

# CHAPTER IV

## THE CHRIST WITHIN US

*Jesus Christ revealed to us not only God but  
also the human person. He showed us who  
God is and He has shown us who we are.  
- John Hass<sup>1</sup>*

### INTRODUCTION

Let me be clear at the outset that the Christ envisioned in this chapter is Jesus Christ, begotten of the Virgin Mary by the Holy Spirit and reborn in the Spirit following his baptism by John the Baptist. He died on the cross for humankind and was resurrected by God on the third day, that all of us may receive the grace of the Holy Spirit evermore. His death lovingly redeems God and us. Through him I can seek the Ineffable Source of all being and nonbeing.

My relationship with Christ has changed dramatically over the years. For too long, I saw him as ineffectual. Today, I see him as a singular source of salvation for me, and a superordinate source of love and forgiveness within the human psyche through his willingness to channel the Holy Spirit unceasingly to all who ask. I also accept that through him I can know the God he lovingly called Abba.<sup>2</sup> But whatever my relationship, in my mind he has always been Jesus Christ, the Christ of the Old and New Testament.<sup>3</sup> I stress this because there are a number of 'Christ's' in the world today vying for the allegiance of people's hearts and minds. To mention but a few: the Christ channeled in *The Course in Miracles* by Helen Shutchman,<sup>4</sup> the 'Himalayan' Christ described by Spalding,<sup>5</sup> the Gnostic Christ,<sup>6</sup> and the Christ of the Church of Latter Day Saints (Mormons)<sup>7</sup> who purportedly appeared in the Americas following the resurrection of the historical Christ. These are but a small sample. A complete list would be quite long and, to my thinking, indicative of *Christ's* immense power to nurture the world's hope. While each of those authors refers to the New Testament, their understanding of Christ is nonetheless their own inspired or channeled experience, which seeks to supplement the gospels and epistles in significant ways. The Dead Sea Scrolls,<sup>8</sup> Nag Hammadi Library,<sup>9</sup> and other Apocrypha<sup>10</sup> would also fall into the category of addendum to the New Testament. At different times, I have found all such writings helpful in deepening my own sense of Christ, but for the purposes of this work the Old Testament and the canonical books and epistles of the New Testament are sufficient to define the Christ of my understanding.<sup>11</sup>

Channeled voices – such as Helen Shutchman's, can speak with great love and compassion; and I must confess that my first encounter with the saving power of Jesus

Christ was in a channeling context, though I am not sure that was the intent of the channel. Some years ago, I read extensively about channeling phenomena in an effort to understand what those observers meant by a spirit world, and attended a workshop to better understand the process.<sup>12</sup> At that point in my journey, I would have described myself as an agnostic Christian seeking a spiritual path. The workshop focused on the power of love vs. fear. Each participant was asked to consider how s/he had inadvertently made contracts with fear – instead of love, as a motivator of behavior. A common example is the idea of using a ‘fear of failure’ to motivate success. After a night of reflection, we were asked to share our ‘contracts’ with the group. As each person shared, we were all asked to extend loving support to the person speaking, as the process was self-disclosing. In my mind, I imagined a very warm feeling of positive regard reaching out and supporting each participant in their effort to share honestly with the group. I had no difficulty sustaining this as the first four people shared their contracts, but then found myself unexpectedly blocked when a woman behind me began sharing her contract. Something – the tone of her voice, the turn of her thoughts, I don't know what, started to grate on me so that I grew increasingly irritated with her and anything but loving. The conflict within me grew intense as she continued to speak. A part of me wanted her to shut up just as strongly as another part of me wanted to extend a feeling of love toward her. I simply could not break through my irrational but very real hostility. Then, completely out of context, both in terms of the workshop and my own frame of reference at that time, the thought came to me that Jesus Christ would not be conflicted in this situation. Almost immediately, I imagined in my mind a ‘Sunday school’ image of Jesus Christ, first standing in front of me as if awaiting my willingness for him to act, and then moving to stand next to the woman who was speaking, and gently placing his hand on her shoulder. As he continued to maintain contact with her my anger began to abate. By the time she completed her story my feeling toward her had gone from hostile to neutral-positive.

As a purely psychological matter, a number of explanations can be given for my shift in feeling on that occasion, and none of them require the existence of an historical, resurrected, living Christ. Neurolinguistic Programming<sup>13</sup> can offer a number of techniques for rapidly transforming a strong negative feeling by juxtapositioning it with a competing image. A Christ figure easily meets the criteria of a competing image, but so might an image of the Buddhists’ Tara,<sup>14</sup> images of Sophia Christ,<sup>15</sup> or one of the living Hindu saints of India<sup>16</sup> for anyone who believes in those manifestations. What struck me as significant about this experience was the *power of that image to accomplish what I seemed unable to do with my own unaided will*. Even as I was actively blocked in my effort to extend loving support to that woman, there was nonetheless *something within me* with the power to accept and love her and thereby neutralize the hostility from which I truly wanted to be free. In effect, my image of Jesus Christ was able to tap a power that my unaided will was unable to tap without recourse to that image. A good while later, it occurred to me that this power potentially resided in my clients as well, and might prove helpful if ways could be found to evoke it. Conceivably, such images had the power to effect transformations inaccessible to the individual relying solely on an autonomous, self-sufficient sense of self, i.e. the ego's unaided will.

As I reflected further on my conference experience, the thought came to me that this Christ figure, in Western culture, had a greater potential for healing in active

imagination than any other inner image I had encountered. Reading on the subject of Christ imagery I discovered a number of books written by practitioners of spiritual healing that encourages the believer to evoke an image of Christ in the mind and ask him to heal the focus of concern. The techniques described by those authors<sup>17</sup> are as sophisticated as anything described by Neurolinguistic Programmers<sup>18</sup> or Eriksonian practitioners.<sup>19</sup> But what may be the more significant observation is that the power to bring about these changes resides in an image of Christ *within the individual* rather than in the person of the psychotherapist (which is generally the case in standard hypnotic induction); and, as I hope to demonstrate throughout the remainder of this work, the image of Christ has considerably more power than anything those disciplines can offer, if the client is willing to internalize an image of Christ with the power to channel the Holy Spirit.

Academic psychology, in its concerted effort to be scientifically respectful, has all but divorced itself from the spiritual/ religious/ mythical universe of its origin, i.e. the study of the Soul. Academia would be, most decidedly, uncomfortable with the idea of evoking a Christ image in therapy. But in my own practice, I have come to see it as the single most powerful intervention I can encourage a client to undertake provided the client is willing to espouse even a modicum of faith in Christianity. Much of this chapter is devoted to illustrating how a Christ figure can be introduced and asked to provide guidance, alleviate guilt, remove shame, provide insight and transformation, exorcise felt experiences of evil, and heal the most painful and traumatic memories imaginable. That is also true of the chapters to follow. This book describes a Christ image with ever increasing powers to heal. In my fifty plus years of psychological training and clinical experience, I have never encountered another image – when used in conjunction with the *Light* – that provides such a consistent, unmitigated, power to heal the Mind, Heart, and Soul.

The *Light* has whatever power and protection the client requires when s/he goes inside. It is an instrument of inordinate power and peaceful security and, though it cannot assume the image and likeness of a human companion to accompany the client, it can readily evoke one. As clients progress in their inner work a need invariably arises for inner helpers / companions / guides. What I have come to appreciate is that the incarnate Christ has the potential to meet this need better than any other inner object, particularly in terms of its cultural power to function as a trusted guide and archetypal image of spiritual and psychological healing.

The inner world of imagination can be as awesome, mysterious, and dangerous as anything in the physical world; and it is often filled with fearsome images and traumatizing, paralyzing memories. As John Sanford<sup>20</sup> persuasively demonstrates, the ‘Kingdom of God,’ and all that infers, is within us as well as in the heavens. So too are the principalities and powers referred to by Peter and Paul.<sup>21</sup> Christ seems uniquely qualified to enter this realm and transform it on behalf of the willing Ego. The Christ figure is unique in symbolizing both human and divine nature. As distinct from other, purely human figures, the archetypal Christ has human understanding and divine resources. He willingly channels the Holy Spirit to all who ask and this is probably the most powerful antidote to shame available to the human Mind. Of all the mythological gods and goddesses of whatever pantheon, the figure of Jesus Christ seems by far the most trustworthy and most capable of healing within a Western perspective. Without

question he is archetypal and mythical in aspect; he and his mother are the modern incarnation of all mother-son pairs in mythology.<sup>22</sup> But he is unique – mythologically – in having been born into human history as a human being for the sole purpose of redeeming humankind with the Holy Spirit’s power of love and forgiveness.<sup>23</sup> God incarnates in a new way through Jesus Christ.<sup>24</sup> We call him the only begotten Son of God because he is seen as the model most worthy of emulation by the Heart and destined to bring God to all the nations of the World.

There are occasions when other images such as the Black Madonna, Virgin-Mother, even Mary Magdalene, or a Sophia-Christ figure can enact a healing role for some clients, particularly if they are fearful of internalized male figures. Such images are all derived from the historical figures of Mary or Christ.<sup>25</sup> I would caution, however, that the efficacy of such images is limited if the client cannot perceive the image as capable of channeling the Holy Spirit. A Madonna figure can channel the Holy Spirit by evoking it in the name of Jesus, just as human beings can prayerfully evoke the Holy Spirit in the name of the Father, Son, and Holy Spirit. But under no circumstances would I encourage the use of an ego-aspect, or the image of a human being that merely acted in a Christ-like manner. Such images are invariably hubristic. In my clinical experience all idealized self-images that seek to be Christ-like are surreptitiously seeking to supplant him. This can generally be ascertained by having the client query such an image to determine if it is prepared to *accept* Christ as its higher power. Invariably the answer is “no” – that it is essentially perfect and has no need to relate to him as a higher power. This type of ego-aspect is by any other name an idol. No ego-aspect can claim parity with a higher power, though not from lack of trying. When it does so it becomes – in effect – an Ideal-persona, an ego-aspect inflated by archetypal authority.

Also, while I unhesitatingly support Christ images that have been screened by the *Light*, I actively discourage clients from evoking any ‘image’ of God the Father. Unlike Christ and Mary, that image has no historical incarnations within the Gospels – other than a disembodied voice heard by Christ and John the Baptist<sup>26</sup> – and that leaves it too susceptible to gross distortions within the Mind. Though the Nicæan Creed declares the ‘Father’ a *person* of God, and therefore susceptible to personification, he is too easily misperceived as synonymous with the Godhead.<sup>27</sup> More to the point, in a patriarchal culture, a shaming, angry father is likely to imbue any ‘God the Father’ image with the worst attributes found in the Old Testament since there is no historical incarnation of *Abba* apart from Jesus Christ. Without the historical anchor of Christ, clients are too often forced to contend with contaminated ‘God the Father’ images that too often deny God’s loving forgiveness and literally create idols made in the image and likeness of the client’s father. While a Christ image can also be contaminated, those distortions can be corrected by referring back to the gospels’ descriptions of Christ or by having the image re-screened by the *Light*. Referring back to the Old Testament for attributes of ‘God the Father’ is likely as not to reinforce negative distortions. For that reason, I discourage any use of father-God images. If the client insisted on such an image I would certainly not gainsay that choice, but I would encourage the client to explore his or her desire for a father image over a Christ image.<sup>28</sup>

The concept of ‘God the Father’ is contentious on a number of levels. I seek to address some of those issues in Appendix II. It is problematic because many clients unconsciously equate ‘God the Father’ with God Ineffable despite the fact that no

theology – I am aware of – supports such an equation. What I have discovered is that the idea of ‘God the Father’ is frequently constellated with *Animus* energies that unconsciously bind individuals to this sense of God as their ‘highest power,’ even though they turn to Christ in all matters psychological and spiritual. It is very difficult to work directly with Animus/Anima archetypal energies. They are easily extracted from an image or even someone’s sense of ‘God the Father,’ but the individual must then be provided an appropriate alternative. Only another archetypal image such as Christ will suffice. The series of interventions able to effect that kind of transformation are described in the last chapter.

The therapist should never assume that any particular image will automatically hold a positive value for the client. Even if the client attends a Christian church and has sought me out as a ‘Christian counselor,’ I am careful about suggesting the use of a Christ image in a therapy setting. At some point during inner work with the *Light* – when it seems appropriate, I will invite clients to use their *Light* to evoke an image that can intervene on their behalf in a given situation. By way of orientation, I might list a number of potential images, e.g. an image of Christ, a guardian angel, Quan Yin, the Blessed Virgin, etc. I will never suggest images that are likely to respond in a situation by a show of force. Also, I actively discourage clients from evoking an inner image of me (the sole exception being the examination of myself in their dreams, and that is very rare). Every religion and culture has images with inherent power to heal. But whatever the image, it is vital that the therapist never assume what will best serve the client. This is less likely to be an issue if the *Light* is used to evoke the image because the *Light* will not permit a forced fit. A ‘forced’ image will disappear when screened (see below for screening procedure).

Generally, if the client has been raised in a Christian denomination, the Christ image will be the first choice. But one of my clients, a married, practicing Catholic, terminated therapy for two years following my suggestion that she evoke a Christ image. When she returned two years and two therapists later she told me that the idea of *any male image in her mind*, even a Christ figure, was too threatening to her at the time I suggested it (although she was comfortable using only the *Light*). Similarly, the life experiences of some clients have instilled images of a judgmental, condemning or ineffectual Christ that alienates them from the idea of a powerfully loving and ever-forgiving image. Finally, it should be noted that many people imagine God/Christ as ‘outside’ of them, and they can be very fearful of any sense of presence within, particularly if they consciously struggle with shame and low self-esteem. In sum, the therapist is always encouraged to invite the client to evoke an inner image of Christ, but should never assume the client will be at ease with that image; and for that reason a lesser image may be more desirable at the outset. Many clients – including people of other faiths such as Islam or Judaism, are very comfortable evoking images of the Virgin Mary, a guardian angel, an Inner Self Helper<sup>29</sup> or Guide;<sup>30</sup> and those images can often demonstrate many healing behaviors. One crucial variable is the image’s ability to channel the Holy Spirit. This is not requisite for most interventions, but as I stressed in the Chapter II, it seems crucial to issues of conscience and other issues of authority.

Even if male images per se are not a threat, the early experiences of some clients can deeply scar their formative image of Christ. My early work with one client in particular made me ponder whether Christ can incarnate by other names and gender when

the formative images were traumatizing. This client was repeatedly abused by several Roman Catholic priests and nuns as well as her parents and others. She grew up in a city slum area and attended parochial grade schools. All of these adults made her responsible for their actions. It was impossible for her to evoke even a child Christ because of its strong negative association with the priests who taught her to believe they were the earthly representatives of Christ.<sup>31</sup> In early recovery from some of her memories this client sometimes relied on an image that she called the Loving Voice. While helpful, her Loving Voice seemed to lack Christ's power to heal and forgive. That seemed to change following a memory that actually involved her being tied to a large gold cross by one of the priests who then proceeded to rape the client's sister. In the midst of this particular recall, in which she saw herself as a child tied naked to a cross, the Loving Voice offered to take the child's place on the cross. It was one of the most Christ inspired experiences I have encountered. Let me stress that at no time – then or later, did this Loving Voice see herself as Christ. She was, in fact, quite willing to advocate for Christ and step aside as and when the client was prepared to trust an image of Christ. But after her 'crucifixion,' this Loving Voice began to function as a singular voice of love and forgiveness. For all practical purposes, she became a Sophia-Christ incarnation.<sup>32</sup> Another client, who also suffered from Multiple Personality Disorder (MPD), could not evoke a Christ image because of its strong associations with her abusing father, a Baptist minister. In that case, the *Light* was able to serve a healing, forgiving, function when used by other alters working in concert. Later in treatment she also began to rely on an Inner Self Helper who could definitely function in a loving manner. Both of these cases highlight the idea that an image by any other name may nonetheless function in a compassionate way. But the therapist needs to be discerning in such instances. It would be counter-productive to encourage *any self-image* that acts in a Christ-like manner. The Inner Self Helpers that I have encountered in working with MPD clients have all been 'other-than-self.' The client does not consider them another alter or fragment. They can function like Christ in many respects, but do not seek to supplant him in any way, as distinct from images of the Ideal-self, which do seek to supplant and thereby obviate the need for Christ. Any ego-aspect that offers itself as Christ-like is best treated as a persona of the Ideal-self much in need of redemption. The therapist should only encourage images that the client can clearly identify as *not* an aspect of the Ego. If the client cannot evoke a Christ image, then images other than ego-aspects can be helpful. As a rule of thumb, these images will be mythological in aspect, otherworldly, and clearly spiritual.

The efficacy and power of the Christ image in therapy is to some extent determined by the therapist. The image will have its greatest power for the client when the therapist can accept Christ as a *living presence* in the world of Mind, as a source of complete forgiveness for all our own misdeeds, as a source of healing for all misdeeds against us, and always sufficient in addressing any shadow or evil within us. The Christ image is not hampered by time or space. Christ can be everywhere at once – temporally as well as spatially, undoing the past as well as transforming the present. As a way of conceptualizing Christ's presence everywhere-at-once, I often use the illustration of holographic pictures. When a holographic negative is shattered each piece contains an image of the whole. Temporally, Christ cannot enter a memory and prevent it from happening; but he can enter the memory and undo its effects, and in that way he can go backwards in time. All memories in need of healing are painful *now* and therefore

accessible to healing in the present. What Christ accomplishes in his regard is the transformation of emotions from negative to neutral-positive and the alteration of beliefs.

Some clients can become very angry when the Christ image is evoked for the first time following the recall of a traumatic event. I have generally found this to be the case where parents were outwardly religious and actively involved with a church, perhaps even part of the ministry, but nonetheless physically, emotionally and/or sexually abusive toward their children. The client's anger appears to express a fear that since Christ/God is all-powerful he *chose* not to help: "Where was Christ when I needed him? If he is who they said he is, why did he allow this to happen?" This should not be lightly dismissed as an infantile expectation. When Christ seemingly failed to intervene, his absence reinforced the idea that whatever happened to the child was the child's fault. Abusive parents very often make the child responsible for the parents' actions: 'you are no good,' 'you are a slut, a whore,' 'you are shameful,' 'this is your fault,' 'you brought this on yourself.' Christ's failure to intervene – especially if the child prayed for his intervention – would seem to support the parent's judgments. Moreover, in order for catharsis to be complete, a Christ image is never asked to intervene in the midst of a recall (though spontaneous interventions should not be stopped). All must suffer the recall – client, counselor, and Christ – until it is completely remembered. Consequently, the first offer of a Christ intervention at the end of a recall may be met with anger and disbelief by the client. The Christ image – if it is present, willing suffers these recriminations and the counselor should permit the client to ventilate against Christ till the emotion is spent. Only afterward is it appropriate for the counselor to gently help the client make distinctions. In my experience, Christ is never harmed or put off by a client's need to vent in his presence.

Eventually, the client must be helped to understand that Christ's power is within the Heart and Mind. Christ endured his own suffering on the cross. The child is blameless, as Christ was blameless, for the abuse they both endured – his on the cross, the client in the recall. But the client still suffers the effects of that memory and s/he is encouraged to seek Christ *now* for his power to release the client from present suffering. He can release the child from the closed-loop repetition of abuse that the mind appears to compulsively repeat till it is brought to consciousness and resolved. Within the mind of the client, Christ can quicken the conscience of adults who inflicted the abuse.<sup>33</sup> He can forgive the client whatever s/he believed unforgivable;<sup>34</sup> and help the client identify and resolve long-standing resentments toward the abusers. Above all, he can be a source of unconditional love and protection against further harm. But a distinction must be made between the Body and Heart-Mind. The Body can be hurt, even destroyed. *Christ's power lies in healing whatever consequences, thoughts, feelings, beliefs, and images persist beyond the abusive act.*<sup>35</sup> Christ has the power to heal body memory, active imagination, nightmares, a persecuting conscience, and traumatizing authority. He can put an end to self-abuse and the compulsive reenactment of suffering, but for the original suffering, he can only offer up his own passion and crucifixion as proof that parents and culture can seek to shame and hurt the innocent and blameless.

## **THE INITIAL SCREENING OF ANY POSITIVE IMAGE**

Whenever a healing, protective image is evoked for the first time – and most especially the Christ image, I generally ask that it be screened with the *Light* to insure it is a safe presence for the client. As a rule, I instruct the client in this procedure prior to evoking the image. Once the image appears within a circle drawn for that purpose, *I tell the client to enter the circle and touch the Light to the forehead, base of the throat, and chest of the image.* This ritual is not absolutely necessary. The image could be touched *anywhere* by the *Light*. I suggest the ritual because it has a nice feel to it, but the merest contact of *Light* and image is sufficient for screening. Infrequently – but with sufficient frequency to warrant the procedure, the image will disappear when screened in this manner. I do not know why. For some reason the image has posed a threat; or perhaps the client needs to be reassured that the image is subordinate to the *Light* and his or her free will. Whatever the reason, I simply accept that it happens and ask the client to once more ask the *Light* to evoke the chosen image and again screen it using the *Light*. I cannot recall an instance where a Christ image failed this screening on the second pass. In general, the procedure is only needed the first time an image is evoked; thereafter, the image acquires an identity for the client that is unmistakable. *However, it is always advisable to re-screen the image if the client reports that it has changed in some significant way.* An example of this is given further on. Of note, this procedure can be used to screen any image, not just images of Christ.

