

CHAPTER VI

CHRIST AND THE ISSUE OF TEMPORAL AUTHORITY

OVERVIEW

When we are children our parents are gods. If they are abusive then we quickly grasp that they are gods with the power to inflict pain, including the pain of toxic shame, abandonment and injury. Throughout infancy and childhood the power of parents is absolute. They can love us or not, beat us or not, feed us or not, send us to bed or permit us to stay up. Parents do not have to justify their behavior, do not have to be reasonable, do not have to account for their actions. And this is the power I have in mind when I speak of the Temporal authority of parents. One client related a memory of when he was nine years old that succinctly illustrated his father's awesome authority within the family. Both parents abused alcohol; they would both die at relatively early ages from its effects. On this particular afternoon the parents had been arguing with words and raised voices for several hours. The client and his brother were present in the background, very aware but also trying to stay out of the line of fire. Then, quite abruptly it seemed, their father went upstairs with their mother anxiously following him. They followed as well since their bedroom was upstairs. Once upstairs, they found themselves all gathered in the spare bedroom witnessing their father loading a shotgun. He said he was going to kill them all and then himself. He could see no other solution to the interminable arguments. The client remembers everyone pleading with him not to do this, and the relief he experienced when his father finally relented, unloaded the gun, and put it back in the closet. Reflecting on this experience as an adult, what stood out in his mind was the thought that, while it was all happening, no one really questioned the father's "right" to kill them if that is what he finally decided to do. All the family could do was plead for their lives. To the best of his recollection, it never occurred to him to go to a neighbor's for help. This story aptly illustrates the awesome power given parents – particularly fathers, by Temporal authority.

The Empowering Archetype

It is asserted here that an Empowering Archetype constellates both Temporal and Moral authority in the same parental images. This archetype assigns a 'god-like power' to the images it constellates, and the initial constellations are invariably parental in nature. By 'god-like power' I mean an image within the Mind that has the authority to judge, reward, and punish in parent-child relationships, e.g., parent, policeman, emperor, commander, pope, etc. The existence of this archetype can be demonstrated by the observation that *parental images are seen by most clients as the most powerful images in the Mind*, even more powerful than an image of Christ that the client believes is the 'son of God.' It can also be demonstrated by changes that occur in parental images when Christ is asked to terminate the parent's Temporal authority. In the course of development, parental images are normally the first and only images constellated by this archetype, though as a child grows, this authority can generalize to other adults or surrogates who are said to exercise it *in loco parentis*. As adults, the power is generalized by our voluntary submission to other adults who reenact the parent-child relationship in their interactions with us.

Temporal authority is the defining power of parent-child relationships. A parent is all-powerful in the eyes of their children whether or not s/he abuses this authority. Parents who do abuse it are likely to appear even more powerful. Fear of further abuse will keep children ever vigilant and fixated on the

parent's moods and expectations. What use to amaze me about adult survivors of childhood abuse was that so many of them continued to interact with their abusive parents as adults. Now I understand that constellated parental images shape the ego-aspects controlling behavior, and those aspects reinforce the continued channeling of Temporal authority even when the client is no longer physically dependent upon the actual parent. More often than not, those ego-aspects are child-like or adolescent in demeanor. They are rarely adult. This truncated development of an ego-aspect can emotionally *cope with the parental abuses*, but it imposes untold difficulties on clients attempting to interact with family and adult peers. Ego-aspects in the throes of this arrested development can sit in a session and describe continuing abuse and exploitation at the hands of parents, and bemoan their fate, but be unable to seriously contemplate stopping it, i.e. confront and separate from the abusive parent (or parental surrogate such as a wife-beating husband). They seem unable to break the spell of their parent's power over them. As one client put it, "my father continues to treat me as a child even though I am now a single mother raising three children; and I continue to give in to him." Even clients who are physically separated or cut-off from their parents can remain victimized by this authority, which they project onto others in their life or continue to experience subjectively as a parentified Voice-of-conscience. In effect, the parent's abuse of Temporal and Moral authority appears to continue in one manifestation or another until the individual is able to staunch the flow of energy authorizing parental images, and heal the ego-aspects created by it. *The authority is perpetuated, as much by the ego-aspects created to cope with it, as it is by the parental images that channel it, so both must be addressed.*

Temporal authority can be *ritually* recapitulated in other adult images such as bishops, kings, queens, tribal leaders, and the like. In ritual subjugation, the individual voluntarily generalizes parental authority to a titled person, e.g. a monarch who confers knighthood, a bishop who ordains for ministry, an officer who commissions other officers. Such voluntary rituals recapitulate the parent-child relationship. Cultures will also foster the 'collective recapitulation' of Temporal authority in certain *groups* such as doctors, police officers, and judges, etc. In a Doctor's office, for example, the culturally sanctioned recapitulation of Temporal authority is what 'empowers' the doctor to physically or psychologically examine people of all ages (which few people would allow another person to do outside of a Doctor's office). Christ's termination of Temporal authority in a *parent's image* only removes the constellated authority from the parental image; it does not automatically remove it from other images. But termination of Temporal authority in a parent does give clients the wherewithal to challenge and question the authority of others; and *Christ will terminate any enthrallment to the Empowering archetype upon request*. I doubt that 'recapitulation' is equal in power to 'constellation.' Any learning that includes a strong emotional component is easily generalized, but that does not mean recapitulation is equal in power to the constellation, or necessarily reflects a separate and distinct constellation. What does appear to be generalized is the parent-child paradigm *reinforced* by the ego-aspects already created to cope with it.

The above observations are further complicated by the real possibility that some images – including self-images – can be constellated with archetypal energies other than the Empowering archetype. For example, Jung placed great emphasis on the Persona and its Contra-sexual aspect. These archetypal energies also have the power to enthrall self-images as well as the images of others. I will examine some of those enthrallments at some length in this and later chapters. Freeing an ego-aspect from other archetypal enthrallment – any manifestation of the Persona in particular – is often a necessary step toward a closer relationship with Christ.

An ego-aspect can defy constellated Temporal authority, even rebel against it, but does not have the power to staunch its flow. In my clinical experience, a parent or other adult image can only be divested of Temporal authority by a spiritual being such as Jesus Christ incarnated in the Mind. Paradoxically, an incarnated image of Christ will appear less powerful than the parental image initially, but that notwithstanding, once the client becomes willing, Christ can effectively terminate the Temporal authority constellated in the parent. Such terminations are generally a prerequisite to reconciling polarized opposites.

While I have not explored all facets of the Empowering archetype, *I am convinced it is not the source of Vox Dei, i.e. the Voice of God*. But very definitely, the archetype does create the prototypic, unredeemed, conscience defined as the Voice-of-conscience, Rejected-self, and Ideal-self; and these create a 'white noise' through which it is difficult to hear the Voice for God. The Empowering archetype is responsible for ego development in early childhood and the definition of good and evil when the child can finally grasp abstract opposites (the tree of good and evil). In response to the child's moral development,

the parental image acquires the power to judge pride as good and the shamefully unforgivable as evil. A little later, the Ego will create a Dominant self that seeks to usurp that power by emulating it. All of those 'voices' will normally block a direct access to Heart conscience.

Christ never assumes Temporal authority when he curtails its flow in parental images and others. But regarding the archetype's manifestations as Moral authority, he will supplant that power with his power of discernment, if asked to do so by an ego-aspect, and provided the ego-aspect is willing to forgo its own power to self-shame. In the next chapter I describe the process of supplanting Moral authority with Christ's power of discernment. The process requires each ego-aspect to open the Mind to Christ for the explicit purpose of relinquishing the power to self-shame in exchange for his discernment.

Christ is asked to *terminate* the Temporal authority of parents for several reasons. First, it cannot be transferred to an ego-aspect without risk of enthrallment and hubris, and there is no value in assigning it to another human being since the authority only serves to perpetuate unequal, parent-child relationships. Second, Christ has no desire to assume Temporal authority for himself. He has never asked to 'lord' it over those he serves. In fact, the only deities likely to desire it would be Satan and his minions, who were reduced to seeking worldly power after being deprived of their heavenly powers; or human beings seeking autocratic leadership. Third, the moral aspect of this god-like authority is ideally a function of *Vox Dei* expressed as discernment and forgiveness, which is quite distinct from the Temporal and Moral authority exercised by a mere mortal. The latter is invariably judgmental and punishing and only pridefully rewarding. An individual is asked to be voluntarily receptive to Christ's discernment, not subject to his authority. Fourth, there is no need for an adult to be subject to any authority not freely chosen by that adult. When Christ terminates Temporal authority, he strips the parent of the power to continue exercising that authority unilaterally. Unfortunately, by the time a child becomes an adult, parental authority has been largely solidified in the unique responses of ego-aspects created throughout childhood and adolescence, so these too must be addressed.

The dilemma of every adult is that once the Empowering archetype has constellated the parental image with Temporal and Moral authority, the parent is then 'empowered' to shape and define the Ego in successive developmental epochs. The parent becomes, in a matter of speaking, the Ego's first and most empowered creator. Any ego-aspect defined by Temporal authority will experience the parent as the source of its definition, and cannot evolve far beyond that definition without the direct intervention of a higher power. The Ego can create other self-images – particularly during the juvenile period and later in adolescence – but they are most often emulators of the parent, or rebellious/defiant reactors to the parent.

Within a year or two following the emergence of the Voice-of-conscience, the Ego generally seeks to create a Dominant self that strives to usurp the parent as the Voice-of-conscience. A Dominant self can 'drown out' the parentified conscience by assuming the power to self-shame; but the parentified Voice-of-conscience will continue to be felt, if only somatically. It cannot be silenced by the Ego. Parents remain the initial and sustaining progenitors of the Voice-of-conscience until Heart conscience is redeemed by a spiritual power. The Ego cannot staunch the Empowering archetype's power by its creation of a Dominant self. That power can only be staunched by a spiritually embodied being. Free choice is limited here: we can either allow the parental voice to persist, or seek out a spiritual being to speak as *Vox Dei*. But whatever our choice, *conscience will have a voice*. Ideally, it will speak as Heart conscience, but failing that it will be obliged to speak through Ego conscience. Until the Ego is released from its enthrallment to the Empowering archetype, conscience is reduced to expressions of that enthrallment. Once activated, the Empowering archetype continues to sustain and constellate mortal images until staunched and supplanted by a spiritual voice for God. This means that, if authority is stripped from the parent but not supplanted by a spiritual higher power, the archetype will constellate other images, even Ideal personas (discussed in Chapter VII).

While it is clearly demonstrable that Christ can terminate the flow of archetypal energy constellating a parental image, it is not clear whether his own image is ever constellated by the archetype. There were definite historical periods when his image was portrayed as exercising Temporal authority: when, for example, he was perceived in the role of king or lord of lords. These epithets clearly reflect the *attribution* of Temporal authority to the image of Christ. But the gospels are equally clear that Christ, himself, rejected those powers while on earth.¹ At one stage in my thinking, I thought it would be necessary for Christ to assume Moral authority following its termination in the parent, but it never worked out that

way in practice. Christ appears to eschew Moral authority as well as Temporal authority. He willingly offers the power of his discernment regarding moral issues, but as the unerring channel of the Holy Spirit his judgment is always toward love and forgiveness. Today, I refrain from suggesting that Christ assume either Temporal or Moral authority once it is stripped from the parent. Christ only appears receptive to a relationship that embodies love. When an ego-aspect willing opens to Christ – which I do strongly encourage – it is only for the purpose of receiving the power of Christ's discernment and ongoing grace as a loving response. This is not to say that the Empowering archetype cannot constellate either the Christ image or other images; only that I do not suggest it in the case of the Christ image, and find no reason to suggest it in the case of other images. Other mortals may actively seek to embody the archetype's constellating power. For example, bishops will emulate it when they confirm young confirmands or ordain priests. But I have not examined those kinds of rituals in this work; and, thus far, I have been unable to determine whether the Empowering archetype is actually called into play in ritual subjugations or is merely a generalization of the parent's Temporal and Moral authority with cultural approbation.

So far as I can determine, Christ's power and grace do not derive from the Empowering archetype. While the archetype may constellate *his image*, as Logos he is not subject to it. If he were merely a constellation of the archetype, he would not have the power to staunch its flow. The source of his power must be spiritual in nature, as distinct from soulful, insofar as discernment and forgiveness are both quintessential gifts of the Spirit. (Jung might describe the Christ image as psychoid, a creation of the spiritual realm adjoining the collective unconscious.²) This is why we speak of Christ as being born of the Spirit, baptized by the Spirit for his earthly ministry, and resurrected by the Spirit as a perfect conduit of the Spirit's discernment, grace, and forgiveness for all who ask.

Ego-aspects Created by Temporal Authority

In this chapter I explore the various ways in which Temporal authority manifests in active imagination. Initially, my interest was drawn to the images of *parents* exercising this authority. But I gradually came to see that Temporal authority manifests in two ways: first, as parental images empowered with archetypal energy; and, second, as ego-aspects created to cope with the demands and abuses of that power. Temporal authority is the initial creator of ego-aspects. The earliest Ego fragmentation is a direct consequence of shame and pain inflicted by parents wielding that authority.

All children develop *Coping-aspects* as an initial and ongoing response to fragmentation. 'Coping' aptly describes the Ego's primary accommodation to Temporal authority, what R.C.Schwartz might call the prototypic function of a manager or protector. Basically, a Coping-aspect seeks to satisfy the demands placed on it by parents and other adults who function in loco parentis. *A Coping-aspect is defined as an ego-aspect that relationally complements the image of a parent exercising Temporal authority.* A coping-aspect that is strongly related to a parent can be identified in a straightforward manner. First, Christ is asked to contain an image of the parent wielding Temporal authority, most often the father. Then, Christ is asked to draw a second circle next to the first, and place in that circle *the self-image most strongly related to that parent.* Almost without exception, this self-image will be found to play a pivotal role in the client's character and intimate relationships. This self is generally problematic for the client, often exhibiting character traits that prompted the client to seek therapy.

Pre-moral aspects and Mirror-aspects are a subgroup of Coping-aspects created by parental *abuse* of Temporal authority. They too are defined by the parent but cut off or estranged from the parent's image. Abusive neglect of an infant or very young child will create ego-aspects with a profound sense of lack. I call these very young selves Pre-moral aspects. When abuse of Temporal authority creates a Pre-moral aspect, the Ego will reflexively create Mirror-aspects intended to cope with the parent's neglect or abuse. Mirror-aspects tend to have an "eye for an eye" mentality by which they seek to protect the Pre-moral aspect from further wounding, though their opposition may be covert, e.g. anger expressed as pouting. Where Christ is allowed to intervene, the profound sense of deprivation experienced by a Pre-moral aspect *can be satisfied* by a numinous, maternal, archetypal image found by Christ. Finding this archetypal mother generally requires the cooperation of protective Mirror-aspects. The intervention is described later in the

chapter. If clients have received adequate nurturing during infancy and early childhood they are not likely to develop a Pre-moral aspect or concomitant Mirror-aspect protectors.

A third kind ego-aspect distinguishable from the prototypic Coping-aspect is the Temporal persona. This persona is created when an *ego-aspect is given direct access to the energy of the Empowering archetype*. For most people, the active exercise of Temporal authority over individuals, other than their children, remains a latent potential. Normally, parents do not *assume* Temporal authority; they *expect* their children to mind as they minded. (It is the child's Empowering archetype that imbues the parental images with that power.) But there is a condition in which a son or daughter can assume the Temporal authority originally constellated in a parental image. The process is similar to Old Testament descriptions of 'birth right,' which entitled the firstborn son *to rule the family of origin or tribe* when given the father's blessing. In Western culture, the 'blessing' can be passed to the first-born of either sex. Being crowned the Queen is an apt example. In a number of countries that still organize around tribal connections, the assumption of Temporal authority by the firstborn is expected. But this covetousness of the parent's constellated power, while tempting, becomes a major impediment to further individuation if assumed. Temporal authority is unavoidable in parental images. Its constellation is necessary to insure the raising and safeguard of children. But the same authority cannot be assumed by children with impunity. When a growing child assumes it *within the family of origin*, even with the required blessing of the extended family, s/he invariably becomes enthralled by it. Of the few cases I have worked with that exhibited the constellation of a Temporal persona, all of them were in its thrall. Replacing a parent within a family of origin is invariably ego inflating, and generally detrimental to the individual's psychological development. Several examples are given further on.

Temporal personas need to be distinguished from Mirror-aspects. The latter emerge in response to early abuse, neglect, or rejection by parents. Mirror-aspects tend to *act like the parent in some way*; but in so doing generally seek *to stand against the parent*, not supplant the parent with the blessing of the extended family. Mirror-aspects attempt to defensively 'mirror' the parent, by exhibiting a 'stronger' quantity of whatever attribute the parent exhibits that is problematic for the child, i.e. anger, coldness, arrogance, etc. In contrast, a Temporal persona assumes the authority of an *absent or deceased* parent, effectively supplanting that parent in the extended family's dynamics. In effect, s/he seeks to assume a parent's place in the family of origin rather than leaving the family of origin and starting a new family. This anchors the self within the family. In contrast, most individuals normally develop ego-aspects that merely seek to *cope* with the parent wielding Temporal authority, rather than opposing or supplanting the parent.

The Temporal persona is a particular manifestation of the Ego that Jung referred to as the Persona. The Persona is the ego-aspect socialized by both parents to conform to their expectations within the family and other social settings. It can be identified by having Christ contain *both parents* and, in an adjoining circle, *the self-image defined by both parents in the family setting*. This is the 'mask' we wear when we are with our family or in social settings. It can be very powerful since it governs much of our behavior in family settings and other social milieus. As a rule, the core Persona is only unearthed following the redemption of a Dominant self. (The process for unearthing and working with 'the personality' is described in Chapter VII.)

The Voice-of-conscience and Rejected-self

The Rejected-self is most strongly identified with Moral authority, but is most likely created by the exercise of Temporal authority, i.e. before the age of reason. The Rejected-self is very nearly a universal occurrence. I suspect the Rejected-self is created by the adult with the most authority in a household, traditionally the father, but increasingly the mother. It is created by shaming the Ego with sufficient severity to force its dissociation thus obliging the Ego to create a new ego-aspect capable of avoiding the shameful pole of a set of opposites. The point I want to stress is that the Rejected-self, as well as the parentified Voice-of-conscience, *are both created* prior to parent's 'assumption' of Moral authority. A parent assumes the mantel of Moral authority when the child can fully grasp absolute opposites, which generally occurs around age seven (sic) the age of reason. At that point parental authority can define ideal selves as well as rejected selves. Because the Rejected-self is so closely allied to Moral authority, and so

pivotal to the redemption of conscience, I have chosen to address it in the next chapter, even though it is most likely created in the early years preceding moral development.

Temporal Authority Sustains Cultural Institutions

No small part of the difficulty in working with Temporal and Moral authority is its nearly universal recapitulation in the culture at large. *While the Empowering archetype continues to be channeled predominantly through fathers, it sustains patriarchy by generalizing its power in gradients to all other males and patristic institutions.* (The person of God the Father as the sole parent of the ‘Son’ is a reflection of this imbalance.) In the normal course of events, patristic cultural values and institutions will both reinforce Temporal authority and actively resist the male’s divestiture.³ So far as I can determine, there are no recognized cultural rituals for removing either Temporal or Moral authority from ‘the head of household’ when a child comes of age.⁴ If anything, the cultural rituals in place appear to support perpetuation of the parent’s authoritative voice. Once a parent is empowered with Temporal authority, as must be the case if the infant is to survive, the archetypal energy will sustain the constellated images. It is reinforced by Coping-aspects and its generalization *in loco parentis* to such a degree that it is difficult to even discern the authority, i.e. separate the forest from the trees, much less remove it. In fact, I have only been able to do so where the client is willing to evoke an image of Christ or comparable higher power. *In the absence of a consciously evoked spiritual being capable of staunching the parent’s Temporal authority, there is no merely human image or voice in the psyche with more authority than the parent or surrogate.* Without recourse to a spiritual being, the parental image – and its patriarchal surrogates, remain the most authoritative voices within the individual’s Mind. This may surprise the reader, but it is easily observed using the *Light* and an image of Christ.

