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CULTIVATING DISCRIMINATION TO LIVE AN ETHICAL LIFE

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CULTIVATING DISCRIMINATION TO LIVE AN ETHICAL LIFE

Ethics concerns relationship. It is about the inner relationships of our values to actions. It is interaction between one belief and another, one desire and another, one fear and another. Ethics is the process by which we sort out what best creates inner and outer harmony in our lives.¹

How can the spiritual guide assist the seeker to live an ethical life? Is a guide able to know what is best for another soul's lessons? Living an ethical life requires cultivation of discrimination to bring the seeker to spontaneous right action. With the perspective that mind, body, and spirit are one, this paper will explore ideas the guide can present to the seeker to identify the egoic structures which need to be purified from the heart in order to live an ethical life, while being supported through bodywork.

With the knowledge of how energy moves through the body, touching the physical body, touches the spirit and supports the awareness of harmony through realignment of the life force energy in the body. This paper explores egoic structures that can be navigated through the development of ethical living, knowledge and discrimination with the support of Jin Shin Jyutsu® self-help (bodywork). Various spiritual teachings will be used to look at the chief forms of the ego, lust, greed, anger, and others for which ethics seeks to abate. "Lust, greed, and anger respectively have body, heart, and mind as their vehicles of expression".² To release blockages that hinder the incoming spiritual

¹ Kara Taylor, *The Ethics of Caring, Honoring the Web of Life in Our Professional Healing Relationships*, (Santa Cruz, Hanford Mead Publishers, 1995), 1.

² Meher Baba, *Discourses*, 7th Revised Edition, (Myrtle Beach: Sheriar Foundation, 1995), 11.

energies, and open the body, heart and mind to energies that will support the development of discrimination, the healing art of Jin Shin Jyutsu Physio-Philosophy is presented

What is in Shin Jyutsu Physio-Philosophy?

“The name Jin Shin Jyutsu means “The Art of the Creator through the person of compassion”³. This healing art recognizes the unity of mind and body, hence Physio, Greek for body; and Philosophy meaning wisdom. Jin Shin Jyutsu Physio-Philosophy is an art of knowing the wisdom of the body. This art employs the use of twenty-six safety energy locks (SELs) located in specific areas of the body. The SELs can be compared to the more commonly recognized acupuncture points through which the physical body, etheric body, and emotional and mental bodies, and spirit can be touched. To practice Jin Shin Jyutsu, one simply places two hands on specific SELs to allow the mind, body, and spirit to come into harmony. This technique referred to as “jumper-cabbling”, is applied by a certified practitioner or by one’s self.

The art of Jin Sin Jyutsu self-help, jumper-cabbling one’s self, releases confusion, and unfolds the harmony within, so one experiences a more balanced emotional and mental state. Self-help can be used to rebalance and harmonize energy in the body, mind, and heart to support the awareness needed to live an ethical life. When feeling inner harmony, one will be less inclined to react in an unethical manner. The SELs have been given names and a unique number; by referencing a chart, it is easy to locate the SELs to jumper-cable. As with any art, the creativity of the practitioner determines the use of the tool. The SELs suggested in this paper are based on principles of Jin Shin Jyutsu Physio-

³ Alice Burmeister, *The Touch of Healing, Energizing Body, Mind, and Spirit with the Art of Jin Shin Jyutsu*, (New York, Bantam Books, 1977), 14

Philosophy. By teaching a seeker the correct application of Jin Sin Jyutsu self-help, it can be applied on a daily basis to maintain harmony or applied in the midst of an emotional turmoil to support ethical behavior.

Purifying the Heart

According to Torkum Saraydarian, “There are six elements that pollute the heart: fear, anger, hatred, jealousy, greed, and slander.”⁴ In cultivating an ethical life, the seeker needs to be aware that these elements are to be eliminated, in order to purify the heart. Torkum states,

“If you start exercising virtues, the petals of your heart become lively and radiate energy to your system. M.M. once said any sickness, even cancer, can be cured by the energy of the heart”.⁵

This statement also supports the idea that the heart and body are intimately connected; in purifying the heart, physical challenges may also be cleared.

The *Bhagavad-Gita* explains that wisdom comes to those who are free from these polluting influences.

He whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear, and anger, is called a sage of steady wisdom.⁶

In today’s society of expecting instant gratification, of not taking responsibility for our actions, and being unconscious of the effects of our actions upon others, the call to live an ethical life may become a challenge. Moral standards are often

⁴ Torkum Saraydarian. *The Flame of the Heart* (Cave Creek, AZ, T.S.G. Publishing Foundation, Inc., 1991), 19.

⁵ Ibid. 20.

⁶ Sri Swami Venkatsananda, *The Song of God (Bhagavad Gita), Daily Readings* (Cape Town, Ananda Kutir Ashrama, 1999), 150.

compromised for personal gain, immediate gratification, avoidance of life's lessons, or self interest. For individuals seeking truth, who chose to unfold awareness of the soul and a deeper inner relationship, the process of breaking free from the pull of the emotional, mental, and physical desires can be navigated when adopting a personal code of ethics. The code of ethics becomes the lamp to guide the seeker from the darkness to the light.

By the time the seeker seeks a guide on the spiritual path, they may have become aware that their own choices have resulted in disillusionment or suffering of some kind. Seeking guidance, at first may be initiated by a desire to find resolution or freedom of apparently irreconcilable situations. The guide can support the seeker by providing motivation, insight, and alternatives that the seeker may not see. Problems cannot be solved on the level of the problem. For example, if a room is dark, one can search in the darkness forever trying to come up with a resolution to the nature of the darkness. But, when going beyond the darkness to find the light switch, the light comes on. The problem of the darkness is no longer an issue.

The guide holds the lamp of knowledge for the seeker. First, the guide must establish his own moral code and live by it. The guide assisting another to live an ethical life, must, first be doing their best to live that life themselves. The guide's life must be an example, and be in alignment with what they hope to awaken in others. The guide must also be sensitive to the seeker's level of comprehension. Often setting goals too high, are not realistic. However, if the guidelines are adapted to suit the seeker, the ethical guidelines may be compromised.

The most appropriate place to begin this process is with an objective examination of our thoughts, speech and actions; for it is through the ethical behavior and right thinking that we can best lay the foundation from which to

gradually chip away at the ego structures working to keep our neshamah, our higher soul, from awakening.⁷

Many people are resistant to rules, imposed by an authority. If the seeker experiences no immediate consequence of immoral behavior, he may find it offensive to be given a standard set of moral guidelines. If the seeker can be given a glimpse of the freedom that will come when one is no longer enslaved by desire, they may become willing self-motivated to choose a higher path. The motivation must come from within. The guide can sensitively take the seeker along a path to awaken the seeker's own inner resources. Once an inner longing for truth is awakened, this may spur the seeker onward. In the *Bhagavad-Gita*, it states, "The objects of the senses turn away from the abstinent man, leaving the longing behind: but this longing also turns away on seeing the supreme".⁸

The seeker needs a way out of the entanglements of lust, greed and anger. If one can touch the spirit, the effects of the lower bodies do not sway his speech and action. If we can align ourselves to the harmony within, the effects of the egoic structures will naturally fall away. Look to Pythagoras' story regarding harmonic relationships, as an example.

A fight broke out between two men. Among the bystanders was Pythagoras, the great mathematician and philosopher. Just as one of the combatants was about to strike the other with his sword, Pythagoras picked up his lute and plucked a single, clear note. Upon hearing the sound, the angry man lay down his sword and walked away.⁹

⁷ Shulamit Elson, *Kabbalah of Prayer, Sacred Sounds and the Soul's Journey* (Great Barrington, MA: Lindifarne Books, 2004), 39.

⁸ Venkatesanda. *Bhagavad-Gita*. 153.

⁹ Alice Burmeister, *The Touch of Healing, Energizing Body, Mind, and Spirit with the Art of Jin Shin Jyutsu*, (New York, Bantam Books, 1977), xi

Karma, the Law of Cause and Effect

Understanding the law of karma may be helpful to motivate a seeker to adhere to an ethical life. It is imperative to understand, that for every action, there is an equal and opposite reaction. There is a reason Christ implored us to do unto others, as you would have others do unto you. In reality, we are not separate from anyone. Based on the law of karma, or the law of cause and effect, what we do to others, we are ultimately doing to our self. As Kylea Taylor states in her book *Ethics of Caring*. “*What I do affects you. What you do affects me. What I do to you will ultimately affects me.*”¹⁰

The seeker could be encouraged to explore the omniscience of God, and to realize that no thought, word or deed goes unrecognized by God. Our thoughts, words, and deeds do matter. There comes a time when we are challenged to be inwardly what we are outwardly.

