



# Untangling Long-Term Enmeshed Suffering Emotions: A Study of Lurianic Kabbalah and Gestalt Therapy

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## Abstract

This paper explores the interplay between Jewish Lurianic Kabbalah and Gestalt Therapy, focusing on enmeshment of emotions of the client. The paper proposes a method to unmesh enmeshed emotions using principles of Lurianic Kabbalah applied to Gestalt Therapy. The study delves into the history and concepts of Lurianic Kabbalah, emphasising the significance of its key elements: *tzimtzum* (God's self-limitation), *shevirah* (breaking of vessels), and *tikkun* (mending of flaws), highlighting the roots of Gestalt Therapy in Jewish thinkers and its compatibility with mythic and mystical traditions. Through a proposed therapeutic model, the paper illustrates the application of Lurianic Kabbalah in Gestalt Therapy sessions. The model comprises five stages of withdrawal, destruction, repair, gratitude, and celebration. By applying Kabbalah's transformative principles mirroring creation, destruction, and repair, clients gained fresh perspectives and identities. A quantitative study involving 49 non-clinical participants was conducted to study four variables, depression, anxiety, stress, and hopelessness, using DASS-21 and BHS. Results from pre-and-post testing, by employing Wilcoxon Signed Rank Test at p value of <0.01, revealed significant emotional state reductions of all variables with 0.000 significance values, endorsing the effectiveness of the approach in facilitating well-being and psychological healing. The study underscores the potential of this integration, contributing to the crossroads of mysticism and psychotherapy. Further research is needed to explore its broader applicability.

**Keywords:** Enmeshed emotions · Lurianic Kabbalah · Mythic traditions · Therapeutic model · Psychological healing.

The word "enmesh," which has French roots ('en' meaning put in; 'mesh' meaning together), refers to being entangled or meshed in figurative language (Online Etymology Dictionary, n.d.). In terms of our emotions, we encounter something similar. Enmeshed emotions can occur in various relationships or even events, making it laborious to disengage from the person or memory of the event, often

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resulting in codependency, blurring boundaries, and lack of autonomy. An inevitable loss of such a meshed reality or possession is, indeed, painful and deemed impossible to overcome.

This paper attempts to understand and establish a method to unmesh the enmeshed emotions in order to give the client a new perspective and a novel identity or rebirth with the help of principles of Jewish mystic tradition called Lurianic Kabbalah applied to gestalt therapy. Just like the event of Supernova, every human being has the capacity to realign and be in control of their context by meeting death and rebirth in a therapeutic journey, just as Luriniac Kabbalist principles of creation-destruction-repair of the Self to become whole.

The intersection between mythology and psychotherapy is evident from the content of mythologies, providing a window into the worldviews, values, and cultural heritage of various civilizations, seeking answers to fundamental questions about life, death, and the meaning of existence. In turn, psychotherapy seeks to understand the unconscious mind, provide meaning and purpose, and promote healing and growth.

Compatible with this view, Paris (2008) defines this intersectional play with the most witty reply,

“A myth is a fantasy, a preferred lie, a foundational story, a hypnotic trance, an identity game, a virtual reality, one that can be either inspirational or despairing. It is a story in which I cast myself, it is my inner cinema, the motion picture of my inner reality moves all the time. No diagnosis can fix the myth, no cure can settle it, because our inner life is precisely what, in us, will not lie still.” (p. 211)

## The Jewish Roots of Gestalt Therapy

Gestalt therapy unavoidably has Jewish roots because the founders of Western psychology, like Freud Adler, Reich, Moreno, Frankl, Cohn and Fromm, and the three main founders of gestalt therapy, namely Paul Goodman, Fritz Perls, and Laura Perls were all Jews. Gestalt therapy is a dynamic and all-encompassing method of psychotherapy that was developed in the 1930s by Frederick "Fritz" Perls, Laura Perls, and Paul Goodman, that use symbols and imagery, put emphasis on the here-and-now experiences, familiarising the client with the unconscious, usage of archetype and striving to embrace personal growth and transformation (Yontef & Jacob, 2008), making its system of knowledge most congruent with the realm of myth and mysticism.