The Transference Phenomenon

All of my observations and interventions support the conclusion that Temporal authority underpins the *transference* phenomenon first described by Freud nearly a century ago. This phenomenon has been exhaustively documented in the psychoanalytic and psychodynamic literature, family systems, and work systems literature.⁵ Insofar as someone is perceived to act like a parent, the client’s *internalized image* of that ‘someone’ will be imbued with the parent’s Temporal authority, and the client’s Coping-aspects will react accordingly. In traditional psychotherapeutic approaches, the analysis and use of the transference phenomenon was the primary tool for correcting abuses of authority exercised by parents. It was assumed the client would quickly imbue the therapist with the characteristics and authority of a parent. It was further assumed that the client improved because the therapist responded as a ‘good parent,’ as distinct from the dysfunctional parent experienced in childhood. In effect, the therapist hopefully used that empowerment for the good of the client. Much the same appears to occur when supplicants seek out priests, masters, or gurus in the Christian, Buddhist and Hindu religions. But no analytic approach appears to offer a ritual for divesting the parent or surrogate of that authority either during the therapeutic process or at the completion of it.⁶ Rather than setting out to deliberately remove that authority from parental images, and thereby freeing self-images to recreate, most therapists and religious have consciously or unconsciously used the transference to influence the client without altering the Temporal authority per se. However, where the therapist has access to *Light* methodology, and the Christ image, a much different approach can be offered. Through a series of interventions, Christ can divest the parent of that authority, and provide the client greater opportunities for self-definition. He can also provide significant healing for any ego-aspects created to cope with abuses of that authority.

Further Considerations in Working with Temporal Authority

The *same* parental image can be imbued with Temporal and Moral authority. Each authority needs to be addressed *primarily in terms of the ego-aspects it creates*. Since my practice is symptom based, I look to address whatever the client and I identify as the most pressing symptom in each session, which can include physical as well as psychological symptoms. Interventions are designed to identify the ego-aspects sustaining the symptom(s). Early on, this approach is likely to uncover Coping aspects identified with Temporal authority. This is likely the result of the client's unconscious transference of parental attributes to the therapist. However, the characterological issues shaped by Temporal authority are only likely to be addressed after working with a Dominant self, which is predominantly the creation of Moral authority. Relational authority (Chapter VIII) can be addressed before Temporal authority, but when this is done the clinician should be on the lookout for Temporal and Moral authority issues intruding into the process.

Phenomenally, the Coping-aspects created by Temporal authority often function as the precursors of ego-aspects shaped by Moral authority. Their similarities can be confusing if the therapist fails to discern the distinctions between different authorities. Temporal authority is the earliest authority consciously experienced by a child, being the one most strongly felt from birth through age seven. It is largely responsible for the creation of the earliest Ego formations described by Object Relationists. Those ego-aspects can be dissociated or overlaid by new creations designed to cope with the demands of Moral and Relational authority. But the overlays notwithstanding, Temporal authority remains foundational throughout the client's life unless consciously altered.

Once the client has learned basic uses of the *Light*, it is possible to go inside and contain a *parent exercising Temporal authority*. The request can be quite specific. The client is asked to use the *Light* to contain the parent in the exercise of 'parental authority.' What the *Light* contains is generally a characteristic stance or attitude of the parent whose 'look' or 'facial expression' or 'tone of voice' captures the behavior used to control or set limits on the child at different ages. The initial containment can be of one or both parents, but generally, only one parent will finally embody Temporal authority. That is most often the father, but not always, and perhaps even less so as more and more children are raised in single parent families. When a parent is contained by the *Light*, the authority often becomes quite palpable, particularly if the parent was dogmatic, overbearing, or abusive. As a rule, the father is the most visible embodiment of this authority. In past generations, the mother would only be seen as wielding Temporal authority by threatening the child with the father's authority. But note, the mother always exercises this authority directly during infancy and early childhood, and by her inadvertent, collusive, perpetuation of the father's authority in later development.

I have found it helpful to conceptualize Temporal authority in developmental terms. In infancy and early childhood it is primarily exercised by the mother's goddess-like power and experienced by the child in terms of nurture. The power of this role is immense but not generally appreciated because most abuses are hidden by the child's Coping or Mirroring ego-aspects, and the cultural expectation that the mother relinquish Temporal authority in favor of the father early in the child's life. Later in the chapter, I illustrate the effects of nurturing disruptions, and interventions for ameliorating them. The effects of disrupted nurture are profound, and generally account for some of the most severe problems encountered in clinical practice. While these abuses of nurture are easily attributable to the mother on first reading, their frequency and persistence into adulthood also appear to be a patriarchal issue. *Some* fathers (as well as mothers) severely abuse their infant children, but many culture-wide patriarchies are also abusive in their suppression of the numinous feminine. It is possible to correct early disruptions of nurture by fathers as well as mothers, but their correction has been traditionally opposed by patriarchies, which actively suppress *numinous* images of the feminine. Correcting disruptions of nurture requires the evocation of an archetypal mother whose numinous qualities are comparable to those found in goddesses; and patriarchy has a long history of diminishing the power of goddesses. Even so, I have found no better solution than the one offered by such incarnations. From a child's perspective, the mother's authority is all encompassing, which is nothing less than the role of Demeter, Quan Yin, The Virgin Mary, or a comparable goddess.

The adult client's problems are rarely with Temporal authority per se. The client's struggle is rather with the ego-aspects who react to or emulate that authority. These ego-aspects tend to act subconsciously and compulsively. In general, treatment seeks to make the client aware of these ego-aspects, alter their dependence on the parental image wielding Temporal authority, and remove restrictions on their nature dictated by that dependence. Thus, interventions are generally a two-tiered process. First, the client is helped to divest the parental image of residual Temporal authority; and second, the therapist

helps the client heal the dualities most adversely affected by that authority. In this chapter, I am specifically concerned with 1) conscious Coping-aspects that remain relationally attached to parental images exercising Temporal authority, 2) Temporal personas created by the direct assumption of a parent's authority, 3) the Pre-moral aspects created by nurturing disruptions, and 4) the Mirror-aspects that inadvertently perpetuate abuses of early nurture.

Since culture – be it secular or religious – does not offer any rituals for the termination of Temporal authority once the child reaches adulthood, the individual generally feels compelled, often unconsciously, to maintain ego-aspects shaped by that authority. Normally, Coping-aspects will seek to ‘pacify’ the parental surrogates that receive the ‘transference’ of Temporal authority in relational and institutional settings. Only Mirror-aspects or rebels are likely to defy it. All of these ego-aspects are generally debilitated by this inadvertent capitulation to or defiance of the parent-child relationship. Institutional patriarchies only lose power when the energy of the Empowering archetype is separated from the father (or mother) and ego-aspects are given the opportunity to redefine.

Temporal authority is *always* exercised by parents. Resolving its residual effects – those effects that persist beyond an individual's minority – is always advisable before attempting to work on issues of conscience. *This is true even where the authority was not abused because our culture implicitly supports its generalization to patriarchal institutions at the cost of personal individuation.* In any case, it is nearly impossible to evade issues of Temporal authority. Because of the normal transference of parental attributes to a therapist, the ego-aspects most strongly shaped by Temporal authority will generally be the first encountered on going inside.

What Happens When Temporal Authority is Terminated?

This is a hard question to answer. I can tell you that Christ does not assume it, though it is often attributed to him or God the Father by religious, patristic, organizations that seek to exercise temporal power in his name. The images of parents are altered, but Christ's image is not. Therapeutically, its termination in parents appears to be a springboard for the long process of individuation. Following termination, the Aware-ego appears to be strengthened in its role as a facilitator of Christ's activity within the client's Mind. Issues suppressed by parental authority appear to come to the fore for treatment, particularly issues of abuse. As far as I can determine, the archetype does not automatically constellate other images to stand in the place of the parent. There are a number of instances wherein the individual may voluntarily allow the archetype to constellate a new image as when an adult is knighted by royalty, or ordained to holy orders by a bishop, or someone submits to the authority of a guru, or accepts a commission in the armed services; but it is not clear if the generalization is just that or a new constellation. Historically, women were expected to become subject to their husbands when they married, but much less so – today – in America. I have not explored these voluntary subjugations, but recognize that most vows are taken seriously by the participants.

The authority is truly terminated only when the ego-aspects created by it acquire ‘inner direction’ of a different sort. In this work I encourage the client to turn increasingly to Christ or a comparable higher power for discernment and healing. In the beginning, most people will only trust an Egoic sense of self, failing to appreciate that ego-aspects have been largely shaped to cope with the very authority Christ is asked to terminate. At the outset, only the Aware-ego willingly addresses the effects of that authority and willingly allows Christ to terminate it. In the final analysis, it may simply be a process of attrition wherein ego-aspects turn more and more frequently to a higher power for guidance as their own solutions fail to provide the desired result. Most inner work will involve working with the ego-aspects created by Temporal, Moral, and Relational authority; and most of those ego-aspects will seek to lead themselves until it becomes painfully obvious that a higher power will better serve them. The sages refer to this as a period of purification. It can take years.

The Basic Intervention

The basic intervention can involve one or two steps. In the two-step process Christ is asked to contain the image of the parent exercising Temporal authority and then to separate or extract the energy of that authority using a second circle. This provides the client with an image of the authority's power. The second step is to have Christ place a portion of his *Light* into the heart of the parent exercising the authority. The extraction process is unnecessary for the actual termination of Temporal authority but does provide a visual analogue of the energy and what happens to it. In the one-step intervention, Christ is simply asked to place his *Light* into the heart of the parent, which staunches the flow of that energy in and through the parent's image. When this is done, the parent's image immediately changes. If the parent is still living, the image often changes from a younger image to their current age. If the parent is deceased, the image simply appears to relax.

I am quite satisfied with the action initiated by Christ – the placing of his *Light* into the parent's heart, but remain dissatisfied with the words I use to describe what he does. I have called it 'stopping the flow of energy,' 'staunching the flow,' 'separating the image from the flow,' 'reflecting the energy back to its source,' and 'terminating the flow,' to mention but a few phrasings I have used. All of them seem to work. I suspect the essential ingredient is the client's understanding that the parental image is not the *source* of this authority; that it is a collectively experienced archetypal energy which constellates the parental image early in life. Temporal authority is instrumental in keeping ego-aspects fragmented and willful, but its connection to the parent is arbitrary and can be dissolved by any higher power using their *Light*. I also consider it crucial to caution against any attempt to claim the energy for the Ego. It is always dangerously inflationary to assume it. However, once the authority has been terminated, the client can expect significant healing of any ego-aspects strongly attached to the parent or exiled by the parent's authority. In this way, the Ego is re-empowered; and thereafter, the Aware-ego is also empowered.

The God of Our Childhood

One last thought before moving to the clinical portion of this chapter. Temporal authority, as exercised by parents and culture, has a second effect on ego-aspects, which can also be addressed when Christ is asked to strip the parent of that authority. Parents and culture define the '*God(s) of our childhood,*' including our earliest understandings of the Christ image. The archetype empowers parents to name and define the gods we are expected to obey as children. Often, at least as I observe it in my clinical population, the gods of our childhood are often exceedingly judgmental, demanding, punishing, and distant; this can even be true of the Christ image if parents and culture have defined him as such.

During the course of therapy, if I discern that the client's conception of 'God' is harsh, punitive, distant, or adversarial, I will suggest that the client allow Christ to remove from the parent their power to define the 'god of their childhood.' Often, it may be necessary to include other early influences such as ministers, priests, nuns and Sunday school teachers. All of these 'adults' are placed in a circle that Christ enters with his *Light*. He is then asked to stand in front of each adult and place a portion of his *Light* into their heart which the client experiences as sufficient to cancel the image's power to define God.

Appendix II further explores the issue of God as a higher power. For most individuals, their 'God choice' appears to be an unconscious assimilation of familial and cultural mores. The Appendix strongly encourages the reader to reflect on what has been chosen for them and offers a ritual whereby they can consciously choose again.

THE POWER OF TEMPORAL AUTHORITY COMPARED TO CHRIST

My first encounter with Temporal authority, though I had yet to name it, occurred while using the Christ image to explore a client's relationship with her parents. When the client used her *Light* to contain an

image of her father – an Episcopal priest, we were both surprised to discover that his image appeared to exercise more authority than her image of Christ! His image was more strongly felt by her; and in her Mind, his authority was unquestioned. She could not imagine a more powerful image than her father. Theologically speaking, one might expect the opposite. But in practice, I have since found that parental authority is initially experienced by most clients as greater than Christ's authority whether or not they are clergy. For most people, *parental images present as the most powerful images in the client's Mind*. When the parental figure with the most authority is contained – generally the father, that parent will appear much stronger and more powerful compared to the client's image of Christ. This observation is easily replicated by simply asking clients to have their Christ image stand next to the circle containing a remembered image of the parent exercising Temporal authority. In many instances where this suggestion is acted upon, the Christ image will appear smaller or otherwise less powerful than the parent wielding the authority. Most clients are chagrined to discover this since they would like to believe that an incarnation of God has more authority than a parent, abusive or otherwise. But, in fact, most clients discover, in their initial forays inside, that there are no images more powerful than that of their parents. It should be stressed that the authority vested in these parental images is more than just Temporal authority. When first encountered these images generally reflect an aggregate of Temporal, Moral, and Relational authority, although it is Temporal authority that appears to give them so much stature.

Whenever I have set up the above demonstration, I hope it will encourage the client to consider allowing Christ to use his *Light* to remove the parent's Temporal authority. I describe this authority quite simply as the parent's power to order the client without having to give a reason, e.g. you go to bed because your father tells you it is time to go to bed. Of note, it is easier to convince the client of the value of terminating the authority after s/he is asked to identify the Coping-aspect most strongly attached to the parent wielding the authority, since that image is generally found to be immature or undeveloped. This arrested development is the direct result of the parent wielding Temporal authority and can only be corrected by letting Christ remove the authority.

Before I fully appreciated the concept of energy inherent in images, my interventions relied simply on Christ terminating the authority from the parental image. This proved helpful to the client, but the *idea* of it was frequently threatening. Many clients intuit at some level that the authority must go somewhere once it is stripped from the parent, and they were fearful of the unknown quality of any new vessel. This was especially true for men whose mothers were seen as dominant. In their mind such a transfer would simply give another female the power to order/abuse them. Also, many clients tend to marry a spouse much like the parent wielding Temporal authority, e.g. the wife-beating husband. Removing authority from the parent might reasonably increase the power of the spouse. All of these concerns will have to be addressed concomitantly or prior to asking Christ to terminate Temporal authority in a parent.

Given time and reflection, most clients will acknowledge that Christ is personally immune to the temptations of Temporal power; that he is not tempted to use that power for good or ill. Repeatedly during his ministry, as described in the New Testament, he is offered and refuses temporal power (beginning with Satan's temptations in the desert). Thus, most clients will agree, in principle, that this aspect of parental authority might be safely terminated by their Christ image without his being tempted, in any way, to assume it. In therapy, I stress the word *terminate*. His intent is only to terminate this authority. Truly, Christ appears to have no interest in Temporal authority beyond unburdening the relationship between the parent and the adult child; and as far as I can determine, he is the only archetypal image in Western culture who has categorically refused to assume it (aside from Buddha whose teachings have made strong inroads in the West).

In the initial stages of inner work, the therapist needs to continually emphasize the distinction between Temporal and Moral authority. Though I am only addressing Temporal authority in this chapter, the two types of authority must be distinguished, because they are initially blended in the client's mind. This blending is another reason why clients are initially reluctant to allow Christ to terminate the parent's Temporal authority. They fear Christ would then use his authority to morally condemn rejected aspects of the Ego. I have worked with adults who were lifelong, devout, Christians who, nonetheless, were convinced that Christ would label parts of them as 'bad' and unforgivable, if he had the parent's power to judge them. Since I held a similar belief for too many years, I can appreciate how easy it is to conclude that Christ acting like a parent would be equally condemning. I always discuss these distinctions with the client

to allay any fears in this respect. Christ may quicken conscience as a deterrent, but he never condemns after the fact.

Initially, I am only interested in dealing with Temporal authority, the authority that makes the parental image loom larger than the Christ image. Only later, will I endeavor to address the issues of unredeemed conscience. What I stress is that Temporal authority is about the arbitrary imposition of physical and gender limits, the power of 'no;' the power of force and law as distinct from morality.

The Client's Fear of Independence

Some clients are convinced that their well-being requires a continuing dependence upon the parent's Temporal authority. Such beliefs are generally reinforced by the parent and prognostic of childhood abuse. It is most pronounced where the parent is described as forcefully thwarting adolescent strivings for increased autonomy. As the following case illustrates, the issue may only become apparent when the client seeks to remove the parent's authority.

Anita. For several weeks, Anita had been struggling to clarify her feeling of having been raped as a child. She is convinced she was raped and wants to believe it was by a man next door who was known to have molested his stepdaughter. But in this particular session, she admits to ruminating on a terrible thought all the previous week: her father is the source of her *pain*. I suggest it might be helpful if she goes inside and asks her *Light* to contain *the source of her pain* in a circle, whoever it might be and whatever the reason for it. At this suggestion, and without actually going inside, she spontaneously recalls the memory of a thanksgiving dinner at the family home, during her college years, when she and her father were arguing. At some point in the argument, he sat close to her and said, "Don't you ever disobey me." As she recalls it: "He was really angry ... past the point of being angry ... over the line ... I'm not sure what he would have done if I had challenged him at that point." Given this deep-seated fear of him, I suggest she contain her father's Temporal power to hurt her. She agrees to go inside specifically for that purpose. Initially, she has difficulty re-orienting inside (indicative of feeling threatened), so I suggest she *sense* the presence of her *Light* and ask it to provide her with a circle of protection which she can enter upon going inside. This allows her to orient inward. Almost immediately, she reports seeing an image of 'Christ' outside her circle, only *it is older* than her normal image of Christ, and distinctly different in that the image is *wearing a cape and carrying a cane*. I ask her to have this Christ explain the meaning of his appearance but she is unresponsive to my question, which is unlike her, and she seems increasingly engrossed with the image. She reports hearing the suggestion from this figure that she is "to lean on and trust the cane" and then she goes on to say: "It can support...I can use it for the support I need." The image appears to be modeling this for her. But then the 'Christ' figure breaks the cane and she hears the words "broken trust." She then sees an image of the 'Christ' in a wheelchair, which reminds her of her paternal grandfather. I ask if he is the one we should be concerned about? She does not answer but seems more and more enthralled by whatever is going on inside. It is at this point that I feel a need to intervene. I attempt to refocus her by asking directly: "Are you willing to contain your father's power to hurt you if you disobey?" She answers "yes," but continues to be entranced by the cane, and saying: "It's new ... and more powerful than the *Light*." At this point I asked her to touch the cane and the 'Christ' with her *Light*. But instead, she again insists: "The cane is a part of the light – a new source of strength." I ask her if it is intended to replace her father? She replies: "It is a gift." Again, I insist that she touch the 'Christ' with her *Light*. Finally, she touches the image and immediately reports the appearance of her familiar Christ figure, and exclaims that whatever she has been dealing with is untrustworthy but very powerful – even to the point of falsifying her Christ image and having the cane mimic her *Light*, but when her Christ appears he seems more powerful. Again, I ask her if she is willing to contain her father's authority? This time she reports success and describes it as like a windstorm. I suggest she have Christ bind it with his own *Light* since I am not really sure what we were dealing with at that point. She replies that, "Christ has it ... but it's hard for me to let go of it ...it is easily bound ... but also unbound ... he has sealed it in a jar... it has the cane in it ... I've been using my father's authority *as a crutch not to stand on my own feet* ... it is very powerful ... almost as powerful as the *Light* (her willingness) ... this fake power is almost as strong as the real thing ... but it's cold, not as warm ... and really empty ... inside the cape is a facade ... I thought Christ was in it ... but it is empty and hollow ... that cape wanted *me* to fill it up." I ask if she was willing to keep it contained so she

can examine herself apart from it? She answers “yes” but also notes that she feels naked and exposed. I suggest she ask Christ to stand as a buffer between her and the power. She agrees. A week later she allows Christ to remove her father’s Temporal authority, but not without many distractions, and immediately afterward, she begins recovering a memory of having been violently struck by her father, as a toddler, during an argument between the parents. That session ends with her having Christ go to the stricken child to hold it, and protect it from any further harm.

In addition to illustrating the marked dependence created by abuses of Temporal authority, the above case also highlights several other points worth noting. Something in Anita strongly resists the divestiture of the parent’s authority, very likely a Coping-aspect who remained merged with the Aware-ego. This session occurred long before I had gained an appreciation of the Coping-aspect’s dependence upon the parental image for definition. What accentuated this parent’s authority appeared to be the father’s continuing threats of violence even when his daughter became a young adult. In such cases, the authority can truly seem unbreachable or god-like; and a Coping-aspect will be hard pressed to defy such power. In Anita’s case, immediately on going inside for the explicit purpose of containing her father’s power, that ‘power’ sought to convince Anita – yet again – that she needed to sustain the status quo rather than change it. It did so by *trying to appear like her Christ figure!* This adulteration of a Christ figure is a rare phenomenon, but I have encountered it on several occasions. It is one of the reasons why early on I began asking that the Christ figure (or any other figure intended to be helpful) be initially screened by the client’s *Light*. If the figure is not threatening to the client, it will remain as it is even after being touched by the client’s *Light*. If it is a threatening, bogus, or counterfeit image, this simple procedure dispels the figure. Of note, Anita herself was immediately aware that the figure that first appeared to her was different even as it seemed to enthrall her. Such occasions also call for a degree of discernment on the part of the therapist. I could sense ‘wrongness’ in what was happening, in part, because Anita kept getting caught up in the enthrallment to such a degree she was hard pressed to even acknowledge my questions much less respond to them. Wherever there is doubt, the therapist needs to insist that the client touch the figure with the *Light*; and only trust the image’s veracity if it passes that simple test.⁷

The above example represents an extreme of what is likely to be encountered on going inside. Most parental images exercising authority are much less dramatic, but I have not encountered any who seemed willing or eager for Christ to *remove* their authority, though most appear remorseful, unburdened, or relieved afterward. It is also worth noting that a Coping-aspect never acquires direct access to Temporal authority when it is removed from the parent. When the Coping-aspect is redefined by a consensus involving itself, the Aware-ego and Christ, it will receive a recalibrated energy most suitable to its new definition.

