

CHAPTER V

EXPLORING MIND: EMOTIONAL SELVES IN THE CONTEXT OF OPPOSITES

“When duality is not fun we call it neurosis – a condition in which two opposing forces are at war within the same individual. We set them at war with each other by judging one as good and the other as bad. We then identify ourselves with the one that is judged as good, and pretend that the other doesn’t exist (except in someone else).”¹

*When confronted with an either/or situation
choose the third alternative.
-Anonymous*

THEORETICAL OVERVIEW

In this chapter, my goal is your *conscious* introduction to the world of Mind. As Ego, we live in the Mind every day of our lives; but without reflection it can seem strange when first encountered. It will also seem oddly familiar. So persevere: it is worth the effort.

The world of Mind is analogous to the physical world of air, water, and earth. A primary difference is that *emotion* – rather than air and water – is the medium used by mental constructs such as ego-aspects to communicate with each other. Similarly, in the world of Mind, *thought, feeling, sensation and intuition* replace the eyes, ears, and other sensory organs. Finally, instead of earth’s Periodic Table of Elements and DNA structures, a nearly infinite *set of opposites* provides the building blocks for all inhabitants within the Mind.

Basically, Mind is comprised of a nearly infinite set of dualities established by the Soul, which shape and constrain the Mind, the Ego, and the Body. All facets of imagination require these dualities to define its images and spaces. Even the very images we think of as singular require complementary opposites to animate them. All activity in the Mind and Body takes place in a duality context, whether we are talking about left and right hands or figure and ground. Imagination is the conscious experience of Mind and it is made possible by a nearly infinite set of opposites.

Emotion communicates the *free will* of images within the Mind. Emotion also communicates the distinctly different wills of Body and Soul as experienced by the Mind. Stated another way, emotion communicates the *intent and belief* of every ego-aspect within the Mind to every other image within the Mind; and via the Body, to observers in the world. Likewise, emotion conveys the *impact* that an image has on itself, its relationship to other images, and its effect on the Body and Soul. In contrast, the Body (brain-body) uses *affect* to communicate to itself, the world at large, and the Mind and Soul. *Affect becomes emotion* when experienced *within* the Mind. Emotion is an experience of Mind; affect is an experience of

the Body. Soul also communicates with the Mind using emotion, which accounts for a range of emotions far exceeding the repertoire of Body affects. The emotions most like instinctual affects are called *affective emotions* in this work. These are the emotions most commonly employed by the Ego to direct itself and the Body. Left to its own devices, the Ego generally restricts its emotional expression to the pride-shame axis, which defines the range of affective emotion. The Ego is capable of communicating, receiving, and responding to a far greater range of emotion, which the culture values in the abstract but rarely draws upon in day-to-day living.

Emotional Confusion

Emotion is a subject very much in the public domain whose definition is often contested by differing perspectives. We all experience it and many disciplines have sought to understand it: philosophers,² neurologists,³ endocrinologists,⁴ psychologists,⁵ psychotherapists,⁶ and journalists,⁷ to mention but a few. Most individuals are able to differentiate affective emotions, but might be hard pressed to define emotion per se in a way agreeable to other students of emotion. As one dictionary of psychology notes: “Historically this term has proven utterly refractory to definitional efforts; probably no other term in psychology shares its combination of nondefinability and frequency of use.”⁸ Greenberg, a noted researcher, makes much the same observation regarding terms such as affect, emotion and feeling: “In the history of scholarship concerning the concepts of affect, emotion, and feeling, no clear demarcation has been formulated about the use of the terms ‘affect,’ ‘emotion,’ and ‘feeling’ themselves....”⁹

20th Century Behaviorists have insisted that emotion be treated solely as an observable feature of the body-brain, which may account for much of the current ambiguity surrounding emotion. Those researchers have sought to build their concepts of emotion on the observation of a limited number of bodily affects, such as those identified by Silvan Tomkins in infants (See Fig 2.2 in Chapter II). Without question, Mind generated emotions, such as fear, can evoke affective responses in the Body, but the Mind’s range of emotions vastly exceeds the Body’s genetically programmed ability for affective communication. Forgiveness, acceptance, and trust are emotions, as are shame, anger and sadness. But whereas the shame, anger, and sadness have clearly observable and consensual affective expressions via the Body, the former do not.¹⁰ Yet forgiveness, acceptance, and trust are, if any thing, more highly valued and sought after by the individual, while affective emotions are generally to be avoided.

In my work, the term ‘affect’ will distinguish objective observation from subjective emotional experience. *Affect is what an observer can see; emotion is what the subject experiences.* Affect describes what an observer can discern, primarily from a person’s face, body posture, and voice.¹¹ Similarly, *affective emotion* is emotion that can be consensually described by an observer watching the subject. Affective emotions are generally limited to what is commonly referred to as the pride-shame axis. Most emotions cannot be easily read from Body affects, if at all. The Ego is capable of experiencing and acting upon many more emotions than allowed for by the Body’s primary repertoire of instinctive affects; and even those can be feigned. Individuals can become quite adroit at hiding affective emotions or feigning them. Affect is our earliest language, which we share universally with our species and, in some measure, with other mammalian species. Even as infants, our species can generate meaningful affects. But most emotions will not have an easily recognizable or distinguishable expressive component. Emotion can evoke affects, and affects can evoke emotions within the Mind, *but emotions represent a higher order of expression*, i.e. imaginal communication as distinct from Body communication. Affect is biochemical and physiological in nature. Emotion is the Mind’s medium for communicating intent and belief within a range of nearly infinite opposite poles.

Behavioral researchers prefer to study *affective emotion* because it is more readily consensual or objective. But that limited objectivity aside, *emotion* is a private, internal, event that we can only collaborate with others by describing the experience with words of sensation and feeling, or by what we think about it. The emotions of poetry, religious experience, love, and anguish are primarily internal, subjective, events.

Objective and subjective perspectives definitely overlap given that all observable affects will stimulate subjective emotions; and affective emotions generated by an ego-aspect can stimulate sensation and Body affects. But aside from affective emotions – which others can point to, any meaningful definition of emotion is really dependent upon descriptions of subjective experience. There are just too few instinctual affects to accommodate the vast set of all emotions. Historically, the distinction was correctly made by using *affect* to designate the objective, external, observation of concomitant emotion. But in limiting observation *exclusively* to Body affect, contemporary researchers have frequently lost or confused the distinction between objective observation of affect and the subjective, concomitant, experience of emotion. If the observation of emotion is restricted to subjective experience, and ‘affect’ is reserved for the objective observation of facial and gesture behaviors, then I believe there will be considerably less confusion. In sum, while there is often a clear causal connection between emotion and affect, emotion should not be limited to what the Body can express.¹² Affective emotions are a powerful, but very limited, form of communication that hardly begins to express the full breadth of subjectively experienced emotion. That said, the most problematical emotions for most people are affective emotions, i.e. fear, shame, anger, etc. As a species, too much of our behavior is still governed by these affective emotions; and, very often, affective emotions are at the root of mental and physical illness. By and large, the healthy emotions seem less potent because they are less visible affectively. But they are only less visible to the untrained eye: healthy emotions are very definitely *felt experiences* with discernible effects on the Body. Without healthy emotions, there is little chance of reversing traumatic experiences.

The Heart’s Centrality in Communicating Emotion

The Heart *governs* the communication of emotion between Body, Mind, and Soul. To appreciate this assertion the reader needs a basic understanding of chakra energies. In Near and Far Eastern cultures, chakra energies have been accepted for several thousand years as the primal energies underpinning animate beings.

Most books addressing chakra energies identify seven major chakras sustaining a human being’s energy field, which in turn sustains the Body. Each of the seven major chakra energy centers sustains a specific auric body, which is described as structured or amorphous.¹³ There are four structured auric bodies interspersed with three amorphous auric bodies. *Each auric body* has its own set of seven chakra centers, which allow it to connect with the other six auric bodies. *The Heart* continuously communicates the minute-by-minute activity of all seven auric bodies to the physical body via the physical heart.

Where Heart is capitalized in this work, it always refers to the heart auric body, the six heart chakras connecting it to the other auric bodies, and the heart chakra’s connection to the physical heart. The heart auric body communicates emotion generated within the Mind as well as emotion communicated between the Soul, Mind, and Body. It is ‘nested’ between three auric bodies defining the world of Body and three auric bodies defining the world of Soul. This is why the Heart is assigned a central role in all esoteric systems. This centrality of the Heart is stressed in all Kabbalistic texts as well as the Old Testament. In both Kabbalah and Chakra theory the Heart communicates emotional vibrations from one auric body to the next and back again. Significantly, the Heart chakras provide the most direct and immediate emotional communication to the Body (body-brain) via the physical heart. (Emotion can also be communicated between Mind and Body via sensation, which is discussed further on.)

In Chakra theory, the world of *Mind* is defined as a triad comprised of three auric bodies – mental, emotional, and etheric – corresponding to the first three chakras associated with three distinct body locations: the solar plexus, abdomen, and root.¹⁴ The world of *Soul* is defined by a second triad of three auric bodies corresponding to three chakras whose body locations are the crown, brow and throat. That triad is seen to function as the *template* for the Mind’s triad. From the perspective of Chakra theory, these two triads create the entities we call Soul and Mind. Each triad is comprised of two ‘structured’ auric bodies with one ‘amorphous’ auric body between them. Between those two triads is the auric body of the heart chakra; it too is amorphous, unstructured.

Lastly, I would note that most of the human body is comprised of water, which makes it a perfect medium for transmitting second by second *changes in the Heartbeat*. Variations in rhythm, strength, and rate can differentiate specific emotions, which the physical heart instantly communicates to all parts of the body including the brain. Research done by the HeartMath group has shown that the physical heart actually precedes the brain by a full second or more in the subliminal perception of arousing events.¹⁵ Few people are aware of the emotional control exercised by the physical heart. Nonetheless, extensive research by the HeartMath group has demonstrated its normal predominance over other sensorimotor and endocrine systems in communicating emotion.¹⁶ I will revisit their conclusions throughout the chapter.

The Etheric Body and Sensation

The observations of psychics – perceivers of paranormal phenomenon – are normally excluded from the Behavioral sciences because most observers cannot validate their perceptions. But I have found their subjective observations *conceptually* helpful, since we are both addressing the same domain, namely, the world of Mind. Drawing on the formulations of psychic healers such as Brennan¹⁷ and Bruyere,¹⁸ I envision the Mind as comprised of three interactive fields of auric body activity – mental, emotional and etheric – corresponding to the attributes parapsychologists generally assign to the first three auric bodies (the Mind triad). In this conception, the mental and emotional auric bodies provide the *Mind its form and medium of communication*. Ego-aspects are constellated in the mental auric body and use the second – the emotional auric body – to communicate with the physical heart and etheric auric body. In this schema, the etheric auric body (root chakra) connects the Ego to the Body (body-brain). The etheric body is perceptible as measurable chakra energy centers,¹⁹ meridian currents (acupuncture points), and polarities,^{20, 21} but for most of us it is simply experienced as a ‘felt sense of being’ or sensation.

The Mind’s *sensation function* provides the Ego its conscious, experiential, connection with the etheric auric body (i.e. root chakra). Sensation is the Mind’s guidance system for directing the physical brain and body. Sensation provides *feedback* regarding all voluntary actions initiated by Ego, and involuntary responses executed by the Body. Various disciplines have developed measuring techniques for studying and altering this ‘esoteric’ etheric body. Homeopathy,²² Kinesiology,²³ and Acupuncture²⁴ are examples of three such disciplines. But there are also medically sanctioned physical monitoring instruments such as those used in the Rolf Study described by Bruyere²⁵ and the HeartMath research group. A major hurdle to understanding the Mind’s etheric body is the required paradigm shift, which asserts that the etheric body being measured by these various disciplines not only enervates the brain-body but also directs it.²⁶ This new paradigm²⁷ asserts that the emotional auric body allows created mental structures such as ego-aspects to communicate their intent and beliefs to the physical body *via the etheric body and physical heart*. In sum, emotion’s effect on the physical heart and etheric body affords every ego-aspect the ability to communicate with and direct the Body emotionally, as well as communicating with other images within the Mind.

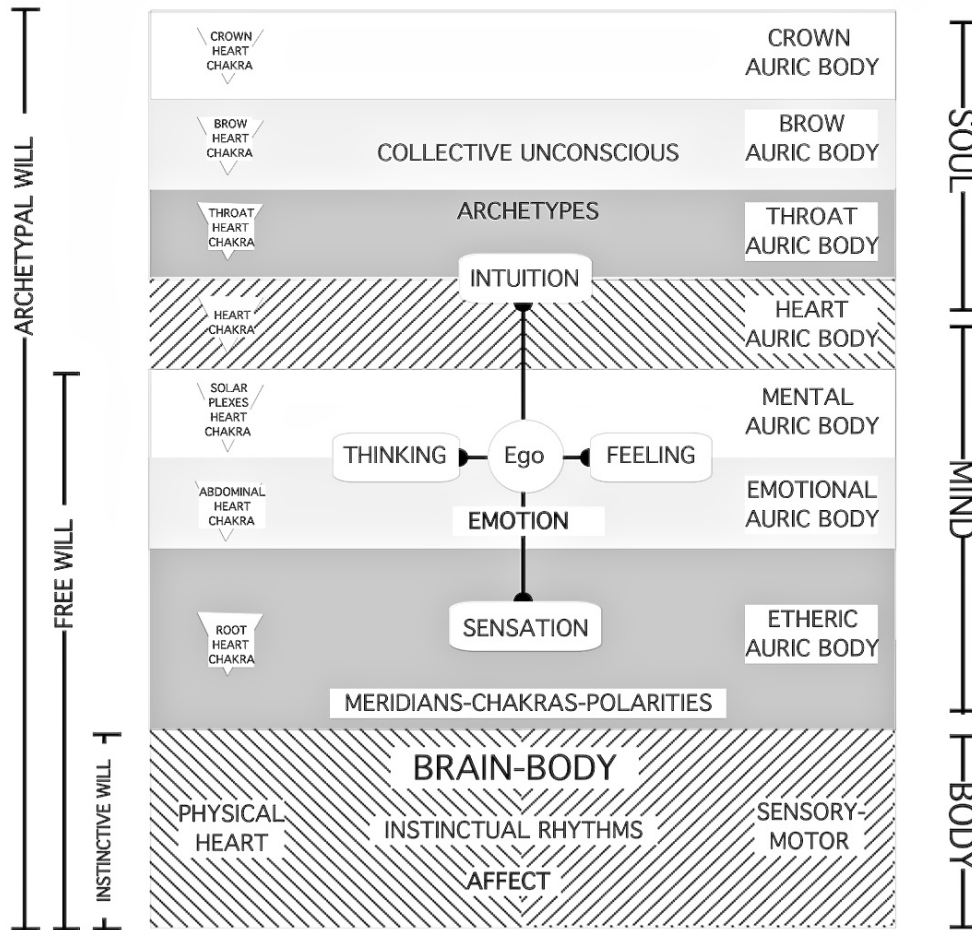
The Body (brain-body) does not differentiate between real – occurring in the world, and imagined events. As I frequently tell clients, “the Body does not have a Mind of its own.” The intent and beliefs held by ego-aspects can generate the same intensely felt affective emotions, as would an actual event. Panic Disorders are a prime example. They are sustained by the Mind, not the immediate environment, but nonetheless exercise a powerful control over the physical body. In the Mind, the etheric body and Heart can respond to imagined events as if they were real, thereby stimulating Body affect, sensory-motor, and endocrinological responses. “That *hurt!*” might reflect an *actual* event experienced by the brain-body and affectively communicated to the etheric body and Heart. But, to a greater or lesser degree, the etheric body can also respond to an ego-aspect’s terrifying supposition that “it will hurt if it happens again,” though its happening again is *only imagined*. For example, when someone tells me about a falling injury I often experience a sharp sensation in my perineum, which is also the physical location of the root chakra (the etheric body). Affective emotion can be generated by both actual physical events and imagined events, i.e. events remembered as well as events anticipated in a future context. Whether real or imagined, the event is similarly experienced by the brain-body. Most often the Body experiences imagined events less intensely,

but sometimes even more intensely than the actual event. An ego-aspect experiencing fear verging on panic will evoke a body response regardless of the fear's source. This lack of differentiation is what makes emotional states so problematical for the individual. Compulsive stimulation of the most negative emotions, such as shame, is invariably detrimental as the emotions accumulate in the emotional fields of the Heart and etheric body rather than being discharged. This accumulation is hypothesized to be a necessary and sufficient cause of much 'stress' and chronic disease.

The Four Functions

Emotion can be read by each of the four functions described by Carl Jung: feeling, thinking, sensation, and intuition.²⁸ Each function registers a different aspect of emotion. Figure 5.1 attempts to pictorially capture all the concepts delineated by the following discussion of the four functions.

FIGURE 5.1 - EGO IN THE CONTEXT OF SOUL-MIND-BODY



Thinking and Feeling. All ego-aspects can evaluate a mental image with thinking and/or feeling – if they choose. Thinking is a rational function available to all ego-aspects. It can *deduce or at least speculate about the thought structure of an image*, including its motivation. Feeling is the rational function that can register the direct *emotional impact* of an image’s intent or belief. Feeling insures that all selves – not just the emoting self, have access to the information being sent through the emotional auric body to the Heart and etheric body. Feeling is not the purview of any particular self. The feeling function provides any ego-aspect the wherewithal to identify a specific emotion compared to all other possible emotions. Emotions can occur, and often do, without an ego-aspect’s conscious feeling evaluation, but it is difficult to compare or change them until felt.

Thinking can deduce an image's motivation by evaluating the thought structure of the ego-aspect generating the emotion. Thinking evaluates images. It evaluates pictorial changes as a function of time and assigns value (belief and intent) to those changes. Feeling tells us the emotional impact of those changes on the Ego and Body. A thinking ego-aspect can block the feeling function or use it in tandem. But blocking the feeling function does not block emotion; it only blocks the feeling evaluation of emotion. Even if an ego-aspect blocks feeling, the Body, Soul, and other aspects of the Mind will experience the emotion. The same is true of an ego-aspect that relies primarily on feeling. It too can use thinking in tandem or block it. (Of note, an ego-aspect can block the *sensation* of an emotion as well as the feeling of it. An ego-aspect is only likely to block both functions if the Body has been unendurably stimulated or shamed. Such extreme blocking generally produces the imaginal equivalent of an out-of-body experience or depersonalization.)

Many dominant ego-aspects rely predominantly on thinking to avoid feeling the painfully perceived existence of another ego-aspect or archetypal authority. The 'Rational Mind' – a common primary self – can use thinking to minimize the felt experience of an unremittingly shaming conscience. Later in this chapter I further elaborate on these two functions and offer several interventions for addressing disruptions of their duality.

Intuition and Sensation. Human images are the most complex forms created within the Mind. Self-images are collectively referred to as the Ego. Any ego-aspect created by Ego can read emotion from the perspective of intuition and sensation as well as feeling and thinking. Intuition is different from the other three in terms of its orientation, which is the Soul. Intuition registers emotion and thought *originating from and defined by the Soul*, and communicated via the Heart. The 5th, 6th and 7th chakras define the Soul. The 5th chakra, also called the Throat chakra, or 'voice,' is the Soul's counterpart to the Mind's etheric body. It brings into being by 'naming' (i.e. generating specific thought forms and concomitant emotions), in much the same way as the etheric body initiates the Body's actions. Likewise, the 6th chakra – also called the brow chakra or 'third eye,' is comparable to the emotional auric body. Both are amorphous, unstructured. The 6th chakra has long been associated with parapsychic ability – the Soul's paranormal powers of perception such as precognition and clairvoyance, which have their parallels to the Mind's four functions. Psychic observers also identify the brow chakra as the 'source' of intuition.

Intuition provides Soul its most direct means of communicating with the Ego. Where intuition is blocked by the Ego, the Soul can express itself via dreams and other archetypally charged images. Stated another way, intuition is the Ego's capacity to directly hear the Soul's 'voice.' It is the Ego's most direct 'experience' of Soul communication. Like sensation, it is considered irrational, unreflected, simply 'given.' And like sensation, it too can be suppressed or remain undeveloped if an ego-aspect is threatened by the 'higher power' of its source. (Feeling like you are 'in a fog' is generally a good indication of actively blocked intuition; ditto for chronic sinus conditions.) I am probably going out on a limb asserting intuition's connection to the Soul. Where intuition is studied in academic circles, it is not generally attributed to the Soul.²⁹ But if Soul is granted the status of an active force within the Mind, then it must have a direct means of communication beyond dreams, the voices of our 'gods,' and other archetypal constellations.

The Ego's ability to obstruct any particular function precipitates many psychological dysfunctions: dissociation, denial, depersonalization, projection, and hysterical conversion reactions, to name but a few. If thinking, feeling, sensation, or intuition, are considered 'painful' to an ego-aspect, it can generate mental or emotional activity that effectively blocks the painfully experienced function. Thus, even though feeling can provide an ego-aspect with the most precise method for evaluating emotion, it can nonetheless be blunted, if emotion is too persistently painful. Where feeling is blunted, emotion can be thoughtfully deduced from sensation as when an individual reports a tightening of muscles indicative of fear, anger or other affect. But even that function can be attenuated or actively blocked by Dominant ego-aspects. Such blockage will become problematical for the client. Blocking of sensation causes a relative numbness, which can have adverse psychosomatic effects on the body. Intuition is probably the function most commonly blocked, minimized, or distrusted by the Ego, most often by ego-aspects that over rely on the thinking function.

The etheric body, which enervates the brain-body, is 'read' by sensation. The Body, i.e. brain-body, always refers to the physical brain and physical body studied by the various physical sciences such as physiology, neurology, biology, microbiology, etc. The etheric body provides the auric underpinning of the

Body.³⁰ It shapes and sustains the physical brain-body. Stated another way, the etheric body continually ‘blueprints’ the brain-body moment by moment.³¹ To use a computer analogy, the Mind continuously *refreshes* the Body image on the computer screen, effectively altering and moving physical matter via the etheric body.³² The etheric body is observable via acupuncture points, physical polarity releases, and Kinesiology.³³ In Kabbalah, the etheric body is generally referred to as Malkhut. In Chakra theory, the etheric body is always identified as the root chakra auric body or 1st chakra.³⁴ The Ego exercises its emotional control of the physical brain and body via the Heart and etheric body. Sensation reports the effects of Mind on Body and vice versa. Finally, the etheric body *expresses* the will to act whether will is stimulated by instinct, an ego-aspect’s free will, or the will of the archetypes. Each is experienced as sensation as regards their effect on the Body. The three wills are discussed and elaborated upon throughout the chapter. Initially, some of these distinctions will be difficult to appreciate because we mistakenly believe ourselves to live in the Body. In fact, as Ego, *we live in Mind intimately connected to the Body via the etheric body and Heart.*

The Singularity of God **and the Duality of Mind**

Opposites literally define our worldview at all levels of experience. Even God can only be said to be singular at the level of Intellect, which Kabbalah treats as a function of the world of Spirit. *At that level, God can be said to have no opposite. The Course in Miracles* attempts to capture this in its briefest of Introductions: “The opposite of love is fear, but what is all-encompassing can have no opposite. This course can therefore be summed up very simply in this way: Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God.”³⁵ Like all opposites this is paradoxical, and studying *The Course* makes it hardly less so. Yet all major religions point to the same inexpressible awareness of this oneness. Orthodox Christians call this oneness the Godhead or Uncaused Cause. Gnostic Christians call it the Mystery from which emerged the primal syzygy.³⁶ Taoists call it The Way encompassing the Yin and Yang of the 10,000 things. Hindus call it Brahma, the Supreme Principle, container of Vishnu, the Preserver of Things and Siva, the Destroyer of Things. Buddhists call it Righpa, ‘the ground of all being,’ while Kabbalists call it Ion-Sof or ‘no-thing.’ Last, I would mention Hermeticism, which calls it ‘the All’ as distinct from the many. All of these perspectives would argue that the singularity of God is the foundation of duality. The ‘two’ of every duality is a homeostatic path divided into its complements, which comprise differing degrees of energy and form – each attracting the other to manifest as an image.

The inherent affinity of each pole in a duality dictates the existence of the other and no other. Consider that light and dark are opposites as are masculine and feminine. But light and feminine or dark and masculine – while possibly descriptive, are not categorical imperatives. The inherent affinity of two poles is what dictates the underlying singularity. Or the inverse: each singularity in the Mind is archetypally governed by opposite poles with inherent affinities. That assertion is extensively illustrated in last later chapter addressing Relational authority where I describe the Gendering archetype. In that chapter I demonstrate that all human images embody a masculine-feminine polarity that categorically defines the image. Each pole of that duality can also be demonstrated to function differently wherein one pole provides a *preponderance* of mental structure or definition, and the other its replenishing energy, making both absolutely essential for the manifestation of any human image.³⁷ Hermeticists refer to this appearance of singularity in the Mind as the *polarity* of opposites, the *ying and yang* of the 10,000 things. In sum, complementary pairs of opposites demand each other in order to generate a singularity. The Mind requires complementary poles for the creation of every image within the Mind. Even the singularity of God is subject to this duality of Mind. Thinking requires that God be both being and non-being, immanent as well as transcendent, the first cause as well as the uncaused cause, the one and the zero, the alpha and omega; only the Intellect of Spirit can envision God as singular.

Hermeticism – said to be one of the oldest esoteric disciplines, may be the work most accessible to students seeking to understand opposites.³⁸ According to Hermetic philosophy: “Everything is dual;

everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”³⁹ All of these assertions are thought provoking and demonstrable in Hermetic philosophy, but it is that last assertion that most concerns me in this chapter: the idea that opposites can be reconciled; that all *polarizations* defined by pairs of opposites can be reconciled. In the previous chapter, I sought to demonstrate the reconciliation of opposing selves using Christ and the *Light*. In doing so, I went beyond the work of R.C.Schwartz and the Stones, but clearly, I am not alone in my assertion that it is possible to reconcile seeming opposites. Hermetic philosophy has been insisting on it for three thousand plus years. And more recently, Jung has offered similar arguments from alchemy,⁴⁰ as do Kabbalists,⁴¹ Zen Buddhists,⁴² and modern day Alchemists.⁴³

The basic premise of this chapter is that Mind is defined by a nearly infinite set of opposites whose dynamic interaction is the underpinning of all mental images created in active imagination. In Chapter II, I made a distinction between a person-in-the-world and *images* of that person. I focus on the *image* in the conviction that it has far more effect on a client’s behavior than the person-in-the world, who may be many years deceased, a thousand miles away, or sitting next to us. But successful healing requires yet another distinction. In working with the *image* of any person-in-the-world, a major hurdle in healing that image is the erroneous assumption that the image is a flesh and blood person. In fact, every image is a thought-form animated with psychic energy. Images are comprised of myriad dualities sustained by will within a medium of emotion. They are not made of flesh and blood, or brain cells and bone, even when imagined as such. Even so, they exercise the *power* to regulate and control the human body through their impact on the emotional and etheric fields. Yet they are also very malleable and easily altered, if the Aware-ego is willing. Therapists and clients need to continually make this distinction. The physical body normally takes days and weeks to self-repair only because human images inadvertently sustain that belief. (As one sage put it: We grow old and die because we watch others growing old and dying.) But change the Mind and the Body will follow; it has no Mind of its own. Christ taught this to his followers time and again.⁴⁴ When let into the Mind, Christ has the power to heal the Body as well as the Mind and Soul. Where Soul and Mind are treated as superordinate to Body they contain the necessary and sufficient power to heal the Body with much fewer constraints than are placed on it by the Physical sciences acting alone.

The Homeostatic Balance,

Desire, and Instinctual Rhythms

Homeostasis is generally defined as the tendency toward a relatively stable equilibrium between interdependent elements, maintained by physiological processes. The term was coined in the 1930’s by Walter Cannon to describe steady states, which the physical body seeks to sustain at any particular moment.⁴⁵ *It is argued here that every duality creates a polarity generating a homeostatic path –a steady state, between opposite poles.* This path is the Soul’s way of directing the Ego (though not the only way). *Desire* reflects deviations from a homeostatic path. Whenever an ego-aspect deviates from a homeostatic path, or center, the waning pole will pull it to return (sic) by generating compensatory desire. Desire always points to a sense of lack.⁴⁶ As regards any set of opposites, lack can be defined as the need to return to the homeostatic path, to swing back toward the complementary pole.⁴⁷ Emotion communicates the *experience* of homeostatic governance as the Ego ranges between the poles defining a homeostatic path. For example, one of the most persistently active sets of poles is the pleasure/pain duality since it serves as a primary guidance system for the brain-body. Movement from the homeostatic center of this duality creates pleasure or pain depending on the direction of movement. But whatever the direction, either sensation will sequentially become the other experientially. The more intense the pleasure, the more painful its inevitable loss; the more intense the pain, the more pleasurable its cessation. If pleasure is too intense it becomes painful; when pain becomes unbearable it suddenly creates the pleasure of dissociation.

Deviations from homeostatic centers are inevitable in the case of the Body, which is continually depleting and needing to refurbish its supply of energy and structure. Counter-deviation is necessary for the successful balancing of an organism’s biological systems, as when an animal seeks warmth in cold weather.

But deviation can also be arbitrary as when the Ego seeks to actively avoid certain poles of opposites in compliance with the dictates of culture and parents. Persistent deviation toward one pole, without allowance for rhythmic swings back toward the other, will provoke acute and chronic desire for the opposite pole. The most persistent form of chronic desire is shameful desire because an ego-aspect held in the thrall of shame cannot release itself; and any time it is temporarily released by other ego-aspects it will inject further shame into the Mind's emotional field.

The Ego is generally quick to respond to the obstruction of instinctual opposites such as hunger/satisfaction, filling/excreting, waking/sleeping, arousal/release, fight/flight, and inhaling/exhaling. These polarities are best thought of as *instinctual rhythms*. The regular depletion of energy and matter required to sustain the Body dictates that the Ego be able to move to and fro between poles defining instinctual rhythms. Any prolonged disruption of this movement will result in pathology if not death. The density of matter shaping our bodies requires a great amount of sustaining energy as well as regeneration of definition. In the case of humans, the need for replenishment can be measured in seconds, minutes and hours. Consider that the average Heart rate is 60 beats per minute, inhalation ten to fifteen times per minute, sleep several hours a day, water a daily requirement, etc. The more physical or "mattered" a set of opposites, the greater will be the requirement for energy and definitional replenishment as a function of time. In later sections, I examine these instinctual rhythms in greater depth. A primary task of the Ego is the satisfactory regulation of these instinctual rhythms, but all too often parents and culture espouse disruption, rather than regulation, at the expense of the Body, which is dependent upon adequate regulation for its well being.

Selves Are the Psychiatric Problem

The reconciliation of opposites is a misnomer. It is selves – not the governing dualities – that require reconciliation. The homeostatic path reconciles any pair of opposites. It is an ego-aspect who becomes polarized when blocked from ranging equidistant between opposite poles. The reader needs to distinguish between polarization and polarity. *The reconciliation of selves - their depolarization, is the major thrust of this work.*

Hypothetically, only one self is ever needed to range between dualities. But inevitably, in the course of development, as the Ego seeks to traverse the homeostatic path laid down by rhythmic opposites, it is fragmented by parental, cultural, or fateful demands. It is the Ego's fragmentation into multiple aspects that needs reconciliation. The primary cause of fragmentation is the creation of beliefs that continually regenerate polarizing emotions such as fear and shame. *Most psychological and psychosomatic symptoms are the byproduct of fragmented selves polarized by affective emotions.* Hopefully, I can demonstrate this by showing how the reconciliation of emotionally polarized selves consistently ameliorates those symptoms.

Another common misunderstanding is the notion that the client is the source of all the emotions s/he feels. The 'client' is merely a primary self among selves. S/he needs to learn that emotions have many sources, not just the self that is consciously registering the emotion s/he is reporting. Some therapists refer to these received emotions as ego-dystonic, which is another misnomer. The emotion may be dystonic from the perspective of a primary self, but it is still, in all likelihood, being generated by an ego-aspect who perceives it as central to its own needs and identity. In the early stages of therapy it is helpful to keep reminding the client that all ego-aspects have a modicum of free will and are capable of emoting. Even a Rejected-self will emote the pain of its shameful bondage. On many occasions, the client is *receiving* emotions rather than generating them, and the task is to contain the emoting ego-aspect within a circle. Some ego-aspects can generate very strong emotions, but once the ego-aspect is objectified, interventions involving the *Light* and Christ image can be used attenuate the emotion so it is no longer overwhelming.

Affective Emotion in a Duality Context

Ego-aspects can use affective emotions to stimulate types of movement relative to any set of poles. The affective emotion with the greatest power to *restrict* movement is called 'shame,' which can freeze the

activity of an ego-aspect as it moves toward either pole of a duality, *thereby blocking the ego-aspect's movement back to center*. If the Ego then dissociates the ego-aspect, preparatory to creating a new self capable of moving back toward the center, the now dissociated, shamed, aspect will effectively block further movement toward that pole. This creates a polarized state within the Mind. First off, any desire to reach the shamed pole becomes an additional source of shaming, which is either experienced or posited within the emotional fields of the Heart and/or etheric Body. Therefore, the Ego is most likely to create a new ego-aspect that is fearful of that pole and will seek to avoid a repetition of the shameful restriction by withdrawing as far as possible from it. If, for example, the shamed pole represented some form of 'connection,' then the fearful aspect will seek 'isolation.' This strategy may avoid shameful repetition, but over time the desire for 'connection' will reassert itself; that is a law of opposites. An ego-aspect can temporarily override its *fear* of the shameful desire by inducing affective desire, which is the Body's experience of a sense of lack. In effect, physical desire can generate a sense of lack within the Mind and Body powerful enough to temporally block the sensate fear of the shamed pole, which allows the ego-aspect to temporarily access the shamed pole. This is correctly called 'shameful behavior' as it will generate further shame even as it also allows the ego-aspect to satisfy its desire for the pole blocked by a shame enthralled self. But once the *physical* desire is satisfied, the centrifugal force of the polarizing emotions (e.g. fearful isolation and shamed connection) will reassert, often with a vengeance. Consequently, the *physical desire* must be re-stimulated as soon as possible to reinstate any semblance of homeostasis. (Addictive selves, described at length in the chapters on Moral and Relational authority, exercise physical desire to the nth degree for the purpose of repeatedly overcoming polarization. But so too, does the Dominant self, which is also described in those chapters.) 'Anger' – which is even more powerful than desire, can energize an ego-aspect to temporarily overwhelm any ego-aspect that threatens to shame it. The use of anger can also become chronic as in the case of chronic resentment, simmering anger, road rage, etc.

It is important to note that what I have just described are *affective* emotional states generated by ego-aspects. Both Mind and Ego are capable of a much greater range of emotion than those expressed by the Body's affective range. But that said, the Body's distinguishable affects play a daily role in the lives of most people, most notably, in the Ego's use of them to regulate the Mind's activity. In effect, the Ego seeks to emulate the Body's affects in the mistaken belief that they can most effectively control other images within the Mind. The difficulty is that none of these affective emotions has the power to heal shameful accretions. Therefore, the ego-aspect must continue to evoke those coping emotions despite the deleterious effects of long-term use of affective emotions.

The Governance of Selves

by Opposite Poles

Dualities govern the activity of selves, not vice versa. The homeostatic path created by a duality guides an ego-aspect ranging between a pair of opposites. Whenever a self moves away from the homeostatic path of least resistance, desire generates a feelable tension within the self for countermanding movement. The Body's *experience* of duality is best treated as a gestalt of sensations rather than a single sensory association or duality. Some observers see this plethora of sensation as delusionally binding the Ego to the Body, as if the Body were the sole source of the Ego's experience. In fact, however, the Ego must also contend with other dualities within the Mind involving relations with other ego-aspects and images of others, as well as obliging it to deal with opposites governing Soul-Mind interactions (archetypes). In effect, the Ego is constantly engaged by the dualities of *three domains* – Body, Mind, and Soul. Even so, in therapy the focus will generally be on one specific duality at a time, whichever one appears to be exerting inordinate influence over the currently dominating ego-aspect.

Emotion describes the ego-aspect's *relationship* to any set of opposites actively governing its movement. Where positive emotions such as willingness, acceptance, and love, govern an ego-aspect, there is really no restriction on the ego-aspect's ability to range between opposite poles. But negative emotions – as defined by the pride/shame axis – are always considered restrictive; and for most of us, much of the time, they define our movement within significant pairs of opposites. The pride-shame axis largely shapes

our culture's response to opposites, but even apart from culture, those affective emotions would likely be encountered as a consequence of testing the limits of living on earth.

Affective emotions become a clinical problem when they are the *raison d'être* for an ego-aspect. For example, a Responsible primary – described in the next section, is generally created to *avoid* behavior that results in shame; and it does so by *fearing* movement toward a particular pole. *Fear* dictates its behavior, which forces it to exist in a chronic state of tension as a result of its inability to move toward a particular pole. So long as it remains fearful, it cannot approach the object of its fear, i.e. the shamed pole. Fear avoids; it never willingly approaches.⁴⁸

'Emotionality' is a consequence of 'stuckness' within a range of opposites; the 'stuck' self is unable to return to homeostasis without stimulating more duress. Insofar as the Body feels this tension and amplifies it back to the Mind, physical desire can provide temporary relief because it is more powerful than fear. Unfortunately, the chronic use of physical desire will generate more shame; though it will not be felt at the time because physical desire will suppress the conscious experience of that consequence. The Ego-in-conflict and Dominant self – described in Chapter VII – both use physical desires to blunt the fear and angst of shame, which allows them to move toward homeostasis. The Ego-in-conflict can even use it to approach the shamed pole. Since the 'desire' of an Ego-in-conflict is often for *mind-altering* substances, their potency will frequently allow for 'shameful expression.' Most primary selves are temporarily liberated from fear by the machinations of an Ego-in-conflict, which allows them to express in a 'shameful' manner. This generally leaves the individual feeling guilty after the fact, provided the shameful desire goes undetected by others. But either way, the result will be a further accumulation of shame in an individual's emotional field. A Dominant self can use socially acceptable behaviors in excess – such as eating, smoking, or adrenalin rushes, to reduce chronic, fearful, tension. Such behaviors provide a temporary reduction of the pain of ongoing fear and shame, but do not allow for the overt expression of a disowned opposite, except for the shaming quality expressed by the excess. So even a Dominant self is likely to require the activation of an Ego-in-conflict from time to time. Of note, both selves can use fear fused with anger to produce adrenalin rushes. People who use this strategy report that it energizes them. Many popular video and computer games, action movies, outdoor adventures, and the like can generate this adrenalin effect.

Can a Rejected-self be liberated temporarily by the machinations of an Ego-in-conflict or Dominant-self? Not so far as I can determine. The addictive behaviors employed by these two selves allow for a temporary ranging toward the shamed pole and/or a temporary reduction in the angst of not being able to access the shamed pole. The only strategy able to resolve polarization is the liberation of the shamed self from its enthrallment so it can freely range back toward homeostasis and beyond. This will require its permanent liberation and reconciliation with any self that supplanted it. To accomplish this, the primary self that took the place of the Rejected-self must be freed of its fear so it can comfortably range toward the previously shamed pole while allowing the Rejected-self a comparable freedom to move toward homeostasis. In effect, each must be reconciled with the other.

In theory, only one ego-aspect is ever needed to span the range defined by a pair of opposites. If that one self becomes insufficient, it is hypothesized that sufficient selves will be created to span the range defined by the pair of opposites. I call this the *Rule of Sufficient Numbers hypothesis*. Basically, the rule stipulates that the Ego will create ego-aspects sufficient in number to span the range defined by any duality. For example, teaching the Ego to associate a particular pole with 'shameful badness' will necessitate the creation of at least two ego-aspects, one forced to experience the 'badness' shamefully (i.e. a Rejected-self) and another that is fearful of badness, forcing it to move in a direction opposite the shamed pole. Those two, in turn, will generally necessitate the creation of a third ego-aspect that seeks to reduce the tension created by these seemingly irreconcilable extremes, (i.e. Dominant self and, likely, an Ego-in-conflict). Of note, a Dominant self seeks 'pseudo' reconciliation when it actively uses shame to suppress its ranging toward the forbidden pole, while concomitantly using socially acceptable behaviors in excess to blunt the chronic tension.

When all ego-aspects active within a duality have been released from their negative emotional states, it is hypothesized that they can be reintegrated into a functional singularity governed by one or more positive emotions such as acceptance, willingness, or forgiveness. This allows the 'reintegrated singularity' to move freely between the two poles.

Levels of Duality

Specific dualities differentiate levels of being, i.e. Spirit, Soul, Mind, and Body. Consider that hunger/satisfaction (Body) is different in kind from thinking/feeling (Mind), as the latter is different from mortal/immortal (Soul). Each can be said to represent a different level of functioning. Dualities can be identified for each level that are likely to be problematical in a therapy context.

All *sensory* dualities are treated as brain-body dualities. Dualities within this group are those defining sensory modalities such as vision, sound, smell, taste, and tactile organs, e.g. light/dark, loud/quiet, putrid/aromatic, sweet/sour, and hard/soft. Another set of brain-body dualities addressed in therapy are instinctual rhythms. Those are hunger/satisfaction, filling/excreting, arousal/release (sex), inhaling/exhaling, and waking/ sleeping. Pain/pleasure, along with fight/flight, are treated as survival rhythms, which are considered a subgroup of the instinctual rhythms. The largest single group of brain-body dualities addressed in therapy are those describing physical dis-ease.

Among the dualities attributed to Mind, two pairs of opposites are crucial to the Ego's guidance and feedback: thinking/feeling, and intuition/sensation. The Ego must rely on these four functions to provide feedback and planning regarding its activity. Many clients exhibit issues around the use of feeling/thinking, the most prevalent being the suppression of one or the other. Feeling and thinking function very much like vision. When only one eye is used, perception is two-dimensional. While either eye can see, both eyes must be used to achieve stereoscopic vision. An ego-aspect can rely heavily on one function, and use pride/shame, anger or fear to suppress the activity of any dissociated self strongly identified with the other function, but always to its detriment, as it must then function with one 'blind eye'.

Sensation provides every ego-aspect the sensate body needed to experience and direct the brain-body. The Ego can exile an ego-aspect from relational consciousness by dissociation, or the sensate body of an ego-aspect can be dissociated by traumatic separation. (When the latter happens, the ego-aspect's mental component remains conscious, but its sensate body is repressed resulting in depersonalization.) But even repressed, a sensate component will remain painfully active and communicate the trauma that forced it out of relational consciousness. The sensate perseveration of a dissociated ego-aspect or sensate component of an ego-aspect probably accounts for most of the symptoms identified with Post-Traumatic Stress Disorder.

Intuition provides the Ego direct access to the Soul's feedback via the Heart. The Ego can suppress the intuitive connection – often by stimulating somatic interference such as sinus headaches, or by creating selves that become enthralled to sensation. One example is the Ego-in-conflict, which is almost purely sensate in function. The reconciliation of the intuition/sensation duality can be quite complex, often requiring the rehabilitation of undeveloped selves, and considerable assistance from a higher power.

Another group of dualities that often need to be addressed in therapy are imaginal *relationships* between selves, and selves and others. This is a potent set of dualities that include strong/weak, dominance/submission, lead/follow, approach/avoid, connection/isolation, and self/other. Self/other discord generally occurs as a consequence of projection and/or constellation by archetypal authority. The projection of disowned selves can raise all kinds of havoc in the interpersonal lives of clients and their spouses, children, or peers. I address this in the section on projection later in the chapter. Parents and other authority figures are the images most frequently constellated by archetypal energies. Constellated authority will manifest as Temporal authority (experienced by the client as dominance/submission), Moral authority (right/wrong) and Relational authority (masculine/ feminine). (Note that right/wrong is not the same as good/evil. The latter is best seen as a Soul level duality since it addresses the influence of 'spirits'.)

All dualities are manifestations of Soul insofar as Soul is superordinate to the Mind. But as a practical matter, there are a number of dualities encountered within the Mind that point to the Soul's *active role* within the Mind. Mortality/immortality is clearly a duality demanding the existence of Soul and Body, and a Mind needing to reconcile both. Anima/animus is also a Soul duality, as distinct from male/female images reflecting the world of Body. And all dualities that distinguish conscious/unconscious processes refer back to Soul insofar as 'unconscious forces' bespeak a will more powerful than the free will of Ego functioning in the Mind.

Homeostasis

For as long as I can remember, I have heard and accepted as true the assertion that opposites attract. The most common illustration of this is magnetism where positive and negative attract and like poles repel. But why is that so: why do opposites attract? Any attribution of ultimate cause has to be speculative, but the homeostasis resulting from this attraction appears to be an inherent aspect of all pairs of opposites. It is as if all reality was simultaneously dualistic (as exemplified by Quantum Physics) and concomitantly striving toward singularity, as if duality expresses the world while simultaneously pointing to the underlying singularity from which it derives. This mutual attraction generated by a pair of opposites has a profound governing effect on the behavior of selves. The homeostatic mandate exercised by opposites insures that a person will experience tension whenever an ego-aspect veers from the homeostatic balance defined by a set of opposites and is not able to reassert that balance. Stated another way, homeostatic demands will press the ego-aspect to return to the straight and narrow whenever it deviates from the path. Consider, as an example, the poles defined by introversion and extroversion. Homeostasis would dictate a balance between the two. Most people seem to be more one than the other. Yet even the most extroverted people are forced into introverted interludes by the need for sleep, by drugs and alcohol, and their seemingly inevitable attraction to introverted mates. And Jung made much of the observation that if you were extroverted in youth, you had to become more introverted from midlife onward, or risk psychosomatic or neurotic ill health. (Note that not all opposites dictate pendulum swings of short duration. Instinctual rhythms such as breathing and thirst are on a short leash, but others such as doing vs. being or introversion vs. extroversion can have pendulum swings measured in years, even decades.)

In his book on the *Alchemy of Opposites*, Scarfalloto does not differentiate between pairs of opposites and the ego-aspects constellated to span their range, but he nonetheless captures the consequences of conflict and reconciliation, and the homeostatic tensions underlying both. He calls it the big joke:

The big joke is this: *In any form of duality, the one we have judged as inferior is the one that rules us.* Likewise, the moment that we recognize each set of opposing forces, and *genuinely* give equal value to both sides, the neurosis dies. But, it does not die as a soldier on the battlefield. It dies as a seed dies when it breaks its skin, and gives way to the sprout. The sprout is the beginning of life beyond the war of opposing forces. In other words, seeing beauty in the world of *duality* awakens us to *singularity* [italics added].⁴⁹

Scarfalloto's observations highlight a recurrent problem regarding the discussion of opposites. He treats the Ego as singular. He fails to apprehend Ego fragmentation and thereby confabulates poles and selves. I did the same for a long time. It is vital to appreciate that dualities and selves *are both in play, but only a self can treat a pole as inferior*. Dualities are the *modus operandi* by which the Soul *strives* to homeostatically direct Ego activity. But the Ego must also contend with 'life experiences,' which too often associate one pole with shame or physical pain. This generally results in fragmentation. Parents exercising archetypal authority are most often responsible for this fragmentation (though many are only teaching the norms of their culture). In effect, fragmentation is caused by the simultaneous demands for homeostasis and normative parental-societal demands that negatively and/or positively reinforce only one pole of a duality. Note here that *both* physical pain and affective emotion can play a role in fragmentation. Operant conditioning by the world (parents, culture, etc.) can selectively reinforce with physical pain as well as with affective emotions that express disdain, anger, disgust, and shame.

Rephrasing the quote by Scarfalloto helps to distinguish the different roles played by selves and dualities. Dualities rule us by defining the range of behaviors we are obliged to engage.⁵⁰ A self can be negatively reinforced in its effort to span that range of behavior, and the resulting fragmentation will also rule us. It is not only a duality – such as connection vs. isolation, that rules us, but equally so the self that is repeatedly shamed for attempting to homeostatically traverse both poles of the duality.

The Rule of Sufficient Numbers

The Rule of Sufficient Numbers hypothesizes that the Ego will always create a sufficient number of selves to span a range of opposites. A range is defined as degrees of noticeable difference spanning two poles of a duality. A dichotomy would be the simplest definition of a range. But feeling, thought and sensation generally allow for a larger number of increments. If, for example the opposites were hot and cold, then the range could contain degrees measuring cooler to warmer. *Basically, the Rule of Sufficient Numbers asserts that either a single ego-aspect is able to experience the entire range of a set of opposites, or the archetypal Ego will generate more ego-aspects of sufficient number to span the range. Stated another way, whenever an ego-aspect is restricted by an emotionally polarizing state such as shame, the archetypal Ego will create additional ego-aspects sufficient in number to span the remaining range.* It is further hypothesized that the Ego will also generate aspects capable of temporarily reducing the angst of polarization if it cannot reconcile polarized ego-aspects.

A *fearful* ego-aspect is a prime example of an emotionally polarized state. It can only react fearfully, obliging it to move away from the object of its fear, which is always an opposite pole. Because a fearful ego-aspect always operates within a duality, it is generally possible to quickly identify the polarized ‘inferior’ pole and ego-aspect shamefully bound to it. If, for example, an ego-aspect is *fearful of connecting* with others, then it will hover around a pole defining *isolation*, and ‘painful connection’ will define the object of its fear. In effect, *the object of fear is always definable by its duality context and the emotion or belief that makes it fearful.*

Movement away from homeostasis automatically generates a compensatory pull generally experienced as a tension or sense of lack. *Emotionality* is generated when an ego-aspect is unable to accede to that counterforce and return to homeostasis. Emotionality can also be thought of as excessive tension created by frustrating the Soul’s demand for return to homeostasis. Emotionality can be temporary, as when an infant cries in hungry frustration. Or, emotionality can become an *emotional state* wherein a self is largely bound to the expression of one emotion, which limits its movement within a duality. In this chapter, I am primarily concerned with the latter. *Emotional states are what necessitate the creation of multiple selves needed to span the range of a duality.* As such, emotional states are always treated as situational: their definition always requires a *contextual duality*. For example, a ‘strong self’ disdains (i.e. pridefully rejects) any self weakened by shame. Disdain (pride) is an emotional state that makes an ego-aspect strong with respect to a weak (shamed) self. While ‘strong’ disdains ‘weak’ it remains polarized around the ‘strong’ pole and unable to return to homeostasis, much less swing to the ‘weak’ pole. Of note, the shameful anchoring of a self to the ‘weak’ pole will generally precede the creation of a strong self. Also note that a strong/weak duality generally needs to be further elaborated before it can be effectively reworked. We do not yet know what is strong and weak. The duality governing strong/weak still needs to be identified. Often, for example, it could be an attitude toward perceptual functions such as feeling vs. thinking, wherein thinking is identified as strong, and feeling as weak. Even more often, strong and weak will express polarizations between masculine vs. feminine selves, or sexual proclivities. Strong/weak is one of the most difficult dualities to work with because of the prideful quality identified with the strong pole.