To dwell into studying the suitability of Gestalten therapy with mythology, it is vital to first establish the history of the Lurianic Kabbalah.

### *Lurianic Kabbalah - A Historical Context*

One of the most revered Kabbalists, Isaac Luria (1534–1572), gave his name to the branch of theology known as the Lurianic Kabbalah. Based on the Zohar, the key piece of Kabbalistic literature, it is regarded as modern Kabbalah and has been practised since the sixteenth century. The three major symbols of Luria's new myth, the *tzimtzum* (God's self-limitation), the *shevirah* (the breaking of the vessels), and the *tikkun* (mending of the flaw and promoting harmonious correction), set it apart from other Kabbalistic traditions (Sholem, 1965, p. 110).

*Tzimtzum* is a Hebrew word that denotes a kind of stepping back to make room for an Other (Tzimtzum, 2023). Kabbalah claimed that all reality was permeated with the *Ein Sof*

("Endless One") or the Divine before the creation of the spiritual or physical realms. It is through *tzimtzum* that leads to the descent of the soul into the physical body and the creation of the material world. In Winkler & Elior's words (1994), "*Our world is the sacred space [...] to fall, to believe, to doubt, to cry, to laugh, created by the simple motion of stepping back [of Ein Sof], the humble act of honoring the separate reality of an Other.*" (p. 1)

In Jewish tradition it is believed that the goal of existence is the attainment of a state of harmony and balance achieved through *Sefirot*, which is a system of metaphysical principles governing the workings of the universe. Ten vessels, or *kelim*, were created as a result of *tzimtzum*, which fractured and dispersed *Ein Sof's* light, resulting in a state of cosmic fragmentation known as *shevirat ha-kelim* - shattering vessels. Then, powers of the *qelipot/kelipot*—that is, "husks" or "shells"—created from these shards of shattered vessels, which represent the evil forces that hinder spiritual growth and are a result of human wrongdoing (Fine, 1989).

Finally, *tikkun* (repair) involves two distinct but linked processes. In the first place, it pertains to the gathering of the holy light that had come into the *qelipot's* dominion as a result of the "breaking of the vessels" with *birur* (rectification). According to Fine (1989), it also alludes to the gathering of all the upright spirits who are likewise housed in the *qelipot*, a reincarnation, or *gilgul*. Our purpose is to achieve a state of perfection known as *tikkun olam* - the healing of the world. This pursuit of perfection requires us to be constantly aware of our imperfections and flaws so that we can work to repair them and achieve a state of wholeness and holiness.

With the assistance of Jewish mysticism, Lurianic Kabbalah essentially narrates a

symbolic cyclical story about the creation, destruction, and rebirth of the complex question of existence of the self, wherein Luria's scheme places emphasis on each individual's democratic role in reclaiming the fallen sparks of holiness and assigning the "*Messiah*" role as being crucial in reclaiming the light or the self-identity lost to impurity or materialism of world.

### ***The Psychological Comprehension of Lurianic Kabbalah***

Mythologies and mysticism, consisting of grandiose storylines and the belief of union with the divine, across the world depict the interplay between order and chaos as necessary for existence. Kabbalistic tradition, along with other traditions like Hermeticism, Gnosticism, Sufism, Tantra, Buddhism, and Hinduism, explore similar concepts of divine spark, repairing the soul, and reaching a state of enlightenment. The hero's journey archetype, which in Gen-Z lingo can be termed as "*main character energy*," is a universal pattern found in myths across different cultures, and the hero's ultimate objective is to integrate various facets of the self and achieve a sense of wholeness as a transformative experience portraying the ideal self (Campbell, 2008, 2011).