THE EFFECT OF GRANDPARENTS’ TEMPORAL AUTHORITY ON PARENTS

The Temporal authority of grandparents can also have a discernable effect on the client. Interventions demonstrating the effects of Temporal authority on the *parent-grandparent relationship* are helpful in modeling its suppressive effects, especially on daughters. Asking Christ to terminate a grandmother’s Temporal authority to define her grandchild’s femininity can have a freeing effect on the client. Observing what happens when Temporal authority is removed from the grandparents also provides the client with a paradigm for what s/he can expect when Temporal authority is removed from the parents.

When applying this intervention from the perspective of a female client, I first ask her to contain her mother in a circle of *Light* as s/he appears to the client in a contemporary image (if the mother is still living) or as she is remembered (if deceased). Then, I ask her to place the maternal grandparents in a second circle beyond the mother’s circle. Christ is then asked to enter the second circle containing the grandparents, and terminate any Temporal authority that has *suppressed* the mother’s femininity, sexuality, or womanhood. The choice of words can be altered to fit the situation. For example, I worked with a woman who was very repressed sexually, so that quality was emphasized. If the maternal grandparents’

Temporal authority has been operable in this regard then I would expect to observe changes in the image of the mother. As a rule, the mother will be described as appearing lighter or standing straighter. Essentially, the client reports shifts in perception that indicate a lifting of some form of oppression or compulsion. After working with the maternal grandparents, I might then focus on the client's paternal grandmother. Interestingly, removing authority from a paternal grandmother will often affect the father's image. His image is likely to change in a way that reflects his diminished authority to define the feminine. When a mother-in-law no longer exerts authority through her son, the husband's authority to define his wife's womanhood is also diminished. Often, this intervention will produce positive changes in his wife's self-image. Likewise, I have had a number of clients report positive changes in their relationships with significant others, including parents, in the weeks following this type of intervention.

I might also ask the client to examine the Inner dyads of the grandparents (discussed Chapter VIII), especially if I suspect that the client has been strongly identified with a particular grandparent within the extended family. In general, parents appear to raise grandchildren; that is to say, children will be very quickly identified with one of the four grandparents by the immediate and extended family. This should not be surprising. Each grandparent represents a 'family name' which seeks to continue itself through progeny. In most cultures, the firstborn is generally identified with father's side, second born with mother's side, third born to the father's side, etc. If the father is identified with his paternal side then his first born will be identified with the paternal grandfather, and his third born will be identified with the paternal grandmother's side of the family. This can be tested as a hypothesis. Ask the client to have his or her parents identify the client with one of the four grandparents. The answer needs to be a forced choice: that is, the parent or parents are obliged to choose just one grandparent. This choice will frequently coincide with the client's self observation as well as the identity assigned by other members of the family.

THE TEMPORAL PERSONA

In working with clients around the issue of Temporal authority, one source of client resistance is the covert desire to *retain* the parent's Temporal authority as their own. Under special circumstances it is possible for offspring to assume the authority that the Empowering archetype constellates in a parental image. A Temporal persona only emerges when 1) the parent exercising Temporal authority in the family system dies or otherwise abandons the family; and 2) the sibling has 'the blessing' of other members of the family, including the other parent, to assume the authority exercised by the deceased/abandoning parent, or less frequently, a grandparent. It is not clear to me whether the assumption of a Temporal persona by a client results from the constellation of the Empowering archetype or is merely an 'authorization' by other adults within the family. But where I have encountered this phenomenon clinically, the client was clearly in the thrall of the power they appeared to covet.

Temporal authority within the family of origin is comparable to Cultural personas, which I discuss in the next chapter. An ego-aspect experiences itself as a Cultural persona when it accepts any *culturally defined* role of leadership, e.g. Emperor, King, Chief, Headman, Sheik, etc. Where the role has wide cultural import, it is generally highly defined and dependent upon the sustained 'blessing' of a significant group of adults. In contrast, the assumption of a Temporal persona only requires the blessing of those most immediately affected by the role of leadership within a family of origin.

I have had too little experience with the Temporal persona to assess its prevalence, though I am able to document its effects. It is probably less prevalent in the United States than in other cultures. In tribal cultures, such as Near Eastern Cultures (Iran, Iraq, Turkey, etc.), or cultures in which the firstborn son is given undue regard and authority (China, India, South America, etc.), the Temporal persona is probably quite prevalent. In such countries the Temporal persona seems to be culturally expected and reinforced. But that is a surmise based on reading about those cultures rather than first hand experience. Remember, the only requirements for the creation of a Temporal persona are a growing child's assumption of Temporal authority within the family of origin with the explicit blessing of the surviving parent and siblings. In America, most children are expected to *leave* the family and cleave to their spouse. But there are numerous circumstances even in our culture where families may elect to maintain the status quo by appointing one of the children to replace a strong patriarch or matriarch (following the death or abandonment by that parent

or grandparent) rather than allowing the family to reorganize. And it is likely that there will be an increase in the prevalence of the this persona as we seek to acculturate increasing numbers of people from countries other than Europe.

Olivia. The nature of this persona was first highlighted for me by the astute self-disclosures of a client named Olivia. She is avowedly lesbian in her sexual orientation, and generally assumes the 'butch' role in her relationships. She is cognizant of her 'masculine demeanor,' which identifies her with butches as distinct from fems. She feels it comes from being strongly identified with her father by other members of her family. Their identification intensified following his alcoholic death in her early teens. But even before his death, her mother treated her as a father surrogate. Whenever the father was gone the mother insisted she sleep with her, and often stimulated her sexually. As an adult, Olivia experiences her 'father identification' as giving her a sense of specialness, a kind of "heady ego trip." She feels it most strongly as an officer in her military unit or with other butches. She describes it as making her feel self-centered, almost insatiable, and fearful of abusing the power it seems to impart to her. The day she described these feelings to me she was wearing her father's academy ring, which seemed to her a kind of signet ring representing a visible transfer of her father's authority. In listening to her, it feels as if her father's authority controls her as much as she controls it, that it might be more than she can handle in that it frequently threatens to overtake and rule her. Indeed, it seems to enslave her to care-taking her abusive, exploiting, mother and siblings, as well as her lover who was a practicing alcoholic for much of their relationship. The way she describes herself reminds me of hubristic dramas in Greek mythology: the experience of excessive pride or self-confidence verging on arrogance that overwhelms individuals when touched with 'god-like powers.' When Olivia finally goes inside to contain her father *and his authority*, she visualizes it as "cyclonic ... like a tornado ... a constant whirlwind inside of me ... my weight is a reflection of my inability to control it (she is struggling to control her weight), and its whirlwind quality makes it difficult for me to organize my thoughts." When she is finally able to ask her inner Christ to strip her father's image of this authority, she reports feeling a discernible difference in terms of calmness and her ability to focus her thoughts.

Olivia's case illustrates how I addressed Temporal persona issues early on. Today I would approach it more gradually, first separating the authority from the father, then separating it from the Temporal persona. Christ can then be asked to help redefine ego-aspects *suppressed* by this persona and reconcile them to the ego-aspect now separated from the persona energy. Examples of this more complex intervention are given in later sections on the transformation of Coping-aspects.

Olivia's case also illustrates an almost irresistible dilemma/urge faced by growing children. Parental authority is a god-like power not unlike the anima/animus energies described by Jung. As Jungians describe those archetypes, no human being is an adequate vessel of that power. It is hubristic to assume it, and invariably problematical for another to accept your projection of it. To project these energies onto another entralls you to the recipient.⁸ In cases of enthrallment by Anima/Animus archetypes, the client is said to be Anima or Animus possessed.⁹ Clients are equally entralled when the family encourages them to hubristically assume a parent's Temporal authority. The solution offered here is a third alternative: to ask Christ to terminate the authority in the ego-aspect and parental image, and then have him offer reconciliation to the previously entralled ego-aspect and ego-aspects suppressed by it. But this is never an easy matter since it means individuating vis-à-vis the family of origin. Even where the client is willing, the family itself may actively resist, since any such separation will force them to reorganize. After my work with Olivia, she did separate from her family and lover by moving across country to pursue a music career.

Work with this hubristic condition is a delicate matter. Since the client tends to experience this authority as a form of strength, they will not consider relinquishing it until they have experienced its limitations. Normally, such clients *are* strong, but paradoxically, always at the expense of suppressing sources of real strength which they identify as *weak*. Suffice to say, this hubristic condition is most likely to be found where one or both parents abdicates their role during development, or where the client remembers having to defend one parent against the abuses of another, or having to take care of siblings and/or self because one or both parents were regularly absent, drunk, severely depressed or chronically ill. Such clients tend to be overly responsible toward others. Often, they come into therapy exhausted by their efforts to care for dependent family members. (Not surprisingly, these dependents are often seen as weak, and where that issue is explored, they are often found to be projective vessels for a disowned self.) As a rule, the issue of

strength, or over-responsible functioning, needs to be examined at length before interventions are enacted. The intervention is only effective if such clients can appreciate the limitations of this ‘false strength’ and be willing to forgo it. In my experience, this is never an easy matter to resolve.

Temporal personas Derived from a Grandparent

While Temporal authority is most often experienced by the child as flowing through the father, this is not always so. Sometimes his image remains unconstellated, as when maternal authority remains a dominant force throughout the client’s development. Whenever the father’s image is not the apparent vessel of this authority in an adult client, it is generally because the mother or a grandparent exerts it. Later in the chapter, I explore conditions in which the mother’s Temporal authority is dominant throughout the life of the child. Here, I want to examine generational usurpation – conditions where grandparents retain or divert the flow of Temporal authority thereby circumventing its constellation in the father’s image. This circumvention can also result in the creation of a Temporal persona. It is most likely to occur in families where two adult generations live under the same roof or practically next door.¹⁰ The dominant grandparent may be male or female. Whenever the father’s image does not appear to constellate Temporal authority, the therapist needs to ask: where is it embedded? The following case illustrates a situation in which the Temporal authority of the *maternal grandfather* (deceased) was delegated directly to a grandson with the family’s blessing. Wherever hubristic manifestations of this sort are identified, the client must allow Christ to terminate the authority in the Temporal persona embodying it, as well as the grandparents’ authority. This case represents a variation of the one described above. Such delegations of authority only seem to occur where the extended family seeks to perpetuate a particular constellation of roles rather than letting the family system reorganize following the death of a significant member such as a patriarch or matriarch.

Reese. In Reese’s case, Temporal authority was exercised by the maternal grandmother following the death of her husband. Very quickly, the grandfather’s Temporal authority passed directly to her grandson, Reese, who was expected to eventually replace the maternal grandfather as ‘head of household.’ This was only discovered when Reese agreed to go inside for the purpose of containing his father’s Temporal authority. What he reports, on going inside, is an image of his father (also deceased) that is very vague – suggesting that he has very little authority in the eyes of his son. On reflection, this is not altogether surprising, since the father lived in a small house on his mother-in-law’s property as a tolerated, practicing alcoholic. In contrast, Reese grew up in the maternal grandmother’s house under her aegis and as something of an emotional substitute for the deceased grandfather. Over the years, the women in the family, including Reese’s mother and sisters, delegated all Temporal authority to Reese.¹¹ He had, however, to pay a price. The authority he assumed made him rigid, opinionated, and perfectionistic, even as it also provided him an elevated status as the family hero. In the process he also appears to have displaced a firstborn brother. That brother, like the father, is also a practicing alcoholic who left the family circle early on and was rarely heard from. Reese appears to have a good deal of difficulty with other male authority as if his authority was tenuous outside the family circle or vulnerable to challenge by any ‘first born.’ I note Reese’s case because it illustrates why the particular characteristics of a father figure should always be closely examined. In terms of treatment, Reese had first to forgo his claim to that authority. In doing so he had to relinquish his felt status within the family – a difficult decision; but in exchange he would go on to claim a better, non-defensive relationship with other males and a legitimate authority that encouraged growth, rather than perfectionism and the fear of shame.

Circumstances similar to Reese’s case will have a comparable effect on a daughter. I suspect that a daughter’s circumvention of a father’s Temporal authority is very rare. A daughter can only circumvent her father’s Temporal authority if her mother is dominant, or she is removed from the father’s home and identified with a more dominant grandparent by her caretakers. I only have one case example of this occurring. The daughter was removed from the father’s home and raised by a spinster, maternal great aunt. This great aunt, as well as other members of that extended household, appears to have *delegated the maternal great grandfather’s authority* to the granddaughter. (He had been a wealthy landowner in a South American country.) She was raised in a highly patristic culture. She became very high achieving and quite successful, but never married, though she had several long-term affairs with successful men. Such a

daughter must live in a constant state of tension. To marry, she must find a man willing to implicitly submit to her authority within the home; but what is more likely, she will not marry. She must forgo any strong identity with other women insofar as they are subordinate to males, unless she plays a clearly dominant role in the relationship. Likewise, while she evades being suppressed by her father's Temporal authority, she nonetheless must still contend with the legacies of her grandfather's authority and a sense of uniqueness that makes it difficult for her to fit into the culture; and she will feel obliged to support any of the extended family who look to her for support. I suspect this family situation would be very rare in America. It is more likely to be found in South American and Asian communities.

In sum, the assumption of a Temporal persona is likely to occur whenever a child is identified by family with a particular parent or grandparent, and asked to assume a 'head of household' role within the extended family system, rather than allowing the family system to naturally reorganize and evolve. In Olivia's case discussed earlier, she was delegated the role of her deceased father; in Reese's case just described, he was delegated the role of his deceased maternal grandfather. In both examples, the children are encouraged – from a very young age, to assume a Temporal persona. It is difficult, if not impossible, for the child to resist such an offer if all adults in the immediate family tacitly support it. But having acceded, whether consciously or otherwise, the child will become enthralled by it. In treatment, Christ must be allowed to terminate this authority enthralled the ego-aspect most identified with the deceased parent/grandparent, as well as terminating the Temporal authority constellated in parental figure.

The Ego is an archetypal energy that always constellates as an ego-aspect. 'Coping-aspect' is an umbrella term describing several kinds of ego-aspects that, in one way or another, are the Ego's *reaction* to Temporal authority. For example, Mirror-aspects are Coping-aspects specifically created by the Ego to shield and hide a Pre-moral aspect from further wounding by maternal Temporal authority. In sharp contrast, *a persona is created by the co-constellation of two archetypal energies*. Thus, a Temporal persona is specifically created when an ego-aspect is infused with energy from the Empowering archetype. It is not merely another ego-aspect or coping-aspect.

THE MOST COMMON EGO-ASPECTS CREATED BY TEMPORAL AUTHORITY

Temporal personas are comparatively rare. Most of us are followers, not leaders. The most common ego-aspects are Coping-aspects. These are generally the selves first encountered on going inside, as they are strongly governed by the transference phenomena, which is most strongly evoked at the outset of therapy.

In both men and women, a Coping-aspect, either seeks to comply with Temporal authority at some level, withdraw from it, mirror it, seduce it, or defy it. The quality of emotional response is generally a reaction to the parent's exercise of Temporal authority. Where parental affect is clearly abusive as in the case of repetitive rage, then the Ego will seek to withdraw if possible, comply as needed, seduce the parent and/or covertly mirror the parent, e.g. the bully. If the parent's exercise of authority has been relatively benign, then the individual is most likely to develop a Coping-aspect that seeks to comply with it. I am sure there are more than these five responses available to a child, but they appear to be the most prevalent. Until the onset of adolescence, most coping responses will be outwardly compliant. It is only in early adolescence that Coping-aspects will crystallize as rebellious in an effort to respond to the adult world on a more equal footing. What form that takes will depend on how the parent wielding Temporal authority responds at that point in the child's development. If a Temporal persona is actualized within a family of origin it is most likely to emerge in adolescence.¹²

Coping-aspects Co-exist With the Aware-Ego

Whenever the client focuses inward, the Aware-ego can evoke the *Light* of willingness and the aid of a higher power such as Christ. But most people are simply not use this degree of mindfulness. So who is the client when s/he goes inside, unaided and alone? Or even when s/he avoids the process with endless distractions? What self enacts the individual's ordinary sense of 'I'? I do not mean, who s/he is in fantasy, but rather who s/he is as s/he acts in the world, or rehearses alternatives, or contemplates tomorrow's activities, or relives a myriad of typical emotions such as fear, shame, pride, desire and the like. Coping-aspects guide us minute by minute, all the day long. They are defined as the set of all ego-aspects, except the Rejected-self that precipitated their initial creation. They must cope with all of our worlds – Body, Mind, Soul and Spirit.

Coping-aspects co-exist with the Aware-ego. They embody the conscious personality. Until the individual begins to exercise 'mindfulness,' these ego-aspects will dominate consciousness, and control much of our behavior. So long as these Coping-aspects co-exist without differentiation, their fears and threats will co-exist with the Aware-ego, often overwhelming it and thereby limiting the Aware-ego's ability to exercise willingness. That is to say, whenever an *undifferentiated* Coping-aspect is threatened, it will compete with the *Light's* ability to act on suggestions. Discerning the existence of these undifferentiated Coping-aspects is the first step toward depotentiating them. While undifferentiated, their co-existence will not be readily apparent to the client who often confuses the feelings generated by these aspects with Aware-ego consciousness. As I have noted elsewhere, most clients will initially treat consciousness as a unitary phenomenon and, thereby, fail to differentiate between the Aware-ego and other ego-aspects.

A Coping-aspect remains enmeshed with the Aware-ego until consciously differentiated from it. They control significant segments of a client's emotional life, physical being, and motivation. They are invariably willful, meaning they tend to be stereotypic, situationally reactive, and compulsive. They can be so enmeshed, so much a part of how the client presents to the therapist, that even a therapist can overlook them, as I too often did in my early work, and continue to do so on a regular basis.

Coping-aspects must contend with all forms of parental authority. They come in all sizes and shapes and tend to be hierarchical. Those that develop later are generally superordinate, meaning they have the power to suppress the activity of another ego-aspect. 'Superordinate' is a term I borrowed many years ago from a theory of personality developed by George Kelly.¹³ His cognitive theory was built on personal constructs of reality identified as superordinate or subordinate. Superordinate constructs controlled lower ordered, or less developed, constructs of belief. A similar process appears to be at work in terms of Coping-aspects. A Dominant self is generally the more developed than Responsible primary in a client's consciousness even as both emerge to contend with the constellation of the moral complex.¹⁴ Mirror-aspects, by contrast, are considerably less developed and generally subordinate to a Dominant self, though they can definitely clutter the mind with emotional turmoil. This hierarchical process can be briefly illustrated with the following case.

Benedict. This illustration describes Benedict's first time inside. In recent years, I have frequently provided new clients with a Manual describing the use of the *Light*, which covers most of the material in Chapter III.¹⁵ I have found this helpful in facilitating the process. Anyone who reads that chapter has begun imagining the *Light*. It would be hard to read the chapter without doing so. For Benedict, I used a much quicker induction than the one outlined in that chapter. I simply had him imagine his young daughter bringing him his *Light*. A parent's own children, particularly young children, are implicitly trusted by their parents. In any case, Benedict easily found his *Light* by this method. Next, I had him use the *Light* to contain and screen a Christ image. Our purpose for going inside on this particular occasion was to see if he could identify the source of his anger, which he often feels but hardly ever expresses. Basically, I ask him extend his *Light* to Christ who uses it to draw a double circle around his Aware-ego. I then have him ask Christ to separate a personification of his anger. He immediately reports sensing a 'sad face' indicative of disappointment. Then he reports that it is not possible to separate the circles. When he attempts to separate them everything goes black – a clear indication of threat. But it is not the angry aspect that seems threatened. On reflection, Benedict reports that as soon as the angry aspect began to separate, Benedict could feel himself 'shutting down.' The 'blacking out' only occurred when the two circles were about to separate completely. I surmise that the threat is a fear of liberating anger – though that was not the intent of the separation. Another self does not trust the angry aspect to remain contained apart from its own ability to

shut down the expression of anger. Benedict now tells me that this is a typical response for him. He values this ability to 'shut down' and can identify a number of situations in which it normally comes into play, e.g. arguments with his wife, tense work situations, etc. What is significant, from my perspective, is not so much his valuing of it, but the occurrence of the reflexive response at the mere thought of consciously expressing anger even within the Mind. This shutting down points to control being exerted by yet another ego-aspect. In all likelihood, the angry part is a Mirror-aspect, and will be needed to find the Pre-moral aspect it is protecting. But before we can get to that, the Coping-aspect with the power to 'shut down' must also be contained, separated, and mollified. Otherwise, it will consistently abort any attempt to personify and dialogue with the angry Mirror-aspect.