Any ego-aspect in the thrall of an emotional state is considered willful and fragmented. As used here, *willfulness* is always seen to be the consequence of an ego-aspect’s predominant expression of one affective emotion such as fear, desire, anger, or shame. An ego-aspect’s will is only considered truly *free* when it can experience the entire range defined by a duality. Two emotions – willingness and acceptance, generally provide an ego-aspect with access to an entire range of experience whereas any emotion along the pride-shame axis bespeaks willfulness. With reconciliation, selves can regain the ability to span a range of opposites as a singularity. They can, in the parlance of dissociative disorders, be reintegrated. But short of reconciliation, the very existence of primary and disowned selves points to a fragmentation of selves governed by a willful restriction to the pride-shame axis. Many pairs of opposites can be spanned, without strain, by a single ego-aspect. I am only concerned here with pairs of opposites where the Rule of Sufficient Numbers has necessitated the generation of more than one ego-aspect to span the range. Common pairs of opposites likely to require multiple ego-aspects are good/bad, doing/being, masculine/feminine,

selfless/selfish, isolation/connection, pain/pleasure, strong/weak, hunger/satisfaction, and sexual arousal/release.

Everything in this chapter highlights the distinction between polarized selves and pairs of opposites. The presence of a constricted self, such as a chronically *fearful* self, is always indicative of polarization. Any self restricted to variants of one emotion such as fear – a proverbial one-track railroad, reflects polarization. When constricted selves are freed from their arbitrary emotional attachments by reconciliation, they generally reintegrate into a single self vis-à-vis their contextual duality. Remember, it is not the opposites, but rather the polarized selves that need to be reconciled. Multiple selves tend to function centrifugally by pushing against each other and the homeostatic attraction created by the duality. Any self-image tasked with spanning a pair of opposites will optimally strive for homeostasis. Even as it may rhythmically ebb and flow, the self will seek to align with the homeostatic path laid down by opposite poles. As such, a pair of opposites is never the issue per se. As I recall, (but cannot site the source) it was the poet, Rumi, who said, “God gives us one feeling and then its opposite so we can learn to fly with two wings, not one.” A fragmented ego-aspect attempts to fly with one wing.

Shame is the emotion most often responsible for ego fragmentation. Imagine a self deeply shamed by efforts to *connect* with significant others. This aversive conditioning creates a self that experiences shame whenever connection is sought or offered. Shame anchors the Rejected-self closest to the ‘connection’ pole of the isolation/connection duality by essentially ‘freezing’ its movement – stripping it of its free will to return to homeostasis. The Rejected-self’s shameful enthrallment identifies ‘connection’ as a desire to be avoided on pain of further shaming. It also necessitates the creation of self that is both fearful of shameful ‘connection’ and only able to comfortably ranged toward the pole defining ‘isolation.’ Likely, such a self will be characteristically shy. If polarization is severe – generally the case where the individual is repeatedly shamed – then a third self-image will be created to foster conditions capable of temporarily abating the tension between isolation and connection. An Ego-in-conflict exemplifies this third kind of self. It has the ability to reverse polarization *at the Body level* while desire is active, which is what gives it so much power in people’s lives. Thus, for example, shy people can become sociable under the influence of alcohol, but will once again revert to their shy stance when the effect wears off. The Ego-in-conflict is prevalent in all cultures, though the set of opposites it addresses will vary from individual to individual. In most cultures, the Ego will eventually create a Dominant self that can incorporate the functions all three of the selves just described. The intent is to protect the Ego from further fragmentation, but the strategy cannot reconcile the younger selves who continue to experience the painful tension; and more crucially, the solution offered by a Dominant self also accumulates more and more shame in the its emotional fields.

An ego-aspect needs to be equally receptive and responsive to all emotions without becoming enthralled by them. It needs to experience them as well as effecting them, since they are the modus operandi for regulating body behavior in the environment. This includes affective shame, which has the power to momentarily freeze the Body in its tracks. Stated another way, an ego-aspect’s functionality becomes disordered when it constantly relies on one affective emotion such as fear or shame. A constricted ego-aspect interferes with environmental adaptation by lock stepping behavior with its dominant emotion. Note, however, that what determines its activity is not just the emotion, but equally the context defined by a specific pair of opposites. An ego-aspect fearful of connecting to others may only be active in that context. It will be least fearful when the person is alone, on a high hill, in the middle of winter; in that situation it could safely *long for connectedness*. To be properly understood, any definition of emotionality needs to tied to its duality context.

Finally, I want to stress that the Rule of Sufficient Numbers refers to the creation of *selves*. It has nothing to do with the creation of opposites. Those are dictated by the Soul. The rule only asserts that sufficient selves will be created to span a range dictated by a duality. Ideally, one self could serve that purpose and, hypothetically, the Aware-ego could provide that breadth. But when the Aware-ego emerges into being during therapy it is never alone; nor is it generally connected to the etheric body. In every case, it has been preceded by the creation of numerous selves needing reconciliation. Those hurdles notwithstanding, the Aware-ego is strengthened any time a set of opposing selves is reconciled until finally it can become the central focus of consciousness relating to a higher power and the Body.

Three Kinds of Will

Experienced Within the Mind

To understand the import of what I want to address in this section, it is important to maintain a ‘mindful’ perspective, literally and figuratively. Mind – the habitat of ego-aspects, is the center of focus throughout this book. Within the Mind, Ego consciousness, Body consciousness, and Soul consciousness, manifest as three distinct expressions of will.⁵¹ The Soul expresses its superordinate will through the homeostatic force of opposites, archetypal constellations, intuition, paranormal powers, and dreams. The set of all opposites constitutes the structural building blocks of Mind. When a single ego-aspect strives to homeostatically span a range defined by a pair of opposites, it is conforming to the Soul’s will. Likewise, when an ego-aspect seeks to accommodate to instinctual rhythms it is responding to the Body’s will.⁵² Whenever an ego-aspect seeks to *disrupt* those instinctual rhythms or control them, then it is seen to exert its own free will. The Ego’s free will is also in play when an ego-aspect seeks to disrupt or deny a Soul duality such as doing/being, or disrupt one of its own dualities such as feeling/thinking.

The Soul’s will is expressed whenever a *duality* – at whatever level, motivates an image; and is further expressed whenever an image is constellated by an archetypal authority. Within the Mind, *emotion* communicates the Soul’s will. Similarly, affective emotions communicate the Body’s success (i.e. instinctual will) in regulating instinctual rhythms and sensory-motor actions. Lastly, free will expresses the Ego’s will. *These three wills can act in concert or at odds with one another.* As a rule, instinctual affect is expected to be short-lived, abating soon after the internal or environmental stimulus that provoked it ceases. But ego-aspects can indefinitely prolong affective emotions and thereby disrupt instinctual rhythms, as when an ego-aspect frustrates the body’s need for sleep, or a dominant fearful aspect chronically blunts sexual desire. An ego-aspect’s free will is said to act congruently with archetype and instinct when it seeks to reinstate homeostatic balance at the level of Body, Mind, and Soul. But an ego-aspect’s free will can also oppose homeostasis indefinitely. Such opposition is inevitable whenever the created nature of an ego-aspect binds it to a limited range of emotion such as fear, anger, or sense of lack (desire).

Few people appreciate that, within the Mind, any definition of free will must consider an ego-aspect’s nature and concomitant freedom to choose. By ‘nature’ I mean an ego-aspect’s created beliefs relative to a set of opposites; by ‘choice,’ I mean the potential range of movement either limited or augmented by that belief. An example of limiting belief would be an ego-aspect who *fearfully avoids* particular kinds of sexual expression that previously shamed and enthralled another ego-aspect. Intense shame will force a child’s Ego to dissociate and create a fearful ego-aspect that compulsively avoids comparable expressions of sexuality. *The most common restriction on choice, and thereby free will, is a created nature that blocks a homeostatic rhythm,* which is the sum effect of most affective emotions. This limitation is characteristic of most ego-aspects when first identified. An ego-aspect’s limiting beliefs can be altered in a variety of ways. *Those beliefs are most effectively altered by the willing intervention of a higher power promoting the reconciliation of all ego-aspects ranging between a set of poles.* But short of that, or preparatory to it, providing an ego-aspect with a new range of felt experience can extend its free will. Christ will do this whenever he is asked. Those interventions are illustrated throughout the book, but particularly in the chapters VII and VIII.

Most Ego-aspects fail to appreciate the changeability of their natures. Almost without exception, they are created believing their nature is ‘fixed’ by the belief(s) that created them.⁵³ An example is the Mirror-aspect phenomenon discussed in Chapter VI. Mirror-aspects are created to stand toe-to-toe with an abusive parental image or surrogate. The Mirror-aspect seeks to be more like the parent than the parent, more intensely so, or more competitively so, more angry, more driven, etc. It does so in order to protect itself from further attack by a parental image or parental surrogate. Essentially, the Mirror aspect becomes a cartoon or exaggeration of the parental characteristics that wounded the child. Such an ego-aspect perceives its choices within the proscribed limits of this ‘nature,’ which is its *raison d’être*. It does not believe it can change its nature, i.e. walk free of the struggle. But it is possible for Christ to alter its ‘nature’ by extending its range of choices, i.e. by altering its beliefs and/or extending its range of felt experiences. Imagine, for example, an ego-aspect created to contend with a parent’s bullying anger. It will have a very limited

emotional range. Basically, this aspect will model the parent's anger upping it one or more notches in intensity in order to defeat the parent or at least hold the parent at bay. Christ can give this Mirror-aspect experiential access to an extended range of emotions. Where this is done, the Mirror-aspect could still respond in anger, but can now also respond with courage, acceptance, a willingness to change, an openness to alternatives, etc.

In a matter of speaking, all of the clinical interventions in this book describe efforts to extend an ego-aspect's effective range of free will. For example, freeing a particular ego-aspect from shame by baptism releases it to potentially experience the entire range of emotional expression defined by a set of opposites as well as assuring it will never again be permanently immobilized by shame. Its nature is no longer 'fixed' by shame. A baptized ego-aspect will still be susceptible to the felt experience of *affective shame*, but now it has the wherewithal to respond with an extended range of emotion (sic) anger, courage, neutrality, willingness, acceptance, forgiveness etc., in response to shaming from others; and self-correction, if the shame is stimulated by an action that induces guilt.

Incorporating a specific felt experience into an ego-aspect's repertoire of potential responses can alter its nature dramatically, if the new emotion allows it to span a range of opposites. As a rule, *experience trumps belief*. Consider, for example, the ego-aspect created to avoid the shame of rejection. It can *want* acceptance, but its fear will prevent it from actually experiencing it. In such a case, Christ can stimulate an emotional experience of acceptance equal in power to any experience of rejection. Over time this will allow the self to have experiences of acceptance beginning with acceptance by Christ. Note, that the introduction of acceptance into the ego-aspect's repertoire does not negate its experience of rejection. But it does provide considerably more than the mere desire for acceptance. With Christ's help an ego-aspect can actually *experience* acceptance, and seek it again as far preferable to merely wanting it. Alcoholics Anonymous captures this shift in one of their sayings about people who have had a taste of sobriety: "Anytime you want to go out and drink again, we will be glad to refund your misery." In effect, AA sees itself as extending the individual's choice to include the rewards of sobriety.

A higher power is generally required for any alteration of an ego-aspect's created nature. In General Systems Theory such alterations in belief are defined as 'second order change,' meaning the reorganization of a system by powers outside the system.⁵⁴ First order change refers to corrections within a system, as when you raise or lower a thermostat regulating a heating unit. Second order change would involve creation of a thermostat with a much greater range, such as one capable of regulating an air conditioning unit as well as a heating unit. Most of the interventions in this book aim for second order change, which can only take place from outside the system, (i.e. outside the created nature of an ego-aspect) and this generally requires the intervention of a higher power.

The Superordinate Power of Belief

In the early 1970's, Chilton Pearce wrote a thought-provoking book on the power of belief called *The Crack in the Cosmic Egg*.⁵⁵ He compiled the material for that book in an effort to convince his wife that her breast cancer need not be fatal: that her fatalistic belief was undermining her power to heal. Four years previous, his wife's mother had died of breast cancer. Two years previous her sister had died of breast cancer. Pearce was convinced that these tragic antecedents, coupled with the cultural stigmas that still surrounded cancer at the time, all fed his wife's belief that she would also die of cancer. Pearce collected a large body of evidence showing how a change of belief could dramatically alter otherwise fatal outcomes. Everyday, he read to her what he researched and with treatment she went into remission. One of the examples he reports in his book has always stood out in my mind. He describes a Far Eastern culture whose inhabitants had long practiced walking a gauntlet of hot coals without burning their feet. Since the first publication of Pearce's book in 1971 a number of people at various sites in America have also done this without burning their bare feet on coals hot enough to inflict third degree burns. A change in belief allows them to do this. What I am suggesting here is a change in belief of equal power: the treatment of human *images* as thought-forms and energy actuated by will and sustained by belief. These thought-forms are images expressing belief. Alter the image and its sustaining energy, and you have altered a belief regulating

the Mind and Body. Of most interest are those beliefs that fatefully impede healing the body, or establish very restrictive conditions for healing such as time determinants or very low probabilities.

Delimiting belief is comparable to the Zen Buddhist view regarding obstacles to Satori, or enlightenment. In their perspective, the perpetual attachment of self to desire, or the fear of desire, or ambivalence about desire is treated as the root of problems. One author refers to this thesis as the Theory of Root Relations.⁵⁶

The theory of root relations states that all dukkha (mental suffering) can be traced back to three bitter roots, greed, hate and delusion, and that all wholesome states can be traced back to three sweet roots which are the opposites of the bitter ones.... We may feel overly attached to things and have distress separating from them. This is called lobha, roughly 'greed.' Or we may feel overly detached, separated, alienated, and experience distress when we have to connect with them. This is dosa, roughly 'hate' or 'aversion.' Or, again, we may be in the grip of fixed ideas, prejudice, or confusion, which paralyze our better nature. This is moha, variously translated as delusion, confusion, or dullness... The Buddha says that the unfortunate consequences of lobha [greed] are mild but last a long time, those of dosa [hate] are severe but do not last so long, while those of moha [delusion] are both severe and long-lasting [brackets added].⁵⁷

In effect, beliefs governing emotions are a major factor in creating the perpetual tension obstructing the clear mind. Attachment is the operative word here. Emotion per se is not the culprit. Zen Buddhist enlightenment does not preclude the experience of emotion. Anything but. The concern is with the perpetual attachment of an ego-aspect to beliefs that perpetuate an emotional state or mood within the Mind whenever the ego-aspect is active and for however long it is active. (This should not be hard to imagine. Our culture is said to be driven by fear and greed.) A common example would be a self that is *perpetually fearful*. Whenever a fearful self is active it will enact and communicate that state of mind to the exclusion of other possibilities, and cloud the perceptions of other selves co-existing with it. A fearful self perpetually generates an emotional state that restricts its movement within a duality. It will fear or hate movement toward a prohibited pole. Most selves that act willfully are fixated by their belief driven nature. Their belief generated emotional states are what actively sustain conflict with other willful selves – since the dominant emotion generally precludes reconciliation. Thus, releasing an ego-aspect from its attachment to a particular emotional state is an integral step toward the reconciliation of opposing selves, and that seems best achieved by altering its belief system.

Because attachment to particular beliefs is such a pervasive problem in therapy, considerable space is given in further sections to examining the belief systems underpinning the most common emotions: fear, anger and desire. (Pride, sadness, guilt and shame will be addressed in the chapters on Moral and Relational Authority.) Fear/anger are Ego emotions, which the Body experiences as the fight/flight reflex, and the Soul expresses as approach/withdraw.

While the focus of this chapter is on opposites and emotion, belief is the superordinate power governing most emotions generated by ego-aspects. In this work, I often use the terms *intent* and *belief* interchangeably. *Intent* bespeaks an objective sought after or to be avoided. Belief describes the *raison d'être*, usually based on the past experience of self or others, for achieving intent. The dictionary defines *belief* as having confidence in the truth, existence, or reliability of something without absolute proof that one is right in doing so; it is a primary source of pride for most people, particularly as manifest in the belief that, 'my judgment is the right one.' From the perspective of this work, belief is seen as validating itself by setting limits on what is possible. Belief sustains the emotional field surrounding a self and this is why it is considered superordinate. Alter the belief and the surrounding emotional field is causally changed.

The only way to appreciate the *prideful* aspect of belief is to compare it with Christ's discernment or the Holy Spirit's knowing. This is difficult to do while we only accept parental judgments and our own judgments of the world. Until we become open to the discernment of Christ and the knowing of the Holy Spirit we are obliged to trust our judgment (pride), even if it shames us, which it often does. Prideful judgment is addressed at length in Chapters VII and VIII.

The binding of will to a thought is always arbitrary even though the belief it creates may be held in common by a number of selves and the individual's community. When belief sustains an affective emotional state, it aligns the ego-aspect with the pole most accessible to that state, and concomitantly

devalues the other pole. Affective emotions reinforce beliefs by blocking movement toward an opposite pole thereby creating a negatively amplifying viscous circle. Consider, for example, the duality expressing isolation/intimacy. Any self that treats intimacy as *fearful* will avoid intimate connections; and repeated avoidance will increase fear of connection. Some beliefs can be relatively insignificant in the scheme of things such as believing that cauliflower smells bad while cooking. But what George Kelly – the author of Personal Construct theory, called superordinate constructs can shape a significant number of subordinate beliefs dictating behavior.⁵⁸ For example, a strong belief in ‘good etiquette’ can dictate the observance of *many do’s and don’ts*. Likewise, a strong belief in a specific religious sect can dictate beliefs about many other religious sects ranging from neutral to negative.

In later sections I describe interventions for altering an ego-aspect’s core beliefs in a way that allows the ego-aspect to value both poles of a set of opposites. The interventions – which are always implemented by a higher power, are intended to balance a belief system so the ego-aspect can approach as well as avoid either pole of a set of opposites.

Projection and Repressive Somatization

The last section of this chapter will address projection and repressive somatization. These are two primary Ego defenses that perpetuate trauma in the lives of many people. They are the two most common consequences of Ego polarization encountered in psychotherapy. When the Ego is punished for activity at one pole sufficient to force its dissociation, the Ego will create another ego-aspect to function at the opposite pole. The second ego-aspect will express *fearfully*, which empowers it to avoid conscious awareness of the ego-aspect now strongly associated with a less powerful emotion such as shame, guilt or despair. An ego-aspect in the thrall of shame is effectively repressed. It is stripped of its free will and thereby deprived of the power to move back toward homeostasis. *But even though unable to function homeostatically, the enthralled ego-aspect will still be felt somatically; that is, it will still be felt as a sensation that captures its shameful state in the context of whatever pole it cannot break free of or express.* This form of repression can be undone and that is what allows us to presume what has happened. In repressive somatization, the shamed ego-aspect is reduced to painful somatic *sensation*, which can manifest as any one of a legion of ‘physical diseases.’ The ‘symptoms’ of the disease will point to a shamed aspect: they can be examined as pure sensation and used by Christ to recover and redeem the ego-aspect from shameful bondage.

In projection, the ego-aspect is likewise stripped of its ability to range freely, but instead of being somaticized it reemerges in other images. How the Ego comes to rely on one defense and not the other is not clear to me, but the projection is easily demonstrated using the *Light*. Using a double circle of *Light* it is easy to extract Ego projections from other images. The ‘projective solution’ appears to reduce adverse somatic effects on the Body but increases relational turmoil with its own iatrogenic effects. Interventions are described later in the chapter for undoing repressive somatization and projection. The corrective effects of these interventions are often quite dramatic.

THE RESPONSIBLE PRIMARY

The remainder of this chapter addresses clinical issues and interventions. Hopefully, the forgoing theoretical framework provides a container for them, but the interventions are not dependent upon it. They are dependent upon the methodologies described in Chapters III and IV, specifically, the use of the *Light* and image of Christ.

Generally, one of two kinds of selves will bring a client into psychotherapy. The Responsible primary is one of those selves. The other would be a Dominant self, which I discuss and illustrate at length in Chapter VII. The Responsible primary is the ego-aspect that assumes primary responsibility for controlling or managing a client’s behavior by *avoiding behaviors* associated with a disowned self. But most often the

client is unaware that its primary function is avoidance of further shaming. Rather, s/he will generally view this sense of self as acting *responsibly*.

A Responsible primary is *created* to cope with the adverse effects of Temporal authority exercised by parents. It does this by *avoiding* behavior that provokes the parents' ire. This avoidance will generalize to other authority figures. Consequently, the Responsible primary is likely to imbue any therapist with Temporal authority. The generalization of that authority is largely responsible for the *transference* phenomenon described by Freud.

When described by a client, the Responsible primary is most often pictured as a juvenile. In contrast, a Dominant self will be seen as older. In addition, a Dominant self will rely on repression and the excessive use of socially acceptable behaviors to maintain a strained homeostasis rather than mere avoidance, which is the primary defense of a Responsible primary. Once the Ego has created a Dominant self, that self tends to supersede the Responsible primary in daily life. The Responsible primary is most likely to take charge when the individual enters a 'parent-child' relationship with an authority figure, or when Christ redeems a Dominant self.

The Responsible primary is 'weaker' than a Dominant self in terms of defenses and for that reason seems to be the one most threatened when faced with the prospect of going inside. A Responsible primary is also likely to come to the fore following successful work with a Dominant self, but then it is best described as a Regressive dominant. All of these distinctions are addressed at length in Chapter VII. Here, I just want to emphasize that the Responsible primary may be one of the first selves encountered in therapy, that it can serve as a prototype for a Dominant self, and is the self most likely to resist going inside at the outset.

The Responsible primary is a client's first defense against the recurrence of a traumatic experience. If a child or adult is unable to discharge the negative energies of a traumatic event soon after the event, a Responsible primary will be created to avoid aggravating the negative energies trapped in the client's emotional field. This avoidance strategy is frequently responsible for post-traumatic symptoms, which symptoms generally infer the entrapment of negative energies and contents. Often, it is difficult to know whether the client is dealing with the symptoms of shock trauma caused by an environmental event or the shame of an enthralled self. Resolution is probably the only way to make a determination. If the therapeutic process discovers a disowned self then at least part of the trauma was shame-induced. If it only elicits negative energies such as pain and fear, then it is likely the consequence of environmental trauma such as an auto accident, surgery, tornado or the like. Either way, a Responsible primary is created to cope with trauma by avoiding the festering wound of that trauma. Its short-coming, aside from not being able to heal the trauma, is that it seeks to move as far away as possible from the pole associated with the trauma. But simple avoidance invariably stimulates a concomitant desire to return to homeostasis, which generally stimulates more fear. In contrast, a Dominant self can achieve a degree of strained homeostasis, though it pays a far more toxic price in the long run.

The Responsible primary and Dominant self are so ubiquitous in the lives of clients that it is difficult for client or therapist to see them as separate and distinct from the 'totality' of the person. A Responsible primary is generally responsible for bringing a client to therapy insofar as it is most easily stressed by life's vicissitudes and its own avoidance strategy. Unlike a Dominant self, a Responsible primary can only strive to avoid stressful situations. Unfortunately, this is also true in psychotherapy. Its desire to avoid is likely to interfere with going inside. Even so, if it is not treated with the utmost respect, it will sabotage therapy, and quite often the client's well being. (It does not do this directly, but when inordinately stressed it will precipitate the activity of other selves that will react somatically, projectively, or addictively.)

The strategy for working with a Responsible primary involves separating it from the Aware-ego and *using its overriding sense of responsibility* to elicit its cooperation. This strategy is dependent on a higher power who negotiates a contractual arrangement based on *responsibility and commensurate authority*. To fully appreciate the role of responsibility the client must come to understand its relationship to authority, i.e. the power to actually accomplish a given task. Initially, I emphasize the positive aspect of responsibility, but then I note that it is limited if there is not commensurate authority. I first encountered this distinction in the Army and it has proven invaluable ever since. In all Armed Services, the rule is "responsibility commensurate with authority." Basically, you do not give an enlisted person responsibility for a mission that includes ordering a lieutenant. The enlisted person does not have the authority to order a

lieutenant. If a mission or task requires the authority to order a lieutenant, then the mission must be given to someone of superior rank to the lieutenant.

A Responsible primary quickly becomes a valuable asset to a young child negotiating daily life but lacks the power to *change* the behavior of a disowned self, i.e. to decouple it from shame. It *lacks* the authority to dispel the shame, despair, or pain borne by the disowned ego-aspect, even as it has the responsibility to avoid a repetition of the behavior. If a Responsible primary had the authority, it would not be obliged to merely avoid the onerous pole. Most clients fail to appreciate the limitations of the Responsible primary, in part because they are unaware of its relationship to the disowned self or negative charge of shock trauma. Most often, they perceive their locus of control as outside, in the environment. They focus their 'responsibility' on the management of other people, especially parents, or their spouse and children, or employers, or even their own body (if they suffer from chronic physical problems) or their brain (if they suffer from diagnosed psychiatric problems).

While the Responsible primary generally fails to consciously identify the impetus for its creation, it is well aware of its 'overly controlling nature,' its constant need for vigilance. Most clients will verbally identify with the particular responsibilities of a Responsible primary. Often this identification is voiced as an admission that others find him or her too responsible in terms of a particular trait (sic) overly controlling, obsessive, worrying, or working to the point of being a workaholic, etc. Self declared 'worriers' are Responsible primaries par excellence. But even as these clients willingly admit that others sometimes fault them for excess, they are hard pressed to understand how it could be different for them, because the consequences of being '*irresponsible*' would be unbearable. This quandary is easily assessed. The therapist has only to ask the client to name *the opposite of control*, or successful management, or responsibility (a question that comes readily to mind once the therapist is attuned to the world of opposites). For one client, the opposite of control was *chaos* and all the fear that evoked. Given a choice between control and perceived chaos, it is clear why someone would desperately cleave to control at all costs. Unfortunately, this solution generates a treadmill existence with its own adverse consequences. It does not allow for change, it inevitably reinforces fear of the exile, and over the long term the subconscious object of fear will manifest psychosomatically, addictively, or compulsively.

The Responsible primary is most effectively worked with when it can be convinced to *delegate* its responsibility to a higher power. I have developed several interventions for negotiating the delegation of this responsibility to Christ, who can then heal the disowned self and reconcile it with the Responsible primary; or, if the issue is environmental trauma, Christ can safely discharge the accumulated negative charge associated with the trauma (generally fear, pain, or a combination of the two.) This delegation is necessary because the Responsible primary has insufficient authority for the mission it seeks to accomplish. But without a perceived alternative it is obliged to press on until *chronically depleted*. (It is amazing how often these images – once separated and personified, are seen as ravished or exhausted by their labors.) *Light* therapy – in its offer of Christological solutions, can provide a viable alternative. The basic stratagem is to encourage a Responsible primary to recognize its *limited authority* for change and to negotiate its release from responsibility by delegating it to Christ, who is perceived as having *sufficient authority* to bring about the desired change. In effect, Christ is treated as having the authority but lacking the necessary responsibility to act, while the Responsible primary is seen as having the responsibility but lacking the authority needed to bring about change. Christ can only act if he has responsibility commensurate with his authority. The Responsible primary must freely give him that responsibility.

The intervention is relatively straightforward. First, the client is taught how to separate from the Responsible primary using concentric circles and Christ's assistance in such a way as to not threaten or diminish the Responsible primary's ability to act. Next, the client, as Aware-ego, is asked to describe and question the separated Responsible primary. Initially, attention is paid to the emotions experienced and used by the Responsible primary in the exercise of its responsibility, e.g. pride, sense of control, fear, anger, etc. Also, at some point, the Responsible primary is asked to identify its disowned opposite or the negative charge that is the reason for its control. As a rule, the disowned self or negative energy is only identified *after* the Responsible primary is shielded from fear using a garment of protection, and becomes willing to use the *Light* to contain and anchor the disowned self or traumatizing energy. The case examples described below include a session where these requisites *were not in place*. The client's *reactivity* is quite noticeable. Finally, the Responsible primary is encouraged to turn its responsibility over to Christ. This is a contractual obligation that is understood to be non-binding for the Responsible primary. That is, s/he enters

into the contract with Christ, but s/he is free to take back the responsibility any time s/he feels threatened by the process. The contractual obligation is 'sealed' by giving a portion of the *Light* to Christ. If Christ accepts it – and he always has, this is tantamount to his accepting the responsibility. The work then focuses on healing the exiled self and reconciling it with the Responsible primary. Two client verbatims are offered below by way of illustrating the process. Later in this chapter I will describe another intervention called 'the well of sensation,' which is particularly effective in identifying and dissolving negatively charged trauma energies, as well as selves bound to them.

Charlene. The client – Charlene, is a woman in her thirties. She has two grade school children and an infant, all by different men. Her husband – the father of the infant, is passive-aggressive, moody, and explosive. She likens him to having another child in the home. She is very intelligent, but has had limited educational opportunities. She is attempting to raise three children and create a work-at-home business to support her family, without support from her extended family and very limited assistance from her current husband or the other children's fathers. *She is very responsible.* Her sexual fantasies suggest she has had considerable difficulty with her own sexuality and physical intimacy. Historically, these inhibitions were mitigated by excessive drug and alcohol usage, which played a role in each of her pregnancies. For several weeks we have focused on altering her sexual fantasies, which were strongly dominant/submissive in nature. In the previous session she reported masturbatory fantasies that – for the first time – did not involve the use of force. "Recently, the images are more consensual...the male is not dominant...happened twice...afterward I cried...happy and thankful...I had never thought that way before...the other way was a source of guilt because the fantasies bordered on the extreme." I note all this because it has also provided Charlene with a growing awareness that her sense of responsibility has a strong *masculine* overlay, not unlike the dominant males in her sexual fantasies. This leads us into a general discussion of her 'Responsible self.' Inside, I have her ask the *Light* to identify her earliest motivations for being so responsible. She remembers hearing very clearly as a child, "to not be a burden on the family." For Charlene the opposite of responsible is 'being a burden.'

In the next session, I look for an opportunity to return to the theme of responsible vs. burden. It quickly emerges as she complains about her husband being a burden, like having a fourth child rather than a helpmate. I ask her again about the sense of 'burdensomeness' as she understood it in her extended family. She remembers a grandfather telling her: "If you do not take care of yourself, you leave it up to us to take care of you." She feels a strong need to protect the family from any burdening by her. I ask her what makes something burdensome to the 'Responsible self'? "Being irresponsible," she replies. I ask for synonyms. "Procrastination, evading, avoiding, spending money without thinking, thoughtlessness, not thinking of the kids needs, not taking care of the kids first, things that are avoidable if you think ahead...I have a lot of contempt for anyone not caring for the little ones first...I think it is selfish." Having gotten this very good description of what it means to be a burden, I now ask if she ever worries that there is a thoughtless, selfish, part in her? Yes. But then she quickly adds, "I will not stop for myself (at a store), but I will do it for one of the children." I move away from further focus on the burdensome self by asking what feelings the responsible part is most likely to experience? Surprisingly, she is quick to say that she experiences responsibility with a sense of pride; that the responsible part of her is pleased to do the right thing, and feels guilt for not doing what she needs to be doing. (Pride is a common emotion associated with the Responsible primary but it is not always present.) Charlene then adds that she has to say "no" to herself a lot, often out loud. When asked to elaborate, she gives examples: "no, it is not right...no, you do not want that." *And here is where I make a telling mistake.* Without first negotiating with the 'Responsible self' about how to safely discover her disowned self, I ask Charlene if "no" is still around, meaning the part of her she has to so frequently admonish. Charlene says she has difficulty focusing but can sense a presence. She sees the relatively unformed image of a person looking down with a hood over her. This description identifies the image with something shameful but for no clear reason. I have her ask Christ to give this image a portion of the *Light*. He places it in front of her but she is unwilling to pick it up. The image has long hair in here face and is crying. Christ is standing behind her. When I suggest he come around and stand facing her, she falls to his feet. In other sessions, Charlene has had Christ baptize disowned selves so she is not surprised when I ask her to let him do this again. At this point Charlene becomes very tearful but is unable to let Christ baptize. "Not yet" but no explanation as to why. At this point we are well over our session time so I respectfully bring her back and we quickly end the session.

In the above session, the Responsible primary was inadvertently by-passed. No effort was made to protect it with a garment of protection or release it from the responsibility of managing its burdensome part. Without preparation, I encouraged the emergence of 'Burdensome' into consciousness and even went so far as to suggest that Christ baptize her, which would have completely liberated the self. It is not clear who decided "not yet." The burdensome self has no real power in this matter. The 'Responsible one' has to be willing, but is undoubtedly threatened by the whole process at this juncture, as the following reports will make very clear. I honestly suspect it was Christ who said "not yet" because to act without being given the responsibility would have been tantamount to running rough shod over the Responsible one's overwhelming sense of responsibility. Such an action would be like the State capriciously stepping in and taking responsibility for a parent's child. In no uncertain terms, the 'Responsible one' lets me know in the next session that I was stepping on her toes and definitely upsetting the apple cart. I am told two things: one at the beginning of the session and one near the end. First, Charlene tells me that during the week she decided to file for divorce, that she is fed up with having *to carry the burden* of a husband who is so irresponsible. And at the end of the session she also admits that the previous week was a struggle. When I ask for specifics, she belatedly tells me that on Friday night she got drunk...for the first time in two years. Charlene has a long history of drug and alcohol abuse so getting drunk even once is a very dangerous thing, particularly as she also contemplates divorcing one of her few sources of support. Of note, I did not see the drinking as instigated by the Responsible Primary. Rather, her Ego-in-conflict stepped into the breach to quell the rising panic of the Responsible Primary over 'burdensome' issues and give her a temporary respite. What all this told me is that I better give the Responsible primary my undivided attention and support, and not propose any more interventions without her voluntary consent. So, basically, I spend this session doing what I should have done in the previous session.

First, I have Charlene go back inside for the explicit purpose of shoring up her Responsible self. I tell her that it is clear to me, if not to her, that her Responsible self has been greatly upset by the work we did the previous week. I note the parallels between the burden of the husband and the burden she identified in herself. Not surprising, Charlene has forgotten all about that part of the previous session until I mention it. I then encourage Charlene to separate from her Responsible self so we can dialogue with her and respond 'responsibly' to her needs. The protocol I use is very typical of what I now offer most clients. First, with her eyes open, I have Charlene sense the presence of her *Light* and ask it to draw a very small circle, which she will enter when she goes inside. Having established this very small beachhead, I then have Charlene invite Christ to draw a second circle *large enough* to contain the Responsible primary who is surrounding her. I emphasize the largeness of this second circle and the fact that Christ will draw it using his own *Light*. No matter how important a particular self is to the client's dynamics, it is finite, and can be contained within a circle of *Light*. Next, I have Charlene divide her *Light* in two and place one portion outside the small circle into the circle drawn to contain the Responsible primary. At this point I emphasize that although the Aware-ego will soon separate from the Responsible primary, the latter's power will in no way be diminished. With her own portion of the *Light* the Responsible primary can accomplish whatever the Aware-ego is accomplishing. She can even dissolve the circle surrounding her once the Aware-ego has separated, provided she is *willing* to do so without threatening other selves. Implicitly, I am encouraging the Responsible Primary to act willingly rather than willfully, but simultaneously reassuring her that her limited authority will not be diminished while she chooses to retain her responsibility and – really – not even then. (As a practical matter, this self will reassume control of Charlene's behavior the moment she leaves the office. The self is only objectified. It may be a little more reflective after this session, but essentially unaltered until reconciled with her disowned self.) Next, I ask Charlene's Aware-ego to move toward the Christ image. I suggest this in two steps. First she moves to the inner edge of the larger circle. Once there, I have her push gently through it until *the two circles are completely separated*, and then go and stand beside Christ. (Her small circle is expected to stay centered on her and move with her, so it is actually the small circle that first pushes through the larger circle.) Once the Aware-ego is completely separated from the larger circle and standing beside Christ, I have her turn around and describe who she sees in the larger circle. I emphasize that she is now *separated* from the circle containing the Responsible primary, which will allow her to see it personified. Since most clients are strongly identified with this Responsible primary, the image they see will look much like them, and I will even suggest this on occasion. Significantly, in this instance, Charlene reports *also seeing* an image of the longhaired 'burdensome self.' I immediately suggest that she let Christ draw a circle around the 'burdensome self' and separate her from the Responsible one. This has an immediate effect. The Responsible one was seen as extremely agitated,

but begins to settle down once Burdensome is separated from her. I ask Charlene if the Responsible one has felt specifically responsible for this burdensome self? "Yes, of course." I suggest that the Responsible one can use her *Light* to anchor Burdensome in place and opaque the circle if it continues to bother her. She does this and then proceeds to tell me of her struggle the previous week that culminated in the drinking. In turn, I tell her that Christ can accept responsibility for this 'burdensome self' if the Responsible Primary wishes him to do so at some point in the future. But at this point we are again over time, so that intervention must wait until the following session.

The next session is two weeks later. Charlene tells me at the outset that, "She is working hard, putting up with her husband, and raising three kids." She follows this up by telling me that she has canceled her appointment with the divorce lawyer but still plans to keep it at some point in the future, and that she is scared to death at the prospect of having to raise three kids alone. I sympathize with her plight, which is definitely real, but also wonder aloud if perhaps the Responsible primary is having to cope with internal stresses that are making her situation even more burdensome. She agrees to look inside. I ask if the Responsible primary is still contained? "Yes, she is in her own circle and has her own portion of the *Light*." Charlene comments that she looks a lot like her. I question how it could be otherwise since this part plays such an active role in her life given all of her responsibilities. I ask if the Responsible primary is aware of how upset she was two weeks ago? Again, yes, "She is aware of the need to divorce her husband...hating his abusive moods and threats... but she also resents the overwhelming responsibility of raising three kids without support, and fears she will not be able to handle it alone...that is why she gave the drinker permission to numb her for awhile. The drinking was a way to pop the tension that had built so unbearably, so she could start over." I ask if she is aware of any part inside of her that is threatening? "Guilt comes to mind for *resenting the responsibility* demanded by my husband's failure to pull his own weight." Again, I stress the idea of a part inside of her that may be aggravating the situation, some part for which she feels responsible but powerless to change? "Yes", she says, "but it is so big and it makes her fearful to acknowledge it." I immediately suggest that she use the *Light* to create a garment of protection. Charlene now sees the Responsible primary with a cape of *Light* and a sense of detachment. Next I have Charlene ask Christ to provide a double circle that will separate from the Responsible primary whatever has been the object of fear. Significantly, she identifies three images: a part that lacks self-control (I suspect this is the drinker), one that limits physical intimacy with others, and a third that is self-defeated and overwhelmed. She feels responsible for all three but owns she cannot change them, not by herself. The responsibility for them creates a "locked-in feeling." I explain to her in detail that it would be possible to give over her responsibility to Christ – who might have the authority (power) to change these parts – but only if he is given the responsibility to act. She could turn it over for one part at a time. I also emphasize that the Responsible primary could take back the responsibility if she did not like how Christ was proceeding with it. Interestingly, she gives Christ a portion of the *Light* and then they exchange it back and forth several times as a way of assuring her that she could in fact reassume the responsibility if she chose.

I suggest that Christ be allowed to extend a portion of the *Light* to the self-defeated part and everyone examine her more closely. Charlene reports that, "She shows fear and a distorted face; she is jumping around the *Light*. The face is a horror face. The fear is inside of her...lack of performance, lack of self-esteem, inadequacy, failure, lack of control. She cannot create value." All of these are shame words, though Charlene cannot identify them as such. I suggest that she let Christ extract all these negative emotions from 'Self-defeated' and place them in a separate circle. When this occurs Charlene can comment that, "She is standing by herself, no longer jumping around...I don't see her clearly, but she is not dark anymore." She describes the circle containing the extracted qualities as tightly packed with little blobs. I suggest that Christ can turn these into pure white light and return them to the source of *Light*. (Because of their non-human shape, I am choosing to treat them as autonomous emotions.) When he does this, they all coalesce into one shape but remain in the circle, which puzzles me. I rephrase the suggestion by asking if we need to retain this shape for Self-defeated, or can Christ send it into the universe? Christ assures us that she does not need it, then he takes it into himself and it dissolves.

Next, I suggest that Christ can fill the empty space left by the blobs with the Holy Spirit. Charlene reports that the Self-defeated part breathes it in but does not seem changed by it, except that she is not overwhelmed. Since we are running out of time, I ask if the responsible part wants to undo anything that Christ has done. The first answer is a firm "No," but then she reports being tempted. "A little part of her wants to take it back, but not really. The white shape is back (the part Christ had absorbed into himself) but

it does not make contact with the Self-defeated part.” We leave it there. I have Charlene return to me and we end the session. Her last observation helps to explain the failure of the single white shape to leave. While the Self-defeated part seems quite willing to be free of it, the Responsible primary remains ambivalent. Quite possibly, the white blobs were characteristics, which the Responsible primary fears she could no longer evade in herself, if they are removed from the Self-defeated part.

The following week I expect to pick up where we left off by examining the white shape that returned at the end of the last session, but events seemingly dictate otherwise. Charlene comes in with a very bad case of hives, which broke out the evening before our session. This is a good example of repressive somaticization. She had spent a really pleasant weekend by herself. Her husband took their son to visit his parents and her young daughters went to stay with an ex-husband and his second wife. She does not act out. She has taken time to reflect on her Responsible primary. One insight is the realization that she has chosen partners who “stroked” her sense of responsibility, complimenting her highly on her ability to succeed. But, as she wryly notes, they also provided a ripe environment for responsible caring. She also notes that for her, and her parents and grandparents, the ultimate test of responsibility was taking care of children, not just yourself. She traces the onset of the hives to her husband’s return the previous evening...and a planned meeting with an attorney following our session. The latter is probably the most significant. Later she can tell me that she imagines it as signing the death warrant to her dream of turning around the marriage.

As soon as possible, I have her go inside to address the hives. She is asked to use an intervention identical to the one we used to separate from the Responsible primary. She enters a very small circle; Christ draws a larger circle around her sufficient to contain the “Hiver.” She divides her *Light* and, leaving one portion for the Hiver, she then separates from the larger circle and joins Christ. She describes seeing an image very much like the Self-defeated part we worked with in the previous session. She is kneeling before the *Light*, shrouded in darkness. I ask what emotion she is expressing? Fear. But why via the hives specifically? “They are letting heat out...anger too...she has also been generating a lot of low back pain...she is also expressing some of the Responsible Primary’s anger, and *hurt* from the person inside of me that is feeling neglected...she is a soft person...a lot of emotions...hurt is there because I am coming to the death of the hope that things will turn around with my marriage.” (While I do not say so, this ‘hurt’ is likely shaming to her.) At this point I am feeling a need to intervene, to give this part some relief from the grip of all of these negative emotions. I have Charlene focus on her Heart.⁵⁹ I first ask how the anger is affecting her Heart? “Like poison...like a green fluid.” Next, I ask what is her responsibility toward these emotions? (This is a significant question that becomes pivotal to the rest of the session. Basically, I intuit that this ego-aspect also has a responsibility, though clearly one that is exceeding her authority to accomplish her mission.) “Her responsibility is to hold the anger, especially the hurt that turns into anger.” Why is the anger inexpressible? “It would be destructive...it would lash out.” What is the anger telling you? “To be afraid... that I will be alone again with even more responsibility...I did not want this.” At this point I am feeling the need to give this ego-aspect charged with holding so much emotion a breather, and I use exactly those words. Could Christ give her a breather? Here I am imagining his placing his hand on her Heart and stimulating it with his love to help her relax. Interestingly, Charlene wants me to know that she now sees the Mother of God standing beside Christ. She has never seen this before. I do not focus on her except to ask what she is doing while Christ does whatever he is doing. At first nothing seems to happen other than Christ putting his hand on her Heart. “I don’t see anything more than his trying...he places his hand on her chest...she does not respond...but she is not resisting...the Mother of God has her arm around her...like the white cape that the Responsible Primary is wearing...it is getting better...she stands up...the hood comes off...her hair is messy...she is facing Christ...and she is going into his arms...she is so ill-formed...black spiky hair...going into him is kind of an unveiling.” (Apparently, the Mother of God image is functioning like a garment of protection.)

At this point I redirect Charlene by suggesting that perhaps the problem is with the Hiver’s belief system. I suggest she ask Christ to read it. Immediately, she starts sharing what she is hearing. “A traffic jam of junk that is overwhelming...can never be sorted...she was formed because my life was formed to function like a ball in a pin ball machine...hitting and rebounding...shot out again and again hitting and rebounding...she takes it all and holds it...she thrashes around, with teeth and messed up hair and a horrified face all crouched down...all very tightly compact...something about forgiveness of myself...I made a lot of bad choices...this is my way of taking responsibility for those choices.” This seems very significant. I ask if some part would feel irresponsible for letting go of these held in emotions? “It would be

like not accepting accountability for my actions.” I ask if she has the authority to alter whoever is making the choices? “No, I do not see her with that strength. She is mainly an internalizer.” I point out the incongruity between authority and responsibility, that even though she does not have the strength (authority) to change things she is nonetheless responsible for the hives and low back pain, etc. To this interpretation, Charlene makes a very interesting observation. “Her cup is full to overflowing, the hives are providing a form of release.”

We are nearing the end of our session. I make a suggestion that she allow this part to be yoked to Christ, that she allow him to share the burden of all these unexpressed feelings, that he could stimulate her Heart with love to the extent she gives him some of her internalized emotions. She immediately imagines handing him a basket of ‘yuk’ in exchange for warm bubbles. For the first time she smiles. I suggest a more formal yoking. They touch *Lights*, and this creates a barbell connecting both *Lights*.

The preceding session is interesting in a number of respects. First, it highlights the dark side of accepting responsibility with insufficient authority. It obliges the Ego to create an aspect that internalizes all the negative emotions associated with poor choices because it feels responsible for whoever made those choices. This internalization is actually quite common, though more often experienced as empathic selves who absorb or assimilate painful emotions from others. In the above case, the reason is an overriding sense of responsibility. More often, the empathic self is a young child who seeks to take on the pain of a hurting adult in an attempt to alleviate it. Such selves can become very vulnerable to everyone’s pain thereafter, to the point that it cripples the client in adulthood, or even earlier, with unremitting painful conditions such as migraines, shingles, arthritis, etc.

In the next session, Charlene reports that her hives cleared up shortly after leaving the office. Also, that she has met with the lawyer and deferred any decision till later. In the following weeks we will go inside and finally reconcile the Responsible primary with her Self-defeated part. Very likely, some portion of her Self-defeated part was also projected into her husband’s image, though not addressed as such in therapy. As a consequence of owning and healing the Self-defeated part, the projection could be expected to gradually diminish in strength as well as her need to stay with him. The couple separated a year later.

Bella. This second case is briefer. In addition to working with the Responsible primary, it also illustrates a particular intervention for addressing issues of pain. The client – Bella, came to see me after getting out of a treatment center for pain-pill addiction. Bella started taking pain pills four years earlier following surgery for lymphatic cancer. She is currently free of all medication and actively committed to working an AA program, but still experiencing a lot of pain on her left side, left hip, left knee, and headaches. In the previous session we identify a part of her that I call the Doer. In this session I suggest she go inside and separate from the part of her *most threatened* by the pain on her ‘left side.’ Bella separates from this part and identifies it as the Doer: “Skinny, rigid, austere, unforgiving, fearful of everything, but capable. She is strongly motivated by fear of the known and unknown, fear of not being right, fear of being exposed for things done secretly, or thought secretly. The Doer can forgive what shows to the world but not the inner part, the real part.” I ask if the Doer part suspects another part of causing the pain? “No. The pain is physical.” This is a significant answer, and not surprising given that Bella is a nurse. The Doer is responsible for the body’s function, that is, it is strongly identified with the physical body. The Doer has not allowed for the possibility that pain could be caused by another self. In her mind pain has always had a purely physical explanation. I ask her if the Doer can acknowledge the existence of other parts, and then ask if she could imagine whether another part might be pained by the Doer’s suppression of it? Is it possible, I suggest, that a particular part might be expressing its dissatisfaction through bodily pain because this is the only avenue of awareness available to it? Bella owns that it might be possible though the idea is new to her. I ask if the Doer is afraid of being overwhelmed by pain? Bella feels this might be the case. I suggest that the Doer could ask the *Light* to provide it with a garment of protection against the fear of overwhelming pain. It would be a garment completely dependent on her willingness which she could withdraw the instant it no longer suited her. The Doer immediately requests this and is clothed in a white, satin, gown with a big collar, lined with soft, cottony, blanket-like lining. “She feels very royal and comforted, and protected; things can roll off the satin. She feels like she could walk through life with ease and grace.” The Doer now becomes willing for her *Light* to contain, in an opaqued circle, any part of her capable of generating pain on her left side. When this is done Bella immediately begins complaining of various pains on the left side her body. It is here that Christ is asked to intervene in a special way. I have Bella ask Christ to enter the opaqued circle and use his *Light* to ease the pain of the self who is *emerging*

into consciousness within the circle. (This particular intervention is comparable to the ‘well of sensation’ intervention described later in the chapter.) I explain to Bella that this painful self has a strong negative charge as a result of having been so long suppressed, but that Christ can absorb this, and that is what happens. Very quickly her sense of pain abates. Bella says that the opaqued circle is very radiant as if there is a lot of light inside, and that the various parts of her left side no longer hurt. I now ask about the Doer. “She is OK, not agitated, not frightened.” Bella then goes on to report an insight into the Doer’s fear. “The fear is an illusion. The Doer does not have to be frightened of her abilities. She is capable.” I ask if she can appreciate that working with Christ has benefits? “Yes. She is aware that all during the session the *Light* has had purple in it which she identifies with Christ.” I suggest that the Doer begin walking toward the dome and that as she gets closer the dome will get less opaque. But this does not happen. “It has all stopped. I got to the dome. I can sense a presence inside of it. The Doer is very aware of being in her garment. The dome is very thick. No cracks.” Obviously, the Doer is not ready for more at this time. We end the session here. In a series of later sessions several selves will emerge that have had to carry severe psychic pain for years. I will pick up on Bella’s case again when I revisit the issue of pain later in the chapter.

