ideal home.
- Create a theme or storyboard that you will see each day of what supports you.

- Create your ideal living environment in your home.
- Mix an aromatherapy oil that soothes and comforts you.

Coaching Resources for the First, Root Chakra

- Beinfeld, H. & Korngold, E. (1991). *Between heaven and earth*. New York: Ballantine Publishing Group.
- Callahan, R. J. (2001). *Tapping the healer within*. New York: Contemporary Books.
- Carson, R. D. (1983). *Taming your gremlin*. New York: Harper Collins.
- Dyer, W. (1976). *Your erroneous zones*. New York: Harper Collins.
- Dyer, W. (1978). *Pulling your own strings*. New York: Harper Collins.
- Gawain, S. (1998). *Creating true prosperity*. Novato, CA: Nataraj Publishing/New World Library.
- Hay, L. L. (1982). *Heal your body*. Carlsbad, CA: Hay House, Inc.
- Jeffers, S. (1987). *Feel the fear and do it anyway*. New York: Fawcett Columbine.
- Leonard, T. J. (1998). *Extreme Self-care program*. Steamboat Springs, CO: Coach University, Inc.
- Leonard, T. J. (1998). *Personal budget forms*, Steamboat Springs, CO: Coach University, Inc.
- Leonard, T. J. (1998). *Spending/debt questionnaire*. Steamboat Springs, CO: Coach University, Inc.
- Leonard, T. J. (1998). *Stress index*. Steamboat Springs, CO: Coach University, Inc.
- Leonard, T. J. (1998). *The adrenaline lifestyle*. Steamboat Springs, CO: Coach University, Inc.
- Leonard, T. J. (1998). *Team 100 program*. Steamboat Springs, CO: Coach University, Inc.

Leonard, T. J. (1998). *Time peace program*. Steamboat Springs, CO: Coach University, Inc.

Lerner, H. (1985). *The dance of anger*. New York: Harper Collins.

Myss, C. & Shealy, C. N. (1988). *The creation of health*. Sydney: Bantam Books.

Myss, C. (1997). *Why people don't heal and how they can*. Sydney: Transworld Publishers/Bantam.

Myss, C. (2001). *Advanced energy anatomy*. Boulder, CO: Sounds True.

Richardson, C. (1999). *Take time for your life*. New York: Broadway Books.

Richardson, C. (2001). *Self-care cards*. Carlsbad, CA: Hay House, Inc.

Richardson, C. (2002). *Stand up for your life*. New York: The Free Press.

Stryker, R. (2003). *Relaxing into greatness with the treasure of yoga nidra*. Carbondale, CO: ParaYoga/PureYoga

Subchapter 2– Second, Naval Chakra

“Simply pushing harder within the old boundaries will not do.”

Karl Weick, Professor of Organizational Behavior and Psychology

Summary of the Second, Naval Chakra

Sanskrit: Svadhisthana (sweetness, naval)

Location: Abdomen, genitals, low back, sacrum, hips

Color: Orange

Stone: Moonstone, carnelian, tourmaline

Sense: Taste

Musical Note: D

Mantra: Vam

Symbol: Triangle, six-petaled lotus

Zodiac: Cancer, Libra, Scorpio

Planets: Venus, Mars, Mercury, Earth (moon)

Basic Issues: Sexuality, emotions, money

Organs: Womb, genitals, kidneys, bladder, spleen, adrenals

Body Parts: Reproductive organs, kidney, bladder, pelvic area, sperm, body fluids

Elements: Water, Polarity

Principle: Reproduction of being

Orientation to Self: Self-gratification

Identity: Emotional identity

Developmental Stage: six months–two years

Purpose: Center for sexual energy, creativity, and pure emotions. Male sex drive and female sexual response combine. Feelings and emotions flow freely through regulating the relationship between lovers and friends. Balances the free giving and receiving of feelings and emotions.

Rights: To feel, to want—create or abort

Goals: Fluidity, pleasure, healthy sexuality, feeling

Archetypes: Rescuer, Lover, Friend

Lesson: Honor One Another

Strength: Survival instincts, fight or flight, resilience, perseverance, creativity, risk taking, sexuality, sensuality, financial acumen

Shadow: Disempowering or using others for your own self-interest

Angel: Zadkiel

God: The Almighty

Dysfunctions: Impotence, frigidity, uterine, bladder or kidney trouble, lower back pain—expressed as frustration, attachment, anxiety, fear, or sexual obsession

Demon: Guilt

Excess: Overly emotional, poor boundaries, sex addiction, obsessive attachments

Deficiency: Frigidity, emotional numbness, fear of pleasure

In Harmony: A considerate, open, friendly, kind person who has no trouble sharing emotions, feelings with others. Happily connected to life.

Out of Harmony: Unsure and unstable in sexual and emotional matters. Cannot express feelings. Suppressed natural needs.

Essential Oils: Ylang ylang, jasmine, clary sage, tangerine, cinnamon, petitgrain, coriander, rose, geranium, sandalwood

Effect: Stimulates desire, rejuvenates

Divine Connection: Gifts of Financial and Creative Support—compassion and generosity

Reflexology: Lower instep, across carpal wrist

Nature Experience: Lake, moonlight

Tarot: Empress, Death, Sun

Sacrament: Communion

Coaching Issues: Clearing the past, protection, money, lifework

Chakra Coaching Question – What Gets You Out of Bed in the Morning—Life’s Creative Force

Personal Foundation Lessons that correlate to this chakra include the following:

- Handle the Money, Honey
- Get Clear of the Past
- Extend Your Boundaries
- Raise Your Standards
- Be well protected
- Your lifework

Rationale for Chakra Coaching

The second chakra, the Naval Chakra, is the center of one's relationships with money and others. Specifically, it centers on how one can leverage one's own personal power to develop relationships that support one's welfare and the costs of doing so. The archetype of the prostitute is relevant here, not merely for the sexual connotations that are linked with it. The prostitute serves as a model of what price one is willing to pay to have security in relationships and life comforts. Unlike the survival focus of the first chakra, the second chakra distinguishes need from want. The issues of one become the issues of two. The issues of the nature of going it alone in the world are transcended by the issues of duality in the second chakra, introducing others through relationships. While the first chakra, encompassed survival needs, the second chakra envelopes how we leverage our relationships to get our desires fulfilled. Clearly, there are light and dark, positive and negative sides of this question, particularly when sex and money are involved.

Developing three areas of principles is essential to developing a strong internal compass for one's conscious. These include the coaching principles of understanding one's values, establishing boundaries, and creating standards of ethical or moral behavior. These three areas are explored through exercises in conjunction with the Personal Foundation Program; namely, TruValues.

TruValues is about clients understanding what they believe is most important to them. The Clean Sweep and NeedLess exercises are precursors to TruValues. Through this exercise, clients can then establish the modes of operation, standards, and boundaries that they will establish to support their values. Values are beliefs and behaviors to which one is naturally attracted and uses as principles for living. Some examples include creativity, discovery, ethics, contribution, service, education, achievement, connection, mastery, leadership, fun, and devotion.

Values provide the foundation for decision making in every other area of one's life. The purpose of most professional coaching is to help individuals and organizations align their lives and activities with their values. In terms of time, money, and energy, coaching helps clients shift these resources toward what one values most and away from what one does not value. Establishing a strong set of values feeds every other module in the Personal Foundation Program. Values are the currency of our relationships. Whether one lives one's life in congruence with one's values is the basis of one's integrity and personal honor. While the lesson of the first chakra was All is One, the lesson of the second chakra is Honor One Another. One cannot honor others if one is not grounded in honor for oneself and one's values.

With the acknowledgement of one's values, clients are poised to address the second component of the Handle the Money, Honey module of the Personal Foundation Program. With clear understanding of what is most important, clients are able to explore how dear they hold their values relative to financial pressures. How much would it take to surrender or betray one's principles to have less financial stress? Questioning of this nature opens inquiry into belief systems about money, security, and success. It also leads to development of one's personal code of ethics.

Coaches use discovery questioning to plant seeds for clients further insight into ways of relating to money that may have been true for their parents or others, may have worked in the past and may no longer serve them. The dynamic of beliefs and relationships serves as a starting point for further discovery into the past. As with the Clean Sweep exercise used in the first chakra, the Get Yourself Clear of the Past exercise prompts clients to resolve unfinished business with relationships, a second chakra matter. Getting clear of the past requires that we learn lessons from our positive and negative experiences and then let them go. Disengaging from one's attachments and wounds entails forgiving oneself, as well as others. Forgiveness will be examined further when the fourth or Heart Chakra is examined.

How one establishes oneself in regard to lessons learned through life experience is a measure of self-worth, either hampering or enhancing one's ability to create, contract, and conduct relationships that are mutually rewarding. Addictions are manifestations of attachments that have gone unresolved. The price that one pays for not clearing up past resentments is hefty in terms of guilt or shame. Coaches view this as energy trapped in negative patterns and occupying one's brain with destructive thoughts. Release and

resolution of resentment frees up energy and brain space for learning lessons and moving on to healthy terms of engagement with others.

Rewarding relationships are ones where characteristics of honesty, safety, and respect reside. One operates within an environment of protection, safety, and security that have been established through boundaries and standards that honor oneself, as well as others. As second chakra themes, these characteristics naturally grow from good boundaries and fair standards and enable the free flow of emotion that engenders healthy personal, professional, and sexual relationships. Two modules of the Personal Foundation Program address boundaries and standards. In the Extend Your Boundaries module, clients are guided to define what others cannot do to them. Boundaries are about other's behaviors and actions and determining what is acceptable to the individual. In the Raise Your Standards module, clients are guided to set the bar on their own behaviors and actions. By setting boundaries and standards one develops a code of respect and esteem for others and self which guides one's conduct, falling in line with the second chakra principle of Honor One Another, as well as reducing guilt-inducing behaviors. Like a conscience compass, the principle of Honor One Another, sets moral direction.

Character is built upon a code of behavior premised upon values, standards, and boundaries. Values, standards, and boundaries form the foundations of ethics and integrity that will reoccur as themes in chakra three on up the energy course of the system. The nature of values, standards, and boundaries evolves through the progression of the chakras. At the foundational levels, chakras one through three, the essence of these core concepts is primarily physical. At the central (Heart) level, chakra four, the essence shifts to concepts primarily about love. At the self-actualization levels, chakras five

through seven, the essence evolves to concepts primarily about self-mastery and service. Beyond character building, these three elements also form the essential building blocks of healthy personal protection and resilience that support individuals during times of crisis. From them comes an ability to reach out to others in support as well. In so, Honoring One Another.

Coaches may encounter clients with life concerns about fertility, potency, creative force, reproduction, life's work, and having enough. Clients may express fears of not being good enough that manifest as artistic dry spells, infertility, creative blocks, as well as making a living in accordance with one's beliefs, values and principles. Clients may need to address issues concerning self-nourishment, often expressed in terms of weight issues and addressing one's sexuality.

Background Source Knowledge for the Naval Chakra

The basis for questions in Subchapter Two is chakra two or the Naval Chakra. Energetically, it is comprised of water, emotional identity, and oriented to self-gratification.

Located in the abdomen, lower back, and sexual organs, this chakra is related to the element water, emotions, and sexuality as well as related to reproductive capacity. It connects us to others through feeling, desire, sensation, and movement. Ideally, this chakra brings us fluidity and grace, depth of feeling, sexual fulfillment, and the ability to accept change. Blockage manifests as emotional problems, sexual guilt, or shame.

Contemplation for Coaches Using Chakra Coaching—Quotes to Ponder

Vibrational Medicine for the 21st Century (Gerber, 2000)

The second chakra can be found over the lower pelvic region and is often referred to as the sacral center. The second chakra is located directly over

the ovaries in women and the testes in men. Since both the testes and the ovaries are endocrine glands and are related to human reproductive function, the Sacral Chakra is said to be associated with various aspects of sexuality and procreation. (p. 18)

Eastern Body Western Mind (Judith, 1996)

A balanced second chakra has the capacity for sexual satisfaction, physical pleasure, general enjoyment of life, comfort, intimacy, and the ability to accept movement and change gracefully, including graceful physical movements. There is steadiness and clarity in emotional states. One can feel deeply without excessive histrionics. Balance involves the ability to nurture self and others while still maintaining health sexual and emotional boundaries. (p. 124)

Hands of Light (Brennan, 1988)

The mutual letting go into deep communion through giving and receiving in sexual intercourse is one of the main ways humanity has of deeply letting go of the ego 'separateness' and experiencing unity. When done with love and respect for the uniqueness of your mate, it is a holy experience culminating from the deep primordial evolutionary urges of mating on the physical level and the deep spiritual yearnings of uniting with Divinity. (p. 73)

Power in Humans (Maheshwarananda, 2005)

Through work on the Svadhishthana Chakra, we are able to bring our base instincts under control, transform them and ultimately transcend them. (p. 96)

We are not victims of our past, or the 'puppets' of external forces, but rather we are creating our own destiny here and now. (p. 96)

Letting go can be extremely difficult. We would, in fact, be very happy to be free of our fears and complexes, but somehow we do not dare let go of these qualities; instead, we hold onto them firmly and nourish them. The ego leads us to believe that we should lose our identity and personality if we renounced them. And it is here, in the Svadhishthana Chakra that the ego fights with all possible means to retain its supremacy. (p. 96)

Zest for Life (Breslin, 2004)

The ego itself is not bad. Its positive aspect is the will to live. We cannot exist without the ego, because without the will to live and zest for life, nobody can exist. The ego is only harmful when it degenerates into self-interest and exploitation of others. (p. 97)

The way to free ourselves from undesirable feelings and thoughts is neither to suppress them nor allow them to run freely, but rather to remove them with wisdom. (p. 104)

Total Life Coaching (Williams & Thomas, 2005)

When you establish healthy boundaries, you feel more secure. Your level of anxiety lowers, and you strengthen the trust you have in yourself, in others, and in the world. (p. 55)

The standards you consciously or unconsciously set for yourself, limit or expand your capacity to grow, learn, earn, experience and enjoy your lifestyle! If you desire growth, fulfillment of your potential. . .reset your standard differently enough to include and support such development. (p. 46)

Self-Management (Coach University, 2003)

Cultivating Conscious Abundance - A belief and principle that there is more than enough for everyone, going beyond the scarcity mindset. (p. 5)

Intimacy and Solitude (Dowrick, 1993)

Knowing you can enjoy your own company is a vital precursor to being able to enjoy other people's company without feelings of panic or neediness. And valuing your own company precedes believing that you can matter to other people in much the same way they matter to you. (p. 135)

Coaching the Navel Chakra

Using the SASSSS Model of Questions, coaches will focus on a set of fundamental questions. The fundamental questions to be addressed at the Naval Chakra Level of coaching are:

- Who am I in relationship? Who am I in community?
- How will I create a life's work?
- Who will I become, once I clear the past?
- What standards, boundaries, and protections need to be in place for me to grow?

In coaching sessions, coaches need to listen for cues from clients concerning their views about relationships, money dynamics in those relationships, emotional identity in relationships, and expressing identity through creative life work. Another dynamic to explore is how one protects people, relationships, and the work one loves. Coaching questions using the SASSSS Model to explore these matters will uncover beliefs and values essential to client understanding of themselves in relationships, in their communities and in the world. Here are some recommendations:

- **Strengths**—In fielding financial issues in your relationships, how can your strengths serve you? How do you use your strengths to develop, maintain, and end relationships? In what ways can you use your strengths to clear the past with yourself, as well as others, in order to move on in your life? How can setting standards and creating healthy boundaries make you stronger? What protections do you need to have in place to strengthen your honoring of yourself? How will you use your strengths in your life's work?

Coaching queues to listen for: Strong boundaries, interdependence, ability to move on, integrity in relationships

- **Aversions** (overt)—What issues are you not facing in your relationships? What hold you back from clearing your past? How does not having standards allow you to avoid conflict with others? How does having loose boundaries with others avoid conflicts with others? How does not being prepared for emergencies by not having adequate protections in place keep you from facing your fears?

Coaching queues to listen for: Resistance, denial, excuses, inability to let go of the past, fear, ambivalence

- **Shadows** (covert)—How do you get secondary gains by not addressing money, the past, standards, and/or boundaries in your relationships? How is not healing the past holding you back in your relationships? How does not communicating your standards and boundaries benefit you? How does ignoring your protection needs help you? What do you preserve in your mind by not pursuing your dreams?

Coaching queues to listen for: Silence, contemplation, defensiveness, resistance to looking, denial, introspection

- **Stage**—How will your awareness of the dynamics of your shadow impact your relationships? How will your awareness help you clear the past? How will moving beyond the past help you build healthier relationships with others, money, and your career? How will you establish and honor your standards and boundaries? How will you protect your interests?

Coaching queues to listen for: Curiosity, insight, prioritizing, closure, empowerment, confidence, and clarity.

- **Steps**—What will you put in place to enable your financial security? In what ways will you change your approach in your relationships? How will you clear the past? What will you do to establish stronger standards and boundaries? What will your financial plan look like? What does your ideal career look like? What are some first steps you can take to learn more about your ideal career?

Coaching queues to listen for: appointments with others to address past issues, emotional maturity in relationships, social EQ, ability to resolve conflicts fairly, ideas put into plans put into action

- **Success Measures**—How will you know that your relationships are improving? How will you know you are clear of the past? How will you know your standards and boundaries are being honored? What needs to be in place for you to feel well protected? How will you know your career is on track?

