



Human Spirit

Psychoanalytic-Buddhist Training Program

Israel Association for
Self Psychology and the
Study of Subjectivity



Lama Tzong Khapa Institute
for the Study and Practice of
Buddhism in the Tibetan Tradition

Human Spirit

Psychoanalytic-Buddhist Training Program

Israel Association for Self Psychology and the Study of Subjectivity



Lama Tzong Khapa Institute – Pomaia, Italy

MEMBER OF THE

Foundation for the Preservation

OF THE

Mahayana Tradition

Third Edition, September 2021 © All Rights Reserved

Table of Contents

| | |
|--|----|
| Background | 7 |
| Goal | 8 |
| Credo | 9 |
| Responsibility | 13 |
| For Whom the Program is Intended | 18 |
| Admission Procedures | 20 |
| General Structure of the Program | 22 |
| Personal Analysis | 24 |
| Training Analyses | 24 |
| Tuition Scholarship | 26 |
| <i>Human Spirit</i> Program's Institutions | 27 |
| Curriculum | 31 |
| Principles of the Psychoanalytic Curriculum | 32 |
| Principles of the Buddhist Curriculum | 34 |
| Principles of the Humanities and Arts Curriculum | 35 |
| Structure of the Program | 37 |
| Retreats | 38 |
| Psychoanalysis Curriculum | 39 |
| Buddhism Curriculum | 43 |
| Humanities and Arts Curriculum | 46 |
| Overall Weekly Structure | 48 |
| Designing the Training Program and Preparation of the Program Book | 53 |
| <i>Human Spirit</i> Faculty | 55 |
| Appendix A: Psychoanalytic Training in a Personalized Program | 56 |
| Appendix B: Buddhism Studies for All Members of the Association | 57 |

Background

In the second decade of the 21st century a very challenging developmental state seems to be reflected in psychoanalysis:

Psychoanalysis in its theoretical dimensions, has undergone exciting developmental transformations in the nuances of its distilled understanding of the human condition in health and in mental suffering, and has risen to new heights of understanding of the human spirit and the transformative therapeutic presence that it deserves. However, considering the extensive theoretical progress psychoanalysis has accomplished in the last generation, are these novel achievements fully instilled in the way we now train the future generation of analysts?

The special affinity which self psychology creates with Buddhism makes it possible to meet this challenge, giving birth to the proposed Psychoanalytic-Buddhist Training Program. Both in its subject-matter and in the manner of instilling it the program seeks to give a direct, accurate and unique response to all the nuances of the topics which are embodied in the cultivation of the compassionate mind of the psychoanalyst and his/her transformative presence toward his/her patient.

Goal

The Human Spirit program constitutes a framework of becoming, practicing, learning and experiencing for

psychoanalysts who are immersed in the nurturing and refining of the mind's spiritual dimension.

The program emphasizes the cultivation of a transformed, unified and compassionate analytic presence, which oscillates freely between the intrapsychic, interpersonal and transpersonal dimensions of the psychoanalytic space.

Based on this philosophical platform, the spirit of the program is not only anchored in the psychoanalytic treatment room, but is also directed toward the larger community. In this spirit the program is constituted as community-supporting, making it possible to provide voluntary psychoanalytic support and therapeutic intervention for people of weakened populations that will thus be given a unique, free-of-charge, supportive treatment. The students of the Human Spirit program will maintain four weekly hours of psychoanalytic accompaniment during the first 18 months of the program, and then, for the duration of the four following years, they will contribute to the community one weekly hour of psychoanalytic support, in the form of treating, counseling, supervision and teaching at the program's campus for the purpose of nurturing the psychological growth and wellbeing of the populace.

Credo

The program is based on the integration and fusion of three contemplative fields

sharing in common the involvement in the expansion of the human mind and in the establishment of an open, supra-individual position toward the world and fellow others: **Psychoanalysis** through the generations, with specialization in **Psychoanalytic Self Psychology** founded by Heinz Kohut; **Buddhism**, the thought and practice of the Mahayana stream; **Humanities and the Arts**, select treasures of the human spirit. The participants in the program will become acquainted with philosophies, theories, empirical research and practices which are based on these three fields of contemplation, while integrating them for the purpose of creating for the student a platform for mindful experiencing which is new and unique.

Psychoanalysis and Psychoanalytic Self Psychology:

From its establishment as a discipline, psychoanalysis has been dealing with the study of the human mind: psychoanalysis through the generations greatly advanced the knowledge and understanding of the human mind via the dimensions of drive, structure and separateness. However, as a result of psychoanalysis abandoning its deeply embedded roots in the philosophy of existentialism, in favor of the philosophy of positivism, the spiritual dimensions of the mind have remained waiting to be revealed. The psychoanalytic developments of the spiritual aspects of the mind, the fruits of

analytic research of the recent decades, also have not brought about the creation of a systematic and complete theoretical paradigm, in which the meta-theory and practice of the analytic presence blend into an organic amalgamation directed at cultivating the spiritual dimensions of the treating mind.

Psychoanalytic self psychology emerged within psychoanalysis over the past several decades as a full psychoanalytic paradigm which places at its center three foundational components: the transformational, non-dual essence of human selfhood; empathy as the psychoanalytic platform of *oneness*; the unique affinity of selfobject relations, which are founded upon empathic immersion of a human in his fellow other, as the psychoanalytic platform of compassion. In this way self psychology returns psychoanalysis to its existential roots on the one hand, and leads it to its spiritual dimensions on the other.