Any therapist using the interventions described in this work is likely to encounter the active blocking of those interventions on a regular basis. In the particular instance above, separation threatens an ego-aspect created to shut down expressions of anger. That Coping-aspect is superordinate to the Mirror-aspect which seeks to express its anger. But even if angry expression was not threatening, and separation of the Mirror-aspect went smoothly, it is still likely that further on we will encounter other 'resistances.' If, for example, a Temporal persona has been created, it will assuredly come into play before Christ is allowed to terminate the Temporal authority of a parent. As a rule of thumb, older Coping-aspects control younger ones, e.g. adolescents control juveniles, juveniles control children, etc. Of note, there are very few adults in this hierarchy. If existent, they are generally young adults; and this is reflected in the observation that most people report feeling younger than their age much of the time.

The point to bear in mind, whenever clients go inside, is that the Aware-ego co-exists with a number of Coping-aspects of varying power. Individuation is a process of identifying each of them and their disowned opposites, healing them where that is called for, depotentiating inflation as necessary, maturing them as needed, and finding in Christ the best source of inner and outer guidance. These Coping-aspects persist in strength because the parental authority that created them remains active. So the work must focus on ego-aspects and parents alike.

Temporal authority and Subjective Age

I first became aware of the significance of subjective age while working with MPD clients, though I have since discovered it is a common phenomenon throughout the clinical population. Subjective age is the distinct feeling of being younger than our chronological age in a way that often incapacitates us in our interactions with significant others. We are most likely to feel this younger age in family situations, interpersonal relationships, or when interacting with authority figures. The phenomenon is most pronounced with MPD clients whose alter personalities can look, act and feel the age they report, such that a therapist can have the distinct feeling of working with an actual child. Often, in therapy, clients will spontaneously report feeling a certain age, and having felt that age for a long time, though not all of the time. For these reasons, *whenever a client describes a new ego-aspect I ask its age*. Clients can generally pinpoint it to within a year since the ego-aspect has a visual analogue. Common age ranges for all kinds of ego-aspects are 'infant' (ages 1-2), 'child' (ages 3-6), 'juvenile' (ages 7-13), 'early adolescence' (ages 13-16), and 'late adolescence' (ages 16 -20). Often, the aspect's age will correspond with the age of their creation or developmental fixation. In the case of MPD fragments, the age will usually correspond with the age when they came into being to cope with a specific trauma.

For most clients, the experience of subjective age is generally felt in recurring situations such as contact with parents or other long-standing relationships. But it can become more or less embedded in his or her demeanor if the client continually interacts with others who enact parent-child scripts. For clients who have geographically separated from families where parental dysfunction is ongoing (e.g. alcoholic, autocratic behavior), the feeling of age dissonance will be most pronounced in the presence of the parent or when talking to them on the telephone. In those instances, it is as if a trance state is triggered by simply walking through the front door of the parent's home or calling the phone number. I call it 'entering a trance state' because clients frequently report feeling overtaken with lethargy, feeling heavy, or drained of feeling, or numb when in the presence of parents; and these feelings begin to clear as soon as they are away from the home place or off the telephone. These reactions can also be triggered by adults in authority who act

like the parent. Most people are unaware that these feelings are sustained by a child or early adolescent self. They can distinctly 'feel' the self but be unaware of its subjective age and demeanor. This only becomes readily apparent when they go inside and separate from it.

Coping-aspects that remain children or minors clearly place the client at a disadvantage in an adult world. When you are feeling like a child among adults you can be blustery, defiant and rebellious, even childishly seductive or cute, but hardly effective in asserting your own authority. I have encountered this subjective age phenomenon in a variety of clients. Wherever it is encountered, my rule of thumb is to assist the client in raising the ego-aspect to the client's current chronological age. This 'growing up' process can be prolonged, however, because the experience of subjective age is closely tied to issues of Temporal authority and these must be resolved before the client permits Christ to raise an image to full maturity. At the very least, the parent's constellated authority must be terminated. Where that is permitted, it still takes an indeterminate number of sessions for a child image to grow through different developmental epochs, e.g. puberty, adolescence, early adulthood, etc. It is hard to appreciate how powerfully these child images effect a client's outlook and behavior until therapist and client can observe the changes that take place following each growth spurt. Almost without exception, the presence of a prepubescent or young adolescent aspect is indicative of a Coping-aspect strongly in thrall of parental authority. Pre-pubescent Coping-aspects are also likely exhibit gender and/or sexual maturation issues. Of note, the process of maturation does become quicker with repetitive use of the intervention.

Few clients are aware of how much their behavior is controlled by developmentally fixated ego-aspects. This is primarily the result of having never separated from the ego-aspect. Without the visual analogue provided by the *Light's containment*, it is difficult to achieve the perspective needed to appreciate the developmental immaturity of these selves. Subjective age illustrates yet another way in which Temporal authority can limit an individual's ability to function in the world. Truncated development is the direct result of a parent's inability to foster autonomy. This may be willful on the part of the parents or simply the inadvertent consequence of their own truncated development. It is to be expected that sons and daughters will begin to assert themselves in early adolescence, implicitly asking their parents for increased self-governance concomitant with their maturation. Where parents block this, the adolescent must either defiantly break away or become developmentally fixated. Where development is essentially blocked by the parent's authority, the stunted ego-aspect – in the guise of an adult, will too easily accede to the authority of others or ineffectively assert themselves in self-destructive ways.

In general, one or more ego-aspects will be strongly attached to the father and/or mother since our culture has yet to offer a rite of passage whereby parents divest themselves of Temporal authority when the young adult comes of age. Historically, the only way a daughter could stop cleaving to her parents was by the father's act of 'giving' her to her husband. In effect, her husband was expected to become the generalized manifestation of Temporal authority. Later in the chapter, I will discuss how this still manifests in the current culture. Where it is identified in therapy, Christ can be asked to place both father and husband in the same circle and simultaneously terminate the authority in both. Men are also vulnerable to this kind of enthrallment if the father's authority flows through the mother. In such cases both parents are placed in the circle and the authority is simultaneously removed from both.

However a Coping-aspect first presents itself, one goal will be its maturation to the client's chronological age. The only exception is a Pre-moral aspect. Generally, this aspect is left in the perpetual care of the archetypal mother, as described later in the chapter. But otherwise, the goal will be full maturation and autonomy. Four major developmental epochs are generally used as stepping stones to maturation: early childhood, the juvenile period, adolescence and early adulthood. Often, it is necessary to resolve the issues that fixated development in a specific epoch. In addition, the client will need to imbue the self image with the specific qualities necessary for full autonomy. That is done by asking Christ to provide the necessary attributes as the Coping-aspect becomes willing. Last, it is always advisable to ask Christ if he wants to imbue the ego-aspect with any specific qualities. Often, he will select qualities which the client clearly would value but is too timid to request.

One more point to consider. Many Coping-aspects appear to be fixated at prepubescence, particularly females. It is almost as if the parental authority blocks the maturational transition to womanhood. This issue must be addressed. Christ must be asked to bring the child into full maturation, specifically menses. In some cases it may even be necessary to explicitly discuss such issues as

masturbation, orgasm, and the like. A juvenile Coping-aspect can only move into adolescence when she can claim her sexuality. With males this is also an issue as many males are stuck in the masturbatory fantasies of early adolescence.

The Transformation of Coping-aspects

Most Strongly Related to the Father

In much of this work, progress is often made by asking the right question. In this instance, the right question is asking Christ to help the client identify the self *most strongly related to the father*. Procedurally, Christ is first asked to contain an image of the father using his *Light*. Then he is asked to draw a second circle next to it containing an image of the client most strongly related to the father. (Sometimes, I use the word ‘attached’ rather than ‘related’) The process could not be simpler, but amazingly, the results are often pivotal. Almost without exception, Christ will identify an ego-aspect that exhibits some of the client’s most problematical characteristics. The next step is a bit more difficult for some clients to grasp, though none have failed to do so if they are willing for Christ to proceed. The second step asks Christ to terminate the Temporal authority flowing through the father’s image, thereby releasing the relationship from archetypal enthrallment. Always remember that images are comprised of energy and definition. They are not made of flesh and blood even though the image appears as a physical being. In the case of Temporal authority, the termination only affects the flow of archetypal energy, not the energy which sustains the father’s image apart from that energy. It is understood that while the archetypal energy continues to flow to the father, it empowers the father to define any image strongly related to him. Termination also achieves the goal of demonstrating that the father is a conduit of the energy rather than its source. It is the archetypal energy which empowers the father to define the ego-aspect. The father’s image is said to be inflated by archetypal energy while constellated by the Empowering archetype. Neither the father’s image nor the ego-aspect most strongly related to it will disappear when the energy is terminated. But significantly, though the father’s image may or may not change in demeanor, it quickly becomes less figural. In every case I have investigated, the focus quickly shifts to the ego-aspect most strongly related to the father.

The therapist also needs to help the client appreciate beforehand that the archetypal energy of Temporal authority does not sustain the ego-aspect most strongly related to the father. An ego-aspect is sustained by its own source of energy. This should be noted to the client as some clients have expressed the fear that if the energy is terminated in the father it will also be terminated in the ego-aspect most strongly related to the father. The energies governing each are distinctly different, even though the father’s behavior initially defines or shapes the ego-aspect. The energy governing the father is the more powerful of the two – until Christ intervenes, but it does not sustain the ego-aspect it creates. When the authority invested in the father by the Empowering archetype is removed, the ego-aspect is free to seek redefinition and reconciliation with its contra-sexual opposite. Actually, Christ can alter the ego-aspect’s definition prior to removing the authority from the father, as when he baptizes an ego-aspect. But normally, in addressing issues of Temporal authority, it is better to terminate the father’s authority before seeking to redefine the ego-aspect. On occasion, the ego-aspect will spontaneously evolve when the father’s authority is terminated. All of the above holds equally true for ego-aspects most strongly related to the mother.

Once Temporal authority is terminated in the parent(s) the client is given two further therapeutic goals. First, s/he is asked to extend a portion of the *Light* to the ego-aspect identified as most strongly related to the father; and, finally, s/he is given the long-term objective of raising this ego-aspect to the client’s chronological age and imbuing it with characteristics that would most benefit its future functioning. This second objective is not the sole prerogative of the client. Any alterations must be jointly agreed upon by the Aware-ego, the ego-aspect most strongly related to the father, and Christ. Often, I have the ego-aspect explicitly agree by giving Christ a portion of its *Light* prior to Christ intervening. This intervention always requires the ongoing willingness of the client, ego-aspect, and Christ.

Reconciliation with disowned opposites is not a primary objective at this point in the process, primarily because it is unlikely that any will have been identified. With the termination of the father’s authority, and the evolution of the ego-aspect most strongly related to the father, the disowned aspects will

emerge in subsequent sessions. The termination of Temporal authority invariably brings to light issues of polarization as inner dynamics are altered by the client's new sense of autonomy.

In Chapter VIII, I introduce a new intervention that involves conviction with the power of the Holy Spirit. That intervention is probably the most effective method for 'evolving' an ego-aspect most strongly defined by a parent.

Removing Temporal authority Preemptively

Bertha. On occasion, I find it helpful to have Christ terminate Temporal authority without much focus on the ego-aspects most affected by it. As a rule, I only do this if the client is in a crisis clearly precipitated by a parent's Temporal authority. The following is a good example. Over the years I have worked with clients who have grown up in the 'hollers' of East Tennessee and never really left them. How they have found their way to my office is a wonder in itself. But something about them, the very grit that got them to me in the first place, has prompted me to work with them, often pro bono. One such client – Bertha, prompted me to move quickly rather than take the time necessary to raise up her Coping-aspect. Bertha is a 45 year old, white, divorced, female. For many years she worked as a welder on the night shift. For most of the time I have known her, she has lived in a trailer in a holler (a steep valley where you can holler across to kinfolk), above her son and his wife, and below the husband of her deceased sister. She has struggled with a number of issues, including chronic alcoholism, agoraphobia (it was a miracle she could even get to my office), and a severe history of physical, sexual and emotional abuse suffered by her and her nine siblings that left her extremely dissociative. In the recent past we addressed sexual abuse by her oldest brother who regularly took her – quite literally, to the melon patch for sex from age six till he moved away from home when she was eleven.

After several months' absence, Bertha returns to therapy close to mental collapse. She describes herself as incessantly tormented by her deceased father's voice telling her to kill herself. He fatally shot himself in the family's presence when she was twelve years old, after physically and emotionally brutalizing the family for years. In the presence of his wife and several siblings, including the client, he put a gun to his head and blew out his brains, which splattered the wall. The father's abusive behavior – if not his suicide, was a recapitulation of what he himself apparently experienced at the hands of his own parents. Bertha knew the grandparents. They were unmitigatingly rejecting of her entire family. In addition, all of the aunts and uncles were very much like her father in terms of drinking and abusing their children. After the father died, Bertha's mother became the matriarch. When Bertha began to lay bare the family secrets, specifically her molestation by the oldest brother, she was increasingly ostracized by her mother. As the firstborn, the brother replaced the father in the family's dynamics, if only because he was readily available during his many years on disability and chronic alcoholism. Bertha's revelations threatened to leave the extended family without a 'patriarch.' I sensed it was the mother's ostracism that was most threatening to Bertha, since Bertha's whole life has been pretty much defined by her place in the extended family.

My initial motivation for setting up the termination intervention was a desire to offset the mother's shunning by depotentiating her authority, though I actually begin by working with the father's parents since his voice was the one actively traumatizing her. Also, I anticipated that the first intervention involving the deceased father might serve as a model for Christ's removal of the mother's authority. First, I have Bertha ask Christ to contain the father. Then a second circle is drawn to contain his parents. Christ enters the circle and removes the grandparent's power to control Bertha through the father. Almost immediately, the father's face softens into a smile. The grandparents go from looking evil to looking sad and lonely, wishing they could make amends for what was lost by their actions. (These are all Bertha's descriptions.) Next, a third circle is drawn to contain the ego-aspect who is feeling shunned by the mother and traumatized by the father's voice. *Then her mother is placed in the circle with her father.* Bertha understands that Christ can remove the parents' power to control her activities within the family by shunning and guiltting her. The mother seems to initially resist Christ's effort to terminate her authority. But in my experience, Christ's power in this matter has always proven absolute, and the mother – an ostensibly devout Missionary Baptist, cannot resist him for long. Also, Bertha has come to appreciate that beyond a certain developmental age, parents have no further right to Temporal authority, and therefore no rightful claim to it, even by her

culture's standards. (Having been married and the mother of grown children she is no longer expected to 'cleave' to her parents.) After this session, her father's voice stops telling her to kill herself, and she is able to tolerate her mother and sisters' shunning. Although the shunning greatly abated in the months that followed, she was not free of it till the brother died about a year later. Thereafter, Bertha moved in with her mother and cared for her till she died.

When I first began exploring Temporal authority, I was quick to suggest to clients that they allow Christ to terminate the authority constellated in parents and grandparents. More often than not, the clients 'resisted' my suggestions for the many reasons I have described in this chapter. All of these resistances have taught me to set divestiture as an end goal rather than a first step. But sometimes, I still find it helpful to proceed with an immediate removal, provided the client is willing. The above is a case in point. In actual practice, I have also found it helpful to speak in terms of parental "control" and the demand for unquestioning "obedience" as well as "Temporal authority," and I will use the words interchangeably during the intervention. Even with explanations of what I think Temporal authority means, many clients have a better sense of the meaning when I refer to it as their parent's power to *control* their activities, thinking, and/or feelings, and to continue treating them as children, even though they are adults. Some adults still experience parental authority as a demand for unquestioning *obedience*. Also, I emphasize that the culture offers no rituals for ending this parental control; if anything, many institutions are dependent upon its recapitulation to support the many parent-child scripts we compulsively engage in daily. Lacking cultural rituals, most parents are not even sensitive to the need to release grown children from this authority, even if they were inclined to do so. Finally, in setting up this intervention, where I begin is dependent upon the client's history. Where social history suggests that a particular set of grandparents have played an active, aversive role, then I will first address their authority over the parent before addressing the parents' effect on the client.¹⁶

Even where removal of Temporal authority is the first interventional objective, I will still ask most clients to identify any ego-aspects strongly controlled by or related to that parental authority. (Bertha was a notable exception.) Prior to removing parental authority, the client is asked to closely examine the images in both circles so as to later ascertain changes in their demeanor. For example, one client saw her Coping-aspect as a teenager sitting in a straight chair but completely hunched over. Following the removal of the parents' authority the image was seen as sitting straight up in the chair. As regards parents, changes in the images will vary greatly. Quite often, individual parents will appear relieved or unburdened by the process. But almost as often, especially in the case of overbearing parents, they can appear quite resistant to the idea of giving up their authority, and afterwards, they may appear shocked, dismayed or ashamed. Generally, the Christ image is unaffected. In early experiments, where Christ was asked to *draw out the archetypal energy* using his *Light*, he often appeared to grow very large immediately after the removal of the authority while the parents became correspondingly smaller. The size differential appears to be more a reflection of how inflated the parents were beforehand than inflation on the part of Christ. This shift in Christ's image is most likely to occur when Christ is asked to *withdraw the energy* from the parental image, rather than terminating its flow by placing a portion of his *Light* into the heart of the parental image. In the early interventions, when Christ withdrew the energy, I had the client continue to watch the Christ image until he then released the authority *back to the Empowering archetype*. Immediately afterward, the Christ image would again appear normal vis-à-vis the parental images. However, where before the parental images appeared more powerful than the Christ figure, they now appeared less so. Today, I only request that Christ *terminate the energy flow by placing a portion of his light into the heart of the parent*. Where that occurs, Christ's image does not inflate, but the parental image can be expected to diminish in demeanor.

I still use the intervention wherein the energy of the Empowering archetype is separated from the parents rather than just terminated. It gives the client a visual demonstration of my assertion that parents are conduits of the energy not its source. I explain to clients that separation in itself changes nothing. Christ must still insert his *Light* into the parents' hearts to terminate their connection to it. This simply allows them to see that it is an archetypal energy within them that has constellated the parental images, thereby inflating the parents' power. Once separated, I always stress the unsuitability of any ego-aspect assuming it. After terminating the archetypal connection, Christ is asked to "return the separated energy to a safe place of *his* choosing where it can no longer be abused by parents or others." He does this by entering the circle and using his *Light* to transfer the energy to 'that place.'

MATERNAL TEMPORAL AUTHORITY

Most cultures designate one parent to exercise Temporal authority, generally the ‘head of household.’ Wherever a culture favors one gender over the other, Temporal authority effectively exaggerates the authority of the favored gender and suppresses the other. In our culture, patriarchy still appears to define this authority. Infancy and early childhood are the only periods in a child’s life when a woman’s Temporal authority is not suppressed by patriarchy. Following early childhood, given that we live in a patriarchy, whatever Temporal authority is still claimed by a mother, is seen to flow from her husband, father, father-in-law or grandfather. There are exceptions but that seems the rule.¹⁷ If Temporal authority is clearly exercised by her husband, then the mother will relinquish it as the children grow older, and thereafter, only exercise it as a threat: “If you don’t mind me, I’ll tell your father.”¹⁸ In this section, I want to address what happens when *the mother continues to exercise Temporal authority*, in effect, refuses to acquiesce to any male in the household as the children grow older. Even then, the Temporal authority exercised by the mother will indirectly flow from a male: be it her husband, her father, grandfather, father-in-law or other male surrogate. Still, her effect on children is significantly different than would be expected had the father directly exercised that authority.

In this section, I want to consider four possible outcomes based on the presence or absence of the father and the sex of the child. These are tentative formulations. The situation is comparatively rare so I am extrapolating from very few cases. The first two conditions describe a mother exercising Temporal authority when the father is absent. His absence may be due to prolonged absence (e.g. war or work), death, abandonment, or divorce. The other two conditions involve a dominant mother where the father is present. Both conditions - father absent, father present, appear to have differential effects on sons and daughters and so the conditions are further defined by the child’s gender. The following descriptions should be taken as suggestive only. I have seen too few cases to definitively describe this range of conditions, but it is clear from the cases I have work with that there can be significant differential effects.