There is a notable exception to the above procedure. *Today, I frequently use the Christ image to introduce the Light.*<sup>36</sup> If the client says s/he is comfortable evoking a Christ image, then I will have Christ find and give the *Light* to the client. For some clients this actually works better than having them seek out the *Light* using the protocol described in the previous chapter. Some clients have difficulty imaging a seemingly autonomous *Light*, but are quite willing to receive it if handed to them by a Christ image. In that situation, after finding a safe place, I will suggest that Christ come to them with the *Light* in his hand and give it to them. Or, I have them ask Christ to reach behind his back with his hand, and bring the *Light* out from behind his back. In effect, the Christ image and the *Light* appear simultaneously such that the *Light* has screened the Christ image by virtue of his holding it.<sup>37</sup> Once the client has accepted the *Light* from Christ, I then walk him or her through the remainder of the protocol used to introduce the *Light*, as described in the previous chapter. Christian counselors such as the Linns<sup>38</sup> have used the Christ image for years without recourse to the *Light*. However, I am frankly reticent to do any inner work without it other than the preparatory work needed by the client to access it. In my clinical practice, use of the Christ image remains optional since I work with clients of many different faiths and belief orientations, but I will not embark on any inner work without the *Light*.

The appearance of a Christ figure is rarely extraordinary. He generally appears in a robe and sandals and of average height. One client visualized him informally dressed in a shirt and jeans. On rare occasions, he has appeared as a light-form. This latter image appears to represent Christ resurrected, while the ‘robe and sandal’ Christ seems to represent an historical Christ or Sunday school Christ. I always ask the client regarding his appearance and accept whatever image is conveyed – provided it passes the screening. Typically, clients do not have a clear image of the face. On rare occasions, there may be eye contact between Christ and the client. Invariably, the contact is described as conveying unconditional love that visibly moves the client.



As noted earlier, Christ's appearance will remain constant in successive sessions. *On rare occasions the image may change.* Whenever that happens something powerful within the Mind has taken possession of the image. The client should be cautioned of this possibility, even though its occurrence is rare, and asked to immediately report any such change. In turn, the therapist should immediately instruct the client to contain that *altered* image within a circle, or screen it again with the *Light*. Not all such alterations are considered harmful. In several instances they were found to represent the emergence of a more vital Christ image. The caution is given for those instances where other images seek to act with a Christ-like authority by superimposing themselves upon the Christ image. In all such instances, the client is aware of a distinct difference. If the shift is positive, the new image will not object to submitting to the *Light's* scrutiny; if negative, it will actively resist re-screening.

## OTHER HEALING AND NURTURING FIGURES

Very often, particularly in cases of severe childhood abuse where there may be extensive recalls, I encourage the client to let the *Light* create a house or pastoral setting to shelter any children encountered during inner work.<sup>39</sup> This is especially helpful in working with MPD clients whose repeated trauma has forced them to create numerous – often childlike, alters and fragments. Since the client *returns to me* at the end of any inner work there is sometimes the sense of leaving a child self behind and unattended. To offset any further sense of abandonment, the *Light* can be asked to evoke a nurturing ‘mother’ or caretaker, someone who always remains in a created shelter to care for whomever is brought there. Whenever a caretaking image is evoked for the first time I ask that it also be screened by the *Light* in the manner described above; and to give us a name by which it will be known. On occasion this might be a given name; often it is simply referred to as “mother” – obviously an idealized mother, and frequently a Mother-of-Christ or Demeter-like mother. These caretakers are not evoked in lieu of Christ but in addition to him. If the client was unwilling to evoke a Christ figure I would still invite him or her to evoke any figure that extended a nurturing love and protection to the child including real people such as grandmothers living or deceased. Of note, clients who are unwilling to evoke a Christ figure may nonetheless be willing to evoke a guardian angel. A number of people who are otherwise agnostic have reported experiences of angelic intervention. One client, who considered himself a Jewish atheist, selected Mother Teresa of Calcutta, in a time of need, to good effect. I would also note that some women, especially, might need a feminine figure such as the Great Mother, Earth Mother, Virgin Mother, or a Goddess, as integral to their healing.<sup>40</sup> Such images generally evolve later in therapy. Invariably, wherever I have assisted clients in identifying and using these images, they are compatible (sic) non-competitive with the Christ image. Often, the two images work in tandem with each other.

In the chapter on Temporal authority, I explore at some length the search for a mother who can satisfy the needs of a Pre-moral aspect. These are very young ego-aspects that have been abandoned or severely neglected. Their existence often accounts for schizoid tendencies and other problems identified by Object Relationists. Christ can play an instrumental role in finding a mother capable of meeting the needs of such

images. Christ can also serve as a transition object in such cases. He is particularly helpful where the client identifies a particular image – such as the Rejected-aspect or Pre-moral aspect, but is initially unwilling to connect with it, even while appreciating that the image in question may be vital to his or her well being. On such occasions the Christ figure will readily hold and care for that rejected but vital aspect of the client. For one client, the Christ figure carried a sleeping infant for several months, nurturing it till the client was ready to take responsibility for it's care and eventual integration (it represented the core personality of a woman with multiple personalities). In another case, he carried the 'child-abandoned-by-the-mother' who had also been abandoned by the client when she became a teen-ager. In still another instance, he carried a small witch-like creature about the size of an infant till the client was ready to address it's meaning: it represented the initial fervor of her spirituality that had sprung up but was then squelched in adolescence.

## IMAGES ENCOUNTERED ON GOING INSIDE

When our gaze turns inward everything is possible. Every creation of humankind, sacred or profane, flows from the inner world. Christ is but one image, albeit crucial to our work. In this section, I want to briefly describe some of the images a client and therapist may encounter on going inside. Some are common to most people and some are quite rare as in the case of alter personalities and 'other lights.' The following descriptions are offered, first, as a way of providing a context for further discussion of the Christ figure and reasons for his involvement in the inner work. Beyond that, it will apprise the counselor of potentially unplanned-for-encounters that can occur when the client goes inside. The unconscious is always active and does not ask our permission before making its self felt. I rarely go inside without an agenda, but the 'powers' residing in the unconscious also have agendas and when the client turns inward our two worlds are joined. At such times, it is good to remember that the client is never without the *Light* in time of need. It has never failed to provide a circle of protection or circle of containment. Indeed, most of the images described below are usually encountered only after a circle has been drawn to contain the client's felt experience of the image. Finally, none of the categories used here should be treated as inviolate or ironclad. The unconscious is an emergent function: it creates and recreates anew. Just know that whenever someone goes inside all things are possible. What I am describing here are only some of the possibilities, most of which correlate with Jungian archetypes.

By far, the most common images encountered on going inside are images of the self: ego-aspects, which I also refer to as self-aspects. (Later in the chapter, I will discuss the work of R.C. Schwartz who advocates alternative methods of working with this multiplicity of selves. He calls them 'parts' of the self.) Anyone who engages in this work will quickly confirm this multiplicity phenomenon: the Ego is not singular except as an archetypal energy. The pretence of singularity can be maintained in a didactic setting but is quickly dispelled the moment one goes inside. Without exception, all clients will exhibit Ego fragmentation.

Aspects of the Ego are frequently at odds with each other. This is inevitable since in most cases new ego-aspects are created to cope with situations that previously dominant ego-aspects were unable to manage. In addition to being normally polarized, ego-aspects – as well as images of others, are also susceptible to instinctual (Body) and archetypal (Soul) influences. Within the context of those myriad influences and conflicts, the role of the *Aware-ego* is unique. It is the only ego-aspect influenced *solely and consciously* by the archetypal authority governing the *Light*. It is not the purest expression of that authority. Christ can use his own *Light* when called upon to do so, and in principle that is considered a more powerful or purer manifestation. But phenomenally, the *Aware-ego* is the first ego-aspect called into conscious existence to receive the *Light* and use it. In this it is distinctly different from other ego-aspects created to contend with each other or unconsciously enthralled by bodily instinct or soulful authority. More to the point, if the client is asked to go inside for the purpose of finding the *Light*, the *Aware-ego* normally becomes the first ego-aspect encountered on going inside.

### **Self-Images**

Other theorist-clinicians use different names to categorize ego-aspects. For example, the Stones – whose work is discussed later in the chapter, categorize ego-aspects as primary or disowned selves. R.C. Schwartz, also discussed later in the chapter, identifies three major categories of ego-aspects: managers/protectors, exiles, and firefighters. He refers to them as ‘parts’ rather than selves or ego-aspects. In this work the term ‘ego-aspect’ is comparable to the ‘selves’ and ‘parts’ nomenclature used by those other authors. My term highlights the self’s archetypal origin. As an archetypal energy Ego is seen to constellate numerous aspects of itself. What manifests in the Mind are constellations of the Ego, or more simply, ego-aspects. Ego-aspects are further identified in this work by the archetypal energies shaping them, i.e. Temporal, Moral and Relational authority. Thus, for example, in the Chapter addressing Temporal authority, I identify several categories of ego-aspects shaped by that authority, such as the Coping aspect, the Pre-moral aspect and the Temporal-persona. In the chapter addressing Moral authority, I identify four more major categories: Ideal-self, Rejected-self, Ego-in-conflict, and Dominant selves. It needs to be stressed that these are types, not a specific ego-aspect. Within an individual, for example, there can be several different Rejected-selves. What they would all share in common is their bondage to shame; but the specific motivation of each ego-aspect will be determined by the polarity of a specific set of opposites, e.g. masculine/feminine, weak/strong, positive/negative, feeling/thinking, etc. Polarity is discussed in the next chapter.

Throughout this work, I frequently use the nomenclatures offered by R.C. Schwartz and the Stones in referring to ego images. Primary selves, protectors/managers, and Dominant selves are seen to co-exist with the *Aware-ego*. These are the ego-aspects that generally assume responsibility for governing the client’s daily behavior. They – not the *Aware-ego*, are generally in charge when the client is going about his or her daily business. When inside, the primary self or protector co-conscious with an *Aware-ego* will vigilantly monitor the *Aware-ego*’s actions and be ready to interfere or make its presence

felt if what the Aware-ego is asked to do threatens it. Any suggestions made to the Aware-ego will not pose a threat to it because the Aware-ego is 'constitutionally' willing to engage any part of the psyche however abhorrent to the other parts. It is the primary selves, aptly called the Manager, Controller, Problem Solver, etc., who will most strongly object to suggestions put to the Aware-ego. As regards the treatment of these selves, therapy consists in first helping the Aware-ego contain and separate from these primary selves, extending protections to them, and then asking them to identify their disowned opposites. This is discussed in greater detail later in this chapter, and more extensively in all later chapters. (Of note, when working with clients, I generally 'personalize' these selves by assigning them attribute names which the client and I have agreed upon, e.g. Controller, Pouty, Rigid, Critic, Doubter, etc. Of further note, those names are likely to 'evolve' as the ego-aspect is healed.)

Finally, there is a special class of ego-aspects that have the power to assume total control of consciousness for limited periods of time. These are the self-aspects called alters as defined by Dissociative Identity Disorder (also called MPD or Multiple Personality Disorder). Each alter strives to function as a total personality and may in fact have several ego-aspects co-existing as components of that personality. When an alter is in control of consciousness, it generally denies awareness of other alters until treatment reveals their existence. This 'amnesia' regarding other alters is the MPD's primary defense. It allows certain alters to function as if there was no history of abuse. Such denial can persist despite years of therapy and the revelation of horrendous memories by other alters.<sup>41</sup>

The Aware-ego is capable of containing any and all alter personalities. The Aware-ego is capable of co-existing with any alter personality. While working with MPD clients can be exceedingly complex and trying, the protocol remains the same. The Aware-ego assumes responsibility whenever the client goes inside. I have worked with a wide range of MPD clients over the years and this methodology has proven to be both effective and advantageous in all cases. In many instances, it is actually the process by which alter personalities are first identified.

In contrast to the exclusionary quality of alter personalities, the ego-aspects of most people *co-exist* in consciousness. The work of R. C. Schwartz and Hal and Sidra Stone described later in the chapter completely support this conclusion. Ego-aspects function much like a group of individuals, though more often like a family group than a democratic group. As with some families, there can be considerable estrangement, even cutoffs, among these co-existing self-aspects, but none can claim the power to completely control consciousness even while they may seek to dominate it. I have yet to work with a client who did not exhibit the existence of several co-existing ego-aspects. Treatment seeks to foster a harmonious co-existence among these ego-aspects by altering their inner dynamics and asking them to become open to Christ's higher authority. For all practical purposes this requires that the ego-aspects learn to exercise willingness and acceptance among themselves. Where therapy with MPD clients is successful, they too will have learned to function as co-existing self-aspects that exercise willingness rather than willfulness.

Appreciating the *co-existence* of ego-aspects in consciousness is critical to understanding an individual's inner dynamics. All ego-aspects have the ability to

influence physiology, mood, and behavior since each exerts a modicum of free will. This observation does not gainsay the traditional Christian view of free will as all-powerful. But where every ego-aspect has a modicum of free will, it is understandable how free will can appear to be thwarted, as each fragmented ego-aspect seeks to dominate others or express a conflicting view. To quote St. Paul's famous dictum: "I do not do the good I want, but the evil I do not want is what I do (Rom. 7:19)." Again, therapy seeks to teach each of these ego-aspects the power of acting willingly rather than willfully. The Aware-ego models this activity and extends the opportunity for it to every ego-aspect contained by the *Light*.

What distinguishes ego-aspects – not otherwise enthralled by the Body or Soul, is their preference for specific emotions and/or defense mechanisms in response to internal and external stress.<sup>42</sup> In general, defense mechanisms manifest as disruptions of thinking and feeling, projection of disowned qualities, somatic dissociation and/or the expression of specific emotional states. If a client begins expressing uncharacteristic emotions such as paranoia, or despondency, or acute somatic symptoms, e.g. headache, sinus problems, stomach upset, etc., or making globally negative or positive statements, or precipitously shifting moods, it is generally because consciousness is being dominated by a particular ego-aspect that is seeking to hold the Aware-ego in check and control the individual's perception and behavior. These self-aspects can be contained when discerned, their dominance notwithstanding. It does help on such occasions to have Christ's help. One method I have found to work with them is the *contain and invest* intervention described later in the chapter. Essentially, that intervention delimits the activity of a willful self-aspect while simultaneously offering it willingness options and protections. No willful self-aspect can exert greater power than the Aware-ego exercising the *Light's* willingness. Only willingness can achieve penultimate expressions of free will within the Mind. Clients may doubt this initially because particular self-aspects will have been willfully dominant for much of their lives. But once the client and/or therapist have identified the characteristic responses of a particular ego-aspect, it is always possible to ask the *Light* to contain and separate the ego-aspect from the Aware-ego by the exercise of willingness.

### **Protectors**

I will frequently refer to a primary self as a protector. R.C. Schwartz identifies his primary selves as protectors and managers.<sup>43</sup> Most clients will manifest a number of protectors. But the term is also used in MPD literature, and though there is much overlaps between these two uses, there are notable differences. I first encountered protectors while working with MPD clients. They are commonly referred to by that name in the MPD literature. They are alters who seem to take on the personality characteristics of a perpetrator such as an abusing parent, for the purpose of keeping other alters quiet and incognito. In MPD there are generally a group of alters who are children. The 'protector,' often male, will be tyrannically and emotionally abusive to these children to keep them from sharing the truth of their abuse with others. The intent is to protect the client from exposure and possible retaliation. These alters, because they are often male,

have a macho attitude and may even pretend to like some forms of abuse such as sodomy. When encountered, the *Light* can contain them. In such instances it is always helpful to use a double circle since protectors often assume personas - like the wizard of Oz, as a means of reinforcing their dictates. Protectors who assume a disguise are generally revealed to be children themselves, often about the same age as the children they are attempting to keep silent. Generally, protectors also have abuse memories. It is vital that protectors be helped to share their memories for only then can they become more empathic and positively support the other children.

While MPD and their concomitant protectors are rare, there are several kinds of protector images discernible in most clients. The most common are self-images. But others can assume an image that is other-than-self. Those images will function as 'firewalls' that allow ego-aspects to separate from unacceptable impulses, and the events that generated them, but nonetheless have access to some aspect of the experience such as sexual arousal. I first discovered this phenomenon during the exploration of a client's recurring sexual fantasy. In this particular fantasy the client was always required to submit in a humiliating way to the dictates of an older man. While always humiliating, this fantasy was one of the few ways she could sexually arouse herself and use that desire to escape severe bouts of depression. The older man in this fantasy seemed very much like her father who, in real life, severely and repeatedly shamed all of his children, battered his wife, then used her sexually, and very likely had sex with at least one of his daughters. At one point, I decided to have her challenge the older man's authority. She did this, first, by containing his image in a circle and transporting them both to a sunny secluded beach where she remembered feeling very relaxed. This change of scene introduced a parity, both of them sitting at ease in chairs outdoors. I then had her ask him questions concerning another issue we had been talking about earlier. When she refused to accept his evasions, he suddenly became cooperative and very revealing! Basically, what he conveyed was the fact that he protected her from many of her abuse memories, particularly shameful sexual memories. Essentially, in his role as the older man who dominated her, he took full responsibility for her sexual impulses. Since many of her earliest memories involved shameful situations he allowed her to recapitulate their arousal without being responsible for it. But more importantly, he kept the memories a secret from her; in effect, he functioned as a wall between her and the memories, protecting her from conscious knowledge of them. This was born out in the following weeks when, through continuing dialogue, he revealed crucial parts of several memories. Significantly, as this dialogue continued, his demeanor also changed. He continued to function as her protector, but now quite openly and in new and often powerful ways. For one thing, it was he - rather than Christ - who would be instrumental in initially altering the Relational authority of the parents; though whenever this client felt particularly threatened she was quick to call on her image of Christ.

Sexual fantasy is discussed further in the chapter on Relational authority. Suffice to say, it often serves a multivariate role. As in the case above, recurrent sexual fantasy, or acting out, serves to 'manage' sexual impulses, which most people must contend with in some way, more or less, on a daily basis. If great shame is associated with sexual desire, then the Ego must find ways of coping with the body's instinct that allows it some form of expression while simultaneously curtailing the threat of shame. A masochistic stance serves this purpose. For example, a client who habitually has rape fantasies is

using that particular setting to experience sexuality without being responsible for the actions needed to arouse her. Of note, sexual fantasy may also be serving an even more vital purpose of temporarily overcoming discordant gender aspects. That issue is also addressed in the chapter on Relational authority.

Particular setting conditions can also function in a protector role by hiding or shadowing disowned/dissociated aspects. When actively seeking to identify self-aspects, some clients will find themselves confronted with areas of seemingly impenetrable darkness or other kinds of ‘walls’ or invisibility (denial) that serve the purpose of a firewall. As a rule, the client finds it nearly impossible to penetrate these dark places even with the *Light*. There are several ways to address this ‘resistance.’ The most effective way I have found is to first separate the aspect that is fearful of this darkness from the Aware-ego. Next provide the separated aspect with a portion of the *Light* and encourage it to use the *Light* to create a garment of protection for itself that will allow it to fearlessly approach whatever is in the darkness or behind the wall. Examples of this intervention are given further in the chapter.

In general, all protectors mirror the Law of Connection described in the first chapter – the idea that in the Mind nothing is actually separate; every image potentially functions like a wall connecting us to whatever is on the other side. In effect, every protector implicitly points to another self in need of protection. For example, there is no way to completely suppress our sexual impulses though many of them are made frightful, negative and conflictual by cultural mores. Protectors appear to function as ‘walls’ between those impulses that conflict with an Ideal-self. Protectors that assume the identity of other people are most often found in masturbatory fantasy, but by no means restricted to it. In such cases, the protector in the fantasy (e.g. ‘the slut’) is the active participant expressing the sexuality, however deviant, thereby freeing an ego-aspect from responsibility for the deviance. Identifying protectors is often one of the best ways to help the client begin to get in touch with a Rejected-self, which often contains a strong sexual component. Historically, Christianity has acted repressively toward all expressions of sexuality except the procreative function within marriage. The more fundamentalist the client’s parents, the more likely sex will be developmentally associated with the shame, fear, and the punishment of an unredeemed conscience. Consequently, the client must often contend with a Rejected-self that is deeply sensual and sexual but walled behind ‘pornographic’ protectors.

I address a third group of protectors in the chapter on Temporal authority where I discuss the creation of Mirror aspects. These are ego-aspects that emulate the behavior of an abusive parent. Essentially, they mirror the problematical behavior of the parent – most often anger. This mirroring allows them to go toe-to-toe with the parent, at least in their imagination. Mirror aspects are frequently responsible for characterological anger found in adults.