The program offers systematic, consistent and in-depth learning of the meta-theory of psychoanalytic self psychology and its applications to the constitution of *selfobject psychology Dharma-based*, and to the theory of the analytic presence. The unique specialization in psychoanalytic self psychology will be accomplished via a historical and philosophical commitment, and a systematic and consistent study of the human mind, as they have been researched by the finest psychoanalytic thinkers during the evolution of psychoanalysis from its inception.

Buddhism:

The contribution of Buddhism to the future of the next generations calls for a combined heroic effort by both East and West. The assimilation of the core of Buddhism into the field of spiritual philosophy and practice of the West will ensure both the preservation of the Buddhist heritage and, even more so, its future development as a world cultural treasure.

We propose that psychoanalysis, which deals with the study of the human mind and with the treating of its suffering, is one of the Western fields of thought and practice which is naturally fitting for the organic assimilation of Buddhism into Western culture. The link between psychoanalysis and Buddhism is one of the marvelous linkages within human civilization over the past one hundred years. In spite of the naturalness of this linkage, it is accompanied constantly by a painful and significant rift between these two fields, resulting from various points of disagreement which could not be resolved until the appearance of self psychology in the ideational space of psychoanalysis.

It seems, therefore, that psychoanalytic self psychology, as the organic link connecting psychoanalysis and Buddhism, facilitates the transformation of the whole psychoanalytic discipline through bridging the gap between psychoanalysis's far-reaching theoretical

achievements and the theory of the analytic presence and the training channels which lead to it.

Buddhist teachers and psychoanalysts, who together make up the teaching staff, share joint responsibility with the aim of ensuring the natural transmission of the Buddhist thinking and practice, which will provide a proper platform for the transformative processes of the future psychoanalytic mind, present in compassion and wisdom. Thus, the community of students in the program – Sangha, will experience processes of learning, contemplation, practice and individual work which lean on the principles of the Buddhist Dharma.

Humanities and the Arts:

From within the credo of the program, seeking to create a unique community which is engaged not only in studying but also in cultivating the mind and its transformation, we wish to blend into this unique training the study of select aspects of world thought through the generations in the domains of philosophy, science, poetry, literature, art, music and more. We believe that integrated study of aspects from the treasures of the human spirit will be another mode of practicing the process of mind transformation.

Responsibility

**This unique
visionary program of
Psychoanalytic-
Buddhist Training was
conceived, elaborated
and crystallized**

within the framework of the *Israel Association for Self Psychology and the Study of Subjectivity*, and was then proposed as a joint project to the *Lama Tzong Khapa Institute* – for the Study and Practice of Buddhism in the Tibetan Tradition in Pomaia, Italy.

The *Israel Association for Self Psychology and the Study of Subjectivity*, IASPS was established for the purpose of providing a professional and organizational entity for the development and transmission of self psychology, as conceived by Heinz Kohut and his followers in Israel and around the world.

The Association was founded in 1999 at the initiative of a group of therapists who practice psychoanalysis and psychoanalytic psychotherapy, and is committed to the development and maintaining of scientific, teaching and research activity. One of the main goals of the Association is to establish open relationships of research and study with additional fields of contemplation and practice, which see in psychoanalytic self psychology a philosophical and cultural platform tangential to other psychological and extra-psychological bodies of knowledge.

The Association is an Israeli authorized research institute, and an Institutional Member of the International Association of Psychoanalytic Self Psychology (IAPSP).

The activities of the Association include, amongst others:

- A. *Self Psychology and the Therapeutic Action*: a three-year program for advanced therapists, which takes place at the Sackler Faculty of Medicine's Program of Psychotherapy, at Tel Aviv University.
- B. *Training Program for the Study of Self Psychology*: a three-year psychotherapy program for beginning therapists, which takes place under the Association's auspices.
- C. *Scientific Meetings*: a series of monthly scientific meetings open to the general public.
- D. *Annual day-workshops*: the relationship between self psychology and various areas of culture.
- E. *Beit-Midrash 'Reading Kohut'* : A monthly gathering dedicated to reading Kohut's *Self Psychology and the Humanities: Reflections on a New Psychoanalytic Approach*.
- F. *Translation project into Hebrew of Kohut's writings*.
- G. *'Ktavim'* [Writings]: publication project of the Israeli contribution to self psychology.
- H. *Thinking and Research Groups*: application of self psychology to the field of child and adolescent treatment, In the matrix of couple therapy, in the social sphere and the educational action.

- I. Point of View: Short seminars of self psychology for the community of mental health professions
- J. Writing Workshop: creating a communal space for scientific writing

Lama Tzong Khapa Institute – ILTK in Pomaia, Italy, is a center for Buddhist study and practice guided by the Tibetan tradition. The Institute is a member of the *Foundation for the Preservation of Mahayana Tradition – FPMT*, a non-profit organization founded in 1975 for the purpose of transmission and preservation of the Mahayana Buddhist tradition worldwide, via teaching, meditation, community services, retreats and various educational initiatives. *Lama Tzong Khapa Institute* is based on the *Gelug* tradition of Lama Tzong Khapa, a 14th century teacher and a central figure in Tibetan Buddhism, as studied by the founder of the Institute, Lama Thubten Yeshe, and as taught by the current spiritual director, Lama Zopa Rinpoche.