Of note, many clients have selves that are strongly identified with the physical body as a way of blocking the awareness of other selves. If the denying self is dominant, and s/he generally is, s/he can deny relational consciousness to other selves by focusing on sensate consciousness. One way to conceptualize the difference between relational and sensate consciousness is to recall the three auric bodies comprising Mind – mental, emotional and etheric. In that context, relational consciousness can be defined as a mental-emotional-etheric connection while sensate consciousness can be defined as a mental-etheric connection. Blocking the emotional component can suppress awareness of another self, but the other self’s etheric connection will continue to “communicate” its painful existence via bodily sensation. In effect, the denied self will manifest as one or more physical symptoms. In the case of pain, blocking the emotional component that would identify the pain as an emotion generally stems from the fear that the pain will increase exponentially if the sensate self is allowed back into relational consciousness. And there is a kernel of truth in that belief. Letting Christ enter an opaqued dome to absorb the negative charge with his *Light* will obviate the charge and concomitant fear. In sum, the therapist needs to anticipate the client’s fear of being overwhelmed by negative emotions when a self is allowed to remerge into relational consciousness, even in an opaqued dome, and plan for Christ to intervene during the process of emergence.

Later in the chapter I elaborate on the concept of the somaticized selves. These are ego-aspects that have been repressed, dissociated, or suppressed in such a way that their banishment relegates them to pure sensation. The ego-aspect is not literally exiled to sensation; rather, it is blocked from relational consciousness. This can be demonstrated by the presence of somaticized selves in clients with acute and chronic physical problems, and interventions for bringing them into relational consciousness where they can consciously express with emotion as well as sensation. Sometimes, the somatization can be the result of environmental trauma in which case it is the negatively charged emotion, rather than a self, that must be addressed. But once a somaticized self or emotion is allowed a self-image in active imagination it can be healed and the physical problems expected to abate. Actually, there is often a lessening of symptoms even before the healing if Christ is allowed to provide triage interventions such as absorbing accumulated unexpressed anger or pain.

To summarize the foregoing: when going inside, the therapist needs to identify any Responsible primary as soon as possible and work with it. Sometimes this is easy and even unavoidable, if the therapist is willing to address physical problems. The Responsible primary will generally make itself felt in order to object to focusing on a disowned self before protections are in place. The exploration of any physical symptom is likely to evoke such objections, since the symptoms invariably point to a self that is being blocked from relational consciousness.

The Responsible primary relies on fear to avoid repetitions of abusive or traumatic events. When fear fails to evade the source of fear, other selves will reactively emerge to help reinstate its avoidance strategy. If highly reactive, the client is likely to miss the next session or even terminate therapy. Assuming s/he does return, s/he is likely to have little or no recall of the previous session. If amnesia is insufficient to “soothe” the client then other ego-aspects – an Ego-in-conflict or Dominant self, will become active in an effort to reinstate the status quo. Before working with any disowned self, the therapist must elicit the Responsible primary’s cooperation. If a Responsible Primary is by-passed, even inadvertently, its reactivity

will sabotage treatment. Even if an Ego-in-conflict or Dominant self is not the focus, remember that they work in collusion with a Responsible primary. Whenever the symptoms of a disowned self threaten a Responsible primary, the Responsible primary's agitation will provoke an Ego-in-conflict, Dominant self or Coping aspect (discussed in the next chapter).

Lastly, I need to emphasize that it is often impossible to distinguish between a Dominant self and Responsible primary. The latter is created earlier and tends to be younger when personified. I only 'discovered' the Dominant self some years after I had learned to identify the Responsible primary. Both will function responsibly. What sets the Dominant self apart is its power to self-shame. Repressive somatization and observed amnesia between sessions, which I have identified in both of the above cases, is most likely the result of self-shaming. It may be, in the final analysis, that the two selves are indistinguishable. What makes me think otherwise is that often, after successfully working with a Dominant self, the therapist will be confronted with what I have come to call a Regressive Dominant, which has most of the characteristics of a Responsible primary. But however it is defined, either Ego manifestation must be treated respectfully or their fear of the therapist disrupting the status quo will exacerbate a client's symptoms and/or push the client to terminate therapy; and be assured one of these selves is always present when the client is therapeutically engaged.

OPPOSITES GOVERNING THE EGO MIND: FEELING AND THINKING

Jung defined feeling and thinking as the two *rational* functions available to Ego for apprehending the Mind's activity. In contrast, he defined sensation and intuition as *irrational* functions.⁶⁰ By rational, Jung meant reflective and evaluative as distinct from data directly sensed and received. Jung observed that a person who relies primarily on feeling is likely to treat thinking as inferior, meaning undeveloped and untrustworthy. The same is true for someone who relies primarily on thinking. For them feeling will be the inferior undeveloped function. The modern variant of this lopsidedness is the idea that women are from Venus and men are from Mars. But Jung also asserted that the inferior function will press to become equal in value during midlife, and if the individual fails to integrate its emergent perspective, the function's persistence will overwhelm the individual in a negative way.

In my work, feeling and thinking are treated as a duality. Both functions are considered indispensable for the Ego's adequate processing of the worlds of Mind, Body, Soul and Spirit. Thinking is needed to evaluate thought-forms and feeling is needed to evaluate emotion generated by thought-forms. Put another way, feeling is needed to evaluate the quality of emotion generated by structure, and thinking is needed to evaluate the kind of structure (e.g. belief) generating emotion. If used concomitantly, the two provide a stereoscopic gestalt of the Mind's activity and structure, while reliance on only one restricts understanding to a one-sided perspective. It is the difference between seeing the world with only one eye or both eyes. Ideally, the Ego needs to move back and forth between these two poles of evaluation defined as feeling and thinking. Feeling also evaluates the effects of an ego-aspect's thinking and vice versa. For example, if the thinking only generates negative feelings such as anger and frustration, then thinking needs to take a different direction. Likewise, if feeling has no way of addressing a high degree of emotionality, then the client needs to look to thinking and intuition for answers. Typically, the dominant ego-aspect of most individuals only relies on one of these two functions and dis-identifies with selves that seek to use the other function. In most cases, this preference is easily discerned by simply asking a contained ego-aspect if it favors one or the other function. (Rarely will it favor both.)

While thinking or feeling can be strongly identified with a particular ego-aspect it is never the exclusive prerogative of that self. Every self has equal access to all four functions. They are functions of the Mind, not the Ego. But a self is necessary for the conscious experience and development of any function. If an ego-aspect is punished for exercising any of these four functions, it will learn to rely exclusively on its opposite if possible. Historically, Western cultures have tended to denigrate women who presume to think, and shame men who rely on feeling.

Often, 'emotion' and 'feeling' are used interchangeably as if they were synonyms. Feeling 'names' the conscious experience of emotion, so in that way they are alike. But emotion is ongoing whether or not it is consciously felt. Feeling *evaluates* emotion, but is not itself the emotion. Emotion can occur without its conscious apperception by feeling. A self that relies on feeling will be rationally guided by the evaluation of emotions, i.e. assign values to them. In contrast, the *thinking function* does not focus directly on emotion, but rather on the structures generating emotion, i.e. images, motivations, and beliefs. Though emotion is not its focus, a *thinking self* will, nonetheless, generate emotion as a consequence of its evaluation. A thinking self will also express any emotion instrumental to its creation such as fear or anger. Even an ego-aspect identified as the "Rational mind" can be strongly motivated by a specific emotion such as fear. This may not be self-obvious (since a predominantly thinking self normally eschews the feeling process), but it can become apparent with sensitive questioning regarding what motivates that self. Most selves are motivated by the need to cope with dissident emotions impinging on their structure. For example, an exclusively thinking self will likely fear a feeling self that keeps identifying overwhelming negative emotions. The thinking self will block the feeling self as much as possible, and lacking access to feeling, it will simultaneously blind itself to the emotional energy guiding its own activity. All selves must use emotion to communicate their willed intent, but they can do so without feeling what they emote. Without feeling, a self will have considerable difficulty evaluating the emotions motivating it or those it generates. Without a modicum of thinking, a self cannot evaluate the structures producing emotions, particularly beliefs and intent.

Both thinking and feeling selves *can use sensation* to deduce affective emotions. But the Ego can block that function as well by severing the connection to sensation. Depersonalization occurs when a thinking self severs its emotional connection to its sensate body. It is something akin to dissociation, but phenomenally different in that the depersonalized self can imaginatively observe the sensate body, but rejects ownership of it. It apperceives from a purely mental perspective. Generally, the body it observes will embody conscious sensation.⁶¹ In contrast, dissociation denotes the simultaneous repression of all thinking, feeling, and sensation connections, generally as a result of mental thought being overwhelmed by emotion and sensation. When that happens, the Ego constellates a new ego-aspect to organize consciousness with emotional strengths sufficient to push away from the severed ego-aspect bound up in the unbearable pain.

Another strategy that the Ego can employ is to dissociate itself specifically from ego-aspects that rely on feeling to read emotions. Though effective in the short term, the latter is a dangerous strategy. Lacking access to the feeling function, an ego-aspect greatly handicaps its ability to evaluate persistent negative emotional energy, except by sensation or intuition, which it can also block. In the short term, a thinking ego-aspect can believe "out of sight, out of Mind." But the Body experiences affective emotions whether or not they are consciously experienced by an ego-aspect; and the repetitive generation of negative emotions is a primary cause of 'stress,' that all encompassing rubric for the ills of modern man, and likely the primary cause of most chronic physical problems.

Unidentified accumulated shame, fear, anger, and pain is a common result of exiling ego-aspects that either generate those emotions or could identify their presence. On numerous occasions, I have found it helpful to have the client allow Christ to scan and absorb accumulated anger and/or fear stored in the sensate body mirroring the brain-body. The client is often amazed by both the *extent* of this accumulation, its *correspondence* to sites of recurring physical problems, and the *memories* it releases, as it is absorbed/removed by Christ. In all such instances, I emphasize that allowing Christ to absorb the negative emotion with his *Light* does not remove the self's capacity to communicate with that emotion; nor will it preclude further accumulation. To prevent further accumulation, the client must become willing to identify who is generating the negative emotion and why. But removing accumulated, unexpressed, emotion does help the client become proactive since, before the intervention, s/he was fearful that any expression would precipitate an avalanche or deluge. As one client said, "If I allowed myself to be angry, I would kill someone."

Where feeling and thinking are addressed in therapy, I describe them to the client as two processes of the Mind that assist us in knowing our thoughts and emotions; and further, that access to them is generally controlled by one or two ego-aspects. A basic intervention for addressing these functions is to have Christ draw two circles that *capture* the flow of each one. When this is done the client is simply asked to describe what they see. This is a deliberately vague directive, but surprisingly, very few clients have difficulty

allowing Christ to contain their understanding of feeling and thinking. For each client it is something different but nonetheless distinguishable as thinking or feeling. What is contained generally provides a representation of the relative value assigned to each. (A Dominant self or Responsible primary is always active in this process and likely to be biased regarding what is seen.) If either of the processes seems damaged, my initial suggestions will be directed at healing them. A distinction needs to be made here between the function itself, and selves associated with the function. Sometimes, it is the function that is in need of work (a chakra issue), but most often it is a self that has been punished for using the function that is most in need of work. This intervention often requires uncovering disowned selves adversely affected by association with a particular function. For example, a disowned self can be seen as strongly reliant on the feeling function, and profoundly shamed for being associated with it. A disowned self can also be dissociated for merely expressing particular emotions such as anger, which is tantamount to its becoming a magnet that accumulates that particular emotion. Whatever the case, the initial examination of the thinking/feeling poles will generate significant insights into the client's dynamics for both the client and therapist. Below, I give three case examples illustrating this kind of intervention and resulting discoveries.

Of note, in these interventions I do not ask Christ or the client to contain the ego-aspects that most strongly rely on feeling or thinking. Asking that both kinds of ego-aspects be contained at the same time is likely to evoke a high degree of resistance, particularly, if an ego-aspect associated with one of the functions has been dissociated. Wording the suggestion as a request to study the functions opens the possibility of discovering such selves by inference, without threatening the primary self whose perspective is being studied.

Case Examples

Juanita. Juanita has been seen for several years for a bipolar disorder related to post-traumatic stress in childhood. She was raised in a highly intelligent, explosive, incestuous family. As a result of therapy she has made considerable progress in all walks of her life. She came back into therapy for the explicit purpose of having me monitor her gradual withdrawal from seizure medication prescribed for her bipolar disorder. She understood the medication could be suppressing unaddressed psychiatric issues and wanted me to work with her through the withdrawal process. Her doctor was providing the withdrawal regimen. Juanita is highly intelligent, a gifted musician, and very visual, imaginatively and symbolically. Whenever she goes inside, she is very active in the sense that she will often pose her own questions to whoever is contained. Consequently, there is a lot of movement in these sessions as Juanita greatly augments my questions with unspoken questions of her own. It may also be helpful to note that Juanita is very active in twelve step programs and in the process of converting to Catholicism, her husband's faith. In this particular session, prior to going inside, she identifies experiencing some pain in her shoulder and elbow. While my primary objective is to simply have her examine the process of thinking and feeling, I hope to use them both to examine her physical symptoms. At my suggestion, Juanita asks Christ to draw two circles: one to hold the energy flow of feeling and the other the energy flow of thinking. When this was done she spontaneously visualizes a symbol for each. For thinking it is a question mark and for feeling it is a Heart. She then adds that she imagines a DNA strand going up through the thinking process. To this she adds the idea that this is God, as we understood him, the energy that draws the universe. I ask if she can identify a part of herself most identified with thinking. She immediately identifies "Juanita, the learner." She adds, "It is why I like Bach. Thinking is the analytical part of my musical ability." At this point she spontaneously reiterates that she is feeling pain in her left shoulder, which she attributes to playing a particular musical instrument in the past. I suggest she allow Christ to reconcile the thinking and feeling circles, using his *Light* to connect them to a third circle, which I identify as a circle of reconciliation. Then I ask her to join Christ in the circle and listen to what her shoulder is saying to her. She immediately envisions "another gremlin" digging his claws into the shoulder. (She has previously envisioned an animal-like creature in another session, which was perceived as communicating to her somatically.) I have her ask Christ to extract it from her shoulder and encapsulate it in a bubble of *Light*. It is described as an irritant that wants to get her attention. "It wants to play music for the fun of it, for the enjoyment of it – which I rarely do." Next she reports that her left elbow is also feeling irritated, and that often the fingers of that hand are numb. The gremlin identifies this as his twin brother. Christ is asked to extract and encapsulate this one as well. I then suggest that Christ be

allowed to fill these bubbles with loving energy. She envisions them glowing blue, pink and white. She then identifies a third gremlin. This one, she says, is not so easily placated. It likes being crotchety and irritating, "A little irritation is good for the soul." Then she hears somebody saying that she has no backbone. She identifies the source as being between her shoulder blades. But then she hears, "Don't have to get bent out of shape over this, embrace the light, don't fight it, surrender your will and I will give it back a hundred fold." (That last statement comes in response of an inner ongoing dialogue with Christ, which she had not reported till now.) I note to her that the place she identifies in her back is considered the Heart chakra's expression of will. I suggest that perhaps she can ask Christ to place his seal on that center. She reports feeling as if she has been given a form fitting leather jacket, a corset with a spine built into it, an armor of God.

In the next session, Juanita returns with an upper respiratory infection. I assume it is psychosomatic and wonder if anything in the previous session has precipitated it. She thinks she has gotten it from her husband who is a schoolteacher; that she has been doing too much and is rundown. She and her husband are in the process of selling their house. They are hopeful of moving closer to his family, but as yet he has no job prospects. It is a stressful time. But most significantly, they are planning to move into her parent's home after they sell their house, till they either move or decide to stay and buy a better home. Her father is very controlling, easily angered, and has been a major source of her psychiatric problems, including sexual abuse issues. The previous weekend, although I do not know this when she goes inside, he discussed their moving into the house and insisted that his granddaughter sleep in his room (he would sleep elsewhere). Her parents sleep in separate rooms. She has not told him this is unacceptable. I mention all of this as it clearly becomes an issue as she explores her respiratory infection within the circle of reconciliation for feeling and thinking. When she goes inside, I suggest she step back into that circle and ask her *Light* to contain whoever was expressing through the infection. She immediately identifies a 12-year-old self, who we have worked with before, with whom she immediately begins a self-dialogue. "She wants to breathe." I suggest she have Christ extract whatever is blocking her breath. "He pulls out an oversized green gunk, like the phlegm she has been coughing up." The 12-year-old immediately feels better. Christ has contained the gunk in a circle without our even asking. It is described as not alive, but bubbling, alive like a germ. When she asks Christ what it is, he encourages her to ask it. It does not talk but a cartoon balloon appears over it to say it is the ghost of Christmas past. She asks when she was choking in a past Christmas. She immediately sees a picture of herself around age four sitting on the floor with her mother and teen-age half sister standing around her. Their breathing is labored. She understands that, "He (her father) has been spewing forth for weeks and that is why the air was so bad up there." By this she means her father's constant rages, which do not seem to affect her till later in her development. At age 12 she becomes old enough to breath the Dad air. She then observes that, until this week, this has been one of her best years in terms of no illness. I ask her to have the *Light* tell us more about the bad air. "It is a soul sickness, sin...not self-righteous anger...the sin of self-destruction...why my mother slit her wrists, why my sister overeats...they are infected with the sin from my father...and I will be too if I do not put a stop to it." A stop to what, I ask? Christ answers the question very directly: "You can't move in with them." It is now that she tells me about her father's proposed living arrangements for her eleven-year old daughter. I don't have to add anything. It is now all too clear to the Juanita that moving in with her parents is not an option.

In the above case, very little was done with feeling and thinking per se beyond providing a circle of reconciliation. What it does illustrate is the intervention's power – via the circle of reconciliation, in identifying thoughts and feelings regarding a client's aches and pains.

Tory. This is a married woman in her fifties. She is highly fused with both her mother and only daughter. Therapy has been aimed at helping her separate from both. In the past, she has talked to each of them daily, sometimes several times a day. The mother lives close by while the daughter lives a 1000 miles away in a distant state. But that has not deterred either of them from frequent, though often contentious, cell phone calls. In the previous several sessions, Tory has identified a primary-self, which we call the Manager and also a disowned ego-aspect identified as "flawed" but as yet uncontained. Tory is very intelligent, intuitive, and very good at visualization. In this session she tells me about a number of somatic problems. She is suffering from tinnitus. In addition, her doctor has told her that her hearing in her right ear is weak. Finally, her eye doctor has told her that her right eye is also weak. I ask in passing whether she thinks her Manager is a thinker or feeler. She is quite certain that it relies on thinking. I suggest that perhaps it might be helpful to examine thinking and feeling to see what they can tell her about her symptoms. (What goes

unspoken here is the hypothesis that the Manager will equate with thinking, and the ‘physical weaknesses’ with the feeling function.) I explain that she needs to allow Christ to draw two circles. One will contain the flow of thinking and the other feeling. I ask her to identify clearly which is which. She immediately identifies the one on her *right* as thinking. She sees a square dark red column within the circle. There is very little movement in it, but it is really tall. It has nicks in it. The feeling circle is round and fluid. It has gold flowing in it or something shiny almost like gold. The thinking column feels cold and sharp; the red is intense. In contrast, she notes, the feeling column is something you want to watch, the gold is bright and reflective, almost like a prism. The images seem paradoxical given how much she seems to value thinking.

At this point I suggest to Tory that she allow Christ to reconcile the two of them so she can step inside and use both to examine her physical symptoms. Interestingly, she says that she is unable to connect the circle of reconciliation with the thinking circle. “I can’t get the *Light* to the square column,” she says. I reiterate that Christ is to do it. When she lets him, he is able to connect to the column, but via the top of it. I invite her to join Christ within the circle of reconciliation so she can better evaluate her symptoms. When I ask her what is responsible for the tinnitus and weak right eye, she identifies the thinking part of her as creating the imbalance. The process is helping her to realize that thinking alone is not working. I have her ask about the redness covering the thinking column? Tory says it is a dark red, almost as if it has faded or dried out. I have her ask Christ what is wrong with it? He says it has faded because there is a lot of heat and light in it. It is cracked, like alligator skin, baked and parched. The bottom of the square column is most affected, less so at the top where the *Light* is connected to it. I ask what makes the bottom the way it is? Tory replies that it is that way because of old beliefs, old trust, and old ways of doing things. I decide not to pursue this further at this point, but shift her attention to the tinnitus. But this time, when she asks Christ to read its meaning, she gets no answer. So instead, I suggest she allow Christ to extract it from her and place it in a circle, thinking that it is being produced by an emotion. Christ does this immediately. What Tory sees is a stiff rod taken from her left ear and now encapsulated in *Light*; her left ear is the one most affected by the tinnitus. I have her ask her *Light* if it belongs to her, is it a part of herself? (It reminds me of Modi’s observation about spirit entities, which reportedly can manifest as rods or triangles or other shapes.⁶²) She is puzzled that I ask the question, and even more when she hears the answer, “No, it does not belong to me; it got into me but it does not belong to me.” I have her ask Christ to turn it into pure white light and return it to the source of all light. She sees it washed away. Next, I have her ask Christ to place a small portion of his *Light* into the place where the stiff rod was lodged. She experiences it as a warm feeling that seems to mesh with everything in her ear. At this point, I quickly end the session without explanation as we are well over time. (In future sessions, she no longer experiences the tinnitus in her left ear, but it does persist in the right ear until other issues are addressed.)

In the next session, Tory owns that she has not gone inside to look at the circles, and has given the previous session little thought. But when I suggest we return to the two circles she is reminded that she knows something about the thinking circle that she has not previously mentioned, namely, that the red color suggests to her a clear connection between thinking and anger. I ask her if there is a self that has fused anger with thinking? Her immediate answer is “intensity,” which seems ambiguous, but then she goes on to explain that, “Thinking adds intensity to the anger.” I ask if she would be willing to separate the thinking from the anger? When she says “Yes,” I ask her to give Christ a portion of her *Light* as an expression of her willingness to have him separate the two. According to Tory, Christ’s *Light* dramatically took over the column of thinking, “the cracked red flexed off, there is a stainless steel-like material underneath, not hard but refined, pure, shiny.” I ask her if he can tell us how the anger got fused with the thinking? She replies that, “it is a way to fight back, a survival technique.”

Though I have Tory focused on thinking and feeling, I remain aware that for the past several sessions my therapeutic objective has been to help her separate from a primary self, which we have named the Manager. Given Tory’s description of thinking fused with anger as a survival technique, “a way of fighting back,” I wonder out loud if by separating the two, we have deprived some part of her of that option, and could we offer it a better option? She immediately identifies thinking with her Manager, “It is what she generally does.” As she imagines this from the Manager’s perspective, she begins to see the anger as a reaction, or resentment. “The Manager always has to be thinking, planning, saying ‘what if.’ The anger expresses resentment at having to be ever vigilant. A perfect example was talking to my mother last night. I always feel a need to keep her pleasant and talkative.” Tory is intellectually aware that the Manager protects a part of her as yet unidentified. At this point I suggest that if that part could be identified and

responsibility for it given over to Christ, then the Manager would no longer have to manage her mother's moods, which she feels obliged to do as long as she is protecting that part. At this point the Manager seems agreeable to separating. I am very careful in this process. This is a major self for Tory, one who has directed much of her professional and social life. I make it very clear that the process of separation will include ample safeties for the Manager including her receiving a portion of the *Light* prior to separation so that the separation in no way isolates her from the ongoing process. We proceed with the separation in the following session and then identify and work with a flawed self over a number of sessions.

Tory's case is interesting because it shows how working with feeling and thinking can dovetail into other critical issues. In this case, it allowed Christ to help her identify the anger generated by her Manager's thinking and remove its accumulation. It also served to show Tory and her Responsible primary the limitations of relying exclusively on one function, as well as making her aware that ego-aspects emote whether or not they access the feeling function to evaluate their emotions.

Leona. This case provides a number of surprising responses to the request that Christ contain her thinking and feeling processes. Initially, each circle is only distinguished by the word designating the process, i.e. 'thinking,' and 'feeling.' Her first comment about 'thinking' is that she does not like the circle. "It keeps changing. Now it is elongated, elliptical, the edges move." (This has never happened to her before and she has been inside many times.) I ask what it signifies? "It is a self that, instead of staying in the circle, keeps bumping around and changing the shape of it...opposing thoughts create agitation and reactivity." I suggest she separate this self from the thinking process. This separation stimulates her to remember a description of conscience wherein 'the devil is in the thinking and an angel is in the feeling.' The separated self is envisioned as having a devil on her shoulder. I suggest to Leona that she allow Christ to encapsulate 'the devil.' Immediately the image of herself changes. Before it was quite small, lost in the circle. "Now, I see a full sized self who is calm." I suggest she allow Christ to transform 'the devil' into pure white light and return it to the source of all light. She now reports seeing the thinking part as logical, down to earth, responsible, a self that manages activities and makes decisions. I ask if it has any assistance from feeling? "Feeling is an aggravation. When my kids were young I remember feeling overwhelmed and looking to my husband for help. His response was to tell me he was sick of my GD feelings and me. I stopped sharing my feelings, but it depresses me to be limited to thinking. It would be better, easier, if I had other tools, but I'm told that the other tools are worthless." I ask her to focus on the feeling circle. "Feeling is screaming to get out, to be heard...my husband was deaf to my feelings. There is a white bird sitting on the shoulder of the feeling self. It feels important, appears important." I suggest that she ask Christ to encapsulate the bird. (I intuit it needs to be treated like 'the devil' addressed earlier.) Immediately, the feeling self is described as standing up and getting larger. "The white bird felt like conscience telling me what my feelings *ought* to be." I ask her to have Christ contain the authority that created this bird. She sees her parents and her deceased husband. "My parents reinforced my husband's authority."

I shift focus to the parental authority that seems to be suppressing the feeling function. I suggest that Leona consider letting Christ terminate the parental authority to shame feeling. For this to happen all three – the Aware-ego, feeling self and thinking self, must give Christ a portion of their *Light* as an expression of their willingness for him to terminate this authority. When they do this Christ immediately enters the circle and lays hands on each of the authority figures. "They shrink in stature, he gets larger but there is no other change in his demeanor. I see him mostly as light and that has not changed." I ask how thinking and feeling appear? "They remain the same - same size, same shape." I now suggest that she consider reconciling feeling and thinking using a circle of reconciliation. Each self is expected to give Christ a portion of its *Light*, which he will then mix with his own *Light*. When Leona came to this session she complained of feeling torn and depressed. Now I ask her to consider that feeling in the context of what we have done. "I see an argument of conflicting thoughts and feelings. They are antagonized by each other. They are not congruent." I suggest that she allow Christ to create a conduit between them, directly connecting them with a band of his *Light*. "Now, energy is flowing into the circle of reconciliation, but I am separate from the flow, cut off in some way." The cut off appears to be momentary as something happens inside, but what exactly remains unclear to me. Christ has instigated it. The effect changes the flow of energies in a way that allows her to connect with feeling and thinking. I ask if it would be helpful to bring the selves together into the same circle. She says that it does not matter, but it would be more whole and they are willing. Her last comment is, "I guess we will see. Over the next several weeks she makes and acts upon two major

decisions that she has been struggling with for months. She reported feeling much better, “Not so trapped, and definitely not torn or depressed.” She is looking forward to a new phase of her life.

Further Observations about Thinking and Feeling

The processes of thinking and feeling are so complex and varied in their manifestations, that I can only suggest the most tentative of guidelines. First and foremost, facilitating their equal viability in the life of the client seems the best goal of treatment. Once the two processes are healed to the point where they become equal in stature, they can be connected by Christ to a circle of reconciliation and used to evaluate any number of issues, provided an ego-aspect is willing to enter the circle. Often, this healing requires working with ego-aspects controlling the conscious awareness of one function at the expense of the other. It is frequently the case that a primary self, likely more than one, will be strongly identified with one of these functions. Where that is the case, the other function will be undeveloped or strongly associated with a disowned self. The selves need to be reconciled so they have equal access to both functions via the circle of reconciliation. It is difficult to be more specific. As the above cases illustrate, once engaged, this intervention quickly takes on a life of its own leading in any number of directions.

I would also note that Bandler and Grinder,⁶³ the creators of Neuro-linguistic programming, made much of the fact that individuals show a decided preference for modes of perception: visual/auditory/kinesthetic. They encouraged the therapist to listen carefully to the client’s choice of words in describing their experiences and to mirror those choices in framing interventions. For example, if a client uses a lot of visual words in describing experiences, s/he will likely have difficulty with interventions framed in auditory descriptions. The same seems true for thinking and feeling. Some clients can be balanced in their use of both, but most will show a decided preference. This is particularly true of ego-aspects such as the Responsible primary. To speak in the language of feeling to an ego-aspect that relies almost exclusively on thinking will disconcert it, to say the least, until it is reconciled with the feeling ego-aspect it has long sought to suppress or disregard. So even if the therapist chooses to not address issues of feeling and thinking, s/he would do well to be sensitive to the client’s preferences.

Without question, a Dominant self or Responsible primary that relies on thinking must eventually be separated and helped to identify the *emotional effects* of its thinking, which are invariably negative and controlling. Beyond that, it is generally helpful to examine thinking and feeling as functions. For one, the circle of reconciliation can greatly facilitate the examination of somatic symptoms. Likewise, the process can bring to light the need to reconcile with disowned selves that embody the opposite function. If not addressed, they will eventually make themselves felt in a variety of negative ways. Jung, for example, made much of the idea that strong opinions were the result of undeveloped thinking in someone who relied predominantly on the feeling function and resisted the development of their thinking function. (He considered feeling and intuition his own strong suits.)

OPPOSITES GOVERNING THE EGO MIND: INTUITION AND SENSATION

Overview

From the outset, I want to acknowledge my reliance on intuition for most of the therapeutic interventions described in this book. Whenever a client goes inside, I devote one ear to what they are telling me, and the other to hearing my ‘inner thoughts.’ I am always *listening* quite intently for suggestions on how to proceed. Generally, these ‘suggestions’ come in the form of questions that I ask the client,

particularly when they are inside. I honestly cannot identify the source of those questions or suggestions. But over the years I have come to trust the source implicitly. One reason for this trust is that all of my questions and suggestions will involve the *Light* and image of Christ. If any question or suggestion threatens the client, I trust the *Light* or Christ to immediately tell us both. Also, I assume that something comparable is going on in the Mind of the client. To some extent, they too are listening to 'intuitive' sources of information via the actions of their Christ image and the *Light*. On reflection, I subject my intuition to the cross validation provided by thinking, feeling and sensation; but that said, intuition remains the primary source of datum for my questions, hypotheses, and experimental interventions.

In this work, sensation and intuition are treated as opposites, but more extreme than feeling and thinking in terms of their poles. If one imagines a Celtic cross, feeling and thinking form the horizontal bar, both poles resting firmly within the Mind. In contrast, intuition aptly points to the heavens while sensation grounds us in the earth. Intuition and sensation provide the 'facts' addressed by feeling and thinking. Neither intuition nor sensation is considered rational since the datum they provide is unreflected; it simply is. It comes to us and we simply accept or reject it. In the case of sensation, the datum is usually treated as flowing from our sense organs, which we implicitly trust to provide us the most verifiable facts. In the case of intuition, the source is harder to name, but the information is no less valued, if it is used. It is my own conclusion that intuition receives its input from the three chakras defining the Soul. Thus, while both functions provide the Mind its 'facts,' the sources of those facts represent diametrically opposite spheres. Sensation provides the bridge between Mind and Body, while intuition provides our most direct access to the Soul's input. In effect, I am arguing here that intuition is the function whereby Mind hears the Soul. Thinking and feeling create rational paths for getting from point A to point B. Sensation most often defines point A. Intuition takes us to B as a sudden insight without having first traversed a path from point A. Only afterward, do we rationally construct a path that others can follow.

I have yet to encounter an ego-aspect that claims to rely on intuition as its primary function in the way that other ego-aspects rely predominantly on feeling, thinking or sensation. To the extent that intuition is imagined, it seems to be experienced as a 'presence' essentially without form. It is *felt or heard* rather than seen. On occasion, clients have reported a presence in a space such as a cave that spoke with the power of a categorical imperative. Images embodying a higher power can definitely function as conduits of intuition. The *Light* and Christ image are prime examples. But so far, I have not discerned any self-images that function as conduits of intuition. All self-images seem capable of 'hearing' or 'sensing' intuition, though most are likely to disregard or denigrate its input. But no ego-aspect I have encountered has claimed to be oracular. Intuition is something 'received' by an ego-aspect rather than something embodied. In contrast, most ego-aspects will claim thinking or feeling, and less often sensation, as a primary function. Parental images do not speak intuitively, but they can embody Temporal and Moral authority, and in so doing they can speak with a voice that is difficult to gainsay until that authority is removed. In that sense they can be seen as 'speaking with the Soul's authority,' but not intuitively.

Ego-aspects frequently dismiss or denigrate their intuitive insight. In sharp contrast, most selves maintain an active connection with the sensate body that personifies sensation. All ego-aspects have ongoing access to the Body via the sensate body.⁶⁴ Sensation is the *modus operandi* by which the Ego and Body exercise their reciprocal relationship; and that relationship is the primary reason for Ego creations. By and large, it is Ego that exercises voluntary control of the Body. The Body can give the Ego feedback that it is exceeding the Body's limits, but must otherwise accede to its demands. It is actually quite common for ego-aspects to disregard real time negative feedback (actual pain in-the-moment). Most people past the age of forty begin the long journey of ignoring their aches and pains.

The Ego can partially block the conscious awareness of *negative experiences* by dissociating any ego-aspect that carries the memory and creating a new ego-aspect to supplant it. An ego-aspect can do something comparable by depersonalizing. Unfortunately, banishing or attenuating memory in this way is never complete because the sensate awareness remains intact in whatever is disowned. Dissociation allows the supplanting a disowned aspect that has lost its access to free will with a new ego-aspect, but the exiled aspect remains viable as sensation that can be stimulated by memory and/or affect. In sum, the sensate component of an ego-aspect remains connected with the Body whether the ego-aspect is conscious, repressed, projected, or fragmented. While some disowned selves can find alternative embodiments in the images of others (projection), most will simply persist as Repressive somatization, which means they will be sensed somatically if re-stimulated by mental or emotional triggers. Repressive somatization – the

somatic expression of banished ego-aspects, is one of the most common consequences of Ego dissociation and repression. Repressive somatization and projection are described and illustrated later in the chapter.

When a client actively imagines the *Light*, the Aware-ego emerges as *the self least tied to sensation and most receptive to intuition and pure awareness*. It is also the ego-aspect most receptive to higher powers, beginning with the *Light*. Unlike other ego-aspects, which can be visualized once they are separated, the Aware-ego is almost always experienced in the first person as holding the *Light* and hearing, visualizing, or sensing whatever is happening in active imagination.⁶⁵ The client *embodies* the Aware-ego, looking out of its eyes, hearing with its ears, holding the *Light* in its hands. But without any exception I can think of, the Aware-ego always emerges in the midst of a co-existing ego-aspect. Once an ego-aspect is separated from the Aware-ego and contained it can be visualized or sensed because its mental/emotional state and/or connection to the sensate body ‘fleshes’ it out. The Aware-ego is expected to organize consciousness while the client remains inside.⁶⁶ But for most clients, the Aware-ego’s perspective is generally limited to therapy sessions, unless the client consciously evokes it between sessions; and few clients are willing to evoke their Aware-ego between sessions until they have successfully entered their Heart; or are prompted by me (telephone, e-mail) because they are functioning under duress. Thus, primary selves are generally expected to reassert dominance once the client leaves the office, even though separated from the Aware-ego during a session. Separation is a process of personification or objectification; it does not automatically alter an ego-aspect’s viability in the life of a client except as it gains insight or is transformed by Christ. That is one of several reasons why separated ego-aspects need to be treated respectfully. A Dominant ego that is separated and then minimized will sabotage therapy if threatened by the process. As a rule, it is safe to assume that the Aware-ego always emerges in the midst of a co-existing ego-aspect; and whenever an ego-aspect is separated from the Aware-ego another will emerge to take its place. As frequently as not, *I will ignore the fact that another self has stepped in* as long as the newly merged ego-aspect is not interfering with the work. But ideally, all merged ego-aspects must eventually be identified and worked with, either in the first person or as personifications, if their dominance adversely affects the client’s ability to function or call upon a higher power in time of need.

I have never attempted to contain sensation and intuition in two circles in the way described above for thinking and feeling. Thus far, I have only explored sensation as a ‘well of sensation’ or as a sensate body. As for intuition, I do not focus on it unless it appears to be blocked, which is almost always the case with an Ego-in-conflict. The first several times I encountered ‘intuition’ in active imagination, I did not know quite what to make of it. I only suspected its role because it seemed to repeatedly present *as a presence* rather than an image. As noted, intuition is hypothesized to be the ‘conscious bridge’ between Soul and Mind. Any constellation that ‘speaks’ intuitively has thus far reflected this confluence by manifesting as a presence rather than an image. These observations are offered as hypotheses. I have not had a great deal of opportunity to explore them in a clinical setting, unless there is a disturbance of the intuitive function that directly impinges on the client’s cognitive ability. What I have discovered is that intuition is often blocked by ego-aspects. When this occurs, the client generally experiences the blockage as symptoms focused on the brow chakra – the area between the eyes. They may complain of ‘being in a fog’ or more commonly, they will complain of sinus headaches and ‘allergies.’ This is illustrated in the next section on intuition.

Intuition

Over the years, I have occasionally felt an overwhelming desire to close my eyes during a therapy session. I remember Carl Whitaker⁶⁷ having a similar problem though he would simply give into it and briefly fall asleep in the therapy session; and then wake up with a sudden insight. I rarely feel this desire to close my eyes outside of therapy sessions. If I can get the client to go inside then it seems to abate quickly. Even so, for the longest time I thought it might be a blood sugar problem or biorhythm problem, since it seemed to happen primarily in the afternoon. But then I also started experiencing it in the morning, on what I have always considered my most alert time. One day I had an insight: maybe it was a different kind of energy problem. I am very intuitive. I know that. Maybe, I thought, my brow chakra – long associated with intuition, was closing down. I suddenly conjectured that my clients were directly closing down *their brow chakra out of fear* and some form of entrainment was affecting my own brow chakra. (This is different

from a client whose intuition is being somatically blocked, which most often manifests as a sinus condition. Generally, somatically blocked clients do not rely heavily on intuition as a matter of course. The type of 'closing down' I am speaking of seems to emanate from a self that is actively blocking intuitive activity in a client who normally relies on it. I have most often encountered it with MPD clients.) If, hypothetically, intuition does manifest through the brow chakra, which embodies the emotional field at the level of Soul, then closing it down would interfere with the activity of that function, and concomitantly affect the eyes. It could also interfere, inadvertently, with my being able to connect with the client in this way. Several observations finally convinced me of this possibility. The first came from resisting the urge to close my eyes in order to more closely study the sensations being generated by the urge. I felt the source of my drowsiness as noticeably present between, and slightly above, my eyes. I can only describe it as a dissonant, buzzing, ache accompanying a desire to close my eyes. The first time I identified that 'feeling' I challenged the client by asking what she was feeling afraid of just then. I did not ask it as a question, but rather as a declaratory conclusion about what was going on with her at that moment. And it prompted a quick reply describing the fear she was experiencing in the session. Once we could focus on the fear my drowsiness began to abate. Since that first time, I have become very sensitive to that 'buzzing ache' and concomitant desire to close my eyes. When it occurs I now associate it with a client attempting to block the intuitive function. The following case exemplifies this in several ways.

Zelda. Zelda is a highly intuitive MPD client. When she goes inside – which happens most sessions, her perceptions are like somebody being presented with fact, after fact, after fact. She is very good at reading her dreams and the dreams of others. I have often thought she relies too much on her intuition. It is very hard to give her suggestions when she is inside. Christ is completely in charge. She hears my suggestions easily enough but still persists in wanting to follow her own intuitive sense of direction, which is usually provided by her Christ image. In recent months she has established a routine of daily shamanic journeys between sessions. In this session, however, she complains of being 'dry.' She has nothing to work on, which is highly unusual for her. Shamanic journeying has seemed impossible for her over the two previous days, and likewise, her dreaming seems almost nonexistent. She can tell me of some interesting events in her life, that she feels are important, but she cannot tease out the significance. As she relates all of this I became increasingly drowsy. In the past I would have dismissed the feeling and attempted to "push through" with sheer willpower. But it is mid-morning when I am generally at my best, and Zelda is complaining of being cut off from her normal sense of intuitive functioning. I decide the problem is a self that is *actively blocking* her intuitive function. Zelda is also complaining of a sore shoulder, a recurring problem, which we have attempted to work with in the past. The doctor says it is the result of a torn ligament, but the felt pain is episodic. I suggest she go inside and address it. Once inside, I will suggest that she draw three circles: a small one for the Aware-ego, a second larger one for the self sensed by the sore shoulder, and a third, overlapping the second, for the ego-aspect that is attempting to *banish* 'sore shoulder' to pure sensation. The latter is an intuitive leap on my part. I also suspect this third ego-aspect is deliberately or inadvertently blocking Zelda's intuition.

When Zelda goes inside, I first have her separate from 'Sore Shoulder' and then from the self responsible for exiling 'Sore Shoulder.' She quickly identifies the self experienced as a Sore Shoulder: "I get the number seven which could mean seven years old, but no image yet." I suggest that she ask Christ to compress the circle till an image appears. "What I get with the compression is the image of an arm in a sling and a voice saying, 'no excuse for what happened to them,' and a sense of despair, brokenness, disintegration, gloom and doom." I have Zelda ask Christ for assistance in working with the part that is blocking awareness of the seven-year-old. "There is no movement from anyone." I have her ask Christ what is closed down? "He points to my eyes, Heart, abdomen and feet." I ask if the seven-year-old controls these centers? "The closing is generated by fear." I ask if Christ can sever the psychic connection between the eyes and Heart (mental and emotional)? "The circle with the invisible Banishing part now looks like a Petri dish. Christ has put a drop of something in it and all kinds of things seem to be sprouting up. Now I am remembering being in the basement of the cult house with the men. They expect me to know something. They are pushing me around for not knowing. This is really hard. Christ puts his hand on my brow and is holding my head to his chest (at this point Zelda seems to be identified with the seven-year-old Sore Shoulder and speaking from that perspective). It was just horrible. They took the boy away." I should note here that Zelda suffered extreme cultic abuse as a child, which ended, for the most part, at age eleven with the death of her grandfather who was her link to the cult. Christ appears to be shielding her intuition by holding his hand over her brow and holding her head to his chest.

Between sessions Zelda begins recovering the memory. It is a terrible memory involving her grandfather and a cult member dismembering the dead body of a young boy. An alter personality was expected to stand in the corner and watch. If she said anything there was the real fear they would do something similar to her. I have her go inside and draw a circle containing Ruth, the alter with the memory. "I am getting a headache, a dull ache in the center of my forehead, like a pressure or a palm pressing in, holding down, holding back, blotting out, not seeing. Ruth seems to be coping by not seeing. It feels like being knocked out; I feel powerless. She is doing it for herself but attempting to protect the little ones as well." I have Zelda ask Christ about the emotions that Ruth is struggling against. "I see the emotions being put into a circle: repulsion, sex acts and sexual response, shame, men on top of me." I ask her to have Christ enter the circle and dispel these emotions. "He places his hand in the circle. The memory was creating a lot of sexual energy, pulling me in. Another alter is feeling the sexual energy. All the senses have been engaged by this experience, the eyes, ears, tasting, eating. The body feels frozen. Different alter personalities are attempting to do cleaning in order to distract from the experience. I see Harriet – another alter, doing laundry. Harriet wants to keep things clean. Christ asks why? I see him on the cross, not neat or tidy. I see his bruised and torn flesh. It does not need to be tidy. I am trying to keep my sexuality neat and tidy. What happens if I let go of it and it creates a disaster? He says it may." I suggest an intervention that involves separating sexual energy and negative emotions from Harriet's memory. (This intervention is described in Appendix I.) "I see Harriet's laundry. The terrible emotions are like dirty laundry under clean laundry. Christ needs to empty the basket of both. He dumps it out. Underneath is old garbage. He washes out the basket." I ask about the sexual energy, is it healthy and vibrant? "I see little pops of energy, like pop-pop, what I called my grandfather." I have her ask Christ to enter the circle and heal the energy. "I see him doing that. Now it is exploding in a different configuration. Not so dark. The colors are reds, purples, pinks, greens and whites." Is Harriet any different? "I see her as a woman out in the sun, saying she is glad that job is over, meaning having to always keep the laundry so clean to hide the dirty garbage. Now she is setting on a porch resting." We are over our time. I suggest that between sessions she can extend this same intervention to the others. She is not able to do that, but when she returns she can report that her intuitive functions appear to have returned intact.

I have described this case to illustrate the power an ego-aspect can exert in the suppression of intuition. In this particular case the intent was the blocking of a sexually charged recall. As Zelda relies heavily on intuition for recall, she is very sensitive to any blocking of that function. Extrapolating from my own experience, a client relies on intuition, then it's active blocking – for whatever reason – may be experienced by the therapist as a buzzing ache and desire to close the eyes. The client will feel the block as a dearth of symbolic connections, and an uncommon lack of connection between events. The blocking of intuition by a client may also manifest as a headache or general sense of tiredness. Headaches are a common experience of MPD clients when they are struggling to keep an alter from consciousness. But that kind of somatic blocking is distinctly different from an ego-aspect that is actively attempting to close down a Brow chakra's function.⁶⁸ I have not experienced the 'buzzing ache' when clients somaticize in an effort to block intuition, i.e. present with sinus conditions, allergies, colds, and the like.

There is so much more to discover about intuition, and I hope others will have the opportunity to explore it in greater depth, particularly, its connection to the Soul. But sensation duly demands most of my attention, as it is by far the most problematic in a psychotherapeutic setting.

Sensation

In this work I treat the Mind as superordinate to the Body, and sensation as the *reciprocal experience* of the Mind's ego-aspects directing the Body and the Body's feedback. The *conscious* experience of this process is called the 'felt sense' of something.⁶⁹ A great deal of that experience can go on subliminally. Neurologically, here is no distinctive cerebral substrate that can account for sensation, unless you consider the whole brain and body as serving that function, and then you are obliged to ask: what is the 'conscious' recipient of all that datum? A theoretical perspective offered in this work identifies the Root chakra's auric body – also called the etheric body, as the source of sensation within the Mind. (Recall that Mind is defined as the coordinated function of the mental, emotional, and etheric auric bodies and their related chakras.)

The *sensate body* – described below, is the *visual* analogue of sensation within the Mind, which is consciously experienced by an ego-aspect as its felt sense of being.

Let me quickly acknowledge that the current scientific paradigm considers the foregoing assertions untenable. If anything, academic psychology, physiology, and neurology would assert the opposite: that Mind is an epiphenomenon of the brain and body.⁷⁰ Notable exceptions are Candace Pert's work in psychoneuroimmunology⁷¹ and Bruce Lipton's work in biology.⁷² But the assertions of academicians notwithstanding, I will maintain, as I have throughout this work, that the Mind blueprints the Body, not vice versa, and that *sensation is a function of the Mind, which the Ego embodies, reads, directs, and uses, to consciously blueprint our sense of being moment by moment*. I use 'blueprinting' in the same way that, analogously, a computer refreshes a monitor screen, millisecond by millisecond. Such assumptions can be neither proven nor disproven, so rather than argue them, allow me to just focus on exploring the role of sensation in a psychotherapy that uses the *Light* and image of Christ, and demonstrate the heuristic value of my assertions as hypotheses.

For beginners, I would note that the sensation function is easily manipulated by Ego, which would not be the case if it were a hardwired aspect of the brain. For example, a dominant, active, ego-aspect can become hysterically blind, even as the brain's visual centers remain functional as measured by instruments that record the activity of the eye and visual cortex. Today's conversion reactions are more sophisticated than the glove anesthesia of yesteryear, but they still occur. Hypnotic suggestion has long demonstrated the power of belief in short circuiting all forms of sensory function. In sum, the Ego both perceives and controls the conscious experience of sensations generated by the Root chakra's auric body. It uses the sensate body to both direct the Body and embody its particular beliefs. Left to its own devices – sans Ego, sensation's control of the brain-body would probably function much like it does in animals. It would be the primary source of learning, à la Skinner and Pavlov. But Ego can override those learning principles, though most often it simply accepts them as 'true' and copes.

My general thesis that Ego controls sensate experience is collaborated by Peter Levine, who asserts that the Ego often impedes the resolution of shock trauma by interfering with the Body's innate ability to resolve trauma; and this active blocking is seen by him as responsible for our failure to resolve many symptoms related to Post Traumatic Stress disorder (PTSD).⁷³ As he notes, animals have an innate capacity to 'shake off' the effects of 'freezing,' i.e. feigning death as a last ditch attempt to evade a predator. The intense energies generated by a fight/flight response are instantly blocked by this instinctual tendency to 'freeze.' To mitigate this shock to the energy system, the blocked energy must be discharged immediately or soon after the event; otherwise it will itself be blocked by fear, which leaves it undischarged in the emotional fields of the auric bodies. Levine offers a bodywork solution to this problem and has successfully treated several hundred clients in relatively short periods of time with interventions based on his conceptual work. The work in this book offers comparable solutions. Basically, the client is given the tools via Christ to reconnect with and decathect the undischarged energy of early trauma, particularly trauma generated by shame as well as the environmental traumas described by Levine. Both instinct and shame generate the same 'freezing' response so they are really indistinguishable at the level of sensation.

The Sensate Body

When the Ego constellates an ego-aspect, that self-image automatically acquires a sensate body as part of its constellation. The sensate body empowers it to control the Body, which is every ego-aspect's *raison d'être*. The sensate body is the visual analogue of the etheric auric body, so it will also embody the *instinctual will* that regulates Body homeostasis, making it a semi-autonomous component of the ego-aspect. Concomitantly, the mental auric body imbues every ego-aspect with the free will necessary for *voluntary control* of the Body. Both wills exercise their reciprocal control via the emotional auric body. The instinctual will sustaining a sensate body sets limits on what the mental auric body can generally accomplish with free will. But most important to this discussion, as the sensate body is sustained by the instinctual will of the etheric auric body, it can exist independent of the mental auric body. So even though the sensate body is an integral part of an ego-aspect, it will continue to exist even if separated from its free-willed component.