### **Images of People Known to the Client**

Aside from ego-aspects, images of other people are the most commonly encountered images addressed in therapy. These are the mind’s created representations of

people in the physical world, e.g. mother, father, spouse, sibling, friend, neighbor, etc. The power and authority embedded in these images is a major focus of this work. In therapy, every effort is made to distinguish these images from the people they are said to represent. Wherever possible I remind the client: "There are two of each person: there is the person-out-in-the-world going about his or her daily business (or dead and buried), and then there is the image of that person in your Mind. It is the image within that guides much of your behavior. Change that internal image, or how you relate to it, and your responses to that person-out-in-the-world will also change." Initially, this distinction is difficult for many people to grasp since they are inclined to equate the image representing a person with the person-out-in-the-world. The two are not the same, and the inner image is by far the most powerful. The 'face of conscience' is a case in point. Any image that speaks for conscience is exceedingly powerful and the client will initially equate it with a person-out-in-the-world, which effectively binds the client to that person's authority. Every effort must be made to help the client distinguish these two realities: the world of physical bodies and the interior world governed by Spirit, Soul and Mind, and the Mind's experience of Body.

When going inside, images of others rarely appear in the inner landscape without being actively evoked and, if protocol has been followed, they are generally evoked within a circle. As a rule, the client simply directs the *Light* to draw a circle and place the image of the person within it. Whenever an image appears unannounced, which is rare, I immediately suggest it be contained by a circle of *Light*. For example, as one client was preparing to explore symptoms suggesting early sexual trauma, the images of her father and mother spontaneously appeared. She contained them, but immediately sensed they were present to support and encourage her effort. She experienced their presence as a relief since it indicated she was not likely to discover them as one of her abusers. The unevoked presence of an image is rare and it generally comes as a show of support; but it only takes an instant to have a circle drawn by the *Light*. *Images can change*. All images are comprised of psychic energy that can be altered by unconscious operations as well as consciously altered by interventions using the *Light* and/or Christ image. But short of intervention or unconscious actuation, images of people-out-in-the-world tend to be stable over time.

The constellation of images by Anima and Animus energies is a frequent cause of conflict and distortion. Such constellations can occur early in a client's life such that they become an inherent part of an image whether it is a self-image or image of another. The individual has little control over such constellations as they are dictated by the archetype not the Ego. Jung devoted considerable reflection to these constellations. They are touched upon in most of his Collected Works. His initial therapeutic efforts generally focused on addressing Shadow issues, but the greater part of his therapy focused on Animus and Anima complexes. I address the issue of the unconscious constellations of both self and other in the last chapter, which specifically addresses anima/animus issues.

## *Animals*

I have had relatively little experience with animals. Early on, before I began actively encouraging the use of the Christ figure, I might occasionally suggest that the



client ask the *Light* to bring an animal that could act as a guardian companion. If the animal was chosen by the *Light*, it never failed to function in that role. I still use this intervention if the client suggests it or is unable to evoke a higher power.

In my experience, whenever animals are encountered, it is generally helpful to examine them for their symbolic meaning. For example, one client was strongly identified with a horse she had as a teenager; she generally found her *Light* in the barn where the horse was kept. One day I suggested that she imagine riding the horse bareback without saddle or bridle since she had ridden horses for many years. She immediately replied that she could not, that she did not have the balance, composure, or freedom to do so. Later in that same session, while discussing her role in the family, she identified herself as being like the pet dog. She was encouraged to examine the dog through the *Light* for its symbolic meaning. The dog was identified as devoted, loyal, responsive, and easily shamed if it failed to be attentive. When asked to contrast the dog with her horse the first thing that came to her was that the horse could not be shamed since it is hard to shame an animal when you are looking up to it. Also, it was more “its own person.” It was obvious she would be a much different person in her family if she could be more like a horse in their midst. For the reader interested in pursuing this topic, I would note that Gallegos<sup>44</sup> has worked extensively with ‘inner animals’ as representative of our selves and as correlates of chakra energies.

## **OTHER LIGHTS, CHRIST LIGHT, FORMS, AND IMAGES OF OTHERS**

Other lights are perhaps the strangest, and rarest, phenomena I have had to address in thousands of hours of inner work. My first encounter with this phenomenon occurred while working with a client diagnosed as MPD. In the process of discovering and containing a very young alter, the client identified the presence of a “sickly green light,” which her *Light* was able to contain on request. She described this light as a “presence,” distinctly different from the images she normally saw inside and basically formless, much like her own *Light* but sickly green in color. It was eventually identified as the presence of her deceased grandmother. Of note, her grandfather was one of the client’s primary abusers in early infancy and childhood, often using her as a substitute for his deceased wife (with the parents’ collusion). The client was certain that this “other light” was not an alter, though it was closely identified with a particular alter who felt befriended by it; and it was that alter who carried the memories of the grandfather’s early abuse. After several exploratory sessions it was decided to give this light to Christ for deposition. The actual process was quite simple since the client generally had Christ with her whenever she went inside. She asked her *Light* to bind the sickly green light in the name of Jesus and commanded it to go with Him.

Another early experience with this phenomenon involved a woman who was very interested in Native American spirituality and had been actively seeking an Indian spirit guide before coming into therapy. Concurrently, she was also involved in a study of *The Course In Miracles*, which seemingly conflicted with her first interest since it advocates Christ and the Holy Spirit as guide. What happened surprised us both. She was very adept at finding and learning to use her *Light*; and *the very first time* she went inside she found

herself in the presence of another light which her *Light* was able to contain in a circle. When asked, her *Light* identified the other light as a Native American spirit guide named Running Deer Woman. She decided to keep the Indian spirit contained till she could resolve whom she wanted as her guide. She deliberated over several sessions – which also involved getting in touch with her inner image of Christ (who appeared to her as an image, not another light). I had her contain this presence only because it presented itself as another light, not because it purported to be a spirit or guide. Frankly, I was being cautious having never previously encountered another light claiming to be a disincarnate spirit. Finally, after several sessions and what I suspect was considerable deliberation, the client chose Christ as her guide. He, in turn, was given the task of removing Running Deer Woman who – according to the client – went quite unwillingly, but was nonetheless obliged to go. I might note here that much later in therapy this client would use the *Light* to get in touch with an image of her great-grandfather, a Native American Indian; and apparently it was her desire to link with him that had motivated her to study Indian lore in the first place.

The discovery of ‘other lights’ is comparatively rare. What seems to distinguish them from images is their lack of bodily form: they appear to be experienced by the client as a formless, light-like presence rather than an image. The clients' descriptions have generally conveyed to me an otherworldly presence attached to the individual's psyche rather than an inherent part of it. The difficulty they pose for the therapist is in the nature of the beast: what are they, what do they represent? I have yet to read a description elsewhere that specifically describes the presence of other lights other than those described by people reporting near-death experiences. However, to the best of my knowledge, no one uses the *Light* as described in this book; and the method may account for this particular manifestation. In practice, wherever the client identifies another light as the spirit of a deceased person, I have decided to treat them as just that. This necessitates positing a world of Spirit, which most of academia would treat as an unacceptable assumption. From my perspective the operable word is *belief*. If someone believes in spirits then that belief has the power to affect a person's life for good or ill. However, naming the phenomenon may be less important than the fact that it can be contained by the *Light* on request, and whether real or imagined, it can be redeemed and removed by the client's image of Christ. As a rule, I am generally inclined to recommend removal since the spirits do not appear to be an inherent part of the psyche, and according to other authors, the client may experience symptoms associated with the spirit.<sup>45</sup> I have found that to be the case for several clients who I describe later in the book. Of note, none of my clients have had to ‘exorcise’ these other lights without the assistance of a Christ image; however, it is possible to do so without a Christ image or the *Light* by using the methodologies described by Fiori<sup>46</sup> and Modi.<sup>47</sup>

### **The Christ Light**

My first encounter with Christ *Light* was via a Christ intervention of a client's dream. Until then, I had been essentially oblivious to the possibility of Christ having his own *Light*. On the first occasion I encountered this, the client dreamed a house that seemed symbolic of her Self (the proverbial mansion of many rooms). The house had a

porch that did not fit the rest of the house in that it was fortress-like. The *Light* identified it as providing a false sense of security. When I suggested that she seek an inner source of strength to replace this false exterior her Christ image took her to the basement of the house. Interestingly, the cellar was actually described as larger than the house as it had many passages, all leading to the left; paradoxically, Christ led her to the right hand corner – the darkest corner. In that corner he unearthed a light and handed it to her - it was bigger than the *Light* she carried, and brighter, “more Christ's than mine.” She then reflected on the idea that lots of people thought Christ was weak, but his sense of Self did not require the approval of others. From this she gained the insight that she did not have to be the image she believed others demanded of her. At that point, Christ put the light he had been holding back into the corner; and she returned to the outside of the house to find the porch transformed: “The same concrete base... but not hard and rigid... the rail is softer... ivy growing around it... inviting.” I no time during the session did I feel the need to contain that particular light.

Beginning with that client’s particular experience, I became increasingly comfortable suggesting to clients that they ask their image of Christ to use his *Light* in many situations. For example, today I would encourage the client to ask Christ to use his *Light* whenever there is need for healing; and all of the energy work described in later chapters is predicated on Christ's use of his *Light* to draw circles, terminate undue influences, convict with the power of the Holy Spirit, and much more.

Sometimes, the Christ *Light* is the only viable solution through an impasse. One male client was very good at visualization until it was decided that he and Christ would enter a cave on the heels of two images representing his feminine. He did not enter during that session and for the next several months his ability to concentrate and visualize diminished dramatically. During this period, I attempted to have him work on a variety of issues, all to little or no effect. Finally, I encouraged him to return to the cave near the end of a session. As he sought to approach the entrance, a “wind” blew out his *Light*; actually, as he described it later, a big fart! And he sensed a disdainful laughter from the fart-maker from somewhere within the cave. In the next session, we returned to the cave entrance. Essentially, my objective was to have him contain the fart-maker with his *Light*. No success. I asked him to imagine what was in the cave that was draining his willingness, snuffing it out. He began to speculate about having to encounter his “true self” and being damned by it. At this point, I suggested he ask Christ to contain the cave guardian with Christ's *Light*. Almost immediately, Christ contained darkness within a circle. When I asked him to have Christ transform the darkness into light, the whole cave lit up and the client got a glimpse of himself as a miniscule male in an immense cave symbolizing a vaginal, feminine, cosmos. He did not feel threatened at this point, he was, rather, in awe of it, and overwhelmed by its incomprehensibility. When I asked about the role of the masculine in this universe, a voice replied that its only purpose was to produce sperm so the feminine could procreate. The dialogue evolved over a number of sessions, and as one might suspect, the client’s appreciation of the feminine was greatly altered. But that is another story. What I want to stress here is the role of Christ’s *Light*. If the client is willing, Christ can bring him or her into situations, so archetypal in their power, that our mortal willingness seems insufficient to approach it.

## *Distinguishing Ego-Aspects and Light Forms*

As the forgoing discussion makes clear, the therapist needs to distinguish between ‘other lights’ and aspects of the self. There are many “prayer warrior” Christians intent on exorcising anything not acceptable within the narrow confines of fundamentalist behavior. I have encountered very, very little in the human Mind in need of exorcism, but a great deal in need of redemption and transformation. As Pogo said, “We have met the enemy and it is us’uns.” Nothing in the human Mind can be destroyed. I do not know what happens when a light form is given to Christ. I know he does not destroy it. From my perspective, it is much the same as when I commend spirits of the departed to his eternal care. The only time I have employed an exorcising formula, such as that described by the Linns,<sup>48</sup> has been in those few instances where the client seemed to be experiencing a distinctly evil presence. On one occasion, the client described a palpable sense of evil evoked in the context of recovering a memory of ritual abuse, and then I did fervently, but silently, say a prayer of exorcism till the presence was visually contained and remanded to her Christ image. But even in such instances, I have modified the prayer to ask Christ to transform whatever has been contained into pure white light, and return it to the source of all Light.<sup>49</sup>

The best procedure, whenever something unexpected is encountered, is to begin by having the *Light* contain whatever has become the focus of attention. There are aspects of the Ego very like the Wizard of Oz who would have you believe they have powers well beyond their ken. Often, the use of a double circle enables the client to extract that ego-aspect from its fantasy distortion. Remember too, that one objective of this work is the engagement and transformation of the Rejected-self. That aspect can be extremely abhorrent to primary ego-aspects when first encountered; as can other ego-aspects with strong shadow qualities or the darker aspects of anima and animus. Inevitably, if you go inside often enough, you will encounter the palpably daunting. But with willingness, the *Light* and image of Christ will answer with loving, unflinching, assurances of safety and resolution.

In my practice, I have never encountered anything approximating *possession* by an evil spirit but were I to do so, based on what I have read<sup>50</sup> I would never attempt an exorcism. I would be willing to document the need and refer the client to a priest or minister. It should be noted, however, that most theologies that address this issue recognize that spirits can affect people without possessing them. That is, a spirit can be said to tempt or harass an individual as well as possess them. In Roman Catholic theology, a prayer of deliverance said by any believing person has the power to free the individual from the bondage of the temptation/harassment, even if the prayer is said silently and without the client's awareness.<sup>51</sup> I have encountered clients who appeared to be tempted and/or harassed by such spirits – all of them containable by their *Light*. On occasion these spirits are described as having a light quality in appearance with names such as ‘control’ or ‘lust’ or ‘fear.’ What makes them distinctive is the conjoining of light and image such that the light is identified with a shape rather than constituting the shape. Again, I believe we are dealing here with an issue of belief governing perception. From my perspective, the important thing is the existence of a viable solution in calling upon the Christ image. As a rule, I would first employ a double-circle to extract any self-aspect hidden within or attached to such an image. If none are found, I would then suggest to the

client that s/he ask the Christ image to transform the image into pure white light and return it to the source of all light. If there is a sense that the light presence is the disincarnate soul of a deceased person, then I would simple remand it to Christ's eternal care.

I am inclined to identify 'other lights' as spirits, though I generally refer to them as 'autonomous emotions.' But however defined, the phenomenon is containable by the *Light* and that seems the decisive factor. If therapist and client accept that what has been contained is a spirit, then they can address a prayer of deliverance to Christ. I have not had to deal with one of these 'spirits' without the Christ figure. I have already noted that Fiori<sup>52</sup> describes a technique for exorcising the spirits of deceased persons which does not require the presence of a Christ figure, but does require a belief in an after-life and the near-death literature; however, her procedure is only applicable to disincarnate spirits, i.e. spirits of deceased persons, not to spirits of evil. Crabtree<sup>53</sup> also describes a methodology for dealing with infestations from living people and spirits. Kenneth McAll describes another effective method that I have frequently used.<sup>54</sup> It involves the client receiving Eucharist on behalf of the deceased person – a method that I have found particularly helpful in removing any vestiges of guilt concerning abortions, stillbirths or miscarriages. But again, this solution requires belief in the power of Christ and the Eucharist.

All of the world's religions and shamanistic beliefs<sup>55</sup> have rituals for the exorcism of spirits so if they are merely a 'figment of the imagination' they are not merely a figment of the Christian imagination! Finally, it must be noted that just about every deliverance-type of intervention emphasizes the need for further work following an actual deliverance; in particular, the healing of whatever psychological emotion/wound/memory allowed the spirit's admission in the first place. The Rejected-self and other aspects commonly referred to as shadow images are clearly vulnerable to such infestations. The Ideal-self is also vulnerable through pride and hubris. But, generally, it is the denial of selves that leaves us most vulnerable to attack by spirits and beliefs.<sup>56</sup>

Lastly, let me reiterate that *shapes*, other than lights, can manifest in the active imagination of a client. These too can have a spirit-like quality. They are generally identified as dark formless shapes such as 'blobs' that are associated with particular feelings such as doubt and fear. When the client is asked to contain these feelings using the *Light*, s/he may initially report that there is nothing in the circle. If so, I encourage the client to check whether the coloring in the circle is any different from the coloring outside the circle. If there is a distinct difference in coloring or shading, then I generally conclude that the *Light* has contained a presence. Shakuntala Modi describes these presences at length.<sup>57</sup> Her approach to these 'spirits' is distinctly different from that offered by many exorcists. She sees such spirits as evil and in need of removal, but not 'casting out.' That is, she believes the spirits are as much in need of redemption as any Soul. In fact, she identifies most of them as souls or soul parts. Her strategy is to ask that all such presences be turned into pure white light and returned to the source of light. I evoke a similar approach when commending such forms to Christ's care and redemption. Today, I am apt to use Modi's formulation whenever the client contains formless shapes. After carefully examining them, I generally have the client ask Christ to transform them into pure white light and return them to the source of light. What is important to remember is that some ego-aspects may be hiding within a darkness. Thus, as a matter of protocol, I always ask Christ to use a double circle to extract any ego-aspect hiding

within, before asking him to turn the ‘darkness’ into pure white light and return it to the source of light.

## THE CHRIST WITHIN US

Once the client has comfortably learned to call upon a Christ figure, I encourage the habit of evoking Christ immediately after s/he finds the *Light*. Often the client will do this without my even suggesting it. Some clients will use Christ to bring the *Light* to them. Very quickly client and therapist learn to use the *Light* and Christ figure interactively. In this section I want to illustrate some of the numerous possibilities for interaction. This group of interventions is only a beginning. In successive chapters the role of Christ becomes ever more central and, for all practical purposes, indispensable. Much of the work described in this book is predicated upon the client’s willingness to evoke Christ within the Mind.

### *Support and Discovery*

First and foremost, the Christ image extends a reassuring presence and support. The client is no longer alone when going inside to face whatever dragons s/he must engage. Despite the absolute power of the *Light* within the mind, the presence of Christ in human garb is like having a friend, healer, guide, leader and beloved all in one image. Very often, in the midst of a trying experience, clients will note that Christ has his arm around their shoulder, or is holding their hand, or hugs them to his chest as they cry, or is simply walking beside them or gently leading. If our focus is on a child aspect then Christ may spontaneously carry the child or hold it in his lap.

In therapy, I have always made it a rule that there be no physical contact between the client and myself. Over the years my dilemma has been that there are many times when their pain cried out for reassuring touch. The Christ figure can meet this need while the client is focused within. Quite often it will happen spontaneously without my even suggesting it. The following session highlights this support role. For some months, the client has been using the *Light* to uncover memories of severe childhood abuse. On this occasion, she has been getting flashbacks of the memory before coming into the session and was justifiably anticipating a frightful recall. This client always went first to a particular beach to get her *Light* and then join with Christ who would take her to a cave where she would do the actual work of recall. When she went inside I suggested at the outset that she let the *Light* and Christ set up the situation so the memory could be remembered safely. She reported the following over the next several minutes: “Christ gives me a portion of the *Light* and he takes the rest and goes through a door to prepare a place for me. He blesses me when he returns... holds me real tight...says no matter what I see he will stand beside me...I'm kind of numb...its how I've gotten through this whole day... how I've been able to act as if everything was OK. We enter a dark, torch filled room...He has me sit in a chair...like I'm going to watch something...He has a chair next to me and holds my hand and he blesses me again...and says I'm here... and He tells me to look at the pictures now.” She then proceeded to describe the memory without being

overwhelmed by it. Christ and the client spontaneously arranged all of this. For much of the session I did little more than initiate the process and take notes. It was a horrendous memory of cultic abuse.

The discovery aspect essentially involves the interchangeable use of the *Light* and the Christ to help the client clarify or uncover the issue at hand. Instead of having the client pose questions only to the *Light*, s/he can also be asked to pose a question to Christ regarding any facet of an event. Often, I will suggest that Christ lead clients “to the place in your mind where a particular ego-aspect abides.” For example, in working with a woman with Multiple Personalities we very quickly developed a ritual for their containment. Whenever she identified that an alter or fragment was the cause of a particular feeling or difficulty she would immediately ask the *Light* to contain it in a circle and name it. Then she would ask her Christ to either take her to wherever the circle was – if there was time to engage the alter, or she would have her Christ take a portion of her *Light* to the alter and plan to address it in the next session.

If you ask a client to hold the *Light* in both hands and then separate the hands, the *Light* will split into two equal portions. One of these portions can be extended to an alter or ego-aspect in recognition that it is a part of the Self – often a vital part. More important, these portions of the *Light* will safely link the client with that aspect. The *Light* will not permit communication that threatens to attack or overwhelm the client. Christ is very helpful in this since he can enter the circle and extend the *Light* to the alter/aspect without threat to either. Of note, Christ can also be asked to take the client into a remembered dream so that he can alter it at the client's direction. Further on, I will give several examples of how Christ is asked to enter a memory/dream and significantly alter its outcome.

Christ can also be asked to intervene when the client and therapist are confronted with time pressures. Often, crucial images are discovered late in a session when there is relatively little time to explore their implication and meaning, and the discovery is obviously upsetting to the client. When these ego-aspects have been contained within a circle, I will then suggest that the client permit Christ to enter that circle and stay with the aspect throughout the week until s/he returns for the next session. I am most likely to suggest this if the ego-aspect is a small child. On the other hand, if whatever is contained in the circle is particularly threatening to the client, I will suggest that Christ stand as a buffer between the client and whatever is in the circle, shielding him or her from its effects, until we have an opportunity to address the aspect's issue/memory at our next scheduled meeting. These ‘safety’ precautions can be further strengthened by asking Christ to place an opaqued dome of *Light* over the circle and anchoring it in place. In theory, only a circle is needed, but clients feel more secure with these further precautions in place.

