

god of our understanding jewish spirituality and recovery from addiction

****God of Our Understanding: Jewish Spirituality and Recovery from Addiction****

god of our understanding jewish spirituality and recovery from addiction is more than just a phrase; it embodies a profound intersection of faith, healing, and personal transformation. For many individuals grappling with addiction, turning to a higher power becomes a pivotal source of strength and hope. Within Jewish spirituality, the concept of God as a compassionate, understanding force offers a unique and deeply resonant path for recovery. This exploration delves into how Jewish teachings, traditions, and the idea of a "God of our understanding" can support and enrich the journey toward sobriety and wholeness.

The Role of a Higher Power in Addiction Recovery

In numerous recovery programs, especially those inspired by the 12-step model such as Alcoholics Anonymous (AA), the notion of a "God of our understanding" plays a central role. This phrase is deliberately inclusive, inviting individuals to define their higher power in a way that feels authentic and meaningful to them. For Jewish individuals, this often aligns naturally with their spiritual beliefs, allowing for a recovery experience that is both personally and culturally relevant.

Understanding the “God of Our Understanding” Concept

The term "God of our understanding" is intentionally open-ended to accommodate diverse beliefs and backgrounds. It acknowledges that spirituality is deeply personal and that a rigid, one-size-fits-all definition of God can be limiting or even alienating. This flexibility is crucial in recovery because it helps individuals build a relationship with a power greater than themselves—one that brings comfort, guidance, and accountability without judgment.

In Jewish spirituality, God (HaShem, Adonai) is often seen as compassionate, ever-present, and forgiving. This portrayal aligns well with the recovery journey, where individuals seek healing and renewal rather than condemnation.

Jewish Spirituality’s Unique Contributions to Recovery

Jewish spirituality offers rich resources that complement and deepen the recovery process. From sacred texts to communal practices, these elements provide a framework for

understanding suffering, seeking forgiveness, and finding purpose beyond addiction.

Torah Teachings on Healing and Repentance

Jewish tradition emphasizes **teshuvah**—the process of repentance and return. Unlike simple remorse, **teshuvah** involves a sincere turning away from harmful behaviors and a commitment to change. This concept resonates powerfully with recovery, where acknowledging one's struggles and taking responsibility are foundational steps.

The Torah and Talmud contain numerous references to God's mercy and the possibility of renewal, reinforcing the idea that no person is beyond repair. This spiritual perspective can inspire hope and resilience during the often-challenging stages of recovery.

Prayer and Meditation in Jewish Recovery

Prayer is a cornerstone of Jewish life and can be a vital tool in addiction recovery. Traditional prayers like the **Modeh Ani** (a morning prayer expressing gratitude for life) or **Ashamnu** (a confession of sins recited on Yom Kippur) encourage self-reflection and humility.

Additionally, meditation practices rooted in Jewish mysticism, such as **hitbodedut** (personal, spontaneous prayer and meditation), provide a way to connect deeply with the "God of our understanding." These practices nurture mindfulness and spiritual awareness, helping individuals stay grounded and present in their recovery journey.

Community and Support: A Jewish Approach to Healing

Recovery is often about rebuilding connections—to oneself, to others, and to a higher power. Jewish spirituality places strong emphasis on community (**kehillah**), which can be a vital source of encouragement and accountability.

The Power of Jewish Recovery Groups

Many Jewish recovery groups and fellowships integrate spiritual teachings with practical support. These groups offer a safe space where individuals can share their stories, find empathy, and draw strength from shared faith.

The combination of traditional recovery principles with Jewish rituals and values creates a holistic approach that addresses the emotional, spiritual, and social dimensions of addiction.

Rituals and Milestones as Anchors in Recovery

Jewish life is marked by rituals that signify transition, growth, and renewal. Celebrating sobriety milestones with a **havdalah** ceremony or incorporating recovery prayers into Shabbat services can provide meaningful markers of progress.

These rituals connect individuals to a larger narrative of redemption and healing, reinforcing the idea that recovery is not just about abstaining from substances but about transforming one's entire life.

Integrating Jewish Values with Recovery Principles

The synergy between Jewish values and recovery philosophies can be a powerful catalyst for lasting change. Concepts like **chesed** (loving-kindness), **tikkun olam** (repairing the world), and **emunah** (faith) align naturally with the goals of recovery.