Coaching queues to listen for: Willingness to put mechanisms in place to measure progress, improvements in relationships, feeling of making progress, optimism, engagement in relationships, and planning for the future

Navel Chakra questions that coaches can suggest to clients for self-reflection: Who will I be when my deepest desires are manifested? How do I distinguish healthy passion from negative obsession? How does my discernment of passion get tempered by my values, integrity, and needs? Do I allow myself to enjoy the sweetness of life? Who am I in relationship to my family, friends, community? Who am I in the communities in which I belong? What drives me? What do I gain by not following my passions? What needs to be healed relating to my emotional identity? Do I take on unnecessary and energy-draining guilt without rational basis for responsibility for someone else's happiness? What needs to be in place for me to feel gratified in my life? When these needs are met, will this free me to address other areas of my life? What is the shadow side of my emotional identity? What archetype(s) am I at this level? What archetypes do I express at this level? What or who needs forgiving at this level? ? What aspect of myself do I need to develop at this level? How do I nourish myself at this level?

Spiritual Shifts

Spiritual shifts made at the Navel Chakra level are those of emotional maturity in relationships with others. A shift occurs from self-interest to interest of what is best for

the relationship without losing one's individual identity. Money facilitates growth and is not used as leverage in relationships. Wealth is defined in terms of the value of one's relationships with others and in community. Relationships are transformed from jealousy (lack) to sharing, giving, and generosity. Shared values are defined. Relationships are interdependent, with healthy boundaries and standards of behavior. Lifework includes creative teamwork and collaboration. Protection is ethical behavior, resilience, and a means of emergency reserves, not for insulation, isolation, or a means of withdrawal from others.

Coaching Tools

Coaching tools for the Naval Chakra are identification of unmet emotional needs, concepts of self-care, sexual health, abilities to manifest, and creative abilities. Ascertain what client is holding onto from the past. Set a plan to get emotional needs met. Focus on setting emotional boundaries. Establish healthy boundaries that protect, not insulate. Get the past cleared. To address these issues, the following tools may be helpful: Coach University's Ten Daily Habits; Personal Foundation; Handle the Money, Honey; Get Clear of the Past; Extend Your Boundaries; Raise Your Standards; Be Well Protected; Your Lifework. Please refer to Appendix G.

- Create your own self-talk tape using your own voice.
- Create your own self-affirmation cards about your standards and boundaries.
- Draw or paint your favorites memories.
- Create a theme or storyboard of how your past supports you that you will see each day.
- Create a mural of your ideal creative work.

- Mix an aromatherapy oil that relieves stress and soothes your muscles.
- Develop a routine of exercise and eating that you commit to and can live with.
- Schedule regular self-care appointments for exercise, reading, writing, and massage.

Coaching Resources for the Second, Navel Chakra

- Anand, M. (1989). *The art of sexual ecstasy*. New York: Jeremy Tarcher.
- Anand, M. (1996). *Sexual magic meditations*. Boulder, CO: Sounds True Audio.
- Breslin, D. (2004). *Zest for life*. Carlsbad, CA: Hay House, Inc.
- Bright, S. (1999). *Full exposure* [Audio]. New York: Harper Audio.
- Deida, D. (2004). *The enlightened sex manual* [Audio]. Boulder, CO: Sounds True.
- Dowrick, S. (1993). *Intimacy and solitude*. Victoria, AU: Reed Books.
- Ford, D. (1998). *Dark side of the light chasers*. New York: Riverhead Books.
- Ford, D. (2002). *The secret of the shadow*. San Francisco: Harper.
- Gordon, J. (2003). *Getting Started*. New York: Weight Watchers International.
- LoRoto, D. (1995). *Bach flower massage*. Rochester, VT: Healing Arts Press.
- Miten, S. & Premal, D. (Performers). (2003) *Songs for the inner lover*. [CD] Stanmore,
New South Wales: New World Music.
- Moore, T. (1997). Sex. *Mother Jones*, 57–63.
- Moore, T. (1994). *Soul mates*. New York: Harper Collins.

Subchapter – Third, Solar Plexus Chakra

“Our scientific power has outrun our spiritual power.

We have guided missiles and misguided men.”

*Martin Luther King, Jr. (1929–1968, Strengthen to Love, 1963,
U.S. Civil Rights Leader)*

Summary of the Third, Solar Plexus Chakra

Sanskrit: Manipura (lustrous gem)

Location: Solar plexus

Color: Yellow

Stone: Amber, tiger's eye, citrine, yellow topaz, agate

Sense: Sight

Musical Note: E

Mantra: Ram

Symbol: Circle, 10-petaled lotus

Zodiac: Leo, Sagittarius, Virgo

Planets: Sun, Jupiter, Mars, Mercury

Basic Issues: Power, will, self-esteem

Organs: Pancreas, adrenals, stomach, liver, gallbladder, nervous system, muscles

Body Parts: Abdomen, lower back, stomach, liver, spleen, digestive system, gall bladder, autonomic nervous system

Elements: Fire, Combustion

Principle: Formation of being

Orientation to Self: Self-definition

Identity: Ego identity

Developmental Stage: 18 months–4 years

Purpose: Center of blending impulses of desire with direction from upper chakras. *Feeling* and *being* are integrated. This is the balancing point of spiritual and earthly aspects.

Rights: To act

Goals: Vitality, spontaneity, strength of will, purpose, self-esteem

Archetypes: Exorcist, Shaman, Martyr

Lesson: Honor Yourself

Strength: Self-esteem, self-discipline, ambition, courage, generosity, ethics, instincts, intuition

Shadow: Abdicating personal power of choice for approval, narcissistic behavior

Angel: Uriel

God: Of Peace

Demon: Shame

Dysfunctions: Powerlessness, greed, doubt, anger, guilt, digestive problems

Excess: Dominating, blaming, aggressive, scattered, constantly active

Deficiency: Weak will, poor self-esteem, passive, sluggish, fearful

In Harmony: Feeling of wholeness. Tolerance and acceptance of life and relationships. Balance of the material and spiritual.

Out of Harmony: No trust in natural flow of life. Need to dominate. Emphasis on material gain.

Great need for material security.

Essential Oils: Juniper, rosemary, ylang ylang, lemon, lemongrass, black pepper, thyme, chamomile

Effect: Eases aggression, pacifies

Divine Connection: Gifts of Self-esteem, giving with respect and dignity, courage to act

Reflexology: Upper instep, across thenar and hyperthenar eminences

Nature Experience: Sun, cornfields

Tarot: Strength, Wheel of Fortune, Temperance

Sacrament: Confirmation

Coaching Issues: Habits, integrity, body, boundaries, standards, personal power

Chakra Coaching Question—Personal Power—

Who is Really in Control Here?

Personal Foundation Lessons that correlate to this chakra include the following:

- Use 10 Daily Habits
- Your Body, Your Temple
- Extend Your Boundaries
- Restore Your Integrity

Rationale for Chakra Coaching

The central themes of the third chakra, located at the Solar Plexus, concern power, control, will, self-esteem, and ego identity. Up to this point, coaching parallels with the chakra system were about the right to be and to be a part of relationships and groups. At the Solar Plexus, one encounters the right to act, which is the very core of coaching. To be specific, one of the distinguishing characteristics of coaching, as opposed to psychotherapy, is that one is encouraged to not only talk about issues for understanding, but take action to create positive, healthy change.

It is the Solar Plexus Chakra that introduces ideas about individual life purpose, teaches the lesson to honor oneself using strengths of self-discipline, courage, and ambition, while relying on one's instincts or gut feelings as a guide. It is important to note that one's instincts are just one subset of many that need to be factored into decision making and not intended to be relied upon alone. Shadow characteristics that may appear include approval seeking and narcissistic behavior. In Caroline Myss' recent writings, she observes the New Age movement as one that has gotten stuck in this realm of reasoning, which she refers to as woundology (1997, p. 6).] In its extreme, behavior can become

obsessive, manifesting as greed, anger, gluttony, or feelings of powerlessness and resulting in digestive problems.

The strengths that must be engaged at this level coincide with several next steps in Coach University's Personal Foundation Program. When coaches observe scattered energies and lack of focus in their clients, restoring a sense of personal power and control is essential on the path of wholeness. The Create and Use 10 Daily Habits Program, initiates this restoration at a basic level of self-care. Clients are encouraged to choose ten daily habits that they really want in their lives on a regular basis. Frequently, coaches need to make the distinction of what clients "should" do versus what they really want to do. "Stop 'shoulding' on yourself," has become a common colloquialism today; however, this is an important discussion for coaches to have with their clients, because of the enormous cultural influences that impact decision making and behavior, not always for good reasons or outcomes.

The ten daily habits encompasses so many areas that commonly elude clients, such as healthy routines, including eating habits, exercise, spiritual practice, relaxation techniques, and time management. Establishing regular, healthy routines for oneself results in more focus, increased energy, better life balance, and improved feelings of wellbeing. While it is not expected that clients will be one type of person one day and totally renewed the next due to a complete habit overall, any incremental progress toward client goal ideals is an increase in personal power. These incremental changes dovetail with the Restore Your Integrity Program. Personal power is maximized when one is true to one's values in consideration of circumstances and others; at the same time, not losing psychic energy by relinquishing one's principles.

Ideally, one finds a way through, beyond extremes, poles of either/or alternatives. Using construction of solid buildings as a metaphor, just as a building built right is solid and requires little maintenance to withstand storms and years of wear, personal integrity forms a solid foundation in one's identity that can weather adversity. If a solid foundation of personal integrity is not fully developed, too much energy and time is consumed in propping up the fragile structure of buildings and lives. It becomes easy to be overwhelmed, stressed, and ineffective.

One who relies on the opinions of others to define oneself is like a building's foundation poured on shifting sands. In the Restore Your Integrity Program, integrity is defined as how one structures one's life. If one has an organized, systematic way of conducting one's affairs that is in alignment with their beliefs and values, then life flows effortlessly. Many of the daily habits that individuals will want to develop concern honoring their physical bodies and minds. Life generally goes more smoothly when one's mind and body are well rested, nourished, and exercised. The body has more stamina and the mind is more alert. The third chakra is the center of one's power to provide these elements for vitality, clarity, and the ability to act. Coach University's Personal Foundation Programs, specifically Your Body the Temple and Extend Your Boundaries, help clients develop self-discipline. In addition, clients develop a mindset of honoring themselves. When clients honor themselves by creating structures that work for them and these structures support their well-being, they create important parts of system that creates energy reserves. Reserves are essential in coping with life's challenges, as well as day-to-day demands. By honoring themselves, clients able to better serve others.

In the Your Body the Temple Program, energy is discussed at length—what gives it, what drains it. It tackles nourishment and how eating habits are indicative of our emotional state. Eating is tied to third chakra issues of self-esteem, will, anger, and shame. Discussions of weight control programs and digestive themes of the Solar Plexus Chakra. In recent years, weight control programs like Weight Watchers have evolved from focusing only on personal will and self-discipline to encompass exercise, emotional motivations for eating, and psychology of food addictions. Connections of the body, mind, and soul are made in the Your Body the Temple program relative to nourishing one's entire being. To augment the program, books such as Crystal Andrus' (2004) *Simply Woman* and Michael Gerrish's (2004) *The Mind-Body Makeover*, take holistic approaches in support of eating habits, addictions, and weight issues. The program perfectly tackles third chakra issues by prompting clients to examine how they nourish themselves, making the connection that what one puts in one's body, on an organic level, really does become a part of them. The love and respect accompanying nourishment, or the lack thereof, becomes sustenance on mental and emotional levels too. The result is either an increased sense of personal energy and power, or a diminution of vitality.

Oftentimes individuals confront challenges when dealing with weight issues and these challenges come from people the individuals expect to be supportive, but who are not. For example, family and friends may sabotage one's attempts to stop eating certain foods that trigger binges by bringing them into the household as gifts. This calls into question one's personal boundaries.

The personal boundary themes from the second chakra reappear and are built upon in the third chakra. Wilber (2000) discusses the cumulative effect of building upon

prior knowledge in his discussions about mastery and transcendence. He talks about using previous levels of competence in each subsequent level of consciousness. The Extend Your Boundaries Program focuses on self-care and carries over into nourishment and digestive fire found at the third chakra. Digestion and our gut become sources of power and will, as well as of "gut feelings" of primal instinct, precursors to intuition at higher levels. Powerlessness often manifests as digestive problems of stomach ulcers, indigestion, and acid reflux. Not honoring our boundaries is a direct cause of feeling powerless. Having strong boundaries and knowing what to do when someone exhibits unacceptable behavior requires courage, another third chakra characteristic. Standing up and confronting another often has consequences that are not ideal. Awareness of consequences and knowing that one can handle them is essential in maintaining one's personal power. To set boundaries that work for you while respecting others calls for skill and grace, characteristics of upper chakras to be drawn upon.

Meanwhile, a clear understanding that weak boundaries erode one's personal power to one's detriment is critical to building a harmonious, mature, and successful life. Individuals that come to the important realization that honoring oneself is not, as commonly misinterpreted, selfish, are better positioned to honor others and act in service.

At the third chakra, mastery of boundaries, self-care, and integrity are building blocks that form a foundation for living in the physical world and create a bridge for the development of life skills to be developed in the upper chakras. For coaching clients, the focus has been on forming strong relationships with the earth, others, and self. Now, coaches can assist their clients in preparing for the intangible and soul-engaging work of self-discovery beyond living and surviving in the world and tribe.

Background Source Knowledge for the Solar Plexus Chakra

The basis for questions in Subchapter Three is chakra three or the Solar Plexus Chakra. Energetically, it is Fire, Ego Identity, and oriented to self-definition. This chakra is known as the power chakra, located in the solar plexus. It rules our personal power, will, and autonomy, as well as our metabolism. When healthy, this chakra brings us energy, effectiveness, spontaneity, and non-dominating power. The Solar Plexus is the Seat of Emotions. It gives us a sense of personal power in the world. Blockage manifests as anger or a sense of victimization.

Contemplation for Coaches Using Chakra Coaching – Quotes to Ponder

Eastern Body Western Mind (Judith, 1996)

From the Latin root *podere*, meaning to be able, power is the ability to make change and exists for one reason only - transformation. When the old has outgrown its purpose, it is time to transform it into something new. (p. 186)

We have power when we dare to live authentically, when we reach inside ourselves and tell the naked truth. The more we dare to take risks, to question, or resist the urge to go against our gut feelings the easier it becomes. Power comes when we are willing to make mistakes and be responsible for them, to learn from them, and to correct them. (pp. 186–187)

Hands of Light (Brennan, 1988)

Although the solar plexus chakra is a mental chakra, its healthy functioning is directly related to an individual's emotional life. This is true because the mind or mental processes serve as regulators of the emotional life. The mental understanding of emotions puts them into a framework of order and acceptably defines reality. (p. 75)

Power in Humans (Maheshwarananda, 2005)

Decisions that are based only upon the Manipura Chakra, the so called 'gut feelings,' are often intuitively correct but can be distorted by strong emotions and therefore be 'irrational.' And judgments based only on intellect lack complete and integrated vision. Therefore, both chakras are

important for clarity of purpose; with the 'right feeling' of the Manipura Chakra being guided and examined by 'Viveha (discrimination),' a quality of the Agya Chakra. (p. 111)

Self-awareness and self-confidence are the other pearls of the Manipura Chakra. Until we discover these pearls within us and raise them into the light we live in constant fear - fear that we will not be loved, that we will be a failure, become ill, of dying, etc. (p. 111)

The Manipura Chakra is closely connected to the psyche. Psychic problems frequently give rise to digestive problems. (p. 111)

Life Changes with the Energy of the Chakras (Wauters, 1999)

This chakra is represented by the Warrior archetype, personified by the archangel Michael, who cuts through negativity and slays the dragon of evil. . . The Warrior archetype sees through glamour, insincerity, and superficial acts. With wisdom and maturity, it penetrates the veil of delusions that haunt the realms of power. The Warrior, impervious to these qualities, stands strong in the face of fear, and is an advocate for justice and integrity. (p. 177)

Total Life Coaching (Williams, 2005)

Integrity means wholeness or completeness and is the result of integrating all aspects of your life - your mental, emotional, physical, relational, spiritual and social aspects. Living a life of integrity implies harmony. When you have integrity, you behave in ways that are true and honest to who you really are. (p. 256)

Self Management (Coach U, 2000)

Self-knowledge, developing an inner compass of excellence, theoretical underpinnings of personal style to convey ideas, messages and manage conflicts. Strategies to avoid the pitfalls of the intoxication of success and maintain one's core. See Appendix K, (p. 18)

Weight Watchers (Gordon, 2003)

It's not that some people have willpower and some don't. It's that some people are ready to change and others are not. (p. 2)

Coaching the Solar Plexus Chakra

Using the SASSSS Model of Questions, coaches will focus on a set of fundamental questions. The fundamental questions to be addressed at the Naval Chakra Level of coaching are:

- When I am empowered, who do I become?
- Who do I see when I look in the mirror?
- How do I use my personal power?
- How do my relationships with others reflect my relationship with myself?
- What nourishes my soul?

In coaching sessions, coaches need to listen for cues from clients concerning their perceptions on how they identify themselves. Does the client express confidence (healthy ego) and display a sense of integrity in alignment with his/her values? Does the client take ownership of personal power? Are personal habits, standards, boundaries in place that are consistent with personal identity? Does the client have a sense of consequences as a result of actions and behaviors? Is the client self responsible, self-disciplined, and socially responsible? Coaching questions using the SASSSS Model to explore these issues will reveal beliefs and values clients hold about their roles in the world and how they see themselves operating within it, using their own resources. Here are some recommendations:

- **Strengths**—What daily habits are supporting you now? What has helped you in the past break unwanted habits or establish healthful habits? What are your personal strengths that support who you want to become? How will your strengths support

your vision of who you are? What personal strengths do you possess that empower you?

Coaching queues to listen for: Healthy habits, confidence, comfort in one's own skin, good body image

- **Aversions** (overt)—What would happen if you went on a retreat to a remote location with no TVs, computers, phones, and other distractions? What do you do to unplug and just *be*? What holds you back from owning your personal power? What do you miss by being all things to all people? What are the consequences of always needing to be in control?