Connections between the three auric bodies can be severed, if the emotional connection becomes overwhelming to the mental auric body or physical body. The severing can happen in three ways: dissociation, depersonalization or repression. Dissociation occurs when the parental exercise of authority or shock trauma generates overwhelming or 'global' shame that effectively obliges the Ego to 'abandon' an ego-aspect and create a new one to replace it.⁷⁴ This will only happen if an ego-aspect is so overwhelmed by shame that it can no longer range between a set of opposites. The abandonment effectively strips an ego-aspect of its free will by leaving it in the thrall of shame. But its sensate body and instinctive will remain intact. Consequently, the enthralled ego-aspect will continue to broadcast its blight as a *physical disturbance* that can progressively range in severity from heartburn to a heart attack, and every known disease in between, most of which result from a compromised immune system.

Authority figures constellated by the Empowering archetype have the power to force the Ego to abandon an ego-aspect. Severely traumatizing physical and environmental events can have a comparable effect. Authority figures can to repress an ego-aspect's free will, which forces the Ego to 'abandon' that particular self and create another ego-aspect. But a shamefully enthralled self still retains sensate consciousness by virtue of its instinctive will. And if it is not released, the particulars of that shameful servitude will eventually manifest as mental or physical dis-ease demanding the attention of a physician. Unfortunately, attempts to treat those dis-eases on a purely physical level will only mask the troubling sensations or only temporarily generate a remission of symptoms. The only way to effectively treat a dissociated ego-aspect is to end its enthrallment and reconcile it with the self that governs access to the opposite pole.

In depersonalization, the mental component of an ego-aspect *exercises its free will to sever the connection with its sensate body (aka etheric body)*. This can be the direct consequence of severe shaming by an authority figure or in response to some form of shock trauma that results in a sensation overload. This appears to be a self-induced response, but for all practical purposes almost reflexive, as if verging on the instinctual. But bear in mind that both components have access to a manifestation of will: free will in the case of the mental component and instinctual will in the case of the sensate component. So even when a sensate component is emotionally severed – for whatever reason – it still retains the capacity to react. Though both components exercise a form of will, I assume that the mental component is generally responsible for initiating the emotional severance, but have not been able to clinically determine that at this writing. In any case, depersonalization reduces the ego-aspect to the status of an observer.

In Chapter VII, I will hypothesize that depersonalization may be the root cause of addictions. In that scenario, the mental component will experience an insatiable desire to reconcile with its sensate component after the severance. Unfortunately, once done, the severance can become very difficult to undo. Depersonalization can stop the immediate pain, but it is not a good strategy for more than a brief period of time. If the mental component fails to regain access to its sensate component in a relatively short period of time, the Ego will be obliged to constellate a new ego-aspect able to exercise voluntary control of the sensate body.

Depersonalization is generally experienced as a sense of numbness intended to protect the observer from the overwhelming affective emotions or sensations that caused the split. If the split cannot be reconciled, the sensate component will continue to fester and remain reactive in the etheric auric body until the negative energies are fully discharged and the two components can be reconciled.⁷⁵ But any ego-aspect created to replace the disabled 'observer' is most likely to act *fearfully* in a way that now makes it much more difficult for the mental component to rejoin with its sensate component and discharge those energies. This prolonged avoidance invariably generates an 'energy cyst' that eventually becomes the 'symptoms' of post-traumatic stress, e.g. nightmares, hyper-vigilance, compulsive behaviors including addictions, dangerous acting out, etc., all reflecting a failure to discharge the festering energy.^{76, 77}

Repression is a 'normal consequence' of the Ego's constellation of a Dominant self in childhood. Repression occurs when the child becomes old enough for the Ego to create a Dominant self that is able to assume the power to self-shame and thereby preempt a Voice-of-conscience.⁷⁸ (In contrast, Depersonalization can occur at any age. It can be equally the result of developmental trauma and environmental trauma.) In repression, the ego-aspect shames *events* (i.e. mental contents and their concomitant emotions) which effectively hides them in the emotional auric bodies, most frequently the

heart and abdominal auric bodies. Repression can protect an ego-aspect from being dissociated by the Voice-of-conscience or from having to sever its functional connection with the sensate body. But there is a very real downside to this strategy as well: every time a Dominant self shames itself, it injects more shame into the emotional auric bodies. And this accumulation is seen as a significant player in the generation of all chronic disease.

Environmental shock trauma that does not force depersonalization – such as surgery or a serious auto accident, may nonetheless generate energies that will somaticize the Body if left undischarged. A voluntary or reflexive ‘freezing’ response to the anticipation of trauma will block the discharge of fight/flight energies. If that blockage is not ‘thawed,’ and the energies allowed to discharge in a reasonable time after the event, the ego-aspect will develop a fear of the discharge, which eventually results in the development of post-traumatic stress symptoms. In those cases as well, the goal of treatment is to facilitate discharge of the negative energies. These negative energies can manifest as a self-image of the person at the time of the original traumatizing event or, just as likely, as a disturbing ‘felt sense’ of the need for physical release.

Since an ego-aspect is first and foremost a function of the mental auric body and it’s exercise of free will, it could not reduce itself to pure sensate consciousness even if it wanted to do so. If sufficiently stressed, it can dissociate its sensate body (i.e. depersonalize it) or repress a shameful event. Depersonalization is always an exercise of free will wherein an ego-aspect *strips itself* of the ability to act on the Body by severing its emotional connection to the sensate body. Likewise, when a Dominant self assumes the power to self-shame, it can repress *events* thereby pre-empting parentified authority. That pre-emption protects it from being stripped of its free will or the need to depersonalize, but generates an ongoing accumulation of shame in the emotional fields of the auric bodies, particularly the heart and abdominal chakras.

In sum, if a mental component is shamed, the effect will be a dissociation of the ego-aspect; if a sensate component is shamed, the effect will be depersonalization; and if an event (imaginal contents and associated emotions) is shamed, the effect will be repression.

Finally, I would postulate one other cause of depersonalization that may be testable if the setting conditions were met. This would be the sensate component’s instinctive withdrawal from its mental component. Bear in mind that the sensate component is intimately connected with body sensation and the brain-body’s instinctual will. If the Body attributed a sensate overload – such as *severe* shaming – as threatening a vital function, then it might reflexively withdraw from the mental component thereby leaving the mental component in a depersonalized observer state. This would seem to be most likely, if the sensate component was fulfilling a vital function that parental authority or the mental component sought to repress. This kind of depersonalization would be considered a ‘instinctual response’ of the brain-body to its mental connection in the Mind. The suppression of ongoing sexual arousal with a powerful shaming response by the mental component might cause such a depersonalization. Another cause might be the attempt to repress the sensation function. If the authority figure that precipitated the shame went unchallenged, or the mental component was unable to mitigate its own belief system, the resulting standoff could result in ongoing depersonalization from the vital function.

Well of Pure Sensation

The ‘bottom line’ in the foregoing discussion is the persistence of a sensate body once it is created by the Ego’s constellation of an ego-aspect. Even if dissociated, depersonalized or repressed, the ongoing experience of a sensate body will continue to generate sensations and affective emotions however painful or pleasurable they may be. Remember, the sensate body of an ego-aspect is sustained by instinctual well. The ego-aspect only *directs* it with free will and even then, only within general limits whose extremes are dictated by physical limits. Ego-aspects and archetypal authority can ‘banish’ the sensate body from relational consciousness; but neither one can silence its continuing generation of sensation and affective emotion. Without healing intervention, the unexpressed emotional accumulation will become increasingly painful. All of the ego defenses used to cope with those repressions only add to the accumulation of toxic emotion. As regards the range of symptoms generated by a banished sensate body, any good medical dictionary will give you the complete list of possibilities.

I have experimented with a variety of interventions designed to unearth somaticizing sensate bodies and undischarged negative emotions. The most effective method I have found to date is the ‘well of pure sensation.’ This intervention works on a number of levels, which is probably why it has proven to be widely applicable. The client is given to understand that we are seeking to bring into consciousness a self or emotion *that is currently experienced only as sensation*. Most often, the sensations in question are physical symptoms. The dizziness of high blood pressure, the pain of arthritis, the stuffiness of a cold, the anxiety of a panic attack, or the cramping of PMS are all examples of sensation experienced as physical symptoms. Literally any felt sense of ‘dis-ease’ that has disturbed the client on a recurring basis or even just for the first time can be treated as a troubling sensation. The intervention for remediating these problematical sensations is rarely completed in one session as it involves working simultaneously with a banished somaticized self or negative affective emotion, and *any primary selves that are threatened by its release*. The initial strategy for this intervention involves setting up strong protections for the primary selves most threatened by the banished ego-aspects /or undischarged negative emotions.

In working with a troubling sensation, no initial attempt is made to first separate out the ego-aspect co-present with the Aware-ego. The client is told that once inside s/he can use the *Light* to provide a circle of protection and a garment of protection if that would be helpful, but both are optional. The most significant protections will come from Christ. First, *Christ is asked to use his Light to create a well of pure sensation*. He does this by drawing a circle within a dome. He will use the inner ‘circle’ to drill a well down through sensation to wherever the problematical sensate self or energy is lodged. This is always experienced as below the ‘ground’ on which the Aware-ego and others are standing. The drilled well of pure sensation is what allows the troubling sensation to emerge into relational consciousness, which is always ‘above the ground’ where Christ and the Aware-ego are standing. (‘Imaginal’ and ‘relational’ are synonyms for conscious awareness and conscious movement in active imagination.) As noted, before Christ drills the well of pure sensation, he is asked to place an opaqued dome of *Light* over the circle that contains the well. With the opaqued dome in place, whatever emerges can be sensed, but not seen as long as the dome is opaqued. Finally Christ is asked to place a portion of *his Light* in the center of the opaqued dome near the ceiling. Christ *directs this Light to absorb whatever negative charge is asked of it*. When sensations emerge, it is always assumed they will initially manifest as some kind of *accumulated, unexpressed, negative emotional energy*. It is the negative energy – usually some form of pain, anger, fear, or shame, which is so threatening to the conscious Ego. Basically, this intervention is designed to depotentiate the strong negative charge(s) associated with the energy or somaticized-self. All of this is explained to the client at least once before s/he actually goes inside. On occasion, I have outlined the process repeatedly over several sessions. I have used this intervention effectively with all kinds of anger, fear, pain and shame. It appears to be most effective – or most called for, in cases of somaticized emotional pain, i.e. the pain of early childhood abuse or trauma.

The following case illustrates the process of facilitating the emergence of a somaticizing self; but not the well of pure sensation per se. Several case examples are given later in the chapter when I examine fight/flight and pain/pleasure, which do call for the use of a well of pure sensation. And that particular intervention is also illustrated in a number of verbatims in the later chapters.

Lee. Lee, a nurse, has been single for a number of years. Recently, she invited a close woman friend to move into her house while the friend recovered from a broken foot. When I see her in this session she seems a little ‘worn.’ Working her job and also caring for her friend’s needs seems to be taking a toll. She complains of feeling ‘congested.’ I suggest she go inside and let her higher power, called Teacher, create a well of pure sensation with an opaqued dome over it. Whoever is ‘congesting’ her can safely emerge so Lee can sense her presence and assess her own attitude toward the emerging self. (Since the ‘congestion’ is acute and not severe, I do not suggest that Teacher also include a portion of his *Light* within the dome.) Very quickly, Lee begins to describe her sense of the emerging self: “She is a shy little girl, afraid to speak up, quiet, bashful, withdrawn, fearful. No one will pay attention to her, she is overlooked; they will not hear her.” I ask how it feels to not be heard? “That nobody cares. My sense of her is that she is a little jealous because she is not getting attention.” How, I ask, has she been silenced in the past? “Not supposed to be selfish, not supposed to ask for anything.” Is she shamed for doing things labeled selfish? “She was taught it was rude to ask for things, it inconveniences others.” At this point I suggest that perhaps Teacher could release the shy little girl from shame, and Lee from *her fear of being shamed*. In effect, I suggest that Teacher be allowed to simultaneously baptize the shy little girl in the dome and alter Lee’s belief system.

Lee is agreeable so I suggest she allow Teacher to baptize the child first. What follows is at first a little confusing because Lee only shares afterward that when Teacher baptized the little girl in the dome, she immediately came out of the dome and Lee is actually embracing her as she describes her. “Kind of funny. I have this sense of what she is feeling. She has to fix dinner only because my friend is hungry. She came out of the dome when I said it was OK for her to be angry for having to fix my friend’s supper. Then I saw me sitting and holding her in my lap. I was laughing with her. I stood and held her hand. We are in this together. I feel like there is a release from the shame. I don’t feel any kind of congestion.” I might note here that this is not the first time Lee and I have addressed self/other issues. I will revisit Lee’s case in Chapters VII and VIII because she is one of the few clients who consistently called on a higher power other than Christ.

In the above example, the intervention by Teacher is two-pronged. Lee has an angry somaticized self that is in the thrall of shame for having selfish impulses. A Responsible primary experiences her as ‘congestion.’ Basically, the Responsible primary has blocked the angry ‘voice’ of the little girl and the anger has accumulated in the Heart’s auric body as congestion. Teacher is asked to work with both parts simultaneously, to free the child in the dome from shame, and release Lee from her fear of shame for harboring selfish feelings. He appears to do this by helping Lee become empathetic of the child’s needs – something her mother failed to do, and in that way alters her belief that the child’s feelings are purely selfish. To be most effective, the therapist needs to be concerned for all the selves, not just the one bearing the shame. *Fear of shame* is a powerful motivator of behavior and it controls most primary selves charged with governing the client’s behavior in the world, so it is always important to address the needs of the primary ego-aspect as well as the disowned self with whom it is coping. In most cases, the reconciliation of the two selves is generally the most difficult. Teacher seems able to abate that resistance by planting the thought that it is OK for the child to be angry at having to cook for another without regard for her own needs. Very likely, in early childhood, the mother soundly shamed Lee for expressing her need to eat when it was not convenient for the mother.

The Sensate Body of the Aware-ego

In active imagination, the Ego experiences the sensate body as sensation. A sensate body is the sensory template of the physical body complete with instinctual will. It is constellated in every ego-aspect created by the Ego, which empowers each one of them to direct the Body’s actions. Quite often, the client confuses the sensate body with the actual physical body. But in active imagination, the sensate body can be personified move even when the physical body is still. In my discussion with clients I refer to this inner experience of the Body by a variety a names: the sensate body, the sensed-body, even as the ‘body that holds the *Light* and looks out the eyes’ (i.e. the Aware ego). The Aware-ego ideally embodies a purified form of the sensate body, while *all other ego-aspects* will experience a sensate body that reflects their particular attributes and limitations. Shared access to the etheric auric body is what allows any ego-aspect to inadvertently ‘abuse’ the physical body with its beliefs or trauma history. But a sensate body can also be a conduit for healing, particularly when embodied by the Aware-ego.

To effect healing with the sensate body, the client must be ‘in’ their felt sense of the sensate body. This is most easily accomplished when consciousness is focused by the Aware-ego. Most ego-aspects are so strongly identified with the body that they cannot envision a separate existence (sic) moving without the body actually moving, unless they have severed their connection to the sensate body. Healing via the sensate body is accomplished by having the healing take place in active imagination while the client remains in the ‘body’ to be healed – rather than separating from it. For that reason, I often refer to this kind of healing as a *first person* experience of the sensate body. Christ, or a comparable higher power, functions as the healer of the sensate. Essentially, Christ works directly with the Aware-ego and *any ego-aspect that remains merged with it*. The goal of this intervention is to clear the sensate body’s emotional field of accumulated unexpressed emotions likely to have a negative impact on the Body. To accomplish this the Aware-ego must experience itself as separate from the physical body. If the client imagines lying on a massage table, then s/he must imagine lying horizontal even if actually sitting. S/he cannot ‘see’ herself lying on the table from the perspective of someone standing or sitting. This is always a ‘first person’ experience. I stress this to the client because many of the strategies offered in this work actually call for

some form of separation, but in this instance just the opposite is required. At all times, the client must imagine embodying a felt sense of the Body. In my clinical experience, this is best accomplished as an Aware-ego holding the *Light*.

Healing the sensate body will generally require separation from any selves opposed to the healing. As I have repeatedly asserted, most chronic disease is *sustained*, and accidents instigated, by selves *opposed to symptom clearing*. Those selves must be separated from the Aware-ego embodying the sensate body, and reconciled to the healing, or they will sabotage the work. The easiest way to discern these selves is to proceed as if they did not exist. They will quickly obstruct the process. The client will become blocked in some fashion: the client will not be able to access the *Light*, or a felt sense of the body, or Christ, or s/he will be distracted, or otherwise obstructed from the goal of the session which is some form of healing. Any separation processes so far described will be sufficient to contain and identify these opposing selves. Oppositional selves must be treated respectfully, but firmly, similar to working with Responsible primary-selves. These selves do not self-perceive that they are obstructing healing. Rather, they perceive symptom clearing as a threat to their control, and act to defend the Body as if it were solely their own. And generally, they are the ones exercising conscious control of the Body via their sensate body so their claim is not without merit, in the sense that possession is 9/10's of the law.

Tory. The following case example illustrates working with the sensate body of the Aware-ego. In this example, much of the work was already done in prior sessions. Tory broke her arm some weeks previous and was able to identify interpersonal reasons for this 'accident.' The break appears to signify and augment an emotional breaking of the fusion with her mother. This process of separating from the mother has been a recurring focus of therapy during the preceding months. Tory calls me earlier in the week to change her appointment time because she has started physical therapy for her broken arm. Over the phone she complains that the physical therapy leaves her in excruciating pain. I suggest over the phone that she allow Christ to work with the arm after each physical therapy session using his *Light* to facilitate healing of the muscles. When she comes in to see me two days later, she reports having done what I suggested and that the pain eased between physical therapy sessions, but she still feels great pain in her efforts to do the required exercises. The pain is so severe it makes her nauseous. I ask her to make a fist. She can feel muscle tension to her elbow but not for muscles in the shoulder or upper arm – where the break had occurred. Tory and I have previously discussed how this break has served her in terms of getting more attention for herself and putting distance between her and her mother. I ask if she can think of any other reasons for keeping this arm 'broken.' "I took care of the last problem this morning. I canceled a job I did not want to do. I can't see anymore need for this broken arm." At this point I discuss the idea of Christ reconnecting any broken connections between her elbow and shoulder. We also discuss the idea of dissolving the 'glue' that had been holding muscle fascia in contraction, keeping the bone and shoulder from being moved. These are suggestions only; and while they may have been helpful it will be clear from Tory's report that the necessary healing was primarily a product of her and Christ working together. "I am on a massage table. I have given him a portion of my *Light* to mix with a portion of his own *Light*. He does the reconstruction first. It is like a web of thread which he is sewing back together between my shoulder and elbow." At this point I ask if there is anyone who objects to his completely healing her? "No one seems to be objecting. I feel ready for him to continue." I ask Tory if Christ is dissolving the glue that is binding the muscles? "That is not what he is doing. A liquid is being poured over the upper arm and rubbed in. It feels smooth, like rubbing out a knot. It feels done." I ask if there is anything else we need to give him the opportunity to do? "The arm needs some strength." How does one acquire that? "The arm is being wrapped, but I don't know with what. Something is definitely being wrapped around it. Now he is wrapping it around the shoulder. It is finished. Once it was wrapped everything seemed to relax." I speculate that maybe it took the place of an inner guardedness. "Maybe, it feels different, far more relaxed, especially the shoulder. I have not felt my shoulder till right now. I can actually feel it and move it. I have not done that since it was broken." Does it hurt to move it? "No, it feels freeing." By the following week, Tory can report considerable change in her ability to exercise and move her arm free of pain.

For many years, I have followed the evolution of alternative therapies that work with the physical body. Many of them are reportedly quite effective in easing or ameliorating painful acute and chronic conditions. What has impressed me – aside from the results, is that often the 'manipulation' is little more than the placement of a fulcrum on a bone,⁷⁹ or the gentle placement of fingers that purportedly alter Body polarity.⁸⁰ These therapists appear to be manipulating a system that is simply overlooked by allopathic

medicine. I suspect they are communicating with their client's sensed body and offering it a remediative awareness. Christ appears to be doing much the same thing when he works directly with the sensed-body.

When Sensation Becomes a Defense Mechanism

I have worked with very few clients whose sensation function was dominant. Like any other function this has its strengths and liabilities. Ego-aspects that are sensation dominant tend to focus on details. They seem to perform very well in any occupation requiring detail and/or the senses: house painters, accountants, carpenters, fashion consultants, dental hygienists, etc. But they also tend to be poor candidates for long-term therapy as they normally lack the inclination to pursue what is decidedly a reflective activity. Nonetheless, the sensation function can become quite problematical, especially when it functions as a defense mechanism – as well as a natural propensity. When that occurs it *actively suppresses* other functions such as intuition and feeling. This is illustrated by the following case. Sensation is the 'survival function' and, therefore, will almost always take priority while dominant.

Eduardo. This client is married to a woman who is highly intuitive, but often numb to bodily sensation. Eduardo is more sensation oriented than anyone I have worked with to date. Clearly, their marriage is an attraction of opposites. Early in therapy, Eduardo is able to separate from a Dominant self we quickly identify as the "Worker Bee." It dominates and directs Eduardo's life to the exclusion of any other self I can identify. Even when Eduardo is able to separate from this self in sessions, I cannot identify any other selves able to come to the fore and balance the Worker Bee. Eduardo is a life long Christian who devotes many hours to his church in his role as a Worker Bee. That self, however, sees Christ more as a peer than a Savior. The Worker Bee invests much effort to impress others with his self-worth. Eduardo is the oldest of four children. His father was a youngest, and a life long alcoholic, who provided minimal support to the family, which included the maternal grandmother. He did not beat his wife or kids or womanize. He just drank at home after work and through the winter when he could not find work. He did have a bad temper if crossed. The Worker Bee appears to have emerged in early adolescence. Eduardo learned to earn money working at odd jobs, which he used to paint the family home, lay new linoleum floors, and buy the family its first color TV. In childhood and adolescence, church participation was the mainstay of his social life. He was very, very, responsible, but also generally insensitive to nuances in social relations other than being polite to everyone. He has managed to completely estrange himself from the adult children born of his first marriage, mostly by benign neglect since they do not live close by so he cannot 'do' for them. I had seen Eduardo in therapy ten years before for work, family, and marriage related issues. He returned for treatment when his family doctor diagnosed him as suffering from early stage Alzheimer's. I questioned the diagnosis and had him seen by a specialist who agreed he was not. Eduardo has been 'forgetful' much of his adult life. The stress of change increases his forgetfulness. After several months, Eduardo dropped out of therapy. I continued to work with his wife individually. He returned when she became strong enough to tell him she was ready to leave if he did not change his continuous 'thoughtlessness' regarding her needs. Eduardo was willing to change. He simply had no notion as to how. He realized that the Worker Bee had become a liability but could not imagine being without him or what would take his place.

In this first session of the verbatim, Eduardo has decided he is in spiritual warfare with the Worker Bee; that the Worker Bee is an addiction.⁸¹ I decide on a drastic measure insofar as it seems to go against my own rule about keeping a dominant ego-aspect respectfully involved in the treatment. I decide to temporarily isolate the Worker Bee as a way of 'protecting' him *while Eduardo (aka Aware-ego) seeks out its opposite*, the self who might be in need of Christ, unlike the Worker Bee. Eduardo willingly separates from the Worker Bee and allows Christ to opaque his circle, to 'protect' him while Christ then searches out the Worker Bee's opposite. This is easier than I expected. Since the Worker Bee – by his own estimate, has no one to protect but himself, he has no objections. Note, the Worker Bee is given a portion of the *Light* beforehand, that being a part of the separation process, so he does have the wherewithal to dissolve the circle. The search proceeds quickly and I am frankly surprised by what is found. I have suggested to Eduardo that he allow Christ to identify where the opposite self will be found. Immediately, Eduardo replies that, "It is an inner most self within the Soul – which is a comment totally unlike any I have heard previously from Eduardo. I ask if Christ can take him to the place of this Soul self? Eduardo takes Christ's

hand and lets him lead to that place. “It is a beautiful garden, a bright light overhead. Sounds of music playing (Eduardo plays the piano well), a big choir, warm and pleasant, grass and fields, different wild flowers, some small animals, a stream there too. (Notice the detail. Even without the Worker Bee sensation still plays a strong role.) Christ takes me to a large tree. There is another self there who is in his 30’s or 40’s, muscular, tanned, looks like he lives here. Casual dress. Christ says that he knows about the Worker Bee.” I ask how he is different from the Worker Bee? “He is not geared to *worry* about time schedules. (This is my first clue to the significance of worry in the activity of the Worker Bee.) He is flexible. He loves people, nature, and animals. He likes to sing, he likes music, and he likes being with people (in contrast to many of Eduardo’s activities, which are by their nature solitary). He loves God. He has a daily relationship with Christ and God.” I ask how it was that he and the Worker Bee became split apart? “When I was young, things happened that caused my life to be so fragmented that the part like my soul was compromised. There was disarray and chaos in the house. I substituted work activities for soul activities. I never allowed the soul elements to become strong where there could be a balance. I allowed the work system to take over. As the house got more chaotic I looked to work for order. The soul part was suppressed; it was there, but very removed.” I suggest that he give this soul part a portion of *Light* and have Christ teach it how to create a garment of protection, and then bring Eduardo (Aware-ego) and the Soul part back to the circle containing the Worker Bee. Eduardo does all of this but also makes the observation that, “The Soul part seems a little insecure.” (In fact, it is not the Soul self, but another self that has emerged and is co-existing with the Aware-ego. But that does not become clear till later.) At this point what I am looking to do is identify the bifurcating force that has split the two apart by bringing the two into closer proximity. I suggest that Eduardo have Christ draw a third circle and use it to identify the force that is splitting the two selves. “I don’t see anything. There is a mist or cloud in the circle. It is intermingled with a lot of emotions, most strongly anger.” I ask who is generating the anger? “Over the years I have repressed anger. I have stored it up against my family, especially, my parents, my father. He did not help me to grow up and learn things. My mother was a non-entity who always deferred to her mother. It just destroyed the family. No structure. My grandmother was the only stabilizing force. I am angry toward both of my parents for withholding so much from me.” I suggest that he ask Christ to absorb the accumulated, unexpressed anger with his Christ *Light*. “There is only a little cloud left.” Can you see the angry part? “The Soul part was angry, but he did not interfere with my life or try to change the quality of it. I think he thought he could, but there was too much going on for him to break through it all.” The session ends here.

What have we learned? Parents are the bifurcating force, and the Soul part supposedly has some strong emotions held in check by the Worker Bee. But as the next session will show, it is really not clear whose anger has been addressed. There is another ego-aspect yet to be identified, who has emerged co-existent with the Aware-ego following the containment of the Worker Bee; and it makes sense that another ego-aspect would replace the Worker Bee, as he has normally functioned as the Dominant self.

The next session picks up where we left off, except now the focus is equally on the Worker Bee and Soul part. But significantly, once inside, the part that begins speaking on behalf of Eduardo is neither the Worker Bee nor the Soul part, but someone who feels able to speak for both. I mistakenly assume that it is the Aware-ego that is speaking, but that turns out to not be the case.⁸² This is what the new self tells us: “The Worker Bee knows about the Soul part’s anger and can even share it. It started early, living in a home with no real structure. I almost had to be the father figure, but never felt close to my sibs. I had no wheels, a limited choice of friends. No bike till high school. I was angry all through childhood. It was chaos. I made structure for myself. Got jobs. Tried to fix the house. Dad never did anything to the house. One time he fixed the porch before it fell down. I painted the whole house, fixed the roof. That’s when the Worker Bee gained in strength.” I ask how the Soul part coped during that time? “He was hurt, unfulfilled, disjointed. There were no close friends, not able to be sociable except in church. The church friendships were superficial. I liked music, chorus, plays.” What did the Soul miss most? “Acceptance. *I felt inferior as a person.*” Did the Soul know that feeling of inferiority? “No. He never had that feeling. The Soul was protected from the brutal feelings.” Who had to take the brunt of the brutal feelings? “The Worker Bee and Soul part both know about that part. They just don’t let it surface. I had God, don’t know what I would have done without Him.” I ask if either the Soul part or Worker Bee feels responsible for the inferior part? “No. It is out there on its own.” If Christ wanted to claim it would they object? “No. But he can’t claim it. *I am responsible for that part.*” It is at this point that I become aware of yet another part unobtrusively co-existing with the Aware-ego. The dialogue has uncovered two new ego-aspects: the unworthy part and the other who accepts responsibility for it. Essentially, the Worker Bee has been standing in for a Responsible

primary that preceded it developmentally. While inside, the Worker Bee remains contained so the Responsible primary has reemerged to organize consciousness.

In the next session I ask Eduardo to separate from the responsible part so we can dialogue with it. Early in adolescence, it seems to have relinquished dominance to the Worker Bee, who acts like a Dominant self that does not feel responsible for anyone other than himself. Of note, this Responsible primary has only emerged with the containment of the Worker Bee, and identification of the Soul part. The resulting diminishment of the Worker Bee's dominance appears to have thrust the Responsible primary back into the limelight by default. Significantly, Eduardo can also say of this Responsible primary: "If the Inferior part was not there, I might have more strength to deal with the Worker Bee."

I suspect the Responsible primary is weakened by identity with his father though this is not immediately apparent. Eduardo goes inside and I walk him through the process of separating from the Responsible primary. "I don't see anything yet." I suggest that he ask Christ to compress the circle until something emerges. "It does not look like me. It looks almost like my dad – partly bald, a lot like dad when he was in his 50's, muscular, not as tall as me, a good looking guy." Is this a part of you that identified with your father? "This is the part of me that identified with him when I was young. I always admired him for his knowledge. He could do anything with carpentry, and he had a great knowledge of history and the Bible. Nobody could trip him up on the Bible. He could have gone to college if he chose. He did not have the drive to achieve goals. He did not plan, he just let things happen." (In other words he was also sensation dominant.) I ask Eduardo if he could evoke an image of his father free of alcohol? "He had a brilliant mind; alcohol squelched his ambition and drive. The other barrier was mother. She did not support his rehabilitation when he did try going to AA. She reveled in being seen as suffering a hard life. She ate it up. Mom would not participate the one time dad got involved with AA. Nanny and Mom allowed him to drink." We are near the end the session. I shift the focus and ask if the Responsible part is aware of the Inferior part, and if so, can he contain it and opaque its circle? Eduardo does this and then we end the session. In the following weeks, therapy will proceed along the lines described in the chapter on Moral authority.

Eduardo's case illustrates a unique permutation of sensation wherein a Dominant self uses sensation as a defense mechanism. Eduardo's sensation function appears to be naturally dominant. But as it manifests in the Worker Bee, it functions much as it would in a Dominant self that uses sensate behavior *in excess*. It trumps his Responsible primary; and characteristically, the Responsible Primary accepts the subordinate role. A partial reason for acquiescing appears to be the Responsible Primary's strong identification with a father he could no longer admire; and a further identification with a paternal uncle who he began to see as 'effeminate' in adolescence. All this came out later in the therapy. When the Inferior self was finally identified, it was seen as very effeminate – like the father's brother, and a sharp contrast to Eduardo's conscious sense of himself as manly and muscular. Later, Eduardo would also identify yet another self, the Worrier, who actively controlled much of his social interactions. Suffice to say, the Worker Bee was coping with a number of dysfunctional ego-aspects. This case illustrates the occasional necessity of isolating a primary self that is strongly sensation oriented; and seeking out its opposite as a way of neutralizing its dominance of the personality. What is likely to emerge, as in this case, is a kind of collusion between the sensation-dominated self and other primary selves.

This case also highlights a strategy based on the universality of opposites. Every ego aspect, however dominant, has an opposite. That opposite can be undeveloped, nascent, little more than a thought, but it will exist, and Christ can find and contain it if the client is willing. The opposite self is illustrated in this case by the part found 'in the Soul' that, very likely, also manifested as a projection in his wife's image, as she is highly intuitive.

Since working with Eduardo, I have used the isolation-protection approach with several other clients whose ego-aspects *claim no responsibility for any other selves*. Identifying the opposite helps to neutralize their dominance by allowing for the emergence of opposite selves, who in turn precipitate the emergence of still other selves that underpin their shared bifurcation.

Normally, the most common sensation-dominant selves will be Egos-in-conflict. (The Ego-in-conflict is described in the chapter on Moral authority, as it is most likely to emerge in that context.) In my clinical experience, Eduardo's Worker Bee is a rare occurrence. I suspect it only came into prominence because his Responsible primary was greatly weakened by his need to disidentify with his father and paternal uncle in

adolescence. Finally, I would note that compared to ‘thinkers and feelers,’ sensation-dominant selves rarely persist in long term therapy, unless – as in Eduardo’s case – their feet are kept to the fire by an intuitive spouse.

INSTINCTUAL RHYTHMS

Waking/sleeping, ingesting/excreting, inhaling/exhaling are all examples of instinctual rhythms. Every duality reflects this principle of rhythm, which Hermeticists insist is integral to all activity envisioned by the Mind. The principle of rhythm is repeatedly and dramatically illustrated in Jesus’ life. Baptized by John, he becomes the anointed of God. Immediately afterward he is driven into the desert where he must contend with Satan. Embodied as the perfect good he must now contend with the world’s evil. The pendulum has swung from the pole where Christ becomes the incarnation of Spirit to the pole where Satan is seen to rule the world. Nor is Satan defeated by Christ’s refusal to be tempted; he simply leaves to come again at a more opportune time, at the next swing of the pendulum. Again, at Passover, the pendulum swings as we see Christ entering Jerusalem triumphant, only to be crucified the next day. Two contemporary writers on matters spiritual also illustrate this swing from good to evil and back. In the 1980’s Scott Peck wrote *The Road Less Traveled* that strongly advocates for the value of a spiritual life.⁸³ Then, in 1998 he wrote the *People of the Lie*, a book that focused on the existence of evil in the lives of seemingly ordinary people.⁸⁴ The latter focus was clearly a swing of the pendulum. Thomas Moore, author of *Care of the Soul*,⁸⁵ replicated this swing of the pendulum with an equally dramatic shift of focus. A year later he published *Dark Eros: the Imagination of Sadism*, a treatise on the writings of Marquis de Sade.⁸⁶ Anyone who would focus on the good is invariably led to address the evil. As Kahlil Gibran said in *The Prophet*, joy and sorrow spring from the same well; we cannot drink of one without drinking of the other.⁸⁷ This seems true of all pairs of opposites, at whatever level, but especially so at the level of Body. Moving toward one inevitably necessitates movement back toward the other.

The Body’s will is traditionally defined as *instinctive drive* to distinguish it from free will. But instinctual *drive* is not linear; it is actually rhythmic. It is also *complementary* and insistent that each pole be equally valued. The Body’s instinctual will compels it to rhythmically fluctuate between opposite poles. This understanding of instinct is described in Hermeticism’s principle of rhythm. “Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right, is the measure of the swing to the left; rhythm compensates.”⁸⁸ Hermeticism argues that, “The [rhythm] principle manifests in the creation and destruction of worlds; in the rise and fall of nations; in the life history of all things; and finally in the mental states of Man.”⁸⁹ As regards instinctual rhythms, the brain-body must have equal access to both poles in order to sustain a healthy Body. Wherever instinctual rhythms are disrupted, the Body must reinstate homeostasis or die. This innate striving notwithstanding, the Temporal and Moral authority of parents and cultures invariably disrupts these rhythms in their efforts to regulate children and members of the community; and where instinctual rhythms are polarized by fragmentation of the Ego the physical body is placed at risk. A classic example is splitting hunger from satisfaction, wherein hunger becomes valued and normal satisfaction is devalued, i.e. the anorexic condition. That seems an absurd split at first blush, but when we consider the value placed on self-denial and deferred gratification in many cultures, it is not so very strange that some individuals will carry it to extreme if inadvertently conditioned to do so by parents and culture. Traditionally, cultures have valued regular fasting, and only intermittently valued feasting; and valued sexual abstinence even more, while concomitantly shaming sexual satisfaction. (Today, fasting has been replaced by work, and feasting replaced by relaxation. And while relaxation is valued, it is often shamed as ‘lazy’ if given an equal value with work.)

Instinctual rhythms become *polarized* when their rhythm is disrupted; when one pole is devalued by repetitive pairing with one or more negative emotions. The most common negative emotions are pain or shame exercised by a devaluing parent or equally powerful figure. That bifurcating force is the most frequent cause of polarized rhythms. Most often, a *fearful* self will be created to cope with this bifurcation.

An example would be the bifurcation of “sexual arousal and satisfaction” which splits the rhythm into two parts, one valued and one denigrated. The fearful self learns to avoid one or the other. But instinctual rhythms cannot be blocked with impunity. Wherever such splits occur, a disowned self will eventually produce countermanding forces capable of demanding some form of homeostasis even if it results in an accumulation of shame in the auric bodies. In effect, the brain-body’s demand for homeostasis will oblige the Ego to create aspects capable of reestablishing that homeostasis, if only intermittently on a physical basis. The Ego-in-conflict is created to serve just that purpose. The most common manifestation of the Ego-in-conflict is addictive, mind-altering, behavior. Unfortunately, that particular solution, while prevalent in every culture, invariably results in the wrath of God if not corrected. It is described at length in the chapter on Moral authority.

An biological organism’s energy and structure require the replenishment provided by rhythm; it is not enough to hover in the still point of homeostasis. Inhaling/exhaling is the most obvious expression of rhythm in our lives. Each requires the other for the continuation of life. The more we inhale the more we must exhale. The same is true of the other most commonly addressed instinctual rhythms: eating (ingesting/eliminating), sleeping/waking, and sexuality (desire and satisfaction). These are the instinctual rhythms most frequently disrupted by ego-aspects. Although the Ego can disrupt them, it can never do so with impunity. One way or another, the rhythm must eventually correct by swinging to the suppressed pole, or the Body will adversely suffer the effects of that failure.

There is a second category of instinctual rhythms that I call survival dualities. The best-known dualities in this category are pain/pleasure and fight/flight. They could be grouped with the instinctual rhythms. I separate them only because they seem to function as components of the *sympathetic nervous system* rather than parasympathetic nervous system. They act in close concert with instinctual rhythms, and are frequently problematic for the client because of inadvertent overuse or abuse. Pain/pleasure and fight/flight both have organic correlates in the oldest parts of the brain; and both appear to serve a survival function. Pain/pleasure reinforces concomitant events in the internal or external environment that will consequently be avoided or repeated (the basic stuff of Operant and Pavlovian conditioning). That duality can also evoke the fight/flight reflex. The fight/flight ‘reflex’ accelerates defensive actions. It is meant to be reflexive and short lived since it puts considerable strain on the Body by suppressing instinctual rhythmic activity associated with the parasympathetic nervous system. Unfortunately its physiological concomitants can also be activated by the Ego’s use of fear and anger, the two most common emotions expressed by dominant ego-aspects. The survival dualities are addressed at length in the next section.

The major instinctual rhythms are frequent foci of concern in psychotherapy. I address each, briefly, in the following subsections by way of acknowledging their importance, but in the remainder of this chapter my primary focus will be on the Survival rhythms given their pervasive role in the life of just about everyone seen in psychotherapy.

Eating

As I complete this book in the early part of the 21st century, eating has become America’s new drug of choice after successfully supplanting nicotine. Instead of dying from related lung diseases we now face the likelihood of dying from complications of obesity such as diabetes. Very likely this epidemic of obesity will only be “cured” when we have found other drugs of choice, legal and illegal. The underlying problem has yet to be addressed: namely, the implicit need to manage seemingly irreconcilable emotions or painful affects temporarily medicated by nicotine, sugars, alcohol, street drugs, etc. There are actually many management options at the physical level: any mind-altering drug will suffice, even pain and pleasure. Currently, eating is the most accessible and culturally permissible. But the human mind is endlessly inventive. Replacements will be found. I frequently address eating issues with clients as a way of engaging the Dominant self discussed in Chapters VII and VIII. I tend to treat all eating disorders as strategies for coping with shame. If an addiction is life threatening, as is often the case for alcohol and drug addiction, I make its remission a primary focus of therapy. As I am apt to tell a client, “Dealing with their drug addiction is not a pre-condition for continuing to see me, but it will remain a primary focus of therapy as long as you are actively using.” I am a firm believer in the AA adage that there is nothing so bad that

alcohol – or any other mind-altering substance, does not make worse. I am more tolerant of overeating and smoking. As one recovering alcoholic noted: alcohol will kill you in five years, cigarettes in 20. With eating and cigarettes we have more time to address the issue, but the underlying conflicts must be addressed at some point or they will just as surely affect the quality of life and hasten life's ending.

Eating rhythms can be disrupted for many reasons. I tend to treat the disruptions as issues of desire. That emotion is more powerful than fear, guilt or shame. *The anticipation of satisfying desire* (whatever the object of desire) can be a powerful suppressor of, or distraction from, those more negative emotions *while desire is active*. Between anticipating eating and actually eating, we can keep desire alive for much of the day and evening, and thereby suppress the emotional object of our fears. This is particularly true of *sensate* desire. The real problem is when desire for food is obliged to do double duty, as when it is also used as a substitute for sexually tabooed activity or a dysfunctional sensation function, in addition to its suppression of negative emotion. Then we are likely to eat even more. Another complication is when desire itself becomes an object of shame, be it a desire for food or something food is meant to substitute for, such as sex, or the simplest of all needs – human touch. Then, I think, we are looking at the underpinnings of most severe eating disorders such as bulimia and anorexia.

The primary difficulty with the use of desire to satisfy urges perceived as shameful is its failure to prevent repercussions. While desire is active it can *suppress awareness* of the shame being inflicted on our auric bodies, but it cannot prevent the accumulation of that shame in the emotional fields of our auric bodies. Desire can block awareness of that accumulation while we act 'shamelessly' insofar as desire is more powerful than the shame; but it cannot prevent the toxicity of shame from being injected into the emotional field. In effect, desire can function as white noise, which drowns out other 'obnoxious' sounds, but it cannot prevent those sounds from occurring or eradicate their presence in the atmosphere. The accumulation of toxic shame in the individual's emotional fields is the source of much Wrath experienced by the individual, not to mention the wrathful physical effects such as obesity. Shame is exceedingly difficult to acknowledge, even when we do it to ourselves. And the secular culture has yet to offer individuals a viable way of discharging shame injected into the emotional fields of our auric bodies – excepting abstinence. In Chapters VII and VIII, I will revisit this thesis at length. I have come to treat this inadvertent accumulation of shame in the auric bodies as the primary cause of most chronic and life threatening diseases.

Breathing

We are a nation of shallow breathers who seem to live by the mantra "stomach in, chest out." It may be a legacy from the days when everyone smoked or had to endure someone else's smoking, or it may be a simple reflection of how fearfully we live. When the body responds to fear the abdominal muscles tighten involuntarily. This prevents the diaphragm from drawing completely. To breathe deeply the abdominal muscles have to relax so the intestines can get out of the way as the diaphragm is pulled toward the groin. This is what allows the lower lobes of the lungs to fill completely. When this is allowed to happen the center of breath becomes felt about one inch below the belly button, rather than centered in the chest. It feels as if you are breathing into the pelvis, which is the feeling of the diaphragm compressing the stomach and intestines. The 'stomach' feels as if it is being pushed out rather than held in. That is actually the reverse of how most people breathe. But with each in-breath you take in twice as much oxygen when breathing abdominally. Equally significant is a second benefit: you regain control of your abdominal muscles. I finally came to appreciate the value of that after reading Gay and Kathlyn Hendricks' book *At The Speed of Life*.⁹⁰ Their basic assertion is that regaining voluntary control your abdominal muscles allows you to dispel gripping feelings of fear and other negative emotions. By bringing the abdominal muscles under voluntary control you can countermand the usually involuntary, physiological, responses of the fight-flight reflex. (I will talk about this again in the sections on fear and anger.) The Hendricks provide a variety of exercises for learning to breathe abdominally, as do a number of other authors addressing this from different perspectives. Another book of this subject, which has remained consistently in print, is *Somatics* by Thomas Hanna.⁹¹ I have often recommended it to my clients. It is one of the best books I have read for anyone over forty as it points out how *not addressing* the effects of the fight-flight reflex greatly

contributes to our physical debilitation as we grow older by greatly compromising our ability to breathe. Finally, I would mention *Unwinding the Belly* by Post and Cavaliere,⁹² which also helps the reader work with muscles and emotions that interfere with learning to breathe abdominally.

What the above references all make clear is that abdominal breathing can be relearned. It is the natural way of breathing observed in newborns and animals. Recovering that natural state will have easily discernible, positive, effects on physiology generally and the individual's control of negative emotions specifically. With all of my clients, I emphasize the need to make this shift. Basically, fear inhibits breathing. Regaining voluntary control of abdominal muscles allows the individual to know that the fight-flight reflex is active since part of the reflexive response is the inhibition of abdominal breathing. But the individual who relearns to breathe abdominally will be aware of that interference and can reassert voluntary control, thereby 'breathing through' and effectively dispelling the emotion's hold over the body's physiology. All of the authors referenced here give numerous examples of the causes of breathing disruptions and their correction. I cannot do better than refer the reader to them. Whenever a client goes inside, I am constantly monitoring their breathing and reminding them to breathe whenever I observe them holding their breath, or directing them to focus on their breathing as a way of further dispelling the negative emotions being addressed. While I do not consider these suggestions critical to the success of inner work, they have proven helpful to my clients who have acted on them; and I have definitely benefited on a personal level.

While my own interest has focused on breathing in its capacity as a physical regulator of emotions, it is even more noteworthy that all religions emphasize the centrality of breath in the healing of Body, Mind and Soul. It is comparable to the Heart's centrality as a sustainer of life. Breath is the word of God made flesh. "God breathed the breath of life into man's nostrils, and man became a living soul (Genesis 2:7)." Most religions, including the Torah, treat breath as two breaths, the physical breathing of oxygen and the simultaneous breathing of the breath of God, which is variously called Prana, Chi, Ruah, Ki, or Tao. These are the energies cultivated and directed by various disciplines for healing the body. Caponigro,⁹³ whose book describes many breathing exercises, also addresses these more esoteric aspects of breath. The thrust of his assertions is aptly captured in a quote from the *Tao Te Ching*: "Tao is the breath that never dies. It is the mother of all creation." Disrupting the rhythm of our breath jeopardizes our health; uniting with its fullness brings health.

Sleeping/Waking

An occasional sleepless night will leave us tired the next day, but normally, we sleep more easily the following night. If sleeplessness persists, or we are awakened nightly in the early hours and unable to get back to sleep, this can quickly take a toll on an individual's ability to function during the day. Given all the drugs and sleep aids sold in America, not to mention all the doctors who study our sleepless nights or dangerous sleep (sleep apnea), a good night's sleep is clearly a problem for many people. Whenever a client reports sleep disturbances, I make it a priority of treatment because I know it is adversely affecting the waking hours.

Regardless of what descriptive name is given to the sleep disturbance by physical medicine, I treat all sleep disturbances as a struggle precipitated by primary selves seeking to maintain control of disowned selves. I have no problem referring the client to a physician for whatever treatment s/he can offer. But the long-term treatment of sleep disturbance with drugs – while it may 'drown out' the inner struggle, does nothing to heal it and is likely to become iatrogenic; and it is relatively easy to discover sleep-disrupting selves and work with them. Basically, the client goes inside and imagines being in bed *trying* to go to sleep. Christ is asked to hold the hand of the self that is keeping the client awake with its thoughts (sic) ruminations, lists of things to do, plans, regrets, etc. While holding the hand of that self, Christ is asked to place a double circle around the bed and separate whoever is being suppressed by the forced wakefulness of a primary self. It is best if Christ opaques the second circle so that only a presence is experienced initially. Christ can locate the second circle at the foot of the bed or further away. At this point the client is asked to begin a dialogue with the presence, and the therapist begins to work with whatever is related. The goal of this intervention is always straightforward: a good night's sleep without medication. Whatever self is

keeping the client awake is addressed and worked with until that goal is achieved. As needed, other interventions can be developed but the paradigm remains the same: address whatever is being fearfully suppressed by the hyper-vigilance. In the last chapter, I provide verbatims describing a lengthy series of sessions with a client – Leigh – who is diagnosed as bi-polar and chronically sleep deprived.

Sexuality

For most mammalian species the instinctual rhythm of sexuality is controlled by ‘chemistry,’ i.e. instinct. When a female mammal is in heat – for very delimited seasons of the year, the desire created in both sexes is more powerful than most other activities including eating and personal survival. The aroused desire so disrupts homeostasis that the animal is driven toward compensatory satisfaction, to the exclusion of much else. But humans have the evolutionary ‘advantage’ of being aroused throughout the year. Most adult females are ‘in heat’ at least one week out of every month; and where large numbers are congregated, female menstrual cycles will vary sufficiently such that some portion of the female population will be ‘in heat’ every day of the month. Consequently, the male could be aroused just about all of the time, *if instinct and phonemes were the only factors in play*. Since unmitigated sexual arousal is not in the best interest of the species,⁹⁴ the Ego’s ability to defer gratification has long been a necessity. But note that deferral is not the same as denial or abstinence. The Ego has the wherewithal to defer gratification for long periods, even redirect it,⁹⁵ but not to permanently repress it with impunity.

No culture that I am aware of has been able to develop customs for the regulation of sexuality that do not involve shame. To a greater or lesser degree, the mores of most cultures seek to shame all but a narrow expression of sexual behavior, at considerable expense to one or both sexes, in an effort to control sexual activity.⁹⁶

In my clinical practice, I treat sexuality as *sexual energy*. At the level of Mind, sexual energy can be separated from ego-aspects. I have found this exceedingly helpful in two regards. First, in *clinical populations* many ego-aspects have experienced early sexual events that were painful and/or shameful. Thereafter, whenever sexual energy is aroused, it evokes the concomitant negative emotions remembered by the ego-aspects that suffered the abuse, even if the current situation arousing the sexual energy is unmitigatingly pleasurable. Fortunately, both the negative emotions and the sexual energy can be separated from those ego-aspect(s), who are often undeveloped children in stature. Christ can dispel the negative emotions, and make sexuality a choice rather than a compulsion. Once the ego-aspect is separated from sexual energy it can remain separated from that energy, or reconnect to it using the *Light* or by self-arousal. Ego-aspects can also suppress sexual energy in a prideful need to control it, which denies its conscious access to other ego-aspects. These conditions are harder to work with but doable. These and a number of other issues are addressed in later chapters and in Appendix I.