- **Chesed (Kindness):** Cultivating compassion toward oneself and others counters the shame and isolation often associated with addiction.
- **Tikkun Olam (Repairing the World):** Encourages individuals to find purpose and contribute positively, which can be deeply motivating during recovery.
- **Emunah (Faith):** Fostering trust in God or a higher power helps sustain hope through difficult times.

By embracing these values, those in recovery can build a spiritually grounded foundation that supports both personal growth and meaningful engagement with the world.

Jewish Ethics and Accountability

Jewish law and ethics emphasize responsibility and integrity, which are crucial in recovery. The concept of **mussar**, a Jewish ethical discipline, encourages self-examination and character refinement. This practice can help individuals identify harmful patterns and cultivate virtues like humility, patience, and courage—all essential qualities for overcoming addiction.

Practical Tips for Connecting with the God of Our

Understanding in Jewish Recovery

For those seeking to weave together Jewish spirituality and recovery, here are some approaches to consider:

1. **Personalize Your Connection:** Reflect on what God means to you. It might be the compassionate Creator, a guiding force, or a symbol of hope.
2. **Engage with Jewish Texts:** Explore Psalms, Proverbs, or mystical writings to find passages that resonate with your recovery journey.
3. **Incorporate Prayer and Meditation:** Set aside time daily for prayer or meditation to stay connected to your higher power.
4. **Join a Jewish Recovery Group:** Build community with others who share your faith and recovery goals.
5. **Use Rituals Mindfully:** Mark sobriety milestones with meaningful Jewish ceremonies to anchor your progress.
6. **Practice Chesed:** Extend kindness to yourself and others as a healing practice.

These steps can help deepen your spiritual foundation and provide ongoing support throughout recovery.

Recovery from addiction is a complex and deeply personal process, but embracing the "God of our understanding" within the rich tapestry of Jewish spirituality offers a pathway filled with hope, compassion, and renewal. By integrating faith, community, and ethical living, individuals can find not only freedom from addiction but also a meaningful, purposeful life that honors both their struggles and their strengths.

Frequently Asked Questions

What does 'God of our understanding' mean in Jewish spirituality and addiction recovery?

In Jewish spirituality and addiction recovery, the 'God of our understanding' refers to a personal and individualized concept of God that each person defines for themselves, allowing for inclusivity and spiritual growth regardless of specific religious beliefs.

How does Jewish spirituality support recovery from addiction?

Jewish spirituality supports recovery by emphasizing community (kehilla), prayer (tefillah), reflection (cheshbon hanefesh), and ethical living (mitzvot), which help individuals find meaning, strength, and connection during the recovery process.

What role do traditional Jewish prayers play in addiction recovery?

Traditional Jewish prayers, such as the Amidah and the Shema, provide structure, comfort, and a way to communicate with God, fostering spiritual resilience and hope for those recovering from addiction.

How is the concept of teshuvah (repentance) relevant to recovery from addiction in Jewish thought?

Teshuvah, or repentance, involves sincere remorse, making amends, and committing to change, paralleling the recovery journey by encouraging individuals to acknowledge past mistakes and strive for personal transformation.

Can Jewish recovery programs incorporate the 'God of our understanding' concept?

Yes, many Jewish recovery programs embrace the 'God of our understanding' concept to respect diverse beliefs and focus on spirituality as a source of strength and healing rather than strict religious doctrine.

How does the Jewish tradition view addiction and the possibility of recovery?

Jewish tradition views addiction as a challenge that can be overcome through faith, community support, repentance, and ethical living, emphasizing the potential for healing and renewal inherent in every person.

What Jewish texts or teachings are often referenced in addiction recovery?

Texts like Psalms (Tehillim) for comfort and strength, Pirkei Avot for ethical guidance, and teachings on teshuvah and healing are commonly referenced to inspire and support individuals in recovery.

Additional Resources

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represents an intersection where ancient faith traditions meet contemporary challenges. In the quest for healing from addiction, many have found solace and strength in spiritual frameworks that emphasize a higher power—often referred to as the “God of our understanding.” Within Jewish spirituality, this concept takes on unique dimensions, offering a rich tapestry of beliefs, rituals, and community support that can play a transformative role in recovery.

The integration of Jewish spiritual principles into addiction recovery is not merely a matter of religious observance but involves a profound reinterpretation of what it means to seek help, find meaning, and regain control over one’s life. This article explores the nuanced relationship between Jewish spirituality and addiction recovery, focusing on how the God of our understanding concept is engaged, the practices that support healing, and the implications for those navigating the road to sobriety.