Coaching queues to listen for: Discomfort with solitude, no clear sense of identity, lack of confidence, confusion, overwhelm, lack of self-acceptance, sense of victimhood, inability to own one's feelings, inappropriate use of power to control and manipulate others, demonstrations of lack of respect or responsibility, disinterest in self-exploration or personal growth, defensiveness, ambivalence, apathy, drive to please others, neediness for acceptance, conformity for love or acceptance, and fear of rejection

- **Shadows** (covert) —What is the payoff you get by not establishing healthy habits? What do you get by not owning your personal power? How does not expressing your personal beliefs and values serve you? How do you benefit by going along with the crowd? How does going along with the crowd hold you back? How do preoccupations mask your real concerns?

Coaching queues to listen for: Lack of awareness of own defense mechanisms, blame, resistance, justification, judgment, and narcissism.

- **Stage**—How will having a strong self-concept help you take a bigger role in your life? How will having a strong foundation of habits, standards, boundaries, personal power, and identity support you in becoming who you want to become?

Coaching queues to listen for: Strength of will conviction, commitment, honoring self, self-discipline, motivation coming from within, ambition, courage, trusting one's gut.

- **Steps**—What steps will you take in the next day or week to establish healthy habits, boundaries, and standards? What will you do in the next 24 hours to take ownership of your personal power? What will you do in the next month to heighten your sense of your personal integrity?

Coaching queues to listen for: Action steps, new ways of thinking, commitments to writing in a personal journal, commitments to self-care regimens, appointments for body work, therapy, increased trust in the process, acceptance of life as school.

- **Success Measures**—How will you know that you are honoring yourself? How will you gauge your progress with respect to habits, standards, and boundaries? How will you know that you are using your personal power in healthy ways? How will you know that you are resilient? How will you know that you can bounce back from adversity?

Coaching queues to listen for: Inner strength, focused, balanced, things are coming full circle, shift in outlook, vitality, feeling nourished, solid measures of progress toward goals

Solar Plexus Chakra questions that coaches can suggest to clients for self-reflection:

Who do I become when I seek to control others or let others control me? Where do I want control that really is not a priority in my life? Am I wasting precious energy

trying to control things that are not under my control? What would happen if I trusted the flow of life? What would it feel like to let go of old beliefs and resentments? What am I gaining by trying to control others? What fuels my attachment to victimhood? How does that serve me? Is there a better way to get these needs met? What needs to be healed relating to my ego identity? What needs to be in place for me to feel defined as a human being? What are the roles I play? What is the best way for me to honor myself, my boundaries, while getting them honored by others? How do I develop more self-respect and teach others how to treat me? When these needs are met, will this free me to address other areas of my life? What is the shadow side of my ego identity? What archetype(s) am I at this level? What archetypes do I express at this level? What or who needs forgiving at this level? What aspect of myself do I need to develop at this level? How do I nourish myself at this level?

Spiritual Shifts

Spiritual shifts made at the Solar Plexus Chakra Level are those of emotional maturity in terms of self-responsibility, social responsibility, and assertiveness of personal power by honoring Self. A development of positive self-esteem and self-respect occurs. Self-discipline is based on internal inspiration instead of external motivation. A development of ethics in step with integrity takes hold.

Coaching Tools

Identify issues of self-definition and where this may be poorly defined for the client, concepts of integrity, mental health, abilities to individuate, independence, and interdependence. Set a plan to restore integrity, reorient life around values. Focus on self-control, honoring self, intellectual development, growth. Establish healthy standards. The

following coaching tools are recommended for the Solar Plexus Chakra: Coach University's Ten Daily Habits; Personal Foundation; Your Body, Your Temple; Extend Your Boundaries; Restore Your Integrity. Please refer to Appendix G.

For this chapter, the following are needed:

- Exercises for further exploration in visual, auditory, and kinesthetic ways.
- Create your own self-talk tape using principles outlined in Helmstetter's (1982) *What to Say When You Talk to Your Self*, using your own voice.
- Create your own self-affirmation cards.
- Create an inspirational journal.
- Mix an aromatherapy bath oil or massage cream for self-care.

Coaching Resources for the Third, Solar Plexus Chakra

- Andrus, C. (2004). *Simply woman*. Carlsbad, CA: Hay House, Inc.
- Bassett, L. (1996). *From panic to power*. New York: Harper Collins.
- Bassett, L. (2001). *Life without limits*. New York: Harper Collins.
- Byrson, D. R. & Hoge, C. M. (2003). *A portable identity*. Georgetown, TX: A Park
Publication.
- Carson, R.D. (1983). *Taming your gremlins*. New York: Harper Collins.
- Ellis, A. & Harper, R. A. (1961). *A new guide to rational living*. North Hollywood, CA:
Wilshire Book Company.
- Gerrish, M. (2003). *The mind-body makeover project*. New York: McGraw-Hill.
- Gordon, J. (2003). *Getting Started*. New York: Weight Watchers International.
- Hall, E. T. (1966, 1982). *The hidden dimension*. New York: Doubleday.
- Hall, E. T. (1976, 1981). *Beyond culture*. New York: Doubleday.
- Hawkins, D. R. (1995). *Power vs. force*. Carlsbad, CA: Hay House.
- Helmstetter, S. (1982). *What to say when you talk to your self*. New York: Simon &
Schuster.
- Robbins, A. (1986). *Unlimited power*. New York: Simon & Schuster.

Subchapter 4– Fourth, Heart Chakra

“No legacy is so rich as honesty.”

William Shakespeare (1564–1616, All’s Well that Ends Well, Act 3, Scene 5,

English Dramatist and Poet)

Summary of the Fourth, Heart Chakra

Sanskrit: Anahata (unstuck)

Location: Heart area

Color: Green

Stone: Emerald, green jade, rose quartz, kunzite

Sense: Touch

Musical Note: F

Mantra: Yam

Symbol: Cross, 12-petaled lotus

Zodiac: Leo, Libra

Planets: Sun, Venus, Saturn

Basic Issues: Love, relationships, forgiveness

Organs: Heart, thymus gland, circulatory system, arms, hands, lungs

Body Parts: Heart, upper back, rib cage, chest, skin, circulatory system, lower lungs, abdominal cavity

Elements: Air, Equilibrium

Principle: Loving beyond the Self **Orientation to Self:** Self-acceptance

Identity: Social identity

Developmental Stage: four–seven years

Purpose: Development of aesthetic (art, music) impulses are processed into feelings and emotions. Ability to love freely, without fear or self-consciousness. Negative feelings and emotions are neutralized. Healing by acceptance (of suffering).

Rights: To love and be loved

Goals: Balance, compassion, self-acceptance, good relationships

Archetypes: Emily Dickinson, Rumi, Kali, Poet

Lesson: Love is Divine Power

Strength: Forgiveness, dedication, inspiration, hope, trust, ability to heal

Shadow: Jealousy, anger, resentment, inability to forgive

Angel: Chamuel

God: The Redeemer

Demon: Grief

Dysfunctions: Repressed love, emotional instability, imbalance, heart or circulatory problems

Excess: Codependency, poor boundaries, possessive, jealous

Deficiency: Shy, lonely, isolated, lack of empathy, bitter, critical

In Harmony: Freely giving of self. Leads the way to understanding of Divine Love in concert with other chakras. Aware of the unity of all life.

Out of Harmony: The love you give is not sincere. You look for rewards. You cannot accept love given by others.

Essential Oils: Spikenard, rose, frankincense, melissa, lavender, marjoram, neroli, jasmine, bergamot

Effect: Brings peace, understanding

Divine Connection: Gifts of the heart, love and forgiveness—unconditional, acceptance of self and others

Reflexology: Ball of foot, across palm

Nature Experience: Roses, morning dew

Tarot: Lovers

Sacrament: Marriage

Coaching Issues: Family, community

Chakra Coaching Question—I've Lost that Lovin' Feeling—Affairs of the Heart

Personal Foundation Lessons that correlate to this chakra include the following:

- Strengthen your family
- Deepen your community

Rationale for Chakra Coaching

With the fourth chakra, the Heart Chakra, one's attention is brought to basic issues of love and forgiveness in relationships and learning to love one's self and beyond. Self-acceptance is the cornerstone upon which one builds enduring relationships with others. Once one accepts one's strengths and weaknesses, making the connection of one's humanity and widening that understanding to include others, unconditional love is possible. The ability to accept others unconditionally in family and in community provides the basis of forgiveness. The better one sees one's own failings as part of the human experience, the less likely harsh judgment and "hardening of the heart" happens, making way for compassion. It is compassionate understanding that allows forgiveness to open and heal emotional wounds of the heart.

In her book, *Forgiveness and Other Acts of Love*, Dwrick (1997) speaks of forgiveness.

It is most healing, most profound when it grows out of humility and realism, a hard-won sense that, whether you are entirely to blame in these events and I am blameless, there is in each of us insufficiencies and imperfections that can be our greatest teachers. (p. 289)

Looking at life's experiences in terms of potential lessons facilitates moving beyond the past, appreciating the present, and envisioning the future with optimism. Two

of the modules in the Personal Foundation Program address forming relationships with family and community building on the work done in the second, Naval Chakra called Get Clear of the Past.

The module, Strengthen Your Family, mention is made of resolving the past. Family is defined in broad terms beyond the traditional nuclear family to include others with whom one considers oneself close, intimate, safe, and having a strong life-long bond. When one shares all phases of life from birth to death with a circle of people, invariably emotional baggage comes along life's road trip. Expectations and accompanying psychic wounds from not having expectations fulfilled can cause rifts that, left untended, become huge divides. This coaching module correlates with the themes of examining one's expectations realistically, balancing fairness, developing compassion, giving the gift of forgiveness to oneself and others to build and maintain good relationships. In the module, a key comprehension is to understand that families do not exist to provide for every need and they are not perfect. Families require unconditional love as much as the individuals within them. The fourth chakra lesson of love is divine power and that is expressed through the strengths of forgiveness, dedication, inspiration, hope, and trust engenders the ability to heal. Jealousy, anger, resentment, and the inability to forgive undermine relationships, causing grief and bitterness. The healing and peace that accompany forgiveness occur when acceptance and understanding prevail. Through this process we know in our hearts that we have the right to love and be loved, a truly freeing emotional realization.

In the module, Deepen Your Community, the life lessons of the fourth chakra appear as how you and your heart are shaped by colleagues, friends, associates,

coworkers, church, organizations, special interest groups, teams, committees, neighbors, and teachers. Unlike family, one can choose the community in which one belongs.

Ideally, community is a group that comes together because the participants want to join, not because they have to join. Targeting those groups that are likely to bring out the best in their members is the real purpose of joining communities. Like families, communities do have characteristics of tribes that necessitate the development of good relational skills. By focusing on building communities for the betterment of quality of life, such as enjoyment (like-minds), development (intellectual, spiritual), service (non-profit, charity) and love/oneness (universal experience vs. isolation), the purpose of community is fulfilled. Feelings and emotions elicited from common interests in, for example, art and music, move the heart and make it sing. It is that emotional experience of joy and bliss that allows us to touch others' hearts and builds bonds or heartstrings. Our social identity is formed with the continual nurturing of those bonds. Just as with family, compassion for the transitions communities can go through as they form, grow, and dissolve helps individuals maintain open hearts, along with inclusiveness and welcoming of the collective group or community heart.

Background Source Knowledge for the Heart Chakra

The basis for questions in Subchapter Four is chakra four or the Heart Chakra. Energetically, it is Air, Social Identity, and oriented to acceptance. It is in the middle chakra in a system of seven, serving as a bridge between the higher and lower chakras. It is related to love and is the integrator of opposites in the psyche: mind and body, male and female, persona and shadow, ego and unity. A healthy Heart Chakra is

compassionate and forgiving. Blockage can manifest as an impaired immune system, heart problems, or a lack of compassion.

Contemplation for Coaches Using Chakra Coaching – Quotes to Ponder

Eastern Body Western Mind (Judith, 1996)

The Heart Chakra brings us to a place of acceptance and openness that allows the spirit inside to be still and find peace and stability without constriction. (p. 293)

Hands of Light (Brennan, 1988)

Through this center, we connect cords to heart centers of those with whom we have a love relationship. . . You have probably heard the term "heart strings" which refers to these cords. (p. 76)

This chakra is associated with the ego will or outer will. This is the center for which we act in the physical world. We go after what we want. (p. 76)

The Hidden Power in Humans (Maheshwarananda, 2005)

Anahata means infinite and continuous. (p. 131)

All of us carry deep and painful wounds of disappointment within ourselves. Spiritual wounds are far more difficult to heal than physical ones. They can easily be ripped open again and drag us down into a whirlpool of emotions. In such a situation it is best to withdraw from the external world for a short while and reflect inwardly. In this way, we can gather fresh strength, and with the help of Gyana (wisdom) again find inner balance. (p. 132)

How can we recognize whether our feelings express dependency or genuine love? There is a very simple test for this: love brings joy, not sadness; love shows understanding and provokes no arguments; love provides security and makes no demands; love grants freedom and no jealousy. Just like self-interested affection, feelings of resentment and revenge are also type of attachment that bind us. (p. 134)

Dependency is the cause of most ills. From dependency arise expectations and demands, and in turn give rise to anger. (p. 135)

The most important renunciation is inner renunciation (Vairagya). (p. 136)
Letting go (forgiving) is very difficult for us all. It gives rise to fear and defensiveness within us because we are dependent upon our habits, even if

they harm us or cause pain. We believe that we will lose our identity, our purpose in life, but the exact opposite is the case. (p. 136)

Heart centre qualities: joy, peace, love harmony, bliss, clarity, purity, compassion, understanding, forgiveness, patience and kindness. (p. 137)

Artistic talents and creative abilities. . .we are able to touch the hearts of others. (p. 137)

The first step in self-realization is to recognize your own Self in every living being. (p. 141)

When we are able to see God within ourselves and within all beings, when unlimited, all-embracing love awakens within us and we experience the feelings of other living beings just as we do our own, Anahata Chakra has fully awakened. (p. 141)

We are constantly looking for happiness in the external world and often spend our whole life chasing after love, recognition, acceptance, etc. When we look in the wrong place, we are unable to find fulfillment. Whereas if we go within we will find the connection to our real, divine Self and everything we have ever longed for in abundance. (p. 147)

Life Changes with the Energy of the Chakras (Wauters, 1999)

Self-acceptance strengthens the heart. When we forgive ourselves and those who have made us suffer, a new energy can rekindle our hearts, and loving relationships can manifest as healthy reflections of our inner state. Love for life feeds us and heals us. There is enough love inside us to heal the world if we choose to tap into it. (p. 130)

In the Sufi tradition they say, 'God opens doors.' The part of us that is a mirror of the ultimate light can see past the shadows and let the light shine in. It is our choice to let the heart open to love. This is what elevates us above our ties to lower, our need for earthly and material goods, and even our need for survival. Those qualities of the lower chakras are the stuff that archetypal delusions are made from. When Adam and Eve ate from the Tree of Knowledge of Good and Evil, the separation from God became an archetypal drama to be played out continuously in our lower centers. When we connect with the primal life force we know as love, it can sweep away all the shame, fear, and doubt. It can connect us to the light of God within. (p. 136)

Total Life Coaching (Williams & Thomas, 2005)

Life Lesson 46, The Highest Quality Interpersonal Relationships are Based on Love. . . You cannot love someone completely unless you trust that person completely. Act as if your relationship with the person you love will never end. Trust is essential to all loving relationships. (p. 377)

Self-Management (Coach U, 2003)

Developing empathy, connections with other by listening emphatically in order to fully understand others unique contexts and opening up one's perspective to being more inclusive. Developing personal and career resiliency. (p. 5)

Coaching the Heart Chakra

Using the SASSSS Model of Questions, coaches will focus on the following fundamental questions at the Heart Chakra Level:

- Who do I become when I am accepting, compassionate and forgiving?
- Am I able to accept and forgive unconditionally?
- How do I show compassion?
- What do family, friends, and other loving relationships mean to me?
- How do I prioritize love in my life?
- Who needs healing in my life?

In coaching sessions, coaches need to listen for cues from clients concerning their ideas of how they are in love relationships (intimate, family, and friendships). What do they think about their abilities to express empathy, compassion, and unconditional love?

Coaching questions using the SASSSS Model to explore these characteristics will uncover beliefs and values essential to client understanding of themselves in loving relationships. Here are some suggested questions for the Heart Chakra:

- **Strengths**—How do you show your strengths in loving relationships? How do those you love rely on you? How can forgiveness make you stronger? In what ways do your loving relationships make you stronger? What strengths do you have that can be healing to others? In what ways are you a healer?

Coaching queues to listen for: Strong heart, affection, appreciation, caring, closeness, connection, warmth, affinity, empathy, and compassion.

- **Aversions** (overt)—How do you protect your heart? How do you think your heart is broken? What holds you back from opening up your heart? What do you avoid facing in close relationships? What needs work in your love relationships? What bothers you about unconditional acceptance and forgiveness? In what ways does your heart hurt?

Keys to listen for: Alienation, isolation, withdrawal, walls around one's heart, inability to be empathetic or compassionate, pain of rejection, loneliness, keeping others at an arm's length, fear of betrayal, feeling stabbed in the heart, lack of trust, needing protection or healing, a child's view of love, and wishing for fantasies to come true

- **Shadows** (covert)—What do you preserve when you do not address the concerns and conflicts in your relationships? In what ways are you served by being jealous or envious of others? How does pride stand in the way of healing your relationships? What do you gain by not forgiving others?

Coaching queues to listen for: Needing to be right, needing to feel morally superior, grief, guilt, shame, jealousy, anger, fear of rejection, resentment, unrequited love, repressed love, emotional instability, overly critical, judgmental, broken heart, broken

relationships, codependence, poor boundaries, isolation, heart and/or circulatory problems

- **Stage**—How can opening your heart help you become the person you want to become? How can forgiveness change your relationships? How can being compassionate open you up to playing a bigger role in your life?