Lama Tzong Khapa Institute was established in 1977 and is located in the village of Pomaia, about forty km. south of Piza in the Tuscany region. Over the years the Institute has hosted the greatest leaders of the Tibetan tradition, including His Holiness the 14th Dalai Lama.

The activities of the Institute include, amongst others:

- A. *Discovering Buddhism*: an introductory program of fourteen courses which supplies a basis for advanced understanding of Buddhist study.
- B. *Basic Program*: a program which takes place over two-and-a-half-years of residence, or a five-year on-line program, guided by immersion in an integration of study and meditation practice.
- C. *Masters Program*: six-year program which provides a unique opportunity for an intensive and in-depth philosophical study of Buddhist teachings concluded by a one-year solitary meditation retreat.

The *Human Spirit* program will be accompanied and guided by two institutional circles of responsibility:

- A. A circle of International Board of Trustees who will provide the program with spiritual and substantial support.
- B. A circle of the program's leading institutions who are in charge of the Training Program (see the details on pages 27–28).

This visionary project was endorsed by the general meeting of the *Israel Association for Self Psychology and the Study of Subjectivity* in December 2010. In February 2011 the program was accepted as an endorsed project of the *Foundation for the Preservation of the Mahayana Tradition – FPMT* by its spiritual director Lama Zopa Rinpoche.

For Whom the Program is Intended

The program will welcome a variety of applicants, with openness to varied sectors and populations in Israeli society

Applicants must belong to one of the following recognized mental health professions – psychology, social work, psychiatry, expressive arts therapy, or to other disciplines, provided that they are officially licensed to practice psychotherapy. All applicants must have a Master's degree, possess authorized professional expertise, and having accumulated five years of clinical experience under the supervision of licensed supervising clinicians.

Belonging to the program will have to be demonstrated by active, inquisitive and creative participation in the study community – Sangha, with all participants showing responsibility and openness to the program's democratic character, to the various points of view of fellow students and teachers, and to the learning material – so that the act of learning itself will be a constant practicing of the basic empathic stance.

Notes:

- A. The international character of the program, as well as the international backing which the program is receiving from various sources around the world, may also facilitate admission of students from other countries in the future.
- B. Upon admission to the program students will become official members of the *Israel Association for Self Psychology and the Study of Subjectivity*.
- C. Members of the *Israel Association for Self Psychology and the Study of Subjectivity* who are interested in mere psychoanalytic training (without Buddhist training), will be able to obtain it, based on a personalized program (as detailed in Appendix A).
- D. The *Human Spirit* program will encourage the establishment of a theoretical-experiential setting within the framework of the *Israel Association for Self Psychology and the Study of Subjectivity*, concentrating on the subject of 'Researching the Integration between Self Psychology and Buddhism' – open to interested members of the Association (as detailed in Appendix B).

Admission Procedures

Those interested in learning in the program will be invited to acquaintance meetings, with two faculty members. The acquaintance process may necessitate several such meetings.

Applicants to the program will submit:

- A. A personal essay as a means for preliminary acquaintance. The essay will address specifically and in detail the significance of applying to this unique program.
- B. Two letters of recommendation by references with whom the admission committee may consult.
- C. Academic diplomas, as well as documentary evidence of clinical training and registration with the Health Ministry.

We are bound to preserving the privacy and confidentiality of the whole application process, and the confidentiality of all personal information submitted by applicants will be guaranteed according to the ethical principles.

The process of application to the program

will open on **October 1, 2021**, and end on **January 31, 2022**.

Responses to the applicants will be delivered by **May 31, 2022**.

The training program of the third class will open on **October 24, 2022**.

A Training Covenant: Upon admission to the program, Human Spirit and the student will mutually commit to a study contract.

The *Human Spirit* program will take place

in the Association's residence, *Adam Campus*, in the town of Lod, 5 Aharon Ben Hemo St. The academic program is intended to open every three years.

To apply for admission, application forms and for additional information, please contact the secretary of the *Israel Association for Self Psychology and the Study of Subjectivity*: P.O.B. 115, Misgav Dov 7686700
Tel. **+972-50-6545499** E mail **elinoar@selfpsy.org.il**

The full description of the program of studies and application forms are available for downloading at the *Human Spirit* website
www.humanspirit.org.il

An application fee of **600** NIS must accompany the application form, Bank transfer payable to Israel Association for Self Psychology; Bank Hapoalim (12), branch 567, account number 392481. This fee will cover the costs of processing the application.

General Structure of the Program

- A. The study group is organized as a *Sangha*, a community which learns together, practices meditation together, and cares jointly for their material needs (such as upkeep and cleanliness of the physical studying-space and facilities), based on shared and mutual responsibility.
- B. The duration of the studies in the program is seven years. Throughout the five and half first years (11 semesters), the studies will be distributed over two days per week: Mondays from 14:30 to 21:15 and Wednesdays from 9:00 to 15:00, (see the detailed description of the program on pages 48-49). Throughout the last year and a half (3 semesters) the studies will be on Mondays from 14.30-21.15.
- C. A clinical seminar for the program's students and faculty will take place once a month, on Mondays.