The Concept of “God of Our Understanding” in Jewish Spirituality

The phrase “God of our understanding” is widely recognized in recovery programs like Alcoholics Anonymous (AA), where it serves as an inclusive way to acknowledge a higher power without prescribing a specific religious identity. Within Jewish spirituality, this notion resonates deeply but is articulated through a distinct theological and cultural lens.

Judaism traditionally emphasizes a monotheistic God, described in the Torah and rabbinic literature as compassionate, just, and intimately involved in human affairs. However, Jewish thought also embraces a dynamic, evolving relationship with God, allowing individuals to cultivate their understanding of the divine in a personal and meaningful way. This flexibility aligns well with recovery paradigms that encourage individuals to define their higher power in terms that foster acceptance and hope.

Jewish Theology and the Higher Power in Recovery

In Jewish spirituality, God is often seen as a source of mercy and forgiveness—key themes in the journey toward addiction recovery. The concept of **teshuvah** (repentance or return) encapsulates the possibility of transformation, encouraging individuals to acknowledge their shortcomings and seek renewal. This theological principle supports the recovery process by framing addiction not as a moral failing but as a condition that can be overcome through sincere effort and divine assistance.

Moreover, Jewish prayer traditions, such as the **Amidah** or **Modeh Ani**, emphasize gratitude, humility, and the pursuit of ethical living. These spiritual practices provide a framework for recovery participants to foster mindfulness and reinforce their commitment to sobriety.

Jewish Spiritual Practices Supporting Recovery

Jewish spirituality offers various rituals and traditions that can enhance recovery efforts by creating structure, community, and opportunities for reflection.

Prayer and Meditation

Prayer is central in Jewish life and can be a powerful tool for those recovering from addiction. The daily prayers reinforce a connection to the divine and cultivate a sense of purpose. Meditation practices derived from Jewish mysticism, such as **hitbodedut** (personal, spontaneous prayer or meditation), encourage introspection and emotional healing, which are vital during recovery.

Sabbath Observance and Rituals

The **Shabbat** (Sabbath) provides a weekly opportunity for rest and spiritual renewal. Observing the Sabbath includes lighting candles, reciting blessings, sharing meals, and refraining from work. For individuals in recovery, this ritualized break from the demands of everyday life can serve as a grounding practice, fostering mindfulness and community connection.

Community and Support Networks

Jewish communities often emphasize mutual responsibility (**arevut**) and support, which can be crucial in combating the isolation that addiction frequently causes. Synagogues, Jewish recovery groups, and faith-based counseling provide social networks where individuals can share experiences, receive encouragement, and find accountability.

Recovery Programs and Jewish Spirituality

Many addiction recovery programs incorporate the “God of our understanding” concept to create inclusive environments. Jewish participants may interpret this higher power through their own religious framework, which can enhance the efficacy of these programs.

Jewish 12-Step Groups

Jewish 12-Step groups, such as “JACS” (Jewish Alcoholics, Chemically Dependent Persons and Significant Others), integrate Jewish teachings with the standard 12-Step model. These groups adapt the language and practices to reflect Jewish values, holidays, and theology, offering a culturally resonant approach to recovery.

Pros and Cons of Integrating Jewish Spirituality in Recovery

- **Pros:** Provides a familiar spiritual framework that reinforces identity and purpose; fosters community support; encourages ethical living and repentance; offers rituals that promote mindfulness and renewal.
- **Cons:** Potential for exclusion if individuals do not identify with Judaism; risk of spiritual bypassing where religious practice substitutes for addressing underlying psychological issues; complexity of theological concepts may be challenging for some participants.

Comparative Perspectives: Jewish Spirituality and Other Faith Traditions in Recovery

While many recovery programs are rooted in Christian-based models, the Jewish approach offers distinct nuances. For example, the emphasis on **teshuvah** contrasts with Christian concepts of grace, focusing on active return and personal responsibility. Similarly, Jewish ritual observance provides a structured rhythm to recovery that may differ from the more spontaneous spiritual expressions in other traditions.

This diversity highlights the importance of culturally sensitive recovery programs that respect and incorporate participants' unique spiritual backgrounds. For Jewish individuals, this alignment can enhance engagement and long-term sobriety outcomes.