Mystical deaths bear a noteworthy role in myths. In Lurianic Kabbalist teachings and Freudian psychoanalysis, the ego or self must undergo a symbolic death (*tzimtzum*) or a "complete loss of subjective self-identity" to achieve spiritual growth and transcendence (Johnson et al., 2008, p. 613). Freud's another concept of Thanatos, which states that just as there is a survival instinct in humans there is also a self-destructive or death instinct, which is illustrated by the Talmudic statement, "*A person's yetzer (an internal drive) renews itself daily and seeks to destroy him*" (Augenbaum,

2019, p. 41). This process is also seen as a natural part of the *individuation* process in Jungian psychology (Ventegodt et al., 2003). When clients intentionally and consciously communicate their experiences, the "death" of the old self is conceptualised as a being-in-the-world, a being with others, who is constantly moving, always "becoming," and wanting to realise their potentials (Boris et al., 2017). Tolstoy's works of fiction explore the human experience of living and dying, emphasizing the attainment of inner peace and spiritual enlightenment as the ultimate goal of human existence (Tolstoy, 1904, 2016).

The psychological interpretation of Lurianic Kabbalah provides insights into the expansion of human consciousness, personal growth, self-discovery, and spiritual evolution. Wilber's "Big Three" model (1997) represents three levels of consciousness: pre-personal, personal, and transpersonal, and relates to Kabbalah's concept of *tzimtzum*, *sefirot*, and *tikkun*. Jungian interpretation views *Ein Sof* as the infinite Plenum of the unconscious, symbolic death as a prerequisite to self and collective unconscious being the ultimate goal as *tikkun olam* (Spiegelman, 2012; Wilber, 1997). Freudian lens relates Kabbalists' theory of the concealment, shattering, and restoration of the light to the psychoanalytic notion of libido, repression, and therapy (Drob, 2006). Adler's perspective suggests that the idea of God is analogous to the human yearning for perfection and social interest, similar to *tikkun* in Kabbalah and 'wholeness' in gestalten principle, self-referred to as *shalom* in Judaism (Ravitzky, 2023).

The Kabbalah frequently employs the symbolism of the "Tree of Life" as an analogy for explaining the *sefirot*. Jung saw the tree as the psychological journey of integrating the unconscious and conscious aspects of the self,

whereas Erikson's interpretation related to his epigenetic principle of psychosocial stages of development (Erikson, 1950; Keane, 2007). The Kabbalah's teachings encourage people to develop their skills while also taming the vices that coexist with their strengths, leading to psychological well-being and resembling the Divine, often known as One in Jewish culture (Poizner, 2010; Stone & Stone, 1989). *Tzimtzum*, according to Gestalten interpretation, tends to be a metaphor for the process of regaining self-autonomy, identity-formation and self-discovery, and Hasidic philosophy seeks to help people internalise the abstract ideas of Kabbalah and relate them to the inner life and purpose of man, which is tied to the figure-ground principle in gestalt therapy.

### **Looking at Enmeshed Emotions and its Impact on Mental Health through a Kabbalistic Lens**

Commonly, enmeshed emotions refers to a type of emotional dependency that exists between two individuals in which they are excessively intertwined and entangled with each other. This can hold a presence in every aspect of one's life, from personal to professional and social roles, following loss of their identity.

Enmeshment has been found to have negative effects on mental health. Research has linked enmeshment to feelings of anxiety, depression, low self-esteem, fatigue, disordered eating, and identity confusion. Enmeshed individuals may struggle to identify their own emotions and needs, and instead prioritise the emotions and needs of the other individual. This can lead to a lack of autonomy and self-determination, causing distress and a sense of helplessness, which is also associated with difficulty in forming intimate relationships and denial of personal emotional needs, isolation, and shame (Bowlby, 1969; Butcher et al., 2017;

Daugherty, 2016; Kernberg, 1975; Love, 1991; Minuchin, 1974).

Furthermore, enmeshment can impact an individual's ability to cope with stress and trauma. Individuals who are enmeshed may have a limited repertoire of coping strategies, which can exacerbate feelings of distress and hopelessness, shrinking the ability to cope with stressful or traumatic situations independently. Research recommends mindfulness techniques and emotional enhancement approaches for enmeshed clients, consistent with the objective of the present study (Anyika, 2021).