### **Reaching Into Our Hearts**

This is a very specific kind of discovery. Throughout this book methods are suggested for uncovering reasons why a person resists change. One effective method involves asking Christ to look within or reach within a person's heart for the resistance to change. The method is powerful because the archetype of Christ has the power to read the

deepest recesses of the heart and that is often where our ‘darkest’ (i.e. shameful) secrets are kept. If the client is willing – always and only if the client is willing, I will suggest s/he stand before Christ and permit him to reach into the heart for the resistance to change on a particular issue. Often, he will quite literally reach into the chest and draw out something symbolic of the issue.<sup>58</sup> For example, one client was struggling with the issue of sugar abstinence. When she asked Christ to reach into her heart for the source of her resistance he drew out a ruler, which she immediately identified as “a measure of control.” As she understood this symbol, sugar provided her with a measure of control over her feelings. Of note, while I had very little idea what the ruler might have symbolized its meaning was quickly accessible to the client, and I have found this to be generally the case. If the meaning is not readily accessible I will have the client ask the *Light* or Christ for the meaning.

Another client had a deeply felt desire to be taken care of by others, which she strongly resisted. When she permitted Christ to reach within her heart for the source of resistance he drew out two dolls symbolizing her role as a supervisor and minister. She believed it would be necessary to forgo her prideful identification with both roles in order to be cared for. As this particular case illustrates, the process can quickly clarify the conflict but does not automatically lead to resolution. Most often what happens is that the client is confronted – quite literally, with the dark recesses of the heart (sic) the price we pay for pride, control, passions and the like. Giving them up is quite another matter. Rarely, will the client just tell the *Light* to remove the obstacle. More often, s/he is obliged to acknowledge that the obstacle has been more valued than the change s/he thought was valued. However, as and when the client is prepared to let go of an obstacle the process is very simple. The therapist directs the client to ask Christ to take the obstacle to himself and to heal the wound in client’s heart. I should note that this does not always result immediately in the desired change since there may be other obstacles, but it strengthens the desire for that change and the belief that it can be accomplished; moreover, it is generally the case that no change can take place until the client is willing to forgo attachment to the obstacle in question, and that generally requires that a Dominant self open the heart to Christ.

The process described above is essentially the same as that described in Steps six and seven of the 12 steps of Alcoholics Anonymous. Step six: “We became *entirely* ready to have God remove this defect;” and Step seven: “We humbly asked God to remove this shortcoming.” What I tell clients is that what is required of us is that instant of willingness. We must be willing to ask. Christ will not act against our will. Very few therapies tend to highlight this fact as clearly as the *Light*. From my perspective, the therapist's role is one of showing the client the advantages of becoming willing and the disadvantages of remaining unwilling or willful, and never doubting that change is always dependent upon the client's willingness.

The source of most resistance is the power of emotions controlling our thoughts and behavior. David Hawkins has used Kinesiology to explore the relative strength of emotions.<sup>59</sup> I discussed his theory of emotion in the Chapter II. Essentially, Hawkins’ methodology has allowed him to rank emotions as relatively stronger or weaker than others in their power to cancel each other’s effect. His ranking has an inherent logic. For example, anger is more powerful than shame or fear since it can hold these two emotions at bay or galvanize the person to fight rather than flight. But anger also has its limits since



it can only push away or destroy; it has no power of itself to creatively alter the situation. Strength can hide weakness, but cannot heal it. As a rule, anger begets anger in a never ending spiral of violence.<sup>60</sup> As a culture, we appear to be motivated by emotions (shame, guilt, apathy, grief, fear, desire, anger and pride) that Hawkins describes as progressively more powerful but essentially negative. While those are the primary emotions shaping much of our cultural exchanges, Hawkins argues that there are far more empowering positive emotions. Courage is the first emotion he identifies with this capacity. In effect, we have emotional options. We can, for example, respond fearfully in a given situation or courageously. Not surprising, 'willingness' is given a high ranking, less than 'acceptance' and 'love,' but considerably stronger than 'courage.'

The *Light* can be helpful in showing the client the limits of certain emotions. Simply have the client ask the *Light* to show him or her the consequences of continuing to be motivated by a particular emotion. Very often this request will evoke images of the pain that the emotion inflicts. For example the *fear* of change is just that: the abiding experience of fear. In the case described above of the woman seeking to be cared for, she saw herself as obliged to move through life "fearing the care" of others as a threat to prideful images of self. Again, such awareness does not often result in an immediate willingness to change, but it definitely highlights the price of putting off change, and clearly emphasizes that the resistance is *within* the client. In effect, it is not the world that withholds the caring, but the client who holds the world at arm's length from a self-sabotaging sense of pride.

In the chapter on Moral authority entering the Heart is seen as pivotal to the creation of a Christ conscience. In that intervention, which is actually the culmination of a series of interventions, Christ will literally enter the Heart of the client and baptize the shameful core residing there. Thereafter, a portion of his *Light* is expected to reside there on a daily basis exercising love, discernment, and forgiveness.

### **Dispelling Evil Actions**

On occasion, several of my clients have recalled particularly heinous memories of forced participation in Satanic rituals during childhood.<sup>61</sup> The probability of encountering such memories is quite high in most cases of severe dissociative disorders. On several occasions their recalls have included participation in the sacrifice of infants, sadistic torture, blood rituals and cannibalism; also, rapes in which they believed they were impregnated with semen capable of giving birth to Satan. All such events are designed to convince the client s/he has been made a minion of Satan against his or her will. Again, I would stress that we are dealing here with the power of belief. I have no way of proving or disproving such events. I know that the existence of cult rituals is treated by some groups as debatable. Personally, I accept their existence. More than 900,000 children were reported missing in 1997 alone. If only one percent of those children became cult victims that is 9000 children. Quite frankly, the first time I encountered this situation I was at a loss what to do. Nothing in my experience had prepared me to respond to this degree of malevolence. But I could feel the hold it had on the client. I honestly said a silent prayer that first time: and what I discovered was that Christ could be asked to enter the scene at any point and provide rites of purification or undoing. Today, it is hard for

me to imagine any other response. An example of the undoing or purification process is provided in the next section in conjunction with another intervention called empowering the loving body.

### **The Loving Body**

The idea for this intervention came from an account described by Spalding<sup>62</sup> in which a Christ-like Master confronts a horde of thieves with the radiance of heavenly love. This energy has the power to reflect back to the thieves the effects of their intentions. This mirroring results in their turning on themselves in fear and terror. As best I can describe it, the abuser, when confronted by a potential victim whose body radiates love, acts as if the victim is exposing them to the deepest recesses of his or her own heart and the unavoidable judgment of his or her actions. This judgment is not condemning but experiential: the abuser is obliged to experience the *effect* of his or her actions as distinct from the desires that motivated them. Invariably, abusers seem to fall back in dismay and horror. It makes me mindful of the near-death experiences (NDE) described by several researchers.<sup>63</sup> A number of individuals who have experienced NDE have reported that at some point they are asked to review their lives from the perspective of how others experienced their actions. Thus, for example, if I forcibly took a toy from my younger brother to play with by myself, I would re-experience that memory, not as pleasurable, but rather in terms of my younger brother's painful reaction. And this appears to be what happens when Christ is asked to empower the victim of an abuse memory with a radiant loving body. Not only is the victim no longer accessible to their abuser(s), but the abusers appear to fall back in fear and dismay in response to the pain they would inflict. The loving radiant body appears to function as a perfect shield toward any who would threaten or attack.

The following clinical intervention illustrates both the power of the loving body as well as Christ's power to dispel and undo the effects of a client's forced participation in ritual acts. In this recall, the client had been "kidnapped" at age 14 by a Satanic coven (she had previously voluntarily involved herself with group members). In the ensuing rituals her mind and body were desecrated in just about every way imaginable; she was drugged, forced to perform sex acts on very young children, to witness animal sacrifice, threats to her own life, and finally made to believe that she had been impregnated by and for Satan and made his minion against her will. (This is a type of recall that I cannot imagine addressing without recourse to Christ. Whether such events are true or not, the client most certainly believed them, and could only cope, up to that point, by multiply dissociating.) Immediately following this recall, I had the client reorient her focus to the *Light* and the presence of the Christ who had been beside her during all the preparations for this recall. I asked her to tell him how they had desecrated her body and placed a curse on it. I then asked her to have Christ enter the memory and empower her adolescent self with a loving radiant body. Her immediate response to this suggestion was: "Do I have to stay naked?" She was obviously experiencing great shame at this point. I told her that she – the adult self, had only to go as a witness – not as a participant. She then described the following:

“Christ has gone into the room ... it is filled with light ... now they look like ugly witches ... he is firm with them ... he commands them to stand in the same spot ... and they do ... he comes to me ... he has this white cloth... he slowly wipes it over my body ... there is a glow ... my body is clean ... it glows ... he puts the cloth in my mouth ... and he takes out all the awful taste ... he tells me he will do the same thing between my legs ... I'm not to be afraid ... he will clean me ... he lays the cloth over me between my legs ... I was scared he would touch me but he does not ... he tells me to look at my body ... I have a hard time looking at myself ... he tells me to go over each part of myself and realize it is clean ... my disgust is so strong ... I can't do it ... he takes my face and looks at me ... it is very tender... he tells me it is OK ... he has given me a new body ... all healed ... he takes me to these people and tells them I am covered with his glory ... nothing can penetrate it ... and they are really scared ... they are as scared as I was on the table ... he is not being ugly ... just showing them my new body and they are terrified ... then he commands them to leave ... he puts this blessing on each one ... it freaks them out ... he takes me back to the table room ... and hands me the cloth and directs me to the two children ... he brings them one at a time and holds them while I wipe the cloth over them ... just the way he did to me ... then he also does it ... they glow too ... he blesses them and wipes this memory from them ... I thank him for what he has done ... but I feel guilty because I still don't feel good about myself .”

When I ask why, she replies: “He has cleaned my body but not my soul ... he looks at me ... tells me he cannot take the memory away, but he has healed it and I have to trust him ... I have to embrace my body ... he says he knows that it will not be easy, but I need to do it every day and it will become a part of me ... the pain is gone (she had been experiencing considerable cramping prior to and throughout the session).”

Her comment near the end of this intervention to the effect that, “He has cleaned my body but not my soul” is a telling one. In the next session she will remember that a part of her responded sexually to the assaults and in the months immediately following the incident she voluntarily returned to the house where the events occurred. But Christ's response appears to speak to these issues as well though neither of us are aware of it during the session. I think it is important to note here – as this particular intervention so well illustrates, that for this kind of trauma the recall and intervention are rarely accomplished in one session. This particular recall involved several sessions of discovery and will require several more to satisfactorily resolve it. And between sessions the client will also avail herself of prayers for healing from her minister and the support of other incest survivors. The real power of the Christ figure is not in any particular intervention – though his actions are often more elegant than any I could devise, but his abiding presence and support whatever the issue. No matter what is happening, or what the client has done, Christ will never shame or abandon.

In a number of incidents involving memories of abuse, I have suggested to clients that they permit Christ to imbue them with a loving body. In no instance have I told them beforehand what I might expect to be the consequence of this action. When they report that it is done I suggest they allow the ego-aspect of the memory – now with a loving body, to confront the abuser(s). Invariably, this new body appears to have the power to perfectly shield the aspect and transform it from victim to victor.

At this juncture it may be hard for the reader to discern what is fact and what is fiction. The above intervention is an extreme example and not likely to be encountered by

most therapists. But step back a moment. Accept that someday someone comes into your office and over a period of months or years reports life experiences that put him or her outside the pale of your experience of human behavior. From your safe perspective, it all seems so untenable. But measured by symptoms and demeanor it is obvious the client has lived something – that if only the smallest portion were true – leaves you at a loss of how to respond, how to offer healing and support, how to undo the terrible wrongs s/he has born, and of which you are now a witness. How does s/he live with it in your presence and when s/he is alone again after the session? The therapist is not God and has not the power to undo these terrible wrongs and forgive them. I would be like Christ: without blame or condemnation. But we both know I am only human and have not the power of his divinity to undo and forgive. What I do have is a willingness to evoke Christ at such moments and implicitly trust his actions, which have never yet failed to meet a client's need for healing. In so doing, I ask her to accept *his* perceptions and actions regarding her experience – which have always proved lovingly sufficient, and more than I could ever offer on my own authority.

### **Connecting Abused and Abuser**

On other occasions, I have used a method similar to the loving body to dramatically alter the outcome of a memory. It has proven especially helpful for clients dealing with one-on-one abuse found in incestuous situations. In this intervention, Christ is asked to connect the ego-aspect with the abuser in such a way that the abuser is obliged to experience the abuse as it affects the ego-aspect. This can be done by Christ touching both at the same time, or using his *Light* to connect them or using the client's *Light* to connect them. This invariably has the effect of stopping the abuser from further abuse and stepping away dismayed. In effect, the abuser must now feel what the child was feeling rather than feeling the lust/anger that motivated the abuser's behavior. Please note, again, that such interventions should only be enacted after the client has fully recovered the memory.

The above intervention is particularly helpful where the client seems to compulsively revisit or reenact the memory because it is pivotal developmentally. An example would be a client whose relative forced the client sexually in early adolescence when the client was becoming sexually aware. Be aware that this intervention is different from the one employing a loving body and can evoke quite different responses. Consider, for example, the response of one client who asked Christ to forge this connection: "I can see him having to experience all those emotions...makes me uncomfortable...I have to remember them [the emotions she felt]...fear at first...anger...shame." I ask, does he persist? "He recoils in self-hatred...and I am really pissed...enraged...he betrayed his trust...I'm furious ...can feel it in my stomach...I can see what the situation deserves...he cowers...not one thing he can say in defense of his behavior...I have never fully appreciated how angry I was." This intervention can provoke retributive qualities as when the father is seen to cower in response to her growing anger. It provides a reciprocal mirroring of cause and effect unmediated by Christ's love and forgiveness. In that sense it is more powerful than the one provided by the loving body since it is not mediated by Christ and therefore puts the client in touch with pure ego emotions - which

in her case, had long been suppressed. Which intervention the therapist suggests may be dependent on the situation addressed. The loving body intervention seems better suited to situations where the client must deal with horrendous abuse and/or confront a group of people or strangers as in the case of cultic abuse. But in one-on-one situations, the unmediated connection offers the client an opportunity to de-cathect long suppressed ego emotions which may be necessary before s/he can move toward forgiveness.

### **Christ's Power to Heal**

In Western culture there is no figure – historical or contemporary, with greater power for healing than Jesus Christ. Nearly one third of the New Testament is devoted to Christ's healing ministry. There is a saying: the saints smile when the situation is clearly impossible because then only God can take a hand in the outcome. Very often, as a therapist, I am faced with situations that seem to require the power of God for resolution. Shameful experiences leave a mark that psychology simply cannot erase without recourse to grace, forgiveness and a Higher Power. In the world of Heart, Mind and Soul the Christ image appears to have infinite power if therapist and client are willing. The needs of my clients have taught me to be willing. There is no sin, no shame, no guilt, no fear that Christ cannot forgive (erase) and heal in the mind of anyone who is willing to evoke him.

All of the interventions described in the forgoing sections come under the rubric of prayerful healing. If the client is willing to evoke the Christ image then invariably I will encourage him or her to turn to that image for the healing of memories, relationships, feelings and compulsions. One of my very first experiences in asking Christ to intervene remains one of the most poignant for me. A client related a recurring nightmare of her childhood. In the dream she is participating in a grade school Christmas pageant in which she plays a simple musical instrument. In this dream she is very poor – which was also her real life experience as a child. Her mother has promised her a dress for the pageant; but fails to complete it on time. Consequently she is obliged to stand on stage in a dress little better than a flour sack – which she also wore in real life. Because she appears so out of place, a spotlight is placed on her by the teacher, which accentuates her shame. How do you tell a person who has been ashamed of her poverty all of her life that it need not be? At that moment all I could suggest was that she permit Christ to enter the nightmare with her. She went inside and imagined that Christ and her adult-self were sitting in the audience. When the performance is over, and the child is about to be shamed, Christ's response is to join the child on stage, gently take the instrument she has been playing so he can hold her hand, and then *bow with her sharing the spotlight*. That is all he did. But no action has ever spoken louder to me of how secure we stand in his presence, how perfectly shielded. Once the client is willing to evoke the Christ he will provide an answer, whatever the need, and with greater power and authority than anything the therapist can offer. I can want a client healed with all my heart, but only the Christ within has the power to forgive and heal the client's heart.

The remainder of this book is devoted to an exploration of Mind, Heart, Soul, and Body using the *Light* and image of Christ. That image becomes increasingly indispensable as the work progresses. But there are two other clinician-theorists who also

work with multiple ego-aspects; and neither uses the *Light* or image of Christ. I would like to devote the remainder of this chapter to an exposition of their work. Each has a method for exploring, defining and working with selves different from the one described in this book. Both limit themselves to the power of the Ego when functioning willingly. Their work is important for several reasons. First, they strongly support my own finding of multiple selves in all of us. Second, they offer alternative approaches to uncovering and working with these selves. The Stone's approach is particularly helpful for clients who have difficulty visualizing, or who tend to treat other selves as merely figments of their imagination, since it uses an auditory rather than visual method that has a powerful impact on the client's awareness. Neither of the theorists requires access to a Christ image or other higher power and, in my opinion, this places considerable limits on what they can accomplish, but their methods do provide options for clients who are unwilling to evoke a higher power, and all of their methods and theoretical constructs are easily incorporated when using the *Light*.

### **THE WORK OF R. C. SCHWARTZ <sup>64</sup>**

The work of R.C.Schwartz parallels my own in many respects with the notable exception that he does not evoke a *Light* or higher power. But he is quite successful in many of his interventions. Readers would do well to familiarize themselves with his work. He provides a good entrée for working with active imagination. His system of conceptualization is relatively simple but effective in working with a number of difficult symptoms. I will leave it to the reader to decide which system is ultimately more viable. His work also parallels that of Hal and Sidra Stone.<sup>65</sup> Their work is discussed later in the chapter. Their respective systems are contrasted by the different modalities they emphasize. Schwartz, like me, relies heavily on visual interventions, while the Stones rely on an auditory-kinesthetic intervention they call Voice Dialogue. All three systems – Schwartz, the Stones, and my own – replicate the finding of numerous selves in each of us. The major difference is that my interventions rely on the *Light* and Christ image while theirs are primarily limited to ego-ego interventions (the Stones do address archetypal antagonists). I believe that a willingness to call on a higher power offers the therapist and client more options, greater safety, and a broader reach, but I will leave that judgment to the reader. Here I want to give a fair description of these other systems, which replicate my own findings and provide valuable, alternative interventions. In the following sections I also give examples for the integration of their systems within *Light* therapy and the evocation of a Christ image.

R.C.Schwartz was initially trained as family therapist. In search of more effective interventions, he journeyed inward with his patients and used family systems theory to conceptualize what he found. Like Jung, the Stones,<sup>66</sup> Fritz Perls,<sup>67</sup> and others, he sees the psyche as comprised of a multiplicity of ego-aspects, which he calls 'parts.' All of these theories come together in this shared focus on active imagination and the Ego dynamics observed from that inner perspective. Essentially, Schwartz has attempted to internalize family systems theory while others – including myself, have relied primarily on a psychodynamic orientation. Schwartz does acknowledge the work of those theorists, most

notably Carl Jung. The multiplicity of selves and the use of active imagination were both developed by Jung. To quote Schwartz, quoting Jung:

In 1935, Jung described a complex as having the “tendency to form a little personality of itself. It has a sort of body, a certain amount of its own physiology. It can upset the stomach, it upsets the breathing, it disturbs the heart – in short, it behaves like a partial personality...I hold that our personal unconscious, as well as the collective unconscious, consists of an indefinite, because unknown, number of complexes or fragmentary personalities.”<sup>68</sup>

Schwartz’s work provides a simplified model for inner work. It is also quite secular, meaning that it proceeds – for the most part, without recourse to a world beyond the ego or the safeguards and options provided by the *Light* and a Christ image.<sup>69</sup> Even so, I would recommend it to therapists as a viable, alternative approach for addressing many of the symptoms addressed in the psychiatric literature, if those therapists are unwilling to evoke higher powers in a therapeutic context. His methods have proven effective in working with bulimia and anorexia. While all of Schwartz’s interventions and thinking are easily integrated into *Light* therapy, Schwartz might consider its use superfluous. He would argue that a clinician could use his methodology and interventions without evoking a higher power or *Light*. Schwartz does note that there are dangers to his approach – a good indication of its power, but only if the clinician disregards his cautions.