The sexual instinct is the most obvious example of a culturally disrupted instinctual rhythm. The history of hysteria amply describes the de facto effects of arousing sexual energy in women while denying them satisfaction.⁹⁷ But eating, drinking, sleep cycles, even breathing, are equally susceptible to disruptions by the Ego. Even as different types of yoga can demonstrate the many benefits of optimum breathing techniques, cultures persist in disrupting breathing by incessantly stimulating fight-flight reflexes and encouraging shallow breathing with such clichés as “stomach in, chest out.”⁹⁸ In sum, the Ego is capable of disrupting most instinctual rhythms. Sometimes, this is life saving as when we hold our breath underwater, but in the case of chronic shallow breathing it is clearly a detriment, and the same appears to be true when sexual energy is blocked by pride and shame. The major problem with blocking sexual energy is that it creates an unrelenting desire (sic) arousal, which the Ego then seeks to satisfy with substitutes such as food, compulsive exercise or other addictions. The individual, if not the culture, needs to learn how to direct sexual energy, not block it.

THE SURVIVAL RHYTHMS:

ANGER AND FEAR

Overview

Three sets of opposites help to put anger and fear in perspective: expansion/contraction, approach/withdraw, and fight/flight. Anger expands *quickly*, fear contracts *quickly*. Anger approaches *quickly*, fear withdraws *quickly*. In effect, anger and fear *copy* the action of the Body's fight/flight reflex by accelerating the speed of response. They are not merely an approach or avoidance action; rather, they generate *intense* reactions similar to the Body's reaction when startled. Basically, anger and fear are knee jerk reflexes at the level of Mind. But unlike the fight/flight response, which is a nearly involuntary body reaction to environmental stimuli, fear and anger are always stimulated by an *internal sense of threat* precipitated by expectation and belief, even though the Body is obliged to respond as if the threat was external and immediate.

Expand/contract is the same rhythm that describes breathing, the cardio-rhythm, and the craniosacral rhythm.⁹⁹ Those rhythms need to be measured and balanced overall. Expand/contract describes the normal state of affairs. Anger and fear describe an *intense* acceleration of those rhythms ranging from mild to very intense. When someone is 'angry,' s/he expands/approaches with degrees of force, e.g. irritated, mad, raging, berserk. When fearful, s/he withdraws/contracts with degrees of force, e.g. anxious, fearful, panic, emotional paralysis, catatonia, etc. And it cannot be stressed enough that these are always the responses of anger/fear. If fear approaches it is with trepidation; if anger retreats it is with resentment and thoughts of revenge.

Anger/fear are not the same as fight/flight, though they are comparable in action and effect. Fight/flight refers to the Body's physiological response to being startled or threatened. It is reflexive. The complete physiological response occurs in milliseconds and evokes very specific muscular systems depending on whether the response is approach or withdrawal.¹⁰⁰ Fight/flight is a reflexive action akin to anger/fear in terms of approach/avoid and expand/contract, but fight/flight is generally the *most intense measure* of those reactions and relatively unmediated. However, anger/fear will stimulate physiological reactions comparable to those observed in the fight/flight reflex. Fight/flight is the Body's reflexive reaction to immediate environmental threats; anger/fear are the Mind's reactions to internal threats even when perceived as coming from the environment. The two overlap in their effect on the sensate body, and in their reciprocal effects on the Body and Mind.

Peter Levine hypothesizes that the 'collapse' of the fight/flight reflex is responsible for post-traumatic symptoms.¹⁰¹ Collapse occurs when neither fight nor flight is any longer a viable solution for the organism. At that moment, the organism freezes its choice – be it fight or flight, and becomes immobile or plays dead. This capacity to 'freeze' an intense reflexive action is comparable to what happens when an archetypal authority shames an ego-aspect stripping its power to exercise free will. If this 'collapsing' survival strategy works, then the organism must afterward 'shake off' the energy blocked by the freezing response. Animals can do this instinctively. Many humans appear to impede the discharge; that is, having severed the connection, they become too fearful to make the necessary reconnection. Levine asserts that this inability to reconnect with the energy and discharge it eventually generates post-traumatic symptoms. He offers remediation techniques for discharging the energy, especially, in young children.

Another practitioner, Thomas Hanna, has treated the adverse effects of anger/fear on the human body for the past 30 years. He focuses on the trauma caused by the chronic *overuse* of the fight/flight reflexes. His observations and remediations go a long way toward understanding and alleviating many of the physical problems suffered by an aging population who have chronically stimulated the fight/flight reflexes. It is difficult to discern whether the effects he documents are the result of the chronic re-enactment of shock trauma or the effect of chronically stimulating the fight/flight reflex with affective emotion; shock trauma could account for both. While, he does not make a distinction, his observations clearly delineate the adverse effects of chronic stimulation in older adults. For years, I have introduced his work to clients by telling them that he has written one of the best books I have read for people over forty.¹⁰² His book –

Somatics, describes the debilitating effects that anger/fear have on the human body and offers a specific set of exercises for remediation.

Somatics

While Hanna's work addresses a wide range of clinical topics, he emphasizes the effects of two neurophysiological responses that he calls the Red Light reflex and Green Light reflex:

What I have found is that the neuromuscular system has two basic responses to stress, both of which have their focus in the middle of the human body, at its center of gravity. These two basic responses differ from one another because they are two very different forms of stress – what Selye¹⁰³ would distinguish as “distress” and “eustress”.... The neuromuscular adaptation to sustained negative stress (“distress”) is the withdrawal response, which occurs primarily in the front of the body. The neuromuscular adaptation to sustained positive stress (“eustress”) is the action response, which occurs in the back of the body. It is easier to think of the withdrawal response as the Red Light reflex. The action response may be thought of as the Green Light reflex.¹⁰⁴

Basically, these two responses are antagonists. One propels us forward and the other contracts us, both quickly. Hanna notes that for many decades neurobiologists have been particularly fascinated with the Red Light reflex because it occurs throughout the entire animal kingdom.

It is sometimes referred to as the “startle response;” at other times it is referred to as the “escape response,” because it aids the animal in avoiding or evading a threat. It is a primitive reflex of survival. Its action in the central nervous system is usually mediated by “giant” nerve fibers large enough to allow the nerve impulse to travel more quickly. It is a “rapid motor act” that is built into the circuitry of even very simple organisms....The mechanism of this reflex lies deep beneath the control of the [human] forebrain where conscious, voluntary actions originate. Not only is the withdrawal reflex more primitive than our voluntary actions, it is much faster. It happens before we can consciously perceive it or inhibit it. It is our primitive protector, whose motto is “Withdraw now, and think about it later.”¹⁰⁵

Hanna argues that this reflex can become habituated, which he describes as “a slow relentless adaptive act, which ingrains itself into the functional patterns of the central nervous system.”¹⁰⁶ This habitual response will occur not only when stimulated by an actual threat, but on a lesser scale whenever we respond fearfully. Quoting research done in Canada, he notes that, “It was found that EMG [electromyogram] tension rose when a person was engaged in any challenging task involving fear of failure. When the task was completed EMG tension fell back to normal levels.”¹⁰⁷

In contrast to the Red Light reflex, the Green Light reflex is treated as a positive reaction, though its habituation is seen as largely responsible for low back pain.

The Green Light reflex is the opposite of the Red Light reflex, as both a muscular activity and an adaptational function. The Red Light reflex contracts the anterior flexor muscles, curling the body forward; the Green Light reflex contracts the posterior extensor muscles, lifting and arching the back in the opposite direction. The adaptational function of the Red Light reflex is protective; it is a withdrawal from the world. The Green Light reflex is assertive; its function is action, and it too is adaptational. One makes us stop, the other makes us go. They are in balance, and are both necessary for our survival.¹⁰⁸

Hanna sees the habituation of the Green Light reflex as largely responsible for the high frequency and chronicity of low back pain. John Sarno, a specialist in rehabilitative medicine, would concur, but emphasizes that the underlying issue is unexpressed anger.¹⁰⁹ Sarno argues that unexpressed anger can also chronically stimulate the Green Light reflex. This results in inordinate and prolonged tightness of the back's neuromuscular system, which produces the pain response.

Hanna argues that it is the combined habituation of both reflexes – Red and Green that is responsible for what he calls the ‘dark vise,’ the senile posture responsible for so many chronic problems in older people. The habituation results in what he calls muscular amnesia. The patient comes to accept a body posture generated by a stress reaction as the normal posture. “Gradually, the Red Light and Green Light reflexes interfere with one another. When one is partially contracted, the other cannot contract fully... generating a state of muscular immobility caused by the gradual buildup of chronically opposing contractions.”¹¹⁰ Much of Hanna’s book is devoted to very specific exercises for identifying the presence of these reflexes and helping the reader regain a conscious awareness of a relaxed vs. stressed posture.

While Hanna draws numerous connections between anger and fear and the actions of the Red and Green Light reflexes, his focus is at a neuromuscular level, both in description and remedy. My own focus is on the anger and fear underlying those processes, which is more in line with the work of John Sarno. What Hanna demonstrates is a clear connection between those emotions and Body specific responses that become detrimental when habituated. We cannot be habitually angry or fearful with impunity. The Red and Green reflexes are meant to be just that: intense, rapid, but *short-lived* actions. When the reflexes are chronically stimulated, the body adapts to them as an habituated response with all the predictable adverse effects described by Hanna. This habituation drives home my oft-repeated assertion that the body-brain does not have a Mind of its own. It adapts to the Mind’s demands even if the demands eventually result in the Wrath of God. Over time, the Body even loses its capacity to provide negative feedback to the Mind via sensation, unless the individual can be helped to consciously refocus on these amnesic areas.

Anger and fear are easily identified as affects. However, without a context it is difficult to determine whether Mind or environment is primarily responsible for an affect’s stimulation. For example, if you press a baby’s arms against its body s/he will begin to cry and attempt to break free in a way characteristic of angry frustration. This could be described as reflexive anger or unmediated affective anger. But then, even as a toddler, the child can learn to express anger as a temper tantrum when a self-perceived need is denied. That is emotional anger, a learned reaction, operantly reinforced. The Ego quickly learns the short-term efficacy of anger and fear in controlling itself and coping with its environment. In doing so, it is simply mimicking the culture at large, which seems to be driven primarily by fear, greed, and anger. Of those three, fear appears to be the most socially acceptable, particularly fear of shame and guilt.

The forgoing begs the question: how do we address these two emotions given their socially sanctioned and pervasive presence in our lives? Notwithstanding Christ’s repeated challenge to ‘fear not,’ is it even desirable to strive for the elimination of fear/anger responses given their cultural approbation? Clearly, the answer is yes. It puts inordinate strain on the human body to maintain a fearful or angry vigilance. The Body is not designed to sustain long-term affective reactions, be it fear or anger. Nor are the problems associated with prolonged affective reactions limited to the physiological effect on specific neuromuscular and endocrine systems. Anger always places us at risk of retaliation. It is most likely to evoke ‘an eye for an eye’ reaction even if the recipient does not express it overtly. And if anger is directed inward – what some have defined as the precursor of depression, then that locus of the anger will also become toxic. Attacking our selves has real consequences. When an ego-aspect becomes sufficiently bruised by repeated attacks, that wounding will manifest in the Body as some form of physical dis-ease or psychological despair capable of stimulating suicidal or homicidal ideation.

Treating Anger/Fear as Opposites

Anger and fear are treated as opposites because they evoke diametrically opposite responses in both the Body and Mind. As Hanna and Selye both demonstrate, these two emotions evoke opposing responses in the human body, one serving forceful approach the other retreat. Similarly, in the Mind, ego-aspects use anger to suppress and overwhelm, and use fear to avoid being overwhelmed. Another reason for treating them as opposites is their cyclic nature. Most often, fear appears to precede anger, though the precedence is probably measured in milliseconds. *Affective anger is a response to perceived threat*, a response to the fear of something happening, e.g. the fear of being shamed. In the absence of threat, one can approach without anger. One can approach, as it were, with ease, or determination, or confidence, to offer just a few possibilities. In sum, *anger requires both a measure of intensity and a preceding fearful response*. The

intensity serves to overwhelm the object of fear by actively pushing it away or seeking to wound it. But anger can also stimulate fear, particularly the fear of retaliation. When the fear is dominant, the object of its fear (a force perceived as more powerful than its own anger) will suppress the active expression of anger. An image or voice embodying parental retaliation is a classic example of a fearful object able to suppress the expression of anger. In such instances, the angry self is likely to be repressively somaticized and/or projected, or become the carrier of abiding resentment or hate (i.e. impotent anger). In sum, anger and fear appear to cycle, each aspect stimulating the other. Thus, as a working hypothesis, I always assume that expressions of anger are a response to fear, and that at least some fear is precipitated by a fear of retaliatory anger.

A classic example that I offer to clients, by way of showing the intimate relationship between anger and fear, is a parent's response to a child running into the road without looking and nearly getting hit by a car. The parent's first response will be relief that the child is not hurt, quickly followed by anger at the child for having scared the hell out of them. This is a classic example of fear precipitating an angry response.

When I see a client with 'anger issues' the initial goal of therapy is to understand the underlying fears and address those. *Anger seeks to control fear by suppressing the object of fear.* Helping the client identify their fear is one of the best ways I have found to address anger. Once the client can intellectually identify the fear underlying the anger, s/he then needs to identify the *object* of fear, i.e. the disowned self evoking the fearful response. This is never an easy process. As one client said, "I've never been angry without good reason." In my experience, unless an angry client is under some form of external duress, e.g. spouse threatening to leave or court ordered therapy, s/he is unlikely to remain in therapy long enough to address issues of chronic anger.

David Hawkins – whose work was discussed in Chapter I, does not address opposites. He treats fear and anger as hierarchical. Anger is seen as more powerful, less negative, than fear. In Hawkins' hierarchy, anger and fear are separated by *desire*; meaning desire is more powerful than fear and less powerful than anger. Because anger is physically draining if continuously evoked, and automatically reinforces the *fear* of retaliation, desire is generally the culturally preferred response for containing fear.¹¹¹ Often, the Ego will create an Ego-in-conflict or Dominant self for the purpose of using desire to cope with fear. Both kinds of ego-aspects use physical desire to cope with these seemingly irreconcilable opposites. I describe the dynamics of both ego-aspects in the chapter on Moral authority.

A common *fear* of clients is their *accumulated unexpressed anger*. It is this unexpressed anger that Sarno argues is the root cause of most chronic back pain. In these cases the client fears that if they ever became really angry, the emotion would overtake them and wreak havoc. The extreme variant of this fear is catatonia. Further on, I also offer clinical examples illustrating situations where fear, or anger, is blocked or fused, thereby creating a situation where each reinforces the other in the cyclic fashion expected of rhythmic opposites.

Release From Fear

I have learned to apply a general rule of thumb in working with Ego emotions: when pride fails anger arises; when anger fails, there is generally a fall into a fear of shame that must then be assuaged with desire. Where neither pride nor anger is evoked, the emotions of choice for coping with shame will be desire (addictive and compulsive behavior) and/or fear of shame (avoidance). Guilt can also serve if the desire is shameful, but goes undetected. Guilt is always experienced after the fact, with 'the fact' being the undetected satisfaction of a shameful desire. All of these emotions are employed *to avoid* a repetition of shameful experiences, and in that regard fear is pivotal. Pride, anger, and desire all serve to distance from, suppress, or distract from fear, which is generally the primary defense against shameful repetition. This regressive hierarchy illustrates why fear is both tenacious and pivotal.

Often, the individual is unaware that s/he is experiencing fear. Panic attacks are frequently misperceived – at least initially, as heart problems, which is quite understandable given that panic is experienced as a racing heart and tightening of the chest, which makes for difficult breathing in shallow

breathers. The surest indication of anxiety is a disruption of abdominal breathing. But most adults have lost that awareness. In our culture most individuals become habituated to the chronic tightening of their abdominal muscles and consequent shallow breathing. In therapy sessions, I frequently observe clients' yawning, indicating a fearful tightening of the chest making it difficult to breathe easily. Other common signs of fear are a painful tightness of the stomach (the proverbial knot) and sweaty palms.¹¹²

The *garment of protection* is one of the best strategies I have found for initially addressing an ego-aspect's fear. It effectively blocks the threat of attack from another ego-aspect or unresolved shock trauma that is the object of fear. As I tell the client, this garment will not protect from *actual* attacks in-the-world, but does provide respite from the constant *fear* of attack. Basically, a fearful ego-aspect is contained and given a portion of the *Light*. The Aware-ego or Christ is asked to instruct the fearful ego-aspect in using the *Light* to create a garment of protection, which will shield it from fear. The garment can assume any shape that satisfies the ego-aspect. The intervention is successful when the ego-aspect self-reports an experience of relief. S/he loses the *fear* of the object of fear.¹¹³ Generally, this intervention is offered in the context of also containing the object of fear. As a rule, ego-aspects are fearful of other images within the Mind. Most people do not appreciate the fact that we are most vigilant against other selves, particularly selves that have been wounded and made vulnerable to shame. After the disowned object of fear has been identified and healed, it needs to be reconciled with the fearful aspect. This may require several kinds of interventions. Christ can be asked to alter the belief system of the fearful aspect by injecting – with its permission, emotional *acceptance* to counterbalance the fearful avoidance. Christ can be asked to actively reconcile the two in other ways as well, which I describe throughout this and further chapters.

The Fear of Repetition Vs. Actual Experience

Fear is a major force in creating bifurcation. Fear allows the Ego to avoid a repetition of painful, emotional, experiences. The ego-aspect that is fearful of repeating a painful event can become very powerful, particularly if parental authority has precipitated the fear. What gives fear its power is its ability to avoid the more painful emotions experienced by the disowned parts racked with despair, guilt, or shame. The Ego cannot heal these ego-aspects on its own, so dissociation and the creation of a *fearful* ego-aspect is often the best defense for avoiding a repetition of the experience. The disowned part holds the memory – the actuality of the experience, while the newly created primary self directs voluntary behavior that is *fearful* of any repetition of that actuality. *In effect, most managers, protectors, and primary selves are governed by fear.* They will seek to avoid a repetition of the experience identified with the disowned aspect. Unfortunately, fear cannot heal the experience; so the fear becomes self-perpetuating once enacted. To remove the fear, the fearful aspect must be shielded from further fear, and then the ego-aspect who actually experienced the trauma must be identified and healed by Christ. As necessary, Christ can then be asked to remove the bifurcating authority that obliged the dissociation or sustains it, and reconcile the two ego-aspects if that does not occur spontaneously.

It is helpful to distinguish between disowned ego-aspects that have *experienced* an event and primary ego-aspects that are *fearful* of its repetition. The therapist can offer examples to help the client make this distinction. The most common are experiences of pain that precipitates a fear of repetition. Falling off a roof or out of a tree are classic examples. Such events often leave the person fearful of being on roofs or in trees and most people can relate to their fear. Making a distinction between the *actual* past experience and *fear* of future experiences can be helpful in pointing to the existence of a disowned self. Generally, a disowned ego-aspect's *actual* experience is the basis of the fear. Any fear of *future* experience will implicitly point to the existence of a disowned aspect or residual energy cyst associated with shock trauma. To continue our example, most clients can appreciate that a *respect* for precarious heights is probably healthy, but a *fear* that generalizes to all high places is probably not. The *experience* of shame is also subject to this kind of fearful generalization, but it is more insidious than a fear of falling off roofs. Shameful experiences are an inherent possibility in most relationships, particularly those involving authority; and entering into relationships is far more likely than having to cope with precarious heights. If a disowned aspect is making the individual fearful in relationships, it behooves the client to find ways to identify and heal that ego-aspect.

Fear Within, Without, Projected

Once a fearful ego-aspect such as a Responsible primary has been contained and protected, the next step is to identify the object of its fear. Usually, the fearful self will identify the object of fear as outside the contained sense of self. But it is always good to ask the fearful aspect if s/he fears something within. If identified as within the fearful self, the client is likely to point to the stomach or heart. Where this is the case, the client is asked to divide the *Light* in two, and give one portion to Christ who uses it to draw a second circle, which will contain the object of fear. Next, the fearful ego-aspect is asked to hold its *Light* on the part of the body holding the object of fear, and simultaneously, to ask Christ to draw the object of fear into the circle he has prepared for it. Another method of extraction is to have Christ draw a double circle around the fearful ego-aspect and separate it from the fearful self. A third method is to have Christ draw a capturing circle and walk the ego-aspect through it. All three interventions have proven equally effective. Very likely, a Dominant self will identify the object of fear as being within, while a Responsible primary is likely to perceive it as without. Either way it is possible to extract and/or contain the fearful object.

Occasionally, when the fearful aspect is asked to contain the object of fear, the first image contained is the image of a parent who the client dreads being like. Where this is the case, it can be assumed that the object of fear is likely a self that is closely identified with the parent. (This is illustrated in a case example below.) That self is likely to be part of a Not-me complex described in the next chapter. If the client is willing, a double circle can be used to separate this projection. Alternatively, Christ can be asked to use his *Light* to draw a second circle, which he uses to *lift the parental image* off of the self-image hidden within it. Detailed interventions for working with projections are described later in the chapter.

Most often, the fearful ego-aspect will perceive the object of its fear as outside of its self. Where this is the case, the most effective course is to ask the fearful self to direct its *Light* to contain the disowned self – wherever it is – and anchor the circle to that spot in the Mind. Next, have the *Light* place an opaqued dome over the circle so the disowned self can be sensed but not seen. The Aware-ego and Christ are then asked to approach the dome. The shielded fearful self is given the option of coming with them or staying behind. Since the fearful ego-aspect has already been given a garment of protection, it can approach the dome without fear, and often does follow Christ and the Aware-ego. By requiring that Christ and the Aware-ego *approach the dome* – rather than having the *Light* bring it to them, everyone can better pace the movement toward disclosure. Also, I am likely to suggest that clarity be a function of approach so that whatever is in the dome will only become clear as the group approaches it. This allows for what I might call ‘dawning awareness.’ The approach can require more than one session. This process cannot be pushed. Often, a client’s psyche needs a week or more to acclimate to the discovery of a disowned self within the Mind, especially, if this is the first round of discovery.

Various Expressions of Anger

It is difficult to assess anger out of context. Just as there can be many objects of fear, anger too can have a variety of objects or contexts. I want to mention just two here that seem to play a role for many clients. The first is what I will call identity related anger. Many clients harbor longstanding anger and/or resentment toward a family member, often a mother or father. This is likely the result of a strong identity with that person which the client has disowned. It is often expressed as a concerted desire to be *not like the person*. In these cases, the client’s anger is an attempt to distance from the perceived identity: whatever it is that the two share in common. I address this issue in the next chapter and revisit it again in the last chapter where I explore Christ’s power to convict with the power of the Holy Spirit. That intervention is particularly helpful in resolving conflicted identity issues as it provides a means of simultaneously changing both selves.

Another form of anger in psychotherapy has become quite pervasive in our culture. This is the anger expressed in video games where players attack other combatants, aliens, or the like. Several of my clients have confessed to spending many hours at a time participating in these games. My question to them is “who

is the internal recipient of this anger. I suggest that they first identify the 'shooter' and then identify who is being repeatedly shot. The effects of this type of intervention are too varied to synthesize, except to say that shame is generally at the root. But when the two selves are successfully reconciled the amount of time on the computer generally abates.

The foregoing are but two examples of the numerous manifestations of anger. Really, every culture seems to have too many reasons for anger. Some cultures and countries are dominated by anger, often as the result of repetitive war trauma, widespread poverty, or dominator systems. Even in America, which seems less inflicted by culture-wide trauma issues, we are constantly being aroused by fear and anger stimulating newscasts. Suffice to say, finding a modicum of peace among all the fear and anger generated by most cultures is no mean feat.

Removing Accumulated Unexpressed Anger

Many clients are afraid to express anger. One reason is the *fear* that their anger will get out of control, consume them, or destroy them or others with its intensity. Psychics describe the accumulation of anger in the emotional body as a major contributor of disease and discomfort. I have found it helpful to have Christ remove any accumulated unexpressed anger. When offering this to clients, I make the distinction between *accumulated unexpressed* anger and *the capacity to express* anger. The client retains the capacity to generate and express anger but will no longer have to fear it's turning into uncontrolled rage as a result of releasing fearful blocks to its expression. I also tell the client it will be necessary to work with the ego-aspects who accumulated the anger helping them to find appropriate ways to acknowledge and express it. The following case illustrates a process for removing accumulated unexpressed anger.

Tory. In a preceding session, Tory worked with a self strongly identified with both the feeling function and suppressed anger. This self was named the Isolate. Tory describes this image as a grotesque little girl, squarely built with very sharp corners. In the intervening week, Tory has come to the realization that the Isolate's sharpness symbolizes real enagement at her mother for all the hurtful things she has done to Tory throughout her life. Tory identifies the opposite of the Isolate as the Gingerbread girl.¹¹⁴ That self is very detached from feelings and superficially attached to the mother. The attachment is symbolized by a connection with her mother at the tips of the toes and hands and head. The Gingerbread self has a hole where the body is supposed to be. According to Tory, "I can talk about the Gingerbread girl with detachment, but I can't talk about the Isolate with detachment. I feel things boiling." I suggest she allow Christ to scan and remove any *unexpressed accumulated anger*. My suggestion turns into a lengthy process. Christ works with her *Sensed-body*. Tory imagines lying down on a massage table looking up at Christ. She is instructed to hand Christ a portion of her *Light*, which he will use to absorb any accumulated unexpressed anger found in her body. Before the process is complete she will actually hand him several portions of her *Light*. Tory describes the process as 'lightening.' Interestingly, as Christ moves toward her solar plexus, Tory reflects that there is a lot there, "I know there is a lot in my stomach and abdomen, and I know it is like an infection or pus, really putrid." Since we are well over the session time, I strongly encourage Tory to let Christ continue the process at home.¹¹⁵

When Tory returns she has a great deal to report. First, she relates that she knew this was going to be big when she asked Christ to remove the accumulated anger, because she believes the anger is a major reason for her overeating. In support of that contention she reports that in the previous week, as a seeming result of all her work, she lost 8 lbs., though she could not observe any changes in her eating habits. Her chiropractor gave her an incentive to continue working on her own. In his examination he noted an improvement, but when she worked with his assistant she found her back unbearably sore. The doctor attributed this to 'toxins.' This motivated her to go home and continue the process of allowing Christ to draw out the accumulated anger. "I could feel Christ drawing it out, I could feel the sensation of drawing; by yesterday I felt sore all over my back. Today, I can barely sit back in your couch." The soreness notwithstanding she remains elated about the weight loss. She has also observed a shift in the relationship with her mother who came for dinner over the weekend. "There was no pressure. It was like I was visiting with someone who was not my mother. All the pressure seemed to be on her to say nice things and show

appreciation.” Tory makes one other observation before going inside: “The Isolate is not square any more, and she has gotten older; she is no longer a child. Despite my soreness, she has a real sense of freedom.”

While I am frankly impressed with all the changes, my primary concern is Tory’s generalized soreness. I ask if the Isolate is feeling the soreness. “No, clearly, the pain is mine (meaning another self). The Isolate has a real sense of freedom and no pain.” I tell Tory that I think it would be helpful if she could enter a *dome of sensation* and allow Christ to work with the etheric body she finds there. (Tory is already familiar with the concept of an etheric body. But the intervention is new. I basically ‘created’ it on the spot.) I describe this intervention to her in general terms and invite her to go inside. Christ takes her to a dome that is like cut glass, lots of facets, a crystalline structure. “We enter the dome. An image of me is standing in it. There are lots of light rays in this dome, but you can still see the light of the body.” I ask if the rays are connected to the body? “No. The rays are in movement, they are related to the dome.” I ask what is their meaning? “They have color, some are red and orange and others are white, but I don’t know what the colors mean.” I hypothesize that the etheric body has been damaged and is responsible for her soreness. But my train of thought confuses Tory because she perceives the etheric body in the dome as a healthy sense of self. “The body seems good, whole, healthily energized...Christ is not doing anything to change it.” I ask if this body is the source of her soreness? “It is the goal, not the source...Christ says I need to walk into this body...I have a strong sense that I am supposed to walk into it.” All I can do is stand corrected and encourage her to follow Christ’s direction. “When I walk into it, the body stays in me, it has become a part of me....when we started doing this I could hardly sit back on the couch, my back was hurting so much...when I walked into that body, I felt a stretching out, a lifting up and stretching out as if somebody was pulling my feet and pulling my hands over my head. Now my back feels much better, I’m fine. When I started through the body of light it became enmeshed with something inside of me. I can’t see it anymore. There are no rays in the dome now, just light” I ask if the body was there before we worked with the Isolate’s anger? No, it was not there, it is a new thing, a new creation.” Was it hidden by anger? “No, it could not exist until this work was done, the work with the Isolate.” What does this inner body symbolize? “Strength and openness, it gives me a backbone, not rigid or hard, but it is an opportunity to stand straight.”

Tory’s case is a good illustration of how the removal of accumulated unexpressed anger can precipitate a number of changes; but it also precipitates a number of consequences that I cannot explain. I don’t feel I can make any generalized statements here. It is possible that what Tory experiences is a reconciliation of the Gingerbread Girl and the Isolate via etheric body; that the Isolate’s healing makes it available to the Gingerbread girl. Seeking out the “etheric body in a *dome of sensation*” was an intuitive prompt on my part; it was the first time I used that particular intervention; and when I proposed it, I was thinking primarily of a healing setting for the etheric body. But some self, now freed from the fear of anger (very likely the Gingerbread girl), appears to experience the lack of sensation as a generalized sense of soreness, and once she can connect with sensation – apparently as a ‘new creation,’ the soreness immediately leaves her. I think the image of the Gingerbread girl prompted me to suggest this intervention as that image appeared all but severed from sensation; but it is not clear that she was the actual beneficiary. I have come to accept such ambiguities in the therapy process. I simply assume that whatever is most in need of healing or transformation will emerge and re-emerge until the appropriate combination of need and solution offers closure.

The etheric body in a dome of sensation appears to be nominally different from the sensate body. It is actually a chakra and it is quite possible that by entering the body Tory was opening her root chakra or allowing the Isolate or Gingerbread girl to do so. But again this is speculation. I was intuitively prompted to offer this intervention; and I have not had the opportunity to use it with others.

Worry

Worry is a unique expression of projected anger. On the surface it appears to be a fearful response. In fact, however, it is the sum of owned fear and projected anger. The fear is expressed as *concern* and the anger is projected into a “shadowy” other. To illustrate: a wife worries when her husband fails to come home when she expects him. She envisions him lying hurt in some hospital, or dead on the side of the road as a result of an auto accident. She is not angry at him, only fearful for his wellbeing. But who caused the

accident *in her mind*? Who drove the other car that broadsided him? The person who worries owns the fear and projects the anger. Such people fear the consequences of their own anger, and so must project it into a world they perceive as hostile. The extreme form of worry is paranoia. The price of worry is a sense of powerlessness in the face of a seemingly hostile world.

Eduardo. This case is a complex example of worry. Very quickly, Eduardo will identify a *disincarnate soul* as the primary agent of his worry. He will not name it as such, but it is clearly not a self-image. To further complicate matters, *I repeatedly fail* to address this facet of his worry. Dealing with disincarnate souls is not a big deal if the therapist is willing to let the client evoke the *Light* and a higher power. If a therapist is unwilling for the client to call on a higher power such as Christ, s/he is likely to miss this ‘facet’ altogether, which makes whatever issue the client is addressing difficult to resolve. Ordinarily, the therapist will not have to address disincarnate souls when addressing worry. But disincarnate souls can manifest in any situation that is a chronic problem for a client, so hopefully this case will provide the therapist with another heads up on the need to be sensitive to this issue. The second ‘complexity’ in this case was my persistent *forgetfulness* despite numerous – and retrospectively glaring – clues that a spiritual level intervention was needed. For reasons I cannot explain, I kept getting sidetracked. It took me a full two months from the time the disincarnate soul is first identified to finally suggest an intervention. There was a lot of movement in each session after the soul was identified, particularly around issues of anger. Anger issues can become forcefully figural when finally addressed. But honestly, I also think something was blindsiding me. Thankfully, Eduardo’s Christ image kept conveying a clear sense of the soul issue and actually seemed to address it without our asking him to do so.

Eduardo’s case will make more sense if the reader appreciates that I confabulated two distinct entities for at least two months. The first one I will call the Worriying self. This is a self-image of Eduardo. The second image – the Worrier – is not a self-image. Keep in mind that I continued to treat both images as one and the same for two months; I am only able to distinguish the two in retrospect. Very likely, since Eduardo never visualized either construct before, he was equally in the dark. Few people are comfortable with the idea of having a disincarnate soul attached to an ego-aspect, so most tend to look for other explanations. And normally, a disincarnate soul such as the Worrier will attach itself to a like-minded ego-aspect in such a way that the two would be normally indistinguishable to anyone but a strongly sensate person such as Eduardo; and even then, only if an effort is made to seek out the like-minded self in active imagination.

This series of sessions actually begins with Christ helping to identify a self called the Artist. I was attempting to find a self within Eduardo who could be more spontaneous. After Christ highlights the existence of the Artist – a spontaneous self, I ask Eduardo to identify the self most threatened by the Artist. He immediately identifies the Worrier. According to Eduardo, the Worrier is afraid of losing control of his emotions – as distinct from expressing them, as would the Artist. “The Worrier really values fear about the future. It is the only way he can imagine approaching the future. He worries about finances, his health, the future, the family, friendships.” I ask Eduardo to contain the Worrier expecting him to contain a self-image. “He is a blur. He does not look like me. Somebody younger. An omnipresent force.” At this point I am not sure what we are dealing with here. Eduardo is very detailed in his visual imaging. He has been inside numerous times. He is describing someone other than himself. I suggest that he have Christ contain the image with Christ’s own *Light* and absorb all the anger-fear emanating from the image. “The whole thing is light now. I can’t see the man. Now he is coming back little by little. The man looks younger.” I ask how it is the man came to be ‘attached’ to him? (At this point I have decided to treat it as a disincarnate soul.) “Growing up at an early age; his energy intertwined with my worry. I had experiences that frightened me, and no assurance from adults that things would be OK. Mother never held me. No one to assure me I could cope. At age nine I almost stepped on a Copperhead. A miracle I did not get killed a dozen times.”

In the next session I ask Eduardo to again describe the Worrier. Again, he describes someone distinctly not like him in appearance. When asked, Christ says that the identified Worrier is a distinct entity with a soul separate from Eduardo. Apparently, it structures the activities of the self that worries. Eduardo is unable to identify a self-image in this session. In the session that follows, Eduardo identifies the part most strongly identified with the Worrier. “I see me in my early 20’s, deep in thought, strung out in space, deep wrinkles in my forehead, in the military – first time away from home – worried about how things were going at home, my dad’s alcoholic binges. I was worried to be on my own. I would not go with the guys to the bars. Afraid of getting drunk and beat up. How was I going to make a life for myself? I most worried about becoming like my dad. If I started drinking I might not stop.” I ask if he knows where that part of

him is hidden – the part like his father? (Instead of addressing the soul issue, I get sidetracked by the identity issue.) “In my memory, my subconscious. I always felt uneasy in complaining about my younger brother (an alcoholic).” Eduardo has intuited that a part of him is like his younger brother. I suggest that he have Christ contain this hidden part in an opaqued circle. I then ask Eduardo to speculate what might push him to drink if this hidden part took over? “Being constantly told to do stuff, isolated by himself, no friends, no support, loneliness, being constantly manipulated and lied too.” I ask Eduardo why he believes this part feels so alone? “No one acknowledges his existence, no guidance, no structure, no limits, lack of inner guidance, afraid of making social mistakes.”

The above session has taken a number of unexpected twists and turns. First, I anticipated dealing with the disincarnated soul when Eduardo went inside. Instead, Eduardo identifies his self-image of worry – the Worrying self – and then the source of his worry: a self-image like his alcoholic father. The disincarnate soul is all but forgotten, and will remain forgotten during the next two sessions while we address these other self-images.

When Eduardo returns he recalls the self-image that worries, but not what is in the opaqued circle (the projected self so like his father). I suggest that he go inside and separate from whatever is blocking his inner vision. All he can see in the separated circle is darkness. I suggest that he have Christ add more darkness. (This is a paradoxical technique. Whatever it is that Christ does with this kind of suggestion, the ‘added darkness’ seems to illuminate what is in the new circle.) “I see the dark area. It is fear and foreboding, a dark cloud about ready to rain.” Now I ask him to have Christ dispel the darkness and reveal the figure. Again, he does not see a figure but this time Christ identifies the source symbolized by the dark cloud. “The darkness is tied up with experiences (shock trauma) I had in childhood that left scars that resulted in fear, extreme fear, more than normal. It is also tied up with feelings about my dad, and his relationship to my mother, which was argumentative and strained.” Eduardo goes on to describe his father’s unpredictable behavior when drunk, and a particular incident as a teenager when he had to restrain his father from hitting his mother, and in the process broke several of the father’s ribs. (This was no mean feat from Eduardo’s perspective as the father was a golden gloves boxer in his own youth.) Most of this session is devoted to Eduardo sharing conflicting feelings about his father, as well as fear of his father, coupled with shame and anger at the father’s failure to provide a role model for him as the eldest child. Near the end of the session he can identify the self in the opaqued circle as most like his father. *It is this self that has long held the anger underpinning the worry.* But again, I have failed to address the issue of the disincarnate soul.

In the next session there is a dramatic shift in focus, partially as a consequence of having more fully identified the angry drinker in the opaqued circle, and partially as a result of my suggestions. I again ask Christ to contain the Worrying self preparatory to safeguarding it and moving on to deal with the angry drinker in the opaqued circle. But Eduardo can identify nothing, hears nothing, which is uncharacteristic of his inner work. I suggest that he ask Christ to identify the part most fearful to the Worrying self. “Christ says there is another entire part of my personality that holds the potential for me to be a much different kind of person, more dynamic, settled, consistent, focused, on track. I experience parts of it now, but it is not well rounded.” I ask if Christ can identify it? “There are elements in the unconscious, but they are not obvious. I ask what blurs them? “Stress and anxiety, my preoccupation with fear, occasionally anger, but mostly anxiety, fear, and stress. *Christ says the Worrier is a parasite, a leech, that does not contribute anything positive.*” These negative descriptions are unlike Christ. In my experience, the Christ image does not describe self-images in a derogatory way. But I am confusing the Worrier with a self-image. In fact, Christ is encouraging us to address a disincarnate soul. As for the positive attributes in the unconscious, Christ seems to be providing a contrast to the activity of the Worrier. My intuition prompts me to wonder out loud what sustains the Worrier, and ask if Christ can identify the energy source that sustains him. Christ uses his *Light* to quickly separate the Worrier’s essence and Eduardo describes it: “All I see is electricity, sparks, streams of light.” I wonder what would happen to the Worrier if this energy was transformed, but save the thought till the next session. (In this session I continue to confabulate the Worrier with the Worrying-self. Christ appears to be talking about the Worrier, and in that context his comments about its being a parasite makes sense. I pick up on the dissonance in the descriptions but not the reason for it. In this session I have completely forgotten about the Worrier.)

As a rule, I always ask the client how things have been between sessions. Interestingly, Eduardo seems to be improving on several fronts. He is working much less compulsively, has become more attuned to his

wife's needs, and his own creative needs, and less fearful of trying new things. Whatever we are doing – and it is hard to tell when I review the sessions of the past month, it seems to be working. In this session I focus on the energy that we have separated from the Worrier in the previous session (once again thinking it belongs to the Worrying self). In the intervening weeks I have forgotten about the Worrier, the image of a man who is unlike Eduardo and actually identified as a disincarnate soul by both Christ and Eduardo. Nor do I remember him in this session. No effort is made to have Christ remove him, and his continuing presence confabulates my understanding of this session as well. Even so, Christ is clearly doing something. Eduardo remembers identifying the energy associated with the Worrier. I suggest that both he and Christ describe the energy. “It is a kinetic energy, like electricity, it permeates the Worrier. A cloud is intermingled with the electrical force, like the two are living together, they seem to be part and parcel.” (This is bar none, as good a description of a disincarnate soul as any I have heard, but again I miss the boat, at least consciously.) I ask how the Worrier appears when the energy is separated? “He seems less active, less focused, not into anything. It is like the energy takes him over, effects him negatively. It does not enhance his skills at all.” I suggest to Eduardo that he ask Christ to recombine the energy and Worrier. “He still looks like an older man, but less worried when the energy is a part of him.” Again, Eduardo is describing someone other than himself, but I fail to pick up on it. I am confused because the sequence seems paradoxical: when the Worrier is separated from its energy, he seems less reactive but more worried. At this point I suggest another intervention: Eduardo will ask Christ to channel the energy through Christ's Heart and back to the Worrier. This action seems to alter the Worrier. “His attitude and demeanor are different. He does not have the frown on his face. He seems happier, more content.” Now I ask Eduardo to have Christ again separate the energy into a second circle. I am curious to learn what happens if Christ separates the cloud from the kinetic energy. “When the cloud is separated it seems small and misty, real thin, no depth, not large. The kinetic energy is all but invisible, sparks occasionally, more intense when the two are together.” At this point, I suggest that he recombine the two circles containing the cloud and energy, and stand them on edge so as to create a portal. I am frankly mystified by this ‘energy’ and cloud and setting up interventions in an effort to understand it. “The portal looks brighter, more like an opaqued cloud, white with some gray sparks occasionally, not a lot.” I ask him to approach this ‘portal’ and touch it with his *Light*. “It turns bright.” I suggest that he take Christ's hand and step through the portal. “It is a plume of white light. I don't see kinetic energy, maybe a little bit, the plume goes into space.” At this point I suggest that he have Christ return him to me. (God only knows what has prompted me to suggest this set of interventions. Separating the energy and cloud from the Worrier, and having Christ channel it through his Heart, frees the Worrier from something. Eduardo is clear that this has a positive effect on the Worrier. The idea of having Christ create a portal comprised of the energy and cloud came to me as a result of work I was doing with another client. In this instance, what it seems to demonstrate, unbeknownst to me, is that – once again, we are dealing with a disincarnate soul. When Christ and the client step through the portal they find themselves in a plume that goes into space!)

I have complicated the whole process of working with worry by *forgetting* about the initially identified Worrier, which appears to be a disincarnate soul attached to the Worrying self. It will be another month before I remember, and only then because I finally take the time to review all my notes on this series of interventions. Christ and Eduardo have continued to give me clues. But after Eduardo identifies his Worrying self, his self-references are to that self, not the disincarnate soul. And who can blame him for being as ‘forgetful’ as his therapist. Fortunately – whether of Christ, intuition, or providence – I am able to suggest a series of interventions that effectively allows Christ to isolate the Worrier soul and at least diminish its hold on the Worrying self. Two months after the initial discovery of the Worrier, and reviewing my notes yet again, I can finally remind Eduardo of the image that does not look like him. I tell him my surmise that this is probably a disincarnate soul that needs to be remanded to Christ's care. He goes inside and does this in quick order. After providing himself a small circle of protection, and providing a similar circle for the Worrying self, Eduardo observes a “cloud” around the second circle. Almost immediately, Christ transforms it into pure white light and it disappears. I ask if there are any more clouds in his Mind like that one? “Not at this time. The Worrying self seems at ease; not pre-occupied or depressed.” When I ask Eduardo to provide Christ's assessment, he replies that, “Christ says it was a spirit. It was interfering with my Mind's thoughts; it may have affected me for a long time. My worry has been an almost constant state of mind. I really don't have that sense of worry now – the intensity of it. I have not had it for some weeks. I plan but I am not worried of making a mistake. I am not obsessed with things like I used to be. Another thing, for a long time I have had difficulty sleeping, now I am able to sleep through the

night.” This final intervention appears to make him aware of how much has changed. Unbeknownst to both of us, Christ has been executing changes throughout the process. It may be that I had to ‘forget’ about the Worrier until we could address and resolve the anger issues. Otherwise, like the gospel story where spirits are cast out but later return sevenfold, another soul might have attached itself.

Most cases of worrying selves are not so complicated, though few cases are ever straightforward. In each instance, the general objective is the same. Once the worrying self is separated and engaged in dialogue, s/he is encouraged to self-protect using a portion of the *Light*, and then asked to identify the source of fear, the disowned self that threatens. This disowned self is generally another self-image. If the image is someone else, e.g. a parent, then very likely that image is carrying a disowned self that is like the person/parent. The client will give you clues. In the above case Eduardo describes himself as worrying (sic) fearing a lot about being like his alcoholic father (deceased) or his younger brother who is in frequent medical crises precipitated by alcohol abuse. The most difficult part of this process is separating the disowned self-image from the image holding the projection. The disowned self will be a threat in a way that is frightening to the worrying-self. That is why it was exiled in the first place and obliged to re-emerge in a projected image. Often, the anger is associated with a parental figure who was frighteningly angry, and whom the client desires to be *not like*. In Eduardo’s case, that self was identified as the Drinker. Eduardo did not drink, but was ever fearful that if he did drink he would become angry like his father and get into fights.

In Chapters VI and VIII, I revisit this issue of not being like someone. It invariably refers to a sense of identity that the self considers shameful. Often, it is hidden in the client’s image of a parent.

Reconciling Fear and Anger

Fear and anger are revisited throughout the chapters of this book. Aside from desire, these two emotions are the most common sources of motivation governing the activity of primary ego-aspects. We live in a fearful, angry, world because that is what the culture models. Walter Wink describes it as the myth of redemptive violence, the belief that the violence of the ‘just’ can be used to defeat the violence of the ‘unjust.’¹¹⁶ To an ego-aspect perceiving itself as standing alone, it makes sense to treat the world with fear and anger. But neither fear nor anger can heal the disowned self that a primary self seeks to protect or evade. So the selves governed by fear and anger, once created, seem doomed to a lifelong perpetuation of those emotions. The only way to break this cycle is to contain the fearful aspect, shield it from the object of its fear (which is always internal – even when projected into others), identify that object of fear, and heal it. It is as Christ says time and again in the Gospels: ‘fear not’ and ‘resist not evil.’ Healing is beyond the ability of any ego-aspect that remains fearful. But all is possible once a fearful willfulness is exchanged for willingness. In therapy, I strive at every turn to help ego-aspects reflect on the limitations of anger and fear, and provide them access to a higher power that can provide the necessary healing.

On occasion, *the object of fear is anger*. That is always the case with worry but the fear may also manifest in other forms. In such instances the angry self has been repressed, somaticized and/or projected; and thereby cutoff from the other pole of its natural rhythm. If projected, it is likely to be found in someone close to the client. The major problem in reconciling a fearful self with its disowned angry self is the nature of fear and anger. While it is important for the client to have access to anger, neither fear nor anger is an ideal response, particularly in relationships. Emotionally speaking, the client may have already learned this and seeks to avoid angry responses as a result. However, anger and fear also function as affects, and this fact of life cannot be denied with impunity. Unexpressed fight reactions accumulate toxic effects. Likewise, unexpressed fear affects, long suppressed by overt anger, will also accumulate. Both will have somatic consequences over time, as reflected in the somatically debilitating postures described earlier in Hanna’s work. Alternatively, if projected, the client is obliged to live with an angry or very fearful mate. It is a no-win situation either way. Expressing anger and fear can be as problematical as suppressing or projecting either of them. Either road leads to battering, alienation, and/or co-dependence. So what is the solution?

Anger and fear need to be reconciled and available to one ego-aspect rather than being polarized in two selves, one primary and the other disowned. The two must be remerged into one. But without further

intervention, the ‘reconciliation’ of anger and fear is little better than their polarization. The self created by reconciliation is best served if it can be further encouraged to accept Christ's discernment. It is a complex set of interventions, which I will illustrate in a later section on projection. The crux of those interventions is awakening the reconciled ego-aspect to a greater range of choices once the angry and fearful selves have been merged. Conceptually, the merged self must be helped to understand that anger and fear are *extremes*. Their homeopathic center is a *non-anxious presence*: alert, attuned, and aware without being angry or fearful. This sounds good in the abstract, but how is it achieved in the face of anger from others? The client can, of course, respond in kind, and more effectively so if anger and fear have been reconciled within a single ego-aspect. The challenge is a third alternative: the non-anxious presence.

Some years ago I came across a book by Thomas Crum called *The Magic of Conflict*.¹¹⁷ In this book Crum introduces the principles of Aikido – a martial art, for resolving conflicted relationships *off the mat*. Essentially, Aikido teaches the practitioner how to use the aggression (anger) of another to defeat the aggressor. The aggressor's anger is directed in such a way that it actually defeats the aggressor. Aikido is a purely defensive art. It only comes into play when someone attacks you. I illustrate it to the client by miming with my fists. Two fists clashing is the normal expression of conflict. But when an opponent is defeated in this way s/he will often seek revenge, or a rematch, or a more opportune time to attack. In contrast, with Aikido, the practitioner moves out of the way when attacked, in a circular movement, which off-balances the aggressor; and then s/he accentuates the aggressor's off-balanced movement by adding to the direction of its force, which completely unbalances the aggressor leaving him or her floored and bruised. Once the principles of Aikido are learned, practitioners quickly grasp that the principles can be used against them if they become the aggressor; so it tends to mitigate their aggression as well. Any bookstore will offer a number of books on Aikido in the Martial Arts section. *The significance of Aikido principles, for me, is that the individual can use them to defeat anger without using anger*. Obviously, doing so with any consistency would amount to a paradigm shift in most of us. But the first step is knowing it is even possible. Crum and other Aikido masters teach us that it is. Clients can be encouraged to imagine this paradigm and seek Aikido solutions from Christ. Christ taught it 2000 years ago; and both Gandhi and Martin Luther King taught it to us this past century.¹¹⁸

At some point in the reconciliation of anger and fear I will introduce the ideas found in the practice of Aikido. But I do not expect the client to become a practitioner. Rather I ask that their reconciled ego-aspect become open to Christ's teaching by asking him to increase their emotional options. All this is illustrated in a later section that also addresses projections imposed by authority.