- D. Learning in the program will be based on the following primary components:
- Personal analysis.
 - Practicing at least three analyses (four analyses for those who train in psychoanalysis of children) accompanied by personal supervision for each analysis.
 - Participation in the overall program consists of: theoretical studies (comprehensive psychoanalysis, psychoanalytic self psychology, Buddhism and the humanities and arts), clinical seminar, practicing meditation, Meeting the Dharma – Laboratory for the Constitution of Selfobject Psychology Dharma-based, retreats.
- E. During the first three semesters, students will take part in an applied experience of being a selfobject in the community as part of the preparation process for the analyses they will conduct (see the details on page 41).
- F. Since the fourth semester, for the duration of the four following years, the students will contribute one weekly hour of psychoanalytic support, in the form of treating, counseling, supervision and teaching at Adam Campus clinics, for the purpose of nurturing the psychological growth and wellbeing of the populace of the city of Lod.

Personal Analysis

- A. Each student will be in personal analysis in a four times per week format for at least five years from the time of entry into the program.
- B. The analyst of the personal analysis must be licensed by the institutions which are recognized for psychoanalytic training.

Training Analyses

- A. Training analyses will be conducted in the private clinic of every student. They will be offered to patients, who will be chosen by the students in coordination with the Teaching Committee.
- B. Each additional analysis may begin six months after the previous one with the approval of the supervisor of the first analysis and the supervisors of the next analyses, in coordination with the Teaching Committee.
- C. Each student will be required to conduct three analyses.
- D. One of the analyses of a student training in adult psychoanalysis may be with a child or adolescent.
- E. Students training in child and adolescent psychoanalysis will be required to conduct four analyses: two of adults and two of children.
- F. Each analysis will consist of four fifty-minute sessions per week. One of the analyses of children or adolescents may be of lesser frequency, consisting of three sessions per week.

- G. The analytic process should optimally be maintained for at least two years for adults, and at least one and a half years for children and adolescents.¹
- H. Each student will experience analysis with both sexes (in the two analyses of children or adolescents there is no requirement of both sexes).
- I. Each analysis will be accompanied by personal one-hour weekly supervision, to be funded by the program for the first two years. After five years in training the frequency of the supervision can be bi-weekly for every analysis that has completed two years.
- J. At least two of the supervisions must be in the spirit of self psychology. One additional supervision can be chosen with a supervisor who is not a faculty member of the program, and will be funded by the student.
- K. Supervisors must be training analysts.
- L. Patients' payment for the analyses will be reduced.
- M. Supervision of training analyses will be given at reduced fees.

¹ An analysis which is terminated before the lapse of two years (or one and a half years for children/adolescents) will be included in the number of analyses at the discretion of the Teaching Committee.

Psychoanalyses for people of weakened population

Human Spirit will attempt to offer free-of-charge analyses to indigent patients. The third training analysis is intended for patients from weakened population in the town of Lod, or in individual student's localities. Fees for analyses and supervisions will be funded by a scholarship.

Tuition Scholarship

In the spirit of this visionary training program, which is based on creating a community-supporting and community-supported community, Human Spirit is a program that does not require the payment of tuition fees, in order to assist students in fulfilling the program's academic demands and requirements.

Human Spirit Program's Institutions

Leading Committee

Head of the program

Coordinator of the psychoanalytic domain

Coordinator of the Buddhist domain

Coordinator of the humanities and arts domain

Administration

Administrative coordinator

Secretary

Treasurer

Public relations

Maintenance team

Teaching Committee²

Coordinator of the committee

Sub-committee for the program's curriculum

Sub-committee for the program's faculty and teaching staff

Sub-committee for student issues, tutoring and training process

Sub-committee for external relations: identifying treatment needs in the community and routing analyses to the students

² Students will be able to be elected to the Teaching Committee beginning with the fifth year of training.

Admission Committee³

Coordinator of the committee

Sub-committee for student admissions

Sub-committee for accompanying students during the pre-training period

Faculty of Psychoanalytic Studies

The faculty will be composed of psychoanalysts, members of the *Israel Association for Self Psychology and the Study of Subjectivity*, and senior teachers in recognized institutions for psychoanalytic training in Israel and abroad.

Faculty of Buddhist Studies

The faculty will be composed of a variety of Eastern and Western Buddhist teachers who are authorized to in-depth teaching of the Dharma. Key figures in the Buddhist world will be integrated as guest teachers over the years of study.

Faculty of Humanities and Arts Studies

The faculty will include intellectuals, academics, and creative artists.

- ³ Students will be able to be elected to the Admission Committee beginning with the fifth year of training.

The vision of *Human Spirit*
Psychoanalytic-Buddhist Training Program
has been made possible by a remarkably generous donation
reflecting dedicated magnanimity that profoundly inspires
the program's ethical dimension

Curriculum

Principles of the Psychoanalytic Curriculum

Comprehensive Psychoanalysis:

- A. The *Human Spirit* program will impart to the students a broad psychoanalytic education while maintaining a focus on psychoanalytic self psychology. The program is committed to in-depth familiarity with the finest psychoanalytic thinkers in the meta-theoretical domains, in the practice of the analytic presence and in the tangential interdisciplinary research of psychoanalysis with other intellectual disciplines. Thus, next to acquiring in-depth specialization in psychoanalytic self psychology, they will become 'citizens of the world' in psychoanalysis.
- B. The program will conduct the study of the different psychoanalytic schools in the sequential historic development of psychoanalytic thought.
- C. The study of each school will be based on the following three fundamental lines: meta-theory, development and psychopathology, the theory of the analytic presence.
- D. The learning itself will serve as a practice of the empathic stance vis-a-vis each school, thus being an in-depth learning of each theory from its own perspective.