Basically, Schwartz views the psyche as a system of interactional roles that he calls ‘parts.’ Ideally, these parts can work harmoniously, but in a clinical population the parts are most often polarized or enmeshed, and often leaderless, much like a dysfunctional family. Schwartz identifies three different kinds of parts: managers/protectors, firefighters, and exiles. These three are often triangulated by positive feedback loops, which forces them to enact extreme positions. There is a fourth category which is singular: the core ‘Self.’ While there can be numerous managers/protectors, firefighters and exiles, there is typically only one core Self. It is important to note that this Self is capitalized in Schwartz’s nomenclature. He equates it with the Jung’s sense of Self (which Jung also capitalized). But where Jung intended the Self to represent the total psyche, including the contents of the collective unconscious, Schwartz uses the term to designate an ego-aspect that is compassionate, nonjudgmental, and potentially capable of providing a leadership role – not unlike my description of the Aware-ego. This core self comes as close to a higher power as Schwartz’s system will allow. In my own work, I identify the Self as an expression of the total person inclusive of conscious and unconscious contents in the way that Jung used the term. For that reason, I refrain from capitalizing Schwartz’s core self.

In my system of thought, the Aware-ego is the ego-aspect most like Schwartz’s core self when the latter is functioning optimally. But the two are distinguishable in significant ways. First, the Aware-ego, that part of us that assumes the *Light* on going inside, is invariant in its function. It exercises the willingness expressed by the *Light*, and extends the power of that function to other ego-aspects. In contrast, the function of the core self in Schwartz’s system tends to wax and wane dependent upon its history. Optimally, it is expected to function as the equivalent of an executive ego capable of reconciling the disparate managers/protectors, firefighters and exiles. But as Schwartz

notes, it may be largely ineffective at the outset as a result of trauma. According to Schwartz: "...[I]n the case where the Self is impotent to protect the system and not allowed to help those most traumatized afterward, [other] parts lose trust in the Self's leadership and become overprotective of the Self and of the parts who were hurt. Such people become dominated by their protectors and often report feeling no sense of Self."<sup>70</sup>

The following case example illustrates the abdication of a core self. As this case also illustrates, the core self is generally easy to access when the Aware-ego is asked to identify it as well as highlighting the problem of expecting it to function executively from the outset of therapy. When this client's *Light* takes her to her core self, which she immediately experiences being happy and peaceful, I ask her to have her *Light* place a circle of protection around this part. When I suggested this part could be a leader, the client immediately expresses reservations: "It is silly, I do a lot of silly things when I am with grandma (a primary caretaker). I am childlike, I like to dress up like a queen." I ask if she is little because she has had to stay locked away? She replies: "At age 7 or 8 I realized that the world was a horrible place, my eyes went bad too, I could look right at something threatening and not see it anymore." I ask if there was a part of her who took responsibility for blurring her vision. In reply, she said she became Durga.<sup>71</sup> I ask her to contain Durga. Once contained, Durga becomes calm; before she was contained the client saw her as ranting and raving. I ask why it is necessary for Durga to protect this core self. "I did not want to participate in my family's drama anymore, particularly my grandmother. I was happy to be with her but she was always unhappy. I could not make her happy. My mom too was always unhappy. My father would say crushing things. Getting mad seems preferable to giving in to all that sadness. (Earlier in the session we were talking about an aspect she calls the Crier; so now I ask her about this part.) "I remember standing in front of the mirror after I was crying. My eyes were red with a green iris, my face was red, and I looked like a demon, a green eyed, bloodshot demon. No one would listen to me. I could not wait to grow up and get away from there." (This client is unwilling at this point in the therapy to evoke a Christ image but is quite comfortable with the Virgin Mary. In a previous session the Virgin Mary has taken the ghost of her deceased mother to herself so that the two seemed to merge.) I now suggest that she take the Crier to her Virgin Mary. She says that is what the Crier wants, to be comforted by her mother and grandmother. Durga now sees her as fulfilled in the presence of the Virgin Mary. But then she immediately identifies another problem – her Durga habit of getting mad. I ask how the Durga would be around the Crier and the Virgin Mary. She immediately saw that the Durga could be comfortable with the child in the presence of the Virgin Mary.

As the above case illustrates, Christ or the *Light* can quickly identify and take the Aware-ego to the place where the client's sense of a core self resides. Too often, however – as Schwartz notes, this self appears to abdicate responsibilities in the face of childhood trauma. It is also possible to confuse manifestations of the Ideal-self with Schwartz's core self. Not infrequently, an Ideal-self will seek to emulate Christ in an idolatrous way; and in that mode it can seem to act very compassionately. Schwartz' system has no frame of reference for testing this possibility. As a rule, I do not seek out 'core selves.' Instead, I rely on the Aware-ego to function in that capacity.



In Schwartz's system, all parts excepting the core self are assigned to one of three roles: manager/protector, firefighter or exile. According to Schwartz:

One group tends to be highly protective, strategic, and interested in controlling the environment to keep things safe. In an internal family, the members of this group are called the "managers." Another group contains the most sensitive members of the system. When injured or outraged, the members of this group will be imprisoned by the managers for their own and the larger system's protection; they become the "exiles." A third group reacts powerfully and automatically when the exiles are upset, to try to stifle or soothe those feelings. Its members are called the "firefighters." In many internal systems, polarizations exist among these three groups and also within them. . . . The more the hurt, rageful, or sexually charged exiles are shut out, the more extreme they become, and the more the managers and firefighters legitimately fear their release. So they resort to more extreme methods of suppression. The more the exiles are suppressed, the more they try to break out, and all three groups become victims of an escalating vicious circle.<sup>72</sup>

Schwartz's terminology is helpful in highlighting the interplay between different aspects of the Ego. Ego-aspects never function alone. Managers always point, implicitly, to the existence of exiles, and the likelihood of collusive firefighters. This triangled grouping is nearly universal. But Schwartz does not treat his tripartite system as archetypal despite God-only-knows how many similar systems have been advocated by other theorists to describe similar phenomena, e.g. Freud,<sup>73</sup> Eric Berne,<sup>74</sup> Stone.<sup>75</sup> Schwartz dismisses the idea of an archetypal configuration determining his tripartite system. Instead, like Freud, he favors treating the world of Mind as a blank slate where aspects merely emulate dysfunctional family members. This is all he can allow since his system is restricted to manifestations of Ego.

Finally, and surprisingly for a family therapist, Schwartz's theory does not acknowledge the existence of internalized parental images, much less the archetypal energies that often shape those images. He only allows a dynamic interplay between parts of the Ego. These parts can emulate a parental figure – as is often the case with his managers, but his theory neither recognizes nor contends with parental images.<sup>76</sup> It is as if, parents can only exist in an extroverted context, i.e. as a person-in-the-world. Even so, the authority and intransigence exhibited by certain managers, points to the existence of archetypal authority. Schwartz's confabulation of parent and managers does accentuate the need to identify any ego-aspect that is emulating a parent since that aspect is likely using parental authority to justify willful actions, and s/he will actively resist having that authority removed from a parent. That issue is taken up in Chapter VI where I identify the Temporal persona, and in Chapter VII where I address the Dominant self.

The above considerations notwithstanding, Schwartz's methodology and interventions provide valuable insights that are easily integrated into the framework of *Light* therapy. I strongly encourage therapists to review his work and use whatever they find applicable. What I have come to value most is his consistent treatment of all ego-aspects (sic) 'parts' as redeemable from their extreme positions, and as capable of harmonious, cooperative interaction. The two interventions described in the following section provide a way of consistently applying that perspective.

## CONTAIN-INVEST AND A GARMENT OF PROTECTION

When Schwartz has his clients go inside he is most concerned about blending and reactivity. Blending is “when the feelings and beliefs of one part merge with another part of the Self.”<sup>77</sup> This blending with other parts allows an exile to permeate the system with its feelings. What Schwartz is most concerned about in the early phases of therapy is that the therapist will inadvertently trigger a flood of feeling from an exile that would in turn provoke firefighters to correct the imbalance in symptomatic ways.

“What the managers and firefighters fear is flooding of the exiles’ feelings, thoughts, or sensations, so that they blend with the person’s Self or permeate the entire system. That is, if given an opportunity, parts have the ability to erase the boundary separating them from other parts or the Self. When a part infuses its feelings into the Self, it obscures the Self’s resources and, in a sense, merges with the Self or takes control of the system [sic, consciousness]... Finally, child-like exiles are often surrounded by firefighters who react powerfully to any sign that the children are upset. In some cases then, managers are not afraid of the child-like exiles per se, but instead fear the release of firefighters who use rash, destructive methods to “help” the exiles...All these firefighters lurk like hidden bombs that can be triggered by opening the door to the exiles prematurely. Rightfully, managers resist the efforts of well-meaning therapists to pry the door open until these bombs have been defused [brackets added].”<sup>78</sup>

When going inside it is difficult to determine right off ‘who is who’ in terms of roles being played. But as a rule of thumb the interplay described by Schwartz is helpful in reminding the therapist to always anticipate relational dynamics, to assume that, if some aspect of the self is angry or fearful, it is most likely angry or fearful vis-à-vis another image, be it another ego-aspect, parent, or person. The presence of one aspect expressing strong negative feeling implicitly points to the existence of a countermanding second presence, and often a third. Once the first aspect has been contained, the others can be identified and contained in turn. But quite often more than mere containment is called for whenever ego-aspects are involved; they must also be worked with before proceeding. As a general rule, it is always advisable to provide an ego-aspect with its own portion of the *Light* and equal access to Christ. This is what I call ‘contain and invest.’

When Christ or the client is asked to contain an ego-aspect, I generally recommend that the aspect be immediately invested with all of the power available to the Aware-ego: specifically, use of the *Light* and access to Christ. In effect, all aspects of the Ego, regardless of their relationship to each other are eventually granted equal access to the *Light* and Christ. With their own *Light*, they can contain any other aspect that threatens them or ask Christ to contain any other aspect that is perceived to be a threat to them. Insofar as an aspect is prepared to act willingly, as distinct from willfully, the *Light* empowers it to act just as the Aware-ego acts. The newly invested aspect can evoke

Christ and, extending a portion of its own *Light*, ask Christ to contain any other image that is threatening to it. Sequential containment and investment is particularly helpful in working with the alters and fragments of someone suffering from MPD. Often, MPD clients will have a number of alters/fragments involved in the recall of a memory. Their memories can be exceedingly horrendous and prolonged. The client may have switched numerous times in an effort to survive, generating a number of fragments specifically created to compartmentalize and cope with a particular memory.<sup>79</sup> The general protocol is to have whoever is out give a portion of their *Light* to Christ and ask him to contain whoever is pushing to come out and invest them as well with a portion of the *Light* so they can add their memory to the whole without overwhelming the others. Note that, while all ego-aspects are offered a portion of the *Light*, they need not accept it, but while they remain unwilling to accept it, they are contained by it, and only released if they do not threaten other aspects also holding the *Light*. Also, it is not necessary, or even advisable to attempt to contain all ego-aspects. In the next section I examine the Stone's work. They identify some ego-aspects such as the Rational mind, which are best not contained until they can recognize their own limitations.

The 'shielding garment' is an ancillary intervention that I will offer any ego-aspect who is *fearful* of being overwhelmed or otherwise threatened by another ego-aspect or parental representation. Essentially, any ego-aspect with access to the *Light* can ask the *Light* to forge a garment of protection that will shield it against *fearful* emotions or acts expressed by other ego-aspects. This is not unlike the loving body described earlier. Shielding will not solve the relational problem. A shameful exile would still be the bearer of shame, but another ego-aspect, now shielded, would not have to be fearful of guilt by association, or of having that fear provoke a firefighter into action. The garment of protection is also helpful in placating angry aspects by allowing them to refrain from anger once they are shielded from fear. In therapy, I am the one who identifies the need for a garment and suggests it to the client. After a self in need has asked the *Light* to create a garment of protection, I ask the client to describe the kind of garment that has been created. Over the years I have encountered a wide range of garments. They all seem to work.

Negative emotions range from shame – the most severe, to pride – the least severe. Between these extremes are negative emotions such as anger, fear, desire, despair, and guilt. Fear, desire, and anger are the three emotions most frequently used to guard against worse emotions such as despair, guilt and shame. (They are discussed at length in the next chapter.) A shield of protection is automatically extended to any aspect manifesting anxiety or fear. Once a client can appreciate that most anger is primarily a defense against an object of fear, I encourage them to offer it to angry aspects as well. A number of examples are given below.

The following clinical example illustrates the *contain and invest* intervention and use of the *garment of protection*. It is a continuation of the case described above: the client with an angry protector called Durga, who is highly antagonistic toward the Christ image. Previously, the client has trustingly used Mary to assist her when inside. Therefore, I encourage her to extend a portion of her *Light* to Mary who will use it to contain *both* Christ and Durga. Then Mary is asked to give a portion of her *Light* to Durga who can now use it however she chooses. At first, the client smiles to herself.

When asked why, she reports that Durga feels inappropriately attired in her body armor since Christ is clearly a noncombatant. So Durga first uses of her *Light* to dissolve both of the circles. I now suggest that, should she choose to take off her body armor, Durga could ask her *Light* to provide another garment to shield her from the negative emotions of others. (I am assuming here that Durga's anger is defensive.) Durga appears willing. Very quickly after Durga responds, the client describes her as wearing a white veil. Shortly afterward, the client becomes tearful. When I ask why, she reports that Durga is laying her head on Christ's shoulder. In a very few minutes, the aspect has gone from angrily antagonistic to Christ to seeking his supportive strength. This transformation will also allow him to play a more central role in the therapy thereafter. Extending a portion of the *Light* to the Durga aspect, and encouraging her to let it forge a garment that protects her against the negative emotions of others, has facilitated this transformation.

This next example represents a more complex interaction. The client has a manager called the "controller." This aspect is very successful, charismatic, task oriented, focused, on top of things. Its counterpart is an exile called "weak" that is described as noncommittal, unassertive, indecisive, very emotional, and pasty in complexion. The client is being seen by me to help him deal with a wide range of addictive 'firefighting' activities that threaten his career and marriage (gambling, drinking, etc.). In this particular session, the Controller is complaining about a lack of focus, primarily as a result of the client's emerging grief over the death of his mother. I ask the client what emotions are most threatening to the Controller, and most likely to prod his addictive 'firefighters' into activity. He names them in quick succession: guilt, sadness, loneliness, regret, sorrow, and fear. I suggest he ask Christ to extend a portion of the *Light* to the Controller who can then use it to furnish a garment that will protect him from the fear of being overwhelmed by those emotions. I tell him that the objective here is for the Controller to be able to stand beside the "weak" aspect without being overwhelmed so that Christ can then work with the "weak" aspect. Almost immediately, the client describes the Controller as wearing a white aura that allows him to approach Weak without adverse affects. At this juncture I have the client ask Christ to baptize Weak. The client reports that the Controller seems to tolerate this, even accept it, and almost immediately he describes Weak's color as warmer and normal, not pasty anymore, and expressing emotions of relief, gladness and satisfaction, as if he has been released from something. Significantly, Weak will play an increasingly important role in the client's life as therapy progresses. It will be the part of him that most often comes to therapy since that is one of the few places he can emerge until integrated fully with the Controller.

*Contain-invest* and *garment shielding* interventions are further illustrated in successive chapters. As a rule, they are always offered to primary selves prior to seeking disowned selves.

## VOICE DIALOGUE

Hal and Sidra Stone developed voice Dialogue in the 1970's.<sup>80</sup> It has a number of antecedents, most particularly: the Jungian concept of selves, Gestalt Therapy's famous "hot seat" developed by Fritz Perls,<sup>81</sup> and Moreno's Psychodrama.<sup>82</sup> In recent years it has

eclipsed those sources to evolve into a powerful, theoretical and dynamic psychotherapy in its own right.

The Stones concept of the Aware-ego comes closest to my own and clearly precedes it in terms of theoretical development. They, as well as R. C. Schwartz and myself, focus on the seeming plethora of selves comprising the Ego. What sets their therapy apart is their method for accessing these selves. It is predominantly auditory and kinesthetic rather than visual. Their method – which they call Voice Dialogue, provides the client with a very powerful, direct, experience of their sub-personalities. To some extent, this is also a limitation of the method: it generally requires that selves be worked with sequentially rather than relationally. Also, Voice Dialogue is not considered a good method for working with Dissociative disorders or severe personality disorders, schizophrenics, etc. But that limitation aside, it is an excellent process for introducing clients to their inner selves, and augmenting treatment with clients who have difficulty visualizing. For many clients it can be used as a stand-alone method without recourse to any other kind of psychotherapy. It is considered spiritual by some practitioners because it offers clients access to meditative and Zen-like experiences.<sup>83</sup>

According to Marian Dyak, a Voice Dialogue facilitator, the Stones base their method on a consciousness model comprised of three interactive, interdependent, levels of awareness:

“The awareness level which stands outside of us observing the selves and does not take action; the selves which are immersed in living, the level on which we experience life; and the Aware-ego which stands between the opposites, makes choices based on information from the awareness level, and calls in the appropriate selves or energies in each situation. (The Stones compare the Aware-ego to a symphony orchestra conductor who knows all the parts and calls on each instrument to play at the appropriate moment in the performance.)”<sup>84</sup>

Probably the best way to appreciate this model is by examining the protocol for accessing all selves in Voice Dialogue facilitation. The process begins when therapist and client have identified one of the client’s primary selves. Common examples are the Inner Critic, the Rational mind, the Pusher, the Doer, or Pleaser.<sup>85</sup> Wherever the client is *initially sitting* is designated the ego space. In time, this physical location will become the Aware-ego’s space as well. Once a primary self has been identified, the client is asked *to move to a different physical space (i.e. another chair, another portion of the couch, or to move their chair to a different space)*. All selves, other than the Aware-ego are accessed from a physical space different from where the client normally sits. Essentially, in the process of changing their seat, the client is seen to become the self that has been identified since s/he moves there for the specific purpose of entering that role and expressing the views of that sub-personality. The facilitator, in turn, interviews the client in this new physical space in such a way that the client can easily become that sub-personality. The facilitator is trained to be very sensitive to physical changes in demeanor, posture and the like. Both s/he and the client should feel the visceral effects of the client assuming the role characteristic of the self to be interviewed. The facilitator then proceeds to interview this self. (Marian Dyak provides excellent, in-depth, descriptions of this interview process.<sup>86</sup>) If another self begins to emerge after an appropriate period of interviewing the first self, that new self can also be interviewed by

having the client move to yet another place. (Voice Dialogue facilitators tend to do therapy in chairs that are easily moved.) When the facilitator senses that the self's repertoire of behaviors has been adequately examined, s/he asks the client to return to the original seat which, de facto, creates the Aware-ego.

The creation and nurture of the Aware-ego is the *pièce de résistance* for Voice Dialogue. Basically, it comes into being when the client has sufficiently separated from a self so as to sense-feel-appreciate its distinctive characteristics. It is the Aware-ego who recognizes that no particular self represents the totality of Self. It has the capacity to experience two, or more, ego-aspects simultaneously without attachment to any of them, and with practice, to govern their energy and relationships. Of note, the client must use active imagination to enact this part of the process. The Aware-ego is not, normally, expected to exist at the beginning of the Voice Dialogue process. S/he only comes into being with the client's recognition of an ego-aspect as separate and distinct, which follows the interview process when the client returns to the original seat. I would note here, by way of contrast, that when using the *Light*, the Aware-ego is the *first* ego-aspect encountered on going inside since it is the one that willingly receives the *Light* and uses it to engage all other images. Also, the Voice Dialogue method is easily integrated into any session using *Light* therapy. The only difference is that when the client returns to the original seat, s/he is asked to become the self "who holds the *Light*."

The third level of awareness is seen as pure witnessing. (The first two levels are [1] selves acting unreflectively followed by the emergence of [2] the Aware-ego, which can perceive them imaginatively.) For all practical purposes this is selfless awareness, though integral to the Voice Dialogue process. After the client has been asked to return to the original seat he or she may then be asked to stand near the facilitator, or sit in yet another seat while the facilitator describes and anchors each of the selves *including the Aware-ego*. This is done by having the client *imagine* each of the selves in their separate seats as the facilitator describes their characteristics including the client's reported body sense and attributes learned from the interviewing process. This witnessing is not done in every session, but is repeated to help the client distinguish from pure awareness – which only witnesses, and selves that act in the world of Mind. The concept of pure awareness makes more sense if the reader can appreciate that Voice dialogue can unearth a considerable number of selves.

In addition to the protocol described thus far, the client is taught strategies for relying more and more on the Aware-ego to govern behavior and inner life. Aside from the separation process and revelations derived from it, these additional strategies are the primary interventions. No attempt is made to alter selves be they primary, disowned, or archetypal. Essentially, the client learns to detached from the intensity of polarized selves via the Aware-ego, to modulate that intensity, and hold the tension of the co-existence of various selves in consciousness. The modulation of intensity by the Aware-ego appears to eliminate the more onerous aspects of a self, e.g. turns critical judges into discerning aspects. The Stones do not normally address interactions between selves and other images in the Mind. This is partially a consequence of the method, which focuses on the sequential enactment of selves. This is both a strength and limitation of the method. On the one hand, auditory-kinesthetic enactment makes a self powerfully and consciously figural. While some clients will initially distrust the visual process as "merely imaginative," they are hard pressed to deny the existence of a self once Voice Dialogue

has separated it. On the other hand, this auditory-kinesthetic method does not work easily with imaginative interaction unless it is first made subordinate to it. In Voice Dialogue as generally described, the imaginative element is pertinent (1) at the level of pure awareness (which allows for witnessing but no interaction), (2) when the Aware-ego is asked to modulate polarized opposites, and (3) when interacting with archetypal images. The latter are discussed below.