THE SURVIVAL RHYTHMS: PAIN AND PLEASURE

The homeostatic center for the pain/pleasure duality is best described as ‘feeling good.’ This duality is a measure of intensity. According to Alexander Lowen, a noted psychoanalyst, “Good feelings represent a state of ease and relaxation in the body manifested by quiet and harmonious movements.”¹¹⁹ It is the basic pleasure state expressed in the remark ‘I feel good.’¹²⁰ Lowen goes on to define degrees of increase from the basic state of feeling good: pleasure proper, joy, and ecstasy.¹²¹ As much as I would like to focus on the pleasure side of this duality, it is pain that is normally figural in therapy, both actual pain and the *memory* of physical and emotional pain.

For good reason, pain receptors are found throughout the body.¹²² They serve as a primary negative feedback system for reporting injury. But much of our pain is chronic rather than acute; and chronic pain is most likely caused by a *failure to heal* from trauma. It is hypothesized that most of that pain is the result of emotionally traumatized selves exiled to sensation; or undischarged reflex energy trapped in the emotional or sensate fields. Unresolved pain can be the result of actual physical trauma or emotional experiences such as terror, shame, despair, abandonment, and overwhelming stimulation. What produces the iatrogenic effects of unhealed trauma is the characterological constriction of muscle groups, which point to a shielding

against further pain; or the inordinate accumulation of negative unexpressed emotion.¹²³ When an ego-aspect is exiled to sensation, it remains in a traumatized state; and that state will constrict muscle groups, over or under stimulate endocrine glands, or manifest in sensory modalities symbolic of the exile's mental status.¹²⁴ Unhealed trauma can also manifest as a blocking fear of certain emotions or energies, e.g. fear of expressing anger or fear of expressing sexuality, which accumulate as a result of their blocked expression.

The entire body, excepting the brain, is permeated with pain receptors. The brain has no pain receptors of its own, but registers pain from everywhere else when impulses converge in the sensory cortex. Problems with the brain are registered as functional disruptions of the brain. In sharp contrast, the brain does have a pleasure center. When some animals are given unlimited access to this center they will stimulate it to the exclusion of much else including sleep, food, and sex.¹²⁵ Similar experiments on humans have produced equally profound, though short lived, results.¹²⁶ There is also pleasure that results from a cessation of pain. The lessening of pain can actually cross over the homeostatic line into active pleasure. It is important to make clients aware of this; that is, to emphasize that the goal here is not just the alleviation of pain but the active experience of pleasure as well.

Ideally, the Ego is expected to evade dangerous situations and repeat experiences of pleasure. In fact, however, most primary ego-aspects seek to *avoid further pain* in an effort to protect the selves that have suffered unresolved trauma. The notable exception is an Ego-in-conflict, which will use the satisfaction of *physical desires* to modulate tensions created by those polarized selves. There are few 'hedonists' in the pantheon of ego-aspects found in most clients; few selves have sufficient power within the Mind to actually take the time to 'smell the roses.' Most selves are geared to *defer* gratification, most often out of fear of painful repercussions should they actually seek gratification.

There is a genre of psychotherapy first introduced by Wilhelm Reich, which argues that Ego constrictions, i.e. character armor, restrict physical movement and thereby interfere with physical wellbeing.¹²⁷ Something similar is being argued here: healing traumatized ego-aspects and reconciling their protectors and managers reverses the painful effects experienced as sensation and Body somaticization. The reversal of trauma at the level of Mind has a concomitant, positive, effect on the Body. Traumatized selves can be healed if the Ego is willing to evoke a higher power that can release the traumatized self from its enthrallment. The basic interventions are a well of pure sensation created by Christ coupled with the use of his *Light* to absorb actual, and accumulated, unexpressed pain. These are further augmented by the idea that giving up remembered pain will eventually result in actual pleasure. Once an exiled self has been raised to consciousness, Christ is asked to actively work with it, including the offer of baptism. Concomitantly, Christ is asked to work with other selves fearful of this traumatized self. Of note, this process often becomes merely the first act. Other selves quickly emerge who are also sources of pain.

Of further note, undischarged energies following shock trauma can also be a dramatic source of pain. Work with such energies is similar to the protocol described here with the notable exception that often it is just the energy rather than a self that is brought to the surface by a well of sensation. In many cases it is difficult to distinguish the two at the outset of an intervention. The following case illustrates the protocol I have developed for working with 'pain.'

Kristen. In this case, I have no expectation of encountering a self that holds pain when the client goes inside at the beginning of the session. So I begin with a completely different intervention, which is set up to address a sense of hyper-vigilance experienced by a primary self called the 14 Year Old. Kristen was severely physically abused as an infant; and then taken from her birthparents and placed in the care of an aunt and uncle who were emotionally abusive. She challenged them when she was 14 years old, which resulted in her being forced to leave their care and live temporarily with her oldest sister. In this first session, Kristen goes inside to address a pervasive sense of hyper-vigilance, which she had felt since early adolescence. In this session Christ is asked to create a portal of sensation (as distinct from a well), which the 14 Year Old is asked to walk through. It is hypothesized that walking through this portal will separate Kristen from 'hyper-vigilance.' Basically, Christ is asked to create a portal that will filter sensation. Once the 14 Year Old steps through it she will be separated from extreme emotions created by the sensation of hyper-vigilance. The 14 Year Old has always valued being in 'full alert mode.' As Kristen notes, "I think I have lived my whole life there." For that reason it is stressed that the process is reversible, and that she can step back through at any time. I point out to Kristen that, once through, she is expected to address the

emotions that necessitated the hyper-vigilance, but that the emotions will be manageable. Kristen reports a thought in response to what I am saying: "I will finally get to face the pain of losing my twin, that other part of me." I am not clear what she means by this, but with that thought Kristen steps through the portal. "Wow, I'm glowing, yellow, silver blue, all in the *Light*. Before I stepped through, I felt pursued by all of these energy forms, dark stuff. I had to let go of the 14 Year Old's hand; she had to step through on her own. She is within me. We are through. She has a *Light*. There are other parts of me with us. We sit in a circle. I don't want to identify the others. They do not want to show themselves to you. Their energy is gentle. One feels like a five year old who broke her arm. There are others much younger, the age when my father died. The 14 Year Old is quiet, not her usual self. She knows that she is protected, but does not know what to do. She feels almost empty. She is aware, she feels very vulnerable; she feels like she is in intensive care. She is searching, and she finds a faint pink Heart. She is feeling her heartbeat, she is feeling her body." This ends the first session. Since I have never used this particular intervention before, I am not sure what exactly transpired even after the fact. The 14 Year Old is clearly a protector who has joined with or taken with her a number of younger selves when she steps through the portal. Stepping through the portal has apparently created a safe space for them all. My impression is that stepping through the portal has actually separated these selves from a lot of painful sensation. I deduce this from what occurs in the next session.

Kristen returns five days later and reports the following symptoms: "I feel sick, my 'sinuses' are acting up, my throat is sore, I feel like I am facing a black wall." All of these symptoms suggest blockage of her intuition, her third eye, and the power to give voice to what it tells her. Kristen is vaguely aware of this and speaks to it when I suggest it. She believes that, "Someone is blocking inner sight. What I can't get to was done early. No words. I was not wanted. It is *dark* and I don't need to know about it. 'It shuts down' and the 14 Year Old has to be hyper-vigilant." I have Kristen go inside and have Christ draw concentric circles which will help her separate from the 'darkness.' Before separation, she divides her *Light* in two and leaves a portion for Darkness. Once separated, she observes that Darkness has pushed the light to the very edge of the circle, as if to rid herself of it. I suggest that Christ create a dome of protection for Darkness. "She does not like any of your suggestions. She does not trust the *Light*. She does not want to be disturbed. She has kept my ass alive and functioning this long without help. A strong essence, a sense of not losing it, of holding myself together. She believes she holds me together. Otherwise, I'd be like everyone else in the family – drug addicts, alcoholics. She holds me separate from them."

It is at this point that I make a suggestion prompted by her reference to drugs and alcohol, which are often used to medicate emotional pain. I suggest that Christ needs to absorb the pain of whoever was abused by the parents. Kristen's response to this suggestion reveals the nature of Darkness: "That is her job, she holds in the pain. Later I used my anorexia, then later my obsession with exercise, and now I store it with eating and activity. I never stopped." I note that she absorbs the pain but is not its source. In reply Kristen observes that, "Darkness is afraid of being exposed, afraid of losing her purpose. She holds the pain of not having anyone who loves her, anyone who cares. She holds the void." The session ends here. We are over time, but frankly, I am also not sure how to proceed at this point. (I must confess this 'not knowing' is more common than I care to admit. It is counterbalanced by my implicit trust in Christ's ability to see us through – the client as well as myself. In Kristen's case she will find a 'solution' by evoking an archetypal feminine image. Other female clients have spontaneously used the same stratagem.)

Between sessions, Kristen has re-evoked the image of Indian Woman, an archetypal figure, which she has called upon in the past. "I brought up the old Indian Woman. Darkness felt safe with the Indian Woman. Darkness gave the Indian Woman some of her *Light* and she mixed it with her own and made a cocoon of *Light* around them. Darkness also gave the Indian Woman a little of her pain so she could feel a little less of it." At this point I tell Kristen the hypothesis I have formulated in response to Darkness: pleasure is the opposite of pain; the goal is to integrate the two opposites; to incrementally reduce the pain and increase the pleasure. Kristen expresses the belief that there are multiple sources of pain. I suggest that Kristen ask the Indian Woman to use her *Light* to absorb the accumulated pain and help Kristen to identify the multiple sources of this pain, and then teach them to integrate pain with pleasure. I emphasize this by suggesting that integrating pain with pleasure could become a new purpose for Darkness, a new reason for being. Darkness gives the Indian Woman more of her *Light*. The Indian Woman uses this to create a cradle into which she places a portion of Darkness' pain. Darkness accepts the idea that it will only be a lessening of pain in the beginning. The Indian Woman has handed Kristen a fluffy ball of *Light* to place in Darkness'

circle. She gets the sense that, “Yes, Darkness can sit with this, tolerate it.” Now Kristen complains of a sore throat. I ask if this is coming from Darkness or someone else? In response, Kristen hears the statement-question, “What does it matter.” This new sense of self prompts me to suggest to Kristen that she have Christ create a well of sensation and place a dome over it to allow the sensation of the sore throat to emerge into relational consciousness. “The raw throat feels like chaos, a child being yelled at, she just wants it to stop, be safe, enjoy peace, but she is very scared.” I suggest that she let Christ enter the dome and that the Indian Woman can join him there too if Kristen feels she can help. Kristen identifies the sore throat as a little child known to the Indian Woman. The session is near over. The Indian Woman agrees to stay with the sore-throated child in the dome.

At the next session, Kristen reports that after the last session she had terrible anxiety, and her wrists, jaw and chest hurt. (I cannot stress enough how important it is to ‘follow the symptom,’ whether it is terrible anxiety, a sore throat, or hyper-vigilance. The therapist needs to focus upon, or at least bear in mind, whatever the client reports as figural at the outset of each new session.) When Kristen goes inside the anxiety is identified as belonging to the 14 Year Old. Christ provides her with a dome of protection and a garment of protection. Then I ask Kristen to identify the source of the anxiety. She can trace it to an experience of the past week that reminded her of her aunt. “She was always out of control. If the 14 Year Old tells the truth again she will get hurt (the first time resulted in the aunt beating her and forcing her to leave home). Apparently, the 14 Year Old was traumatized by those events, which largely accounts for the resultant hyper-vigilance. Kristen goes on to describe subsequent experiences where she felt the 14 Year Old would have done most anything to avoid a repetition. The 14 Year Old is deathly afraid she will be betrayed by anyone she trusts. I ask what she trusted that got her betrayed? “Fun, love, sexual feelings” – all referring to infatuation with a boy at age 14, which precipitated the aunt’s abusive, abandoning, behavior.

Kristen will return to these themes time and again in the following sessions till they are resolved by Christ helping to correct the 14 Year Old’s belief system as well as helping Darkness give up her pain in favor of pleasurable alternatives. Unlike accumulated unexpressed anger, pain generally refers to deep emotional pain suffered at a young age that needs to be healed at several levels. What the above case illustrates are ways of approaching it, identifying the ‘holders of pain’ and the selves they are protecting. Generally, selves that hold pain see themselves as acting responsibly as do selves that hold anger and fear.

The primary concern of selves that protect from pain is the fear of being overwhelmed by pain, i.e. a resurgence of remembered trauma. Those selves need to be protected before asking Christ to provide a well of sensation, a dome, and a portion of his *Light* to *absorb accumulated unexpressed pain*. Then, the pain-holding self needs to be unburdened of its responsibility and eventually convinced to assume the new purpose of lessening pain and seeking pleasure and thereby achieve a sense of wellbeing. Beyond that, Christ must be given the opportunity to begin working with the selves that actually experienced the trauma. In Kristen’s case, those were the selves, like the five year old with the broken arm, who came through the portal of sensation, but did not want to be known to me. I appreciate that all I have covered in this case could be overwhelmingly complex to an inexperienced therapist. But there is a rule for working with the complexity: the goal of treatment is always the abatement of pain. As long as the client continues to report painful symptoms, however much has been accomplished, the first order of business will be the discharge of that negativity from the emotional field and the reconciliation of the pertinent selves.

REPRESSIVE SOMATIZATION AND PROJECTION

Repressive somatization and projection are the two most common manifestations of Ego polarization encountered in psychotherapy. When a child’s Ego is shamefully punished for activity at one pole it will fragment and the Ego will create other ego-aspects to span the poles. (This kind of fragmentation is less likely to occur in later development when the Ego can create a Dominant self.) The Ego’s reaction to painful enthrallment is the creation of a second ego-aspect that expresses *fearfully*. The new ego-aspect supplants the aspect in the thrall of shame thereby sustaining the repression (i.e. loss of free will). In effect, repression is the combined result of parentified authority stripping an ego-aspect of its free will, and the Ego’s subsequent creation of a new ego-aspect to replace it. Repression is relatively easy to sustain because

the enthralled ego-aspect lacks the will to sustain itself in relational consciousness and a new ego-aspect is easily constellated by the Ego.

Repressive somatization is the iatrogenic effect of reducing an ego-aspect or its sensate component to pure sensation. A repressed self will eventually manifest as a bodily somatization: a physical problem. The alternative outcome is projection. In that case, the exiled self reenters relational consciousness by blending with a powerful image that is seemingly irrepressible, e.g. a parental image or comparable image. The 'projective solution' appears to reduce the repressed ego-aspect's somatic effects on the Body but increases relational turmoil exponentially.

I suspect the factor determining whether an ego-aspect is projected vs. somaticized is the power of the emotion most strongly associated with the disowned ego-aspect. Emotions such as despair, guilt, and shame that are less powerful than fear will be somaticized. Emotions such as desire and anger, that are stronger than fear, will be projected. This is merely a deduction based on the power of the emotions most likely associated with a disowned self; and while it may hold true generally, there will be notable exceptions.

In both repressive somatization and projection the disowned self is still experienced, but as something foreign and distinctly 'not me' from a conscious perspective. Shame appears to be the bifurcating force whether it is exercised by authority figures or a Dominant self using the power of self-shame. The shamed self no longer has the will to act, but it cannot be silenced. In the case of repressive somatization, it is experienced as some form of 'dis-ease' that captures the cumulative intensity and circumstance of the shaming; in the case of projection, it is experienced via the 'unacceptable' behaviors of another person, most often someone in a close, ongoing, relationship with the client such as a parent, spouse, lover, or child. (Prejudice is projection of 'the unacceptable' into a *group or class*, which the individual cannot envision joining because they are ethnically, religiously, or culturally different; and therefore a safe repository of 'the unacceptable'.)

Projection and repressive somatization are deduced from the ability of the *Light and Christ* to *undo the process*. In the case of repressive somatization, the somaticized-self is most effectively returned to consciousness by having Christ create a well of sensation as previously described. In the case of projection, since the self is hidden in the image of another, any number of separation interventions can be used such as a double circle, or drawing/lifting a disowned self out of the image in which it is embedded. The therapeutic 'art' is more in the preparation and wording than in the actual intervention. When a disowned self is allowed reemerge into relational consciousness, the client's sensation and the images of others are released from the burden and permitted to heal. The challenge is convincing fearful, angry, selves that it is in their best interest to allow that recovery.

The rest of this section is devoted to a further discussion and illustrations of repressive somatization. As I have already illustrated throughout this chapter, repressive somatization is a common occurrence, and often an excellent entrée to Ego dynamics. But projection is even more problematical, pervasive, and complex. I address it at length in the next section.

Repressive Somatization

Repression is the classic Ego defense defined by Freudian psychoanalysis. Historically, repression was based on a construct that treated Ego as a single entity coping with the contents of the unconscious. Ego defenses were seen as strategies available to the Ego for coping with the most painful emotions generated by conflicts between Id, Ego and Superego. The theoretical perspective offered in this work treats the Ego as archetypal and thereby capable of constellating numerous images of the self all imbued with free will. That is also the basic assumption of the theoretical models delineated by the Stones and R.C.Schwartz. The distinction between singularity and multiplicity is vital to understanding my definition of repressive somatization. Freud thought of repression as the Ego's primary defense against overwhelming anxiety, which could arise from a variety of sources, e.g. the environment, instincts, superego and the universal condition of birth, which Freud considered traumatic. The individual coped with these contents by 'repressing' associations likely to evoke them. Cofer and Apply capture the flavor of the Freudian construction in their 1966 work on motivation:

Repression and Defense. It is clear that that against which the ego must defend itself is the outbreak of uncontrollable anxiety. If its integrity is threatened from the outside, the ego can either flee or attempt effective motor action to remove the danger. If it is threatened from the inside, however, the defenses of the ego must take another course. Here the primary weapon is exclusion from consciousness. We will remember that the ego controls both access to consciousness and access to action. When the instinctual impulse that would endanger the organism becomes strong, the ego attempts to isolate the instinctual energy by forming an anticathexis around it. That is, the ego “blocks” the energy of the instinct with an equal amount of energy so that it cannot force its way into consciousness. This mechanism is known as *repression*. A dangerous thought or idea is forced out of consciousness as a result of giving rise to the “alarm” signal of anxiety.¹²⁸

As the above quote illustrates, the Ego is seen as singular and working alone. The concept of dissociation was not appreciated in 1966 because the Ego was always treated as singular in psychodynamic models. One body equaled one Ego, as if the Ego was made of the same flesh and blood as the body.¹²⁹ Also, the Ego is seen as coping primarily with anxiety (fear) and guilt, rather than shame. Of course, if one treats guilt as following on the heels of satisfying a shameful desire, then shame was never far removed. But for reasons that escape me, Freud avoided the use of shame as a primary construct, though it is clearly the antecedent of most fear and all guilt. When shame and dissociation are introduced into the equation, the idea of repression is still viable but in need of redefinition. First off, dissociation rather than repression becomes the primary defense until the Ego is mature enough to create ego-aspects with the power to self-shame. Until then, anxiety – the experience of *fearful* ego-aspects, remains the primary guardian against the unacceptable. In early development, it is dissociation that most effectively ‘represses’ an ego-aspect.

The consequences of forcibly shaming an ego-aspect can manifest in a variety of forms: *regression* (the temporary resurgence of activity by younger selves when an older self is temporarily overwhelmed with shame), *reaction formation* (the severing of specific sensory pathways as in the case of hysterical blindness), *depersonalization* (the global severing of ties with sensation while retaining a mental, imaginal, sense of self), *projection* (the blending of disowned self-images with the images of irrepressible others) and finally *repressive somatization* (restricting an ego-aspect to sensation by stripping it of its will to act). In this work, repressive somatization is seen to be a consequence of either dissociation or the repressive action of a Dominant self. The disowned aspect or event is exiled from relational consciousness by being stripped of its free-will. Thereafter it can only be experienced via sensation. But bear in mind that sensation can express affectively as well as somatically.

The emotionally charged nature of a disowned ego-aspect, which necessitated its exile in the first place, will eventually produce a physical dis-ease and/or recurrent emotional state symbolic of the trauma. A disowned ego-aspect’s chronic stimulation of the etheric body – if not addressed, will eventually result in some form of body dysfunction. The alternative to this exile into sensation is actual projection into another imaginal image closely connected to the client but not an actual self. In some ways this might seem preferable to the extent it alleviates pressure on the physical body; but projection is just as likely to place the Body in harm’s way via prejudicial, violent, or otherwise dysfunctional relationships. Repressive somatization is amply demonstrated by the findings of psychosomatic medicine, stress disorders, and psychoneuroimmunology, but goes well beyond those in scope. Essentially, this construct hypothesizes that most, if not all, physical symptoms have a spiritual or psychological antecedent and sustaining cause.

Repressive somatization can manifest in two different ways. The disowned ego-aspect can make itself felt as an emotion. Often, clients come in with strong feelings such as guilt, fear, anger, unremitting sadness, or general angst without being able to identify a source or reason.¹³⁰ Alternatively, and just as frequently, repressive somatization will manifest as one or more physical symptoms.¹³¹ The symptoms are real, there is nothing imaginary about them. For my part, I have come to accept as a working hypothesis that all physical dis-ease, particularly of a chronic nature, is the result of the repressive somatization of disowned selves, or something to do with the Soul.¹³² I have already illustrated this in a number of case examples, and will continue to do so throughout this work. Working with physical symptoms is one of the quickest ways to unearth disowned ego-aspects that are clearly problematic to the client. In any case, the client does not normally report physical symptoms unless they are a cause of ongoing concern, and the client is likely to be distracted while they are not addressed. Everything considered, focusing on physical symptoms will generally prove helpful on several levels and after twenty years of working with the *Light*, I

am prepared to treat any physical symptom as psychosomatic.¹³³ I allow that all such symptoms have concomitant physical causes but believe there is generally an antecedent and contributory psychological or spiritual reason for the physical cause. For that reason I am always willing to seek the Mind's input whenever a client tells me they are experiencing a physical symptom.¹³⁴

Over the years I have developed a number of interventions for accessing somaticized selves. By far the best intervention is the *well of sensation* described earlier in the chapter. It affords the greatest protections for the selves most likely to sabotage the process. But there are other ways. The following case illustrates another approach, which I used prior to developing the well of sensation intervention.

Lorna. I have seen Lorna periodically over the years for a variety of personal and relational problems. She is the oldest of four siblings and the mother of three grown boys. Her father, a physician, has abused alcohol most her life. She has been widowed for the past five years. She has had a long-term relationship with a married man who recently divorced and now wants to marry her. She is in her early 50's. For the past six months she has had menses bleeding every three or four days. An exhaustive medical exam found nothing to account for it, aside from fibroid tumors. Lorna has been using self-hypnosis to reduce the tumors. She is under the care of a highly reputable group of gynecologists who prescribe for post-menopausal women. Since Lorna was quite familiar with the *Light* and very comfortable calling on her Christ image, the intervention is straightforward. I have Lorna ask Christ about the bleeding. What she hears is that, "The bleeding is the way it is suppose to be. Her male friend is sucking her life away." Further questioning reveals that the paramour is possessive and very jealous of any activity that does not involve him. He is strongly identified with her father. I suggest she have Christ use his *Light* to draw two circles, one for her father/male suitor, and a second for the 'Bleeder.' Lorna is quite comfortable with the idea of personifying selves so it is not necessary in this case to go through a more elaborate process. She immediately visualizes the Bleeder. "She is bleeding all over, there are numerous holes poked into her. She is pale, listless." I ask if she can identify the nature of the wounds? "I imagine a little bitty girl, Dad saying that you can't cry, that it made him feel bad. The Bleeder is leaking femininity, sexual energy, and a vital energy." I suggest that she let Christ taste it and that she also taste it. "It is a sweet taste that seems to correspond to something like joy. According to these men the energy can only be expressed sexually." I suggest that she let Christ remove the authority from the men and transfer it to her, that she be given the authority to redefine herself until the image alters to her satisfaction. "The energy goes around Christ's Heart and back out to her. She is not bleeding, she is no longer pale and listless. There is no change in the men except they are no longer animated." I encourage her to pay close attention to the relationship between Christ and the Bleeder. "She approaches him as a free agent."

When I see Lorna three weeks later she reports that the bleeding has all but stopped. She has also been refusing to have sexual relations with her male friend until he becomes more sensitive to her needs. I have her go back inside and revisit with the Bleeder. "She is wearing a yellow dress, cool and clean. Not something you would wear if you were worried about bleeding." I have her ask the Bleeder about the spotting? "I am not thru having periods. It is normal." I have her ask if there is anything she needs from Lorna? "I need to go back to my regular exercise program." I ask if setting limits on your male friend has been helpful? "Yes. He was not listening to me." Is any part of her body still vulnerable to male authority? "No. She only answers to Christ's authority." I suggest that she let Christ regulate her menses, give it a 'moon rhythm,' noting that it is supposed to be a lunar cycle. "She agrees. It got messed up listening to those others."

I note the above case because dysmenorrhea is a common problem among women. Today, I would probably approach this using a well of sensation. I will not offer any other examples of repressive somatization since it has already been illustrated in previous in previous sections and further examples will be given in later chapters. Let me turn now to projection, which is the cause of so many dysfunctional relationships. Of note, the dysmenorrhea described above might have also been approached as a *projection imposed by authority* as defined below.

PROJECTION

I have already illustrated projection in some earlier examples. The section on *worry* is particularly noteworthy since it illustrates projection of self-images into a sibling and parent. Here I want to illustrate projections into a spouse/lover, children, and co-workers. The projection of a self-image into a child is likely the process by which the ‘sins of the fathers are visited on the sons for three onto four generations.’ Lastly, I will take up the topic of *projection imposed by authority*. Many selves exhibiting character issues that present from childhood onward can be attributed to projections imposed by authority.

Projection Into a spouse

Projection takes its name from the insertion of disowned behavioral characteristics into another person. Basically, it functions on the principle of like-attracts-like. In this and following sections, I give examples of projection into a spouse, a child, a co-worker and, lastly, the self. As the following cases illustrate projection is often the result of very strong emotions, such as hatefulness or sexual passion that are too ego-dystonic for the client to bear consciously. In most instances, the projections have a disowned ego-aspect as their source. But, as in the following case, sometimes it is helpful to focus on the emotional aspect rather than asserting that what is being projected is a disowned self.

Carmelita. The projection of a very strong emotion into another person is likely to evoke and equally strong emotion in the client, in this particular case a *fear* of other’s *anger*. Carmelita’s ex-husband is a paranoid schizophrenic. Because she has three children by him, their lives keep crossing. She is very afraid of him and at one level her fear is understandable. He does a lot of things that make him fearful to her and others. But I finally begin to suspect she had projected something into his image that makes him even worse in her mind. In the session described here, I develop a new intervention that helps us identify the part of her projected into him. First, she has Christ contain the image of her ex-husband. Then she has Christ *draw a circle behind her and Christ* (who stands beside her), while she continues facing the circle containing her ex-husband. Then, she asks Christ to use his *Light* to create an arc over them connecting the two circles. Then I tell Carmelita, that when she turns around, *she will see the part of herself most attached* to her ex-husband. “I see me at 14-15 years old, before I knew my ex-husband. We are bonded by hate. I am full of hate the way he is full of hate.” How, I ask, did she come to be so full of hate? “Her life is horrible, a situation she hates...toward her mother, her situation.” Has she been hiding in your ex-husband? “Don’t know.” Does she also fear your mother? “No, she is willing to fight her. She does not fear anything.” I am reminded of an incident Carmelita has shared in another session about chasing someone with a butcher knife when she was an adolescent. I ask if this part of her knows anything about the incident? “She remembers it but not why. She was full of rage, but did not want to hurt anyone.” At this point I suggest that she give the adolescent a portion of her *Light*. Immediately, the adolescent sits down with the *Light* and starts crying. I suggest that she allow Christ to absorb the adolescent’s unexpressed anger. This stimulates her to say: “I have this total unexpressed rage toward him, but I have been afraid of him as well. I would like to get into his face and tell him.” At this point I am feeling a strong need to help the adolescent self work free of her rage. I suggest that she allow Christ to give her adolescent a mirror that would reflect back to her ex-husband the effect his anger has on others. I suggest that the adolescent stand in front of him so he will reap what he sows. In reply, Carmelita reports that, “I sense a darkness descending on him, a cape over him, dark and soft, I can’t see him above the waist.” I ask what the cape symbolizes? “Christ is saying that he is one of his dark souls. Christ is clearly sad about his situation.” I ask if there is anything that the teenager can do to redeem him. “She can’t redeem him, but she can have the willingness for Christ to *redeem him in her heart*, and also for Christ to forgive the teenager for her hate. Christ lays the teenager down flat and now he is scanning her. He takes out a bowling ball of hate from her chest, makes it gold colored and weightless so she can throw it away. Now she wants to sleep.”

In the following weeks Carmelita reports feeling little fear of her ex-husband, but interestingly, she has little recall of this session. Instead, she becomes pre-occupied with low back pains (repressive somatization), which place her in continuing contact with the angry teen and issues that revolve around guilt about sex and depersonalization of the Body.

Most projections will be to a lover or spouse. Such projections simultaneously disrupt the relationship on a recurring basis while also providing a major reason for its endurance. It is paradoxical to say the least.

In many instances, the relationship can only be ended if another 'vessel' is waiting in the wings to receive the unacceptable. It is hard for the therapist not to take sides in these situations since the client is generally seen as legitimately aggrieved. But taking sides most often leads to naught, because the 'victim' continues to need the partner until s/he can re-own and integrate the projection.

I do not advise addressing projections in the first several sessions or until the client has gained some familiarity with the multiplicity of selves and the idea of opposites. At the outset, only the most sophisticated of clients can grasp the idea of projecting disowned parts. Ideally, a discussion of projection with the client needs to precede any interventions. In such a discussion, I stress the idea that there is a part of us reacting very strongly to the partner, and whatever s/he is reacting too may also be a part of ourselves. The disowned part can be likened to our Shadow – a Jungian concept familiar to some clients. The projected part is described as a part of ourselves with the characteristics of our partner that we most dislike or that are most likely to lead to quarrels. For that reason, we do not want to accept it as a part of our selves but find we are repeatedly attracted to people with these characteristics. (The astute therapist will have already noted parallels between the current partner and other people in the client's history, especially parents or earlier intimate relationships. Once the client has some understanding of projection the therapist needs to shift their emphasis to protection and security. Any interventions regarding projection must involve the ego-aspect who has the most difficulty with the partner holding the projection. The therapist's stance is similar to the one taken with the Responsible primary. The ego-aspect who has the most problem with a partner's unacceptable characteristics must be addressed first. Only when that part is identified and fully protected will Christ be asked to extract the projected, disowned part. Because protection is so important it is emphasized in the next case example.

Lorna. This is a continuation of Lorna's case. Lorna has determined she needs to end her long time relationship with a man who is very possessive, jealous, and prone to episodic drinking during which he was likely to threaten her. She has followed some of my suggestions for ending the relationship, but when all is said and done she cannot bring herself to tell him it is over. She understands the idea of projection and is willing to pursue this avenue as an explanation for her reluctance to end the relationship. I note that she is feeling afraid of him, and ask her to imagine this fear of him. She immediately identifies it as feeling 'trapped and angry.' With those characteristics in mind, I have her go inside. I have her contain her boyfriend in a circle and then draw a small circle around herself. Then I have her ask Christ to draw a second larger circle around her to contain 'whoever is most afraid of her boyfriend.' She is then instructed to leave a portion of her *Light* in the larger circle and move toward Christ staying within her smaller circle. When she completely separates from the larger circle, she is instructed to turn around and visually engage whomever she sees in the larger circle. "It is me as a teenager. She equates my current boyfriend with my father and the man who will be her future father-in-law (at 17 she was dating her future husband). She is feeling rebellious, resentful, angry, and resistant. They (including the current boyfriend) have all been keeping her from growing. They have authority. They rule their kingdom and everything in it. She deals with them by withdrawing from them." I now suggest that she offer this teen a garment of protection. This will shield her from any fear of the boyfriend and whatever is being hidden within him. I stress that the teenager must be willing for Christ to extract any projection and that he will only proceed when she gives him a portion of her *Light* expressing explicit willingness. "She is willing." I offer two suggestions: Christ can create yet another circle behind them and use his *Light* to arc from the current boyfriend to that circle (like the intervention described above), or Christ can use his *Light* to draw a double circle around the boyfriend and separate the projected part in that way. As it turns out, neither suggestion works. Both are tried but the resulting circles remain empty. I have her ask Christ if the projected part is *in the teenager* as opposed to being in the males. "Yes." Lorna then asks Christ to arc it out of the teenager into the circle behind her. This time she senses strong emotion in the arced circle. "I can sense anger in the circle, but no visual. The teen feels more relaxed and freer. There is something in this about being the oldest child. I think it is masculine (I have just asked if it had a masculine or feminine presence). It is masculine and angry." I asked if it is *her* masculine? "Yes. It is angry at being ignored, not recognized. *I am not supposed to have it* (even though, as the oldest child, she would be the most strongly identified with her father and her grandfather)." I suggest to her that her difficulty is between her masculine and this teenager, who could not integrate the masculine into her sense of self, and has to project it into the significant men in her life, all of them like her father. I suggest an intervention that might begin a process of integration. If the teenager is willing, she can have her circle overlap with that of the masculine energy. Christ can enter the overlap and create an "equitable, safe, connection between the teenager, defining the feminine, and the masculine

energy in the other circle. Her first image is that of a milkshake. “Once it is blended you can’t take it apart.” I tell her that the milkshake makes sense as a symbol, but to be viable she must eventually have a self-image capable of integrating the two. The session ends with her telling me that one of her screen names on the Internet has ‘Zena’ (the warrior princess) as part of the name. In later sessions this process of integrating the masculine will evolve beyond mythical figures to a greater comfort with the masculine as an integral part of her self.

It was Jung’s contention that in first phase of therapy the client is obliged to address Shadow issues, i.e. the disowned selves. If integration of the shadow aspects is successful, then later therapy was to address the contra-sexual aspects in ourselves: the Animus (masculine) in women, and the Anima (feminine) in men. Insofar as the individual consciously rejects a contra-sexual aspect, it will be projected into images of others. This kind of projection can definitely complicate any understanding of projection. Animus and Anima are treated as archetypal by Jungians. As such, any manifestation is not merely a disowned self, but a disowned archetypal energy. Anima and animus are ‘god-makers’ in the sense that they give great power to whatever image is constellated by the energy. (Anima is the Latin word for Soul while Animus is the Latin word for Spirit.) In many cultures, gods and goddesses are identified as worthy vessels of this projection. Unfortunately, in Western Culture there is a dearth, especially, of feminine vessels. As a consequence, human images such as parents and lovers often fall under the sway of these archetypal energies. Elsewhere, I have noted that Robert Johnson’s works provide excellent expositions of this phenomenon.¹³⁵ Chapter VIII is devoted to a further exploration of masculine and feminine energies.

Most of the projections into intimate others appear to involve ego-aspects or energies that emerge in adolescence. Adolescence is the period during which the individual is expected to integrate masculine/feminine issues. Basically, they need to achieve an identity that allows for the comfortable integration of the masculine and feminine within themselves. This can be exceedingly difficult if the parents’ marriage is fraught with difficulties, or the relationship with the opposite-sexed parent is contentious, or there is a distinct absence of one sex or the other in the household. These issues are taken up at length in the last chapter on Relational authority. Here, I only want to demonstrate the existence of projections that result from the failure to integrate contrasexual energies.

Projections Involving Children

Kristen. This example continues the case of Kristen. She has a grown daughter who she describes as single, intelligent, attractive, and bi-polar. The daughter lives in another city holding down a good job in her profession. She has recently broken up with her boyfriend. The mother claims her daughter is very needy, cannot tolerate living alone, and may be suicidal. I have already done some inner work with Kristen. We have identified a Responsible primary who she calls Athena, after the goddess Athena. It is a fitting name. Athena was born from the head of her father Zeus, a warrior-like, self-sufficient type. Kristen has been self-sufficient most of her life. She was removed from the home of her biological parents at age three, lived with an aunt who exploited her looks, and defied the aunt at age fourteen and was forced to leave that home to live with an older friend of her older sister till she was eighteen. She has had a career that many would call both adventuresome and successful, and raised two children in the process. In this session, I suggest that Kristen may be projecting something into her daughter that is making it difficult for the daughter to live alone, and also contributing to the daughter’s suicidal ideation. Kristen has a basic understanding of the concept of projection and is willing to examine her daughter for any projections. She goes inside and invites Athena (the Responsible primary), Christ, and Mary (Christ’s mother) to join her. She has Christ draw a circle containing her daughter. I tell her that Christ will extract any projected selves provided she and Athena are willing. I have each of them give Christ a portion of their *Light* as an explicit expression of willingness. He uses a double circle to extract the projected part. “I see a light filled image of my daughter. She looks a lot like me at fourteen years old. I have always imagined myself as carrying a light.” I ask why she has projected this fourteen year old with light into her daughter? “I always wanted her to know I was there for her.” I ask how her daughter appears without the light and fourteen year old? “She seems meditative and quiet. She looks peaceful. She stands up, looks at me. She is OK. She seems to be saying that “now there is room inside of me.” I suggest that perhaps Christ or Mary could take the place of

this fourteen year old projection in the life of her daughter. “Athena says it has to be Mary as well as Christ. My daughter seems relieved that it will no longer be me.” I suggest that Christ offer her daughter a portion of his *Light*, which she can place in her Heart, but he will remain separate from her. “I feel there are fireworks coming out of her head. This feels good to her.” I now decide to focus on the fourteen year old extracted from the daughter and do this by asking Kristen to give her a portion of her own *Light*. “She wants me to give it to Mary and for Mary to give it to her. She accepts it from Mary.” I ask Kristen if she can discover the meaning of the light emanating from the fourteen year old. “She feels terribly lost, no sense of belonging. Fourteen was the year I overdosed on pills.” The session ends here.

Over the ensuing weeks Kristen’s daughter becomes quite unlike herself: much less demanding of her mother, offering to actually help her mother, more stable in her relationships with others, particularly males, and making serious plans to move to a larger city where she has more opportunities in her chosen profession. Kristen, for her part, stays focused on the needs of her 14 Year Old.

Darla. Darla has been a single mother for much of her children’s lives. Her unwed daughter and young grandson moved back into the home some months ago while Darla was recuperating from heart surgery, ostensibly to help her mother. She also has a teenage son still at home. Darla is a very responsible professional who came to me with heart problems clearly related to the stresses of her job and family, and further aggravated by smoking. Early on we worked with all of these issues. Increasingly, the focus of therapy has been on her daughter’s seemingly irresponsible behavior. I strongly suspect that part of the daughter’s problem is a projection from her mother. The mother owns that her daughter is a good mother and responsible *outside of the home*, but the height of irresponsibility and insensitivity in the home. “Nobody is safe from her emotional attacks. She hates her brother. She is not loyal to anybody if they make her mad. She is driving me crazy; she is driving her brother out of the home. She manipulates me, takes advantage of me. I have learned to give in or she keeps on till she gets her way.” I sense a strong projection in all this, but before it can be addressed, Darla will need to separate from the primary self expressing the negative emotions toward the daughter. In the first session of this series, Darla is able to separate from the primary self and dialogue with it. In the next session, it is again separated and then opaqued for its safety while Christ identifies its opposite, which the Aware-ego can approach without judgment. Darla describes it as happy, younger, and carefree. I asked what allows it to be that way? “It is not worried, not guided by worry, actually she is worry free. She is not responsible for others, not even herself. Others will care for me. My mother would care for me, my sisters, friends, even my co-workers.” I ask how such a self can live in the world? “She takes what others give her. She is a taker. She will crash and burn when not cared for anymore. She is peaceful and happy. She lives in the moment. But it is impossible to be worry free if you care for someone. You must remain fearful on their behalf.” I ask what would happen if she – the Responsible primary, were less fearful on behalf of her children? “I have had to take their father’s part as well as my own responsibilities. If he had acted responsibly I would have gotten a break from time to time. He gave no guidance, no loyalty, and no love. Sometimes I went overboard and spoiled them.” Darla’s own father was responsible early in her life but after recovering from a stroke he became a binge alcoholic. It is really unclear in the above descriptions of her ex-husband who she is talking about. When I comment on the similarities, Darla replies that, “My ex was totally irresponsible. My father was there in body, he woke up from time to time.” All these remarks became particularly pertinent when we began to look closely at her daughter in the next session. Before I have Darla return to me, I have her refocus on the Responsible primary so she can be taught to create a garment of protection that will shield her from fear (i.e. worries). The Responsible primary is able to do this and there is a felt difference in her demeanor according to Darla, though she still retains a strong sense of responsibility.

In next session I tell Darla my hypothesis that she is projecting some part of herself into her daughter. The projection occurs because this part of her is totally unacceptable to the Responsible part. Darla cannot really accept this but is willing to at least go inside and let Christ work with the daughter’s image. I emphasize that the Responsible part must be protected before Christ works to extract the projection. When Darla goes inside her first task is to separate from the Responsible part and let Christ opaque its circle, so it is not threatened by what we will do. I also remind Darla that previously the Responsible part learned to create a garment of protection and needs to be encouraged to reinforce that after separation. Next Christ is asked to contain an image of her daughter, which Darla proceeds to describe. “She looks like my daughter: stubborn, determined, lazy, outspoken. These qualities could be from her father or from me. Her father does not drink but he does smoke like her and me. These qualities seem to overpower her when she is around

me. I want to run away. I want her to go away. She is irrational, disloyal, mean, and unrelenting.” I suggest that she have Christ draw a second circle *behind them*, and separate all those characteristics from her daughter, arcing them out of her circle and into the circle behind them. “I see her happier, working, responsible and picking friends that are decent.” I ask her what she sees in the other circle? “Hateful looks, mean, hollering.” Does it remind her of anybody besides your daughter? “Of myself, my dad, my ex-husband. Myself taken to the nth degree.” When did she learn that behavior? “In the 8th grade. I learned how to be sarcastic, cutting. She is the worst in me, me screaming, leaving, wanting to smoke. I feel trapped, I want to tear my hair out. I am not tolerant, not understanding it. She is always correcting me. Critical.” Does she mirror you (referring to her daughter)? “No she hates me. She will take from me for as long as she can. If it were not for my grandson I would have kicked her to the curb. My mother is appalled at her behavior. She is just like her dad.” We are nearing the end of the session. I suggest to her that she have Christ “quarantine” the image of her daughter that is like her, her father, and her ex-husband (the daughter’s father). I suggest she have Christ enter the circle and work with the image between sessions extending whatever healing is possible. When Darla refocuses on me she remembers an event from years ago. She was in a store with her daughter and a woman complimented her on how in rapport she seemed to be with her young daughter. It is a brief moment of positive connection. Very quickly, however, the Responsible part reasserts herself and insists that all of her daughter’s issues are not Darla’s fault. I agree, but also stress the idea that if we claim fault we can retain the power to change the situation in a positive direction. She can exercise that power by allowing Christ to intervene with her daughter’s image, to enter the circle everyday and heal her.

In the above case both mother and daughter are oldest children. Each has been strongly identified with their respective fathers.¹³⁶ Darla’s daughter has become a vessel, not only of the mother’s disowned self, but of all the abhorrent characteristics she could not own in her own father and had projected into her ex-husband. Darla has split her father’s image in two, assimilating the part that acted responsibly and exiling the irresponsible binge drinker first in her ex-husband and now in her daughter. In effect, as the oldest child most identified with her own father, Darla’s daughter has been delegated to carry shadow aspects of her mother, the mother’s deceased father, and her own father. It is no wonder she is a constant source of anger for her mother.

Many projections become ‘over-determined’ by serving as vessels for more than just a self of the client. But initially, most clients will identify the projection as a disowned ego-aspect. Later, it may come to light that the disowned aspect has characteristics of a parent with whom the client is also conflicted. It is easier to work with extractions that are clearly self-images. In the above case, Darla could not yet tolerate the idea that she was solely responsible for the projection, or that her disowned ego-aspect was sufficient to account the daughter’s behavior. The ex-husband – the daughter’s father, had also acted irresponsibly, and continued to be seen as equally ‘responsible’ for the daughter’s problematic behavior. But so long as Darla remains willing for Christ to heal the over-determined effect on her daughter, I remain hopeful of positive change in their relationship.

In successive weeks the focus will shift to Darla’s physical problems – particularly her high blood pressure, which she sees as the cause of her father’s stroke. This leads to identifying several selves whose belief systems are altered by Christ. Concomitantly, Darla will report significant changes regarding her daughter: she decides to move out of the house and is seemingly more thoughtful of her mother, etc.

Projections In The Workplace

Murray Bowen,¹³⁷ a family therapy theoretician, was one of the first therapists to describe projection in the workplace. Edwin Friedman¹³⁸ – a far more readable exponent of Bowen’s theory, illustrated Bowen’s projective replication of family triangles in church and synagogue. It is a must read for ministers seeking to survive in their congregations. But it is psychoanalysts who identified ‘transference and counter-transference’ as the most ubiquitous of all ‘workplace’ projections. Transference is the projection of parental characteristics onto the therapist; and counter transference describes the therapist’s reciprocity if s/he is poorly trained. Transference is a nearly universal phenomenon; and this projection of parental

authority is likely responsible for the perpetuation of patriarchy. All told, it is hard to escape this kind of projection in therapy or the world at large, whether as actor or recipient. But it is also possible to defuse it by extracting the projection and healing the selves perpetuating it. A case of projection in the workplace is offered below by way of illustration.

Darcy. In addition to illustrating projection in the workplace, Darcy's case further illustrates that the projection is not always a self, but instead an authority figure that remains problematical for one of the client's selves. This is also an example of projection imposed by authority discussed in the next section. Darcy reports difficulties with a supervisor at her workplace. She has a good relationship with her own supervisor who previously dated the problematic supervisor. Interestingly, some of work on this projection was actually done by Darcy before coming to the session. At work she had felt a strong need to cry, "An awful feeling in the chest which I did not feel I could release." She used her *Light* to contain the self that was feeling this and that prompted her to reflect on the source of her feelings about the female supervisor. "She picks on me, she seems jealous of my relationship with my supervisor, she reminds me of my mother." I suggest that she contain the female supervisor in a circle and have Christ separate whoever has been projected into that image. *She identifies her mother and several schoolteachers.* I now suggest that she have Christ draw a new circle and contain the part obliged to cope with these women. "It is a part of me that feels powerless. I see her at two ages, at 5-6 and 14-15. I now suggest that she let Christ terminate the authority these women exercise over this self. "He moves through all of them in the circle. They acted as if they owned me, that they could tell me what to feel and how to feel." I suggest that, if the fifteen year old is willing, she can ask Christ to raise her to adulthood. She is to express her willingness by giving Christ a portion of her *Light*, which he then blesses and places in her heart. "It feels like a healing fire. My mom broke my heart when she spanked me." We are well over the session so I am obliged to end here. In successive weeks we look more directly at the relationship with her mother and the dysfunctional selves created to cope with her.

Projection Imposed by Authority

In this section I come full circle. A basic premise of this work is that the authority exercised by parents' shapes many of the selves that control the daily activity of persons seeking therapy. But for most of this chapter I have focused on selves created to cope with duality and emotion, as if the input of parents was minimal compared to those demands. In truth, all three have a role to play and nowhere is this clearer than in the projections imposed by authority. In previous sections, I examined projection from the perspective of the person doing the projecting; and how withdrawing projections from children, spouses and co-workers positively alters both the recipient and the relationship. In this section, I want to begin examining how projection imposed by authority affects the recipient, how it shapes the selves controlling a recipient's behavior, including their own projections. Or stated another way, how the client's behavior is governed by projections imposed by a parent. I will not spend a lot of space addressing this since much of the next three chapters describe the effects in detail, but I do want to introduce the basic paradigm for removing the projections when encountered in therapy. These projections are a pervasive finding in therapy, capable of controlling the client in myriad ways, and exceedingly difficult to remove without access to a higher power.

Projection is not the only consequence of parent-child interactions, but it is a major player, particularly in terms of its power to inculcate character defects as well as strengths. Parents often use their authority to project character definitions onto a child, which the child unconsciously *accepts* as true. Often, the experience seems equally unconscious for both parties, child and parent alike. Even so, parental authority appears to have the power to project character definitions, which the child unquestioningly accepts. Most of these projections appear to occur before the child has the critical faculty to challenge them. The client believes the projection as if it were their own assessment of themselves confirmed by others in the family and community. These projections appear to 'solidify' or shape the self-image, to constellate it as an archetype is said to constellate an image. It is hard to appreciate how much so until the projection is removed.

Eileen. I have chosen a case example that illustrates the effects of *disowned* anger in its numerous guises: imposed, disowned, projected, and somaticized. Eileen's mother disowns anger toward her own father – an alcoholic who abandoned the family. Her disowned anger appears to be projected into her husband whose family legacy includes a well-known temper. The mother also insists that her children disown their anger. As the oldest child, Eileen is obliged to accept her father's legacy but disown it in face of the mother's ire. She also seems obliged to carry the anger that the mother denies toward the abandoning grandfather. Eileen married an alcoholic who entered recovery prior to their marriage, and has remained sober of alcohol, but becomes episodically addicted to smoking, prescription drugs, and motivational gurus; and is constantly and irritatingly critical of others. Over the years Eileen has been very tolerant of his behaviors. She is a stay-at-home mom devoted to her adolescent sons who are high achievers. The younger one is OCD, but after years of individual therapy may be better adjusted than the rest of his family. Eileen was trained as a nurse but has not worked since her wedding. Both husband and wife were seen previously in marital therapy. They both stopped coming after several months. During that period the husband went inside several times, but not Eileen.

The following series of sessions extends over several months. Eileen has reentered therapy after being placed on blood pressure medication. She is pretty well convinced it has a psychological component. I suggest she purchase the HeartMath feedback program¹³⁹ and this proves helpful; after several weeks the calming effect of its practice helps her to be more aware of her own negative feelings, particularly toward her husband. Eileen quickly learns to go inside and is taught to use a circle containing a well of pure sensation, which allows Christ to bring into consciousness the ego-aspect responsible for raising her blood pressure. It is identified as an angry self. This self is particularly angry with her husband and mother, but feels obliged to suppress this emotion in their presence. Eileen is very clear that she should not be angry in her mother's presence. Likewise, she is aware that any overt anger at her husband is likely to make him pouty and passive aggressive. As a child, her mother shamed her for being angry. The only spanking she ever remembers was her younger brother getting spanked for a display of anger. I suggest to Eileen that she go back inside, contain an image of her mother in one circle and an image of herself with her *suppressed anger* in a second circle. Then I have her ask Christ to place yet another circle around her image and extract from it whatever her mother has projected into her, *and she has accepted*. What she 'sees' is her mother's disowned anger toward the maternal grandfather (the client's MGF abandoned his family and died of alcohol abuse). Simultaneously, she sees the image of herself – now free of the projection, as floating, feet off the ground, elevated, free, liberated.