Coaching queues to listen for: Non-judgment, non-attachment, embracing relationships, feeling inspired, healing, mending wounds, warm heart

- **Steps**—What steps are you willing to take to heal your relationships? What steps are you willing to take to heal your heart?

Coaching queues to listen for: Being gentle with oneself and others, dedication, hope, trust, caring, commitment, meetings of the heart, resolution of differences, letters of forgiveness and healing, role plays

- **Success Measures**—How will you know your relationships are improving? How will you know your heart has healed? Who needs to give you feedback about your relationship? Who can support you in mending your relationships? What kind of feedback do you need to know that you are making progress in your relationships? What kind of support do you need to have in place to heal your heart? Who is in your circle that can support you?

Coaching queues to listen for: Full heart, freely giving of self, connecting with others, supportive and mutually respectful relationships, understanding, new insights into relationships, ability to listen and respond (versus react), wholeness, completeness, fulfilling connections, renewal, seeing commonality instead of differences, common ground, collaboration, cooperation, interdependence, commitments made and kept

Heart Chakra questions that coaches can suggest to clients for self-reflection:

Love: Who do I become when love flows freely in my life? What would happen if I opened my heart to new possibilities, people without fear of vulnerability or rejection? What do I gain by protecting my heart? Do I carry past hurts with me into my relationships now? Who do I love and appreciate? What do I cherish in my life? Who can I count on to support me in bad times? To whom do I act as a support system and how am I needed? What needs to be healed relating to my social identity? What needs to be in place for me to feel accepted? Do I fully and unconditionally accept myself as the human being I am (talents, challenges)? When these needs are met, how will this free me to address other areas of my life? What is the shadow side of my social identity? How does it appear in my life? What archetype(s) am I at this level? What archetypes do I express at this level? What or who needs forgiving at this level? What aspect of myself do I need to develop at this level? How do I nourish myself at this level?

Spiritual Shifts

Spiritual shifts made at the Heart Chakra Level are those of emotional maturity in loving relationships. There is a shift from love as manipulation or a way to get ones needs met to love is Divine Power. Heart-centered thought, healing, and action replace neediness and wounded souls. Self-acceptance and forgiveness translate into unconditional acceptance, love, and forgiveness of others. Focus shifts from what is different to what is shared through understanding gained through wider perspectives and refined listening with improved communication skills.

Coaching Tools

Coaching tools for the Heart Chakra include ascertaining unmet needs in relationships, concepts of self-love and relational love, community roles, duality, acceptance. Identify what client is holding onto from past heartbreak. Set a plan to get emotional needs met in healthy ways. Focus on perfecting the present. Establish plans to deepen connections in family (expanded definition) and community. To address these issues, the following tools may be helpful: Coach University's Personal Foundation, particularly the modules called Strengthen Your Family and Deepen Your Community. Please refer to Appendix G.

For this chapter, the following are needed:

- Exercises for further exploration in visual, auditory, and kinesthetic ways.
- Create your own love tape using music and your own voice.
- Create your own loving self-affirmation cards.
- Create a journal of loving memories, experiences, and photographs.
- Mix an aromatherapy oil for love.

Coaching Resources for the Fourth, Heart Chakra

Dowrick, S. (1997). *Forgiveness and other acts of love*. Victoria, AU: Penguin Books.

Dowrick, S. (2000). *The universal heart*. Victoria, AU: Penguin Books.

Enright, R. D. (2001). *Forgiveness is a choice: A step-by-step process for resolving anger and restoring hope*. Washington, D.C.: American Psychological Association.

Gawain, S. (1997). *The four levels of healing*. Novato, CA: Nataraj Publishing.

Hay, L. (1984). *You can heal your life*. Carlsbad, CA: Hay House.

Narrin, J. A. (1998). *One degree beyond - A reiki journey into energy medicine*. Seattle, WA: Little White Buffalo Publishing Cottage.

Subchapter 5—Fifth, Throat Chakra

“The highest manifestation of life consists in this: that a being governs its own actions.

*A thing which is always subject to the direction of another is somewhat of a dead
thing.”*

Saint Thomas Aquinas (1225–1274)

Summary of the Fifth, Throat Chakra

Sanskrit: Vissudha (purification)

Location: Throat

Color: Sky Blue, Cyan

Stone: Aquamarine, turquoise, chalcedony

Sense: Sound

Musical Note: G

Mantra: Ham

Symbol: Crescent, 16-petaled lotus

Zodiac: Gemini, Taurus, Aquarius

Planets, Mars, Venus, Uranus

Basic Issues: Communication, choice

Organs: Thyroid, parathyroid, throat, mouth, hypothalamus

Body Parts: Lungs, vocal cords, bronchials, throat, jaw, neck, thyroid, voice, nape of neck

Elements: Sound, Vibration, Ether

Orientation to Self: Self-expression

Principle: Expression of being

Identity: Creative identity

Developmental Stage: 7–12 years

Purpose: Feelings and emotions are transformed into expressions (laughter, crying). Deals with everything related to sound on both the physical and metaphysical levels. Communicates and mediates all emotions. Provides space from *self* to enable *inner* reflection.

Rights: To speak and to be heard

Goals: Clear communication, creativity, resonance

Archetypes: Malcolm X (post Mecca—all is one), Mary Magdalene, Writer, Speaker

Lesson: Surrender personal will to Divine Will

Strength: Faith, self-knowledge, personal authority, ability to keep your word

Shadow: Obsessive need to control relationships and events

Angel: Michael

God: The Creator

Demon: Lies (others, self)

Dysfunctions: Expressionless, pride, obsession, stagnation, bitterness, lost voice (arts, writing)

Excess: Excessive talking, inability to listen, over-extended, stuttering

Deficiency: Fear of speaking, poor rhythm, aphasia

In Harmony: Knows balance of expression between silence and speech. Knows how to listen to the *inner voice* trusts intuition.

Out of Harmony: Despite much talking, cannot find expression. Fearful of being judged and rejected. Afraid of silence.

Essential Oils: Geranium, frankincense, cypress, myrrh, spruce, chamomile (blue), lavender, sandalwood, neroli, sage

Effect: Brings harmony to speech and voice

Divine Connection: Gifts of Choice—Character, truth and courage

Reflexology: Crevice of big toe, Crevice between phalanges

Nature Experience: Cloudless, blue sky

Tarot: Fool, Judgement

Sacrament: Confession

Coaching Issues: Reserves, present perfect, lifework, reorient around your values

Chakra Coaching Question– And I Did It My Way - Committing to Oneself, Finding a Voice

Personal Foundation Lessons that correlate to this chakra include the following:

- Create a Reserve
- Perfect the Present
- Your Lifework
- Reorient Around Your Values

Rationale for Chakra Coaching

The fifth, throat chakra is focused on communication, expression, and choice. One's creative identity, as an ability to transform feelings and emotions into expressions and sounds is centered here. The ability to articulate what one feels comes from the throat. A "lump in one's throat" appropriately describes a blockage in this area as an inability to adequately express oneself.

Innately, all humans have the right to speak and be heard. It is one of the most important needs in humanity, especially in building relationships. Often it is said that when one expresses and gets appropriate acknowledgement that the exchange was satisfying in that the other person "really got it" or "I was really heard." Communication works best when the message sent is acknowledged and confirmed through mirroring by the receiver. Mirroring or rephrasing and questioning facilitate appreciation of message and the messenger and significantly reduce misunderstandings. It is when communication is clear that mutual understanding and agreement can be made. Rapport develops out of the resonance created during mirroring. Harmony or agreement to be in disharmony

results from exploring one another's interpretations through discovery questioning. These results come from choices expressed through conversation and action.

Choice and Will are central themes of the fifth, Throat Chakra. Four modules in the Personal Foundation Program center on choice. They are Create a Reserve, Perfect the Present, Your Lifework, and Reorient around Your Values. At their core, these modules reflect personal choices to live and express oneself in specific ways, such as attitudes, beliefs, values, mission, and work. For so many, these factors happen more frequently than people consciously choose. Typically, it is when one's life is not working that one pauses to reevaluate how one operates in life and whether or not the principles by which one's conducts one's life still make sense. So many attitudes, beliefs, values, and roles are taken from childhood experience, by necessity or default. For example, the question is often asked if, at 40, one would expect an 18- year-old to decide the path of his/her career for the next 45–50 years. More often than not the answer is a resounding, "No!" What worked in one phase of life does not and should not work for other phases. Reexamining one's principles periodically along life's path is exactly what coaches help their clients to do. Good coaches ask critical questions like, "Does that choice still work for you?"

To do the work necessary for clients to reexamine their principles, the fifth chakra theme of creating psychological and emotional space for inner reflection becomes paramount. Coaches support their clients in recognizing the drives of the Ego and distinguishing Ego needs from soul-centered priorities. At times, internal wrestling occurs and questions of Personal Will versus Divine Will are encountered. Coaches help clients negotiate and resolve these internal wranglings by exploring concept of surrender

and acceptance that the present is perfect. On one level, believing that the present is perfect is purely an attitude of finding the lessons to be learned in every situation and in every moment.

On another level, getting clients to focus on the present moment disengages them from the distractions of pining about the past or fantasizing about a fabulous future. Good coaches help clients realize that the past has brought them to a point in their lives (and that it is not all bad). By overlooking the present to obsess about a future which may not happen (worrying about it or getting attached to expectations) translates into missing out on life now. Living life relative to the past or future is a tragedy of missing precious present moments. It is like driving home from work and not remembering the trip home. Yes, arrival at the destination was achieved, yet the entire journey was missed, along with noticing what a beautiful day it was. By focusing on the mundane of daily living, we miss chances to appreciate the simple pleasures of human existence. To take a twist on Thomas Leonard's words, it would be a major "stepover" to ignore the richness of now for perceived or anticipated richness of the past or future. The Present is Perfect module supports clients to shift from focusing on the past and future to realizing that the present offers great opportunities for valuing their lives as they experience them in their quiet moments.

Once clients are focused on how the present is perfect, before the deeper work can be started, coaches will prime clients for the ups and downs that can accompany reevaluating how one operates in life. This reevaluation calls for the creation of an energy pool in reserve or what is referred to in coaching as reserves. Reserves are a means to fall back upon when all immediately available sources of energy and support are

depleted. Reserves allow one to have resilience. A reserve can be a routine, a ritual, a stress management technique, an exercise program, and/or a support system that allows one to ground oneself, regenerate one's energy and find healthful ways of coping with and thriving through life's challenges. Create a Reserve of Coach U's Personal Foundation Program pinpoints the essential notion that when one has a reserve, one is at choice. At choice means that one has moved beyond decision making based on immediate survival tendencies and neediness to having options or alternative choices beyond what is immediately available. With reserves, one has alternatives, because a well of energy and other resources exists, allowing greater perspective to make informed decisions. The module guides clients through ten areas where reserves are needed most: time, space, money, energy, opportunity, love, information, wisdom, self-relationship, and integrity. By building reserves, clients become fearless. Other areas of development become effortless. Clients find they shine and, as a result, attract better relationships and opportunities into their lives.

During coaching relationships, it is common to address how work, what one does to make a living, is or is not an authentic expression of oneself. Many coaching relationships are begun based on this issue and develop as other aspects dependent on work surface during coaching sessions. The values that clients feel are most important to them often are in conflict with what they do. This conflict causes clients to reexamine values, life choices, and careers. It is not unusual to find oneself at a fork in the road when what matters most diverges from how one has made one's way through the world to date. As mentioned earlier, mature clients recognize that the choices made at 18 are not necessarily the best fit for them now, nor may they be 10, 20, 30 or more years down the

road. One step toward alignment of values with life work is the Reorient Around Your Values module in Personal Foundation. This module focuses on who one is, as opposed to what, where, when, and how. A person is not his/her job, the position in the community or relationships. Values define who we are. Values transcend whether or not we attain our goals. Defining one's values gives life purpose. Life becomes simpler and goal setting gets easier, because decision making is based on merit of the action relative to one's values. Realigning one's life based on what is valued most builds on the earlier work done in the TruValues exercise. Reorienting one's life around one's values means eliminating those activities that do not support one's values and choosing activities that do.

Richardson (2000) offers an excellent exercise as a way of assessing how aligned one's life is with one's values in her book, *Life Makeovers*. Clients list on a sheet of paper everything that they do each day by hour. Literally, everything gets listed from walking the dog, commuting, work, errands, phone calls, email, and meals to sleep, laundry, exercise, TV watching, relationships, hobbies, and surfing the Internet. This step alone creates client awareness of how the day is spent and where lost time occurs. The next step lists the values defined in the TruValues exercise and compares them to the list of activities, highlighting activities that match the values named and those that do not. The areas that do not align offer opportunities for exploring change to activities that more accurately reflect what is most important.

In the Personal Foundation Program, Reorient Around Your Values offers further guidance. In this module, it is recognized that one may need to adjust priorities, perhaps change jobs or moonlight to transition to a new career. Other consequences may mean a

move to a new geographic location. One may evolve or sever relationships, build a community of like-minded souls, seek out activities that reflect values, stop tolerating, and stop settling for an unsatisfying life. For those who are adverse to change, coaches need to support clients in taking a step-by-step approach to tackling each of these life-altering measures. When one reorients around one's values, one's ability to express oneself authentically grows dramatically. Keeping one's word becomes far less complex because one is clearly in tune with one's priorities. Fifth chakra characteristics of self-knowledge and solid personal authority or mastery of one's comportment come to fruition when life is value-based and not ego ("egoal") based.

Part of the Coach approach during the shift toward aligning one's life around one's values is keen listening to client feelings. One of the biggest decisions clients make is to switch careers. Leaving the known for the unknown is daunting. Coaches need to be active listeners, sensitive to not only understanding what clients are saying but also aware of what clients are not saying. Reading between the lines is an essential coaching skill. Good coaches listen not just with their ears for words. These coaches pick up intonation, volume, resonance, pacing, enunciation, pronunciation and emotion. Intuition, the sixth sense, is invaluable in listening, especially if the coach is working by phone. Open-ended questions help clarify and confirm intuitive hits concerning the clients' states.

The Personal Foundation module, Choose Your Work to be You, assists clients in finding life work that fully expresses who they are and what they value most. Coaches using this tool help clients re-examine their current careers with respect to their values, asking key questions such as, "Can this career be recast to more accurately represent who I am?" If clients find that their current situation is unworkable, then exploring other

options becomes apparent. Listening to clients carefully can signal to coaches their clients' stages of development. Some clients will be satisfied to find another organization or job that more closely fits their expectations. Some clients will want to dig deeper into the meaning of their life's work and what lessons they are to learn in this life. Sensitive coaches will pick up on this signal and be prepared to offer clients resources beyond the traditional career coaching tools. These resources may be more spiritual in nature. The fifth chakra theme of expression of being can involve surrendering personal will to Divine Will. Coaches who understand this will also be prepared for clients who may experience a dark night of the soul. While not all clients will have this experience, coaches need to understand and acknowledge their limitations or gifts for being supportive of clients through this process. If spiritual coaching is beyond a coaches' scope of practice, that coaches need to put clients' best interests first by referring them to specialists who are adept at working with clients at this stage of development.

Background Source Knowledge for the Throat Chakra

The basis for Questions in Subchapter Five is chakra five or the Throat Chakra. Energetically it is Sound, Creative Identity, and oriented to self-expression. It is related to communication and creativity. Here we experience the world symbolically through vibration, such as the vibration of sound representing language. Tied to creativity and communication. Feels pressure when you are not communicating your emotions properly. Blockage can manifest as throat and respiratory problems.

Contemplation for Coaches Using Chakra Coaching—Quotes to Ponder

Vibrational Medicine for the 21st Century (Gerber, 2000)

The fifth emotional-energy center, also known as the Throat Chakra, is associated with communication of our thoughts, ideas and opinions. The

Throat Chakra is also the center linked with issues surrounding the expression of our will, either by voicing our own concerns and opinions or by expressing creative ideas. People who are always afraid to speak their minds or to voice their ideas and concerns can sometimes develop imbalances in their fifth emotional-energy center, resulting in chronic throat problems, recurrent laryngitis, or even thyroid disease. (p. 20)

This is probably one of the key lessons of the Throat Chakra. Self-discipline is really the true test of one's willpower. . . For many, chronic Throat Chakra blockages have the potential to develop into physical disorders of the thyroid gland such as hypothyroidism and autoimmune thyroiditis (an immune-related inflammation of the thyroid gland). Interestingly, one of the chief features of hypothyroidism is fatigue and lack of motivation (the very opposite of self-discipline). (p. 66)

Eastern Body Western Mind (Judith, 1996)

The fifth chakra facilitates a profound passage between the abstract information of conception, image and idea, and the manifested realm of the material world. . . On the spiritual plane, sound brings us up through the lower chakras (using body, movement, will and breath) into resonance and harmony, information and understanding. It is the prime transmitter of consciousness itself. Although sound may be the primordial ingredient of existence, it is consciousness - created from its vibrational impact - that creates and maintains the very web of life. (p. 349)

Hands of Light (Brennan, 1988)

The aspect of assimilation that occurs at the back of the fifth chakra, sometimes referred to as the professional center, is associated with the person's sense of self within the society, his profession and his peers. (p. 77)

The Hidden Power in Humans (Maheshwarananda, 2005)

Words possess a strong power regardless of whether the effect they create is intentional or not. We can seriously harm others and ourselves through words. (p. 170)

All exercises that have an effect on the Vishuddhi Chakra also have beneficial influence on the voice and speech. Through them our words gain in wisdom and beauty. That is why work on this chakra is particularly recommended for writers, poets, journalists, teachers, politicians, actors and singers. (p. 170)

It is the border between physical and astral levels, between consciousness and super-consciousness. When we cross it the ascent to the realm of wisdom and clarity of consciousness opens up before us. (p. 171)

Sacred Contracts (Myss, 2001c)

The fifth chakra also is the center of the energy of honor. It resonates when you 'give your word' to someone. When you make commitments, you agree to use the power of your will to hold within you a part of another person's spirit, to be psychologically supportive. 'Giving your word,' or making a social vow of marriage or a religious vow is a ritual of personal revelation. When a person breaks his word, that action reverberates for years within the psyche of the betrayed. It cuts to the soul. (p. 179)

Total Life Coaching (Williams & Thomas, 2005)

Life Lesson 14, Using the Principles of Communication to Increase Effectiveness, Communication is the primary way we make contact with each other. It is the transformation of an idea in your mind into its external manifestation. Communication is essential to fulfilling our wants and needs in life. It is the one critical ingredient found in all successful relationships. (p. 123)

Life Less 18, Competition is Primitive, Cooperation is Better; Collaboration is Best; and a Synergistic Relationship is Superior, a cathedral is much more than a pile of rocks stacked on top of one another. When the result is greater than the sum of its parts, we call this a synergistic outcome. When a life Coach and a client form a synergistic relationship, the outcome is greater than the contributions made by each person involved. (p. 157)

Self-Management (Coach U, 2003)

Self-knowledge and the development of a personal communication style in conjunction with developing compassionate presence with a sense of conviction and judicious use of one's powers to influence outcomes and people. (p. 5)

Coaching the Throat Chakra

Using the SASSSS Model of Questions, coaches will focus on a set of fundamental questions. The fundamental questions to be addressed at the Throat Chakra Level of coaching are:

- How do I communicate who I am? Is this working for me?
- How do I express myself? Is this working for me?
- Are the choices and decisions I make in agreement with who I am becoming?
- How do I use language, song, sound, intonation, and pacing to share with others?
- In what ways is the present a perfect opportunity for me?