Data on Spirituality and Addiction Recovery

Research consistently shows that spirituality can be a protective factor against relapse. Studies indicate that individuals who engage in spiritual or religious practices during recovery report greater resilience, reduced stress, and improved emotional well-being. While specific data on Jewish spirituality's role remain limited, qualitative evidence from Jewish recovery groups underscores the vital role of faith and community.

Challenges and Future Directions

Despite the benefits, integrating Jewish spirituality with addiction recovery poses challenges. One significant issue is the stigma surrounding addiction within some Jewish communities, which may discourage individuals from seeking help. Additionally, the diversity within Judaism—from Orthodox to secular—means that recovery approaches must be adaptable to different levels of religious observance and belief.

Future initiatives might focus on developing tailored recovery resources that bridge traditional Jewish teachings with contemporary addiction science. Training clergy and community leaders to recognize and address addiction compassionately could also reduce stigma and improve access to support.

Ultimately, the concept of the god of our understanding Jewish spirituality and recovery from addiction embodies a holistic approach—one that honors the complexity of human experience and the transformative power of faith. By embracing this synergy, recovery programs can better serve those seeking healing within the Jewish tradition, offering not only sobriety but also spiritual renewal and communal belonging.

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god of our understanding Jewish spirituality and recovery from addiction: God of Our Understanding Shais Taub, 2011 Discusses from a Jewish perspective the common alcoholism recovery technique of putting one's faith in a higher power.

god of our understanding Jewish spirituality and recovery from addiction: Recovery, the 12 Steps and Jewish Spirituality Rabbi Paul Steinberg, 2014-09-18 Claim the Spiritual Freedom That Waits Beyond the Suffering and Slavery of Addiction “One of the important similarities between AA and Jewish spirituality is the statement in Step 12, ‘to practice these principles in all our affairs....’ There is no dichotomy of sacred versus secular. Jewish spirituality applies to how we eat, sleep, work, socialize and recreate. There is nothing that is external to the relationship of human being to God.” —from the Foreword A major new Jewish contribution to 12-Step spirituality. This easy-to-read exploration from a Jewish perspective is the first comprehensive approach to successfully integrate classic Jewish spirituality with the 12 Steps of Alcoholics Anonymous (AA) and other recovery resources. With clarity and passion, Rabbi Paul Steinberg masterfully weaves traditional Jewish wisdom with the experience, strength and hope of AA. He draws on Jewish resources—theological, psychological and ethical—that speak to the spiritual dimension of the disease, and shows how the principles of Jewish spiritual recovery directly align with those of the AA 12 Steps. Along the way, he courageously shares his own personal struggles with alcoholism and addiction in a way that will help others find guidance and a new life path—and stay on it.

god of our understanding Jewish spirituality and recovery from addiction: The Twelve Step Pathway Michael Cowl Gordon, 2023-11-01 Uses the hero's journey as the path on which to travel for overcoming addiction and crisis and rescuing your own story. This is a book about becoming heroic. A hero is a person who faces great danger, overcomes incalculable odds, and accomplishes that which would have been thought (especially by the hero) to be impossible to achieve. Considering the fear and pain that a person must experience in such an adventure, it is a role that few would desire for themselves. And yet, more of us find ourselves in circumstances demanding heroism than one might imagine. In fact, people who are never called upon to be heroic at some point in their lives are in the minority, if they exist at all. This is not a book for people who might want to become heroic someday. It is for people who are in the midst of a crisis, and who must make a decision about whether they are going to face their situation, survive, rise above themselves, and share their newfound knowledge with others who may need salvation. And it is for those who are already traveling such a journey and who would like to gain a new understanding of themselves, what their journey was and is about, and why it is so important. Using the twelve step framework for understanding the inner work a person must do in order to overcome addiction, Michael Cowl Gordon walks readers through the journey to inner salvation and peace. Using the hero's journey as

the path on which to travel through these steps, he uncovers the deep work that it takes to be the hero in your own story.