A true Sufi depicts proper apparent as well as inherent character. He does not cherish greed or arrogance of inner soul; because he believes that the real intentions are always known to God Almighty.¹¹

Developing and adhering to an ethical code is an interim process before the heart is purified, and the seeker can act from the level of the soul. “The Law of Cause and Effect is training the soul, which does not exist on the physical plane, how to properly operate on the lower levels of creation”.¹² Lau Tsu gives more insight on this law.

It is also part of the cosmic law that what you say and do determines what happens in your life.

¹⁰ Taylor, *The Ethics of Caring*. 3.

¹¹ <http://www.sufisattari.com/SufiText.html> (Sufi and Sufism Written By: Sufi Raz Ali Faqir Sabz Posh)??

¹² Michael A. Singer, *Three Essays on Universal Law, The Laws of Karma, Will and Love*, (Alachua, FL, Shanti Publications, 1989), 30.

The ordinary person thinks that this law is external to himself and he feel confined and controlled by it.

So his desires trouble his mind, his mind troubles his spirit, and he lives in constant turmoil with himself and the world.

His whole life is spent struggling.

The superior person recognizes that he and the subtle law are one.

Therefore he cultivates himself to accord with it, bringing moderation to his actions and clarity to his mind.

Doing this he finds himself at one with all that is divine and enlightened.

His days are passed drinking in serenity and breathing out contentment.¹³

Harmony

The art of Jin Shin Jyutsu, is a way to balance life energy, to bring harmony to body, mind, and spirit. Mary Burmeister brought the art of Jin Shin Jyutsu Physio-Philosophy to the United States from Japan. Mary explains the how our attitudes create disharmony in the body

“When the life energy moves through us without obstruction, we are in perfect harmony. Obstructions—which lead to physical, mental and emotional disharmony—are created by the attitudes. There are five basic attitudes: worry, fear, anger, sadness, and pretense (covering up). All attitudes arise from FEAR, or what Mary refers to as False Evidence Appearing Real.”¹⁴

The Main Central Vertical is the flow of energy that maintains our connection with the Creator. The Main Central flows down the front of the body, and up the back. This flow is located in the center of the body, whose physical correspondence is the spine. When the flow of energy in the Main Central is obstructed, our life energy is not in harmony with the Creator. Energy in the body begins to move out of balance, it moves to one or the other side of the Main Central. When this energy moves out of harmony with the Creator, the SELs located on either side of the Main Central, become obstructed, and we move into

¹³ Tsu, Lao, *Hua Hu Ching*, in *The Main Central*, Spring 2004, 16.

¹⁴ Burmeister. *Touch of Healing*. 18.

mental and emotional states of imbalance.. By jumper-cabling the SELs, obstructions are cleared and the harmonious flow of energy in the physical, mental, and emotional bodies is restored.

The SELs 14 are at the level of the diaphragm. The meaning of SEL 14 is equilibrium. This is the area of the body is effected by the mind. Worldly desires disturb the waistline, and physical symptoms in the abdomen may appear when one has excessive worldly desires. By simply jumper-cabling both SEL 14's the pull of worldly desires is lessened and a state of equilibrium or harmony is uncovered.

But the self-controlled man, moving among the objects with the sense under restraint and free from attraction and repulsion, attains peace. In that peace all pains are destroyed: for the intellect of the tranquil minded soon becomes steady.¹⁵

Fear

Fear is experienced when one forgets or loses his connection with God. "Fear is also a subtle form of affirming separateness and exists where consciousness of duality is unabated."¹⁶ According to Jin Shin Jyutsu Physio-Philosophy, fear is considered the source of the five attitude: worry, fear, anger, sadness, and trying to or pretense. Fear creates worry, which is fear of what is not. Sadness comes from being afraid that something has been lost. Anger is the fear not getting the object of desire. Trying results from the fear that if life is lived in the flow, things may not work out. Fear can be balanced by gently grasping either index finger.

¹⁵Venkatesnanda, *Bhagavad-Gita*. 156.

¹⁶Baba. *Discourses*. 167.

Anger

Anger is the fume of an irritated mind. It is caused by the thwarting of desires. It feeds the limited ego and is used for domination and aggression. It aims at removing the obstacles existing in the fulfillment of desires.