In coaching sessions, coaches need to listen for cues from clients about the choices they make and how they express themselves. Do they speak up for themselves assertively?

Coaching questions using the SASSSS Model to explore expression will reveal beliefs and values clients of how they give voice to who they are in the world. In addition, a connection can be made between choices, giving one's word through commitments and living with integrity. These questions will reveal to clients what it will take to literally, "Walk the talk." Here are some recommendations:

- **Strengths**—How do your strengths help you make decisions? What strengths do you use to communicate effectively with others? What strengths do you draw upon in self-expression? In what ways do you share your creative strengths with others?

Coaching queues to listen for: Feelings transformed into expressions, communicates and mediates emotion with maturity and balance for the interests of all involved, able to express innate right to speak and be heard with respect for others

- **Aversions** (overt)—How do you hold back your message? What happens when you aren't direct about asking for what you need? What are you not saying? What are you not hearing? What keeps you from making choices? What keeps you from freely expressing yourself? How do you edit yourself?

Coaching queues to listen for: Not speaking up for one's rights, having a lump in the throat, white lies, stagnation, procrastination, lost creative voice, excessive talking, talking over others, fear of speaking publicly, not listening to inner voice, not able to breathe in life, lack of will

- **Shadows** (covert)—How do you leverage communication to get what you want? In what ways do you control your creative expression? What happens when you are not in control of events or decisions? What do you gain by not being clear in your communications with others? What is the payoff for holding back?

Coaching queues to listen for: Deceiving self and others, a “talk is cheap,” mindset, pride, judgment, coughing, collar adjusting, rapid breathing or labored breath, manipulation through language, staying safe by using politically correct language, lack of self-discipline

- **Stage**—How can you use your communication and decision making skills to play a bigger role in life? In what ways can you creatively express yourself? What forum would be a good place to start expressing yourself? Who can support you in finding your voice? What sounds right to you about career decisions? What creates harmony in your relationships? How is your life as it is in this moment perfect for you?

Coaching queues to listen for: Good vibes, conveying messages, having a message to deliver, rhythm, harmony, pacing, allowing space for thought and response, comfort with silence, ideas, songs as metaphors, being heard, listening, hearing

- **Steps**—How will you initiate better communication in your relationships? What creative activities resonate with you? How will you keep your word? What needs to be in place for you to follow your desired path or creative spirit? In what ways can

you express yourself creatively in everyday activities? What steps are you willing to take to reorient your life around what is most important to you? How will you take responsibility for the choices you make?

Coaching queues to listen for: Understanding, listening, creative freedom, accountability, organization, spontaneity, keeping commitments and promises, courage, give and take in relationships, culpability, understanding consequences and being willing to accept them

- **Success Measures**—How will you know that you are at choice? What needs to be in place for you to feel understood, heard? How will you know that you understand others completely? When will you know that present perfect applies to every moment?

Coaching queues to listen for: fullness of breath, breathing life in, even breath, clear communication, directness with respect for the feelings of others, demonstrations of good judgment in decisions, speaking up for oneself with grace, arrangements for seminars, workshops, concerts, art gallery showings and other creative or artistic events, fun

Throat Chakra Questions that Coaches can Suggest to Clients for Self-reflection:

Who will I be when my true voice is heard? What do I speak for? Whom do I speak for? To whom and to what am I committed and willing to speak for? Expression of beliefs...how do I make them know? Am I breathing in life fully, from my diaphragm, or shallowly, from my chest? What is my calling? Do I speak up for myself, even when others do not agree? How do I benefit by not speaking up for myself and letting others direct the course of my life? What needs to be healed relating to my creative identity? What needs to be in place for me to feel safe enough to express myself authentically?

What do I need to believe in order to express myself fully? When these needs are met, will this free me to address other areas of my life? What is the shadow side of my creative identity? What archetype(s) am I at this level? What archetypes do I express at this level? What or who needs forgiving at this level? ? What aspect of myself do I need to develop at this level? How do I nourish myself at this level?

Spiritual Shifts

Spiritual shifts made at the Throat Chakra Level are those of emotional maturity in communication with others, expressing oneself with lifework, and having a voice in the world. One may shift from considering intuition as unreliable to trusting one's inner voice. Another may shift from seeing life as challenging to life as perfect. The possibility of co-creation with God or a Higher Power replaces a view of God as paternalistic and controlling. Inspiration replaces motivation. Clients will see opportunities to create reserves of energy, time, money, love, and options by developing a voice of who they are and what they need to be in relationships and in the world.

Coaching Tools

Coaching tools for the Throat Chakra include the identification of unexpressed desires, concepts of finding one's voice and listening to one's intuition. Identify how clients "show up" in the world, how they recuperate from losses. Set a plan to close gaps and establish physical, emotional, mental, and spiritual bank accounts. Establish commitments that resonate with one's needs, values, goals. Recommend creating reserves in all areas—energy, health, finances, relationships, resiliency. To address this issues, the following tools may be helpful: Coach University's Personal Foundation, Create a

Reserve, Perfect the Present, Your Lifework, Reorient Around Your Values. Journaling and fun activities including music, art and creativity are strongly recommended.

- Write a story of your life or from your experience.
- Use the resources for this chapter (e.g. *The Artist's Way*, Julia Cameron).
- Create your own creativity self-talk tape in your own voice.
- Create your own self-affirmation cards.
- Create a creativity journal.
- Sing while you work around the house. Use music as an accompaniment for routine activities. Observe how the activity becomes enjoyable.
- Write a song, paint a picture, cook, play an instrument, investigate a hobby.
- Take a speaking course or join a speaking group like Toastmasters International.

Coaching Resources for the Fifth, Throat Chakra

- Bird, C. (1996). *Dear writer*. Milsons Point, New South Wales: Random House.
- Cameron, J. (1992). *The artists' way*. New York: Jeremy P. Tarcher.
- DeMarco-Barrett, B. (2004). *Pen on fire*, New York: Harcourt, Inc.
- Firestein, R. L. (1996). *Leading on the creative edge*. Colorado Springs, CO: Pinon Press.
- Goldberg, N. (2005). *Writing down the bones*, Boston: Shambhala.
- Myss, C. (2001). *Sacred contracts*. New York: Harmony Books.
- Myss, C. (2002). *Spiritual madness*. Boulder, CO: Sounds True Audio.
- Ray, P. H. & Anderson, S. R. (2000). *The cultural creatives*. New York: Three Rivers Press.
- Saint John of the Cross. (2003). *Dark night of the soul*. New York: Dover Publications.

Subchapter 6– Sixth, Third Eye Chakra

“We go where our vision is”

Joseph Murphy, American Surgeon (1919 –?)

Summary of the Sixth, Third Eye Chakra

Sanskrit: Ajna (to perceive)

Location: Brow, third eye

Color: Indigo

Stone: Lapis lazuli, sodalite, indigo, sapphire, opal

Sense: Intuition, sixth sense plus all five physical senses

Musical Note: A

Mantra: Ksham

Symbol: Six-pointed star, 96-petaled lotus

Zodiac: Sagittarius, Aquarius, Pisces

Planets: Mercury, Venus, Uranus

Basic Issues: Intuition, imagination, perception, intellect, wisdom

Organs: Pituitary gland, pineal gland, left eye, nose, ears

Body Parts: Face, eyes, nose, sinus, cerebellum, pituitary

Elements: Light, Luminescence

Principle: Knowing of being

Orientation to Self: Self-reflection

Identity: Archetypal identity

Developmental Stage: Adolescence

Purpose: Recognition of *being*. Connects to the part of creation that is beyond science and physical manifestation. *Knowing* of spiritual matters is passed down and so influences all other parts of the individual.

Rights: To see

Goals: Psychic perception, accurate interpretation, imagination, clarity of vision

Archetypes: Martin Luther King, Einstein, Abraham Lincoln, Thomas Jefferson, Carl Jung, Musician, World Visionary

Lesson: Seek only Truth

Strength: Intellectual skills, evaluation of insights, receiving inspiration, generating wisdom from experience, learning life's lessons and evolving from that education

Shadow: Self-serving definition of *truth*

Angel: Raphael

God: Of Miracles

Demon: Illusion

Dysfunctions: Difficulty focusing, distraction, detachment, intellectual stagnation, lack of vision, unimaginative

Excess: Headaches, nightmares, hallucinations, delusions, difficulty concentrating

Deficiency: Poor memory, poor vision, cannot see patterns, denial

In Harmony: Awareness of spiritual side of being. Invites intuition and inner awareness into everyday life. Connects to the Universe.

Out of Harmony: Rejects spiritual aspects. Focus on intellect and science. Only sees obvious, surface meaning. Afraid of intuition.

Essential Oils: Mugwort, rosemary, clary sage, spruce, sandalwood, cedarwood, frankincense, rose, pine, cedar, jasmine, vetiver, basil, patchouli

Effect: Understanding, harmony, clarity, insight

Divine Connection: Gifts of Wisdom, Synchronicity, Grace—sharing insights from experience

Reflexology: Pad of big toe, across phalanges

Nature Experience: Moonless, black night

Tarot: Magician, High Priestess, Hanged Man, Devil, Star

Sacrament: Ordination

Coaching Issues: Attraction, reorient around values, problem-free zone, choice

Chakra Coaching Question – I Can See Clearly Now - Developing a Vision

Personal Foundation Lessons that correlate to this chakra include the following:

- Attraction vs. Persuasion
- Reorient Around Your Values
- Be a Problem-Free Zone

Rationale for Chakra Coaching

The sixth, Third Eye Chakra addresses the issues of intuition, imagination, perception, intellect, and wisdom. These are all forms of knowing or comprehension. At this level, the ability to see, to envision or visualize the future occurs. Our sense of intuition resides here and it is here that lower level gut feelings are distinguished from accurate perception of the world and reality. How we see the world and our choice to see it in human terms or divine terms comes into play at this level. Is one's vision for only what can be seen and perceived in the physical world, or can connections be made beyond current scientific understanding?

Several years ago the author received what she perceived at that moment as a compliment. A colleague noted that she "was a sponge" when it came to absorbing knowledge quickly and then applying it. In the author's experience, survival and success in the material work depended on gathering a huge storehouse of intellectual capital in her brain. To some extent, the pursuit of knowledge became an obsession and frequently she referred to her attachment to it as an addiction called, "bookaholism." Intelligence has become another status symbol in our society; however, wisdom gained through experience and age continues to be diminished as youth is portrayed in marketing as the

ideal. An insistent question prompts, "When does one stop absorbing and start observing?" This question is a basic lesson of the Third Eye Chakra.

Pursuit of knowledge takes an enormous amount of effort, as does "making it happen," the current mantra of success in Western cultures. A lack of trust appears in the form of a persistent worry that if one stops being a human doing and just is a human being that one will be left in the dust. Faith in just being and, as a result, attracting what one needs in life is not accepted as part of the work ethic in America. To do so is judged as laziness, sloth, or apathy. A distinction delineates not caring from not being distracted. Success and its trappings as it is understood in Western cultures entail the amassing of material goods. Constantly on the treadmill of continually having more and better stuff becomes a huge distraction from the soul and the work that needs to be done in order to find true happiness. All too often, those who follow the acquisition of status path find that it comes up miserably short on providing true happiness. Those who opt out of the trap, as humorously portrayed in the recent movie about Christmas commercialism, "Christmas with the Kranks," (Roth, 2004) pay a hefty price in social alienation.

How does one evolve from absorbing in order to be successful, then being absorbed by the distractions, to objectively observing? First, awareness and acknowledgement has to occur. One must become conscious that absorption and distraction no longer work and are not the path to happiness. A trust in unconscious competence develops. Once one's consciousness is awakened, life starts looking different. Naturally, one's perceptions of the world change. The key to transcending this stage is using one's consciousness to develop a consistent practice that serves one well in seeing and moving toward a new life reality. On a day-to-day basis, this means recognizing how

old beliefs and patterns no longer are effective and developing new ways of relating to oneself, others and one's environment. It is essential that one not get bogged down into the trap of Myss' woundology, which leads to narcissism instead of transcendence.

Coaching tools from the Personal Foundation that support this transition include revisiting and further refining the Clean Sweep exercise and Reorient Around Your Values module. Simplifying life clears clutter on a physical level and has the corresponding effect of clarifying on mental and emotional levels too. Free of clutter, one can see beyond the past and focus on the present. One lightens up one's emotional load by eliminating physical and emotional baggage. Focusing on the present is essential in developing consciousness. Several recommendations for developing skills for focusing on the moment are presented at the end of this chapter. Among them are meditation, walking, relaxation techniques, and awareness programs.

A regular practice of learning to be here now, as Ram Dass would say, creates a foundation for deeper consciousness and spiritual development. The Third Eye Chakra lesson to seek only truth and that truth is based on learning life's lessons, gaining wisdom, and evolving from the experience are key components of spiritual development. When a meditative state is created on a routine basis, it becomes easier to reach levels of awareness and understanding that support individual growth. The development of such a practice is not a fast and quick solution. It requires time, dedication, and discipline by individuals truly committed to learning more about themselves and how to make their lives work better. It also requires giving up beliefs that many hold dear, such as, "Work hard and success is yours."

The belief that effort is the surest way to prosperity and success is dispelled in the Personal Foundation Module, Start Attracting versus Persuasion. This module is the core of Coach University's Irresistible Attraction Program. The paradigm shift is this: instead of going after what one wants through promoting, marketing, seducing, controlling, manipulating, and packaging (image making), one naturally draws the best through authentic communication of who one is and what one is about. Opportunities flow easily. The values one holds and has begun reorienting one's life around, coupled with principles of attraction, create an inner strength that others will find powerfully appealing.

In Grabhorn's (2000) book, *Excuse Me, Your Life is Waiting*, four steps are outlined in what the author calls Deliberate Creation, her version of attraction (p.107).

The four steps include the following:

- Identify what you DO NOT want.
- Identify what you DO want.
- Find the feeling place of your want.
- Expect it, listen, and allow the universe to bring it.

For most people, identifying what is not wanted is the focus of a good proportion of their lives. It is step two of the process that proves more elusive and difficult to define. Beyond the material wants are emotional wants and spiritual needs. Uncovering the motivations behind the physical representations of wants sheds light on the emotional basis for desires. It leads to the third step of finding that feeling place or source of emotions.

In their book, *No Bad Feelings*, Spencer and Spencer (2002) articulate how to pinpoint feelings by providing a useful mechanism by reducing their complexity to their essence. Using four categories, fear, disappointment, anger, and discouragement, a wide

array of experiences can be more easily understood and addressed. For example, feelings of adequacy and security or inadequacy and insecurity go to fear. Feelings of gain and abundance or loss and scarcity go to disappointment. Feelings of being acknowledged, appreciated, and powerful or overlooked, unappreciated, and powerless go to anger. Feelings of being organized, productive, and purposeful or disorganized, unproductive, and purposeless go to discouragement.

Spencer and Spencer (2002) explore resistance in experiencing and understanding our feelings. The frequently used phrase, “What we resist persists,” states succinctly that attachment to aversions works against desired outcomes. Both in psychology and spirituality, the concepts of letting go and surrendering our attachments speak of when a person is holding onto something (a belief, expectation, idea, or relationship). In the Spencers' (2002) work, as well as Grabhorn's (2000) approach, to get to attraction one must stop resisting one's feelings.

Several of the world's spiritual philosophies observe that human suffering is grounded in attachments to and the identification with anything. Being involved is not the same as being attached. For example, one can be involved with a project at work and not be attached to its outcomes or results. For many, taking an objective stance of reporting outcomes as they occur and not wanting the results to meet certain criteria is challenging. To be an adult in this world, with history, experience, and education sculpting perceptions and not have some preconceived notions of what one expects is difficult. This is especially tricky when one is performing against external expectations. The experience is quite different when any expectations going into the process is fun. Then, one is free to

experience whatever happens without attachment to whether or not the experience is successful.