god of our understanding jewish spirituality and recovery from addiction: Drug Dealer, MD Anna Lembke, 2016-11-15 The disturbing connection between well-meaning physicians and the prescription drug epidemic. Three out of four people addicted to heroin probably started on a prescription opioid, according to the director of the Centers for Disease Control and Prevention. In the United States alone, 16,000 people die each year as a result of prescription opioid overdose. But perhaps the most frightening aspect of the prescription drug epidemic is that it's built on well-meaning doctors treating patients with real problems. In *Drug Dealer, MD*, Dr. Anna Lembke uncovers the unseen forces driving opioid addiction nationwide. Combining case studies from her own practice with vital statistics drawn from public policy, cultural anthropology, and neuroscience, she explores the complex relationship between doctors and patients, the science of addiction, and the barriers to successfully addressing drug dependence and addiction. Even when addiction is recognized by doctors and their patients, she argues, many doctors don't know how to treat it, connections to treatment are lacking, and insurance companies won't pay for rehab. Full of extensive interviews—with health care providers, pharmacists, social workers, hospital administrators, insurance company executives, journalists, economists, advocates, and patients and their families—*Drug Dealer, MD*, is for anyone whose life has been touched in some way by addiction to prescription drugs. Dr. Lembke gives voice to the millions of Americans struggling with prescription drugs while singling out the real culprits behind the rise in opioid addiction: cultural narratives that promote pills as quick fixes, pharmaceutical corporations in cahoots with organized medicine, and a new medical bureaucracy focused on the bottom line that favors pills, procedures, and patient satisfaction over wellness. Dr. Lembke concludes that the prescription drug epidemic is a symptom of a faltering health care system, the solution for which lies in rethinking how health care is delivered.

god of our understanding jewish spirituality and recovery from addiction: Judaism and Health Jeff Levin, PhD, MPH, Michele F. Prince, LCSW, MAJCS, 2013-11-07 The first state-of-the-art, comprehensive resource to encompass the wide breadth of the rapidly growing field of Judaism and health. For Jews, religion and medicine (and science) are not inherently in conflict, even within the Torah-observant community, but rather can be friendly partners in the pursuit of wholesome ends, such as truth, healing and the advancement of humankind. —from the Introduction This authoritative volume—part professional handbook, part scholarly resource and part source of practical information for laypeople—melds the seemingly disparate elements of Judaism and health into a truly multidisciplinary collective, enhancing the work within each area and creating new possibilities for synergy across disciplines. It is ideal for medical and healthcare providers, rabbis, educators, academic scholars, healthcare researchers and caregivers, congregational leaders and laypeople with an interest in the most recent and most exciting developments in this new, important field. CONTRIBUTORS: Rabbi Rachel Adler, PhD • Rabbi Richard Address, DMin • Ronald M. Andiman, MD • Barbara Breitman, DMin • Rabbi Anne Brener, LCSW • Shelly Thomas Christensen, MA • Rabbi William Cutter, PhD • Rabbi Stephanie Dickstein, LMSW • Rabbi Nancy Epstein, MPH, MAHL • Elizabeth Feldman, MD • Rabbi Naomi Kalish, BCC • Rabbi Lynne F. Landsberg • Jeff Levin, PhD, MPH • Judith Margolis, MFA • Adina Newberg, PhD • Kenneth I. Pargament, PhD • David Pelcovitz, PhD • Steven Pirutinsky, MS • Michele F. Prince, LCSW, MAJCS • Rabbi Stephen B. Roberts, MBA, BCC • David H. Rosmarin, PhD • Fred Rosner, MD, MACP • Rabbi Julie Schwartz • Devora Greer Shabtai • Rabbi Mychal B. Springer • Rabbi Shira Stern, DMin, BCC • Rabbi David A. Teutsch, PhD • Rabbi Abraham J. Twerski, MD • Rabbi Simkha Y. Weintraub, LCSW • Rabbi Nancy Wiener, DMin

god of our understanding jewish spirituality and recovery from addiction: Addiction to Recovery David E. McCauley, 2016-04-08 This book, *Addiction to Recovery: Unlocking Your Potential*, is an accumulation of existential realization, many resources, years of recovery, education, insights, and years working in the field of addiction, with all adepts in the goal of personal

transformation from addiction to recovery. This is an integrative approach to living in wellness of recovery. I vacated my own mind through deep personal process, my own form of meditation, and this book came about. My hope is this book unlocks the potential that advances new insight into the recovery process for each individual by reframing the process in such a way that the right interpretation by the reader will help recovery click into place. What we need to celebrate in recovery is the self-discovery of the individual. I offer my carefully considered overviews and assessments on the best-known treatments (theories) connected to recovery. I have provided a new outlook as a guide for the unwary who had failed at recovery in the past and those just coming into recovery for the first time. I count myself among the autodidacts, the self-taught perpetual student fueled by a passion for new answers and a sense of mission.