The frenzy of anger nourishes egoism and conceit, and it is the greatest benefactor of the limited ego. Mind is the seat of anger, and its expressions are mostly through activities of the mind. Anger is a form of entanglement with the *mental* sphere.¹⁷

With the art of Jin Shin Jyutsu, by simply holding the middle finger, the anger can be harmonized. It is curious to note, that a universal hand gesture for anger is to extend the middle finger! If that is ever the case, gently reach out and hold the person's extended middle finger and harmonize their anger.

If we consider the mind as the seat of anger, SEL 20 can be used to clear the mind. This SEL came into being meaning everlasting eternity.

When a man thinks of the objects, attachment for them arises. From attachment desire is born. From desire anger arises. From anger comes delusion. From delusion, loss of memory. From loss of memory the destruction of discrimination. From destruction of discrimination, he perishes".¹⁸

The seeker must be alerted to the destructive cycle of his thoughts. When understanding that craving and desire separate one from the divine, the seeker may be motivated to control their anger. When dealing with anger, jumper-cable SEL 12.

The SEL 12s have a powerful effect on our psychology because they are able to realign our will with universal will. Opening them can restore emotional equilibrium and help to eliminate anger.¹⁹

Self Help to open the 12's is to "jumper-cabling the coccyx (at the base of the spine) along with SEL 12".²⁰

¹⁷ Baba, *Discourses*, 11.

¹⁸ Venkatesnanda. *Bhagavad Gita*. 155.

¹⁹ Burmeister, *The Touch of Healing*, 75.

Hatred

“The ego affirms its separateness through craving, hate, anger, fear or jealousy”.²¹ Hatred is restrictive and cuts off the flow of life energy within the body. Living an ethical life will lead to living a more loving and compassionate life. If one is feels hatred towards another, hold SEL 13, known as “Love thy enemies”. Hatred is the opposite of love. It must be understood that “Love alone is an inclusive attitude, which helps bridge the artificial and self-created gulf and tends to break through the separative barrier of false imagination”.²²

Jealousy

“In jealousy... there is a belief that some other soul has successfully identified itself with the person whom one sought”.²³ According to Torkum Saraydarian, “Jealousy is very bad for your heart. Sometimes heart disease comes when, in one or another instance, you work against the flame of the heart”.²⁴ With Jin Shin Jyutsu, jumpercabling both SELs 23 will help release the stuck energy creating the feeling of jealousy. SEL 23 came into being, meaning “proper circulation maintenance”.²⁵ When the energy of the heart is properly circulating, you are no longer working against the flame of the heart.

²⁰ Ibid. 76.

²¹ Baba. *Discourses*. 166.

²² Ibid. 167.

²³ Ibid. 167.

²⁴ Saraydarian, Torkum. *The Flame of the Heart* (Cave Creek, AZ: T.S.G. Publishing Foundation, Inc., 1991), 176.

²⁵ Burmeister. *The Touch of Healing*. 91.

Greed

“Greed is a state of restlessness of the heart, and it consists mainly of craving for power and possessions. Possessions and power are sought for the fulfillment of desires”.²⁶ SEL 14 will become blocked when we are overcome with worldly desires; SEL 14 came into existence meaning “equilibrium, sustenance”.²⁷ With Jin Shin Jyutsu Physio-Philosophy, look on many levels for the meaning of the SEL and its relationship to sustenance. When not properly nurtured on a spiritual level, our thoughts may turn to worldly objects for fulfillment. By opening SEL 14, the pull of the physical desires is lessened and a state of equilibrium is supported. To open SEL 14, “place your left hand on the right elbow at Safety Energy Lock 19, and your right hand on the left high SEL1 (on the left inner thigh”.²⁸ Reverse the hands to open the opposite SEL 14.

Slander

Slander is subtle homicide. SEL 13 could be used by the seeker who speaks ill of others. If they can begin to love their enemies, and see the good in others, slander would naturally stop. One must learn to speak well of others, and to focus on seeing the beauty in others.

“In the heart center of the etheric body there is a blue electric flame which nourish all our vehicles. This flame must be protected from disturbances of our mind, emotions, and harmful deeds. You must guard your heart and not disturb it with mental problems, mental exploitation, hatred, jealousy, malice, slander, anger, irritation, and self-interest.”²⁹

²⁶ Baba. *Discourses*. 11.

²⁷ Burmeister. *Touch of Healing*. 77.

²⁸ Burmeister. *The Touch of Healing*. 78.