Detachment is a choice, as explored in the Throat Chakra. When one decides to let go of attachments, one is free to experience life as it comes. This does not mean that coaching clients should not set goals. It is the way the goals are set that makes all the difference in how the process is experienced. First, happiness is not delayed until after the goal is achieved. Happiness happens all along the way, in every moment. Outcomes no longer hold disappointment, because expectations have not been dashed. When results are returned, the results are taken in stride and focus is quickly turned to what is next. Stagnation and questioning is significantly reduced and life continues to flow. Next steps are more apparent because they appear, through attraction, as the natural answer to "What is next" questions. Instead of the pushing of making it happen, one is drawn or pulled toward whatever is next. Happiness becomes a choice, as Dowrick (2005) so aptly describes in her recent coaching book, *Choosing Happiness*. She states that, when one chooses to be happy, it is "an incredibly powerful decision that will have resonances across your entire existence" (p. 45). Further, she is frank in saying, "It doesn't mean that you will be inanely cheerful from this day forward. It does mean that happiness (trust, inner confidence and wellbeing) can become your basic stance" (p. 45). When one creates that kind of positive resonance, one becomes entrained with others having positive tones and the change will reverberate through life.

With the choice of happiness, the stance allows for becoming, what is called in the Personal Foundation module, a Problem-Free Zone. The equation for getting in the zone is integrity plus boundaries plus standards. This equation forms the basis of

knowing oneself and operating according to one's own truth. Wisdom comes from introspection and self-understanding relative to the lessons learned. When challenges do arise, armed with self-knowledge and the resilience developed with wisdom, one can meet them from a far less drained position. Again, as Dowrick (2005) explains, one may be able to circumvent some challenges altogether, or see them as part of the 'big picture,' rather than feeling overwhelmed by them. This is an example of an ideal position that coaches like to get their clients working towards and operating from in their lives. Life becomes so much more satisfying when clients widen their points of view to see their priorities relative to a larger stage. This larger stage sets the tone for the next act in coaching development, getting clients to play bigger roles and envision larger acts for themselves.

Background Source Knowledge for the Third Eye Chakra

The basis for questions in Subchapter Six is chakra six or the Third Eye Chakra. Energetically, it is Light, Archetypal Identity, and oriented to self-reflection. This chakra is also known as the Brow Chakra or Third Eye Center. It is related to the act of seeing, both physically and intuitively. As such it opens our psychic faculties and our understanding of archetypal levels. It is related to the pineal gland. As such, it is a physical eye with the capabilities of looking upward. When healthy it allows us to see clearly, in effect, letting us "see the big picture." Blockage can manifest as poor eyesight or vision, as well as inability to envision the future.

Contemplation for Coaches Using Chakra Coaching—Quotes to Ponder

Vibrational Medicine for the 21st Century (Gerber, 2000)

The sixth chakra is thought to have an energetic connection to the eyes and ears. Energy blockages in this chakra may lead to diseases of the eyes

that produce progressive blindness, as well as deafness caused by deterioration of the nerves of the ear. The metaphoric message behind sixth chakra dysfunction is, "What is it that I am keeping myself from seeing or hearing?" (p. 69)

Eastern Body Western Mind (Judith, 1996)

While our physical eyes are the organs of outer perception, the sixth chakra relates to the mystical third eye - the organ of inner perception. The third eye witnesses the internal screen where memory and fantasy, images and archetypes, intuition and imagination intertwine on endless display. By watching the contents on this screen, we create meaning and bring it to consciousness. The purpose of the sixth chakra is to see the way, and bring the light of consciousness to all that exists within and around us. (p. 358)

Hands of Light (Brennan, 1988)

The forehead center is associated with the capacity to visualize and understand mental concepts. This includes the person's concepts of reality and the universe or how he sees the world and how he thinks the world is likely to respond to him. (p. 78)

The Hidden Power in Humans (Maheshwarananda, 2005)

When we enter a dark room for the first time we grope around on the wall with our hand to find the light switch. But when we already know where the switch is, it is no longer necessary to search. One flick, the light goes on and we see everything clearly. And in the same way, as soon as the eye of wisdom in Agya Chakra opens, we recognize the essence of truth. (p. 184)

Only wisdom and clarity of consciousness liberate us from attachment and sorrow. (p. 185)

Emotions, in themselves, are unbiased. They are a form of energy that can serve us positively or negatively, just as fire can be useful but also destructive. (p. 190)

We should be careful of the harmony and balance between heart and intellect and never ignore either. The goal is to harmonise and unite both aspects of our being, not suppress one of them. (p. 192)

Sacred Contracts (Myss, 2001c)

You develop a powerful personal will by making choices that draw on both the desires of the heart and the wisdom of the mind. (p. 179).

Developing the strength to manage the power of will is perhaps the most difficult stage in the process of spiritual maturation. In all of life's interactions we must make choices and choices direct our spirit into action. (p. 180)

Total Life Coaching (Williams & Thomas, 2005)

Life Lesson 28: Without a Vision of Your Desired Future, You Allow Circumstances to Create It for You, Instead of Creating It Yourself. To attain any consciously chosen outcome in your future, you first need to have a picture in your mind of that outcome . . . The clearer your vision and the more you consciously picture the outcome(s) in your mind, the more likely you are to engage in behaviors that support the creation of that lifestyle. (p. 233)

Self-Management (Coach U, 2003)

Cultivating Synchronicity (advanced application of Attraction Principles and the power of intention to create synergy) and revisiting duality by Illuminating the Shadow by examining positive and negative beliefs and integrating them. Becoming "charge neutral" (p. 5)

The Path of Transformation (Gawain, 2000)

Whatever we don't like, whatever we reject, whatever we try to get away from or get rid of, will haunt us. (p. 113)

It will cause problems in our life through. . . until we are willing and able to confront it, recognize it, and embrace it as a part of ourself. Once we do that, it's no longer a problem. . . We begin to have an increasingly large range of choices and possibilities. (p.116)

Care of the Soul (Moore, 1994)

In the modern world, we tend to separate psychology from religion. . . a sense of relatedness to the whole (p.203–204).

Coaching the Third Eye Chakra

Using the SASSSS Model of Questions, coaches will focus on a set of fundamental questions. The fundamental questions to be addressed at the Third Eye Chakra Level of coaching are:

- Who do I see myself becoming?

- What is my vision for the future?
- How do my filters color the way I see and interpret my experiences.

In coaching sessions, coaches need to listen for cues from clients about the way they see and interpret their lives. Coaches will want to be particularly attentive to client perceptions of themselves, their relationships, and how they use intuition, insight, and wisdom to guide their actions. If life is not aligned with what they value most, what changes need to be made and actions taken to get them to meet? How do client beliefs color and impact their perceptions of life. How do client beliefs and values attract learning opportunities? What obstacles need to be cleared so that a clear path is illuminated? Coaching questions using the SASSSS Model to explore how clients see life will uncover filters and unmask emotions, which can clarify views and clear up any misperceptions. By creating awareness of these filters, clients can see where they may be held back and take action to remove the blinders impairing their views. Life lessons can be more fully appreciated and new bridges of learning can be built. For coaches, this is again a time to be mindful of how the client moves through these issues and sensitive to moments of self-doubt. Coaches need to be discerning in their own interpretation of client progress. This requires taking care not to discount uncertainty when clients can not move forward or get stuck. When this occurs, coaches must be prepared with resources and referrals to get clients the support they need. Here are some recommendations:

- **Strengths**—What strengths do you possess that attract others? How do you use your strengths to attract what you need? How is your intuition a strength? How will you use your strengths to envision a life lived in accordance with your values? In what ways do you use your imagination and wisdom as strengths?

Coaching queues to listen for: synchronicity, spontaneity, coincidence, magnetism, bridges, seeing clearly, clarity, insight, illumination, enlightenment, learning, ability for self-reflection, meditation, comfort with being alone, ease with just being

- **Aversions** (overt)—In what ways do you avoid seeing? How does what you are attracting to you reflect your beliefs and notions of yourself? How is life mirroring what you want to avoid? What happens when you do not trust your intuition? What stands in your way to reorienting your life around what you value most?

Coaching queues to listen for: Denial, illusion, scattered thinking, distraction, detachment, headaches, poor memory, inability to focus or concentrate, poor vision, inability to see patterns (behavioral)

- **Shadows** (covert)—What do you gain by not seeing? In what ways does busy-ness, protect you from seeing what needs attention in your own life? How do you benefit by not using your imagination, intuition, wisdom to change your life? How do you use truth or objectivity in self-serving ways?

Coaching queues to listen for: Safety, fear, nightmares, dreams, intellectual constrictions, focus on intellect, science, and what can be proven in terms of five senses, obsession with facts

- **Stage**—If you are to play a bigger role in your life, what would that look like? How do you see attracting what you need in your life as serving you? What does living a larger life look like? What do you see for yourself in your career, personal relationships, personal growth?

Coaching queues to listen for: Theatrical roles, archetypes, metaphors, desire to give back, connecting with self and others, attracting what one needs just in time, attraction as opposed to persuasion

- **Steps**—What steps are you willing to take to create the life you envision? How can you step into a larger role in your career? What steps are necessary for you to become a problem-free zone? How will your wisdom help you take steps forward in trusting your intuition?

Coaching queues to listen for: Vision, mission, knowing, inspiration, fantasy, delusion, unrealistic expectations, realistic views, miracles, planning for the future, philanthropy, charity, volunteering

- **Success Measures**—How will you know you are working from the Principle of Attraction versus Persuasion? What will tell you that you are free of problems? What will indicate to you that your vision is clear? How will you know your perceptions are precise? How will you know your intuition is accurate?

Coaching queues to listen for: Focus, concentration, feeling centered, spiritual confidence, psychic perception, positive attraction, learning and integrating life lessons, appreciation, grace, fortitude, resilience, sharing vision, wider scope of perception

Third Eye Chakra questions that coaches can suggest to clients for self-reflection:

How can I play a bigger game? How can I widen my field of vision, see the periphery and engage more of myself to dance on a bigger stage in life? What will it take for me to step up to more than I am now? What benefits do I derive from playing small? If I followed my calling what would my life look like? Do I carry the albatross called my potential around my neck and spend time worrying about how to fulfill it? What needs to

be healed relating to my archetypal identity/identities? What roles do I play? What are the shadows of those roles? What needs to be in place (environment, state of mind) for me to be self-reflective? How do I become more trusting of my intuition? When these needs are met, will this free me to address other areas of my life? What is the shadow side of my archetypal identity? What archetype(s) am I at this level? What archetypes do I express at this level? What or who needs forgiving at this level? What aspect of myself do I need to develop at this level? How do I nourish myself at this level?

Spiritual Shifts

Spiritual shifts made at the Third Eye Chakra Level are those of emotional maturity in using reorienting one's life around one's values. At this level, clients make shifts in perceptions about how they view life experiences. Trust in life becomes paramount as it factors into whether clients can shift from externally driven expectations to internally guided actions. Trust is essential to one's ability to use intuitive guidance wisely. Trust is also necessary for the Principle of Attraction to replace effort, anxiety, motivation, and striving for desired results. Clients learn to accept synchronicity as not a fluke. Life shifts from a winding road with potholes to an adventure. It goes from running out of gas in the left lane to the wind flowing with the direction of the vehicle.

Coaching Tools

Coaching tools for the Third Eye Chakra include the identification client's blind spots and attitudes. Identify how clients see the world and their role in it. Identify the memories clients hold onto from the past. Explore widening perception, possibilities, and opportunities. Set a plan to discover forgotten dreams, aspirations. Focus on choosing life's path and life's work. Create plans to achieve these that are specific, measurable,

attainable, relevant, realistic, and time-bound. Encourage curiosity, inquisitiveness, and emotional intelligence/flexibility. To address these issues, the following tools may be helpful: Coach University's Attraction Program, *Creative Visualization* (Gawain, 1979), meditation, yoga, walking, and "Artist's Dates" as described by Cameron (1992) in *The Artist's Way*.

- Create your own self-talk tape using your own voice explaining your vision.
- Create your own self-affirmation cards about what you see in your future.
- Draw or paint your vision of the future.
- Create a theme or storyboard that you will see each day.
- Create a mural of your dreams.
- Create your ideal working environment in your home.
- Mix a meditative aromatherapy oil that stimulates vivid memories (cinnamon, clove, grapefruit, orange, lemon, ylang ylang)

Coaching Resources for the Sixth, Third Eye Chakra

- Adson, P.R. (2004). *Depth coaching: Discovering archetypes for empowerment, growth, and balance*. Gainesville, FL: Center for Applications of Psychological Type, Inc.
- Anderson, S. R. & Ray, P. H. (2000). *The cultural creatives*. New York: Three Rivers Press.
- Chopra, D. (1994). *The seven spiritual laws of success*. San Rafael, CA: New World Library Audio
- Choquette, S. (2004). *Trust your vibes*. Carlsbad, CA: Hay House, Inc.
- Coach University. (1999). *Attraction*. Steamboat Springs, CO: Coach University, Inc.
- Coach University. (1999). *Creating the Vision*. Steamboat Springs, CO: Coach University, Inc.
- Dowrick, S. (2005). *Choosing happiness*. New South Wales: Allen & Unwin.
- Dyer, W. W. (2004). *The power of intention*. Carlsbad, CA: Hay House, Inc.
- Gawain, S. (1979). *Creative visualization*. New York: Bantam Books.
- Gawain, S. (1980). *Creative visualization - Audio Cassette of Guided Meditations*, San Rafael, CA: Whatever Publishing, Inc.
- Gawain, S. (1986). *Living in the light*. San Rafael, CA: New World Library.
- Gawain, S. (1993). *The path of transformation*. Mill Valley, CA: Nataraj Publishing.
- Gawain, S. (2000). *Developing intuition*. Novato, CA: New World Library.
- Grabhorn, L. (2000). *Excuse me, your life is waiting*. Charlottesville, VA: Hampton Roads Publishing Company.
- Kabat-Zinn, J. (1994). *Wherever you go there you are*. New York: Hyperion.
- Moore, T. (1992). *Care of the soul*. New York: Harper Collins Publishing.

- Pearson, C.S. & Marr, H.K. (2007). *What story are you living: A self-improvement guide for discovering and directing the unconscious influences that drive your life story*. Gainesville, FL: Center for Applications of Psychological Type, Inc.
- Schulz, M. L. (1998). *Awakening intuition*. New York: Harmony Books.
- Shealy, N. (2002). *The science of medical intuition* [Audio]. Boulder, CO: Sounds True.
- Spencer, J. & Spencer, J. (2002). *No bad feelings*. Nathrop, CO: Let Go and Live Institute, Ltd.
- Thoreau, H. D. (1992) *Walden*. [Audio Cassette] Boston: Shambhala Publications, Inc.
- Walsh, A. (1994). *The sacred tarot unveiled*. Brooklandville, MD: Allyson Universal Ministry.

Subchapter 7– Seventh, Crown Chakra

***“We are not human beings having a spiritual experience. We are spiritual beings
having a human experience.”***

Ram Dass, author of Be Here, Now

Summary of the Seventh, Crown Chakra

Sanskrit: Sahasrara (thousandfold, crown)

Location: Top of head, cerebral cortex

Color: Violet, white, gold

Stone: Amethyst, crystal, topaz, alexandrite, sapphire

Sense: Beyond senses

Musical Note: B, Hum

Mantra: Om

Symbol: Lotus, 1000-petaled lotus

Zodiac: Capricorn, Pisces

Planets: Saturn, Neptune

Basic Issues: Cognition, awareness, relationship to the Divine

Organs, Pituitary, cerebral cortex, left eye

Body Parts: Brain, cerebellum, skull

Elements: Thought, Consciousness

Principle: Pure being

Orientation to Self: Self-knowledge

Identity: Universal identity

Developmental Stage: Throughout life

Purpose: Connection to the Universe. The totality of a person combine with all chakras to offer self to Divine forces. The individual experiences knowledge beyond words or intellect.

Interfacing with universal energies and pure consciousness.

Rights: To know

Goals: Wisdom, knowledge, consciousness, spiritual connection

Archetypes: Buddha, Jesus, Muhammad, Walt Whitman, Sri Ramakrishna, Ghandi, Spiritual Visionary

Lesson: Live in the present moment

Strength: Faith in the Divine, inner guidance, insight into healing, devotion

Shadow: Need to know why things happen as they do (living in the past)

Angel: Jophiel

God: Of Pure Being—I am.

Demon: Attachment

Dysfunctions: Close-mindedness, depression, alienation, confinement, confusion, worry

Excess: Overly intellectual, spiritual addiction, confusion, dissociation

Deficiency: Learning difficulties, spiritual skepticism, limited beliefs, materialism, apathy

In Harmony: Living with the knowledge of Unity. Knowing that the Self reflects the Divine.

Abandon Ego for Universal Ego.

Out of Harmony: Unable to let go of anxiety and fear. Unable to imagine Unity. Depressed and unsatisfied.

Essential Oils: Lavender, cistus, frankincense, rose, spikenard, myrrh, olibanum, oakmoss, lotus

Effect: universal aspects overcome self-limitation

Divine Connection: Gifts of the Spirit—acts of service, everyday miracles and acts of grace

Reflexology: Tip of big toe, across fingertips

Nature Experience: Total stillness, meditation

Tarot: Hierophant, Hermit, Tower, Moon, World

Sacrament: Last Rites—Extreme Unction

Coaching Issues: Values, attitudes, self-investment

Chakra Coaching Question – Divine Secrets of the You-You Soulhood

Personal Foundation Lessons that correlate to this chakra include the following:

- Reorient around your values
- Improve your attitude
- Invest in your future
- Your choice

Rationale for Chakra Coaching

Building upon the lessons from the Sixth, Third Eye Chakra, the Seventh or Crown Chakra beckons clients to take a bigger role in their lives and on the stage of life. For some that role may include considering their legacy or what their contributions will be for the greater good. The Personal Foundation Program contains three modules that address the issues of being of service and giving back to one's community. In essence, it is one's contribution to the world community. The Crown Chakra is about Unity, the last five letters of community. Even though an individual's relationship has been addressed in previous chakras, the perspective at the seventh chakra and of the coaching modules correlating to it is much more global in perspective.