To fully appreciate the effects of temporal dominance exercised by a mother, it is necessary to bear in mind the influence that the Gendering archetype has on the whole process. The Relational authority generated by the Gendering archetype is discussed at length in Chapter VIII. Let me just note here that the Gendering archetype uses parental interactions to constellate the Inner dyads defining a child’s sense of self. These Inner dyads also provide templates for both interpersonal and intrapersonal masculine-feminine relationships. If the wife plays a subordinate role in her relationship with her husband, then this will be reflected in a number of ways. First, he will visibly wield Temporal authority. More importantly, the masculine aspect of a child’s Inner dyad is likely to reflect this dominance. The same will be true if the roles are reversed: then the feminine aspect would be relationally dominant. In effect, Relational authority appears to reinforce Temporal authority; but may also ‘trump’ the cultural standard in future generations.

When the Inner dyads of both parents are not synchronistic, there will likely to be considerable discord that generally results in divorce, abandonment or mayhem. With similar effect, single mothers who choose to remain single will likely reflect Inner dyads whose masculine aspect is in some way subordinate, and/or exhibit Temporal personas that exercise Temporal authority within an extended family. In effect, the dominance of a mother, or father, cannot be explained by Temporal authority alone. Relational authority always needs to be treated as a contributing factor.

Dominant Mother, Absent Father:

Effect on the Daughter

The process of removing Temporal authority from a dominant mother is similar to Christ removing the father’s authority. But the first time I observed it, a surprising turn of events took place. In retrospect, what I think I observed was Christ’s acknowledgment that the feminine had been suppressed in

both mother and daughter. He sought to show, in effect, that mother and daughter had their own authority quite apart from the Temporal authority wielded by the mother. Very likely, the Temporal authority wielded by the mother was also experienced by the mother in her own upbringing. Of note, the two cases reported here are the result of the two-step process wherein Christ is asked to first extract the energy rather than simply terminate it by placing a portion of his *Light* into the heart of the parent.

Loretta. Loretta has been raised by a functional, alcoholic mother. Loretta's father died when she was an infant. The mother never remarried. She clearly exercised Temporal authority in the household from Loretta's infancy onward. When Loretta uses her *Light* to contain an image of her mother exercising Temporal authority, she perceives her mother's authority as a "dark spirit" permeating the image of her mother. Christ appears to absorb or draw out this "dark spirit" using her *Light*, which Loretta has passed to him for that purpose. But then, a "woman in white" spontaneously emerges beside Christ. He appears to transfer "something" to her and then she disappears. As I came to understand this exchange, it was as if something controlled by the mother's Temporal authority belonged to a distinctly feminine element within both women that Christ acknowledges and respects. He seems to absorb the mother's exercise of Temporal authority and then acknowledges a personal authority suppressed by it – what I will call Loretta's individual authority. This two-fold process of removal and emergence has spontaneously occurred on several other occasions when Christ withdraws the energy from dominant mothers of daughters. Consequently, I have come to accept it as a possibility whenever Christ extracts the energy under those conditions. In effect, the successful removal of Temporal authority from a dominant mother appears to require both the removal of that authority and a concomitant, symbolic, acknowledgement of a new configuration of the feminine in the mother and daughter. All this is further illustrated by the experience of the client in the next verbatim.

Dourine. When Dourine's *Light* contains her mother's Temporal authority, what she visualizes is a pond contained by the circle. She extends her *Light* to Christ who uses it to 'draw off' the pond water symbolic of the mother's Temporal authority. What she then sees is a sparkly, golden stream running through the center of the circle. When she asks her *Light* the meaning of it she sees a tree in which she is the trunk and her mother a limb! She understands this to mean that the mother's individual authority is something they hold in common, that the stream symbolizes a shared power hidden by the mother's exercise of Temporal authority. These are my interpretations. What transpired could have numerous other meanings. That notwithstanding, whenever Temporal authority is terminated by Christ, the client generally experiences a discernible increase in their own sense of authority – what I am calling their individual authority.

When Christ withdraws or terminates the father's authority, the father's image diminishes in size and potency – as seen by both male and female clients, and Christ's image remains unaltered. But where the withdrawal is on behalf of a male client, there is no symbolic exchange indicating that the son is to claim his individual authority. In patriarchy, the son's claim to individual authority appears to be culturally sanctioned and reinforced; I cannot otherwise account for the difference. Also, there is the role of Relational authority to be considered. Even when a father's Temporal authority is removed, the Inner dyads will continue to sustain a masculine dominance. Historically, males appear to receive individual authority when they come of age. Clearly, culture and fathers-in-law, invest son's-in-law with authority over their daughters and grandchildren in traditional marriage ceremonies. Armies provide similar rituals in their transfer of authority to new commanding officers or 'change of the guard.' Clinically, male clients do begin to exercise a greater sense of *individual authority* following the divestiture of Temporal authority by Christ.

The idea of individual authority – 'being your own person' – is difficult to tease out in the context of Temporal authority, which is why I have kept it lower case. Temporal authority fragments the Ego, thereby delimiting the exercise of free will since fragmented ego-aspects are often at odds with each other. The constellation of parental images by the Empowering archetype will always result in a distortion, i.e. inflation of the parental image and unnatural suppression or inflation of Ego function. From my perspective, a major goal of therapy is the client's liberation from these arbitrary constellations, and the consequent freedom to choose a spiritual being that better serves him or her in all dimensions of being. What Christ seems to be demonstrating in the above case examples is that all authority flows from *within*; and it is within the individual's power to regulate that flow by calling on a higher power. It is also possible to realign the Inner dyads generated by Relational authority, if the client is willing to call on a higher power.

Mother Dominant, Father Absent:

Effect on the Son

I have had too few cases in this category for anything but a tentative generalization. Dominant mothers, whether the father is present or absent, tend to raise ‘good sons’ whose masculine energy is diminished in a variety of ways. If the father is present, then the father’s role is seen to be denigrated by the mother’s dominance in the household. If absent, he is generally absent from a failure to provide, e.g. divorce, abandonment. Either way, the son’s sense of the masculine is diminished. The sons I have worked with tend to be strongly identified with a narcissistic Coping-aspect that needs the mother’s continuing affirmation – even in adulthood – to sustain it. Attempts to remove the mother’s Temporal authority are strongly resisted. The son has had to spend much of his life being “not like his father;” which generally results in Not-me duplex (described later in the chapter). Any ego-aspect *identified with the father* will be seen as a ‘first cousin’ to the Rejected-self if not an actual embodiment of the Rejected-self. The mother’s Temporal authority not only buttresses the son’s Not-me duplex, but also serves to suppress knowledge of it. Premature removal of the mother’s Temporal authority, before the client is prepared to address issues of a negative masculine identity, is likely to precipitate a severe somatic or emotional crisis. In such cases, it is best if the therapist begins by dealing with Relational authority issues first and, especially, with the healing of the father’s Inner dyad. When the son has a firmer, more confident, sense of effective masculine energy, he will have less need of his mother’s continuing exercise of Temporal authority.

There are notable exceptions to the above scenario. The mother can hold up the father or a grandfather as a role model. The absent father can be idealized by the mother. Also, in American culture today there are many divorced parents who share child custody such that the father, or mother, lives apart but is still present on a weekly basis. The above scenario only applies to situations where the father is clearly absent, implicitly denigrated, and the mother speaks with her ‘own Temporal authority’ rather than looking to a male as a role model of Temporal authority for the son.

Mother Dominant, Father Present:

Effect on Son

There are families in which the mother is truly the head-of-household by force of will and demeanor. Where this is so, it will have an equally profound effect on all children. I am not speaking of a mother who is head-of-household out of necessity, i.e. the father absent, or deceased, or the parents divorced. In those instances, the father’s image can still embody Temporal and Moral authority, or another male can be assigned that role, e.g. a grandfather, boyfriend, even an eldest son. What I want to highlight here are those instances when the mother is clearly dominant in the household even as the father is present. In the eyes of her children, she is clearly dominant by her force of will, spirit, and accomplishments. In such marriages, the husband is more like a house husband or introverted, quiet, and unassuming, even though he may be the bread winner. In any case, he will acknowledge her dominance in the marriage. One way she may be dominant is in her rages toward the children which the husband does not challenge even when they are clearly shaming. But this is only an example. Often the dominance, while frequently enacted in terms of disciplining the children, is more apparent in strength of character, high energy, determination and the like. She is likely to be the first born child of a father who is also first born. These are powerful women who ‘do not take kindly to fools’ or tolerate opposition even within the extended family. The maternal image will be clearly superordinate in the hearts of the children. And she, rather than the father, will exercise Temporal and Moral authority. Sometimes, this authority can be seen even more clearly from a third generation perspective. I recently saw a male client in which the Temporal authority was clearly exercised by the paternal grandmother. In that case, the client’s father was clearly subordinate to the grandmother and demanded that the client’s mother also be subordinate to her will when the family lived with her or near her.

In my clinical experience, *firstborn sons* raised by dominant mothers will seek to stand ‘toe to toe’ with their mothers. They are very mindful of their mother’s power, but tend to focus on adolescent events wherein they stood their ground with her rather than submitting, as they did in childhood. There is, however, a distinct feeling of never being more than equal, and ever a fear of being overwhelmed if they are not continuously vigilant. In general, they will seek a higher ground – temporally or morally, whereby they can hold her at bay. This is in sharp contrast to a son whose father exercises Temporal authority. While the dominant father also demands submission, for most sons it is relinquished by the father when the son becomes an adult. Then, a son can generally expect to take his place in a paternalistic world and exercise both Temporal and Moral authority in his own children’s eyes. In contrast, the son of a dominant mother cannot identify with that mother without a perpetual feeling of submission and loss of masculine identity. But nor can he identify with his father without also submitting to the mother, since the father has implicitly acknowledged his wife’s authority within the family.

I have worked with two males who exhibited the above constellation, prior to my studies of Relational authority. Both terminated therapy while attempting to address their mothers’ Temporal authority, ostensibly for other reasons, but I suspect to avoid letting Christ remove the mother’s authority. Prior to therapy, one of them had had exceedingly contentious relationships with all of his wives and girlfriends. His mother was dominant, physically harsh, and shaming. The other client had essentially avoided intimate relationships with women. His mother was dominant, positive regarding his aspirations as a minister, but emotionally distant. In retrospect, I suspect that removing the mother’s Temporal authority – without first addressing Relational authority issues – would have precipitated a crisis that they seem to intuit better than I at the time. Very likely, the clients’ Inner dyads were replete with dominant feminine aspects that both clients held partially in check by allowing the mother to retain her Temporal authority, which allowed them to retain Mirror-aspects capable of standing toe-to-toe. I have since learned that once the Inner dyads are healed, clients are more willing to remove any residual Temporal authority from a dominant mother.

Mother Dominant, Father Present:

Effect on Daughter

I have teased out several variables that may account for a mother’s dominance in the family, other than the absence of a father. In my studies of Relational authority it is clear that individuals can play out either role of a dyadic template (sic) the stereotypic interaction between a mother and father. Normally, the individual plays out the role identified by his or her sex. However, in a number of the cases I have examined, both genders of the Inner dyad were identified with the same sex. Moreover, where this occurs it seems to be true for the Inner dyads of *both* parents. This lack of sex differentiation may be what allows some clients to move from one role to another, i.e. for a mother to act as the “male head-of-household.” Another factor that more likely plays a role is birth order. Ordinarily, the first born is most strongly identified with the father’s side of the family, and the second born with the mother’s side of the family. A first born daughter whose father is also a first born, will be very strongly identified with both her father and her paternal grandfather. These are the women most likely to exhibit the characteristics of a dominant mother even in households where the husband is present.

Bridgette. The following case is an example of a dominant mother exercising Temporal authority, but it is even more an example of the complexity unearthed in such cases. The discernment of Temporal and Moral authority can be a complex undertaking involving the uncovering of numerous projections among an extended family including grandparents, in-laws, and other authority figures intimately associated with a family. In this case, Bridgette’s mother was pivotal in most of Bridgette’s authority issues. The mother’s Temporal and Moral authority appeared to flow originally from her own father (a rigid, authoritarian, Catholic). But the mother became estranged from the father when she joined a cultic church. From then on, the mother’s Moral authority appeared to flow from the founder of that church. When the mother joined this cultic church, she appears to have unconsciously continued the now estranged relationship with her father by projecting his authority into the image of the cult’s founder. The entire

family became slavishly committed to this church. The client, the oldest of three daughters, abided by all its strictures and married a man whose family was also devoutly involved in the church.

Bridgette's mother died when she was a young woman. (The father quickly remarried yet another dominant woman within the cultic church.) The mother had suffered a long debilitating illness that demanded the family's constant attention and sacrifice, made worse by the mother's refusal to seek medical treatment in favor of God's deliverance. For many years afterward, Bridgette lived with an image of her mother as irritable, stern, and difficult, *all of which she attributed to the mother's long illness*. But, when her Christ image used his *Light* to terminate the *grandfather's Temporal authority* embedded in the mother's image, the image of the mother immediately became softer and lighter. This strongly suggested that much of the mother's demeanor may have come from a Mirror-aspect originally created to go 'toe-to-toe with the maternal grandfather, but now dominant in the mother's exercise of Temporal authority.

After her mother died, Bridgette drew closer to her in-laws even though she experienced them as very judgmental. When their images were explored, her sister-in-law's image was found to projectively personify Bridgette's Ideal-self, while the mother-in-law's image had projectively absorbed much of her mother's Temporal and Moral authority. By entering into dialogue with these images, Bridgette was also able to discern her Rejected-self – an image that was clearly antithetical to the puritanical image ascribed to her sister-in-law. After redeeming the Rejected-self, Christ could approach the mother's image and terminate her Moral authority. Only then was the most powerful source of the mother's authority revealed: it derived primarily from the father-like founder of the church who everyone in the extended family had idolized, and it was not until Christ was able to terminate *his* authority that Bridgette could finally reconcile the disparate parts of herself and be free of this oligarchy.

This was a complex case. It can be difficult to fully appreciate without a working knowledge of the interventions described in the following chapters. Even so, it serves to further illustrate how issues of Temporal and Moral authority embedded in a maternal figure are often multi-generational, and quite capable of biasing the images of extended family as well as institutional figures.

Maternal exercise of Temporal authority beyond age four is relatively infrequent in a patriarchal culture, so it is difficult to speak of it definitively. But it very definitely exists. The few cases I have worked with suggest that it has a negative effect on both sons and daughters since it suppresses the individual authority of both. It may be even more detrimental than the nominal exercise of Temporal authority by fathers, if only because it is at odds with the cultural norm and will create dynamics in children also at odds with the cultural norm. (I would assume similar detrimental effects from a father's dominant exercise of Temporal authority in a matriarchy.) Where mothers are the primary conduits of Temporal authority it appears to be as a consequence of strong identification with their own fathers, and marriage to a passive husband who is likely to be a youngest, an 'overgrown boy,' a 'mother's boy,' a 'good boy,' or otherwise pueristic in character. Such men are also likely to abandon a wife and child emotionally and physically, and leave her to function as de facto head-of-household. I do not mean to infer by any of these observations that the maternal exercise of Temporal authority is a bad thing, simply that it poses particular difficulties for children raised in that environment, but no more so than the numerous abuses of Temporal authority by fathers. What I consider far more detrimental to adult development is the continuation and generalization of Temporal authority beyond a child's coming of age, which is a nearly universal phenomenon, and equally detrimental whether upholding a matriarchy or patriarchy.

DISRUPTIONS IN NURTURE AND THE CREATION OF PRE-MORAL AND MIRROR ASPECTS

Thus far, I have examined the power of Temporal authority compared to Christ; its power to shape a Temporal persona; and its role in the creation of Coping-aspects. Those effects are predominantly the consequence of a father's exercise of Temporal authority in a patriarchal culture, though significant variations can be observed if the mother's authority is dominant throughout childhood. In this section, I

want to focus on the Temporal authority *universally* exercised by mothers. Any Temporal authority exercised by mothers is also controlled by patriarchal values, but that being said, there is one area where her Temporal authority is largely unchallenged: *the care of infants and toddlers*. Mothers nurture their young. Without this nurture the young would die. They exercise this power of life and death on a daily basis for a prolonged period of time. Even now, when many women have joined their husbands in the workplace, it is still the mother who shoulders the major responsibility for a child's welfare in the first years of life. The mother is considered *always responsible* for the child's care unless she can delegate someone to relieve her. Caregiving is a full-time job. Infants cannot be left alone very long without being at risk. They require 24 hour supervision, seven days a week. In this section, I want to examine what happens if nurture is disrupted willfully or otherwise. Clinically, the most profound effects are obscured because they are generally hidden by the Ego. But when found they are unmistakable. The image of a young child wounded by disruptions of nurture is classic in its personification of trauma. The child appears totally decimated by the experience. The Ego's response to this trauma appears to be markedly similar across a wide spectrum of clients. In the face of such trauma, the Ego will dissociate the part perceived responsible for the disruption. I call this part 'Pre-moral' because it is always created in the first three years, prior to the onset of morality. Without exception this aspect is always perceived as very young.

The dissociative creation of a Pre-moral aspect enhances the child's ability to survive abuses of Temporal authority during infancy and early childhood. But the continuing existence of such an aspect – as must be the case once it is created, represents a permanent scarring until it is healed. It is experienced as a deep sense of lack that is continually sensed, and defended against by the client. Such images can be healed when discerned, but once again, the Ego appears incapable of the task without the aid of a higher power – unless it is willing to incorporate dream images into active imagination.¹⁹ So far as I can determine, the healing of a Pre-moral aspect requires *a mother image that is archetypal in nature*. That is to say, the mother image needed to rectify these early disruptions of nurture, will frequently be numinous or goddess-like in appearance. The child in need of this mother is rarely older than age three, and often younger. At this age, the child's perception of 'mother' is much different from our adult perceptions of 'mother.' For infants and toddlers, the mother is a goddess, the very giver or withholder of life force. There is no image more powerful in the life of an infant, whatever the actual gender of the primary care-giver. Remember that gender is largely irrelevant here since the child makes few such distinctions before the age of three. The primary care-givers are 'mother' regardless of sex.

Very likely, what I am calling the Pre-moral aspect is also the focus of a number of psychoanalytic theories offered by the Object Relations school. That being so, the numerous approaches described by them might serve the same purpose as the interventions outlined in this chapter. Almost without exception, their approach tends to be dialogic, rather than psycho-imaginative, and requiring years of effort since they tend to eschew the evocation of higher powers such as Christ or goddess-like dream images. But clearly their work intends the same outcomes I am describing here and it offers both collaboration and an alternative methodology for addressing these early disruptions of nurture.

When found in active imagination, Pre-moral aspects appear deeply wounded. The pain of nurture disruption is so severe that the developing Ego finds it necessary to separate the painful experience by dissociation, and create another ego-aspect that can shield the Pre-moral aspect from further wounding. These shielding aspects, which I describe as Mirror-aspects, are generally the first to be discovered. Their existence always infers the hidden presence of a Pre-moral aspect. Mirror aspects tend to evolve throughout the developmental process. Often, the latest manifestation will consciously co-exist with the client's Aware-ego as a dominant player in the client's daily life. Mirror-aspects must be worked with empathically throughout any process intended to heal the Pre-moral aspect, or they will sabotage that process. While these shielding aspects are tenacious in hiding (sic) protecting the wounded aspect, they cannot heal it. Only a 'mother' can heal this woundedness. To accomplish this, she must be experienced as something more than merely human. She must, in effect, be goddess-like in her powers, i.e. numinous, archetypal. In yesteryears, we called her goddess but monotheistic patriarchy forbids that. Thankfully, Christ has no qualms about seeking out such a mother on behalf of the child. What he finds for the child, he does not name as goddess, but it is quite clear to the client and therapist that she is something more than the client has known in his or her worldly life experience, and so something more than mere Ego can ever hope to offer.

The Pre-moral aspect generates a complex of feelings that the client may feel on a regular basis without being able to identify its source. Despair, aloneness, and isolation are examples. It co-exists with other ego-aspects, including the Aware-ego, but while it remains undifferentiated the client cannot distinguish its feelings from others. Until the therapist develops some facility for differentiating these particular aspects of the Ego, s/he is also likely to confuse them with other aspects such as those related to conscience. Healing a Pre-moral aspect is truly worth the effort in terms of the positive changes experienced by clients. It is one of the more powerful interventions I have discerned in working with the *Light* and images of Christ. It goes a long way toward affirming Christ's power to heal.

The Pre-moral Aspect

The Pre-moral aspect personifies a child severely wounded by abuses of Temporal authority. As D.L. Nathanson notes, behaviors typical of shameful affect can be observed in infants.²⁰ A parent rarely has cause to evoke such affect, unless s/he is essentially 'out of control.' Toilet training is one area where many children have experienced severe shaming at a very early age. Most Pre-moral aspects are probably created by a combination of parental abuse or neglect, as well as shaming anger. Infants and young children have little defense against severe shaming, or the terrible angers that often accompany it. This early traumatization may account for the terrible fear of shame experienced by many people throughout their life span.