It is not clear at this point what is the source of the imposed projection. Remember that Eileen is the oldest child, the one most identified with her father. Given her father's family legacy of a fine temper, the projection could be from him as well. In fact, it could be a combination of family legacy and the mother's projection of her own disowned temper into her husband. Basically, Eileen is getting it from both sides. She has been asked to carry her mother's disowned anger toward Eileen's maternal grandfather as well as the temper inherent in the father's family legacy. (As an aside, the mother is not without her own displacements: she is an avid collector of guns and pit bulldogs.) Having separated the mother's projected, disowned, anger from Eileen, the next question is what to do with it. I ask what would happen if her mother had to withdraw all of her projections from her siblings and their father? Eileen's response is telling. "When I imagine that, her image appears to be charged with electricity. It does not hurt her but it will arc to me if I come close, or to anyone who touches her." At this point, I suggest that Christ baptize that part of Eileen that has had to carry her mother's anger, so she can no longer be shamed into silence for expressing anger, since anger is instinctual not just a projection. I also suggest that she let Christ place a portion of his *Light* into her mother's circle where it can begin absorbing her unexpressed anger so it does not overwhelm Eileen when she is near it. Eileen allows both to happen and we quickly end the session.

In the next session Eileen reports that she has begun taking a different blood pressure medicine with fewer side effects; her blood pressure is lower and her Heart rate is "really well." Her husband is being nicer. She told him to stop correcting her grammar. Her blood pressure is more stable around him (she could previously feel it rising when he was around); he seems to be less of an irritant to her. Her mother called recently, expressing an interest in Eileen's family in more than a perfunctory way, which is very unusual for her. (These positive changes will continue in the following months.) Eileen reports that she is reading *Healing the Family Tree* by Kenneth McAll – at my suggestion. She feels there are a lot of deceased relatives in need of healing. (Over the coming weeks she attends several healing sessions at an

Episcopal church to specifically ask for prayers for healing for her maternal grandfather.) Since her life is on the upswing and there are no physical complaints, I suggest we look more carefully at the *relationship between* her parents. I have her envision her mother and father in the same circle. She observes that Christ's absorption of her mother's anger appears to be working. Her mother seems puzzled by the effect but not unhappy with it. I ask her to pay close attention to how the parents appear together. "There is a distance between them, a sense of each repelling the other, but not strong. The center is yellow." (Eileen sees auric colors around people.) I have her ask Christ to identify the reason for the repelling by raising another circle over their head, which extracts core beliefs about the relationship. (This is described in a later section that addresses belief.) "It is related to a power struggle and control. Mom needs control. When she was little she had no control. She was left alone a lot as a child. She can be hard to please. She does not like touch. Makes her fear out-of-control to be touched. Hard to give her a gift." I suggest that she allow Christ to inject an equally potent belief in the *pleasure* of touch into this relationship. I also suggest that Christ give her mother a garment of protection that will permanently shield her from the *fear* of touch. Finally, I have her lower down the circle containing the extracted beliefs and observe any changes. "My mother looks puzzled. Dad is closer, holding her hand. There is a blue color around them, calmer. My dad looks like dad, not puzzled." I ask what happens if Eileen enters their circle? "Much brighter, they are smiling, still holding hands in my presence." I ask if she can touch each of their shoulders? "Yes. Mother permits it. She got bigger, brighter, not as shrunken, not as fearful." I encourage Eileen to take each of their hands. "Each becomes the same size. The colors are not as bright. We are all just present together."

I don't see Eileen again for several weeks. She goes on an extended vacation with her husband and sons. She returns to report that it was difficult at times because of her husband's irritating need to control everyone or be angry. During the vacation she developed 'sinus problems' that resulted in her coughing a great deal, especially around her husband and his family, frequently requiring that she leave the room. I would remind the reader at this point, that the angry self has yet to be consciously owned and integrated with her fear of it. Though it has been baptized and released from the projections imposed by the mother, it remains domed. The dynamics have shifted, but the tension of polarization still remains. What is new are the coughing fits, which strongly identify her with her father and his temper. The coughing fits are a characteristic of her father, though I do not learn of this till later. He is a minister, who seems truly dedicated, forbearing, and generally even tempered despite his legacy. His 'coughing' fits are quite pronounced when they occur, and *effectively end whatever is being discussed*. In this session I focus on Eileen's coughing because this is what she presents. She goes inside and has Christ create a well of sensation to bring the Cougher to the surface so she can dialogue with it. "The coughing feels like a lack of control, like coughing in church." I ask if there is any part of her anxious about its coming to the surface. "Not particularly. There is a sense of uncertainty, inability to control the situation, especially when we are around my husband's family. His 'addictions' seem to kick into high gear then. I imagine bad things happening to him, that he might slip and start drinking again. He has started leaving little notes around for people to do things; it really irritates me because I am generally on top of things anyway." I ask if he attacks her 'perfectionism' by these notes? Can she identify the opposite of perfectionism? "Apathy, laziness, don't care." This leads her to reflect that she is unable to control her husband's addictive behaviors, but if she says anything (angry) it will just cause a scene. Then out of the blue she observes that, "My father would not want me to voice my anger. Anger is not perfect. My anger is not right. The hacking and swallowing of the gunk it produces seem to me like having to swallow my anger." We leave it at that for this session.

Eileen's husband is constantly irritated by lack of performance in others; Eileen is not, but strives to do well in everything she undertakes. I suspect that, for many years, Eileen's disowned anger has been projected into her husband, who is constantly on somebody's case in the home, be it his wife, two adolescent sons, or the world at large. At this point in the process, Eileen can cede the very real possibility of projection (when I hypothesize it), and agrees to go inside and have Christ extract any projections from her husband's image. The projection is removed using an arc and opaqued dome. Christ first contains the husband in a circle looking angry. Next, he draws a domed circle *behind* Eileen. Finally, he uses his *Light* to draw the projected self out of the husband in an arc over her head and into the circle behind them. Before turning to face the extracted self in the opaqued dome behind her, I have Eileen examine her husband's image to assess any change as a result of extracting the projection. She observes that he seems *less* angry than before. I note that he would not have been a good container for her anger if he did not have some of his own. Now I have her turn toward the domed circle. Before she and Christ are asked to approach the

opaqued dome, I have Eileen draw yet another circle close to where they are standing, and ask her *Light* to place in that circle *any self strongly reactive to the presence of the angry self*. “I hear acceptance, the fear of not being accepted, not being loved, not being good.” I ask her to be more specific, to name a quality rather than what it is not. “It is the fear of rejection. When not fearful of rejection this self is pleasant.” I have her extend a portion of the *Light* to Pleasant and teach her how to create a garment of protection. Pleasant is then given the option of also creating a dome for herself or staying with the Eileen and Christ as they proceed toward the opaqued dome. In sum, everything possible is done to protect Pleasant from her fear of the angry self. Eileen is now asked to move toward the angry self with the understanding that, as she and Christ get closer, the image and qualities will become clearer. She quickly begins describing what she sees. “She is just standing there red in the face, not at all pleasant. She seems self-righteous. She thinks she is right – righteous indignation. Definitely reminds me of my husband.” I ask if this image scared her mother when younger? (Eileen has previously shared that her mother is intolerant of anger in any family member.) “Oh yes. I remember my little brother having a temper tantrum. She gave him a spanking; the only time I remember her hitting either of us. I remember her saying that ‘it broke him of that tendency.’ I also remember now that my dad coughs.” (The coughing is a reference to a Somaticized-self we worked with in the previous session, which was finally identified as produced by having to swallow her anger.) She goes on to note again that, “Expressing anger toward my husband only makes it worse. Then he will pout and become passive aggressive.”

At this point I have Eileen return to me so we can discuss the dilemma posed by fear/anger; and I share some of the solutions offered by Aikido and Christ. I observe to Eileen that individuals need to have easy access to fear and anger since the two qualities can tell them when something is a threat, and respond quickly if it is a physical threat. The difficulty is that anger is rarely the best response to perceived *relational* threats. It is more likely to alienate, unnecessarily harm, or provoke retaliation, e.g. an equally angry retort or passive-aggression. I suggest that she allow Christ to baptize this angry self, and waken in her the insight “to direct the forces of anger constructively in her self and others.” The Angry self permits this. Next, I have her contain images of her parents in a circle between the now baptized and discerning Angry self and the previously identified ‘Pleasant’ self. Christ is asked to enter that circle and remove from the parents their authority to keep the two selves polarized. Eileen shares that the parents seem relieved. Finally, Christ is asked to draw yet another circle between the two selves, which I call the Circle of Reconciliation. Eileen experiences the two selves merging into one within this circle: “Pleasant is satisfied because Angry is no longer violent. Angry seems relieved to be alive without having to fight so hard.” Finally, I ask Eileen about old anger. I ask if she can identify where it is held. She points to her head. I suggest that she give Christ as many portions of her *Light* as he needs to absorb it while she imagines herself resting on a massage table. Since we are well over the session time I suggest that she continue doing this through the week.

The above case illustrates a number of the interventions already discussed in this chapter such as the *well of sensation* and *garment of protection*. Working with belief is discussed in the next section. Projection plays a crucial role in this case. It appears to be the *raison d’être* for Eileen’s steady rise in blood pressure, which finally necessitated her being placed on medication and reentering therapy. The primary projection is a chronic anger disowned by Eileen’s mother and projected into her daughter’s image. This is what I mean by projection imposed by authority, in this case the mother’s authority. The anger was suppressed by the mother’s threat of fearsome retaliation if it was expressed, and the father’s attempts to hold his own familial anger in check (and expecting the same of his daughter). Extracting the projection from Eileen becomes quite freeing for her and her mother. In this series of sessions, I also focus on the *relationship* between the mother and father, in the conviction that their relationship strongly influences the client’s relationship with her husband. The role of such interventions is discussed more fully in the chapter on Relational authority. Lastly we examined the projection of her inexpressible anger into her husband’s image and the process for liberating both of them from the disowned angry self.

I would speculate that the blood pressure increase did not just happen. I worked with Eileen and her husband, individually and as a couple, during the previous year. The husband stopped therapy when we started working with an ego-aspect he was not willing to address at the time. Thereafter Eileen also stopped coming. I suspect that the tension of their unresolved issues contributed to pushing her blood pressure over the edge, which prompted her to reenter therapy. In the weeks following the sessions described above the husband also resumed therapy and began addressing the effects of a very willful ego-aspect.

The Projection of Family System Dynamics

Family systems theory trains the practitioner to attend to roles assigned by families and culture. ‘Oldest’ and ‘youngest’ come immediately to mind, as well as less common roles such as ‘black sheep’ and ‘family hero.’ Another role observed in single parent families is ‘parent surrogate,’ the expectation that a son or daughter replace a deceased or absent spouse or grandparent. All of these roles are essentially projections imposed on a family member by parental authority, generally reinforced by siblings, grandparents, aunts, uncles and the wider culture. This set of projections can be difficult to address, until the therapist challenges his or her own belief that such roles are essentially inalterable, particularly the roles of youngest and oldest. While familial roles are among the strongest reinforced within the family and culture they can nevertheless be treated as projections, which Christ can be asked to extract from a client’s sense of identity. The role of ‘youngest’ can become particularly handicapping when the child becomes an adult, as illustrated in the following case example.

Marion. Marion belongs to a religious order that has allowed her to be a ‘follower’ all of her life. Her role as a youngest only becomes an issue when she is required to assume a leadership role outside of the institution in order to maintain her livelihood. She is very comfortable in the role of youngest and, were it not for this crisis, she would be hard pressed to relinquish it. She is mindful (with the help of numerous observations from me), that her preferred role as a youngest has prevented her from filling supervisory positions in the past, and kept her in unsatisfying, dependent, relationships with others. All told, she is not well served by the role of youngest, even as it gave her a false assurance of always being looked after. For several sessions Marion resists asking Christ to remove the projection. This is typical of her. Her response to most change is an initial, and sometimes prolonged, anger directed at Christ, herself, or myself. But in the past she has often, and successfully, enacted changes *between* sessions during one of her daily prayer-meditation periods, which she adheres to quite religiously. So when she returns after a particularly testy session reporting that she has given up her role as youngest, I assume she has followed through with the protocol. (The protocol in her case calls for Christ to separate the projection from an ego-aspect personifying her role as youngest, baptize the freed self, and invite it to seek Christ’s discernment in lieu of being guided by her role.) However, as Marion goes on to talk about events surrounding her estrangement from a long-standing relationship, I began to have second thoughts. “I gave it up – my role as youngest, but now I am aware of having to choose my roles. I wanted it to go away but it is still an option for me. Little sister would do it one way; older sister would do it another way. I am aware of both now and chose to act as a big sister toward my friend. At least before I did not have to go back and forth about this stuff. Easier being the little sister. Now it is like having a split personality.” As she goes on in this vein, I began to suspect that she had done ‘something,’ but not the intervention I gave her the previous week. And whatever she has done now leaves her betwixt and between, which is not at all typical when Christ removes a projection and begins to provide internal guidance. I ask her to describe exactly what transpired during her prayer session. “I threw the projection down at Christ’s feet and left the circle, not in anger, more like independence. I was not going to be that way anymore.” In effect she goes off on her own after *disowning* her sense of self as a youngest. “I don’t know how to need people a little bit. I have not had a relationship with Christ. Now that I am desperate it seems hypocritical to seek one with him.” I confess Marion can be exasperating at times. I bite my tongue for several minutes, till I can find the words to move the session forward. I say to her: “I think this will all go more *smoothly* if you go back into the circle, and ask Christ to send the projection back to your father, brother, and the universe. Instead of you leaving the circle, you need to ask Christ to remove the projection from the self in the circle.” Marion reports a kind of paralysis in response to my suggestion. In her mind she is in the circle, but feels like she is “standing there desperate, asking for help, what youngest do (she has assumed the projection once again). If I grow up in that circle, I know that I will be calmer, but I don’t have your faith.” I suggest it is not a matter of faith, but of choice; that the only difference between her and me is that I choose to *live* in the circle without the projection, and then I pose the question: how many *minutes* of your 60 years have you consciously chosen to be in this circle with Christ free of the projection? We are well over the session time, so I bring her back and arrange to meet her the following week. Marion leaves with her projection intact.

Marion has made two significant observations, at least from my perspective. First, despite years of prayer, she has no real relationship with Christ. Her role as youngest appears to preclude it, since the role she so strongly cleaves to requires that the family be her primary authority and source of support. Second, she understands intellectually that giving up the role will allow her to be calmer, more centered. These insights appear to have a telling effect on her. In the next session she is observably different. During one of her daily prayer times she asked Christ to intervene in a different way. She finally realizes she can have a relationship with him and ask *his* help. He removes the projection and remands it to her father. He takes the 'youngest self,' to join a group of other selves that have been baptized during previous interventions. In my office Marion reflects that she can still be fearful, that she does not yet know how to be 'mature,' but she is willing to let be what will be. "Christ will help me to do what needs to be done. Now, when I get upset – angry, I stop myself and think about living with the Spirit as Christ did. I never ever thought of that before, a connection between Christ's way of living and me." Marion then relates that she has visited a priest. This is significant since Marion has wanted nothing to do with priests for some years. Significantly, the priest supports her "independent" search for God apart from the church. In the following weeks another theme will emerge around the strong/weak duality. This is a significant duality because its resolution is often critical to the redemption of conscience.

The Psychoid Dimension

Raff and Vacatura¹⁴⁰ use the term 'psychoid' to identify the realm that borders the collective unconscious and merges with the world of Spirit. They suggest this dimension can affect the Mind in a non-local way, i.e. without *observable* behavioral precursors. That is to say, other people appear to change – often dramatically, when a projection is removed from their image, and when there is really no other explanation for the change in their behavior. Some aspects of projection appear to exercise a psychoid influence. Very often, in my work with clients, there is a significant effect on *the recipient* of the projection once the projection is removed. The recipient changes, generally for the better. The changes appear to take place even when the client has no ongoing contact with the recipient. For example, I recently worked with a client who was estranged from her son for some years. We extracted a disowned self from his image that she negatively identified with her father and ex-husband. Two weeks later the son called her 'out of the blue' to apologize for his estrangement and hopeful they could start with a clean slate. It is difficult to account for such changes in a rational way, despite their consistent occurrence. Whenever a projection is withdrawn and successfully worked with, the relationship between the client and recipient is frequently altered even though the recipient is in no way directly involved with the process. What makes the change noteworthy, aside from its predictability, is the quickness of it all. The change appears to occur without preamble or discussion between the principals, as if the withdrawal has affected a *psychic* connection between them. Ultimately, our understanding of the power of projection may require the admission of this psychoid dimension into the equation.

Summary

In therapy, projection takes two general forms. In the first instance, *the client is the recipient of projection from parents or significant others*; this is called projection imposed by authority. For example, a parent can unconsciously project his or her Anima or Animus constellations into a child's image, which can often result in emotional, if not actual, incest. This in turn can result in the client projecting his or her own contra-sexual aspect into persons of the opposite sex. A far more frequent projection from parents to children is the projection of family legacies, wherein the child is given the identity of a particular grandparent. A recent example comes to mind. The client was a very nice person, attractive to women, and in denial of his alcoholism. When drinking he often blacked out and became a mean drunk. In a joint session, his mother could own that he was very like his maternal grandmother, who never admitted to the grandfather's alcoholism, as well as *being like the grandfather*, who was a mean drunk and a womanizer. In this instance the son seems obliged to carry the legacies of both maternal grandparents. By way of

compensation, his mother's efforts to care for him were endless. Lastly, almost every client will receive the imprint of the parents' masculine and feminine identities. This is the effect of Relational authority and the subject of Chapter VIII.

In the second kind of projection, *the client is projecting his or her own disowned parts into others*. In therapy, we are likely to encounter both kinds of projection in the same client. Any relationship that is described by the client as intensely conflictual likely involves some form of projection. The problem for the therapist is teasing it out without alienating the client. Never forget that there is some truth in the client's descriptions of the other. In cases of voluntary association, the other was likely selected for the characteristics that justify the projection, i.e. a paranoid schizophrenic husband is an ideal vessel for hate. In many cases, "project-ability" may be a primary reason for mate selection. This is a major reason why dysfunctional relationships so often endure, even in work relationships.

As a general rule, it is always advisable to identify the self most consciously affected by the projection; that is, the self that finds the idea of being 'like the projection' reprehensible or intolerable, but is seemingly unable to escape it in 'others.' That self – often a Responsible primary, must be protected and their cooperation elicited; otherwise, they will surely sabotage therapy. Christ must provide the Responsible primary with a garment of protection and only proceed to extract the disowned self from the other person when the Responsible Primary expresses an explicit willingness for him to do so. If the disowned self has little potential for successfully interacting in the world (from a conscious perspective), then it has a very high probability of being projected as its only means of expression. Ultimately, these two selves must be reconciled. In effect, the client must come to understand that neither is healthy when the other is excluded.

BELIEF'S EFFECT ON THE EMOTIONAL AURIC BODY

Up to now, I have focused on the ego-aspects generating emotional states such as fear, anger, worry, shame and the like. Now I want to introduce a 'new' level of intervention: the direct alteration of emotional states sustained by core beliefs. Once an image has been identified, it is possible to extract its *core beliefs*, as well as the *energy field* sustaining those beliefs, and the *emotional field* generated by those beliefs; and finally, to ask Christ to alter each. (The *energy field* of the mental auric body sustains belief, and the belief – in turn – is responsible for sustaining the image's emotional communication as experienced by Body, Soul, and other images.) Altering belief greatly facilitates the reconciliation of opposites. In changing beliefs, the goal is not to negate what an ego-aspect believes but to expand its belief so it can *experientially* range between both poles of a set of opposites, which gives the ego-aspect the power to grow beyond choices delimited by the original nature of its creation. To illustrate, imagine a self created to fear intimacy, perhaps as a result of another self shamed for seeking intimacy. The fearful self can only range between isolation and fear of intimacy, which effectively blocks the experience of intimacy. In effect, the ego-aspect is reduced to fully *experiencing* isolation and holding a *belief* regarding intimacy, which blocks its full experience of intimacy. The goal of treatment is to provide it with an experience of intimacy equal to its experience of isolation so it is freer to range between the two. Experience is a stronger motivator of behavior because it can normally trump limiting fearful beliefs to the contrary.

Quite often an ego-aspect lacks the experience that can challenge a self-defeating belief. Belief is very powerful in the absence of experience or a belief to the contrary.¹⁴¹ In this section, I offer the therapist a specific method for exploring and altering an ego-aspect's belief system. The basic intervention is quite simple. Christ is asked to place one or two circles around the ego-aspect. Christ is then asked to extract the ego-aspect's core belief by raising one or both circles over the head of the ego-aspect. This part of the process does not need the ego-aspect's willingness since the process alters nothing; it only serves to provide reflection and differentiation. The first circle raised over the head of the ego-aspect *extracts* the core beliefs; the second circle, if used, extracts either 1) the energy sustaining a belief or 2) the emotional field being generated by the belief. If two circles are raised, they are immediately separated. The second circle containing either the sustaining energy or emotional field is adjunctive. It is not necessary but sometimes proves helpful. Often as not, I only ask that Christ be allowed to extract (raise up) the core belief. In the verbatim that follows this introduction, the two circle method is accidentally used in two

different ways, which allowed me to discover the difference between sustaining energy and emotional field. I ‘mistakenly’ used the phrase ‘sustaining energy field’ when I meant to say, ‘emotional field’ the first time I used this intervention with the client. A sustaining energy field can be thought of as causal in that it contributes to the resultant emotional field generated by the core belief of an ego-aspect. Sustaining energy is very likely the effect of exercising free will or providing the energy needed to ‘voice’ a belief. Frankly, I have not explored these interactions enough to say much more on the matter. Clearly, in the case described below there were significant differences in terms of what Christ does and how it affects the client.

The vertical extraction process for core beliefs is the only time I have used circles in this way. The ‘raising up’ appears to be symbolic of working on a higher plane, i.e. mental plane. Typically, clients do not perceive images within the raised circle but they can readily “read” the ego-aspect’s core beliefs after the circle has been raised. The emotional field, when identified, is described as dynamic but without much form. That is also true of a sustaining energy field if that is identified. Identifying an ego-aspect’s core beliefs is often the first time the client has reflected on what its values are. With any degree of reflection, these beliefs are usually found to be lacking, restricting, unmitigatingly negative, or otherwise limiting. At that point, the ego-aspect becomes more open to reason and logic, and willing to consider a wider range of choices. This “cognitive persuasion” is vital because, although Christ can extract the belief system without the ego-aspect’s willing involvement, he cannot alter it without the ego-aspect’s explicit willingness. The ego-aspect must express that willingness or no change will occur. Often, the ego-aspect despairs of making a change in the mistaken belief that change will mean its demise, or loss of usefulness and meaning. The ego-aspect can be reassured that quite the opposite will occur. In every case, Christ only intends a broadening of choices and a resulting power of discernment. In effect, the ego-aspect acquires a new belief system that allows it to approach as well as avoid each pole of a duality, and a discriminating power to choose the most appropriate course of action in each instance.

I would note here that this is not the only way to access an ego-aspect’s belief system. It is possible to do so by having the client dialogue with the ego-aspect or having the client address questions to the *Light*. The most common question would be “What *motivates* the ego-aspect to do such and such?” If, for example, a particular ego-aspect shows a lot of anger then it can be asked what makes it the *most* angry or *least* angry? The advantage of examining the belief system directly is that it allows for discovery without provoking the emotions, and even more valuable, it provides a ready context for altering the belief. Some clients will begin describing the core belief even before the circle is drawn or raised. Even so, it is always advisable to proceed with this intervention as described because Christ needs to work with the *extracted* core. Essentially, when asked to do so, Christ injects a new belief into the extracted belief core. Often as not, what he injects goes unseen except as a difference felt by the ego-aspect and client. The felt differences are generally immediate and also observable over several weeks. The following case illustrates the protocol for working with core beliefs, as well as the use of other interventions already described in this chapter, and reconciliation techniques described in the last section of this chapter.

Leigh. Leigh comes in expressing exhaustion attributed to her work. “I am freaked out – if I go inside I am likely to just fall asleep.” This is a chronic problem for Leigh. She regularly pushes herself to exhaustion; and nothing we have worked on so far has made much of a difference. (Leigh has been treated, and heavily medicated, for a number of years by a psychiatrist who has diagnosed her as suffering from a severe bi-polar disorder. It could be argued that, during the period of these sessions, she is coping with both the manic phase of her disorder and the medications used to control it. Equally, it could be argued that she is struggling to function in a demanding profession while severely handicapped by the effects of powerful psychotropics and a belief system and dynamics that drive her to exhaustion, as well as mania. I opt for the power of belief, but in the final analysis it may be impossible to tease out the independent variables.) I suggest she go inside and have Christ put a circle around her that will include the ‘exhausted’ part of her, then two additional circles that will be used to extract its core beliefs and the energy sustaining them. (Note, the *first* circle only holds the Aware-ego and ‘exhausted part’ in place. The *second* and *third* circles extract the core beliefs and energy field. Also, in this instance no effort is made to first separate the Exhausted self from the Aware-self. Quite often I will have the client first separate the Aware-ego from the problematic ego-aspect, but in this instance I chose to leave the Exhausted part co-existent with the Aware-ego. Also note, when the circles are raised, Leigh’s first observations address the feeling of being ‘stripped’ of the core belief’s *sustaining energy*.) When the circles are in place Christ is asked to lift the two circles containing the core belief and sustaining energy. Leigh shares her thoughts as this happens: “As the circles

move up my legs it feels uncomfortable letting go of being exhausted. It feels like it is ripping the skin off my legs.¹⁴² I'm getting something valuable from this part of me, but trying to do it all myself is exhausting. It is up above me now." I have her *look up* in her imagination and identify the beliefs. "I can't make it work [be successful] unless I work as hard as I can. *I must be exhausted to be successful.*" I have her ask Christ if that premise is true? "He says it is not true, that I work better when I don't work to a frazzle." I now suggest that she have Christ separate the energy that *sustains* the belief. "First it was a black smoky cloud with silver sparks in it. It looks dangerous, makes me think of a nervous breakdown. (For years Leigh has been deathly afraid of having a nervous breakdown.)" I ask Leigh to identify the part of her body obliged to hold that energy. "My hips, they have been bothering me; and my stomach has been bothering me." Next, I ask who taught her that this belief was gospel? "My father." Finally, I ask her what does Christ need to reframe her belief? After several minutes she comes up with a surprising answer. "I can do *his* work well here today," meaning I can do Christ's work as I do my work. I ask her to let Christ insert that thought into the dangerous energy field sustaining the core belief. "The circle has cleared. There is a feeling of timelessness, no rush, flowers blooming in their seasons." The session ends here.

Frankly, I am not sure what has prompted me to have Christ work with the energy field sustaining the core belief, rather than the belief per se, or even for that matter, what prompted me to ask Leigh to contain the energy field rather than the emotional field, which I would normally do. I attribute the choice to intuitive guidance. Clearly there was something in the energy field that was very negative and filled the client with fear of a nervous breakdown. It could be spiritual, but I don't have to accept or reject that conclusion in order to correct it. The suggestion that "I can do his work well here today" is synonymous with injecting Christ into that energy field. When that is done it clears immediately. But the core belief remains essentially unaltered, and while no longer compulsively driven it will remain a problem for Leigh till treated directly, as the next session indicates.

Leigh comes in reporting that her work performance the previous month was outstanding. She still feels exhausted by work, but less so. She has been daily repeating the thought, "I can do his work well here today." Aware that we have yet to address her core belief, I have her ask Christ what belief he could inject into her core that would alter the *emotional* field in a positive direction. (This suggestion shifts the focus from the energy that was feeding the belief to the emotional field generated by the belief.) Without my asking she immediately tells me about the emotional field being generated by the core belief: "I feel like a rabbit caught between two headlights, immobilized by fear. It keeps me up at night." I ask her to consider letting Christ inject himself into that belief system? After several minutes of inward reflection she replies: "A lot more comforting images. An image of him carrying me and saying to me, 'I never meant for you to live like this, to hate life like this, to not see beauty and joy.' I have an image of myself being held and sobbing. I see a spring coming out of my body, a springing back. I need beauty around me, pleasure in my life." I ask if she has let Christ inject himself into her belief system? "I get a clear message. A sunset and a sense that he will carry me if I let him." I take this to mean, he is asking to be let in, giving her a sense of the effect, but she has not yet committed to it. Again, I suggest that she let Christ inject himself directly into the belief system, adding that how he does that will be his business. After a moment she observes, "There is something in the center of the circle, like concentric circles on calm water, a sense of washing black clouds clean, a tide gently washing away, wearing away." The session ends here.

In the above sessions, since the Exhausted self is not separated from Leigh, she can express the willingness necessary for Christ to intervene. Likewise, the *experience* I am seeking to foster is the idea of turning to Christ for help rather than feeling she has to go it alone. Note, that in both interventions in the first two sessions, Christ is asked to inject himself. Essentially, I am looking to Christ to alter the Exhausted self's core belief by injecting the possibilities for recovery when he is an integral part of her life. I note all of this because, ordinarily, I do not ask that Christ be injected into the core belief, but rather that he injects the experience of the opposite pole, though in one very real sense he is the opposite pole of many of her beliefs. Finally, I would note that in the coming months she becomes increasingly prayerful for his succor.

In the next session Leigh reports that she is continuing to read a book by Florence Shinn, and that her business during the month has become unbelievably successful.¹⁴³ But she also has a cold, which she experiences as congestion in her chest. I suggest we focus on that. She lets Christ create a well of sensation and dome to bring the "cold" to the surface of consciousness. (Here, we are treating for sensation rather than belief.) She sees nothing. I ask, "what is keeping this cold from becoming a conscious self?" She

replies, “I am conflicted about my success. I am not comfortable with it. I don’t deserve it.” (Her evaluation is a classic example of someone who suffers from the Bread of Shame.) I encourage her to allow the cold-congestion into the dome. I assure her that it will not be released until she is convinced that it is not dangerous. “Yes. That feels better, lighter.” I suggest she extract the core belief held by whoever is in the dome. “I keep thinking about the investments, not sure I have made the right investments. I feel a lot of doubt.” I suggest that what is in the dome is her reason for doubt. First she says it is unknown to her, but then she adds, “My greed is in the dome. Anything not earned by hard work is suspect. It is not a pretty picture. It is an olive green mass like snot.” I have her ask Christ what he sees, adding, “You will know what he sees by your disbelief of what he says.” “He shows me a shaft of light looking down on this mess, a hand up and out, escape from a dungeon, hope and escape.” The session ends here. Leigh has identified the green mass as ‘greed,’ but as an opposite of the Exhausted one she could also be the unredeemed self who ‘receives simply by asking.’

Leigh returns saying she has finished reading Shinn and asks about books dealing with gifts of the spirit. She complains about her house. She seems unable to finish any project around the house. “The house projects seem insurmountable, I don’t know where to start; I can’t deal with one more thing on my plate.” I introduce the idea of opposites, the idea that there might be a self that is antithetical to the Exhausted part and rebels at home.

In the next session I return to the theme of opposites. Leigh conjectures that “The house reflects the victim part of me, the part that can’t manage all of life, a passive reactor.” I suggest she go inside and use concentric circles to separate from this part of her, and once separated to use a second circle to identify the opposite of this victim part. Essentially, I have her imagine she is home confronted with all her unfinished work projects. This allows her to ‘step into the tension’ created by the two selves. I then suggest that she look back and forth between the circles and tell me what she sees. “I *hear* characteristics. There is one figure sitting on the ground, pounding the ground. It is real hard. She is exhausted, despairing, not having fun. Her opposite is proactive, energized, alive, enjoying life, ebullient, taking things in strides.” Clearly, ‘the victim’ is the part of her that feels constantly exhausted by the work-to-you-drop mentality. I suggest that she have Christ place a third circle between the two, which he will use to identify the bifurcating force that has split these two apart. Christ does this but Leigh says she does not see anything. I suggest that she walk into the third circle to get a sense of it. “I sense a lack of deserving an easier life. I have to be a workaholic. It is a parental teaching. Christ says it is not what he wants from me. He takes pleasure in my creativity.” At this juncture I suggest that, if she is willing, Christ can remove the negative force from this third circle and then both images could join her there. Specifically, she is to “Let Christ place a portion of his *Light* in the center of the circle and absorb all of the parental authority. “It worked. His *Light* got bigger. Both poles started flowing together, like two bales of straw, swirling together into one. I have been having a lot of negative thoughts about being alone in the season (Christmas), but they are not true; many people have reached out to me. The opposites are mixing like paint, same substance like ying and yang, a peaceful feeling. It is nice to get out of pain.”

The common thread weaving through the above sessions, which makes this seemingly disjointed series coherent, is Leigh’s *belief* that she must work to exhaustion to be successful. This manifests in a variety of ways: initially in the symptom of feeling exhausted, followed by fears of ‘exhausting’ success leading to a nervous breakdown, the distrust of any success not connected to exhausting work, and a common cold found to be generated by the conflict between work and Christ’s abundance. As a rule of thumb, while I generally prepare myself to pick up wherever we left off in the previous session, I look to the client for where to enter the process. Thus, for example, when Leigh came in complaining of exhaustion that is where we started. When she later came in complaining about a cold, that is where we started. When she came in complaining about never getting home projects done, that is where we started. Regardless of where I think the client needs to focus, we go inside in response to the presenting complaint if there is one, or if there is no pressing symptom, then I will encourage the client to pick up where we left off the previous session or further explore a recurring theme such as exhaustion. The goal is always the resolution of symptoms and/or the reconciliation of selves. Extracting core beliefs is always fruitful, but as the above sessions demonstrate, other interventions are equally fruitful and often necessary. Leigh’s therapy sessions are continued in the last chapter of this book. Those verbatims follow her for a period of months as she comes off all the medications she has been taking for years to ‘control’ her bi-polar disorder, and our work toward resolving her mania and depression.

Relational Beliefs

It is possible to extract the core belief *controlling a relationship*, be it between selves or the client and another person. While this intervention always begins with a specific relationship, the extraction process will often reveal a belief that generalizes to other significant relationships. This intervention is helpful when the client complains about a significant relationship for whatever reason, or even a seemingly insignificant relationship if the client has reacted strongly to it. Most often, the intervention is used to identify the core belief governing a relationship between self and other. To begin, the client is asked to draw two circles. One will contain an image of the person stimulating the client's strong reaction; the second will contain the ego-aspect that *reacts most strongly* to the significant other (most often an ego-aspect that is fearful or angry or carrying resentment). Then Christ is asked to draw a *third circle* around the two circles, which he uses to extract the ego-aspect's core belief regarding the relationship, the belief that controls or regulates the relationship. The most common result of this intervention is discernment of a duality wherein 'self and other' represent opposite poles. Often it is a duality bespeaking a need evidenced by the self. This is illustrated in the following case example.

Tory. Initially, the focus of this session is work between two selves, one self in a dome and a second self that is 'repulsed' by (ashamed of) whoever is in the dome. ('Repulsing' is a Dominant self with the power to self-shame.) I have noted to Tory that, at some point, she must forgo this power to self-shame and open to Christ's discernment in order for the two selves to be reconciled. In this session, I suggest that Repulsing also be placed in a dome so Tory can focus on the disowned self in the other dome and gain a better appreciation of who she is and what she represents. (My suggestion will greatly complicate the process. It mutes Repulsing but a Regressive dominant – a younger version of Repulsing, immediately takes her place. That particular dynamic is described in Chapter VII. It allows Tory to move forward but also obliges me to address the Regressive Dominant as well as Repulsing.) Tory places a dome over Repulsing, but then reports: "I can see the one in the dome but there is no energy. I don't feel any connection to her *or the Light*. There is no energy anywhere." At this point, the reason for 'no energy' is unclear to both of us. Very likely, it is the experience of another self that has emerged to replace Repulsing. The new self seems unwilling to proceed, and may also be the reason for the drain on Tory's energy. I suggest to Tory that she allow Christ to help her separate from this new self. Christ does this and Tory tells me: "I think the energy is all caught up in anger. I feel really angry with nowhere to put it. She (the angry self) is feeling like she gets the short end of the stick and deeply resents it." Tory then proceeds to talk about her father and husband asking her for help all the time while being thoughtless of her needs. This is a recurring theme in both relationships, which has ebbed and flowed for as long as we have worked together. But while her father is clearly selfish and self-absorbed, her husband has become more attentive as a result of therapy. I ask Tory what it is they have that she needs? "It is not energy. It is something to do with control." I suggest that she place her father and husband in a circle next to the separated part that is simmering with resentment. Then I have her ask Christ to draw a third circle around both circles and use it to extract her core belief of what the men control and withhold from her (the relational belief intervention). "Without them, I would not be OK. If I cut off the relationship I will not be OK. I could not exist. They prop me up. I am unable to stand on my own two feet." I ask if Christ believes that? "No. The idea is probably repulsive to him." This sounds like Repulsing speaking, projecting into Christ her own attitude. But I say nothing about that for the moment. Instead, I wonder out loud what duality is being expressed by this dichotomy? I note that the angry self seems to feel dependent. "It is more negative than dependent. She seems helpless." Now we spend some time identifying the opposite pole represented by the men. She considers several possibilities but settles on the idea of completeness, which she prefers over other descriptors I suggest. Finally, I ask what Christ could inject into this core belief that would allow the angry part to range freely between helplessness and completeness? Tory has no idea. I suggest Christ. I tell her that, when she feels dependent on men outside of herself, if she had Christ she could feel complete." Someone balks at this thought, I suspect Repulsing. "I am not liking this. I do not want to believe any of this." I point out that the angry self is telling her otherwise. Her anger is saying that she feels helpless when not propped up by these men, and fearful of expressing her resentment for fear of losing their support. But I also note that this is Anger's choice since she is the one experiencing the lack of support. (In effect, this is not the belief of the Repulsing part that probably feels self sufficient, though I don't say this.) Then I add

that Anger is the one that has to be willing for Christ to inject himself into the belief that controls all the principles, then lower the raised circle down so they can feel the effect. Anger agrees and it is all done almost instantly. By way of a response Tory shares, “There was very clearly this reminder that God created me perfect and whole. There is a real sense of that creation. That the creation is complete and perfect.” The session ends here. But in the coming weeks Tory begins to challenge all the men in her life, for appropriate reasons, and in appropriate ways. (Further verbatims of Tory’s therapy will be used to illustrate interventions in the later chapters.)

Relational tension always bespeaks a sense of lack that the client believes can only be satisfied by another self or another person. Sometimes the lack is perceived in the ‘other’ who needs the self to satisfy it. More often, the lack – as in Tory’s case – is perceived as residing in the self. If what is lacking is perceived to be in another, then the situation bespeaks a self-other split, which is discussed in the next section. In that case, further exploration generally uncovers a disowned ego-aspect projected into the other. Whether self or other, the difficulty is the same: *lack* and *satisfaction* are split apart. In my clinical experience, injecting Christ into that dichotomy affords the greatest degree of self-correction. Basically, it is the same as letting Christ baptize an ego-aspect. The particular advantage of this approach is that it simultaneously liberates self and other. Thereafter, the relationship is likely to become much more relaxed, at least from the client’s perspective. Finally, I would note that a crucial variable in this process is the identification of duality. Often, this naming requires some reflection on the part of the client necessitating more than one session. Likewise, the perception of lack in the other bespeaks a self-other projection that must be teased out. The following case illustrates the projective aspect of this intervention.

Lydia. Lydia’s younger brother is a marginally functioning physician in another state. His marriage is in shambles; he is self-medicating, addicted, and suicidally depressed. Lydia has cause for concern but other than being a long-distance sounding board there is little she can do despite her overbearing sense of responsibility for his wellbeing. When they were growing up, the father (deceased) physically abused his son; the mother, though alive, was psychotically withdrawn most of their lives. Lydia also feels responsible for the mother, though more reasonably so as a result of therapy. Lydia is asked to go inside to specifically identify the belief controlling her relationship with her brother. Lydia asks her *Light* to draw two circles, one for her brother, and one for the self most concerned about him. Even before Christ can extract the belief, Lydia has named it: “I see me at age five and every year thereafter. If my brother is left to his own devices he will do something to cause himself harm, get beat up by my father. I have to protect him from harm. His wife is a reincarnation of my father. He is unable to protect himself. As a child I watched after him and engaged him in play so as not to draw our father’s attention. I did not get mad. I was very forbearing. A lot of egg shells here. I was afraid of father or mother’s reactions.” I press her to have Christ extract the core belief, even though she has named it. I want her to create a circle into which Christ can inject a new belief at some future point. I ask if her brother shares her belief? “Yes. I stand between him and his estranged wife and my father.” I ask what belief would she need to make her brother fearless and her relaxed? What does her brother need? “Self worth. I perceive him as believing he lacks self worth. *I have felt the same thing for myself, but less so.* Maybe there is some part of me in him, but I rail against that part in him and myself.” This seems quite insightful on Lydia’s part. At this point I suggest that she have Christ put a dome over her brother and extract her brother from the dome leaving only the part of her that has been projected into him. (What she extracts is not her brother, but a sense of herself that gives her brother a backbone.) “I see a skeleton dancing. This is the backbone I try to give to him. He has no backbone, no inner structure.” Now she describes an image of her brother: “Christ is holding him up *outside* of the dome. (Note that Christ has removed the brother who lacks backbone from the dome, but not the sense of herself she has projected into the brother.) Christ is holding him up, functioning as his backbone.” I ask if she would be willing for Christ to provide him a backbone? “The skeleton is not willing for Christ to function as a backbone. It does not want to become useless. The skeleton is a gift from God. She values what she is, she has worth.” I reframe what she has said: “A part of you has the gift; another part lacks the gift.” I ask if she would be willing for Christ to extend the gift to the part that lacks it. If her answer is yes, then the skeleton part must express her willingness by giving Christ a portion of her *Light*. “She is willing. She is glad to give up the responsibility. The one who is afraid of hurting people (in the dome) actually holds the power. She needs a good dose of self-love. Christ is giving it but not in an overwhelming way. It is like a warm feeling. I have kept my brother from killing himself. I am glad there is someone else to take the responsibility.” From my perspective this is far from resolved but we are well over the session so I must end it here. The part that has the gift still has no need of Christ so there is still no

common ground for reconciliation. The other part will acquire a backbone but remains unseen. All this must be explored in later sessions. However, in the intervening weeks the brother's situation does improve considerably and Lydia becomes more focused on herself and her mother. She also comes down with 'mononucleosis,' which precludes her coming in for some weeks to address the unresolved issues; but also further frees her from caring for her mother and brother.

Identifying and altering core beliefs rarely occurs in isolation. It generally leads to the discovery of projections that must also be addressed, just as projections can lead to the need for altering core beliefs. As the above cases illustrate, having Christ raise a circle above the ego-aspect or relationship can easily access belief. Once a belief is identified Christ can be asked to inject a new belief that expands on the old, which allows the ego-aspect a fuller range of motion between a pair of opposites. Often, the greatest amount of time in session is devoted to actually identifying the opposites in question.

Identifying and Resolving Self-other Opposites

A second kind of intervention regarding belief addresses the issue of self-other opposites. This is the condition wherein the individual experiences one pole of a set of opposites as existing permanently *outside the self*. The exclusion is most often generated by a parent who identifies one pole as an appropriate felt experience for an ego-aspect, and the opposite pole as belonging to others, or retained exclusively as the parent's prerogative. For example, a parent can judge a female child as unworthy of being heard and valued (not an uncommon experience for women in misogynistic patriarchies). Simultaneously, the parent judges male siblings, or others outside the family, as worth hearing and being valued, thereby anchoring the duality's other pole beyond the girl's reach. In effect, being heard and valued is attributed solely to males, never to a female. In such cases, 'being heard and valued' is more than disowned. It remains essentially undeveloped within the self, *and only possible in others*. Alternatively, parents can retain the quality within their own person. In that case, only the parent is to be heard and valued. This splitting can be observed to occur for a large number of opposites, e.g. respected vs. denigrated, dominant vs. submissive, achiever vs. loser, rich vs. poor, etc. Self-other opposites can be likened to projections since the denied aspect is always attributed to another. Wherever split-other opposites occur, they are likely to create a third ego-aspect that is rebellious, defiant, stubborn, *or* inordinately compliant, seeking to please or appease. An example of this is given further on.

The real problem for clients with split-other opposite projections is the inability to achieve any sense of balance within the self. The valued other pole is always seen as outside the self, either retained by the parent or located in another person. With disowned ego-aspects the disowned pole can be experienced somatically or even experienced within the self under the influence of mind-altering drugs or alcohol. But in the case of split-other opposites, the positively connoted pole remains beyond the reach of the ego-aspect embodying the opposite pole. This state of affairs can be a life-long problem. But once it is identified it can be readily corrected by allowing Christ to inject a balancing belief into the belief core of the ego-aspect forced to function at the opposite pole. The following two case studies illustrate this intervention.

Michael. Michael is a divorced male in his late 30's, personable, thoughtful of others, striving to do well in several entrepreneurial businesses. He is the youngest of four children. He has a brother who is the oldest of four, and two older sisters. His father died when he was a juvenile. He has always felt within the family that neither his brother nor mother give him a serious 'hearing' (the typical plight of many youngest children). The night before our session he was restless and anxious, in anticipation of a business meeting that would follow our session. "Last night I felt a real loss of confidence, a feeding frenzy of anxiety." Michael is comfortable going inside. I suggest he have Christ draw a capturing circle, which he will walk through holding his own *Light*. When he gets to the center he will be asked to divide his *Light* in two and leave a portion for whoever is feeling so anxious. He will separate from this part when he leaves the circle and be able to identify it when he joins Christ and turns around facing the circle he has just left. The separation process seems to work well. "I see me in my mid 20's. Nobody believed in me or listened to me. No respect." What history, I asked, created this self? "The history within the family, especially, my mother and brother." Did your brother take your father's place? "Yes." What do you need from your mother and brother? "Their acceptance. *They hold the power of acceptance*. I hold a lot of fear regarding other people.

Fear of being rejected by them, not being heard or believed.” I suggest that Michael ask Christ to place a second circle around the unaccepted self so Christ can extract its core belief by raising it above everyone’s head. Next, I have him ask Christ to inject into that core belief a counterbalancing belief in acceptance. “The circle has become energized. Initially, it was mattered, a dark color, slothful.” After the self in the circle expresses willingness, I suggest that Michael allow Christ to lower the circle re-impregnating the fearful, unaccepted, self. “I am getting more of a mirror image of me standing next to Christ. The process seems to have shot me forward to where I am today. What hits me is that in the time we have worked together, I have grown in a lot of areas, but the business part of me has lagged. Today, that seems to have changed.”

Michael was the first client for whom I sought to alter a split-other opposite. As we explored the unaccepted ego-aspect’s history I suddenly realized that he was permanently stuck in that position without hope of balance because the mother looked only to another sibling – specifically the oldest brother, for advice. Despite the fact that Michael had been very solicitous of his mother’s welfare and concerns, he continued to feel unheard and unvalued by both the brother and mother. (Over time the mother came to rely more and more on Michael.)

Since this first use of the intervention, I have added one additional component. The addition addresses the parent and others whose authority defines a positive pole as beyond the reach of the client. In effect, the parent retains the authority to define the ‘other.’ For that reason, before altering the core belief, Christ is asked to contain the parent(s) and anyone who symbolizes embodiment of the positive pole. Then Christ is asked to remove that authority from all of them so that it implicitly rests with him. Finally, he is asked to inject the new balancing belief into the ego-aspect’s core belief. The second case illustrates all of these steps.

Monica. Monica is married to a man who is aggressively successful in his work. She is a woman of independent means who involves herself in a number of volunteer causes. She has a rebel streak, which she has always valued. She sees it as giving her energy and having been instrumental in getting her to move away from her family of origin who gave her status but were also constricting. The inner work has helped her to objectify her Rebel. In this session we focus first on her sense of self that the mother identified as ‘defeated’ based on her slumped posture. This ‘sense of defeat’ has stayed with Monica all of her life, although the Rebel appears to have mitigated the posture. I ask Monica what is the opposite of defeat? She is quick to answer, “Victory.” But to her way of thinking victory is elusive. “People outside yourself define it. My mother saw it in other girls that were my friends, but not in me.” Monica names one friend in particular and then, in response to further questioning, she confirms that her husband also personifies victory in his career. Interestingly, at this point Monica shares a dream that seems to confirm all that we are discussing, as if the dream anticipated her dilemma. As we examine the dream she becomes acutely aware that her Rebel is in large measure a rebellion against her sense of defeat. It can never actually achieve victory but it can repeatedly defy her felt sense of defeat. It is at this point that I suggest we set up an intervention. I review the steps for her in some detail. First, she will ask Christ to contain her mother and her power to define victory and defeat. Christ will include in that same circle images of others, which have symbolized victory in the eyes of the mother and/or Monica. This will include the girlfriend who was seen as most popular with boys, and her husband. Christ will then be asked to enter that circle and absorb her mother’s authority and the authority embedded in girlfriend and husband. Next, Christ is asked to contain all manifestations of her sense of defeat as defined by the mother. Then he is asked to use a second circle to extract the core belief of this sense of defeat from whatever self personifies it. Finally, Christ is asked to inject a balancing sense of victory into the core belief and reintegrate the ego-aspect with this new balance. I now have Monica actually go inside and I walk her through the intervention process. When the core belief is extracted it appears to Monica as yellow, symbolic of fear, and the complement of purple, which she envisions Christ injecting into the extracted circle as symbolic of victory. She envisions the integration process as a swirling circle of Tao. This integration brings to mind an imagined memory of roller-skating vs. an actual memory of hiding behind bushes to avoid going into a roller rink when she learns that her parents have dropped her off at the wrong time. She also remembers a time when, as a flower girl in a wedding, she was a center of positive attention that left her feeling ‘victorious.’ She senses that it will take time to absorb the sense of victory as opposed to defeat, but senses it will happen. I ask her if she can name a good emotion for bridging these opposites. She immediately identifies, “Patience.” I ask her if she can

imagine the desired outcome of being guided by both poles of this duality. “I sense it is a freedom to be. I will be free to cease trying to always rebel. I don’t have to fight anymore.” The session ends here.