Voice Dialogue demonstrates that with increased awareness individuals can attenuate the positive amplification of polarized selves, *but remain unable to alter the tension of irreconcilability*. I stress this limitation because I think it is possible to reconcile opposites using the *Light* and Christ image. The Stones' theoretical framework does not allow for this, but in the next section I take up the proposition that most, if not all polarized opposites, are created and sustained by bifurcating forces which can be identified and removed. By *polarized* I mean opposites whose extremes are seemingly irreconcilable as a result of splitting. Unlike triangulation, where a third person or force is used by two people defuse the tension in their relationship, in polarization a third person or force has split the relationship into seemingly irreconcilable halves. In the Stones conceptual framework, the Aware-ego essentially fosters a form of positive triangulation. Interestingly, it is a basic precept of family therapy that triangles are the most stable relationships because of their ability to defuse tension between any two parties; but that function is insufficient, of itself, to heal the discord.

Finally, I would note that the Stones do emphasize the role played by archetypes in the creation of primary and disowned selves. All facilitators are encouraged to draw upon archetypal dream images for self-enactment and discovery,<sup>87</sup> and all selves are treated as having an archetypal core, which they will evolve if treated respectfully. This acceptance and respect is seen as the transforming power that abates the negativity and polarized intensity of selves.<sup>88</sup> Sidra Stone has written a book describing her discovery of an Inner Patriarch in women (and his aphoristic counterpart), which unconsciously reinforces patriarchy by consistent devaluation of feminine qualities.<sup>89</sup> In her treatment of this archetypal energy, conscious separation and positive regard for the archetype is seen as the primary transformational power mitigating its negative effects. It reminds me of Christ's counsel that we "resist not evil." No other effort is made to change the Inner Patriarch beyond limiting its conscious involvement via the Aware-ego. The Stones' theoretical framework also recognizes other archetypal images that seem to approximate spiritual selves. Those findings are discussed later in the chapter.

## **BIFURCATING FORCES AND BILATERAL ASSIMILATION**

The methodology described in this book differs from the Stones' approach in several major respects. First, in my work, the client focuses using active imagination rather than relying primarily on an auditory-kinesthetic process. In the Stone's work, visual imagery is used secondarily, though seen as crucial in several respects. Their strong reliance on the auditory method emphasizes the interaction between client and therapist, as distinct from inner interactions between selves. A second crucial difference is that with *Light* therapy the client nearly always functions from the perspective of an

Aware-ego utilizing the *Light* to engage all other ego-aspects, images, and felt experiences. For the Stones this is a goal of therapy; for me it is the modus operandi for doing therapy. What makes that possible is the conscious assumption of the *Light* when going inside. Second, in much of my work, the client is encouraged to call upon a higher power such as Christ, to facilitate healing and change, and perform operations beyond an ego-aspect's purview. While the Stones' theoretical framework allows for the emergence of spiritual selves and mythological archetypes capable of dispensing very good advice and altering states of consciousness, it has yet to allow for active interventions by a higher power. In principle, such interventions would appear to violate the preeminence given to the Aware-ego. Theirs is a psychology of the Ego rather than a psychology of Self. By contrast, a psychology of Self allows for interactions between Spirit, Soul, Body and Mind. The Stones can work with ego-aspects created by parental authority, but not directly address the arbitrary nature of parentified authority, or the splits caused and partially sustained by parental authority. Thus, in the Ego dominated 'world view' created by Voice Dialogue, selves are allowed to co-exist, but unable to reconcile. It is this limitation that I want to address now.

The issue of polarization is an oft-repeated observation of inner work. It is focal to the Stone's work since most primary selves are seen as having polarized opposites. In some cases they are simply other primary selves found to be in conscious conflict, i.e. controlling vs. easygoing, doing vs. being, inner critic vs. rebel, personal vs. impersonal, responsible vs. irresponsible, etc.<sup>90</sup> But the most severe dichotomies are created by a primary self and a disowned self that has been repressed, projected or dissociated. A self with the characteristics of a Slut or Berserker easily personify a disowned self. It does not take much imagination to sense their irreconcilability with primary selves characterized as Virtuous and Civil. I strongly suspect this irreconcilability is a consequence of mistakenly treating all polarized opposites as immutable archetypal opposites rather than recognizing their common cores within the Mind, i.e. that they are flip sides of the same coin. In the physical world – which includes the brain and body, the separation of objects appears hard and fast. But in the Mind, the energy patterns defining images are quite malleable under certain conditions. They are particularly amenable to interventions by higher powers. In the same way that a male can comfortably exhibit both masculine and feminine characteristics within the same male body, it is possible to reconcile polarized opposites within the Mind, if one can address the bifurcating forces polarizing them. Bifurcating force literally means the power to separate one into two. Every image can be thought of as a complementary energy pattern held together with a positive and negative valence – like a combination of neutrons and protons, or comparable to the yin and yang of Tao. Bifurcating forces can separate these charges and sustain the separation until removed (like splitting off electrons from a proton). Just as opposites are said to attract as in the selection of mates, so too inner opposites have an inherent active force for reconnection, once the bifurcating force keeping them apart is removed.

For too long, the culture has polarized ego-aspects into immutable opposites with concomitant adverse effects on Body, Mind and Soul. The reversal of that process is explored at length in successive chapters, but it seems worthwhile to anticipate it here given the centrality of seemingly immutable opposites in the Stone's theoretical framework. In this section, I want to outline a strategy for depolarizing primary and disowned selves. Of note, R. C. Schwartz identifies these polarities as protector/manager



vs. exiled parts. Where I have identified such dichotomies in my own work, I have generally labeled them to reflect the forces creating the bifurcation: the Rejected-persona and Ideal-persona created by Moral authority, Coping-aspects and Pre-moral aspects created by Temporal authority, etc. The same strategy outlined below works for all three theoretical positions and is recommended wherever the therapist and client encounter seemingly immutable polarizations. As a practical matter, it is impossible to identify a willful self that does not have a polarized opposite. Every *willful* self is created to contend with a polarized opposite.

What makes the reunification of polarized selves possible is the willingness of the Aware-ego to call upon Christ or a comparable higher power. Left to its own devices, the Aware-ego is limited to the role played in the Stones' scenario – which is considerable, but still limited to modulating seemingly immutable opposites. That same limitation is also true for the theoretical position put forth by R. C. Schwartz. Only an archetypal power such as Christ appears to have the wherewithal to reunite opposites into a dynamic harmony.

Of note, the Stones do not make a distinction between protectors/managers and firefighters as defined by R. C. Schwartz. They encounter these ego-aspects, but do not appear to appreciate their distinctive role in coping with bifurcated opposites. The function of firefighters is to cope with the tension created by bifurcated primary and disowned selves. In my work, firefighters are called Egos-in-conflict or Dominant selves. An Ego-in-conflict is a dissociated self created to address extremes created by the Rejected-self and Ideal-self. An Ego-in-conflict generally manifests socially unacceptable behavior such as alcohol and drug abuse. In contrast, the Dominant self manifests a repressive dynamic wherein the shameful core is hidden within the Heart rather than dissociated. The Dominant self copes with that repression by then using socially acceptable behaviors in excess. Eating and smoking are the two most common examples found in our culture. Numerous forms of somatic complaints, and all forms of addictive behavior, as well as most psychological defenses, are characteristics of the Ego-in-conflict and Dominant selves. They might best be thought of as countermanding selves that seek to offset the bifurcating forces creating an opposing pair. It is unclear to me why the Stones do not include a firefighter category in their grouping of selves. It may be that visual methodologies lend themselves more easily to the discovery of interactive triumvirates. Or, it could be that the family systems background shared by Schwartz and myself make us more sensitive to the benefits and pitfalls of triangulation. But whatever the reason, these functional distinctions need to be made. The Ego-in-conflict and Dominant self (a.k.a. firefighters) are the bogey-men of inner work. I have discovered that the best way to work with them is to actively elicit their assistance rather than fearing them. Their role in the life of the client is definitely pivotal, especially in the case of the Dominant self.

### **Polarization**

Bifurcation is a primary source of polarization, which is invariably precipitated by some form of shaming behavior on the part of parents or surrogates. There are two sources of bifurcation, both of them consequent to the initial bifurcation. When shame

strips an ego-aspect of free will new selves are created by the Ego to cope with that experience. The most common form of creation are selves designed to *fear* a repetition of the shaming. They are organized around the mission of *evading and avoiding the repetition*. When they fail more drastic ego-aspect are created to suppress the *fear* of shaming. Those are the firefighters, what I call Egos-in-conflict. Basically, all of less negative ego emotions serve to evade shameful repetition in one way or another; and consequently, all of them are polarizing. The third form of polarization is the power of shaming exercised by a Dominant self coupled with pride and anger. The power of self-shaming *represses* a shameful event, which saves the Dominant self from dissociation. The Dominant self shames the event in question in an effort to evade the shaming of a parentified conscience. The following case example illustrates the first two conditions. Work with the Dominant self is illustrated in Chapters VII and VIII.

### **A Clinical Illustration**

*(This is a long case that illustrates a number of variables in addition to polarization and the resolution of bifurcation. I will attempt to highlight and summarize them at the end of the verbatim.)*

Micah, is a 44-year-old male, married for 24 years. He has a 22-year-old son who was born three months premature and has required complete custodial care since birth. The son is spastic muscularly, has never been able to speak or do much of anything for himself. The client's wife was the son's primary caretaker for most of his life. Micah augments her care when at home. Basically, their whole married life has been organized around his care. Micah, though he only has a high school education, has worked much of his adult life at a law firm performing quasi-legal duties. The couple's extended families have rarely if ever assisted them with their son. The wife's family lives a good day's drive away. Most of the Micah's extended family lives in his community located in rural east Tennessee.

In my first session with Micah, he described his father as a "punishing god." His mother he saw as an exceedingly needy person, who could never make a decision. The father was "the general of the family, he ruled the roost." The father always worked, never drank, and religiously took his family to church several times a week. His father had tried to teach the mother to drive, but "she drove up a bank that first time so after that he drove her everywhere she needed to go." While growing up, his family lived practically next door to the MGM and most of the mother's siblings. Micah said he always wanted his father's respect, but then added: "I'm proud of myself, it doesn't matter." In recent years his father has admitted he was afraid of the grandson and the care he required. But Micah minimized this by saying that even he was afraid of his son when he was a child. His oldest sister's husband was a preacher who said the son was defective because Micah and his wife had sex before marriage. According to Micah, he and his wife have never been alone together (out of the house) since the son's birth. Their sexual relations were unsatisfactory. When I first saw him the couple had not had sex for six

months. But in the past they had been abstinent for as long as two years. They slept in separate beds. She complained the nicotine odor from his two-pack a day cigarette habit was too much.

Micah's wife has been in therapy for several years with another therapist. When he first came to see me, she had progressed to the point where she was finally able to take a vacation away from home for a couple of days. This was the reason why Micah has come to see me. He describes himself as a worrier. All he could do – those couple of days she was at the beach – was worry about her. He just knew she would need him; that she would get hurt, maybe have a car wreck. So he sat by the phone fearful of missing her call. He has never, himself, taken a vacation. Micah's focus on marital estrangement, familial obligations, and general guardedness (“If I let my guard down and something screws up, I only have myself to blame”) dominated the sessions for several weeks. I began intervening slowly. First, I discussed the idea of learning to breathe from the stomach since I have some tapes he could listen to in the car as he has to travel over an hour to my office. I told him such breathing might help the Worrier to relax a little. We began talking about the idea of him and his wife getting out one night a week. I suggested he only smoke out on the porch at home and take a shower before he approached her for lovemaking. In a similar vein I suggested they just lie together for a few minutes each night even if they did not make love, etc. I deliberately avoided talking about separation issues, since these only seemed to increase his worry. In the sixth session I introduced the *Light* in the context of helping to ease his fears concerning his son.

Micah's greatest fear was life without his son. “What am I without him? I don't have to prove myself to him, he accepts me good or bad, does not question my love.” I had him contain his son in a circle of *Light* and to extend a portion of the *Light* to him as a further protection. Unspoken was my clinical sense that a very significant part of Micah was projected into this image of his son. Clearly, he could not accept any weakness of his own that would identify him with his mother rather than father. He loves his son but detested his mother for her neediness. His son seemed to provide an acceptable vessel for this detested part of himself because the son's ‘weakness’ was clearly outside of the son's control. Previously, his wife served as a partial vessel of his ‘weakness’ (which we would initially identify as ‘deep sadness’), but as her own therapy progresses she seems less and less suitable. Over the next four months I offer a number of interventions to access Needy, that weak part of him hidden in his son and detested in his mother. I am able to diminish his father's Temporal authority – discussed in Chapter VI, and the marital relationship improves, but I cannot get him to identify Needy. Invariably, a feeling washes over him that brings him to the verge of tears and his *Light* breaks contact. He stops coming to see me after four months of therapy and I do not see him again for another fourteen months. To be honest, at this point I have yet to develop the interventions for reconciliation; and the interventions I can offer do not afford enough protection. (Sometimes, I think clients quit and then return later to see if I have figured out what they need.)

Micah returns with the same precipitating event as previously, and more ready to work on it. It is this phase of the therapy that highlights the steps described above. This time, his wife and her daughter go to visit her mother in a nursing home in another state. He begins obsessing about her the moment she leaves. He worries she will get up there and need him. He paces and paces to quell his anxiety. “I'm only good when she is bad

off. I did not sleep. I want her to be needy and she was managing on her own.” I suggest we allow Christ to separate him from this Pacer. This done, he immediately recalls how he use to care for his MGM as a boy when she had coughing spells. He would go down to the house and rub turpentine on her throat. It gave him a sense of power. He then remembers being left with the other grandmother, found crying, and being severely chastised by his father. He remembers feeling needy and being afraid to ask for help, “The Pacer is a chicken shit if he asks for help, but he feels the need in his throat” (which feeling is partially suppressed by chain smoking). When I suggest that the Needy part be contained and given a portion of the *Light* all contact is broken immediately. After reorienting to me, he addresses yet another issue: his feeling that Christ will chastise him like his father. I reassure him with numerous examples from the gospels that Christ seeks to forgive, not chastise.

In the next session, we begin again with the Pacer, a.k.a. the worrier. I identify him as a firefighter who comes out whenever he cannot be in his primary role as a caretaker of others. This time, I also suggest a new intervention. Micah will let Christ go to whatever self agitates the Pacer. Christ will contain it, give it a portion of the Micah’s *Light*, anchor it so it cannot move about, and place an opaqued dome over it so it cannot be seen. Micah will only be able to sense it, and only then to the extent he approaches the area where it is contained in his Mind. Micah allows Christ to do all of this and then reports feeling a “deep sadness” that precipitates the recall of several memories: the death of a childhood friend and the death of his mother. (This “deep sadness” appears to be another manifestation of Needy who will go through yet another transition to ‘Weak’ further into the therapy.) He remembers that the only time he ever saw his father cry was at his mother’s funeral. We talk about his visiting these graves, which he has never done. He reflects that his mother always seemed sad and pitiful to him. He begins to appreciate that he has often felt this feeling of “deep sadness” but could not name it before now. Then he becomes agitated, complaining about people who are self-pitying. I ask him if the feeling of Deep Sadness upsets the Pacer? “Yes.” I suggest that he have the Pacer use the *Light* to create a shield of protection against this fearful feeling. The *Light* creates “a flowing that covers the whole image” of the Pacer so that he seems relaxed for the first time.

It may be helpful to note here that “deep sadness” is an expression of grief that, while painful, is still preferable to the shame that will be identified with Weak. The reader is referred back to Chapter II and my discussion of David Hawkins’s ranking of Ego emotions from least negative to most negative: pride, anger, fear, desire, grief, apathy, guilt, and shame in descending order.<sup>91</sup> As Micah moves toward the disowned self that will be identified as Weak and shameful, he first moves from fear to grief in closing the distance.

In the next session, Micah begins by reflecting that over the years he has lost his spirituality. The Caretaker and Pacer have to do it all, much like his father. He notes in passing, that the Pacer seemed more relaxed following the last session; that the garment created with the *Light* seems to help. He says that following the last session he sensed Deep Sadness a lot “Because it was raw and on the surface,” but felt it was OK to feel it. Also, “If I shut it off I become more like my dad.” He can also own that he felt this deep sadness in his wife, and whenever she rejects it, the Pacer comes out. (Throughout the therapy I was continuously impressed with Micah’s perceptivity.) I suggest he allow

Christ to walk him a little closer to the source of Deep Sadness contained in the dome. In reply, he notes that he has not had Christ as a buffer for years, but felt this process was giving him back some of his spirituality. I suggest he ask Christ for the courage (the weakest of Hawkins *positive* emotions) to move into sight of the image within the dome. Initially, nothing happens; then he reports feeling an awareness of its being. Micah then reports that the sense of sadness has left the image. This, he attributes to Christ entering the circle and embracing whoever is in there. It is a good feeling as if the image were saying, “Where have you been all this time?” Micah reiterates that he was very religious growing up, but his father was the real boss, that God was always seen as chastising, and he – Micah, was always “screwing up.” I surmise that Deep Sadness is the screw-up. At this juncture, I suggest a healing intervention: “Ask Christ to put his sign on Deep Sadness, to make him a permanent dwelling for the Holy Spirit. Let Christ baptize him.” Immediately, he reports seeing a glowing light in his being that “Feels good, comforting, warm, secure, very comforting to the mind” (all his words). Next, I suggest that he bring together an image of his father and this new sense of Deep Sadness. He envisions Deep Sadness as a little boy looking up to his father. I then suggest that he allow Christ to remove his father’s authority to punish this little boy, but at this the client bulks. “I don’t want to see my father as *weak* or myself as weak.” It is suddenly clear to me that Micah has self-protected from weakness by strongly identifying with his father, and he is understandably wary of letting Christ do anything that will diminish the parental authority that sustains both of them. Nonetheless, in this session, two steps and a new awareness are gained. A disowned self – Deep Sadness, is clearly identified and Christ is allowed to extend healing in the form of baptism. The new awareness is Micah’s strong identification with his father and the fear that removing the father’s authority will leave them both weak.

In the next bi-weekly session, we get closer to Weak. I can now ask Micah if he is willing to let Christ identify the Weak part of himself. When he asks this of Christ, he is reminded of the four year old image of himself needing his mother, hiding under a sink, and being spanked by an aunt for being so childish. When I ask what part of him is most upset by this Weak part, he immediately identifies his father. I then have him ask Christ who took Weak’s place? At first, he thinks it was Deep Sadness, but then reflects that it may have been himself. “Maybe, I took dad’s place, my mother was not there for us emotionally.” Again, I ask who took Weak’s place? This time he identifies himself as the Caregiver. How, I ask, does the Caregiver react to Weak? Micah replies that as the Caregiver he has no clue what to do with him. At this point, he hears his father saying, “Don’t make me weak, boy.” In order to protect the father and the Caregiver, I suggest that Micah allow Christ to place *any image* in his mind that is identified with weakness within a cylinder of *Light*. Christ immediately identifies the client’s son, who terrifies the father, followed by the client’s wife, and deceased mother. I then suggest that the only one who can enter that cylinder – for now – is Christ; that Micah cannot enter it for the foreseeable future. The goal here, as ever, is to protect the primary selves from their polarized opposites until polarization can be resolved.

In this next session, we identify his mother as a bifurcating force. Micah begins with a complaint. As a rule, at the beginning of each session I ask clients how they are doing vis-à-vis significant others. When I ask how he and his wife are doing, he says that she does not like it when he persists in speaking up for himself. She says he is acting

childish. He goes on to say that, in the past, he let her opinion reverse his thinking, that he always needed her approval. I suggest he go inside and separate out the part that needs her approval. When this is done, I next suggest he allow Christ to contain and identify the part that *does not need her approval*. He envisions a dark figure in the shadows that looks like his father inspecting him. For the first time, he is almost able to separate the part of him that is so like his father. I ask what it is the father is looking for? "Weakness. When he cannot see it, it is not painful, not threatening." (Clearly, the cylinder created the previous session is having an effect on his inner dynamics.) "We were not allowed to cry, not allowed to show weakness around him. He beat us up for acting weak, childish, around him...but my mother would try to get in the middle of it when he whipped us." I ask if there is a part of him that agrees with his father, a part of him that he is hiding in his father, a part that did not take his mother's side? In response he can say, "I admired the man...he went to work everyday and came home to a woman who left a lot to be desired." He then adds that weakness has to ask rather than demand, weakness risks rejection. When I ask his frame of reference, he replies that his wife is a hard person, hard to accept affection, *like his mother*. "Daddy tried to please her, but always fell short. It was mother who made us hard."

