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DAILY SELF-HAVENING “PSYCHIC SPIRITUAL SHOWER”

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The daily self-havening “psychic spiritual shower” is a means to begin every day with a well-composed brain and mind, the “cleansing” effects of which potentially include: enhanced self-awareness; lessening of fear, shame, and rage; increased appreciation of the external world; and deepened empathy, moral sensibility, compassion, creativity, and contentment.

The effectiveness of self-havening, based on well-accepted neuroscience, has been confirmed in professional peer-reviewed studies.* Detailed explanations and illustrations of self-havening are widely available online. Briefly, the havening diminishes brain dysrhythmia, reducing dysregulated brain wave amplitude and frequency, enabling prefrontal reasoning and learning.

This transpirational self-havening practice is designed to ease the effects of failed maternal *attachment* in infancy and *developmental trauma* during childhood (which has also been called chronic trauma, complex trauma, extended trauma, etc.), which typically includes long-term neglect and/or abuse. One shorthand expression for the outcomes of these experiences is “no mother, no self, no other, no wonder.” That is, in the absence of an emotionally attached relationship with our mother (or other principal caregiver), we never develop an authentic sense of self or the empathic capacity to appreciate the essence of others, and, under the circumstances, it’s no wonder that so much goes wrong in our lives, which we rarely understand.

The practice takes about 10 to 15 minutes, according to your own direction, and involves one preparatory step and seven forms of self-havening. (Before beginning, if wearing glasses, remove them, and turn off your cell phone.)

The first step is to ***release any tension in your body’s muscles***. This is done by finding a completely relaxed position, typically reclining, or lying down, in which you can “go limp”—that is, completely relax all your muscles. When you focus all your mental attention (without any physical movement) on letting go of your muscle control, whatever tension is retained in the muscles should “discharge” in the form of spasms, a kind of brief jerking motion of your body. Continuing to let go of muscle control after each spasm results in another spasm, and this may repeat several times over a few seconds, until most of the tension has bled off. This step should not take more than a minute.

In each of the following forms of self-havening, the calming (regulating) effect on the *brain*, decreasing its dysrhythmia, may be enhanced by initially quieting the *mind*, by focusing on and experiencing only the physical soothing of the self-havening, without any internal dialogue, which is an acquired discipline that typically must be repeated multiple times until it is fully integrated into this kind of practice.

For the first form of self-havening, ***place your arms crossed on your chest and use your hands to gently stroke your arms repeatedly from your shoulders to your elbows***. After a minute or

two of this self-havening, continue it while repeating to yourself: **“You are a complete creation of God with your own power to create unique goodness in the world”** (i.e., given a pure soul). This self-affirmation may cause you to feel emotional relief, which is normal and helpful. (In subsequent sessions, you may not feel the same intensity of emotion, but instead a kind serenity in the reaffirmation that you are a complete creation of the Creator of All.)

In the second form of self-havening, ***rub your hands together, weaving them in and out of one another***, as if washing them under running water. After a minute or two of this self-havening, continue it while repeating to yourself: **“I will make amends for my mistakes and wrongdoing whenever possible.”** Repeat that affirmation, still “washing” your hands, until you are no longer dysregulated from flashes of past mistakes and wrongdoing that you never made right.

In the third form of self-havening, ***hold your hands up in front of you, palm to palm, and slide them up and down*** for a minute or two; then continue to slide them up and down while repeating: **“My hands will be clean.”**

In the fourth form of self-havening, ***hold your hands up in front of you and make a spick-and-span motion with your hands*** (as if all is spotlessly clean) for a minute or two; then continue that motion while repeating: **“I don’t need to become dysregulated if held responsible when not able to respond.”**

In the fifth form of self-havening, begin by repeatedly ***stroking your face from your forehead down the sides of your face to your jaw line***. After a minute or two of this, continue it while repeating to yourself: **“You are worthy of loving and being loved.”**

In the sixth form of self-havening, repeatedly ***wipe away the tears” from under your eyes*** with the affirmation: **“You may leave behind the pain of neglect and abuse. You can trust others now to care for you and protect you.”**

In the final self-havening, ***stroke your thighs from their tops to your kneecaps*** for a minute or two with the palms of your hands, then continue while repeating to yourself the affirmation, **“Your future is unbounded—your days can be filled with divine light, the wonder of creation, and soul-healing love.”**

When you’re finished, allow yourself to sit unoccupied, your mind and brain quiet, and experience the effects of their calming, the sense that you are not driven to “do” anything but can simply experience whatever every moment offers. The feeling may be best described as “contentment”—with yourself and everything else—at least for each moment.

You have been using a psychosensory method to retrain your limbic brain. If it becomes a daily practice, its effects will incrementally reach far beyond the present moment, because the brain is plastic and you can permanently dial down its dysrhythmia and begin to reduce the fear, shame, and rage remnants of developmental trauma that have misdirected your life.

* For examples, see: A. Sumich et al., “The power of touch: the effects of Havening touch on subjective distress, mood, brain function and psychological health,” *Psychology and Neuroscience*, published online (March 21, 2022); Ronald A. Ruden, “Harnessing Electroceuticals to Treat Disorders Arising from Traumatic Stress: Theoretical Considerations Using A Psychosensory Model,” *Explore*, 15(3):222-229 (May-June 2019); and Thandi Gursimran et al., “Impact of a Single-Session of Havening,” *Health Science Journal*, 9(5:1):1-5 (2015).