The basic issues of the Seventh, Crown Chakra are cognition, awareness, consciousness, and relationship to the Divine. The lesson is to live in the present moment. Throughout coaching, this lesson is reiterated in such themes as the present is perfect and get clear of the past. A new level of understanding is introduced to more fully explore those themes at this stage. One's perspective broadens from self-focus to selflessness.

In addition to the shift in perspective to selflessness, a clear distinction is made at this level that distinguishes motivation and inspiration. Many coaches work with their

clients to get them motivated to action toward their goals. As discussed in the sixth subchapter describing the Sixth, Third Eye Chakra and referring to the Principle of Attraction, motivation requires effort and drive to make things happen. Motivation is driven by needs of the ego. It is much better to create from inspiration by attracting the life you want by energetically pulling those things toward you through your attitudes and beliefs.

In *Inspiration - Your Ultimate Calling*, Dyer (2006) describes the distinction between motivation and inspiration clearly. He shares an anecdote about the playwright, Arthur Miller, who, upon being asked, "Are you working on a new play," replies, "I don't know if I am or not, but probably I am" (p. 5). That concept and subsequent response, Dyer suggests, come from inspiration. He then contrasts highly motivated people, describing them as having "a kind of ego determination driving them over obstacles and toward goals—nothing gets in their way" (p. 5). He reflects that most of us have been taught how admirable ambition and drive are in our culture, which was built on the Puritan Ethic, and observes how many motivational speakers and coaches have made their fortunes by selling the public on these notions.

As this author has mentioned in earlier sections of this work, many coaches prefer to work within the boundaries of motivation and not venture into inspiration, because of its inherent nature. One confronts one's self through this process and often a so-called dark night of the soul is encountered. It is going through this process that allows individuals to develop trust in the Divine, the Source of Inspiration.

Dyer (2006) continues making the distinction clear by stating,

If motivation is grabbing an idea and carrying through to an acceptable conclusion, inspiration is the reverse. When we are in the grip of inspiration, an idea has taken hold of us from the invisible reality of Spirit . . . we allow ourselves to be moved by a force that's more powerful than our ego and all of its illusions . . . where we connect to the invisible reality that ultimately directs us toward our calling. (p. 6)

He warns,

If we ignore inspiration's powerful attraction, the result is personal discomfort or a sense of disconnection from ourselves. For any number of reasons, we might be resistant when we feel called . . . inspiration is a calling to proceed even though we're unsure of goals or achievements - it may even insist that we go in the direction of uncharted territory. (p. 6)

Coaching at this level requires the ability to distinguish when a client is depressed or going through a dark night, wrestling with one's call to the unknown by the unknown. Sensitive coaches will recognize the differences, explore the issues with clients, and refer clients to the appropriate therapeutic or spiritual counselors to support them through the process, whether it be depression or coming to terms with being called by the Divine.

Dyer (2006) concludes his clarification of the distinction between motivation and inspiration by discussing the concept of "surrendering to our destiny and allowing ourselves to hear the call" (p. 6). In this summation, he points out that it is essential to "differentiate between the demands of the ego and those of ego-dominated people and institutions that deflect us from the call of inspiration. . . we're guided by our ultimate calling, which is truly our life's purpose" (p. 6). In just a few paragraphs, Dyer describes,

clarifies and summarizes the distinctions between motivation and inspiration. As coaches working with the chakra system to inform coaching relationships, understanding this concept is a key to understanding where the client truly wants to go in the process and in life.

The Personal Foundation Program has four modules that address the themes of consciousness and unity of the Seventh, Crown Chakra, including Reorient Around Your Values, Improve Your Attitude, Invest In Your Future, and Your Choice. These four modules are fused together by beliefs about what is most important, reflected in attitudes about priorities in life and how one's invests one's time, as well as the choices one makes through volition. With these concepts in mind, one's perspective can be powerfully influenced by beliefs of whether life supports through inspiration or that life must be an effort through hard work and perspiration. At this level, the author assumes that clients seeking spiritually based coaching are looking for inspiration because motivation has not fulfilled the need for connection with oneself. A belief in a source of inspiration can take many forms. People have all kinds of ways of referring to their source of inspiration. It could be God, Allah, Higher Power, Source, Jesus, and many others.

Frequently, those seeking inspiration embrace two concepts. The first, is the universality of spirit and the other is the illusion of physical existence. Many spiritual traditions share these principles and some have reiterated them for those traditions that have obscured them, for example The Course in Miracles clarifies what the Catholic Church has buried. The universality principle encompasses the acknowledgement that we are all one. This idea is expressed by the seventh chakra.

The essence of the word *namaste* captures the spirit of the seventh chakra and the coaching themes correlating to it. Namaste, according to Chopra (2004), means "I honor in you the divine that I honor within myself and I know that we are one" (p. 195). In his book, *How to Know God*, Chopra (2000) describes seven levels of understanding God. Divinity is the focus of the seventh chakra; hence, its association with God. Chopra presents a progression of understanding God in terms of the chakras, culminating in understanding God as Divine at the seventh level. The seven levels appear to correlate to the chakras as shown in Table M.1, below:

Table M.1. Seven Levels of Knowing God (Chopra, 2000).

Stage	Mechanism	Chakra
1. God the Protector	Fight or flight	Root
2. God the Almighty	Reactive response	Naval
3. God of Peace	Restful awareness response	Solar Plexus
4. God the Redeemer	Intuitive response	Heart
5. God the Creator	Creative response	Throat
6. God of Miracles	Visionary response	Third Eye
7. God of Pure Being, I Am	Sacred response	Crown

At the seventh level, Chopra (2000) tells his readers that God is existence itself. Those experiencing God at this stage feel ecstasy and a sense of pure being. The response is sacred, completely free of any limitations. It may feel like pure bliss or pure intelligence. Both the person and God are universal. It is a mark of enlightenment. At the Crown Chakra, the purest form of energy is grace or prana. The energy of the spirit is merged with the sacrament of Extreme Unction (Last Rites), sacred truth, and eternity. Faith in the Divine exists and identity is based upon the comprehension of Unity or All.

Duality disappears. One on the path to this stage has embraced his/her shadow, sees humanity in all beings, including oneself, and is able to express compassion without reservation.

Coaches may find that their clients confront their understanding of Free Will. Clients may ponder Divine Will relative to Free Will and the role of personal choice. The role of perspective may bring rapid insights into past behavior and beliefs. Clients may have multiple attitude shifts. Clients may want to explore their concerns from systemic points of view, which may include discussions about collective consciousness and Universal Identity. Issues of faith in life and faith in the Divine may arise in coaching conversations. Coaches may observe that clients are ready to discuss acceptance, non-attachment, and releasing of the "need to know why things happen as they do." In Buddhist terms, non-attachment is the practice of not being expectant of specific outcomes. It is an acceptance of life as it unfolds. There is an important distinction to make with clients when teaching this concept. Non-attachment does not mean that one does not make plans, have goals, or take action on one's behalf. It explicitly focuses on the outcome and the release of the need to control results of one's actions.

Clients may come to another realization at this level. They may acknowledge of the value of the personal development journey they have completed so far. In addition, clients may also realize the value of lifelong learning as investment in their futures. Continual learning becomes a mindset of clients.

Background Source Knowledge for the Crown Chakra

The basis for questions in Subchapter Seven is chakra seven or the Crown Chakra. Energetically, it represents Thought, Universal Identity, and oriented to self-knowledge.

It relates to consciousness as pure awareness. It is a connection to the greater world beyond, to a timeless, spaceless place of all-knowing, omniscience, and eternal. It enables connection for messages from higher realms. It can be experienced as a pressure on the top of the head. When developed, this chakra brings us knowledge, wisdom, understanding, spiritual connection, and bliss. When blocked, exhaustion and fatigue may result.

Contemplation for Coaches Using Chakra Coaching – Quotes to Ponder

Vibrational Medicine for the 21st Century (Gerber, 2000)

When significant levels of energy depletion occur within the seventh chakra, the spiritual and biological energy reserves needed to maintain the cells of the body may drop to critical levels and result in a variety of physical and emotional problems. While blockages in the lower chakras tend to cause localized problems in specific organ systems, seventh chakra energy problems frequently affect the entire body. Seventh chakra blockages can sometimes be purely energetic in nature and thus do not result in a specific physiologic imbalance. But at times a seventh chakra dysfunction may lead to a form of chronic exhaustion and overwhelming fatigue that seems to lack an apparent physical basis. Certain cases of fibromyalgia and chronic fatigue syndrome might actually be due to problems with the seventh chakra. (p. 72)

Eastern Body Western Mind (Judith, 1996)

If the Crown Chakra is healthy, it will naturally seek knowledge throughout life. (p. 428)

Hands of Light (Brennan, 1988)

The crown center is related to the person's connection to his spirituality and the integration of his whole being, physical, emotional, mental and spiritual. . .If this center is open, the person probably often experiences his spirituality in a very personal form, unique to that individual. (p. 79)

The Hidden Power in Humans (Maheshwarananda, 2005)

In most Yoga books, the Bindu Chakra (between Third Eye and Crown) is not mentioned, but in Tantric Yoga, great importance is attached to the healing and rejuvenating effects of this chakra. (p. 202)

All individuals travel along their own pathway, have their own history and their own experiences - but at the end all inevitably reach the same goal, the same truth and the same reality. However, until then, it is a long journey. Only those who purposefully follow the spiritual path throughout their life with consistency and discipline, come through. Those who pursue happiness in the external world, lose their way. Eternal, true happiness, is found within us and not outside. (p. 217)

Why People Don't Heal and How They Can (Myss, 1997)

The energy of the seventh chakra is our purest connection to Divinity. It is reflected in the Hindu symbol of Sahasrara, meaning the 'thousand-petaled lotus' of enlightenment, or the Divine in everything. In Buddhist teaching, the seventh Lotus represents that the Divine is eternal, "ever-compassionate", and always present. This energy corresponds to the Hebrew symbol of Keter, the indescribable nature of God. It also corresponds to the Christian last sacrament, Extreme Unction, symbolic of the release of all that is 'dead and over' in our lives. Together, these forces can be transformative and help us reach a level of perception that allows us consciously to experience the Divine and the energy of grace. (p. 209)

Life Changes with the Energy of the Chakras (Wauters, 1999)

When left on its own, the Crown Chakra will open when a person is ready to assimilate spiritual truths and live a life that is free of ego and receptive to the will of God. In our Western world where we generally accept the will of the ego as opposed to the will of God, we retard and stun the opening of this center. (p. 169)

Total Life Coaching (Williams, 2005)

Life Lesson 10: Realize and Appreciate Your Spiritual Nature. As life coaches, we believe the topic of spirituality lies at the heart of coaching. (p. 81)

Spirituality is often 'the elephant in the living room. Everyone knows it is present, but pretends not to see it. You can do yourself and your clients a great favor by being willing to engage in conversations about spiritual beliefs, values and methods of practice. (p. 81)

Life Lesson 11: Your spiritual life is more important than your mental, emotional or physical life. "One of the major signposts toward spiritual health is our willingness to do away with useless protection, remove unnecessary hardness, and allow our spiritual selves to emerge. To do so requires being open to people, life events, and to ourselves. It means

learning to discriminate between people and events that present real danger, and those that do not. It means learning to cherish yourself, your self-awareness, your feelings, thoughts, values, and perceptions of your nature as a human being. It also means being gentle and respectful with the qualities of others. (p. 91)

An invaluable signpost to guide your clients on their respective spiritual journeys is to eliminate all dualistic thinking from their awareness. Realizing that the universe is connected is no easy task. . .The next step in human awareness is to realize the essential unity of all life and experience. (p. 92)

Self-Management (Coach U, 2003)

Learning excellence an mastery, understanding cycles of learning and developing ways to support practices which nurture the application of wisdom in daily life. (p. 5)

The Disappearance of the Universe (Renard, 2002)

Use your mind to choose between the body (ego) and true spirit, and by doing so forgive the world. It is through your forgiveness that your ego will be undone. (p. 407)

A Course in Miracles (Foundation for Inner Peace, 1992)

Salvation is undoing. If you choose to see the body, you behold a world of separation, unrelated things, and happenings that make no sense at all. (p. 660)

Yoga Sutras of Patanjali (Stiles, 2002)

When the mind becomes free of obstruction, all vacillations cease, and the mind becomes absorbed into spirit without producing future seeds. Thus a new mind is born of this wisdom, free of ignorance. (p. 15)

Coaching the Crown Chakra

Using the SASSSS Model of Questions, coaches will focus on a set of fundamental questions. The fundamental questions to be addressed at the Crown Chakra Level of coaching are:

- Who am I in relation to the Divine?

- How are my wounds impeding my spiritual growth?
- What do I need to have in place to clear my connection to the Divine?
- Who do I become when I am mindful, fully conscious?
- Who I am when I practice loving-kindness?
- How do I acknowledge and appreciate the grace of my life?

In coaching sessions, coaches need to listen for cues from clients about how they see divinity in their lives. Coaches will want to be particularly attentive to client perceptions of spirit, God, a Higher Power, religion, and rituals and how their beliefs guide their actions. Coaches will also want to be sensitive to clients' expressions of spirit, spirituality, Divine direction, or intervention in their lives. Do they have a sense of calling or mission? This is delicate territory for the novice coach; it requires an advanced level of discernment about the nature of Divine calling and an ability to recognize the nature of dark nights of the soul. Clients may wrestle with questions about whether or not to answer the call. True divine calling is not egocentric and it does not always come in beautiful wrapping paper with guarantees of a secure and happy life. It is not about power, control, or self-interest. Generally, a Divine call is to service and involves a role in the realization of the universal identity. Those in service dispel the illusion of separation and duality. Coaching questions at the Crown Chakra Level using the SASSSS Model explore how clients see the application of their self-knowledge and consciousness in daily acts of selfless service. This does not necessarily mean living an ascetic life. It means life service without attachment to outcomes and results, without attachment to lifestyles and expectations. For coaches, this is again a time to be especially mindful of how the client moves through these issues and sensitive to moments of self-doubt.

Coaches need to be discerning in their own interpretation of client progress. This requires taking care not to discount uncertainty when clients can not move forward or get stuck.

When this occurs, coaches must be prepared with resources and referrals to get clients the support they need, particularly those in the spiritual realm. Here are some recommendations for questions using the SASSSS Model:

- **Strengths**—What are your spiritual strengths? How can you apply your spiritual strengths in your daily relations with others? How can you be more mindful of the impact of your attitudes and values daily? Do you consider self-investment in your spiritual life a strength, and how so?

Coaching queues to listen for: Wholeness, integration, universality, spiritual connection, acceptance of things happening as they do as opposed to the quest to know why, knowing that Self reflects Divinity.

- **Aversions** (overt)—In what ways do you avoid spiritual knowing? How do you use your spiritual life to avoid dealing with other aspects of your life? What happens when you quash your spirit? What prevents you from letting go of to what or to whom you are attached? How do you handle disappointment and discouragement? How do you resist spiritual guidance?

Coaching queues to listen for: Addictions, obsessions, lots of shoulds, obligations, societal expectations, discomfort with quiet or being alone, insecurity accompanied by fear, lack of fulfillment accompanied by disappointment, lack of appreciation, anger, pressure to fulfill one's potential, angst, needing to be right, needing to win, unable to see everyday miracles, and lacking grounding

- **Shadows** (covert)—What do you gain by squelching your spiritual side? What do you get from using your wounds as currency to establish intimacy and connect in relationships? What would happen if you connected to others through ideas, rather than things and other people? What do you get by not attending to your spiritual growth? What are the payoffs for limiting yourself to earth parameters?

Coaching queues to listen for: Needing respect, admiration, credibility, status, inability to let go, vulnerability, feeling naked in social situations; establishing relationships using the currency of personal charm, charisma, and seduction; fear of abandonment; fear of embarrassment; resistance to change; fear of unknown; feeling trapped; confined in an emotional or spiritual struggle; wishful thinking; feeling as if one can endure and thrive through anything

- **Stage**—How can your attitude change to attract what will support you in your life? How will living a life in accordance with your spiritual values bring you closer to the Divine? By investing in your spiritual growth, how will you be better prepared for the next stage of your life? By becoming more mindful how will you be served in progressing to the next stage? Who are you in terms of roles or archetypes in the Universal Identity?

Coaching queues to listen for: Readiness to move on or forward with faith, becoming an observer of one's life in relation to the universe and community consciousness, understanding one's life in terms of roles, archetypes, metaphors, capacity for Transcendence

- **Steps**—How do you incorporate your spiritual values into daily practice? What steps are you taking to apply your wisdom into practical action? In what ways are you infusing mindfulness into your day?

Coaching queues to listen for: Daily practice of meditation, yoga, self-reflection, walking, journal writing, examples of applying spiritual concepts to daily life circumstances, evolved outcomes, less misunderstandings and miscommunications, living in the present

- **Success Measures**—How will you know that your spiritual practice is having a positive impact on your life? How will you know when you have been given Divine guidance? How will you know it is time to follow your calling? How will you recognize your calling? In what ways will you know you are no longer attached to relationships or things? How will you know you are becoming more gracious?

Coaching queues to listen for: Acts of service, acts of grace; recognition of spirit in the mundane; acknowledgment of spirit without ego filter; faith in oneself and the flow of life; faith without hubris, arrogance, or imposition; asking for input from others; grounded spiritual values

Crown Chakra questions that coaches can suggest to clients for self-reflection:

How can I best connect to my inherent Divinity? How do I use distractions to keep my gifts under a barrel, to myself? How does intuition guide me? Do I trust my inner voice or discount it? How do I benefit by denying my Divinity—safety, security, conformity? What needs to be healed relating to my physical identity? What needs to be in place for me to feel safe, secure, protected? How do I become my own safe place? When I connect at this level, how can I best apply the insights and wisdom gained to the other areas of my

life? What or who needs forgiving at this level? What aspect of myself do I need to develop at this level? How do I nourish myself at this level?