### **The Use of Kabbalah in Therapy**

In the Lurianic storyline, enmeshment can be seen as shattering of vessels or the natural flow of energy (*sefirot*) rupturing the harmony and spiritual growth disrupted by entangled emotions associated with a partner or an event, curbing the individual's efforts of journey of *tikkun* and *gilgul*. In a similar vein, the majority of the interventions used in psychotherapy have their roots in this transformative exploration.

#### ***How is using the narrative of the Jewish Kabbalah helpful in unmeshing emotions?***

Scholarly papers have explored the potential benefits of using Lurianic Kabbalah in therapy. Studies have found promising results in assessing the role of Kabbalistic psychotherapy in the treatment of codependency (Siegel et al., 2011); post traumatic growth overcoming loss and bereavement (Daniel, 2017); hopelessness (Smith, 2010); provide guidance to overcome depression and anxiety, offer the art of being, purposefulness (Kenton, 2009; Shneerson et al., 2019; Shokek, 2013); and alcohol addiction with post-recovery positive implications on restoring purpose and meaning in life (Hart and Singh 2009; Singer et al., 2013).

Research has shown that Lurianic and other forms of Kabbalistic applied in therapy can be effective in promoting self-awareness and self-care, improving boundaries, and developing a stronger sense of identity (Kaplan, 2015); helping individuals to connect with their inner resources, find meaning in their experiences, and develop hopefulness for the future (Friedman, 2014); rebuilding a sense of trust in themselves and the world around them (Ginsburg, 2012); unity of selfhood (referred to as the soulful self, Hood Jr., 2002); regulating perfectionism (Burns et al., 2011); and spiritual transformation toward creativity and new meaning (Jones, 2002). This strongly reinstates the vitality of embodying *tikkun* or repair of the damaged for rebirth of the self.

Kabbalistic teachings and mystical narrative have also suggested heightened clientele insight by using dreams and visualisation techniques (Shainberg, 2005) and mindful expression of emotions (Vreeland, 2012) with evidence for reliability of the dissociation techniques in mystical narratives (Nobakht & Dale, 2018) in fostering psychological well-being.

#### ***Gaps in Previous Research***

Even though through the years we have seen impressive work in application of Kabbalistic principles in psychotherapy, such as, dream analysis (Shainberg, 2005); adoption of projective therapy (Murstein & Bernard, 1965); psychodrama (Moreno, 1946); Jewish meditation (Cooper, n.d.); suggestive works by Z'ev ben Shimon Halevi, etc., as therapeutic tools of healing, there is still limited understanding of Kabbalist teachings in other therapy approaches, such as gestalt therapy. The field of study is also heavily burdened solely by qualitative research design and dealing specifically with trauma-stricken and grieving populations, limiting its scope of

effectiveness in a diverse mass and range of emotional needs.

### **Establishing a Model: Therapist's View of Lurianic Kabbalah**

This model is in view to embrace the overlapping nature of psychology and mysticism to promote transformative work in therapy as suggested above. It aims to establish a flexible therapeutic model adopting Lurianic techniques to provide the client with opportunity to disentangle or disengage from their problem state and offer a new language of expression, psychic resources, and autonomy over a hopeful future through their symbolic rebirth.

### **Illustration of Lurian Kabbalah in a Therapeutic Session**

**Problem State** A client has come with a problem/an impasse – grieving the loss of their partner.

**Case Report** Step 1. Introductions, explaining the purpose of the session, acknowledging the client's feelings and expressing empathy and concern for their well-being.  
Step 2. Assessment of the client's status of mental and emotional well-being, as well as their spiritual beliefs and practices, to determine how Kabbalistic concepts may fit into their therapeutic approach - which in this case is the application of the Lurian Kabbalah.  
Step 3. If the Lurian Kabbalah concepts can be used, the therapist would begin the intervention which would occur in 5 stages of: withdrawal - destruction - repair - gratitude - celebration.

**Intervention** Stage 1. In facilitation with the therapist, the client will undergo a withdrawal act (*tzimtzum*) from the state of bereavement of a discussed problem or event with the help of dissociation & distortion techniques. This 'withdrawal' can be physical or the therapist can use visualisation as a metaphor. Here the therapist tells the client to experience this augmentation in all its senses - visual, auditory, kinesthetic, olfactory and gustatory (VAKOG). While the client is here, the therapist observes how the client is experiencing the disgust/frustration/anger/sadness - this can be seen in somatic movements, facial expressions, client mumbling or saying something, etc.