The Pre-moral aspect most often personifies as a two year old. It will exhibit the effects of unmitigated shame, neglect, or abandonment as experienced in infancy or early childhood. These early experiences of shame traumatically interrupt the connectedness between parent and child. This creates an ego-aspect that reflects the total decimation caused by that trauma. *It may look like a lifeless rag doll, or a very small child in a fetal position, or a small child staring blankly in an empty room, or hiding in a closet, or in darkness.* Those are characteristic postures though I doubt they exhaust the number of possible manifestations. In some instances there may actually be a sense of soul loss in the image; and it may be necessary to ask Christ to retrieve the soul part. The shame pivotal to these experiences is not moral, except as regards the parent's inexcusable use of it. Rather, it is a force that traumatically interrupts the bond between mother and child.

If Temporal authority is abused in infancy and early childhood – and in clinical populations that is too often the case, it will decisively effect the client by forcing the Ego to dissociate, thereby creating a Pre-moral aspect. Concomitantly, the Ego will then seek to create a protective Mirror-aspect. (In Dissociative Disorders it may be forced to create several pairs.) The Mirror-aspect will seek to hide or cover up the Pre-moral aspect in an effort to 'protect' it. Initially, the Pre-moral aspect is only 'felt' by the client as something caused by their current situation rather than a specter of past neglect. This is because the Pre-moral aspect is covered or hidden and therefore unidentifiable as the source of severe angst. The negative emotions are generally the byproduct of repressive somatization. The Mirror-aspect fulfills its role by emulating (sic) mirroring the parent's wounding behavior. It uses that mirroring to shield the Pre-moral aspect from further attack, though significantly, the Pre-moral aspect may be hard pressed to experience the reactivity as protective. Essentially, the Mirror-aspect fosters an 'eye for an eye' response in the child that it directs toward the parent in a covert way. These Mirror-aspects can model paternal figures as well as maternal figures. Even though disruptions in nurture are caused by a traumatic severing of the mother-infant connection, adults other than the mother can be the cause. A father who physically, sexually, or emotionally abuses an infant or toddler, with the mother seemingly powerless to prevent it, will have the same effect as a mother who enacts such abuse herself. Remember, for an infant or toddler gender is not a distinguishing characteristic.

The Pre-moral aspect may function as a progenitor of the Rejected-self, but the Rejected-self is seen in this work as a *universal* occurrence. Relatively few parents would traumatize a child in a way that forces the dissociation of a Pre-moral aspect. The Pre-moral aspect is a consequence of trauma, not merely shaming events in a context of abiding care and love. *It is created by inflicted pain that significantly and irreparably disrupts the nurturing bond.* A Mirror-aspect is created in response to this trauma in an effort to defend the child against further wounding by the care-giver. In this respect, a Mirror-aspect is very much

like an Ego-in-conflict, which also strives to minimize the effects of shame enthralling a Rejected-self. Mirror-aspects may serve as prototypes for the Ego-in-conflict in later development. (This will be clearer in Chapter VII where I take up the discussion of the Ego-in-conflict.) Since the Pre-moral aspect can be mistaken for the Rejected-self, the therapist must become sensitive to the differences. Unlike the Rejected-self, the Pre-moral aspect is not considered universal whereas the Rejected-self always occurs as a function of conscience being quickened to activity (ages four to six). The Pre-moral aspect is only dissociatively created if there are severe abuses of Temporal authority in early development (birth to three years).

Early manifestations of the Mirror-aspect may go through several permutations such as those discussed in following sections, but the Pre-moral aspect appears to remain, essentially, unaltered. The Mirror-aspect will actively persist in some form to protect the Pre-moral aspect from further wounding. In clinical settings, the Mirror-aspect can manifest as any age though it often appears as a pre-teen (ages 11 to 13). But this is deceptive. In its formative stage it is always a young child. This is demonstrated by the intervention I most often use to access the Pre-moral aspect: regression to the source. This is done by containing the identified Mirror-aspect and asking it to remember its earliest memories. Often, this takes the client back to the juvenile period, then back to age six or seven, then back to age two or three. Each regression will revive an ever younger personification of the Mirror-aspect. (Note, these are not ages that I suggest, but the ages most frequently reported by clients.) Generally, the earliest memory held by a Mirror-aspect will point to the felt presence of the Pre-moral aspect that necessitated its creation.

Abuses of Temporal authority can be inadvertent as would be the case where catastrophic or natural upheavals separated parents from small children. But regardless of the reason, wherever found, the Pre-moral aspect will need a higher power to connect it with a healing, archetypal feminine image. In almost all cases, *the client will need Christ's assistance in connecting the Pre-moral aspect to an archetypal mother image* such as Mary, the Deep Mother, Great Mother, Medicine Woman, or some Goddess-like manifestation such as Sophia, Tara, Quan Yin or Demeter. In clinical practice, this mother archetype can take a variety of forms, most of them numinous in quality. Often, a dream image will serve. On one occasion it finally manifested as an idealized image of the client, but that is rare.

In anticipation of later discussions, I would note in passing that *baptism* of the Rejected-self is considered indispensable for the release of that ego-aspect. It can also be offered to a Pre-moral aspect, but is generally experienced as irrelevant to its basic need for nurture; and that may be a distinguishing difference between the two.²¹

Finally, I would note that the Pre-moral aspect is a significant player in transference relationships. It can generate great demands on the therapist and this will continue unabated until the aspect is contained, differentiated, and actively nurtured by internal archetypes. I suspect that Pre-moral aspects are the root cause of many Borderline disorders.

Mirror-Aspects Defined

Mirror images were briefly described in Chapter IV in their function as protectors. They function as protectors by emulating the behavior of a parent experienced as abusive. In my clinical work, I have identified four kinds of Mirror-aspects: expressive mirrors, suppressed mirrors, hidden mirrors, and the Not-me duplex. *Expressive and suppressed* Mirror-aspects are the most easily identified. Often, they manifest as a *characterological behavior of the client's that copies the parental behavior experienced as abusive*, e.g. angry, fear inducing, shaming, etc. Quite often, it is some form of 'righteous' anger' acted out with an 'eye for an eye' sense of entitlement. Whether it is *expressed* or *suppressed* depends on the conditions in which it was learned. If, for example, a male child mirrored his angry mother in a household where the father also expressed anger toward the mother, it is likely to be an expressed aspect of behavior in adulthood, at least in relationships with women. If, however, it was solely a mirror of the father's anger, or a mother's anger that the father did not challenge, it is more likely to be suppressed if its expression provoked immediate retribution. Most often, suppressed Mirror-aspects are controlled by fear and manifest as persistent resentment. A common example would be 'smoldering' resentments that are nursed but rarely expressed except for pouting and the like. A suppressed Mirror-aspect can become expressive in

adolescence. In effect, the adolescent becomes defiant, rebellious. This can become a more or less permanent state of affairs or a phase quickly squelched by the parent.

Both expressed and suppressed Mirror-aspects will have angry qualities easily provoked by current feelings of 'unjust treatment' or memories of parental abuse that are easily re-invoked by current situations. Where the therapist picks up on these qualities, s/he can ask the client to contain the Mirror-aspect reacting to that abuse. Then the client can repeatedly ask the *Light* to recover the earliest remembered instances of the mirrored behavior. This line of questioning will eventually put the client in touch with an early memory of being wounded by the Temporal authority of a parent. It is generally a well-remembered memory. This technique is called 'regression to the source.' It calls for a series of regressions that take the client to successively earlier ages. When the therapist senses that the client has identified the earliest memory, s/he then asks: "Who is the Mirror-aspect protecting in this situation?" Finding the Pre-moral aspect is critical. The Mirror-aspect cannot be treated while it continues to successfully hide the Pre-moral aspect since that is its *raison d'être*. Only as the Pre-moral aspect is healed can the Mirror-aspect become less reactive.

During the discovery process, it has proven helpful to emphasize to the client that the only objective in unveiling the Pre-moral aspect is to heal it, and to further emphasize that the Mirror-aspect can only hide it. This hiding is very much like allowing skin to grow over a deep wound before it has healed from the inside out. In all such cases the wound festers. The Mirror-aspect inadvertently maintains the wounded state of the Pre-moral aspect by hiding it. It has no power to heal. All a Mirror-aspect can do is suppress the hurt with its own negative emotions. When the Pre-moral aspect is identified, focus can shift entirely to its healing by Christ via the maternal powers that Christ will seek out. But the clinician needs to keep in mind that other aspects of the client's Ego can also collude in hiding the Pre-moral aspect in a mistaken belief that it is hopelessly wounded and even, in some instances, a justifiable target of attack. For example, a *strong* aspect can be very threatened by the existence of a Pre-moral aspect and its dependency needs. The therapist needs to challenge this misperception wherever it is noted. Healing the Pre-moral aspect may take a number of sessions, and while those sessions do not require an undivided focus, a portion of each session needs be given over to the process. The Pre-moral aspect appears to heal in direct proportion to the conscious opportunities Christ and the archetypal mother are offered to work with it. This is not a one trial learning process. The client must be encouraged to 'visit' this ongoing interaction as often as possible once the Pre-moral aspect is reunited with an archetypal mother.

Any characteristic behavior of a parent can be mirrored by the client, and is likely to be, if it can function in a protector role. The earliest manifestations will be simple mirrors, i.e. anger for anger, blame for blame, etc. Later, the child may develop mirrors of the other parent, if that mirroring has the power to thwart the wounding parent, e.g. thinking like the other parent thinks. General fearfulness or psychosomatic problems such as migraine headaches are frequently emulated if they put off the wounding parent. Hypochondriacal and disphoric behaviors are other examples. Wherever mirroring is suspected, the therapist needs to regress the ego-aspect to the earliest memories of that mirroring. This is easily done by having the client ask their *Light* for the earliest memory when the client exhibited this behavior. A double circle can then be placed around this younger version of the Mirror-aspect, and Christ can separate out the Pre-moral aspect being protected by this behavior and place it in a protective dome.

The Pre-moral aspect will always manifest as a very small child. It appears to make no distinction between God and parents. It has relatively little appreciation of Christ as a manifestation of God. Rather, the Christ image is only experienced in terms of his parenting. For example, one client in reviewing what we had done in the previous session, which included asking Christ to join with her Pre-moral aspect, insisted that God - not Christ, had entered the circle protecting her Pre-moral aspect. When asked to examine this image of God, she reported it was God the father. Further scrutiny revealed that it was her understanding of God in the image of *her* father. In this particular case, the Pre-moral aspect, a two year old, had been created by her mother's repeated rejection of her in early childhood, in contrast to her father who appeared to 'adopt' her as his favorite among the siblings.

The Pre-moral aspect has a seemingly *insatiable* need for the parent, most often the 'mothering' parent, and clearly suffers from this lack. While Christ can comfort such a child, he cannot satisfy it. This is why I always ask Christ to augment his efforts by providing the Pre-moral aspect with an *archetypal* parent - most often a mother archetype, which is basically how the child experiences a parent in infancy and early

childhood. Often, this quality of neediness, especially in cases of severe abuse, greatly disturbs the client. S/he may describe it as insatiable, shameful, disgusting. Their abhorrence is one reason why the client tends to support the Mirror-aspect's effort to hide the Pre-moral aspect, and why s/he may even fear the parent was justified in rejecting this child aspect. The client's fears in this matter can be greatly attenuated by having him or her assess Christ's reaction to the Pre-moral aspect, which is invariably unconditionally positive.

In working with cases of severe abuse, such as found in dissociative disorders generally, and MPD specifically, many child aspects holding memories, as well as major alter personalities, need to be treated as Mirror-aspect protectors. This is particularly true in MPD where a particular alter is angry or defiant. Two illustrations may help here. The first client – Zelda, who used severe psychosomatic symptoms to cope with her memories, personified the self with those symptoms as someone who actively resisted by pushing back or going rigid (not moving, clenching her teeth, staring blankly, holding her body tight). Several chronic illnesses served as physical analogues of these behaviors. What I finally came to appreciate in working with her was that this rigidity, or locked-in response, served primarily to protect a Pre-moral aspect. When this aspect was extracted from the earliest memory she emerged as a very needy little girl with grasping hands symbolic of her desperate need for connection, like a drowning person grasping for a life preserver. When Christ entered the circle containing her, he took her hands and said, “stop.” This was not said unkindly, but more in the manner of someone saying it is ok now, you can relax, you are safe. In this particular case, the discovery of this Pre-moral aspect led to the further discovery of numerous alter personalities that until then had remained hidden or acted out as severe, chronic, physical symptoms.

The second example comes from work with another MPD client named Menta. Not all alter personalities are Mirror-aspects by any means, but if a particular alter exhibits characteristic behaviors that are angry, oppositional, or even seductive, then it may prove helpful to ask what they are protecting. In this case, the alter was one of the Menta's most confrontational personalities valued by other selves for her willingness to stand up to abusers. In this particular session, I suggested she might examine whether this behavior was serving to protect a wounded part of her. (I might note here that this was done well into the therapy. This is not something you do without a lot of preparation.) She understood that her anger was a protective mechanism against hurt and therefore there might be a part of her that was hurting – though she assumed it was another alter. She allowed the *Light* to put a double circle around her sense of self and extract whoever it was. What emerged was a six year old child. When asked what the child looked like, she said it was a younger, angry image of herself, and she then began to remember an event when she reported some of her abusers to their superior, but to no avail. According to her, thereafter, she did not have to come out to suffer any further molestations. But she had to witness the others suffering them, and this made her repeatedly angry and confrontational, particularly in adult life. Note that the younger personification is also angry. This suggested that it was not the Pre-moral aspect but rather the youngest version of herself as a protector. (Interestingly, Menta would later share that, until this session, she did not believe she existed before age six.) Having identified this six year old manifestation, I asked the adult alter if she would allow the *Light* to draw yet another double circle, this time around the younger, six year old self, and extract whoever was being protected by her anger. When this was done there emerged a three year old, tearful and frightened, very characteristic of a Pre-moral aspect. Significantly, this child was seen as being in a room all by herself. Menta had an Inner Self Helper (ISH), different from Christ, but exceedingly Christ-like, which she always evoked when the Christ image was called for. I asked what would happen if the ISH and child left that room. She said they would enter a house where the parents were always angry, fighting and attacking her. Eventually, she did allow the Pre-moral aspect to leave the room, but not before much nurturing by her Inner Self Helper. This case illustrates two points. First, alter personalities – as distinct from fragments – are three dimensional; that is, they have a developmental history, they do not just appear two-dimensionally formed. Second, in this particular instance attention had to be paid to the details. It should not be automatically assumed that what is extracted from the protector is a Pre-moral aspect just because it is younger. Often, the first extraction will simply be the earliest personification of the Mirror-aspect. Pre-moral aspects are never angry; they are wounded, deeply so.

As noted, a Mirror-aspect can evolve over time in terms of expression. It can, for example, go from *unexpressed to expressed anger*. The anger is felt, but unvoiced, until a critical developmental event galvanizes anger. This was illustrated by yet another client called Mally. As she got in touch with expressed anger toward her aunt, she was reminded of a time at age 14 when – for the first time, she openly and

angrily defied her father's authority (he was drunk at the time). She rightly felt that his exercise of authority was arbitrary and unjust. Rather than comply with his demands she ran away to a relative's house. Interestingly, her father did not apologize, but through the mother he conveyed there would be no repercussions if she came home, that nothing more would be said on the matter. In this way he did validate her sense of injustice. Mally could not remember an earlier expression of this anger, but could immediately remember her earliest *unexpressed anger* when I asked her in just those terms. That memory was when she was age three and her mother seemed to consistently favor her older sister by giving her lollipops of a preferred color. This memory shaped her later behavior. Aside from hating lollipops of a particular color – the one she always had to accept, she also became obsessive about insuring that her children shared equally. When a double circle was placed around this 'smoldering' three year old, and Christ asked to extract whatever she was protecting, Mally immediately saw Christ picking up a very tearful two year old in the second circle.

Hidden Mirror-Aspects

Projection and dissociation are two ways of hiding Mirror-aspects. This becomes necessary if the mirrored behavior threatens to evoke severe repercussions. When projected, the Ego literally imbeds (dissociates, then projects) the Mirror-aspect into the image of another family member generally perceived as more powerful than the parent emulated by the Mirror-aspect. A grandparent is a typical example, but in later life, a spouse can also serve this purpose. In more extreme cases, the Mirror-aspect is 'hidden' by Repressive dissociation. 'Alter personalities' are examples of dissociated Mirror-aspects. A common example of a dissociated Mirror-aspect is whatever seems to overtake an individual during altered states of consciousness such as alcoholic blackouts. Generally, a Mirror-aspect is hidden because it cannot be consciously owned by the client. It could be that the identity becomes shameful to the client as in the case of the Not-me duplex discussed in the next section. Or, if the Mirror-aspect acted on its emotions, it would place the child at risk. Most mirror aspects are angry protectors; acting on that anger would likely incur an even angrier response from the parent. Dissociated Mirror-aspects are likely to manifest somatically, e.g. teen-agers with acne; or characterologically, e.g. individuals with persistent sadistic behaviors toward animals.

In projection, the family member is often a grandparent, but it can also be a parent, spouse, son or daughter.²² This projection is most likely to occur if the client is in some way identified with the family member (each grandchild will be identified – or dis-identified, with a particular grandparent). To illustrate, a client described her maternal grandfather as an abusing, denigrating, womanizer who died when she was twelve years old. Her mother married a man (the client's father) in many ways like the maternal grandfather. This client was identified within the family as being like her maternal grandfather. In addressing Temporal authority issues with this particular client, I suggested she ask Christ to remove from the maternal grandfather any Temporal authority *oppressing her mother*. The client found herself strangely reluctant to allow Christ to do this, and after further discovery, she finally admitted her strong identification with this grandfather's authority even though it was perceived as cruel. Using a double circle of *Light*, she extracted a Mirror-aspect hidden in the grandfather. This image of herself was seen as a protector capable of standing up to her abusive father, and other men, and protecting the weak, feminine self likened to her mother. This particular case illustrates another point regarding interventions. Any particular intervention is as likely to reveal hidden resistances as it is to remove oppressive forms of authority.

As noted, Mirror-aspects are also commonly hidden by dissociation. This is most likely to be the case where the client exhibits dissociative behavior in several contexts, and almost always in the case of MPD. An alcoholic blackout will precipitate a classic examples of a dissociated Mirror-aspect assuming control of a client's behavior. While in a blackout, the individual can literally become the 'spitting image' of the parent who abused them. The Mirror-aspect is considered dissociated because in normal consciousness the client actively disowns any identification with the abuser. Instead, s/he self-perceives as the victim of this parent. Moreover, particularly as regards blackouts, the drinker will have no memory of how s/he acted during the blackout or will consciously disown the behavior. The dissociation hides this Mirror-aspect from the conscious self who is normally empowered to keep it repressed. All that is consciously felt is a compulsion to repeat an activity, such as drinking, that will release the dissociated ego-

aspect. Hiding a Mirror-aspect by dissociation is different from hiding by projection. With projection, there is an implicit or subliminal identification with the family member who embodies the Mirror-aspect although this connection may not be apparent until an intervention is attempted. In cases of projection, the client will usually balk at having the Temporal authority summarily removed from the family member. But where the Mirror-aspect is dissociatively repressed, the conscious self has no problem asking Christ to remove the Temporal authority. But note, removing Temporal authority will not curtail the activity of a dissociatively repressed Mirror-aspect. It will continue to plague the client until it is consciously recovered and can ask Christ's assistance in identifying the Pre-moral aspect. It is the Pre-moral aspect that sustains the Mirror-aspect, not the Temporal authority it seeks to emulate.

Regardless of how the Mirror-aspect is hidden, the goal of treatment is still the removal of Temporal authority from the family member(s) wielding Temporal authority, and the Pre-moral aspect's healing. In the above case, where the Mirror aspect was hidden in the maternal grandfather, the client had to first allow Christ to terminate her father's Temporal authority. This was the authority that necessitated the creation and projection of the Mirror-aspect hidden in the grandfather. Without terminating that authority first, the client would have felt too undefended to proceed. Not surprisingly, the client was equally fearful of having the father's authority terminated because she sensed it was likely to release a flood of negative memories involving her parents. Where this kind of *fear* is encountered, the therapist needs to move slowly, but remain focused on the issue to the exclusion of much else. In this case, the father and his authority was contained in a dome; and the Mirror-aspect was given a garment of protection. This allowed the client to unearth the Pre-moral aspect and then allowed Christ to find the Pre-moral aspect a suitable mother. Thereafter, the client became willing for Christ to terminate the Temporal authority embedded in both the father and maternal grandfather.