²⁹ Saraydarian. *The Flame of the Heart*. 193.

For the seeker learning to live an ethical life, he must understand the importance of keeping maintaining purity of speech

Lust

“Lust finds its expression through the medium of the physical body and is concerned with the flesh. It is a form of entanglement with the *gross* sphere”³⁰.

According to Jin Shin Jyutsu Physio-Philosophy, the area of the body that represents the physical is the hipline, at area of SEL 15 . The 15s came into existing meaning joy and laughter. Jumper-cabling SELs 15 will open up the connection with joy, and release the entanglement with the gross sphere.

Guilt

When the seeker begins to awaken on the spiritual path, a review of his actions and may generate a sense of remorse and guilt. The guide should do their best to encourage the seeker move beyond experiencing guilt regarding past actions.

Feelings of guilt actually give us permission not to change, just so long as we suffer enough emotionally. Feeling guilty while continuing to think, speak, and act badly is an all too familiar pattern... guilt is a selfish emotion; it has mainly to do with how we feel about ourselves, with little to do about how our behavior affects others. Unchecked, it can easily turn into morbidity and self-loathing---poisoning our life and the lives of those around us.³¹

SEL 11 may be used to release guilt. SEL 11 came into being meaning, “unloading the burdens of the past and future”.³² This SEL is used to unload excess baggage. To jumper-cable this SEL, “Hold the right shoulder, at Safety Energy Lock 11,

³⁰ Baba, *Discourses*, 11.

³¹ Elson. *Kabbalah of Prayer*. 60.

³² *Ibid.* 75.

with your left hand, and the right buttock, at the Safety Energy Lock 25, with your right hand”³³. Reverse to open the other SEL 11.

Repentance

Repentance is not about blame or self-flagellation. Instead, it is an openhearted recognition of the effects of our negative thoughts, speech, and actions. It involved recognizing our true nature of our failings, taking responsibility for them, sincerely attempting not to repeat them, and making amends where possible.³⁴

If the seeker is repentant for past actions, and is able to make a firm resolve not to repeat the same behavior, it is step towards the light. SEL 4 may be used to help maintain the connection to the light, which has been previously obscured by the residue of his actions. SEL 4 “is called the ‘window’ that lets in the light of knowledge and life-giving breath”.³⁵ To open SEL 4, “place your left hand on the right base of the skull, at Safety Energy Lock 4, and your right hand on the left cheekbone, at Safety Energy Lock 21”.³⁶ Keeping the window open will allow light into the body, mind, and spirit. The hands can be reversed to open the right SEL 4.

Concluding Thoughts

The idea for this paper came from observing and listening to people talk about their life challenges. I often observed their shattering and destroying precious, intimate relationships based on their unbridled emotions. As a Jin Shin Jyutsu practitioner, I couldn’t help but sensing a need within their physical body for balancing. I would observe what energetic flows and SELs might be blocked, to cause them to be in a specific

³³ Ibid 74.

³⁴ Elson. *Kabbalah or Prayer*. 60.

³⁵ Burmeister. *Touch of Healing*. 64.

state of anger, revenge, unhappiness, confusion, or any number of unbalanced states. As a bodyworker, I sensed the places in the body where this energy was stuck. I would often listen, and offer comments in hopes of shedding some light on their troubles. In my presence, they often understood what I was saying in terms of an ethical or spiritual explanation. However, in time, they will fall back into their same pattern. I felt, if I could give the seeker a few Jin Shin Jyutsu self-help routines to use when in the midst of an emotional crisis, it might help them see more clearly, and not react so harshly. It would help them cultivate the inner detachment and harmony needed to see more clearly their situation and act more appropriately.

SEL 20 came into being meaning “everlasting eternity”.³⁷ “Opening this SEL helps to unify the personal consciousness with the universal mind”.³⁸ Because of the proximity to the eyes, SEL 20 will help one to see more clearly, on all levels. Jumper-cabling SEL 20 will be helpful for any seeker at any time.

We can turn to spiritual teachings for guidance to create an ethical life. With the help of Jin Shin Jyutsu Physio-Philosophy to harmonize and support the challenges with conflicting and unbalanced emotions, the journey to establish an ethical life may be a little easier. Jumper-cabling with Jin Shin Jyutsu self-help is another tool on the journey of the soul.

³⁶ Ibid. 64.

³⁷ Ibid. 86.

³⁸ Ibid. 86.

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