In the next session, my intent is to remove the parents as a bifurcating force polarizing Weak and Strong. (Understand that Weak and Strong are abstractions encompassing a number of primary and disowned selves identified in the process of discovery.) I set this up by having the Micah ask Christ to draw three circles, one each for Strong and Weak, and a third between them containing his parents. Next I have him ask Christ to step into the circle containing his parents and use his *Light* to absorb the authority keeping Strong and Weak separate. Initially, he sees his parents as standing apart, but afterward they appear almost childlike, no longer at odds, no animosity. Now I have him ask Christ to place a portion of Christ's *Light* in yet another circle that will draw Weak and Strong together in an unthreatening way. He immediately reports feeling a rush of energy, intense but too good to be frightening, "A strong wholeness...more awareness of surroundings...something has come home...back in sync... don't want them to be separate again...neither one of them is bad even together...almost spiritual...I just feel awareness...I suspect I'll let go of fear of certain things...how people perceive me...will be less effected by their perception." In the session following this one the Micah will share with me that he cried from a feeling of fullness all the way home. In the weeks following he will reflect that much of his life had been guided by his father's "hardness" and unrelenting sense of duty. He makes plans to take his first ever vacation with his wife, trusting his son to other caretakers for the first time.

The above vignettes covers a two year period where I met with the Micah every two weeks for a period of months, and he furloughed himself for a year between the first and second phase. Even where clients are prepared to stay with it on a weekly basis, the process can take a number of months. Reconciling polarized pairs of opposites is no mean feat where family and culture treat them as immutable. What makes it all possible is permitting Christ to intervene at critical intervals. He provides protection for the primary selves, heals disowned selves as necessary, and removes the bifurcating forces separating them. What takes the most time, however, is not so much Christ's interventions, but the client's willingness to accede to them. Micah, for example, had

been raised in a Christology that was anything but forgiving. He first needed to separate Christ from his father's 'punishing God' in order to finally make the strides he did.

The process of depolarizing a client's selves begins by identifying a primary self and/or firefighter. In Micah's case, the 'presenting symptom' is attributed to a Responsible Primary self called the Pacer (a worrier par excellence) who has to cope with another primary self called the Caregiver (a manager with many of his father's qualities) and a disowned self identified as the Weakling (an exile with many of his mother's qualities). Since the Pacer is so closely aligned with the primary caregiving self, the two were initially difficult to distinguish. Quite often I use physical and/or behavioral symptoms to identify a currently active self, so the Pacer was an obvious first choice to begin the work. The first self is separated out – generally using concentric circles, which automatically insures that it has a portion of the *Light*. The fears or angers of this primary self are then seriously examined, particularly as regards other selves. When the therapist and client are ready to contain a disowned self – the object of the primary's fear, the primary self is offered several options. As a first choice, it is always encouraged to use the *Light* to create a garment of protection. A second option, often used in tandem, is to have Christ contain the disowned part within an opaqued dome of *Light* that is anchored in such a way that whatever is in the dome cannot be seen, escape or move around. By this process, the client is further reassured that the disowned self is safely contained and will not overwhelm the consciousness of other ego-aspects. The anchoring by Christ keeps it in place, providing the primary self, via the Aware-ego, with optimum control. The opaquing allows the disowned self into consciousness as a minimally felt presence so the client does not have to focus too clearly on it. Anchoring allows the Aware-ego to modulate the intensity of that felt presence. The closer the client approaches the contained disowned self the more it is felt by the Aware-ego, a.k.a. the client. By controlling the rate of approach, the Aware-ego can control conscious awareness. At any time, the Aware-ego can back off, as well as establish a comfortable distance between sessions. It should be stressed that this process can take a number of sessions. It is rarely done quickly. Of further note, this progressive desensitization is often accompanied by the client having recalls of the events that resulted in the disowning of a particular self.

Quickly, or slowly, as the client can tolerate, the disowned self is visualized and owned as a self-aspect. As the client approaches fuller acceptance of the nature of this aspect, s/he will often recover a number of events surrounding its creation, which can have the quality of confession. For my part, I am most concerned with the attributes that have forced it into exile. In most instances, the bifurcating force has devalued the qualities that are figural for this disowned self. Almost always, there is shame associated with the disowned ego-aspect. Where that is so, Christ is asked to remove all vestiges of shame. This is done by filling it with the Holy Spirit, i.e. Interior baptism.

Primary selves always experience negative emotions such as fear, anger or guilt in relation to the disowned self. In therapy, those emotions can generally be used to point to the disowned opposite self. This is especially true of fear, which always has an object. I will repeatedly encourage my clients to identify the object of fear. What is the primary self afraid of? Once that the object of fear is contained in a dome, the therapist then wants to assist the primary self in dispelling the defensive emotion. Numerous interventions are described throughout the book for accomplishing this.

When the primary self is freed of its negative emotional defenses, and the disowned self is freed of shame, the client and therapist can proceed to an examination of the bifurcating force responsible for the creation of this polarized pair of opposites. I generally introduce this step with the concept of a wedge that has the power to separate these two parts of the self, making each one a negatively repellent charge. In the process of separation one part – a primary self, is negatively weighted by making it fearful, and the other is strongly unbalanced by shaming it. In essence, the bifurcating force has the power to negatively charge both sides of the same coin. When the two selves have been identified, Christ is enlisted to help identify this force and defuse it. This is done by first bringing the polarized primary and disowned selves into close proximity, each in its own circle. Christ is then asked to draw a third circle between them and contain the force which has been keeping the two selves polarized, immutable, estranged. Without any exception I can think of, the bifurcating force will be identified as a parental image – mother or father, often both parents. Regardless of whom it is, in each case Christ is asked to enter the circle and use his *Light* to remove/absorb the authority that has been sustaining the polarization. Immediately thereafter, Christ is asked to create yet another circle in which he places a portion of his own Light. This circle is used to reunite the polarized pair via Christ's Light in way that is not threatening to the client. In some instances, this step is unnecessary. Some clients report the collapse of both circles into one immediately following the removal of authority from the bifurcating force, i.e. the parent. When the step is complete, whether spontaneously or as a planned action, the client will report feeling a new sense of self. It is as if the primary and disowned selves have blended into each other harmoniously. Of note, clients are often reluctant to take this last step in the session it is first offered. I encourage them to go home and reflect on it. Not infrequently, they take the step between sessions, and spend the next session telling me about the changes they have experienced. More often, however, there are power issues that must be addressed. This is especially true for Dominant selves, which I examine in Chapters VII and VIII.

It is rarely as simple as I have just described it – and even that is not simple. But the steps are accurate as broad strokes. In successive chapters I hone the process in significant ways. Micah's case describes my earliest approaches in reconciling polarized selves, including a number of missteps. The client and I were nonetheless successful because I implicitly trusted the *Light* and Christ image to lead.

## **USING VOICE DIALOGUE WHEN THE AWARE-EGO IS BLOCKED**

This section is out of place. It rightly belongs with my previous discussion of the Aware-ego. But the case examples offered here require an appreciation of Voice Dialogue, so I have left off the discussion till now. What I want to address is an important observation regarding inner work, namely, that the client rarely, if ever, comes to therapy as an Aware-ego, even after functioning as an Aware-ego in therapy for some length of time. The self or selves – generally Dominant selves – who bring the client to therapy in the first place, are likely to continue in that task. These selves will allow therapy to



commence until threatened with the uncovering of a particular self. This can be very early in the process. Some selves are even threatened by the prospect of going inside under any circumstances and will actively block the process from the outset. But at whatever point they are upset by the process, they will make themselves felt. At that juncture the client will report difficulties. Clients who could visualize stop being able to do so; or they will report that they are dissociating, i.e. observing an image of themselves holding the *Light*. When this occurs, the therapist needs to focus on the self whose fears have been aroused. I would note that this usurpation does not normally occur on initially going inside. If it does occur at the outset – and the client is unable to contain the self who is resisting inner work, then Voice Dialogue may provide a viable alternative. Essentially, the therapist asks – using a Voice Dialogue protocol – “to speak to the part that most objects to the inner work.” If some inner work has already been done, and the client has accepted the concept of multiple selves, it is best to speak to this new self as another part of the client. In that case the part is not identified by the client’s name but as “the part of you that objects to the client’s continuing.”

**Renee.** The following case illustrates how a self can complicate the process of going inside. The client, Renee, has sufficient experience using the *Light* to report that she is dissociating. She sees herself watching the part of her “with the *Light*” approach a fearful part of herself. I ask if I can dialogue with whoever is observing this. When she agrees I have her move to another chair and go back inside. She identifies herself as the Intellect, the primary self that had brought Renee to therapy to understand why she is having problems. (This part is very much like the Rational Mind described by the Stones.) She has been a co-conscious observer of the process until this session, observing as other parts were separated out and given portions of the *Light*. I ask what “fear” obliged her to take control at this juncture? She tells me that the Aware-ego was given the specific task of getting closer to an aspect identified as Weak. Before approaching this weak aspect, several selves – identified as the People Pleaser, Procrastinator, and Panic, have all been contained within an opaqued circle so they will not be upset by the task of approaching Weak. *As a further precaution*, the Aware-ego was instructed to ask Christ that *only* the Aware-ego and Christ be able to see Weak. It was that condition that upset the Intellect. Among other disclosures, she tells me that she cannot see anything in the anchored dome, that it is black. The *Light* was restricting what she could see. This is very likely why she assumed control of consciousness. She could no longer follow what was being done. In such instances, the best strategy is to give a portion of the *Light* to this newly identified ego-aspect and assist it in whatever need it expresses.

## THE SPIRITUAL SELVES

Near the end of their manual for doing Voice Dialogue, the Stones describe a number of ‘spiritual’ selves they have sought out or encountered.<sup>91</sup> These selves fall into three categories: 1) altered states of consciousness, 2) images from visions and dreams, and 3) archetypal energies, specifically the “higher mind.” In working with these selves the Stones are clear that Voice Dialogue is often insufficient to engage them; that more is needed in the way of visualization and meditative techniques.<sup>92</sup> The Stones are both cautionary and encouraging in this matter of spiritual selves. On the cautionary side they

argue, with excellent case examples, that primary selves can masquerade as spiritual guides that are judgmental, critical, and unrelenting – very much like the unredeemed conscience created by parentified Moral authority or Dominant selves. In fact, from the Stone’s perspective, the primary selves generally function much like Freud’s superego. The Stones also caution that spiritual experiences can be limiting if they disengage the individual from instinctual and disowned aspects. “The danger to an individual when these spiritual energies are first experienced is the potential split between spirit and matter. These energies are so seductive that many spiritually identified people lose their connection to earth, to instinct, to their physical bodies. Our challenge is to learn how to live in spirit on the earth and avoid splitting spiritual energies away from life.”<sup>93</sup> This is a basic tenet of Kabbalah as well. But that said, I agree with them that there is undoubted value in eliciting voices of a spiritual nature. “The voice of the spirit, whether it speaks in dreams, visions, or Voice Dialogue, always has a very special energy connected to it – it is uplifting and nonjudgmental. Things may be pointed out to us, but we are never admonished. It as though we are taken to another level to view the personal issues with which we are wrestling.”<sup>94</sup>

The Stones introduce their sense of spirituality with an examination of doing vs. being. They rightly note that most of the primary selves identified by Voice Dialogue are focused on doing and action: “Western civilization in general focuses upon doing and action, and much of the impetus for the heavyweight selves is derived from this focus.”<sup>95</sup> Using Voice Dialogue they describe a process for accessing the polarized opposite of all this doing, a self that abides in the present moment:

In Voice Dialogue we can contact another self – a self that can open us to our spiritual selves. This self is more concerned with being than with doing. When we experience this “being” energy, there is no goal and no task; there is nothing. We sometimes refer to this self as the “nothingness” voice. It is not a child state, though sometimes the feelings of the vulnerable child come out in its presence. To facilitate being energy, the facilitator first asks to make contact with the doing or action side. This is in line with our basic viewpoint that the primary selves, the selves with which the ego is identified, should be approached first. This action self will often be very closely aligned with the pusher and power selves. We don’t worry about that. We simply focus on what the action self likes to do and how it likes to keep busy. Once we have talked to this part, we then move towards the being self....This particular energy brings with it a feeling of great peace and quiet, a sense of being centered and grounded.<sup>96</sup>

The Stone’s process for identifying ‘doing and being’ selves is illustrated in the following case example. In this case, doing and being were treated as selves that have been polarized by a bifurcating force. The resolution of that bifurcation is also illustrated. It is possible that my method has confabulated the Stone’s understanding of the ‘being’ self with what they refer to as a meditative or fantasy self.<sup>97</sup> Of note, the being state - as the Stones understand it, is predominantly a non-verbal I-Thou connection between client and facilitator. This is a distinct consequence of using Voice Dialogue to evoke it. In active imagination, the being state is always interior, but as the client in the following case describes it, it is almost identical to what the Stones experience in Voice Dialogue. Lastly, this case is also noteworthy because the client – Lee – calls on a higher power other than Christ. Lee was raised in the Catholic church but experienced it as judgmental

and punitive. For several years she has been an active member of a group whose leader channels a spirit calling himself Teacher. Lee elected to envision Teacher as her higher power. For my part, I confess I often imagined her image of Teacher as Christ by another name. But that is not the case as he is distinctly different from Christ. Years later she will work with both of them in the same session! In any case, his interventions on her behalf are quite effective.

*Lee.* Lee is a very competent nurse, divorced, no children, middle aged. She is an active meditator and very good at visualizing. Two weeks earlier Lee came to therapy distraught over an incident that occurred in the work place. When working, she feels as if she has to do it all and often extends herself to the point of exhaustion. I encouraged her to set better limits on herself. In fact, I have repeatedly encouraged this, as her over-extension is a chronic problem. But as one of my mentors said: you give good advice with the foreknowledge it will not be followed, and then proceed to discover the source of resistance. So not surprisingly, she returns with the same complaints. I suggest we examine this “pusher-driver” that she and her coworkers so highly value, and that only her depressions and sporadic love interests seemed able to hold in check. At her request, Teacher separates this part of her using a double circle and then gives it a portion of her *Light*. Lee describes what she senses within the circle as lacking form, a moving energy, almost transparent, swirling. In a few moments it seems to settle down but remains shadowy. “What I sense is intensity, hell bent on getting everything done, not anger or rage, but driven.” I ask what complex of emotions seems to drive her? “Get off your lazy ass – from Mom.” Also, “You are going to fail. The Driver’s determination is to prove that one wrong.” I ask if there is a part of her prone to failure? Here I am attempting to get at the disowned self that has been polarized. But she is not able to make this leap yet. Instead, she continues to ascribe motivations to the felt intensity. “The message is universal. It’s the same message from school mates and teachers – you are not good enough, did not do it right, or you did it half ass.” At this point I ask if there is a part of her that is a threat to the Driver. To this she replies that, “The Driver has a hard time with me not getting things done. Yes, there may be a part that interferes with task completion. She does not value playfulness.” I suggest that Teacher contain the part that is the greatest threat, but keep it invisible to the Driver so as not to push her into overdrive. Her response is quite unexpected for both of us: “The Driver just faded...she did not go away...she is wrapped in a protective cloud...I can no longer see her dark silhouette. Immediately after, this threatening part emerged in her own circle...I felt this incredible *softness* – not a form but a feeling, no beginning and no end...without limit...in the moment...no sense of time...time is unimportant to her.” I ask if there are times when this part is strong in her? What are her assets, strengths, what would Lee value in her? “She seems to live in the moment, to be exactly where she is...she has the ability to be amazed...playful...not worried about moving along...she could care less whether something gets done or not.” Lee goes on to describe how this ego-aspect seems to be eternal, to live outside of time. Lee definitely values the feeling of it, but also recognizes it would be ultimately self-destructive to exclusively seek this state of being. At this point, I suggest she ask Teacher to use a third circle to contain the bifurcating force that keeps these two selves separate and a threat to the Driver. Without hesitation she says, “Mother, mother, mother.” I ask when did her mother initiate the process and by what authority? “I was young, but not at birth. After my father died at age seven, and again

when I was in adolescence.” Finally, I ask if she is willing for Teacher to remove the authority from her mother that is preventing these two selves from rejoining and functioning in concert. Not yet. She wants to reflect on it more.

When Lee returns two weeks later, she seems much more peaceful and energized. She reports having spent more time doing things for herself. But she has not attempted to reconcile the Driver with the profound sense of softness she experienced in the previous session. On reflection, she decides to identify the softness as a playful child, and after some discussion of exactly how we might proceed, she elects to let Teacher remove the authority from her mother using his *Light*. Before she goes inside, I describe how Teacher will contain the mother image exercising her authority to keep the two ego-aspects separate, which keeps them polarized, and how he will be expected to remove that authority with his *Light*. Immediately on going inside and visualizing the three circles it is done. She has allowed it to happen even as I was setting it up. “Hard to explain what happened, it just happened so quickly, the three circles just collapsed, the separateness is no longer there.” I asked if she is aware of any difference? In reply, she notes that previously when I used the phrase “mother’s authority” it brought tears to her eyes, but no longer.

In my clinical experience it is best to treat such interventions as emergent functions. The effects can only be measured in retrospect by what the client perceives as different in the weeks following the intervention. It is a totally new experience. For Lee, in the weeks that follow she acquires a new kind of perception. Basically, she becomes aware of the ability to step back and assess ongoing activity: to simply be present amidst the doing, to be simultaneously anxious and not anxious, to more clearly assess the fearful parts of herself and the reasons for their existence, and to actively assist in developing strategies for reconciling other polarized aspects. Archetypal “being” appears to have constellated itself in the felt experience of a child playing “in the moment.” It is that energy which appears to have been reintegrated with the Driver.

### **The Higher Self Verses a Higher Power**

In addition to facilitating being vs. doing, the Stones also seek to evoke the client’s higher self. The Stones assert that:

“Voice Dialogue creates the possibility of directly connecting with spiritual energies. A facilitator can ask directly to talk to the higher mind, or the subject can be led into the higher mind through a meditative procedure followed by a shift to Voice Dialogue.”<sup>98</sup>

For the most part, this higher mind appears to be imagined before it is engaged via Voice Dialogue. Often, it seems to take the form of archetypal images such as a Sage, Hermit, Crone or Wise Old Woman. The Stones repeatedly stress that, “It is very important in dealing with the higher mind to discriminate between an orthodox patriarchal father/pusher/critic and a genuine spiritual energy.”<sup>99</sup> As a rule, this can only be done after the fact. The higher mind is only considered genuine if it does not act like an unredeemed superego. I am reminded here of the oft observed second personality

described by the early hypnotists which seemed to function as an objective witness, or the Inner Self Helper identified in MPD literature.<sup>100</sup> In general, the higher mind is seen as a source of detached wisdom which the client can accept or not, that is free of any negative judgment. It is not envisioned to be god-like, as would be the case for a Christ image, and this higher self is not expected to directly intervene with other selves on the client's behalf. With a few notable exceptions, I do not deliberately evoke such images with my clients. The Christ image or a comparable higher power has proven more than sufficient. In the chapter on Temporal authority, I do describe situations where Christ is asked to seek out a mother who can meet the needs of a Pre-moral aspect. In all instances where this has occurred the found image generally has a numinous quality denoting an archetypal nature. Also, there are occasions when clients – particularly women, will want to seek out a goddess-like feminine image to serve some particular purpose. As a rule, if the image passes screening using the *Light*, then I am quite content to evoke such an image and let it be used to make therapeutic interventions.

It may be helpful to note here that the Stones developed their theoretical framework within a Jungian context. Jung's psychology – long considered exponentially more spiritual than any other theory of his times, was nonetheless bound to the closed system of the Self comprising consciousness, personal unconscious, and collective unconscious. The ego could submit or rebel against this Self, but never really know it or strive to be dominant without destroying itself. Jung asserted that the Self is ever beyond the reach of the ego's compass. This sense of Self also exceeds the numerous of archetypal energies it generates that manifest as hero, sage, warrior, hermit, hierophant and the like. It was Jung's contention that the symbols for Self, Christ, and God were essentially interchangeable, and distinctly different from Self's archetypal manifestations. In sum, Jesus Christ and comparable higher powers are not archetypal constellations. Even the gods in the pantheons of ancient Greece and Rome are a step above the Self's personal archetypes.

## SUMMARY

In some respects this chapter has been less about Christ and more about the various ego-aspects, images and entities that a therapist and client are likely to encounter on going inside. These are the 'problem children,' the reason for calling on a *Light* and Christ. As the reader progresses through the remaining chapters it will be readily apparent that Christ is instrumental in just about all of the explorations and indispensable for most of the interventions. I have noted the works of R. C. Schwartz and the Stones as frames of reference for what is possible without use of the *Light* and Christ; and because they support my finding that all of us live with co-existing selves. From my perspective, the reach of their interventions is somewhat limited. But that said, all of their observations and interventions are easily integrated into the methodologies used here. Moreover, Schwartz's internalization of family systems offers therapists with that orientation a wonderful entrée into active imagination; while the Stone's work offers clients who have difficulty visualizing another entrée to the inner world of ego-aspects. As demonstrated,

voice dialogue can also be integrated into active imagination and a sensed presence of the *Light* and Christ.