The therapist needs to bear in mind that Temporal authority normally reinforces the Mirror-aspect and suppresses affect associated with the Pre-moral aspect. Consequently, any attenuation of Temporal authority will leave the client more vulnerable to affective emotions associated with the Pre-moral aspect. Whether clients sense this or not, the therapist should be prepared for it. Mirror images are never created without cause. Once the Temporal authority of a parent or family member has been removed, affect associated with the Pre-moral aspect will be very strongly felt by the client. Remember, a Pre-moral aspect can be felt without being seen. While it remains hidden (sic) 'protected' by the Mirror-aspect, the client cannot differentiate it from the Mirror-aspect. Instead, the client looks to the environment to account for how s/he is feeling. Viscerally, a Pre-moral aspect that sustains a hidden Mirror-aspect will be experienced by the client and therapist as excessively needy and demanding of nurture. The therapist will feel its demanding character in therapy sessions. The most common affects associated with a Pre-moral aspect – in and out of sessions, is crying without cause, general fearfulness, or feelings of despair. For all these reasons, it is generally wiser to forego removing Temporal authority from a parent if the existence of a Mirror-aspect is suspected. Removing that authority beforehand puts considerable pressure on client and therapist to find the Pre-moral aspect and heal it. One way or another, the process must be completed. But sessions will be a little less pressured if the therapist can wait till the last to remove Temporal authority from the parent.

In general, wherever Mirror-aspects are an issue, interventions generally require six steps to achieve closure:

- 1) Whether expressed or suppressed, the client must be able to personify the characteristic behavior at issue by separating out the Mirror aspect embodying that behavior. If hidden, whether projectively or dissociatively, the client must own the Mirror-aspect by extraction or containment.

- 2) The Mirror-image must be offered a shield of *Light* to protect it from further attack. In theory, containment of the abuser provides this, but sometimes it is helpful to further augment Mirror aspect in this way, especially if the Mirror-aspect has been suppressed or hidden.

- 3) Using 'Regression to the source,' the Pre-moral aspect must be identified and offered the protection of Christ and the *Light*.

- 4) The Pre-moral aspect must be healed. Healing will include, but not be limited to, a nurturing love that completely satisfies any sense of lack experienced by the Pre-moral aspect. This generally requires a specific mother archetype as well as Christ.

5) Christ needs to terminate the Temporal authority of the parent and/or other family member(s) that necessitated the creation of the Mirror aspects and Pre-moral aspect.

6) Christ needs to help the Mirror-aspect redefine itself at some point during the process, as described below.

As noted earlier, the primary objective of these interventions is the discovery and nurture of the Pre-moral aspect being protected/suppressed by the Mirror-image. Redefining the Mirror-aspect is often helpful but secondary. Like other Ego defenses, Mirror-aspects do not have the power to heal the Pre-moral aspect, remove the authority suppressing it, or facilitate its growth and maturation. As long as the Pre-moral self is 'obliged' to accept protection, it must remain a wounded child. Likewise, the Mirror-aspect, of whatever variant, injects an 'eye for an eye' mentality into much of the individual's thoughts and/or behavior that greatly impedes seeking more viable alternatives.

The Not-me Duplex

The Not-Me duplex is the most convoluted of the Mirror-aspect variations. It begins with a parent, generally the mother, creating a Pre-moral aspect through neglect, rejection, or other forms of emotional abuse. To protect itself from further wounding, the Ego generates a Mirror-aspect of this parent. But in this particular scenario, the Mirror-aspect's behavior is shamed by other members of the family, including the *other* parent who likely functions as the Voice-of-Conscience. In short, the Mirror-aspect is shamed *for acting like* the mother. In response to family's negative feedback, the Mirror-aspect is projected into offending parent's image, and an *antithetical* (not me) Coping-aspect is created to complete the dis-identification with the shamed Mirror-aspect.

The initial Mirror-aspect is an attempt to overcome the parent's wounding in much the same way as other expressed or suppressed Mirror-aspects. The difference here is that the parent being emulated is treated by others in the family as 'shameful' or otherwise to be shunned. (Of note, 'shameful' behavior can characterize a multitude of sins not the least of which are most forms of severe mental illness.) In effect, other family members validate rather than deny the abusive parent's behavior, but in so doing, point to the Mirror-aspect created to cope with it *as equally undesirable*. Consequently, the child is now obliged to evade similar ostracism by projectively hiding the Mirror-aspect in the image of the shameful parent, and then assuming a Coping-aspect that acts out the antithesis of the disowned Mirror aspect. As used here, the Not-me duplex consists of two images. It is, first, a Mirror-aspect projected into the abusive parent that it models, and second, a Coping-aspect that seeks to act in ways antithetical to the abusive parent. The Coping-aspect may model another surrogate, e.g. a grandparent, if the child is treated as also favoring that grandparent, but most often, the Coping-aspect is simply identified with *one or two opposite qualities* that the client compulsively enacts. The Not-me duplex is relatively easy to identify once the therapist is sensitized to its existence. The therapist has only to ask the client in a straight forward manner if there is any one in the family, specifically a parent that the client has actively striven to be *not like* as an adult.

The client's worst fear is that others – particularly other family members – will see them as being like the offending parent. (Very quickly, transference will add the therapist to that group.) The Not-me Coping-aspect becomes the client's primary protector against the Mirror-aspect hidden in the abusive parent. The client will slavishly enact this Coping-aspect in a concerted effort to not be identified with the offending parent. Acting 'selflessly' is a good example. In that instance, the offending parent would be seen *by others* as shamefully demanding and needy. Acting 'warmly' – where the offending parent is perceived as cold and heartless – is another example of a Not-me Coping-aspect. Initially, client and therapist may be unaware of the Not-me duplex because the Coping-aspect effectively hides the offensive image of the parent behind words of love and devotion. But eventually, the perceptive therapist will note that the parent in question hardly deserves that love and devotion. This usually comes out as the client describes how *others* in the family describe the parent in pejorative terms.

The Not-me Coping-aspect should not be confused with an aspect of the Ideal-self. The Not-me Coping-aspect is more interested in dissociating itself from the shameful parent than striving to achieve an ideal standard. Its intent is to erase from its repertoire anything that would make it like the offending parent

including negative judgments of the offending parent. But the client is always clear that s/he does not want to be seen as like the shameful parent even while remaining, seemingly, devoted and attached. Almost without exception, if there are other siblings in the family, they will perceive the shameful parent accurately; and the client will be able to explain the reasons for *their* assessment even while denying similar thoughts. This negative perception of the parent by others in the family may be the best indicator of a Not-me duplex. Another clue is the therapist's own response to descriptions of the parent. If the therapist is responding negatively to descriptions of a parent, but the client continues to claim a dutiful attachment, a Not-me mirror image is likely embedded in the parent.

I have identified the Not-me duplex primarily in mothers and daughters, but it will also be found in sons and mothers. A determining factor may be the child's birth order identification with the parent by others in the family. The Not-me duplex requires some form of identification with the mother that then requires a dis-identification. A male child can be identified with a mother image before gender differentiation. But culture and most families will discourage a boy's overt identification with the opposite sexed parent; the same for girls. Boys who 'fail' to hide this Mirror-aspect may end up enacting 'sissy' roles. Even a daughter, discouraged from acting like her mother, is nonetheless expected to act like a girl and model some female in the family. For girls, it is truly a double bind. The girl seems to resolve the impasse by compulsively conforming to the Coping-aspect intended to effectively disown connection with the mother, but nonetheless be like the mother in surreptitious ways. If possible, she can identify with another surrogate such as a grandparent.

The major liability of a Not-me strategy is its likelihood of binding the client to lifelong servitude and torment. I have already mentioned one way this can happen, namely, by generating a Not-me Coping-aspect that obliges the client to act selflessly toward the offending parent. Female clients with negative mothers are prone to this type of servitude. The classic example are those clients who are vocally critical of the mother while continuing to 'honor' their filial obligations. To reject the shameful parent is paramount to acting like the parent, thereby revealing the Mirror-aspect kept hidden in that parent. Wherever a client continues to interact with a parent – whose behavior is clearly denigrating or abusive, the therapist needs to suspect a Not-me duplex. Projection demands that interaction with the offending parent or surrogate is sustained in order to continue hiding the equally offending mirror image of the self. If the parent changes in a dramatically positive way, or dies, the client is likely to hide the Mirror-aspect in a spouse, child, or significant other. Where no projective container is available, the individual is likely to be taken over by the Mirror-aspect and begin acting like the offensive mother.

Negative identities shared with a parent are among the most difficult to work with as they thrust the client into the role of perpetrator. This is especially true where the parent is physically and/or sexually abusive. The finding of a Not-me duplex must always be handled with great tact or the client is likely to terminate therapy prematurely. Even though clients with histories of severe abuse are likely to develop Not-me duplexes, suggesting the existence of a Mirror self-image that emulates the abuser is definitely like adding insult to injury. (This is true for all hidden Mirror-aspects.) If opportunity affords, it is best to start working with images of other people suspected of carrying shadow projections and have Christ work with those projections as a way of preparing the client. Frequently, clients with a Not-me duplex will be very critical of other people in their lives. Initially, the therapist can work with those shadow images. The positive transformation of shadow carriers offers hope of a comparable outcome when the client can finally identify his or her abusive-aspect in need of similar redemption. One client, for example, had a strong negative image of her adopted son's biological mother. This image was contained, and Christ was asked to redeem it. This was not immediate, but over several sessions the image became positive as Christ was allowed to work with it. At this level, no effort is made to identify what has been projected into the person that makes them so negative. Rather, the emphasis is on the power of Christ to redeem that person in the client's eyes and help the client to understand that no one is beyond redemption. In effect, the client is helped to understand, by example, that a comparable outcome can be expected as and when they identify a Mirror-aspect that is like their abuser. I would also note that, in cases of severe abuse, recovery of abusive memories is generally the first order of business. Asking Christ to intervene at the end of each memory, and heal the child image wounded by the event, will also set the stage for self-redemption. This healing effectively diminishes the abuser's power to do irreparable harm. And that is also true of any Mirror-aspect embedded in the abuser. If the abuser's 'trespasses' can be undone, then the same holds true for any actions of the hidden Mirror-aspect who is like the abuser. In any case, this recovery of memories cannot be short-

circuited, so the first goal of treatment is the recovery and healing of those memories before attempting to extract any Mirror-aspects hidden in the perpetrator.

A Coping-aspect is the conscious part of a Not-me duplex. It is generally identifiable as an industrious youth. In periods when the client is feeling stress, this Coping-aspect is likely the one generating the stressful behavior. Since it co-exists in conscious awareness with the Aware-ego, it can be separated from it by placing a double circle around the Aware-ego and extracting the feeling that seems to be dominating the client's awareness. To illustrate, one client continually complained of feeling exhausted. When a double circle was used to separate that feeling from the Aware-ego, the *Light* personified a twelve year old driven to stay active and *not be like* her mother who was seen as sleeping all the time. These coping-aspects can also be used to recover the Pre-moral aspect, which is often felt simultaneously. Once the Pre-moral aspect has been reunited with an archetypal mother it is possible to extract the projected Mirror image and also take it to the archetypal parent for healing. Always bear in mind that however offensive a Mirror-aspect may appear, it is just as wounded as the Pre-moral aspect. The following case illustrates these dynamics, and adds some of its own.

Bonny. Bonny's mother died two years before this series of sessions. Bonny had seen me some years before about a failing relationship, and again immediately after the death of her mother. We parted well but I felt little was done to help her. She hardly mourned her mother's death though she was her primary care-giver in the last years of her mother's life. She considered her mother's life a source of embarrassment. Her greatest fear was that she might end up being like her mother who was seen as self-centered, lazy, and exceedingly needy. The year following her mother's death, her youngest son died in a auto accident. She came to therapy because she could not shake her own 'neediness' following his death. Her inactivity made her fearful of becoming like her mother. Bonny is a self-sufficient, take charge, person well respected in her vocational field. Despite this self-assured demeanor, she is very fearful of mental illness in others, especially her ex-husband who she sees as threatening her life if not placated. Early in our sessions, she identifies a twelve year old Coping-aspect who seems exhausted by her efforts to keep going. I suggest she let Christ separate this self from the Aware-ego to discover the source of her great tiredness. This twelve year old is oppositional, a fighter, determined not to be still. She is most fearful of being seen as like her mother who never seemed to leave the couch – a classic Not-me complex. Concurrently, Bonny also identifies a small child who desperately wants to be taken care of. This child is identified as a Pre-moral aspect. Christ agrees to undertake the task of finding a mother who can fulfill the child's lack.

In successive sessions, Bonny seeks to retain control of the mother quest by identifying images that might serve as an archetypal mother. Each of the images she selects seems worthy, but are not Christ's choice, and none of them satisfy the child carried by Christ. They are all choices extrapolated from the client's lived experiences. Of note, all of them do have archetypal vestiges. This effort to retain control of the quest is not uncommon. But as I note to Bonny, if an archetypal mother could be found among people already known to her, the child's need would have already been satisfied. Finally, she agrees to let Christ take the lead via an "experiment." I suggest she allow Christ to draw a circle and let each image thus far selected walk through the circle leaving behind their essence. Ordinarily, I would not have made such a suggestion. What prompts me to do so in this case is the archetypal qualities that Bonny has identified in the images previously selected. The images she has evoked accede to her request: "I can feel that each has left a part of themselves and formed something like a mound." I then have her ask Christ to step into the circle. Spontaneously, Christ walks back out of the circle carrying 'the mound' and takes it someplace to do something with it. She does not know where or what. After a short interlude, he returns with *an adult image of Bonny* who is nonetheless also seen as different because she embodies all the qualities of the persons she wants for the mother of the child. The image surprises me as much as it does her. But, she reports, "the child loves it and feels love." The self image is clearly affirming for Bonny and appears to satisfy the child's need for nurture.

By the next session Bonny is markedly better. The twelve year old Coping-aspect is still and thoughtful, rather than pushing herself to exhaustion, and almost ready to reach out to the mother image herself, but not quite yet. Even so, this is the first time in my clinical experience that Christ has presented a child with an ego-aspect of a client, and I remain a bit dubious. Clearly, Bonny has need of this affirmation. All of her sons had been scarred by alcohol or mental illness. Alcohol probably contributed to her youngest son's death. In fact, when she reflects on this new image of mother and child she uses early memories with her son to describe an interaction that is idyllic. Then she also notes, almost in passing, "I would like this

mother to also mother the mother who was my mother.” I am reluctant to encourage this, and ask instead: is there was a part of her that is like the mother? If so, where would she hide it? Initially, this brings a blank response, but as the idea is discussed she begins to consider the logic of hiding a part of herself in the image of her mother since *she and her mother were physically similar in appearance*. She agrees to let Christ extract any self-image from her mother.

Both of us are surprised by the initial result. I expect Christ to extract a negative image – a Mirror-aspect. Instead, he extracts a glowing light that she identifies as her spirit. All I can ask is why it has been hidden in her mother all these years? The answer is that her mother has needed so much help, that she was a weak, frail, spirit who needed Bonny’s spirit to survive, that without it she would have collapsed and dissolved. Bonny then goes on to say: “I always felt responsible for her and resented it immensely. She could never take care of things on her own even though she was dominant in the sense of always screaming at us.” I ask if there is an image that embodies the spirit. She says it reminds her of the time after her divorce when she felt free for the first time in her life, not in bondage to anyone. I then have her ask her *Light* if there is another image hidden in her mother? The *Light* says “yes” and Bonny becomes willing to extract that image as well. “This one” she says, “is not nice...a crazy, homeless, street person, tattered clothes, an adult who looks like and not like me, babbling.” I ask how it got there? Bonny says it is the part of her she has always been afraid of becoming. “The whole time I was married to my husband he said he was the only thing between me and my going crazy.” (In fact, it is her ex-husband who is finally identified as schizophrenic.) I suggest that she let Christ take this ‘crazy lady’ to the archetypal mother. Bonny agrees and then reports: “She is going to take care of her, clean her up, make her to understand she is ok. The little child is also going to help. The mother says, she is just dressed up like this, but is not really crazy, that she is ok.” Before this session ends, I have Bonny ask Christ to assume responsibility for the care of her biological mother, and to release Bonny from all further obligation in that respect.

The above case illustrates a number of the points I have covered regarding the Not-me duplex but also highlights several that are anomalous and do not easily fit the paradigm. First, the mother image found by Christ is a clearly a self image of Bonny. That is the only time I have found that to be so. But even Bonny is clear that, while the image looks like her, *it is much more than she imagines herself to be*. Next, the *first image extracted from the deceased biological mother* is a very positive image, where I was anticipating a projected, shameful Mirror-aspect. The negative aspect followed, but the first was truly unexpected. It reminds me of an embodiment of individual authority suppressed by the mother’s Temporal authority. (As ineffectual as her mother was, she ‘wore the pants’ in the household.) That is the closest I can come to naming it. In most other respects Bonny’s case highlights the various aspects of the Not-me duplex. Over the years, I have come to expect most cases to show ‘anomalies.’ Theory is to be valued for its identification of the major cast of characters, interventional endpoints, and potential obstacles to reaching the goal. But there is no way that the small case load I have worked with can anticipate all the variables at play in the lives of the population at large. The therapist must anticipate variance and trust the method rather than insisting that every case replicate the previous one. By method, I mean always calling on the *Light* and Christ to make the interventions.

To summarize, a Not-me duplex is to be suspected if a client reports either 1) an intense dislike of a same sexed parent but continues to interact with them on a regular basis, or 2) reports that other family members are critical of the parent while the client remains non-critical, or neutral, or ‘selflessly’ positive. This duplex will be comprised of a denied Mirror-aspect projectively hidden in the dysfunctional parent, and a Coping-aspect that acts the opposite of the family member’s shameful behavior. The Coping aspect allows the client to disown any connection to the negatively perceived family member while continuing in relationship with that member. Were it not for the shameful behavior exhibited by the family member, the client might openly identify with this parent via an expressive Mirror-aspect. However, given the family member’s shameful history, any open identification would immediately bring shame upon the client from other family members. But even open identification could be deceiving. Since identification is generally to the same sexed parent, it would seem to be a natural consequence of gender development. In fact, however, the mirroring represents an early effort to avoid further wounding of the Pre-moral aspect.

As a rule, strong dis-identification with a shameful parent will generally require excessive control on the part of the Not-me self to ward off being taken over by the projected Mirror-aspect. These controlling behaviors act as a substitute for the shameful gender identity with a parent. This was brought home to me by a client whose alcoholic mother acted shamefully in public throughout the client’s

childhood and adolescence. In order to protect herself from repeating such behavior, the client assumed a Coping-aspect in early childhood that was the opposite of her mother's behavior. When the shameful parent later changed her behavior (i.e. successfully maintained a recovery program, including attempts to make amends), the client married someone who acted like her shameful parent, and projected her disowned Mirror-aspect onto this spouse. This client was also identified with her maternal grandmother and her behavior was considered even worse than the mother's. It is very likely that this double identification with mother and grandmother contributed to her need to continue disowning the Mirror-aspect even when the mother recovered. She insisted she would never be like her mother/grandmother or her addictive spouse. Her Coping-aspect was ever fearful of being 'out of control' – like her mother or grandmother. Her ideal was to be selfless and helpful, always thinking of others, happy all the time, strong, brave, no desires, no need for anybody, no dependencies. Her husband's family was chronically addicted to a variety of substances, which provided her ample hiding places for her disowned Mirror-aspect. Of note, over the client's lifetime, there were periods when the Mirror-aspect broke through and the client acted out. Such acting out was only suppressed when the client could find another relationship that provided a suitable container for her disowned Mirror-aspect.

Nurturing the Pre-moral Aspect

To truly nurture a Pre-moral aspect, the therapist must encourage the client to let Christ seek out an archetypal mother image. These images often have a numinous quality. They are exceedingly powerful and potent images of the mother archetype. I have always found Christ a willing participant in this process. When asked, he will unhesitatingly help the client find the nurturing mother most needed by the Pre-moral aspect. Until then, he will function adequately as a surrogate. The need voiced by a Pre-moral aspect would be difficult, if not impossible, for most human beings to satisfy. It tends to be absolute: a mother who would *always be strong enough to hold the child forever*. These absolutes are impossible to satisfy in the real world of adults. The client's self-reports will often reflect this impossibility as they report vainly searching their memory for a real life image that could satisfy the child. The child will only be satisfied with an archetypal image. This is why the images found by Christ are so often numinous. One of the most common images is Mary, his own mother. One client, on being led to Mary by Christ, understood her to lovingly say, "He brings all the lost children to me." But whether it is Mary, or a generic image of the Great Mother, or a more idiosyncratic image of 'mother,' the response is always the same. From the child's perspective, it is a perfect fit. The child and mother completely connect and satisfy. It is a felt experience of connection noticeable in the child's demeanor, and felt by the client's Aware-ego. Even the Mirror-aspect, which frequently accompanies the child on Christ's search, will acknowledge that the new relationship completely satisfies the child. Henceforth, the child will lack for nothing in terms of nurture.