There can be a situation where the client is unable or refuses to withdraw themselves from that space which brings so much pain and suffering. In such a situation the therapist can ask these questions:

- What are you gaining by being in this situation? or
- What is your secondary gain by being here? or
- What would you lose if you let go of this?

If the client's responses are indicative of having no choice but to be a martyr/victim, then the therapist can work with another technique called reframing.

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Stage 2. In this augmentation, the therapist leads this matrix and asks the client to step out from the space of suffering/helplessness into another space - a sacred space, an anchor, a safe space. This can be anything the client visualises as a safe space to be in. Metaphorically, the client can be placed in a coffin/lay down with a sheet covering itself. It is in this space where the *vipassana* happens – letting the breakthrough to occur, the realisation of what is possible, understanding what has been holding you back, the limitations.

It is at this point, this client gains new awareness of potential and realisation of how to overcome these limitations with the help of the sefirot - its 3 levels of functioning – the intellect, the emotions and the realm of action. This is the moment when the client may break down and grieve in this sacred space in remembrance of their lost partner. This is the process of awakening- the process of rebirth – where the seed becomes the plumule – the resurrection takes place. In this state, there is death, the death of the old self. It is important to realise that this death is not easy – it is filled with self-doubt, fear, anxiety – thoughts of whether s/he/they are even ready for this shift, e.g., where a client has to make a decision of letting go of their dead partner and reimagine their life without them.

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Stage 3. At this stage - tikkun where the client makes that transition to the next, experiences surprise, astonishment of its rebirth – born again with a new awareness; a new self-identity (gilgul). With the death of the old self with limited resources, beliefs, the client can now repair past damage and create a more positive future for themselves. What has been fragmented is now restored into something greater, on its own terms to what happens in its life. This involves finally remaking a new narrative of the same event.

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Stage 4. The client, in this stage, is encouraged to inculcate and relive practice of gratitude towards all teachers of learning - God, life circumstances, loved ones, therapy, etc. in their life. It allows a space to consciously reflect. This may or may not be verbally communicated by the client.

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Stage 5. Last stage involves the symbolic movement of dance/celebration. The client is offered the room to celebrate the symbolic triumph over their source of distress, in this case their loss of a beloved partner. This consolidates the confidence of the client in overcoming and transforming to their new self in the session, moving forward with a new “whole” self and equips them with resources for another future cyclic process of creation – destruction – repair.

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**Concluding act** The therapist could ask how the client feels with the new awareness and end the session by summarising the key points observed and reinforce that the client always has the resources within to deal with any situation and that is the key to their healing journey.

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## Methodology

### Objective

To assess the effectiveness of a proposed therapeutic model consisting of Lurianic Kabbalah principles to alleviate a client's enmeshed emotional state of psychological distress and hopelessness.

### Null Hypotheses

H0: There is no significant relationship between Lurianic Kabbalah techniques on client's depression values.

H1: There is no significant relationship between Lurianic Kabbalah techniques on client's anxiety values.

H2: There is no significant relationship between Lurianic Kabbalah techniques on client's stress values.

H3: There is no significant relationship between Lurianic Kabbalah techniques on client's hopelessness values.

### Research Design

#### Sample demographics details

The sample comprised 49 non-clinical participants, who were well-read in English, and from the age range of 20-50 years, out of which 33 were female participants and 16 were male participants. Sampling technique used for the sample was a purposive sampling method.

### Measures

Beck Hopelessness Scale (Beck & Steer, 1988) and Depression Anxiety and Stress Scale (Lovibond, S.H. & Lovibond, P.F, 1995) were employed to study the impact of the Lurianic Kabbalah model on all clients. SPSS (Statistical Package for the Social Sciences) software and the Wilcoxon Signed Rank Test were employed for the analysis of data.