god of our understanding jewish spirituality and recovery from addiction: Recovery at Work Amy Newman, 2024-12-13 The tools I learned in recovery from addiction can help anyone find peace and develop resilience at work. The principles behind Twelve Step programs like Alcoholics Anonymous are simple but profoundly useful for restoring balance and building confidence. Recovery at Work provides practical examples for applying tools to overcome the stress and burnout of daily work life and to build a better career. Twelve Step principles have helped millions of people in recovery, and they can work for anyone. Dozens of real, personal stories illustrate ways to handle work challenges and conflicts with honesty, humility, hope, compassion, and courage. Examples show how to find your footing—as though you’re walking along a narrow ridge—without overreacting or numbing out. With practice, you’ll get better at discerning what you can and can’t control at work. You’ll learn to accept what you can’t control and become more skillful at changing what you can control.

god of our understanding jewish spirituality and recovery from addiction: Why Can't Church Be More Like an AA Meeting? Stephen R. Haynes, 2021-10-26 Do Christians need recovery? Or is recovery something needed by the church itself? Addiction—whether to a substance or to a behavior—is a problem within faith communities, just like it is everywhere else. But because churches are rarely experienced as safe places for dealing with addiction, co-addiction, or the legacy of family dysfunction, Christians tend to seek recovery from these conditions in Twelve-Step fellowships. Once they become accustomed to the ethos of vulnerability, acceptance, and healing that these fellowships provide, however, they are often left feeling that the church has failed them, with many asking: why can’t church be more like an AA meeting? Inspired by his own quest to find in church the sort of mutual support and healing he discovered in Twelve-Step fellowships, Stephen Haynes explores the history of Alcoholics Anonymous and its relationship to American Christianity. He shows that, while AA eventually separated from the Christian parachurch movement out of which it emerged, it retained aspects of Christian experience that the church itself has largely lost: comfort with brokenness and vulnerability, an emphasis on honesty and transparency, and suspicion toward claims to piety and respectability. Haynes encourages Christians to reclaim these distinctive elements of the Twelve-Step movement in the process of “recovering church.” He argues that this process must begin with he calls “Step 0,” which, as he knows from personal experience, can be the hardest step: the admission that, despite appearances, we are not fine.

god of our understanding jewish spirituality and recovery from addiction: Bağımlılık ve Maneviyat Nihal İşbilen, 2023-12-01 “Ülkemizde, aralarında elinizdeki eserin sahibi Dr. Nihal İşbilen’in de bulunduğu seçkin bir grup bilim insanı tarafından disiplinler arası bir yaklaşımla ve dini ve manevi içeriği ile kültürümüze uygun olarak hazırlanan ve rehabilitasyon dönemindeki bağımlının manevi ihtiyaçlarına yönelik sistematik bir yardım sunmayı amaçlayan Maneviyat Temelli Bağımlılık Danışmanlığı (MTBD-7A) modeli geliştirilmiştir. Dr. İşbilen, bağımlılıkla mücadelede önemli bir aşama olarak kabul edilebilecek bu özgün eserinde, detaylı bir literatür incelemesi ile birlikte hem Maneviyat Temelli Bağımlılık Danışmanlığı modelini tanıtmış ve hem de modelin bağımlılar üzerindeki etkisini belirlemek üzere ilk kez deneysel bir uygulama gerçekleştirmiştir. Eserin, başta manevi danışmanlar olmak üzere ilgili diğer tüm danışman ve araştırmacılar için temel bir başvuru kaynağı olacağı şüphesizdir.” Prof. Dr. Ali Ulvi Mehmedoğlu “Elinizdeki bu kitap manevi içerikli

bağimlilik danışmanlığı modelini içeriyor. Kendi alanında bir ilk olma özelliğini taşıyan bu eserin bağimlilikle mücadele çalışmalarına katkı sağlayacağını ve alanda çalışan psikolog ve manevi danışmanlara katkıda bulunacağını düşünüyorum. Ayrıca kitap bağimlilik maneviyat ilişkisini çalışan meraklısına da pek çok şey vadetmektedir.” Prof. Dr. Ali Ayten “Çağın hastalığı bağimliliğe, çağları aşan maneviyat yaklaşımı çare olabilir mi? Cevabını içinde bulacağınız, manevi değerlerin bağimlilik tedavisindeki rolünü gösteren ve literatüre Bısr-i Hafi Etkisi kavramını kazandıran; gelecekteki araştırmalar ve müdahale stratejileri için temel oluşturacak nitelikte özgün bir çalışma!”

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