THE CIRCLE OF RECONCILIATION

This intervention was introduced in the previous chapter in the section on bifurcating force, but I have waited to “name” the circle in the context of my discussion on opposites. It takes its name from the intent of the circle, and that is exactly how I describe it to clients. The repetitive association of an affective emotion with a particular pole produces polarization. That polarization limits an ego-aspect’s movement within the range defined by the opposite poles. Shame is the primary emotion binding an ego-aspect or event to a particular pole. This restriction, in turn, necessitates the creation of other selves sufficient to span the range of duality. In theory, the circle can be used to reconcile any grouping of polarized selves. (The qualification is ‘theoretical’ because I cannot even imagine applying it to all opposites, and there may well be classes of opposites that are unaffected by this intervention.) In addition to reconciling selves, the circle can also be used to reconcile functions such as thinking and feeling, as I have already illustrated.

Basically, the circle of reconciliation is a circle of *light* created by Christ for the reintegration of polarized selves and other ego-aspects created as a consequence of their polarization. *It tests the proposition that all polarized selves can be merged because one ego-aspect is sufficient to span a duality; that the process of Ego fragmentation is reversible.* In practice, most circles of reconciliation are used to merge two ego-aspects at a time. In more complex situations three or more polarized selves can be merged. For example, the resolution of Moral authority issues generally requires the reconciliation of at least three ego-aspects. Merging does not always occur when this intervention is first used. ‘Failure’ is presumed to indicate that other selves within the duality – as yet unidentified, object to the merging; or that the parental bifurcating authority has yet to be terminated by Christ. In other words, instances of ‘failure to merge’ are not seen as an invalidation of the process. Rather, it serves to point out the necessary next step in the process, which is identification of objectors, and their healing.

The circle of reconciliation represents a major goal of psychotherapy. The final goal of any series of interventions is the merging of polarized ego-aspects identified and healed by use of the *Light* and a higher power. Stated another way, polarizations created by parental authority and/or trauma are said to be resolved when the polarized ego-aspects are free to merge, and do so successfully via a circle of reconciliation. While clients often report improvement prior to reconciliation, it is still seen as a necessary final step in the process.

In my early exploration of the circle of reconciliation I did not expect the client’s selves to actually merge. It surprised me the first time they did. In retrospect, all the theoretical underpinnings of this chapter point to merger. The Ego begins as a unity. Fragmentation – the creation of ego-aspects – is a consequence of parental authority and/or trauma. Once the wounds have been healed, and the authority removed, the Ego is best served by the reconciliation of its parts; and the centripetal forces of homeostasis would seem to dictate it. But reconciliation is unlikely to occur in a significant way where only the Ego – even an Aware-ego as defined by the Stones – is the sole source of options. The reason for this is that many ego-aspects must be healed in significant ways before they are willing to merge with their polarized opposites, and most of those interventions require a higher power. This is especially true of prideful selves. If they are unwilling to forgo their power to self-shame, there is no chance of reconciling them with any other selves, even selves healed of shame. Prideful selves will only forgo their power if there is a higher power with more to offer them.

In reconciliation the first step is to have Christ contain the bifurcating parental authority between circles containing the polarized selves that have been healed by prior work. Christ is then asked to enter the circle containing the parent(s), or surrogates, and terminate the authority constellated in the parents and/or surrogates. I generally suggest that Christ terminate the authority by placing a portion of his *Light* into the heart of the parent. Sometimes, the intervention ‘absorbs’ both the authority and the parental images channeling it, but most often the parents are merely observed to become more relaxed and/or diminished in size. The second step involves Christ drawing the circle of reconciliation to be used for merging the

polarized selves. This is only done when the selves have been healed of whatever emotions have polarized them, e.g. pride, anger, desire, fear, guilt, shame, and their variants. The nature of the merging 'ritual' can vary. The therapist's conviction that Christ can reintegrate fragmented selves into one functional unit seems crucial. In my early explorations I was doubtful, so I set up interventions that allowed reconnection, but not merger. Fortunately, a few clients had greater faith in the process, and they showed me that merger was possible. In fairness to my doubt, merger is often not possible initially. More frequently than not, there are ego-aspects who were created to cope with the polarized duality, who strongly object until their concerns are also addressed.

In no sense is merging a reinstatement of what was. The merging creates a new ego-aspect with the memory – but not the emotional restraints – of the polarized selves created to cope with the polarized duality. The new self still experiences all emotions but is no longer susceptible to polarization by emotions such as shame. Shame can still be experienced affectively but will no longer bind the pertinent ego-aspects to that emotional state, provided the disowned self has been baptized as part of it's healing.

I have used a variety of 'rituals' for merging polarized selves following Christ's depotentiation of parental authority. In one, Christ is asked to draw a circle, which includes him and the two or more selves. Each self is asked to give him a portion of the *Light*, which he mixes with a portion of his own *Light* and places in the center of the circle. Each self is then asked to merge with the others by stepping into the *Light*. A variant of this is to have Christ draw a circle between two or more selves. Each ego-aspect expresses willingness for reconciliation by giving Christ a portion of the *Light*, which Christ mixes with his own *Light* and places in the circle between them. At that point, the Aware-ego is asked to enter the circle of reconciliation. The polarized selves are then asked to join him. Over the years I have employed variations of these two basic approaches as circumstances and intuition dictated. What all share in common is one or more circles created by Christ, or another higher power, for the explicit purpose of reconciling opposing selves. On occasion, I have even encouraged clients to do this between sessions after laying out the conditions that seem requisite. In every case, the first requirement is removing the parental bifurcating authority.

Christ's response to the process of reconciling opposites is somewhat unique. In most of the interactions described in this work, Christ's interactions are not particularly notable in terms of his own emotions. But very often, in this particular intervention the client notes that Christ is emotionally active, he implores, and he appreciates, he offers pictures of what resolution will be like, and he is grateful for the willingness to agree to the reconciliation, especially from primary selves. I have not encountered any disowned opposites that are unwilling to be reconciled. Any reticence generally comes from the primary selves. Christ appears to acknowledge the need for their willingness by appreciation. Essentially, he acknowledges that the primary self must be willing for the process to proceed, that it is not automatic, and that it may constitute some sense of sacrifice *before* resolution is experienced. This is especially true in the case of Moral authority where the Dominant self must forgo the power to self-shame. I have already given several examples of reconciliation in this chapter; other examples will be given throughout the remainder of the book.

CHAPTER V ENDNOTES

¹ Scarfalloto, Rodolfo (1997), *The Alchemy of Opposites*, New Falcon Publications: Tempe, AZ.

² From Socrates to Sartre, philosophers have felt the need to define theories of emotion, to account for its ubiquitous presence in human consciousness and its capacity to dictate the behavior of human beings.

³ See Damasio, A.R. (2000), *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*, Harvest Books.

⁴ See Pert, C.B. (1999), *Molecules of Emotion: The Science Behind Mind-Body Medicine*, Simon & Schuster: New York.

⁵ See Hillman, J. (1960, 1992), *Emotion: A Comprehensive Phenomenology of Theories and Their Meanings for Therapy*, Northwestern University Press: Evanston, Ill.

⁶ Greenberg, L.S. & Paivio, S. C. (1997), *Working with Emotions in Psychotherapy*, Guilford Press: New York.

⁷ Goleman, D. (1995), *Emotional Intelligence: Why It Can Matter More Than IQ*, Bantam Books: New York.

⁸ Even the Penguin Dictionary of Psychology finds the task formidable: “Historically this term has proven utterly refractory to definitional efforts; probably no other term in psychology shares its combination of nondefinability and frequency of use. Most textbook authors wisely employ it as the title of a chapter and let the material presented substitute for a concise definition. The term itself derives from the Latin *emovere*, which translates as *to move, to excite, to stir up or to agitate*. Contemporary usage is of two general kinds: 1. An umbrella term for any of a number of subjectively experienced, affect-laden states, the ontological status of each being established by a label the meaning of which is arrived at by simple consensus. This is the primary use of the term in both the technical and the common language. It is what we mean when we say that *love, fear, hate, terror, etc.* are emotions. 2. A label for a field of scientific investigation that explores the various environmental, physiological and cognitive factors that underlie these subjective experiences. See Reber, S. R. & Reber, E. (2001), *The Penguin Dictionary of Psychology*, Third Edition, Penguin Books: New York, p.236.

⁹ See Greenberg, L.S. & Paivio, S.C. (1997), *opt. cit.* Their work references a number of studies in support of their conclusions.

¹⁰ Paul Ekman has spent much of his career documenting the universality of affective emotions in adults. Each of the affective emotions has a distinguishable set of facial characteristics. See Ekman, P. (2003), *Emotions Revealed: Recognizing Faces and Feelings to improve Communication and Emotional Life*, Henry Holt and Co.: New York.

¹¹ See Ekman P. (2003), *op. cit.*

¹² In theory, the Body does express *all emotion*, provided that ‘expression’ exceeds what is commonly understood as affective emotion. I assume that all physical diseases and health reflect emotional components. Someday, it even might be possible to create working matrixes that can identify emotions and corresponding physical states. But such correspondences would greatly exceed the possibilities permitted by a limited set of affective emotions.

¹³ I draw largely on the work of Barbara Brennan in my descriptions of Chakra theory, but any book search will provide a long list of titles dealing with the many facets of Chakra energies. See Brennan, B. (1987), *Hands of Light: A Guide to Healing through the Human Energy Field*, Bantam Books: NY.

¹⁴ The Root chakra emanates from the perineum, which is located between the penis/vagina and anus. It is distinctly different from the other two in two ways. First it is seen as emanating downward rather than outward. Second, it has no will center per se. Its will manifests as instinct in the brain-body. In contrast, the Solar Plexus and Abdominal chakras have will centers on the back of the spine, which can modify their function. See Brennan, B. (1987), *op. cit.*

¹⁵ McCraty, R., Atkinson, M., & Bradley, R.T. (2004), Electrophysiological Evidence of Intuition: Part 1 The Surprising Role of the Heart, *Journal of Alternative and Complementary Medicine*, 10(1): 133-143; and

McCraty, R., Atkinson, M., & Bradley, R.T., (2004), Electrophysiological Evidence of Intuition: Part 2 The Surprising Role of the Heart, *Journal of Alternative and Complementary Medicine*, 10(2): 325-336.

¹⁶ See Childre, D., Martin, H., & Beech, D. (1999), *The HeartMath Solution*, Harper: San Francisco.

¹⁷ Brennan, B. (1988), *Hands of Light: A Guide to Healing Through the Human Energy Field*, Bantam Books: New York.

¹⁸ Bruyere, R. (1987), *Wheels of Light*, Healing Light Center: Glendale, CA.

¹⁹ See Brennan for measures of chakra activity. Brennan, B. (1988), op. cit.

²⁰ Polarity therapy is relatively unknown, but a number of practitioners have been developing it since its introduction in the mid-fifties by Randolph Stone. It also has its advocates from Asian disciplines. Westerners tend to define it in terms of electrical currents while Easterners rely on more traditional references to Ying and Yang meridians. See Burger for a complete, contemporary, exposition of Stone's work. Burger, B. (1998), *Esoteric Anatomy: The Body as Consciousness*, North Atlantic Books: Berkeley, CA.

²¹ Over the past several decades a number physical rehabilitation therapies that treat the body as an energy system have also demonstrated effective interventions. Upledger was among the earliest with his discovery of the cranio-sacral rhythm. See Upledger, J. & Vredevoogd, J. (1983), *Craniosacral Therapy*, Eastland Press. See also, Hamwee, J. (1999), *Zero Balancing: Touching the Energy of Bone*, North Atlantic Books: Berkeley, CA.; Roth, G. (2005), *The Matrix Repatterning Program for Pain Relief*, New Harbinger Publications: Oakland, CA.; and Giammatteo, S. (2002), *Body Wisdom: Light Touch for Optimal Health*, North Atlantic Books: Berkeley, CA.

²² For several hundred years Homeopathy has offered discernible cures for a multitude of physical and emotional problems, even as the method defies physical science. It treats like with like. It takes a substance known to produce a set of symptoms and dilutes it to something like 1:300,000, which leaves no discernible trace except its effect on the water used to dilute it. In this subatomic state it is then used to heal the very symptom(s) it would produce if swallowed in a 1:1 ratio. Clearly, homeopathic remedies are being read and responded to by something far more subtle than Body organs, including the brain.

²³ See Goodheart, G.J., Jr. (2002), *Applied Kinesiology: A Training Manual and Reference Book of Basic Principles and Practices*, Ronin Publishing: California; and Diamond, J. (1989), *Your Body Doesn't Lie*, Warner Books: NY.

²⁴ The interested reader can purchase a hand held instrument that can reliably and precisely identify all known surface acupuncture points comprising the meridian system. Acupuncturists have known these same points for several thousand years. A trained acupuncturist can 'feel' them. What a point locator provides is objective, measurable, evidence for the existence of these points. The point locator can be purchased from any catalogue selling acupuncture supplies.

²⁵ The Rolf Study is described in Bruyere, pp. 219-233. See Bruyere, R., (1987), Op. cit.

²⁶ The etheric body is also referred to as the human energy field (HEF). A number of researchers have addressed its existence. See Becker, R.O. (1998), *The Body Electric: Electromagnetism and the Foundation of Life*, Harper (1st Quill Edition): New York; Gerber, J. (2001), *Vibrational Medicine: The #1 Handbook of Subtle-Energy Therapies*, Bear & Co. (3rd Edition): New York; and Oschman, J.L. (2000), *Energy Medicine: The Scientific Basis of Bioenergy Therapies*, Churchill Livingston: New York.

²⁷ 'New' is a relative term. Knowledge of chakras and meridians has been known for several thousand years. The 'new paradigm' refers to the *scientific community's* willingness to investigate the phenomenon defined by these theories.

²⁸ Jung, C.G. (1971), *Psychological Types*, Collected Works, Vol. 6, Princeton University Press.

²⁹ A notable exception is the work of M.L. Schulz, a physician well grounded in the scientific method. Schulz, M.L., (1999), *Awakening Intuition: Using Your Mind-Body Network for Insight and Healing*, Three Rivers Press: California.

³⁰ In describing the etheric body I frequently equate it with Meridians but even that concept does not do it justice. A meridian point, i.e. acupuncture point, represents the confluence of numerous strands of energy. Such strands could easily number in the millions if they could be seen. The etheric body is comparable to the 'luminous egg' frequently referenced by Carlos Castaneda in his series of books describing Juan Mateus's alternate realities. See, for example: Castaneda, C. (2008), *The Teachings of Don Juan: A Yaqui Way of Knowledge*, University of California Press; Castaneda, C. (1991), *A Separate Reality*, Washington Square Press; and Castaneda, C. (1991), *Journey to Ixtlan*, Washington Square Press.

³¹ Kirlian photography – though primitive, provides one way of observing this phenomenon. The oft-reported experience of phantom pain is also offered as evidence of the etheric body's blueprinting effect. See Iovine, J. (2000), *Kirlian Photography*, Images Publishing.

³² The interested reader is also referred to Becker's work on regeneration in animals. See Becker, R. & Selden, G. (1998), *The Body Electric: Electromagnetism and the Foundation of Life*, Harper Paperbacks.

³³ Donna Eden uses Kinesiology to demonstrate dramatic changes in the body's physical polarities. Kinesiology is also used by David Hawkins to rank order emotions, as discussed in Chapter II. See Eden, D. (1998), *Energy Medicine*, Tarcher/Putnam: NY.

³⁴ It is helpful to remember that the Root chakra is an auric body as well as a specific site of energy. As a site of energy it is located between the sex organs and anus, the area called the perineum. As a 'body', it has its own seven chakras. Every auric body, or chakra, has its own seven chakras.

³⁵ Foundation for Inner Peace (1996), *A Course In Miracles*, Penguin Books, p. 3

³⁶ According to Freke and Gandy, "The word 'syzygy' means 'yoked together'. A syzygy is one thing in two states, a pair of concepts which arise simultaneously. The primal syzygy is the archetype of all subsequent dualities of complementary yet irreconcilable opposites (p.133)." See Freke, T. & Gandy, P. (2001), *Jesus and the Lost Goddess: The Secret Teachings of the Original Christians*, Harmony Books: New York.

³⁷ Note that energy, will, and emotion are not the same. Energy sustains an image, will actuates an image, and emotion is the Mind's medium for communicating intent-belief to other images, the Heart, and etheric body.

³⁸ There is a very old book still in print, and currently available on the Internet free of charge, which describes seven basic principles of hermetic philosophy. Most of these principles address different qualities of opposites. See Three Initiates (1912), *The Kybalion: A Study of The Hermetic Philosophy of Ancient Egypt and Greece*, The Yogi Publication Society, Masonic Temple: Chicago, Ill.

³⁹ Three Initiates (1912), op. cit. p. 149.

⁴⁰ See Raff, J. (2000), *Jung and the Alchemical Imagination*, Nicolas-Hays, Inc.: York Beach, Maine. Also, though very difficult to comprehend: Jung, C.G. (1970), *Mysterium Coniunctionis*, The Collected Works, vol. 14, R.F.C. Hull, trans. Bollingen Series XX. Princeton University Press: Princeton, NJ.

⁴¹ Kabbalah is particularly cogent to this discussion in its insistence that every manifestation is comprised of force and form, or intellect and desire, which represents all opposites as defined by the masculine-feminine polarity. See especially: Chambers, S., (2000), *Kabalistic Healing*, Keats Publishing: Los Angeles.

⁴² See the reissue of a mid-century classic on Zen Buddhism by an English Psychiatrist: Benoit, H. (1998), *The Supreme Doctrine*, Sussex Academic Press: Portland, OR.

⁴³ Hauck, D.W. (1999), *The Emerald Tablet: Alchemy for Personal Transformation*, Penguin Compass: NY.

⁴⁴ Every ‘miraculous’ healing in the Gospels is a function of Spirit over Soul over Mind over matter.

⁴⁵ See Cofer and Appley’s chapter on ‘Homeostatic Concepts and Motivation’ in Cofer, C.N. & Appley, M. H. (1966), *Motivation: Theory and Research*, John Wiley & Sons: New York.

⁴⁶ Not all ‘lack’ is the same. Back in the 1960’s Abraham Maslow made much of the distinction between deficiencies needs and being needs. A comparable distinction is being made in this work between the needs of the Soul (the Soul’s desire) and the Ego’s desires, and the Body’s desires. Needs infer a sense of lack at each level and are replicated at each level, but are different in kind as each level is different in kind. See Maslow, A. (1962), *Toward a Psychology of Being*, Van Nostrand: NY.

⁴⁷ At the risk of getting too abstract, desire can also seek homeostasis at a higher level, but as it is used here it will generally refer to a *return* to mental homeostasis unless otherwise noted. See, for example: Odier, D. (2001), *Desire: The Tantric Path to Awakening*, Inner Traditions: Rochester, NY.

⁴⁸ That is not true Hermetically speaking. Extreme fear can put us back to back with the *object* of fear, but it is true enough as a descriptor of most fearful activity.

⁴⁹ Scarfalloto, Rodolfo (1997), op. cit. p. 25. Scarfalloto’s sense of singularity is taken from astronomy: “The term “singularity” is borrowed from astronomy. It is the mathematical expression for a point in space where there is no space. In astronomy, a “singularity” has no “here”, and no “there”, no “now” and no “then”. It is a singular point where time and space have merged into something beyond time and space as we know them (p.27)”

⁵⁰ The complementary quality of all dualities also reinforces the need to always treat both poles with equal regard. All dualities reflect an admixture necessary for the existence of life, namely energy and definition. Taoists capture this essential admixture in their symbol of ying and yang (a circle with two tear drop shapes, one black, one white, each moving to become the other in a circular fashion). Each pole of a set of opposites is an admixture of energy and structure wherein one pole represents a *preponderance* of one or the other. I call this the principle of complementarity, which states that each pole needs the other to complete the whole. No pole can stand alone as an absolute. God can exist apart from manifest dualities. But life cannot exist apart from an admixture of energy and structure, be it spirit/matter, ying/yang, good/evil, heaven/earth, etc. Thus, for example, masculine (as yang) is commonly represented as a preponderance of energy relative to structure, while feminine represents a preponderance of structure relative to masculine energy. In this conception of duality, *fluctuations* around homeostasis are clearly the optimum function: movement away from homeostasis in both directions is necessary to insure that both energy and structure are replenished. Persistent reliance on energy sacrifices the flexibility of complex form while unremitting form strangles energy. From this perspective, neither pole is more valued since both are absolutely necessary to the whole. The relationship is always complementary. The interaction is necessary to sustain the generative nature of the whole. Hot devoid of cold negates temperature; male without female provides no means for procreation. If a male plug lacks a female receptacle there is no flow of electricity. There is no evil apart from good, for the very reason that each needs the other to define it. Remove evil from the world and you remove the need for Christ. Remove the negative and the positive has no means of flow. The Tree of Life illustrating Kabbalistic relationships also captures this interdependence with its three pillars. The Pillar of Severity (feminine) and Pillar of Mercy (masculine) must be reconciled by the central Pillar of Equanimity, which is governed by will.

⁵¹ It is possible to talk about a *fourth* will implicit in the homeostatic paths created by the set of all opposites defining the limits of Mind: basically the Mind’s will. But the Mind’s will is only relevant in the context of ego-aspects that accede or deviate from it. Discussing it as separate and distinct will only further complicate an already complicated set of theses.

⁵² Of note, the environment – the context in which a bodily organism is obliged to exist, can also frustrate or disrupt instinctual rhythms. Such disruptions can be societal as when a culture seeks to actively disrupt eating rhythms or sexual rhythms, or biological as when there is simply not enough food available within the environment (draught, scarcity, starvation). In this work we are only concerned with optional disruptions

caused by culture (community, family, and mates) or those self-imposed by an ego-aspect, most often in response to culture's surrogates.

⁵³ A belief validates itself by setting a limit on what is possible; this is particularly true of defeatist beliefs.

⁵⁴ See Bertalanffy, Ludwig Von (1976), *General Systems Theory: Foundations, Development, and Applications*, George Braziller: NY; and Wiener, N. (1965), *Cybernetics*, Second Edition: or the Control and Communication in the Animal and the Machine, MIT Press.

⁵⁵ Pearce, J.C. (1971/2002), *The Crack in the Cosmic Egg: New Constructs of Mind and Reality*, Park Street Press: Rochester, Vermont.

⁵⁶ Brazier, D., (1995), *Zen Therapy: Transcending the Sorrows of the Human Mind*, John Wiley & Sons, Inc.: New York.

⁵⁷ Brazier, D. (1995), op. cit. pp.87-88.

⁵⁸ Kelly, G., (1963), *A Theory of Personality: the Psychology of Personal Constructs*, Norton & Company: New York.

⁵⁹ In some clinical interventions, I have the client ask Christ to stimulate the Heart center of one of their selves with loving energy that flows through his hand. The idea for this intervention came to me while studying several papers and books put out by the Institute for HeartMath. The primary thrust of their work is the development of a biofeedback system. This program generates significant changes in Heart rate variability through a combined focus on the Heart coupled with the generation of positive emotions such as love, gratitude, and caring. The subject is literally asked to breathe into their Heart as a way of focusing on this center while imaginatively evoking a positive emotion. (With one client who had access to the biofeedback program, I had her imagine breathing in through her Heart while Christ continually placed small portions of his *Light* into her Heart chakra with each in-breath. The client completely mastered the biofeedback program in one session using this particular intervention.) Such emotions are shown to have a profound effect on Heart activity. What makes the work of the HeartMath group particularly interesting is a series of rigorous experiments that argue for treating the Heart as the center of emotion (as distinct from the brain), which is what the Old Testament and Kabbalah – among others, have argued for centuries. On average, the Heart beats sixty times a minute sending out electrical impulses that are 6000 times stronger than anything generated by the brain. It is argued that differential frequencies in the Heart rhythm can convey emotion throughout the body on an average of once a second.

Basically, the HeartMath group argues for the treatment of the Heart as the primary communicator of emotion. I expect this will be argued for some years to come as they are putting forth a new conception of the *physical* origins of emotion. What distinguishes them from other theorists is their rigorous and innovative peer reviewed experiments. For my part, what I found most intriguing was the thought that Christ might provide all the necessary ingredients for replicating their biofeedback program. By way of introducing this idea to a client, I explain that 70 percent of their body weight is water which can function as an ideal conductor of bio-energetic impulses generated by the Heart every second. Focusing on breathing through the Heart, and allowing Christ to stimulate a self's Heart with loving energy could give a stressed ego-aspect a breather, provided it is willing. Generally, this is done by simply having Christ place his hand on the ego-aspect's Heart center. I note that the client must allow this intervention to continue for at least a few seconds, that the effect is cumulative as the Heart "beats" out a new rhythm being channeled by Christ's love. The effects are often dramatic in reducing the client's sense of stress, in or outside of a session.

In sum, whenever an ego-aspect is stressing the physical body with symptoms, asking Christ to stimulate the Heart lovingly, is a good first step toward alleviating the stress. Anyone can use this intervention at anytime, once it is learned, and it is easy to learn. The client is asked to focus on their Heart, to imagine literally breathing in through the Heart center. Christ is asked to place his hand over the Heart center, or to begin 'feeding' it with his own *Light*, filling the Heart with his love. This generally alleviates the most intense curve of the stress within a few short seconds. I suspect it is short-circuiting the ego-aspect's control of the Heart, which accounts for the quick change. Once the stress is eased the therapist can focus on altering the

belief system sustaining the stressful emotions. I would also note that the HeartMath people recommend their biofeedback system as a regular meditation for correcting a great many ills.

⁶⁰ Jung, C.G. (1971), op. cit.

⁶¹ It is likely that visual repression of a sensate image is necessary for complete repression as in the case of repressive somatization. Depersonalization is one step short in that the client retains a visual connection to the sensate image.

⁶² Modi, S. (1997), *Remarkable Healings: A Psychiatrist Discovers Unsuspected Roots of Mental and Physical Illness*, Hampton Roads: Charlottesville, VA.

⁶³ Bandler, R. & Grinder, J. (1979), *Frogs Into Princes: Neuro-Linguistic Programming*, Real People Press: San Francisco.

⁶⁴ The sensate body has its Body counterpart in the ears, feet, and hands. Each of these appendages has points corresponding to the entire body, which can be manipulated by acupuncture and reflexology. Two German doctors, Kolster and Waskowiak, provide a detailed atlas for all three locations. See Kolster, B.C. & Waskowiak, A. (2003), *The Reflexology Atlas*, Healing Arts Press.

⁶⁵ On rare instances, an ego-aspect may assert control over consciousness and report observing a self-image (sic) Aware-ego holding the *Light*. When this occurs, the first order of business is the containment of the self dominating consciousness. This usurpation is illustrated in several cases throughout the book. The kind of self most likely to usurp control of consciousness generally functions in an observer role. It does not act except in its power to control consciousness for the sole purpose of observing. In such cases, observation becomes a protective mechanism against being overwhelmed by negative feelings. An observer relies on depersonalization as its primary defense. An ‘observer’ is easily contained, but difficult to treat, as it must be reintegrated with its ‘participant’ counterpart, which is invariably in the thrall of overwhelming emotion likely to provoke numerous compulsive behaviors.

An ego-aspect that is ‘purely mental’ will have no discernible connection with sensation. Its demeanor is comparable to an out-of-body experience that is generally the result of severe trauma. Such a purely mental self – when discovered, will be found to *observe the self holding the Light*, generally from slightly above the scene being observed. The reconciliation of this self with its dissociated body sensation is often dramatic in the amelioration of long standing symptoms. The other more common exception, though still comparatively rare is the presence of a Dominant self that *actively* retains control of consciousness following the emergence of the Aware-ego holding the *Light*. In such cases, it reports observing the Aware-ego as an image of the self holding the *Light*. Both exceptions are illustrated in the book. These exceptions are most likely to occur in MPD cases, but not exclusively. I have observed the phenomenon in a client with strong characteristics of Asperger’s syndrome.

⁶⁶ There are notable exceptions to this rule as described in the preceding endnote.

⁶⁷ Napier, A. & Whitaker, C. (1980), *The Family Crucible*, Bantam Books.

⁶⁸ Psychic healers who treat clients for chakra dysfunction describe chakras as chronically under-functioning or over-functioning or even traumatically wounded. See Brennan B. (1987) op. cit; and Judith, A. (2004), *Eastern Body Western Mind: Psychology and the Chakra System as a Path to the Self*, Celestial Arts.

⁶⁹ I first encountered the idea of ‘felt sense’ in the works of Eugene Gendlin. Peter Levine builds on his work in his book on shock trauma. See Gendlin, E. (1982), *Focusing*, Bantam Books; and Levine, P. with Frederick, A. (1997), *Waking the Tiger: Healing Trauma, The Innate Capacity to Transform Overwhelming Experiences*, North Atlantic Books.

⁷⁰ Damasio is a research neurologist who has written a number of popular books on the subject of consciousness. He takes as his thesis the exact opposite of what I have asserted in this work: namely, that mind is the product of neural sets created by the combined function of body and brain. In effect, mind is

caused by the activity of brain-body, not vice versa. See Damasio, A. (2000), *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*, Harvest Books.

⁷¹ Pert, C., (1997), *Molecules of Emotion: Why you Feel the Way You Feel*, Scribner: NY.

⁷² Lipton, B.H. (2008), *The Biology of Belief: Unleashing the Power of Consciousness, Matter, & Miracles*, Hay House, Inc.

⁷³ Levine, P.E. (1997), *Waking the Tiger: Healing Trauma*, North Atlantic Books.

⁷⁴ Here, I am using the concept of shame in its most primitive somatic sense – the power to freeze ongoing activity; the response of complete powerlessness to overwhelming stimulation, terror, or attack.

⁷⁵ See Levine, P., (1997), op. cit.

⁷⁶ Depersonalization is by no means the only reason for PTSD symptoms. Dissociation will play an equal or greater role where present. But it is possible for depersonalization to occur in the absence of significant dissociation.

⁷⁷ There are a number of therapies that address energy blocks in the Body. Myotherapy, Craniosacral Therapy, Rubenfeld Synergy, Acupuncture, Polarity therapy and Zero Balancing are just a few of the therapies currently practiced.

⁷⁸ Of note, ‘repression’ can also be used to describe the dissociative effects wrought by a very punitive Voice-of-conscience or abuse of Temporal authority, though I will generally use the term as the primary defense exercised by a Dominant self. But the two uses are comparable in their exercise of shameful judgment. The difference is that dissociation results from the shaming judgment of an image constellated by the Empowering archetype, while repression proper results from self-shaming by a Dominant self.

⁷⁹ Hamwee, J. & Smith, F., (2000), *Zero Balancing: Touching the Energy of Bone*, North Atlantic Books: NY; and Smith, F.F. (1986), *Inner Bridges: A Guide to Energy Movement and Body Structure*, Humanics Ltd. Partners: NY.

⁸⁰ Burger, B. (1998), *Esoteric Anatomy: The Body as Consciousness*, North Atlantic Books: NY.

⁸¹ This was a very apt insight on his part. In the chapter on Moral Authority I describe the Addict, who is generally present in some form wherever a self has been shamed into exile. The Addict is best described as pure sensation cut off from intuition. This description aptly describes the Worker Bee.

⁸² These sessions took place before I finally decided that the Aware-ego is always merged with an ego-aspect in the early stages of therapy. Whenever one self is separated and addressed, another self - usually younger version, emerge to come center stage as needed. The Aware-ego is rarely strong enough to speak for any length of time until *after* the client has allowed Christ to enter the Heart, which can only occur when the Dominant self forgoes the power to self-shame in exchange for Christ's discernment. See Chapter VII for a description of those dynamics.

⁸³ Peck, S. (1988), *The Road Less Traveled: A New Psychology of Love, Traditional Values and Spiritual Growth*, Touchstone Books: New York.

⁸⁴ Peck, S. (1998), *The People of the Lie*, Touchstone Books: New York.

⁸⁵ Moore, T. (1994), *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*, Perennial: New York.

⁸⁶ Moore, T. (1995), *Dark Eros: Imagination of Sadism*, Spring Publications: New York.

⁸⁷ Gibran, K. (1923), *The Prophet*, Knopf: New York.

⁸⁸ Three Initiates (1912,1940), *The Kybalion: The Hermetic Philosophy of Ancient Egypt and Greece*, The Yogi Publication Society, Masonic Temple: Chicago, IL. p. 159

⁸⁹ Three Initiates (1912), op. cit. p.160

⁹⁰ This book is currently out of print, but other more current titles by them cover the same basics. See Hendricks, G. & Hendricks, K. (1993), *At the Speed of Life: A New Approach to Personal Change Through Body-Centered Therapy*, Bantam: New York.

⁹¹ Hanna, T. (2004), *Somatics: Reawakening The Mind's Control of Movement, Flexibility, and Health*, Da Capo Press.

⁹² Post, A. & Cavaliere, S. (2003), *Unwinding the Belly: Healing with Gentle Touch*, North Atlantic Books: New York.

⁹³ Caponigro, A. (2005), *The Miracle of Breath: Mastering Fear, Healing Illness, Experiencing the Divine*, New World Library: Novato, CA.

⁹⁴ The opportunity for unlimited sexual activity is equally demanding for men and women. For men, it would soon exhaust them physically, if not emotionally. Rats able to directly stimulate the pleasure center of the brain will do so in lieu of just about all other activities including eating and sleeping. Women are equally at risk with continuous pregnancy, not to mention the toil and uncertainty of raising children while dependent on men. Interestingly, Chinese emperors were taught how to ejaculate inwardly in order to preserve their longevity against the ready availability of consorts and concubines. The same Taoist practices also offered women the ability to stop the menstrual cycle. See Chia, M., (1984), *Taoist Secrets of Love: Cultivating Male Sexual Energy*, Aurora Press.

⁹⁵ See Chia and Abrams for a discussion of the Taoist alternative to ejaculation in men and the menstrual cycle in women. Chia, M. & Abrams, D. (1997), *The Multi-Orgasmic Man*, Harper.

⁹⁶ Maines has written a very good book on the history of hysteria in women. Its cause – the denial of woman's capacity for orgasm, has been known for centuries, and patriarchy appears to have gone to great lengths to simultaneously foster and deny it. Women have long been expected to be objects of desire, but rarely desiring objects. See Maines, R.P. (2001), *The Technology of Orgasm: "Hysteria," the Vibrator, and Women's Sexual Satisfaction*, The John Hopkins University Press.

⁹⁷ See Maines (2001), op. cit.

⁹⁸ See Hanna's work on the incessant stimulation of the fight-flight reflexes and their untold effects on aging. Hanna, T. (2004), op. cit.

⁹⁹ John Upledger describes the craniosacral rhythm in great detail by. It is experienced by the therapist as a rhythmic expansion and contraction of all muscles of the body and treated as responsible for the continuous flow of cerebral spinal flow, hence its name. Upledger has been treating major disruptions of this flow for the past thirty years, and teaching his methods to other therapists. The book, *Craniosacral Therapy*, is very technical, but he has written a number of others for the lay public and as addendums to his work. See Upledger, J. & Vredevoogd, J. (1983), *Craniosacral Therapy*, Eastland Pr: New York.

¹⁰⁰ A major difference is blood flow. In anger/fight/approach the blood flow is directed to the arms and upper torso. In fear/flight/withdraw the blood flow is directed to the legs.

¹⁰¹ See Levine, P, (1997), op. cit.

¹⁰² See Hanna, T. (2004), op. cit.

¹⁰³ The reference is to Hans Selye who developed the concept of stress in medicine, and showed conclusively its effects on the endocrine system. Hanna's work focuses on the effects of stress on the

neuromuscular system paralleled by the endocrine system. See, for example, Selye, H., (1978), *The Stress of Life*, McGraw-Hill: New York.

¹⁰⁴ Hanna, T. (2004), op. cit., p. 47.

¹⁰⁵ Hanna, T. (2004), op. cit. p. 50-51.

¹⁰⁶ Hanna, T. (2004), op. cit. p. 53.

¹⁰⁷ Hanna, T. (2004), op. cit. p. 54.

¹⁰⁸ Hanna, T. (2004), op. cit. p. 65.

¹⁰⁹ See Sarno, J.E. (1991), *Healing Back Pain: The Mind-Body Connection*, Warner Books: New York; and Sarno, J.E. (1999), *The Mindbody Prescription: Healing the Body, Healing the Pain*, Warner Books: New York. Both Sarno and Hanna focus on fear and anger as responsible for neuromuscular problems. Hanna addresses the problem at that level, while Sarno argues that the patient must also address anger issues, particularly the inability to recognize and/or voice anger.

¹¹⁰ Hanna, T. (2004), op. cit. p. 69.

¹¹¹ While recognizing that desire is the cultural choice, it is not a better choice. Learning to guide the angry force of an opponent so it becomes self-defeating is a far preferable solution. This is true whether the opponent is real or imagined. The method is described in every book on Aikido. See, for example, Westbrook, A. & Ratti, O., (1970), *Aikido and the Dynamic Sphere: An Illustrated Introduction*, Charles E. Tuttle Co.: Rutland, Vt.

¹¹² Anger is more likely to show itself in the face and eyes, but again the client can be totally unaware of what the therapist is seeing. When queried about his anger one of my clients described himself as an intense person, not an angry person. He could own that he fantasized a lot of angry situations and responses, but thought his felt anger was hidden if not acted upon. This 'obliviousness' actually describes a number of clients I seen over the years.

¹¹³ If an ego-aspect continues to be fearful after accepting a garment of protection, it is because the object of fear is within them. In that case, as a second step, Christ can be asked to extract it from whatever part of the body is identified by the client, and place it in a separate circle.

¹¹⁴ Tory's treatment is examined again at length in Chapter VIII. In the extensive verbatims provided in that Chapter, I revisit the Gingerbread girl, who is identified there as Victoria. This is Tory's given name, and the one her mother always used. Everyone else who knows her, calls her Tory.

¹¹⁵ In a later chapter I describe an alternative method for releasing accumulated unexpressed emotion that I call the gift of salt, which appears to have a comparable effect.

¹¹⁶ In the first chapter I discussed Wink's idea that our culture lives out the myth of redemptive violence, the belief that violence can be used to defeat violence. See Wink, Walter, (1992), *Engaging the Powers: Discernment and Resistance in a World of Domination*, Vol. 3, Augsburg Fortress Publishers: NY

¹¹⁷ Crum, T.F.,(1998), *The Magic of Conflict: Turning a Life of Work into a Work of Art*, 2nd Rev. Ed. Touchstone: Los Angeles.

¹¹⁸ See Winks (1992), op. cit.

¹¹⁹ Lowen, A. (1970), *Pleasure*, Lancer Books, Inc.: New York.

¹²⁰ Lowen, A. (1970), op. cit. p. 72.

¹²¹ "As excitement mounts on the pleasure side of the spectrum, the movements of the body become more intense and more rapid, maintaining, however, their coordination and rhythm. In 'pleasure' the person feels

soft, vibrant, and buoyant; his eyes are bright and his skin warm. It can be said that the body *purrs* with pleasure. Joy denotes increased pleasurable excitement such that the body seems to dance. Its movements are lively and graceful. In ecstasy, the highest form of pleasurable excitement, the currents in the body are so strong that the person is 'lit up' like a star. He feels transported (from earth to the cosmos). Ecstasy is experienced in the full sexual orgasm, in which the movements also take on convulsive character but are unified and rhythmic." Lowen, A. (1970), op. cit., p. 72.

¹²² The following is a brief summary of pain receptor physiology extracted from notes found on the Internet. The impulses perceived as pain are generated by the simplest type of sensory receptor - a naked nerve ending. Pain receptors are activated by strong stimuli that threaten tissue damage. They may also be stimulated by chemicals released when tissues are damaged (i.e., histamine). There are two basic types of nerve fibers. Slow, unmyelinated C fibers carry pain from deep within the tissues. The pain is felt as a dull ache, which is hard to localize. Fast, myelinated A delta fibers carry sharp, well-localized pain from the surface. Like all somatic sensory nerves, pain fibers enter the spinal column through the dorsal root. They synapse and cross over immediately (most sensory nerves cross over in the medulla). The nerves ascend in a spinal tract to the thalamus. Slow pain nerves may end in the thalamus. Fast pain fibers continue to the postcentral gyrus (sensory cortex). Some pain is "Gated" in the spinal cord and does not reach the brain. The gate theory holds that pain of C fibers may be blocked in the spinal cord by other nerves from the same area. Skin stimulation by massage can reduce pain. Nerves coming down from the brain can also block pain. Endorphins (natural opiate-like chemicals) may be involved in pain inhibition.

¹²³ Levine, P.E. (1997), *Waking the Tiger: Healing Trauma*, North Atlantic Books.

¹²⁴ See Lowen, A. (1970) op. cit.

¹²⁵ Olds and Milner (1954) first identified brain sites where direct electrical stimulation is reinforcing. Laboratory animals will lever press at high rates (> 6,000 times per hour) to obtain brief stimulation pulses to certain brain regions. The reinforcement from direct electrical activation of this reward substrate is more potent than other rewards, such as food or water. The potency of this electrical stimulation is most dramatically illustrated in a classic experiment where the subjects suffered self-imposed starvation when forced to make a choice between obtaining food and water or electrical brain stimulation (Routtenberg & Lindy, 1965). A second distinguishing feature of reward from electrical brain stimulation is the lack of satiation; animals generally respond continuously, taking only brief breaks from lever pressing to obtain the electrical stimulation. These two features (i.e., super-potent reward and lack of satiation) are important characteristics of direct activation of brain reward mechanisms. See Olds, J. & Milner, P. (1954), "Positive reinforcement produced by electrical stimulation of septal area and other regions of rat brain." *Journal of Comparative and Physiological Psychology* 47: 419-427; and Routtenberg, A. & Lindy, J. (1965), "Effects of the availability of rewarding septal and hypothalamic stimulation on bar pressing for food under conditions of deprivation." *Journal of Comparative and Physiological Psychology* 60: 158-161.

¹²⁶ See Heath, R.G. (1964), "Pleasure response of human subjects to direct stimulation of the brain: Physiologic and psychodynamic considerations." In R.G. Heath (ed.), *The Role of Pleasure in Human Behavior* (pp. 219-243), New York: Hoeber.

¹²⁷ See Lowen, A. (1970), op. cit.

¹²⁸ Cofer, C.N. & Appley, M.H. (1964), *Motivation: Theory and Research*, John Wiley & Sons: New York, p. 620.

¹²⁹ As I have noted elsewhere, the concept of Multiple Personality Disorder was documented in the late 1800's, but then eclipsed by the work of Freud who ended up treating memories of severe abuse as fantasies of the Id. Initially, Freud treated the 'abuse' as a memory, but after the Vienna, male dominated, medical establishment threatened to ostracize him he changed 'memory' to 'fantasy.' Patriarchy secured for another 100 years! Interestingly, we have seen a similar back peddling by a few researchers to label the recall of abuse memories a false memory syndrome.

¹³⁰ While such emotions are most likely associated with a disowned ego-aspect, on rare occasions they may be autonomous emotions. Such emotions – which some therapists and psychics call spirits, can manifest as a nebulous forms that attached themselves to an ego-aspect. Seeing ‘blackness’ in a circle would constitute such a formless form, if the blackness is distinctly different from what is outside the circle. Whenever a shapeless form is identified, the first step is to have Christ extract any ego-aspect, which might be surrounded or covered over by the formless emotion. Then Christ is asked to transform the ‘emotion’ into pure white light and return it to the source of light. Such a procedure often provides the client with a sense of relief although also frequently a sense of disbelief as to what they have encountered and dealt with. Since, for my part, I am unsure myself, I tend to emphasize their sense of relief and minimize any theological considerations.

¹³¹ Again, as in the previous footnote, the symptom may not be caused by a disowned ego-aspect. I have had a number of occasions when the client identified an image of another person. This is always unexpected however often it has happened. Where it occurs, I encourage the client to enter into a dialogue with this image and ascertain its reasons for being present. Regardless of what is revealed, the bottom-line remains the same: its separation from the client. In this matter Christ can always be called upon to take the image under his care and separate it from the client’s Soul. Several authors describe a large number of anecdotal cases involving this kind of Soul attachment. See Fiore, E. (1995), *The Unquiet Dead: A Psychologist Treats Spirit Possession*, Ballantine Books: NY; McAll, K. (1999), *Healing the Family Tree*, 2Rev. Ed., Sheldon Press: London; and Modi, S. (1998), *Remarkable Healings: A Psychiatrist Discovers Unsuspected Roots of Mental and Physical Illness*, Hampton Roads Publishing Company: NY.

¹³² It is important to keep in mind that the Mind is intermediate between Soul and Body. While most of the interventions described here relate to the Mind-Body connection, the Soul can exert a powerful direct effect on the Body when conjoined with other Souls or spirits. The two previous footnotes are essentially addressing the Soul-Mind-Body connection.

¹³³ Cancer is a prime example. Cancer is treated primarily with surgery where possible, followed by chemotherapy and/or radiation. This removes or reduces the cancer, though rarely without equally life threatening side effects. Moreover, these do not ‘heal’ the problem and unless there are significant life changes in the person being treated, the rate of resurgence remains very high. What is most in need of treatment is the Mind and Soul; and for these physical medicine has little to offer. I consider physical medicine complementary. It can be necessary, even life saving, in the initial stages of treatment, but remission is only assured if the client can call on a higher power and join wisely in their own healing.

¹³⁴ I never do this in lieu of referring the client to a physician, but in most of the situations brought to my attention the client has already exhausted or received whatever medical science has to offer. That said, I also acknowledge that I rarely have the opportunity to work with severely sick people who are in the throes of their illness or terminally ill. Likewise, I am not averse to referring clients to a psychiatrist for medication, though I will then work to treat whatever is necessitating the need so they do not become interminably dependent on drugs. I spent the first ten years of my professional career in a state psychiatric facility attempting to treat the most chronic patients in the hospital. Without question there is often a need for whatever psychiatry can offer by way of medication. But in that decade I saw too many people warehoused with medication straitjackets. It still goes on today. But again, I appreciate a law of diminishing returns, economically speaking. There will always be some adults whose life histories and genetic makeup make it near impossible to treat them by any means other than medication and incarceration. I also doubt that the methods described in this work would be permissible in a state institution since they often call for “spiritual solutions;” I did not begin this work until I was several years in private practice. In any case, I would never assert that this work is a solution to all the problems of physical and mental illness manifest in this world, or that it will ever offer hope to any but a small portion of the world’s population. I work with a skewed population consisting of those people who have sufficient financial resources to engage me via insurance, or on a sliding fee scale, and get to my office on a regular basis, which is a small room on the second floor of an old house in a good neighborhood. Those conditions exclude a lot of people, even in my locale, not to mention the world’s population. There is a law of diminishing returns for any discipline including my own; a

point beyond which client and therapist are obliged to accept the mysteries that remain the hallmark of all life. But even then we are not without prayer.

¹³⁵ See for example, Johnson, R., (1985), *We: Understanding the Psychology of Romantic Love*, Harper: San Francisco.

¹³⁶ For many years I have hypothesized to clients that their parents will strongly identify them with one parent and grandparent based on birth order. The firstborn is always identified with the father and his side of the family regardless of the child's sex. The second born will be identified with the mother's side of the family. Since there are four grandparents, and each grandparent seeks to continue their family of origin, each grandchild will be claimed for one of those four families. Whatever side of the family the father is most strongly identified with will determine the extended family of origin for the firstborn child. In this case, the client – the firstborn of four children, was most strongly identified with her father. As a firstborn, her daughter was also identified with her father, the mother's ex-husband who was also seen as acting irresponsibly.

¹³⁷ Bowen, M. (1985 reprinted), *Family Therapy in Clinical Practice*, Jason Aronson: NY.

¹³⁸ Friedman, E.H. (1985), *Generation To Generation: Family Process in Church and Synagogue*, Guilford Press: NY.

¹³⁹ The HeartMath research group has developed a computerized biofeedback program that is easily self-administered. The program and research are described in their various publications. See Childre, D., Martin, H., & Beech, D. (1999), *The HeartMath Solution*, Harper: San Francisco.

¹⁴⁰ Raff, J. & Vocatura, L.B. (2002), *Healing the Wounded God: Finding Your Personal Guide on Your Way to Individuation and Beyond*, Nicolas-Hays, Inc.: York Beach, MA.

¹⁴¹ J. C. Pearce has provided a number of dramatic examples in his groundbreaking book, *The Crack in the Cosmic Egg*. (Pearce, J.C. (1971), Op. cit.) As he amply demonstrates, belief can kill, but changing a belief can heal. The power of belief is well documented by the placebo effect. Double-blind studies of drugs must exceed 33 percent in efficacy to demonstrate potency greater than the placebo effect, i.e. *the standard measure of your belief* in the potency of any drug offered by authority to heal what ails you. In other words, 33 percent of subjects are expected to get better while taking a placebo! When a new drug comes on the market, doctors often prescribed it widely while it still works well (actual potency + placebo effect, minus the documented side effects). Like a placebo, changing a client's core beliefs can be expected to alter the emotional field generated by that belief. See Harrington, A. (Ed), (1999), *The Placebo Effect: An Interdisciplinary Exploration*, Harvard University Press: MA; see also Brody, H. & Brody D., (2000), *The Placebo Response: How You Can Release the Body's Inner Pharmacy for Better Health*, HarperCollins Publishers: New York.

¹⁴² This is the only time I have had a client describe this kind of visceral effect. I suspect it has to do with the 'upward' separation of an ego-aspect from the Aware-ego as well as the core belief. I did not intend that the ego-aspect would be separated in that way, but that seems to have been the effect. Normally, ego-aspects are separated while remaining on the same plane. However, that surmise is speculative; I am not sure what has caused the effect.

¹⁴³ Leigh is reading this book at my suggestion. It is an old book, first published in the early years of the 20th century, by Florence Shinn. It is based on the premise that we 'receive what we ask' and we must become mindfully deliberate for what we ask. See Shinn, F.S. (2008), *The Game of Life and How to Play It*, Dover Publications.