Psychoanalytic Self Psychology:

- A. Half of the program's entire psychoanalytic curriculum will be devoted to the study of the school of self psychology.
- B. Three fundamental lines of the study of the school are: the meta-psychological theory of narcissism and the concept of the self; the development of the self and the becoming of selfhood; the theory of the psychoanalytic presence as a selfobject.
- C. The learning will revolve around the five pillars of the Kohutian corpus: *The Analysis of the Self*, *The Restoration of the Self*, *How Does Analysis Cure?*, *Self Psychology and the Humanities*, and *The Chicago Institute Lectures*. These works draw the developmental line of the theory between five stations: first station – the 'new narcissism'; second station – empathy; third station – the discovery of the selfobject; fourth station – a full conceptualization of the psychoanalytic therapeutic action; fifth station – self psychology and selfobject of culture.
- D. Human Spirit will be home for the cultivation and research of Dharma-based Selfobject Psychology

Principles of the Buddhist Curriculum

- A. The program will offer broad familiarity with the thought and the practice of Buddhism, with special focus on the Tibetan tradition according to the *Gelug* heritage. The learning will be accomplished through an integration of traditional teaching and contemporary interpretation.
- B. In scope, the study of Buddhism will match the study of psychoanalysis, and will provide an advanced understanding of Tibetan Buddhism along the following three lines: the philosophical thought; the psychological meta-theory; the theory of practicing the cultivation of the transformed mind.
- C. The program is accompanied by daily meditative practice, which will envelop the learning and the presence in the program.

Principles of the Humanities and Arts Curriculum

- A. The studies will enhance familiarity with select aspects in Western, as well as Eastern, thought in the domains of philosophy, science, poetry, literature, art and music. Broadening the intellectual horizons in these cultural channels will provide an additional mode of practicing in the process of mind transformation.
- B. The outline of the program will deploy two complementing courses of seminars in the fields of humanities and the arts. The two study courses will take place in parallel throughout the duration of the program.

The first course of study is structured in relation to the 'Four Great Genres' which derive from Aristotelian *Poetics* – the Tragedy, the Comedy, the Epic and the Lyric – that form a sort of four primordial elements of human expression. This course of study offers seminars that are organized as a sequence, with each seminar treating a different epoch, for the first two years. In the third year this sequence is replaced by two pairs of seminars that treat two themes that arise from this structure – Modernism and the concept of the Self, with each theme being divided into two sub-themes, each to be dealt with in a particular seminar.

The second course of study offers a multitude of different seminars, which cumulatively offer a broad picture. These seminars are not thematically interdependent in the same way, and thus there is no imperative to take them sequentially. This course of study is named 'Synapses – Transformations of Themes and Forms in Culture', referring to the way nerve cells transmit information within the body – a transmission that is a complex exchange between matter and energy.

Structure of the Program

The program spans 14 semesters and consists of:

14 semesterial theoretical seminars in comprehensive psychoanalysis

14 semesterial theoretical seminars in psychoanalytic self psychology

14 semesterial clinical seminars

28 seminars of the study of the Buddhist Dharma

28 semesterial units of meditative practice

14 semesterial units of the 'Meeting the Dharma' – Laboratory for the Constitution of Selfobject Psychology Dharma-based

28 semesterial seminars in the Humanities and the Arts

Retreats

- A. **Winter Retreat** – A three to five day seminar during the winter vacation between semesters, which will focus on investigating concepts in Buddhism, self psychology and comprehensive psychoanalysis. The retreat will take place in full meditation and will include a psychoanalytic-Buddhist 'Dharma class'.
- B. **Summer Retreat** – A five to twelve day seminar at the end of each academic year. The retreat will take place in full meditation into which clinical learning will be integrated with Dharma classes. The summer retreat is intended as a Sangha for the students and faculty of the program, for members of the *Israel Association for Self Psychology and the Study of Subjectivity* and for the wider professional community.
- C. **Pomaia Retreat** – During the years of study the students may choose to participate in one retreat at the *Lama Tzong Khapa Institute* for the Study and Practice of Buddhism in the Tibetan Tradition in Pomaia, Italy.

The cost of participation in the retreats will be shared by the participants.

Psychoanalysis Curriculum

Comprehensive Psychoanalysis Curriculum

| | Sem. | Course title |
|------------|------|--|
| First Year | A | Early Freud – The Beginning of Psychoanalysis: Fundamental Concepts (until 1914) |
| | B | Late Freud – The Years of the Consolidation of the Meta-Theory (until 1939) |
| Second | A | Jung – A First Conceptualization of the Metaphysical Aspect of the Self |
| | B | The Developmental Line in Psychoanalysis from Ferenczi to Balint to Kohut This course is dedicated to the memory of Yoram Hazan |
| Third | A | Klein – Concepts in Kleinian Theory and their Contemporary Developments |
| | B | Winnicott – The Study of Experience: A Turning Point in Psychoanalysis |
| Fourth | A | Winnicott – The Place Where We Live |
| | B | 'Winnicott's Spirit' – His Contemporaries and Followers: Searles, Guntrip, Fairbairn, Khan, Milner, Modell, Bollas, Ghent, Ogden |
| Fifth | A | Fromm – On Love in Psychoanalysis |
| | B | Bion – Learning From Experience towards Transcendence |
| Sixth | A | Intersubjective and Relational Perspectives: Stolorow, Mitchell, Aron, Benjamin |