The greatest difficulty with this phase of the work rests with the client's own resistance. Generally, 'regressing to the source' will quickly identify the Pre-moral aspect. However, in successive sessions the client will actually seem to disown or distance itself from this Pre-moral aspect. To seek such a mother often challenges family loyalties and sense of self. For years, many clients will have striven to define their parents as adequate by denying the existence of this aspect. Its existence calls into question all their make-do definitions of love and parenting, including the parenting of their own children. Other clients will express feeling guilty over the idea of turning to an image other than their mother for mothering. And almost all of them will plead a lack of experience: How can they expect to find a nurturing mother having failed to experience it in their own life?

I have found one formulation of this intervention very helpful in guiding the client to a nurturing mother. I call it the child's *innate sense of rightness*. When the Pre-moral aspect is identified, it will express a sense of lack vis-à-vis the wounding parent. This sense of lack will be slightly different for each client, and the therapist needs to take some time helping the client define the specific sense of lack. In the process, the client will complain they have no idea what a nurturing mother would be like, their mother having failed them repeatedly in this respect. What I point out to them is that the child has some sense of its need or s/he could not express its lack. Eugene Gendlin developed this logic years ago in his book on focusing.²³ He pointed out that quite often a client cannot name what s/he is feeling but can, nonetheless, tell you what it is not. To illustrate, I can name a whole list of feelings. To each one, the client can reply that it is like or

not like whatever s/he is feeling, even as she does not yet know the feeling's name. Moreover, when s/he – or I, can finally name the feeling, s/he will affirm it as a *felt* sense of release or rightness. It is as if the blocked verbalization creates a tension that the naming releases. In much the same way, the Pre-moral aspect has a built in sense of rightness about what is needed for adequate nurturing. When given the opportunity, Christ can take the Pre-moral aspect to the place where this 'sense of rightness' is most strong. This union, one might say re-union, can be quite profound.

Dory. The following case, illustrates the sense of rightness. In this particular session, Dory re-identified a young child curled up in a dark closet. She has previously identified this image and then lost track of it in successive sessions. However, during all this time, since the image was first identified, Christ has remained in the closet with the child. I suggest to Dory that she now ask Christ to take the child 'deep inside' to a mother both she and the child could trust. She reports that many images flash in front of her following this suggestion but none seem to fit. I introduced her to the 'sense of rightness' concept, and reiterated that Christ, not her, must lead them to the image. After a few moments, she reports feeling a presence. It feels loving and compassionate, but has no face and cannot be identified with anyone in her memory. The child is hesitant to approach at first. When asked why, Dory reports that the child believes this is the mother who deserted her creating her sense of distrust. But quickly the child overcomes her hesitancy as she experiences this mother's *great relief* at being reunited with her daughter. Whatever the original cause of separation, it is quickly dismissed as an impediment, as mother and child lovingly reunite. Clients will often report this sense of *déjà vu*. The mother is unlike any in their experience; but nonetheless, the experience feels like a re-union.

As noted, it is vitally important that the client be given ample opportunity to explore the child's sense of lack. This can take several sessions, though this necessary delay can be excruciatingly difficult for the client. The child's sense of lack – even vaguely identified, will be felt in the client's daily life, and often – though inadvertently, acted out. The client can become very needy or psychosomatic – what Object Relationists refer to as regressed. So once identified, the therapist needs to keep the client focused on this image till it is lovingly connected with a mother archetype. And until then, the child needs someone to cling to. In most cases, that will be the Christ image. But even Christ can only comfort, not satisfy. Truly, only an archetypal mother will serve here. The process cannot be shortchanged in that regard. Likewise, the client must come to terms with the failure of their own parent to satisfy the child's essential demands for nurture, and to name the specific sense of lack experienced by the child. For each client it will be somewhat different. For one, it may be the child's sense that the mother is not strong enough to protect. For another, it may be the child's sense of feeling like a burden or inconvenience. Christ can and will find a perfect fit for this sense of lack – whatever it is, but only after the lack has been named and felt. And again, as I have noted, the process will often be hampered by the client's desire to remain loyal to their birth mother's 'parenting,' and their long held fear that the child, not the mother, was lacking in something that precipitated the disruption in nurture.

In sum, only the Pre-moral aspect can determine if Christ's choice of a nurturing mother is sufficient to satisfy its lack. The Pre-moral aspect's response is the sole criteria for determining whether the search has been successful. It is the Pre-moral aspect's felt sense of need that must be satisfied, and the source of its generally manifests as an archetypal image of the nurturing, healing, feminine.

Redefining the Mirror-aspect

As a matter of course, I now ask any identified Mirror-aspect to accompany Christ and the child in their search for the archetypal mother. Quite often, following the re-union, the Mirror-aspect will also want to join with this mother. It goes without saying that I always encourage this as the best way to depotentiate its controlling behavior. But there are other ways to depotentiate its negativity. A Mirror-aspect has a set of core beliefs. These can be identified by having Christ place a second circle around it and lifting that circle above the aspect's head, thereby extracting its core beliefs, which can be read by simply having the Aware-ego look up into the raised circle. Once these are identified Christ can be asked to augment or balance the beliefs by injecting complementary experiences into the raised circle and then lowering it back down over the Mirror-aspect. This process does not take away anything. The Mirror-aspect can still believe as it has,

but can now also believe the opposite. It now has a choice. This intervention can be offered to the Mirror-aspect at anytime, before or after the Pre-moral aspect is treated or before or after Temporal authority has been terminated.

SOCIETAL IMPLICATIONS REGARDING TEMPORAL AUTHORITY

The thoughtful reader may discern more implications regarding this matter of Temporal authority than I have addressed here. What has held my interest these past years is the power for healing that an inner Christ can offer individuals ready to address the various mental health issues promulgated by this authority. But it does seem noteworthy, when I reflect on it, that our culture has no rituals for divesting parents of Temporal authority when a child comes of age. I only know of one ritual where a father is explicitly asked to relinquish his authority to Christ. In the Roman Catholic church, in some religious orders, a woman becomes a bride of Christ when she takes her final vows. In years past, this often involved a ritual wherein the father gave her, dressed as a bride, to be married to Christ.²⁴ But even then, in another part of the same ritual, she is expected to take a vow of obedience to her superiors. So far as I can determine, we have no rituals by which parents are asked to return their Temporal authority to its archetypal source when their children become adults, or a ritual that allows an adult to remove that authority when s/he comes of age. Rather, such rituals as do exist are explicit acknowledgments of a *transfer* of Temporal authority for the maintenance of State or Ecclesiastical authority. The most common ritual for the transfer of authority is the Christian ritual of a father giving his 'authority' to a son-in-law at the altar when he 'gives up' his daughter to be wed. (Historically, until married, that daughter was expected to remain under her father's Temporal authority.) Other adult rites of passage explicitly transfer Temporal authority to the State as when a young man is inducted into an Armed Service, or a couple seeks a marriage license. Even when minor children go off to college it is understood that the college administration serves *in loco parentis*. In effect, the culture only delimits the parent's authority for the purpose of extending it to a State or Ecclesiastical authority.

From a clinical perspective, a significant finding of this work is the seeming emergence of individual authority, specifically in women, when Temporal authority is terminated by Christ. This emergence of individual authority may be the primary reason why patriarchy has no rituals that invite parents to relinquish their authority when the individual comes of age. So long as no rituals enact closure on this authority, it is retained by parents or transferred to anyone with the power to engage us in a parent-child relationship (e.g. a subordinate or submissive relationship authorized by parents, the church, or law of the land). Such transfers will tend to exaggerate the authority wielded by men and suppress that of women.

In theory, Temporal authority serves parents raising children who must learn to survive in a complex, often dangerous, world where no restrictions could sometimes be fatal. Running out into a street without looking can be a harsh and unnecessary teacher. But to indefinitely block self-volition in adults would appear to serve others at the expense of the individual.

I honestly cannot envision a world free of Temporal authority. Even in an androgynous society, there would still have to be specific rites of passage – at appropriate developmental epochs – that facilitated individual authority supplanting Temporal authority. But for a child, as with any immature mammal, adult actions expressing 'no' have got to be enforceable. There are occasions when disobedience can put all at risk, child and parent alike. The physical safety of children requires the archetypal investment of parental images with Temporal authority. At issue is whether this authority is needed indefinitely by parents and culture. Beyond a certain age, it seems to serve the proverbial 'principalities and powers,' at the expense of the individual. Unquestionably, in a patriarchy, it serves men at the expense of women. It is very likely that many adolescents, and even children, learn to *defy* abuses of Temporal and Moral authority. But over the long run, an individual is no better served by defiant/rebellious solutions since they are only reactive rather than proactive. In rebelling, the individual is still engaging the parent by 'pushing against' as distinct from being freed up to choose a new path. Likewise, the seemingly inevitable transfer of Temporal authority to

the wider culture offers little more by way of alternatives. As Walter Wink argues, our culture still acts out the myth of redemptive violence, e.g. an eye for an eye.²⁵ The emotions defining that myth are pride and attack with 'righteous' anger, characteristics most likely to be expressed by Mirror-aspects. To my mind, any intervention that supports the emergence of individual authority is far preferable. Individual authority seems to dramatically increase the client's choices. At the very least, it strengthens their ability to choose such options as Christ's third way,²⁶ or the principles of aikido,²⁷ whereby aggression is used to defeat itself.

CHAPTER VI ENDNOTES

¹ Three gospels describe Satan's temptation of Christ with Temporal authority following his baptism: Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, "If you are the Son of God, tell these stones to become bread." Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'" Then the devil took him to the holy city and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down. For it is written: " 'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'" Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. "All this I will give you," he said, "if you will bow down and worship me." Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'" Then the devil left him, and angels came and attended him. (Matt 4: 1-11)

² See Raff, J. (2000), *Jung and the Alchemical Imagination*, Nicolas-Hays.

³ Abortion battles, i.e. control of the woman's body, suppression of homosexuality that connotes the emasculation of the male, and the right of every man to carry a gun, can all be seen as a valiant effort to sustain patriarchal dominance.

⁴ It is possible that the sacrament of Confirmation was originally intended to release the child from the Temporal authority of the parent, but in practice, only serves to place the supplicant under the authority of church leaders which have been predominantly patriarchal for many centuries.

⁵ See Bowen, M.& Kerr, M. (1988), *Family Evaluation: An Approach Based on Bowen Theory*, Norton: New York; and also, Friedman, E., (1985), *Generation to Generation: Family Process in Church and Synagogue*, Guilford Press: New York.

⁶ A notable exception might be Zen Buddhism. The first koan described in *Zen Flesh, Zen Bones*, seems to infer that enlightenment flows from moving through the negative prohibitions established by Masters. See Reps, P. & Senzaki, N. (1998), *Zen Flesh and Zen Bones: A Collection of Zen and Pre-zen Writings*, Tuttle Publishing.

⁷ Anita's case illustrates why it is necessary to challenge any changes in the Christ image reported by the client. But as ever there are exceptions to that rule. Another case illustrates a rare instance when the image of Christ is altered unexpectedly and I end up facilitating its emergence rather than containing and testing it. I note it, first, because it is an exception to my general recommendation that changed images of Christ be contained. The reason why I did not follow my own guidelines in this instance was that the changes were generated by my suggestions though I did not expect this particular outcome. Normally, for this client – a Lutheran priest, the image of Christ appeared peaceful and calm. Most clients see him as gentle, loving, and forgiving, but in this particular instance, that typical image of Christ literally thrust the client toward another image of Christ whose appearance riveted his attention. The client has just accepted a new parish. He is

ambivalent about going back into parish work but needs the transitional employment. When he goes inside to appraise an image of himself doing parish work, the ego-aspect he evokes is distasteful; he appears to himself as fastidious, suited man sitting with old ladies drinking tea in the afternoon. This image appears to grow out of his fear of disappointing others, of not being able to meet their expectations. After going inside and joining up with his normally expected image of Christ, I suggest he let this image of Christ give the suited ego-aspect a push in the back. This phrase, 'push in the back' has gained significance for the client who has been reading the works of Carlos Castaneda. In those books, Castaneda's teacher, Don Juan Mateus, would thrust him into different realities by giving him a push in the back. I hope my suggestion might at least create an openness to change, but to the surprise of both of us, his typical Christ image literally thrusts him into a new perception of Christ! It is, he says, a rude awakening. The push seems to thrust him into the presence of a Christ who looks like a beast. The image is lion-like, riveting, but asleep, snoring. The client senses that the image has been put to sleep by his own cautious, aloof, behavior. Moreover, he is very reluctant to wake him up. What further intrigues him – as we explore this new image of Christ, is the response of one of his favorite feminine images. He hears from her that she has repeatedly engaged the client in an effort to reach this archetypal Christ in him - another rude awakening. In successive sessions, this Christ image exhibits a power that inspires and heals the client, as well as showing him an ecclesiastical power structure that had been emasculating rather than empowering of Christ. I might note that while I did not screen this image, the client did test it in a variety of ways on his own, including using the Light. He was especially concerned that the image exhibit the stigmata which it did. Let me reiterate that my non-intervention in this case is an exception to the rule. Normally, I would have quickly had the client contain any image whose appearance drastically alters, and I would encourage other therapists to adhere to that rule until they have grown comfortable working with Christ images.

⁸ See Johnson's excellent discourse on romantic love, which describes anima/animus possession as it occurs in the process of 'falling in love.' Johnson, R. (1985), *We: The Psychology of Romantic Love*, Harper: San Francisco.

⁹ Anima and animus possession are more common than most people like to think. It is most likely to occur in mid-life and generally manifests in men who take 'trophy wives' much younger than them selves. But it can also be seen in women who subject themselves slavishly to certain kinds of men, or seek out younger men as lovers.

¹⁰ The Amish have evolved an interesting solution to this problem of authority where two generations continue to live "under the same roof." Quite often, at least one child remains on the farm to care for the parents. When this caretaker marries and has children, the couple move into the home place and the grandparents move into a smaller detached house, signifying a transfer of authority. Also, Amish children are encouraged to go out into the world and explore it before settling down, and in any case, are not baptized until they are adults and prepared to enter a community of peers and elders with all rights and responsibilities attendant.

¹¹ As the forgoing observations suggest, a parent's familial identity can attenuate their Temporal authority. This is most likely to occur when a grandparent is dominant in the family system. In my clinical experience, parents raise grandchildren. Of the first four children born to parents, each child appears to be identified with one of four grandparents, an identity which is often reinforced not only by the parents but as well by others in the extended family from the first week of birth onward. This identity will define whether they are most identified with the paternal or maternal side of the family, and appears to be assigned on the basis of birth order without regard to gender. Since we live in a patriarchy and model our own genealogies after European mores, the first-born is always identified with the paternal side of the family, the second born with the maternal, etc. If the father is identified with his paternal side, then his first born will be identified with the paternal grandfather, if the father is identified with his maternal side then his first born will be identified with the paternal grandmother. The mother assigns an identity to the second born child dependent upon her own primary identity. The third born child will receive the father's secondary identity, and the fourth born child will receive the mother's secondary identity. These identities are assigned without regard to the child's gender. In ascertaining a child's familial identity based on birth order it is necessary to count abortions, stillbirths and miscarriages if these events have been shared by the parents; also the parents' birth order must

also be assessed. Familial identity can play a significant role in shaping the parent-child interaction. For example, if a child is identified with a grandparent who abused the child's mother, the interaction is bound to be less than nurturing if those wounds have not been healed. What I want to emphasize is that having Christ absorb the Temporal authority of a grandparent does not erase the client's identity though it will help to ameliorate the effects of a negative identity. Issues of authority and identity require different interventions though they are definitely interactive.

¹² I have observed some notable exceptions where it appears to emerge earlier, particularly among adult children of alcoholic parents, who relate stories of being responsible for the well being of both their siblings and the parents when the parents were drinking.

¹³ Kelly, G.A. (1963), *Theory of Personality: The Psychology of Personal Constructs*, WW Norton & Company: New York.

¹⁴ The moral complex was Carl Jung's term for Freud's superego. See Stevens discussion of The Shadow archetype, which addresses what Jung called the moral complex and the moral archetype – the archetype of good and evil. Stevens, A. (1982), *Archetypes: A Natural History of the Self*, Quill: NY.

¹⁵ Since most of my clients have access to the internet I have found it helpful to send them a PDF version of the manual. Even if I use the *Light* in the first session, which is rare, I would still encourage them to peruse the manual if they can download it.

¹⁶ A good deal of my post-graduate training was in family therapy. If possible, I use the first couple of sessions to gather information about the relevant extended family – the 'cast of characters' in a client's life. It is a good way of getting to know someone that often leaves them feeling at ease because the focus is elsewhere, though everything they tell you is related to them. If the client sees me for any extended period of time I will do a genogram that provides a capsulated form of what s/he has told me. For most people family is significant, whether for support or obligation, estrangement or enmeshment.

¹⁷ There are family systems which draw on matriarchal authority more or less exclusively, even in a patriarchal culture, but I have rarely encountered them clinically. I did work with a fourth generation daughter where the fathers abandoned the children or were pushed out, for three, possibly four, generations. This effectively made the family system matriarchal. Sons do not fare well in that kind of system, and daughters are likely to bear children, but not stay married. The client was raising her own daughter and son in the house belonging to her maternal grandmother and mother. I suspect the major difficulty for such mini-matriarchies is the lack of emotional and institutional support for them in the larger patriarchal culture and their inability to effectively acculturate the males raised in the home.

¹⁸ Sometimes this threat can be so subtle as to be denied. A male client perceived his father as extremely labile and potentially violent. Growing up, the father was often gone during the week. His mother, a firm woman in her own right, would be disappointed if her son disobeyed but would not openly threaten him with his father's wrath. Instead, she sought to "protect" him from it. She would not tell the father whatever he had done to disobey her as long as the father did not catch him. For all practical purposes the son was very obedient. He clearly knew what his father would disapprove of and did not step over that line.

¹⁹ Another notable exception to that assertion might be the efforts of a psychoanalyst of the Object Relations School who becomes, de facto, a 'higher power' during the prolonged regression of the patient and, essentially, seeks to re-parent the regressed ego.

²⁰ Nathanson, D.L., (1992), *Shame And Pride: Affect, Sex, and the Birth of the Self*, Norton & Co.: New York, ff.134

²¹ One client did identify a form of baptism, which is quite striking in its implications. Initially, the archetypal mother, identified by Christ, was only experienced by the child as a pair of loving hands. In the next session, this image was transformed into a woman kneeling by a lake with her hands in the water. The client understood this as the mother offering the child a form of baptism, which was enacted by the mother

washing the child's face with water. This image set me to wondering about the significance of water in the baptism ritual. Does water symbolize the Mother as Spirit symbolizes the Father?

²² Mirror-aspects are not the only form of projected aspects. One client, for example, lost her mother after years of enduring her mother's unmanageable and debilitating headaches. Her strong identification with her mother created a painful aspect which was reactivated when her own daughter began to have severe medical problems. The client, in effect, had looked to her daughter to replace her mother (by projecting the mother's image into her daughter), and when the daughter began somaticizing like her grandmother this revived the painful aspect. This dynamic was only attenuated when the client could remove the mother projection from her daughter and allow Christ to begin addressing issues of both her mother and the painful aspect. The painful aspect was found by entering the 'darkness' which the client symbolically entered when suffering migraine headaches. In effect, projections can be complicated, both in their discernment and treatment, and are by no means limited to Mirror-aspects'

²³ Gendlin, E.T. (1982), *Focusing*, Bantam Books.

²⁴ This ritual can be collusively compromised. In working with one nun it was discovered that the ring she used in her marriage ceremony was not one provided by her community, but rather the ring belonging to her deceased mother given to her by her father. This was rectified by a renewal of her vows using a ring provided by her community, which went a good way toward helping her to separate from her father's Temporal authority, and move toward Christ as her intended groom.

²⁵ Walter Wink's third book on addressing the Principalities and Powers of the world examines our strong belief in the myth of redemptive violence which asserts that one can defeat violence with violence which is what happens every time one of our heroes shoots the bad guy. What I most appreciate about Wink's book is his demonstration that Christ repeatedly addressed the issue of aggression with non-violent, but effective solutions a la Gandhi and Martin Luther King, See Winks, W. (1992), *Engaging the Powers: Discernment and Resistance in a World of Domination*, Augsburg Fortress Publishers.

²⁶ Winks, W. (1992), Op. cit. Basically, the third way refers to Christ's use of non-violent intervention to effect changes in a culture. The whole Christian movement, at least in the first three hundred years, is a profound example of this power.

²⁷ Aikido is a defensive martial art that only comes into play when the individual is attacked. In principle, the defender uses the other's aggression to defeat them. Once learned, the individual is not likely to use aggression to solve problems. See Crum, T. (1987), *The Magic Of Conflict*, Simon & Schuster: New York.; or Dodson, T.& Miller, V. (1993), *Aikido In Everyday Life*, North Atlantic Books: San Francisco.