Spiritual Shifts

Spiritual shifts made at the Crown Chakra Level are those of spiritual maturity in service to others as Pure Being and Grace. Individual ego wants are traded for acts serving the Universal Identity. One shifts from earthbound thinking to transcendence. Motivations based in self-interest become inspiration based in self-knowledge. One realizes that the Divine is not outside oneself as a superior entity; one internalizes divinity and becomes part of the Divine or is Divine. Intellectual cynicism transforms into inspired service. Consciousness is not limited to earth terms but encompasses universal terms.

Coaching Tools

Coaching tools for the Crown Chakra include ascertaining unmet spiritual needs and soul. Explore sense of spiritual abundance or emptiness, empathy, compassion, divine insight, spiritual development, appreciation, and gratitude. Set a plan to get spiritual needs met. Focus on building a spiritual community, should that appeal to clients. Establish the present is perfect mindset. Explore divine service and life legacy. The following tools may be helpful: Coach University's Personal Foundation Modules—Reorient Around Your Values, Improve Your Attitude, Invest In Your Future, Your Choice; The Coach University Self-Management Program; Wayne Dyer's (2004) *The Power of Intention and Inspiration - Your Ultimate Calling*; Cheryl Richardson's (2005) *The Unmistakable Touch of Grace*; and Carolyn Myss' (2005a) *Invisible Acts of Power*.

- Create your own self-talk tape using your own voice to explain your spiritual inspiration.
- Create your own self-affirmation cards about service.
- Draw or paint your vision how you serve.
- Create a theme or storyboard about how you give back that you will see each day.
- Create an inspirational mural of your dreams.
- Mix an aromatherapy oil that stimulates sacred meditation and spiritual surrender.
- Create your own spiritual ritual.
- Write your own personal prayer.
- Design your own mantra mala.

Coaching Resources for the Seventh, Crown Chakra

- Chopra, D. (2000). *How to know God*. New York: Three Rivers Press.
- Chopra, D. (2004). *The spontaneous fulfillment of desire: Harnessing the infinite power of coincidence*. Three Rivers Press.
- Coach University. (1999). *Buff*. Steamboat Springs, CO: Coach University, Inc.
- Coach University. (1999). *Buff it up*. Steamboat Springs, CO: Coach University, Inc.
- Coach University. (1999). *Improve your attitude*. Steamboat Springs, CO: Coach University, Inc.
- Coach University. (1999). *Start attracting versus promoting*. Steamboat Springs, CO: Coach University, Inc.
- Dyer, W. W. (2003). *Getting in the gap*. Carlsbad, CA: Hay House, Inc.
- Dyer, W. W. (2004). *The power of intention*. Carlsbad CA: Hay House, Inc.
- Dyer, W. W. (2006). *Inspiration: Your ultimate calling*. Carlsbad CA: Hay House, Inc.
- Eknath E. (1985). *The bhagavad gita*. Tomales, CA: Nilgiri Press.
- Eknath E. (1986). *The dhammapada*. Tomales, CA: Nilgiri Press.
- Eknath E. (1987). *The upanishads*. Tomales, CA: Nilgiri Press.
- Foundation for Inner Peace. (1992). *A course in miracles*. Mill Valley, CA: Foundation for Inner Peace.
- Grabhorn, L. (2000). *Excuse me, your life is waiting*. Charlottesville, VA: Hampton Roads Publishing Company, Inc.
- Myss, C. (2005, February). *Invisible acts of power*. [Unpublished comments about the forthcoming publication of *Entering the castle*.]
- Myss, C. (2004). *Invisible acts of power*. New York: Free Press.

Renard, G. R. (2002). *The disappearance of the universe*. Carlsbad CA: Hay House, Inc.

Richardson, C. (2005). *The unmistakable touch of grace*. New York: Free Press.

Salzberg, S. & Goldstein, J. (2001). *Insight meditation*, [CD]. Boulder, CO: Sounds True.

Stiles, M. (2002). *Yoga Sutras of Patanjali*. Boston: Red Wheel/Weiser, LLC.

Thomas, L. J. & Williams, P. (2005). *Total life coaching: A compendium of resources*.
New York: W.W. Norton.

Wilbur, K. (2001). *A brief history of everything* [Audio]. Boulder CO: Shambhala/Sound
True.

Subchapter 8 – Integrating the Chakras into Coaching

What we are finding is it is not such much that matter matters. And it is not such much that relationships themselves matter. What really matters is the probability that relationships will form and the potential of those relationships. This is true in the material world, as well as the spiritual world. It is the essence of what matters in human experience.

Mary Edson, 2008

The role of coaches parallels that of the caring individual who ran along side while one learned to ride a bicycle. We do not steer, we do not push, we do not peddle, we guide individuals along their own path at their own rate. At each point along the process of learning balance and building confidence, coaches are "there" for their clients. Admittedly, few individuals may reach the stage in life where they are ready to integrate all their prior learning into a whole, although the author believes that this realization is accelerating in the world in the Age of Aquarius, more than at any other time in human history. For excellent discussions of Astrological Ages, refer Myss (1997), *Why People Don't Heal and How They Can*, as well as Ohotto (2005).

When coaches recognize that clients are ready to integrate their learning into a cohesive whole and live their lives in accordance with the structure they have built for themselves through the process of Chakra Coaching, then a new paradigm becomes apparent. When integrating all the chakras into coaching, clients realize that while they are citizens of the world they are in it and not of it. New principles emerge as guiding forces for living. These principles may prompt individuals to revisit the entire chakra cycle with a new perspective, making adjustments along the way. Growth and evolving consciousness are eternal along the path to reunification of spirit and oneness.

One of the most powerful ways of continuing education for the spirit is meditation. As Wilber (2001) says, "Meditation, then, is not so much a part of this or that particular religion, but rather part of the universal spiritual culture of all humankind - an effort to bring awareness to bear on all aspects of life" (p. 198). In other words, it is part of what has been called the perennial philosophy. Wilber speaks of the evolutionary nature of this approach. He states, "The most striking feature of the perennial

philosophy/psychology is that it presents being and consciousness as a hierarchy of dimensional levels, moving from the lowest, densest, and most fragmentary realms to the highest, subtlest, and most unitary ones” (pp. 31-32). This point supports the Chakra Coach approach, with its levels and progression in density to the ethereal. In particular, it is the acknowledgement that at the highest level one's sensitivities become attuned to subtle intricacies of living and being and that these awakenings unify consciousness at the individual and collective levels.

Clients seeking integration will benefit from programs like *Insight Meditation* (Salzberg & Goldstein, 2001). In this program, Buddhist principles are introduced in a non-religious manner so that everyone can benefit from their lessons. Many traditions and philosophies recognize duality as part of the human condition, and this program presents them in The Eight Vicissitudes. These are pleasure and pain, gain and loss, praise and blame, fame and disrepute. Grace in living is gained through acceptance of these experiences and learning from them. In addition, Four Brahma-Viharas are presented. They are loving-kindness, compassion, sympathetic joy, and equanimity. These four approaches to living illuminate the Noble Eightfold Path that consists of right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. (Why is it that people living these principles are so often thought of as being on the *left*?) One develops through meditation practice not only a new way of seeing but being. The subtle shift that occurs is seeing life not with eyes of judgment of what ways the world and others are not right but how one wakes up to the delusion of what most of society's perception of reality. This enlightenment is not only

the theme of Buddhism but also *A Course in Miracles* (Foundation for Inner Peace, 1992).

Instead of absorbing external events and circumstances that we believe to be our reality, at this level, the lesson is about observing. By becoming an observer, not an absorber, who we have become is no longer a result of circumstances. We are no longer victims of our lives. Gone is the rationalization of woundology that Myss (1997) introduced at the Root Chakra. However, with new eyes one can see life in terms of symbology and archetypes.

Contemplation for Coaches Using Chakra Coaching – Quotes to Ponder

Vibrational Medicine for the 21st Century (Gerber, 2000)

From the vibrational-medicine perspective, the seven chakras are more than mere regulators of physiological functioning in the body's endocrine glands. They are actually considered emotional and spiritual energy processors. Each of the seven chakras is individually linked to small nerve bundles known as ganglia. Each ganglion is like a little brain center. It appears that each of the seven chakras (and their associated nerve centers) processes and 'remembers' different emotional events and traumas that affect us throughout our lifetime. We seem to store specific types of emotional memories in these centers. Perhaps this is one of the reasons we remember things not only with our brains but with our bodies as well. This might also explain why different types of emotional distress seem to affect one part of the body preferentially over another, (p. 19)

The amount and quality of life energy moving through our seven major emotional-energy centers is a powerful factor influencing the health of the tissues of various parts of our bodies. When we experience difficulties in dealing with one or more of these seven chakra-linked psycho-spiritual issues, such difficulties lead to an energy weakness or imbalance in the chakra-associated body region. The chakra-energy factor is an important (but often unrecognized) contributing factor that may partly determine why people become ill. (pp. 20–21)

Until recently, most PNI (psychoneuroimmunology) researchers had focused primarily on the chemical codes and languages the brain and body use to regulate (or inhibit) the function of our immune defenses. By adding the contribution of the chakras to the total energy equation of the

body's physiological systems, scientists may eventually gain a clearer understanding of the diverse energy factors that regulate our organs and our immune system(s) and that may lead to stress-related illnesses. The chakras seem to have a powerful function as emotional and spiritual transformers. The energy inputs of the chakras are merely a different type of coded message our bodies use to pass along biological information that contributes to either illness or wellness. (p. 21)

The Hidden Power in Humans (Maheshwarananda, 2005)

Samadhi (Supreme Consciousness) - the goal of our spiritual journey on earth. (p. 227)

There is no longer any individuality. Consciousness and self-awareness continue to exist, but not in the previous duality of 'that is mine' and 'that is yours.' The person lives on, but from now on the inner Self remains with the Supreme Self. This means the end of all problems and pain, the end of suffering, of rebirth and death. The liberated one lives on the earth in eternal happiness and joy, and when the body is renounced the consciousness dissolves completely in the Divine Self. (p. 227)

Chakra Coaching Questions

One's path is ultimately and uniquely one's own. Integrating all seven chakras and coaching themes leads to building an integrated sense of self, a path to self-actualization and consciousness. The author reiterates the SASSSS method of questioning at this level. Competent coaches support their clients in gaining holistic perspective in each of the different phases of the program. They help clients observe how far they have come, as well as any issues that need further attention and personal development. The residual issues may need another iteration of the program. It is important to note that this program is meant for continual learning.

Coaches continue to pose questions to their clients from different perspectives to prompt internal exploration and integration of newly found beliefs and behaviors.

Coaches look for integrity and continuity in clients' values and behaviors. The six dimensions, or ways of seeing, are as follows:

- **Strengths**—What are my strengths and who will I become when I fully engage them?
- **Aversions** (overt)—What are my aversions? How do they limit me and what secondary gains am I receiving by not addressing them?
- **Shadows** (covert)—What or who are my shadows? What are the payoffs for confronting/avoiding them?
- **Stage**—How can I play my role on a bigger stage? Who will I become in facing my fears and excitement of opening the field of play? How do I make a Divine connection and become a channel for Grace?
- **Steps**—What are my next steps?
- **Success Measures**—How will I measure whether my actions are successful or need refinement?

Chakra questions that coaches can suggest to clients for self-reflection and integration:

What do I need to do to fully engage at each level? Who am I becoming through self-exploration? What new strengths have I discovered? What challenges have I found? Where are my opportunities for further self-exploration and growth? What barriers might I face in further self-knowledge and change? Who will be influenced or affected by my change? How will I work through the growth spurt? What risks am I willing to take at this level? What costs am I willing to pay (reality check on dreams or fantasies)? What is Divine for me at this level—how do I express my divinity at this level? What archetype

am I acting out at this level? How do I play a bigger game at this level? In a given situation, can I step back, gain perspective, and ask myself, “In this situation, what level is being activated by the buttons being pushed (life experiences, attitude, history, closely held beliefs, healing)? What do I need to feel grounded at this level of consciousness? What do I sense, feel, think, intuit, judge, and perceive about my needs, values, boundaries, and standards in relation to my being and others? What is my first method of response under stress—to go within (introversion) or to be outgoing (extroversion)? How do those reactions serve me? How do those reactions hold me back? How can I be more responsive, as opposed to reactive? How can I release my need for security, gratification, control, love, expression, seeing the future outcome, and knowing to free myself of living by expectation to live in the perfect present? How will I know that I have achieved mastery at this level? How does forgiveness free me to accept my being and others?”

Rationale for Integrative Chakra Coaching

All levels of the chakra system are engaged each day. At certain stages in life, some levels are more prominent and pronounced than others. For example, in early adulthood survival issues, discussed in Subchapter One, predominate as individuals establish careers and homes. It is less prevalent during late adulthood when most people have attained some sense of financial and personal security. Some circumstances, major life changes such as marriage, divorce, birth, or death, can reactivate issues at certain levels that may have become settled prior to the event.

For coaches using the chakra system as a spiritual paradigm in their coaching practices, integration of the seven chakras may be condensed into seven spiritual

principles to guide one's life. These seven principles are applicable to coaches, their clients and to organizations. The seven guiding principles are as follows:

1. Establish a secure foundation by claiming the right to be here and recognizing that all is One.
2. Creative manifestation comes from the energetic force of loving one another.
3. Personal power comes from honoring Self and claiming the right to act on one's behalf.
4. The love of oneself and others, through acceptance, compassion, and forgiveness, is Divine Power.
5. Creative expression comes from being at choice and claiming the right to speak and be heard.
6. Insight is a product of trusting intuition, knowing of being (self-knowledge) and being willing to see.
7. A life of service unites us to the Divine as a manifestation of consciousness of Pure Being.

Another way to think about these principles, in coaching terms, is as seven chakra-based elements to create a fulfilling life:

1. Values
2. Creativity
3. Integrity
4. Compassion
5. Voice
6. Vision

7. Service

Analysis

Finally, the integrative guiding principle of Chakra Coaching is transcendence. At each level in the chakra system, coaches and clients learn new aspects of themselves. Moving through the system, lessons learned from the prior level provide the foundation for the next level of learning. Each lesson is incorporated and integrated into the next step. For those of us who advance to the highest level, which Wilber (2001) eloquently points out is hierarchical positioning not indicative of superiority, by such nature would void the purpose of this exercise in its entirety, transcendence opens one to the universal perspective of the impact on one's life. One can use the chakra system as a model to approach multiple aspects of one's life. While one may be at the fourth chakra Level in one's personal life, one may also be at the Third Level in one's career or Seventh Level in one's community. The chakra system is a dynamic order and, as such, it is a beautiful representation of the essence of Professional Coaching. In sum, a comparison of the Professional Coaching Model, such as Coach University's PFP and the chakra system revealed a strong parallel relationship, well over 75%. The comparison revealed several areas for additional spiritual insight through the coaching process. Please refer to Table M.2. on the following page. The essence of coaching is transformation. Transformation is an internal process of the soul. Jung (1939) is attributed as saying, "Your vision will become clear only when you look into your heart. Who looks outside, dreams. Who looks inside, awakens." Coaches encourage their clients to learn to dance with life and others. They suggest the adept use of language and silence to engage self-reflection and relationships with others.

Table M.2. Comparison of the *Personal Foundation Program* with the Chakra System.

Personal Foundation Lesson	Chakra Name	Chakra System Principle	Common Themes
Zap the Tolerations	Root	All is One	Tribal power, material world
Simplify your life	Root	All is One	Tribal power, material world
Get clear of the past	Navel	Honor One Another	Relationships
Use 10 Daily Habits	Solar plexus	Honor Oneself	Personal power
Restore your integrity	Solar plexus	Honor Oneself	Personal power
Get your needs met	Root	All is One	Tribal power, material world
Handle the money, honey	Root, navel	All is One	Tribal power, material world
Your body, your temple	Solar plexus	Honor Oneself	Personal power
Extend your boundaries	Solar plexus	Honor Oneself	Personal power
Raise your standards	Solar plexus	Honor Oneself	Personal power
Create a reserve	Throat	Surrender Will	Self-expression, choice
Perfect the present	Throat	Surrender Will	Self-expression, choice
Strengthen your family	Heart	Love as Divine Power	Forgiveness, compassion
Deepen your community	Heart	Love as Divine Power	Forgiveness, compassion
Attraction vs. persuasion	Third Eye	Seek Only Truth	Wisdom, intuition
Be well protected	Navel	Honor One Another	Relationships
Your lifework	Navel, Throat	Honor One Another, Surrender Will	Personal identity, money, ethics, creativity, decision-making ability, self-expression
Reorient around values	Throat, Third Eye, Crown	Personal Will, Divine Will, Seek Only Truth, Present	Decision making, judgment, faith, self-evaluation, emotional intelligence, values
Be a problem-free zone	Third Eye	Seek Only Truth	Wisdom, emotional intelligence
Improve your attitude	Crown	Live in the Present Moment	Trust life, values, ethics, courage, humanitarian, selflessness, inspiration, spirituality
Choice	Throat	Surrender Will	Creativity, self-expression
Invest in your life	Crown	Live in the Present Moment	Trust life, values, ethics, inspiration, spirituality

Coaching Resources for Integration of the Chakra System

- Dowrick, S. (2005). *Choosing happiness - life and soul essentials*. Crows Nest, New South Wales: Allen and Unwin.
- Myss, C. (1997). *Why people don't heal and how they can*. Sydney: Transworld Publishers/Bantam.
- Ohotto, R. (2005). A complete tour of the astrological ages: *The evolution of consciousness and civilization*. Retrieved November 3, 2008, from http://www.ohotto.com/features/astrological_ages_tour.asp
- Southgate, N. & Channing, D. (2005). *Chakradance*. [CD]. Camperdown, New South Wales: Daily Tonic.
- Virtue, D. (2004). *Chakra clearing* [Audio]. Carlsbad, CA: Hay House.