Psychoanalytic Self Psychology Curriculum

| | Sem. | Course title |
|------------|------|--|
| First Year | A | The Historical and Philosophical Foundations of Self Psychology |
| | B | The Evolving of a Concept in Psychoanalysis: On Kohut's 'New Narcissism' |
| Second | A | The Concept of Empathy in Heinz Kohut's Teachings |
| | B | <i>The Analysis of the Self</i> (1971) – A First Systematic Statement |
| Third | A | Selfobject – The Discovery of a Transference |
| | B | <i>The Restoration of the Self</i> (1977) – A Complete Theoretical Paradigm |
| Fourth | A | Between Virtual Self and Cosmic Narcissism: Becoming a Selfhood and its Development |
| | B | Freud's Clinical Cases – Self Psychology's Perspective |
| Fifth | A | The Clinical Manifestations of a Disturbed Self |
| | B | The Interpretation of Dream and the Experience of the Dreamer |
| Sixth | A | <i>How Does Analysis Cure?</i> (1984) – A Systematic Presentation of a Theory of Treatment |
| | B | <i>Self Psychology and the Humanities</i> (1985) – Psychoanalytic Reflections on History, Culture and Future |
| Seventh | A | "There is a seed, there is blossoming, there is withering, there is death and then the next generation of roses takes its place": Freud, Kohut and the Contemporary Scene in Self Psychology |
| | B | Dharma-based Selfobject Psychology: Meta-Theory of Transformation |

Note: The chapters of the book *The Chicago Institute Lectures* will be studied concurrently in combination with the general courses.

Weekly Clinical Seminar

The seminar will take place on Mondays

'The Becoming of the Analyst as a Selfobject' – During the first three semesters, until the beginning of supervised analyse the clinical seminar will be dedicated to practicing mind transformation. The students will be integrated in educational, medical and social settings which are not strictly therapeutic, such as kindergartens or day care centers for babies, early childhood classes in schools, treatment settings for the handicapped, community day care centers for the elderly, settings which work on empathic processes in the social and communal space. In the same vein the students will be integrated in support and emotional aid projects in times of crisis in Israel and abroad.

Beginning in the fourth semester, the clinical seminar will take place in the format of group supervision of psychoanalytic treatments.

Laboratory for the research of selfobject psychology

Dharma-based

The seminar will take place on the last Monday of each month

'Observing the Process of Transformation of the Treating Mind' – The seminar will take place monthly in a full forum of students and faculty in the setting of the program's clinical seminar.

Bi Weekly Faculty Seminar

The seminar will take place on Mondays

'Observing the Process of Becoming a Teaching Mind' – The seminar will take place Bi Weekly in a forum of the program's faculty.

Introductory Project

At the conclusion of the third semester, each student will submit a theoretical research project which deals with the experience of becoming a selfobject, integrating between the program's three fields of thought, and which is based upon the clinical intervention in the community.

Mid-Training Project

At the conclusion of the fourth year, each student will submit a theoretical research project which deals with the integration between the program's three fields of thought, and which is based upon clinical examples taken from the psychoanalytic treatments.

Final Project

The final project of the training will deal with the presentation and discussion of one analysis from within the overall analyses of each student, and will be submitted upon conclusion of the seventh year to the program's Teaching Committee, after fulfilling all the student's training requirements.

Buddhism Curriculum

| | Semester A | Semester B |
|-------------|--|---|
| First Year | <p>Introduction to Buddhism</p> <ul style="list-style-type: none"> · History of Buddhism · The Essence of Buddhism: Infinite Altruism and Interdependence as a Worldview · Comprehensive Review of Buddhist Psychology <p>Introduction to Meditation (Part A)</p> <ul style="list-style-type: none"> · About Meditation · Training the Mind in Meditation | <p>The Mind (Part A)</p> <ul style="list-style-type: none"> · The Human Potential · The Conventional Nature (Relative-Phenomenological) of the Mind · The Ultimate Nature of the Mind · The Seven Types of Awareness <p>Introduction to Meditation (Part B)</p> <ul style="list-style-type: none"> · A New Look at Our Attitude to Suffering · Meditation as a Means to Changing the Mind |
| Second Year | <p>The Mind (Part B)</p> <ul style="list-style-type: none"> · The Mind in Terms of Constructive and Destructive Mental States | <p>The Mind (Part C)</p> <ul style="list-style-type: none"> · The Mind – Creator of Our World · The Mind – Creator of Our Happiness and Suffering · The Mind – the Motivator of Our Actions |
| Third Year | <p>Understanding Reality (Part A)</p> <ul style="list-style-type: none"> · Developing a Focused, Awakened and Blissful Mind · Cultivating Penetrating Wisdom in Perceiving Reality | <p>Understanding Reality (Part B)</p> <ul style="list-style-type: none"> · A Philosophical Approach to Understanding the Self · The Selflessness of Persons and the Emptiness of Phenomena |

Semester A

Semester B

Fourth Year

**The Key to Happiness:
Understanding Unsatisfactoriness**

- Understanding the Manifold Types of Suffering
- Why We Need to Understand Suffering
- The Causes of Suffering
- How We Create Our Reality
- An Introduction to the Methods for Freeing Ourselves from Destructive Emotions

**The Path to Happiness
and Satisfaction**

- The Spiritual Path
- Changing Habitual-Harmful Patterns of Thought and Behavior: Cultivating Positive States of Mind
- The Four Immeasurable Thoughts: Loving-Kindness, Compassion, Joy, Equanimity