The Depression Anxiety and Stress Scale (DASS), a 21-item, three-category self-assessment, evaluates levels of depression, anxiety, and stress across the non-clinical population and the clinical population. The questions cover seven topics on each of the three components of stress (nervous arousal, difficulty relaxing, and being easily upset/agitated, easily irritated/over-reactive, and impatient); depression (hopelessness, anhedonia, devaluation of life, dysphoria, lack of interest or involvement, and inertia); and anxiety (skeletal muscle effects, situational anxiety, autonomic arousal, and anxious affect). It is based on the dimensional variations between clinical and non-clinical population, unlike categorical conception. With a Cronbach's alpha of greater than 0.74, DASS-21 has a strong scale reliability and validity (Moya et al., 2022, Thiyagarajan et al., 2022). With a possible score fluctuating between 0 to 21 on each of the aforementioned factors, responses to each question are graded on a 4-point likert scale, with 0 suggesting "did not apply to me at all" to 3 suggesting "applied to me very much or most of the time". Then, scores for the relevant questions are added up to determine the scores for depression, anxiety, and stress. Scores of 28 and higher indicate



extremely severe levels of depression, 21 to 27 severe, 14 to 20 moderate, 10 to 13 mild, and 0 to 9 indicate typical levels of depression. Scores of 0–7 represent normal levels of anxiety, 8–9 mild levels, 10–14 moderate levels, 15–19 severe levels, and 20 and above extremely severe levels. Scores of 34 and above indicate extremely high levels, 26–33 severe, 19–25 moderate, 15–18 mild, and 0–14 indicate typical levels of stress.

The Beck Hopelessness Scale (BHS) is a 20-item self-evaluation survey designed by Beck and Steer (1988) to assess adolescents and adults' negative attitudes towards the future. It has high internal consistency and reliability scores for various populations, including suicide ideators, attempters, alcoholics, and those with major depression disorders, with Kuder-Richardson reliability scores of .92, .93, .91, and .87, respectively. It is significantly related to the Beck Depression Inventory and concurrent validity indices were the correlation between the BDI Pessimism item and the BHS ( $r = .63, p.001$ ). Every item is scored on a likert scale ranging from 0 to 2, with 0 denoting no hopelessness and 2 signifying extreme hopelessness. Scores ranging between 0 and 3 imply minor hopelessness, 4-8 mild levels of hopelessness, 9-14 moderate hopelessness, and scores beyond 14 potentially severe hopelessness.

### Procedure

Every participant was selected through purposive sampling technique for administering an online Research Survey comprising DASS-21 and BHS before-and-after their session with the therapist to assess pre-and-post testing in order to establish the effectiveness of Lurianic Kabbalah in gestalt therapy. A gap of a week between the two tests was maintained. An informed consent form was attached as a part of

the survey questionnaire at the beginning of the form and all participants were promised confidentiality. Participants were asked to complete the questionnaire as per their convenience and were given ample time to do so.

### Results

The responses from 49 participants on BHS and the DASS-21 were statistically assessed to determine their scores on their emotional status of depression, anxiety, stress, and hopelessness, both prior and post their session influenced by Lurianic Kabbalah principles.

As shown in Table 1, we see a significant difference in the median scores for depression, anxiety, stress, and hopelessness between pre-and post-test values, with a 0.000 significance value when the data was tested on related-samples Wilcoxon Signed Rank Test in SPSS. Since all the four values are significant at p-value of 0.01, we can with confidence reject all the four null hypotheses ( $H_0, H_1, H_2, H_3$ ) in lieu of the evidence stating otherwise. Therefore, we can say that null hypotheses  $H_0, H_1, H_2, H_3$ , which imply no statistical relevance of Lurianic Kabbalah techniques in therapy in elevating emotional status of depression, anxiety, stress, and hopelessness of participants who are grieving or dealing with loss, successfully meet the decision of rejection.

### Discussion

For eons humankind has engaged in creative forms of communication to not only interact but also preserve their culture and traditions, with mythology being one of the many. In inspection, commonalities in these myths and mystic stories sustain exploration of the human mind and behaviour, understanding the unconscious mind, providing meaning and

purpose, and most importantly healing and growth; forming the core of psychotherapy.