Most of the issues described in this book are explored by a tripartite system comprised of the Aware-ego, *Light*, and image of Christ, or a comparable higher power. In most instances, it is the higher power afforded by Christ which makes the crucial difference, particularly when he is permitted his own *Light* and allowed to channel the Holy Spirit. When the Christ energy is provided an imaginal vessel within the Mind, it will facilitate the healing of most psychological and many physical problems, as well as providing an avenue for the healing of Soul.

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## CHAPTER IV ENDNOTES

<sup>1</sup> Hass, J. (1991), 'Second Response', in Smith, R.W., Editor, (1991) *Catholic Conscience Foundation and Formation*, The Knights of Columbus, New Haven, p.110.

<sup>2</sup> The Gospels are very clear that we can only know the Father through Christ. Both Matthew and Luke assert this: "All things have been handed over to Me by My Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal Him (Matthew 11:27; Luke 10:22)." The nuances of this assertion are addressed in Appendix II.

<sup>3</sup> Unless otherwise specified, all bible references are taken from: Metzger, B.M, & Murphy, R.E., Editors (1991), *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books: New Revised Standard Version*, Oxford University Press: New York.

<sup>4</sup> *Course In Miracles*, (1992), Combined Volume, 2nd Edition, Foundation for Inner Peace: Glen Cove, California.

<sup>5</sup> Spalding, B. (1924), *Life and Teaching of the Masters of the Far East*, California Press: San Francisco.

<sup>6</sup> See Freke, T. & Gandy, P. (2001), *Jesus and the Lost Goddess: The Secret Teachings of the Original Christians*, Harmony Books: New York

<sup>7</sup> Smith, Joseph (1989) *The Book of Mormon: Another Testament of Jesus Christ*, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

<sup>8</sup> Campbell, J. (1998), *Dead Sea Scrolls: The Complete Story*, Ulysses Press: Berkley, CA.

<sup>9</sup> Robinson, J.M., General Editor (1988), *The Nag Hammadi Library in English*, Harper: San Francisco.

<sup>10</sup> Barnstone, W., Editor, (1984), *The Other Bible*, Harper & Row Publishers: San Francisco.

<sup>11</sup> Most exegeses would insist - and I concur, that the New Testament can only be fully understood in the midrashic context of the Old Testament. It is not argued here that one can solely understand Christ through the New Testament, but rather, that those books are a sufficient midrashic continuation and culmination of biblical Christology.

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<sup>12</sup> The particular workshop described in this paragraph was led by Pat Rodegast who channels Emmanuel. See Rodegast, P. (1985), *Emmanuel's Book*, Bantam Books: New York.

<sup>13</sup> Bandler, R. & Grinder, J. (1975), *The Structure of Magic: a Book About Language and Therapy*, Science & Behavior Books: Palo Alto, Calif.

<sup>14</sup> Galland, C. (1990), *Longing For Darkness: Tara and the Black Madonna*, Penguin Books: New York.

<sup>15</sup> Schaup, S. (1997), *Sophia: Aspects of the Divine Feminine*, Nicolas-Hays, Inc.: York Beach, Maine.

<sup>16</sup> Johnsen, L. (1994), *Daughters of the Goddess: The Women Saints of India*, Yes International Publishers: St. Paul, Minnesota.

<sup>17</sup> See for examples: Linn, D., Linn, M. & Fabricant, S. (1984), *Praying With Another for Healing*, Paulist Press: New York; also, Linn, D. & Linn, M. (1978), *Healing Life's Hurts: Healing Memories Through the Five Stages of Forgiveness*, Paulist Press: New York.

<sup>18</sup> Bandler, R., & Grinder, J. (1969), *Patterns of the Hypnotic Techniques of Milton H. Erickson, M.D.*, Vol. 1, Meta Publications: Cupertino, Calif.

<sup>19</sup> Erickson, M. & Rossi, E.L., (1979), *Hypnotherapy: An Exploratory Casebook*, Irvington Publishers, Inc.: New York; see also: Haley, J. (1973), *Uncommon Therapy*, Norton: New York.

<sup>20</sup> Sanford, J., (1987), *The Kingdom Within: the Inner Meaning of Jesus' Sayings*, Harper & Row: San Francisco.

<sup>21</sup> See Wink for a definitive description of principalities and powers: Wink, W. (1992), *Engaging the Powers: Discernment and Resistance in a World of Domination*, Fortress Press: Minneapolis.

<sup>22</sup> See Harpur, T. (2004), *The Pagan Christ: Recovering the Lost Light*, Walker & Co.: NY.

<sup>23</sup> Even in the 21<sup>st</sup> century there continues to be heated controversy over the historicity of Jesus Christ. See, for example, Freke, T. & Gandy, P. (1999), *The Jesus Mysteries: Was the 'Original Jesus' a Pagan God?*, Thorsons: New York. Even if the only valid historical Christ is a biblical one – a man-god described in the gospels, he has manifest in history. Our faith and understanding is predicated upon those gospels – which are an historical fact, and his healing power in our lives. See also Schweitzer, A. (2005), *The Quest of the Historical Jesus*, Dover Publications (originally published in 1910).

<sup>24</sup> Richard Bauckham argues quite persuasively that the highest Christology found in the New Testament treats Christ as the evolutionary or eschatological incarnation of YHVH; that Jewish exegetes had fully developed a high Christology in the New Testament that in no way conflicted with Jewish monotheism. See Bauckham, R. (2008), *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity*, William B. Eerdmans Publishing Co: Grand Rapids, MI.

<sup>25</sup> As Johnson notes, many of the attributes attributed to Christ in the Gospel of John are derived from those attributed to Wisdom or Sophia. Johnson, E.A. (1994), *She Who Is: the Mystery of God in Feminist Theological Discourse*, Crossroad: New York.

<sup>26</sup> God the father is only said to have spoken one time in the gospels. That is when Christ is baptized by John the Baptist, and then only to Christ and – possibly – John the

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Baptist. “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased (Matthew 3:16).”

<sup>27</sup> The Nicæan declaration has become a point of contention among theologians. The Nicæan Creed declares that ‘God the Father’ is a person of God, but it is a hard to support this thesis when one considers that “Rebbe Jesus” and the Jews who wrote the Gospels could not have tolerated the idea of YHVH being relegated to a mere person of God. From their perspective, the title of ‘Abba’ was considered Jesus’ preferred name for YHVH comparable to ‘Adoni,’ ‘The Holy One, Blessed be He,’ or G-d. See Bauckham, R. (2008) op. cit.

<sup>28</sup> I have only had one client insist on using a Father-God image. The image was essentially unforgiving. The client expected that this ‘father’ would be forgiving in the short run but not on the final day of judgment.

<sup>29</sup> Invariably in working with clients who suffer from severe Dissociative Identity disorders a voice-image can be discerned that has repeatedly made itself felt to the client at moments of severe stress. Often, they think of it as another alter, but when more closely examined, recognize that it is different from other alters. In the MPD literature this ‘other’ has come to be called the ISH or Inner Self Helper. See Putnam, F.W. (1989) *Diagnosis and Treatment of Multiple Personality Disorder*, The Guildford Press: New York. See also Friesen for a Christian perspective on MPD: Friesen, J.G. (1991), *Uncovering the Mystery of MPD*, Here’s Life Publishers: San Bernardino, CA.

<sup>30</sup> In New Age literature, especially that addressing near-death and after-death experiences, common reference is made to a Guide, which is always available to the individual if called. See, for example, Newton, M. (1999), *Journey of Souls: Case Studies of Life between Lives*, Llewellyn Publications: St. Paul.

<sup>31</sup> The Catholic Church’s insistence that their priests be seen as “the earthly representatives of Christ” tends to create a conundrum for some Catholics. It obliges them to envision Christ as outside of them and faraway. Were it otherwise, an earthly representative would be unnecessary. Similarly, many Catholics have been raised to believe that Christ can only dwell within while the individual is free of sin. As soon as they have sinned, the ‘temple’ becomes too impure for the pure Christ. This is somewhat at odds with the Christ of the Gospels who appears to actively seek out sinners in order to offer them his saving grace.

<sup>32</sup> Johnson provides theological arguments for a number of Sophia-Christ images. Johnson E.A., op. cit.

<sup>33</sup> This is a very helpful strategy. Essentially, Christ is asked to use the *Light* to connect the perpetrator with the self-aspect experiencing the memory in such a way that the perpetrator is obliged to feel whatever emotion the child is feeling as a result of the abuse. Almost without exception, the perpetrator will cease what they are doing because it now inflicts pain on them as they are now obliged to experience the effects of their attack.

<sup>34</sup> Where abuse is extensive - that is lasting over a period of months or years, it is quite likely that there will be episodes when the client actively participated in some way as distinct from being a victim, though it must be stressed that the client is unlikely to have participated if acts were not initiated by the perpetrator. In any case, while early memories



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show the client as a victim, later memories may show the client as taking more initiative, which invariably produces much guilt and the conviction they are unforgivable.

<sup>35</sup> I do not mean to infer here that it is beyond the power of Christ to heal the body. To my way of thinking the body is controlled by the Mind. As the Mind is healed I think it reasonable to expect comparable healing from the body. Often, the greatest obstacles to physical healing are persistent emotions such as vengeful anger and unforgiveness.

<sup>36</sup> Because most of my clients now have computers, I normally arrange to send them a copy of my 'Light Therapy Manual,' which describes much of what is contained in Chapter III. I ask them to read the first dozen pages so as to get a feel for the *Light*, how it works, etc. When anyone reads the manual, I assume they are also role-playing what it will be like. So in one sense they have already been inside before I formally take them inside in a later session.

<sup>37</sup> Images of children known to the client can serve the same purpose as a Christ image where the client has difficulty with the idea of finding the *Light*. In such instances, I have the client imagine a child, often one of their own or a close relative's, who reaches behind their back and brings forth their *Light*.

<sup>38</sup> See for examples: Linn, D., Linn, M. & Fabricant, S. (1984), *Praying With Another for Healing*, Paulist Press: New York.

<sup>39</sup> For some clients such a place already exists and if they are willing to acknowledge its existence to the therapist then this would be an ideal choice. One client, who had been severely abused, had created what she called a Womb room - a place that felt warm, completely contained and insulated from the outside world.

<sup>40</sup> See, for example, the work of Carlson. Carlson, K. (1990), *In Her Image: the Unhealed Daughter's Search for Her Mother*, Shambhala: Boston.

<sup>41</sup> One MPD client had an alter personality who was able to acknowledge that "something" had happened but was then able to "erase" it from her mind such that whatever had happened had not happened to her. This repression allowed her to function as if she had not been abused. She was only able to work through this denial when she became willing to identify the recipient of all these erasures, essentially an alter-ego in every sense of the word. When working with alter personalities, the therapist should always bear in mind that these ego manifestations are three-dimensional. They can and do exercise all of the defense mechanisms available to other people including dissociation, repression, denial, projection, and depersonalization and paranoia.

<sup>42</sup> The reader is referred back to Chapter I and my discussion of emotion. Pride, anger, fear, desire, despair, guilt and shame are all considered negative emotions even though some of them are valued by culture.

<sup>43</sup> Schwartz's work is examined later in the chapter. Schwartz, R.C. (1995), *Internal Family Systems Therapy*, Guilford Press: New York.

<sup>44</sup> Gallegos, E.S. (1990), *The Personal Totem Pole: Animal Imagery, The Chakras, and Psychotherapy*, Moon Bear Press: Santa Fe, NM.

<sup>45</sup> Fiori, E. (1988), *The Unquiet Dead*, Doubleday: New York.

<sup>46</sup> Fiori, E., op. cit.

<sup>47</sup> Modi, S. (1997), *Remarkable Healings: A Psychiatrist Discovers Unsuspected Roots of Mental and Physical Illness*, Hampton Roads: Charlottesville, VA.

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<sup>48</sup> Linn, Matthew, Editor (1981) *Deliverance Prayer: Experiential, Psychological and Theological Approaches*, Paulist Press: New York.

<sup>49</sup> This ritual response is different from the traditional prayer of exorcism: “I rebuke thee in the name of Christ, I bind thee in the name of Christ, and I command thee to leave in the name of Christ.” Today, I approach all potential entities as redeemable and use a method similar to the one described by Modi (op. cit.). I ask Christ – using his *Light*, to transform whatever is contained in the circle into pure white light and to return it to the source of all light. I find this far preferable to merely “casting out devils” that will continue to roam and re-attach themselves to the unsuspecting.

<sup>50</sup> See Crabtree, A. (1985), *The Multiple Man: Explorations in Possession and Multiple Personality*, Pragaer: New York; see also Martin, M. (1992), *Hostage to the Devil: The Possession and Exorcism of Five Americans*, Harper: San Francisco; see also Peck, M.S. (1983), *People of the Lie: The Hope for Healing Human Evil*, Simon & Schuster, Inc.: New York.

<sup>51</sup> Linn, Matthew, Editor (1981), op. cit.

<sup>52</sup> Fiori, E., op. cit

<sup>53</sup> Crabtree, A. (1985), *The Multiple Man: Explorations in Possession and Multiple Personality*, Pragaer: New York.

<sup>54</sup> McAll, K. (1982), *Healing the Family Tree*, Sheldon Press: London.

<sup>55</sup> see Harner, M. (1982), *The Way of the Shaman: A Guide to Power and Healing*, Bantam Books, New York.

<sup>56</sup> We do well to never underestimate the power of *belief*. One of the most thought provoking books I have ever read on this subject is still in print: Pearce, J.C. (1971), *The Crack in the Cosmic Egg: Challenging Constructs of Mind and Reality*, Julian Press: San Francisco.

<sup>57</sup> Modi, S. (1997), *Remarkable Healings: A Psychiatrist Discovers Unsuspected Roots of Mental and Physical Illness*, Hampton Roads: Charlottesville, Va.

<sup>58</sup> As a rule, I instruct my clients in the concept of chakras before asking them to let Christ ‘enter’ their heart. The heart chakra is seen as the blueprint of the physical heart as well as the most direct link to the Soul. From an energy perspective, the chakra heart is actually one of seven hearts, one for each of the seven main chakra bodies, each nested within the other. Stated another way, the heart chakra is seen as the link between the three chakra templates of the soul and the three chakras of the Mind – mental (solar plexus), emotional (abdominal), and etheric (root).

<sup>59</sup> Hawkins, D.R. (1998), *Power Versus Force: An anatomy of Consciousness and The Hidden Determinants of Human Behavior*, Veritas Publishing, Sedona, Arizona.

<sup>60</sup> See Wink’s penetrating analysis of the myth of redemptive violence, which permeates our culture. Wink, W. (1992), *Engaging the Powers: Discernment and Resistance in a World of Domination*, Fortress Press, Minneapolis, Minnesota.

<sup>61</sup> The veracity of such reports is not an issue here. I have never sought to verify such reports or encouraged my clients to seek legal recourse unless their abuser was a therapist or similar professional. I do accept that something like their memories occurred. Without question, the patient experiencing the recall believes the events happened. Even if the memory were a complete fabrication, which I seriously doubt, it would still need to be healed.

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<sup>62</sup> Spalding, B. (1924), *Life and Teaching of the Masters of the Far East*, California Press: San Francisco.

<sup>63</sup> Moody, R.(1987), *Life After Life: The Investigation of a Phenomenon - Survival of Bodily Death*, Phoenix Press: New York

<sup>64</sup> Schwartz, R.C. (1995), *Internal Family Systems Therapy*, Guilford Press: New York.

<sup>65</sup> Stone, H. & Stone. S., (1993), *Embracing Your Inner Critic*, Harper-Collins: San Francisco.

<sup>66</sup> Stone, H. & Stone. S., (1993), op. cit.

<sup>67</sup> Perls, F., (1969), *Gestalt Therapy Verbatim*, Real People Press: Moab, UT

<sup>68</sup> Taken from Schwartz, R.C., op. cit. Quote taken from Jung, C.G., (1968), *Analytical Psychology: Its Theory and Practice – The Tavistock Lectures*, London: Routledge and Kegan Paul, p.p. 80-81.

<sup>69</sup> In personal communication with Dr. Schwartz he has acknowledged the existence of “critters” and the need for guides, particularly in his work with multiple personality disorders. This would seem to indicate the existence of spiritual realms. But I cannot reference that in the work cited here or be more specific than to note his verbal reference to such phenomena.

<sup>70</sup> Schwartz, R.C. (1995), op. cit., p. 46.

<sup>71</sup> This client is a highly intelligent, largely self-educated, young woman who has read extensively in metaphysics and world religions. She has named this self ‘Durga’, after the Hindu goddess, who took up arms against an abusive patriarchy.

<sup>72</sup> Schwartz, R.C. (1995), op. cit., p. 46.

<sup>73</sup> Freud’s tripartite system comprised of Superego, Ego, and Id is a prime example.

<sup>74</sup> Berne, E. (1961), *Transactional Analysis in Psychotherapy*, Grove Press: New York.

<sup>75</sup> Stone, H. & Stone. S., (1993), op. cit.

<sup>76</sup> There may be a notable exception to this observation. In a number of instances, Schwarz has his clients role-play interactions with parents in active imagination. At such times, the parental figure is obviously internalized. This is done so as to coach the various parts into envisioning a different outcome in an interaction between the client and the parent. But aside from this particular intervention, Schwartz does not appear to focus on the parental image.

<sup>77</sup> Schwartz, R.C. (1995), op. cit., p. 231.

<sup>78</sup> Schwartz, R.C. (1995), op.cit., pp. 96-97

<sup>79</sup> A number of MPD clients have reported being in a torturing situation for days and weeks. Such a duration can generate a large number of fragments as the individual seeks to endure the myriad feelings generated by the event.

<sup>80</sup> Stone, H. & Stone, S., (1989), *Embracing Our Selves: The Voice Dialogue Training Manual*, Nataraj Publishing/New World Library: Novato, CA.

<sup>81</sup> Perls, F., (1969), *Gestalt Therapy Verbatim*, Real People Press: CA.

<sup>82</sup> Dayton, T., & Moreno, Z. (2004), *The Living Stage: A Step-by-Step Guide to Psychodrama, Sociometry, and Group Psychotherapy*, HCI: New York.

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<sup>83</sup> See Stamboliev for an excellent discussion of energy patterns encountered in the Voice Dialogue process. Stamboliev, R., (1992), *The Energetics of Voice Dialogue: An In-Depth Exploration of the Energetic Aspects of Transformational Psychology*, Life Rhythm: Mendocino, CA.

<sup>84</sup> Dyak, M. (1999), *The Voice Dialogue Facilitator's Handbook: Part I*, L.I.F.E. Energy Press: Seattle, WA., p. 9.

<sup>85</sup> See the Stone's manual describing their process which identifies many selves seen as common to American and European societies: Stone, H. & Stone, S., (1989), *Embracing Our Selves: The Voice Dialogue Method*, New World Library: Novato, CA.

<sup>86</sup> Dyak, M. (1999), op. cit.

<sup>87</sup> Dyak, M. (1999), op. cit.

<sup>88</sup> Stamboliev, op. cit., p.63.

<sup>89</sup> Stone, S., (1997), *The Shadow King: The Invisible Force That Holds Women Back*, Nataraj Publishing/New World Library: Novato, CA.

<sup>90</sup> Stone, H. & Stone, S., 1989, op. cit.

<sup>91</sup> Stone, H. & Stone, S., 1989, op. cit.

<sup>92</sup> "Voice Dialogue can be used to reach a certain level of these energies; however, used alone, it can only go so far. Other approaches must also be utilized." Stone, H. & Stone, S., 1989, op. cit., p. 234. Basically, they are referring here to the use of active imagination evoking visionary experiences as well as developing motifs found in dreams.

<sup>93</sup> Stone, H. & Stone, S., 1989, op. cit., p. 228.

<sup>94</sup> Stone, H. & Stone, S., 1989, op. cit., p. 229.

<sup>95</sup> Stone, H. & Stone, S., 1989, op. cit., p. 218.

<sup>96</sup> Stone, H. & Stone, S., 1989, op. cit., p. 219.

<sup>97</sup> "Sometimes the facilitator might observe that the subject is spacing or seems to be in a meditative state, even though he or she is supposedly with the facilitator in being energy. A spacing subject has become lost in fantasy or daydreams, or has simply disappeared within. As with all other selves, we do not judge this state. We simply recognize it as a different self and move the person over so that the Aware-ego can gradually learn the difference between the being energy in contact with another and the being energy that leads people within, away from contact with others."(Stone, H. & Stone, S., 1989, op. cit., p. 221)

<sup>98</sup> Stone, H. & Stone, S., 1989, op. cit., p. 234.

<sup>99</sup> Stone, H. & Stone, S., 1989, op. cit., p. 237

<sup>100</sup> See Crabtree, A.,(1985), *The Multiple Man: Explorations in Possession and Multiple Personality*, Praeger: New York