Fifth Year

**Developing Empathy: Cultivating
Closeness and Oneness
with the Other**

- Developing Equanimity
- The 'Seven-Point Cause and Effect' Meditation: Developing an Altruistic Attitude
- Exchanging Self and Others
- Transforming Suffering into Happiness Through the Methods of Thought Transformation

Altruism (Part A)

- The First Four Perfections: Generosity, Ethics, Patience, Joyous Effort
-

| | Semester A | Semester B |
|--------------|---|---|
| Sixth Year | <p>Altruism (Part B)</p> <ul style="list-style-type: none"> · The Last Two Perfections: Concentration and Wisdom · The Joy in the Selflessness Attitude | <p>Transformation: The Need for a Teacher and a Path</p> <ul style="list-style-type: none"> · Relying on a Spiritual Teacher · Techniques of Transformation |
| Seventh Year | <p>The Transformed Analyst (Part A)</p> <ul style="list-style-type: none"> · A Comprehensive Overview of the Whole Spiritual Buddhist Path as Taught in the Tibetan Tradition of Tzong Khapa · How the Spiritual Buddhist Path Completes the Life and Path of an Analyst | <p>The Transformed Analyst (Part B)</p> <ul style="list-style-type: none"> · A Comprehensive Overview of the Whole Spiritual Buddhist Path as Taught in the Tibetan Tradition of Tzong Khapa · How the Spiritual Buddhist Path Completes The Life and Path of an Analyst |

* The studies of the Dharma will take place mostly in English

Laboratory for the constitution of Selfobject Psychology Dharma-based

The seminar will take place on Mondays

A weekly contemplative session, throughout all years of study, will be devoted to the interface of Psychoanalysis and Dharma. It will consist of: emotional processing of the experiential encounter with Dharma's theoretical and practical dimensions; probing the constituting processes of the transformed analyst; creating the unique psychoanalytical philosophy of the pathway of *Human Spirit*.

Humanities and Arts Curriculum

| | | Sem. The Great Genres | Synapses – Transformations of Themes and Forms in Culture |
|-------------|---|--|---|
| First Year | A | Tragic A: The Classic Tragedies, Other Examples from Ancient Literature | Male and female Identity: Structuring, Style, Expression |
| | B | Epic A: The Archaic Epics | Humanism and Critique of Humanism in Art and Philosophy |
| Second Year | A | Tragic B: The Renaissance and Baroque Tragedies | The Concept of Childhood – In Art, Literature and Philosophy |
| | B | Epic B: The Medieval Epics | Death and Resurrection in Myth and Arts |
| Third Year | A | Comic A: The Ancient, Renaissance and Baroque Comedies | The Great Journeys A: The Odyssey and Don Quixote |
| | B | Lyric A: Ancient and Medieval Poetry | The Great Journeys B: Classicism, Romanticism and Modernism |
| Fourth Year | A | Comic B: Classicism and Romanticism | Eros A: Poetry and Literature |
| | B | Lyric B: Chinese Poetry and Western Poetry from the Renaissance until the Beginning of Modernism | The Symphony – The Unique Medium of the West: Dramatic Instrumental Music's most Distinct Form |
| Fifth Year | A | Modernism – In Literature, Music and Cinema: the Transformations of the Great Genres | Self-Portrait – in Poetry, Drama and Plastic Arts |
| | B | The Late Epic: Transformations of the Epic in the Novel and the Cinema | Anatomy of Melancholia: Development of the Concept and its Expression in Art, Ancient and Modern Literature |

| | Sem. The Great Genres | Synapses – Transformations of Themes and Forms in Culture |
|--------------|---|---|
| Sixth Year | A The Concept of 'Man': The Development of the Concept and its Changing Contents. The His- tory of Words such as 'Heart', 'Soul', 'Spirit', 'Fear', and Others | Form and Meaning in Philosophy and the Arts, in Architecture and Nature |
| | B The Concept of the 'Self' – The Growth of the 'Autonomous' Subject and its Shaping in Literature and Art. The Collapse of the Concept in Modernism and Postmodernism | Eros B: Expansion of the Concept of Eros in Literature and Art |
| Seventh Year | A The Languages of Art: A Compara- tive Discussion of the Media Through Phenomenology, Perception and Absorption Via One Masterpiece of Sculpture | Cause and Effect: Discussion of the Question of Causality in Philosophy and Art |
| | B The Languages of Art: Continuation of the Discussion Via the Examina- tion of the 'Man-Plant Relationship' in Different Cultures and Periods | Understanding, Wisdom and Misunderstanding |

Workshops

The workshops will take place on wenesdays

During the seven years of study, at the end of each semester, there will be a three-day workshop concentrated around selected topics.

Overall Weekly Structure of Curriculum

Mondays

| Time | class |
|---------------|--|
| 14:30 – 15:00 | Meditation |
| 15:00 – 16:15 | Psychoanalysis |
| 16:15 – 16:30 | Break |
| 16:30 – 17:30 | Buddhism |
| 17:30 – 18:00 | Break |
| 18:00 – 19:30 | Laboratory for the Research of Selfobject Psychology Dharma-based – Clinical Seminar* |
| 19:30 – 19:45 | Break |
| 19:45 – 20:45 | Laboratory for the Constitution of Selfobject Psychology Dharma-based |
| 20:45 – 21:15 | Meditation |

- * Monthly clinical seminar of all the participants of the program, teachers and students, as an introspective space into the becoming of the analytic mind inspired by Psychoanalysis, Buddhism, Humanities and Arts. Will take place between 18:00–19:30.