Table 1: Statistical Hypothesis Testing

Null Hypothesis	Test	Significance	Decision
The median of differences between pre-and-post depression equals 0.	Related-samples Wilcoxon Signed Rank Test	0.000	Reject the null hypotheses
The median of differences between pre-and-post anxiety equals 0.	Related-samples Wilcoxon Signed Rank Test	0.000	Reject the null hypothesis
The median of differences between pre-and-post stress equals 0.	Related-samples Wilcoxon Signed Rank Test	0.000	Reject the null hypothesis
The median of differences between pre-and-post hopelessness equals 0.	Related-samples Wilcoxon Signed Rank Test	0.000	Reject the null hypothesis

Asymptotic significance is displayed. The significance level is .01

Lurian Kabbalah is a mystical tradition within Judaism that focuses on the understanding of God and the creation of the world. It teaches that the ultimate goal of life is to restore balance and harmony to the universe. The intersection of Lurian Kabbalah and Psychotherapy lies in their shared belief that self-awareness and personal responsibility are the key to journey beyond enmeshed emotions.

The present paper aimed to represent Lurianic Kabbalah principles in gestalt therapy and explore the impact on the emotional states of the participants dealing with enmeshment of grieving or hopelessness in their lives. To assess this, 49 Indian participants (33 female,

16 male), from the age range of 20-50 years old, with no formal clinical diagnoses, were selected through purposive sampling method and were tested on two scales, namely DASS-21 and BHS, both prior-and-post their therapy session with a gap of seven days between the testings. The pre-and-post test scores of the participants on the four variables of depression, anxiety, stress, and hopelessness, after running the related-samples Wilcoxon Signed Rank Test in SPSS (see Table 1), were significant at p value of <0.01 with a shared significance value of 0.000. Hence, the null hypotheses can be rejected with 99 % confidence, indicating a significant effect of the Lurianic Kabbalah technique and the client's emotional distress

states. Results fulfil the criterion to reject H0, indicating a significant effect of the Lurianic Kabbalah technique and emotional state of depression at 0.000 level of significance value. There is a significant effect of the Lurianic Kabbalah technique and emotional state of anxiety at 0.000 level of significance value, thus we can reject H1. We also see a significant effect of the Lurianic Kabbalah technique and emotional state of stress and hopelessness at 0.000 level of significance value, hence rejecting H2 and H3, respectively.

The results are in correspondence with the prior literature on Kabbalah practices and mental health, and reinstates that principles of Lurianic Kabbalah can assist in achieving well-being and overall life satisfaction (Lu, 2018), and building resilience (Hoffman, 1981), through alleviation from enmeshed emotions which we tackle with on our everyday lives.

## **Conclusion**

The use of Lurianic Kabbalah principles in gestalt therapy shows promise in addressing enmeshed emotions and promoting emotional well-being. Enmeshed emotions, which can lead to codependency and a lack of autonomy, have negative effects on mental health. Lurianic Kabbalah provides a narrative and symbolic framework for understanding and resolving these emotions. The current research has shown the potential benefits of incorporating Lurianic Kabbalah in therapy, such as improved self-awareness and identity formation. The proposed therapeutic model demonstrates how Lurianic Kabbalah can be applied in a gestalt therapy session, leading clients through stages of withdrawal, destruction, repair, gratitude, and celebration. This paradigm was used in a study that revealed significant reductions in depression, anxiety, stress, and hopelessness. To investigate its use in various populations and

other therapeutic modalities, more study is required. Overall, Lurianic Kabbalah holds potential for addressing enmeshed emotions and promoting psychological healing.

This paper encourages further exploration through future studies to amplify the importance of incorporating Lurianic Kabbalah across a range of psychotherapeutic modalities. A critical analysis study outcomes is essential, with special attention to the limitation of a homogeneous and small non-clinical sample employed in the research. Additionally, the paper suggests the need for refinement to reassess the cultural relevance of Lurianic Kabbalah principles.

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