Wednesdays

| Time | class |
|---------------|--------------------------------|
| 09:00 – 09:30 | Meditation |
| 09:30 – 10:45 | Humanities and Arts** |
| 10:45 – 11:15 | Break |
| 11:15 – 12:30 | Buddhism |
| 12:30 – 13:00 | Break |
| 13:00 – 14:15 | Psychoanalytic Self Psychology |
| 14:15 – 14:30 | Break |
| 14:30 – 15:00 | Meditation |

** At the end of each semester, there will be held three days of workshops .

**To study Buddhism is to study the self
To study the self is to forget the self
To forget the self is to be one with everything**

Zen Master Dogen · 13th century

Designing Human Spirit Psychoanalytic- Buddhist Training Program and the Preparation of the Program Book

Academic Framework and Organizational Master-Plan

Designed by the Leading Team and the Preparation Committee headed by Raanan Kulka, head of the *Human Spirit Psychoanalytic-Buddhist Training Program* and their members: Aliza Dolev, Iris Gavrieli-Rahabi, Daphna Houminer, Claudia Kogan, Ph.D, Ilana Peer-Goldin, Asher Epstein, Psy.D, Arie Green, Manuel Katz.

Psychoanalysis Curriculum

Designed by the Leading and Teaching Committees: Iris Gavrieli-Rahabi, Karina Goldberg, Ph.D, Raanan Kulka, Michal Eting, Asher Epstein, Psy.D, Hava Baruch, Tamar Zaidman, Gabriela (Gabi) Mann, Ph.D, Miriam (Miki) Fatran, Rachel Kela, Eli Krichman, MD.

Buddhist Curriculum

Designed by staff members and students of *Lama Tzong Khapa Institute's* Masters Program under the guidance of Ven. Joan Nicell and FPMT senior teachers Ven. Sangye Khadro and Ven. Constance Miller, Developers of the Buddhist Curriculum and Academic Advisors to the *Human Spirit psychoanalytic-Buddhist Training Program*, and Manuel Katz.

Humanities and Arts Curriculum

Designed by Prof. Ariel Hirschfeld, coordinator of the Humanities and Arts studies domain of the *Human Spirit Psychoanalytic-Buddhist Training Program*.

The *Human Spirit Psychoanalytic-Buddhist Training Program* Book

Designed by: Iris Gavrieli-Rahabi, Karina Goldberg, Ph.D, Raanan Kulka.
Language Editor: Zipora Rimon.
Graphic Design: Yona Kidron Shalev.

Human Spirit Faculty

Altaratz Yael
Barkan Ahuva
Baruch Hava
Bor Edna
Brodsky Avramit
Cohen Yechezkel, Ph.D
Cohen-Fried Ofra, Ph.D
Dinur Esti
Epstein Asher, Psy.D
Erel Osnat, Ph.D
Eting Michal
Fatlan Miriam (Miki)
Gavrieli-Rahabi Iris
Goldberg Karina, Ph.D
Green Arie
Grinberg Hani
Haber-Mosheiov Shlomit
Hirschfeld Ariel, Prof.
Iddan Eldad
Katz Manuel
Kela Rachel
Kogan Claudia, Ph.D

Kritschmann Eli, MD
Kulka Raanan
Landau Eti
Mann Gabriela (Gabi), Ph.D
Orr Guy, MD
Peer-Goldin Ilana
Rav-Hon Rinat
Shalom Kornhauser Andrea, Ph.D
Tamir-Oron Tali
Tate Shan
Venerable Miller Amy
Venerable Lozang Yönten
Venerable Sangye Khadro
Venerable Tenzin Chödrön
Wistreich Andy
Zaidman Tamar

APPENDIX A

Psychoanalytic Training in a Personalized Program

- A. The personalized program is an internal program of the *Israel Association for Self Psychology and the Study of Subjectivity* for members who are interested in joining the psychoanalytic training alone, and is not intended for the larger professional community.
- B. At any given time, and according to the admission capabilities of the *Human Spirit Psychoanalytic-Buddhist Training Program*, several individual members of the Association may join the personalized psychoanalytic training program.
- C. Applicants to the personalized program of psychoanalytic studies will have been members of the Association for at least five years, will have fulfilled the requirements for admission to the program, and will be admitted at the Admission Committee's discretion.
- D. The curriculum will be constructed for each student personally by the Teaching Committee according to the academic background which the member accumulated in the academic programs of the Association. A member of the Association who is accepted to a personalized program but did not study in the Association's academic programs will study the full psychoanalytic curriculum.

APPENDIX B

Buddhism Studies for the General Membership of the Association

- A. The *Human Spirit Psychoanalytic-Buddhist Training Program* will initiate seminars and topical learning meetings in the domain of Buddhism, which will be offered to members of the Association by the Buddhist teachers who are guests in the training program, as an opportunity to deepen their familiarity with Buddhism and its linkage to self psychology.
- B. The meetings are intended for those of the general membership of the Association who will be interested in it throughout the duration of the stay of each teacher in the training program.
- C. Participation in a semesterial course will reflect a personal commitment to participate throughout the whole semester.
- D. Participation in these seminars and meetings is not conditional on prior knowledge.

