

# CHAPTER VII

## MORAL AUTHORITY AND THE REDEMPTION OF CONSCIENCE

*Christ incarnates in the flesh when he becomes  
the abiding power of our Mind, Heart, and Soul.*

*-Anonymous*

No client has ever come to me asking help to change his or her conscience, much less to facilitate the emergence of a Christ conscience process. Aside from the fact that most people think it is impossible to alter their conscience, my clients come to me with ‘psychological’ problems, which contemporary culture tends to separate from moral and spiritual issues. If conscience is a glaring issue, then the client is likely to present with strong feelings of guilt or shame, but even then they may not appreciate the connection with conscience. This may also be true in a religious context, as even that population is likely to treat conscience as invariant. So, as with most psychotherapists, ‘beginning the process’ will be what the client points to as figural for them. As appropriate, I will introduce the use of the *Light*. For many clients, just the process of going inside can be a significant event. Generally, I only broach the issue of conscience when we have used the *Light* to explore other symptoms and, in the process, uncovered images and emotions (particularly shame) related to the Voice-of-conscience, Ideal-self, Rejected-self or Ego-in-conflict.

With some clients I may never address the issue of conscience, if only because their current world view is firmly irreligious and unable to encompass a relationship with Christ or comparable higher power. Hal and Sidra Stone, whose Voice Dialogue methodology is described in Chapter IV, have argued that it is possible to attenuate the effects of what they call the Inner Critic without recourse to a higher power, and this approach is probably advisable for individuals whose values do not allow for a higher power.<sup>1</sup> I can also recommend the work of Jeffrey Raff, a Jungian therapist who has written extensively and well on active imagination in an Alchemical context. His book on *The Practice of Ally Work* parallels much of my own work here. It does not reference Christ, per se, but the ‘Ally’ shares many attributes of a Christ image.<sup>2</sup> Fortunately, the ‘fates’ have sent me clients amenable to evoking Christ during inner work, which has provided me the clinical database for my study of conscience. I am equally grateful to those clients who have asked me to accept divergent spiritual paths. They have taught me to accept guidance from other higher powers for effecting change, including the ability of those higher powers to effect changes in conscience by channeling the Holy Spirit.

It all comes down to this: there is no single way to begin the process of redeeming conscience. *One must begin with what the client presents*, and that will somehow be different from whoever came before. I have never found two people the same. I sometimes think that even the ‘similarities’ only flow from my desire to impose order on the infinite variety of human nature. In response to whatever the client presents, I do insist that s/he employ the *Light* when going inside. But even that seems dispensable to the process of transforming conscience since its transformation has occurred repeatedly over the past two millennia without requiring the presence of a *Light* as I define it (though I suspect it has always required some manifestation of *willingness*). Nonetheless, all of the work described here is predicated on use of the *Light*. It is the pan I have used to sift for the gold. Most certainly there are other ways of redeeming conscience and they may be found or rediscovered as readers extract what they find useful here and adopt it

to their own approach. If this work only affirms the real possibility of a Christ conscience, then it has served its purpose. And I cannot stress enough that Christ conscience is ultimately a function of the Holy Spirit who can access any means for its singular aim of bringing our wills closer to the love and care of God.

## A SUMMARY OF THE BASIC TENETS

In the first chapter I developed the basic tenets regarding conscience. What most people experience as conscience is actually a Dominant self that preempts the parental Voice-of-conscience from about age seven onward. The aural Voice-of-conscience is constellated by the Empowering archetype. At about age three, this archetype imbues *parental images* with Temporal authority. Later in development – when the Ego first experiences an *interiorized sense-of-self* constellated by the Gendering archetype – it will concomitantly experience the interiorized voice of one parent. This interiorization marks the emergence of Moral authority. I call that disembodied voice the aural Voice-of-conscience.<sup>3</sup> The disembodied voice reinforces the parents’ cognitive, emotional and gender values embedded in the child’s interiorized sense-of-self, which I define further on as the Familial personality.<sup>4</sup> Until a child interiorizes this gestalt, the parents are only experienced as evaluating the child’s *behavior*. With interiorization, the parental voice can now evaluate the child’s unexpressed thoughts and feelings. The Familial personality is very responsive to the parental interiorization as this voice has the power to threaten dissociation. To evade the ongoing threat of further dissociation, the Ego quickly learns to create a Dominant self, which incorporates the Familial personality and power to self-shame. In this regard, the Dominant self can be likened to Prometheus who stole Zeus’ fire; and like Prometheus, the Dominant self must suffer the god’s wrath thereafter.

Conscience is said to be *unredeemed* so long as the aural Voice-of-conscience and Dominant self reign as judge and reinforcer. Conscience becomes *redeemable* when the image and voice of the parent are ‘dethroned’ and the Dominant self relinquishes its power to self-shame in exchange for Christ’s discernment. Thereafter, Christ can enter the client’s Heart, begin purifying it, and begin speaking as *Vox Dei* – the Voice for God. In my experience a redeemed conscience is very rare; but I deduce that from the examination of a very small clinical population, which may not be representative of the population at large.<sup>5</sup>

A *redeemed* conscience requires that all vestiges of the Empowering archetype’s influence on the Ego be neutralized. This process is accomplished by each ego-aspect receiving a new voice of discernment and the Holy Spirit’s felt forgiveness throughout the Heart. Stated another way, the parent must be dethroned as the aural Voice-of-conscience, and all ego-aspects shaped by parental authority must come to accept Christ’s discernment instead of the parent’s voice and image or their own power to self-shame. Given that the Ego constellates numerous ego-aspects to cope with a aural Voice-of-conscience, the process is probably a life-long goal, as every ego-aspect must eventually become *willing* to accept Christ’s gift of discernment, and the Holy Spirit’s power to forgive and correct self-defeating beliefs. The Ego creates Dominant selves in later childhood, adolescence, and even adulthood that seek to function as their own conscience, and it takes time to convince these ego-aspects that it is in their best interest to forgo the power to self-shame in favor of Christ’s discernment. Likewise, if individual development has necessitated the creation of an Ego-in-conflict with the power to act shamelessly, then it too must become willing to forgo that power in favor of Christ’s discernment. Each of these major players – facilitated by the Aware-ego’s active participation – must be engaged by Christ and willingly accept his grace, forgiveness, discernment, and love.

In what passes as normal development for most children, shameful punishments inflicted by parents wielding Temporal authority invariably force the child’s Ego to dissociatively reject one or more selves. This dissociative rejection by the Ego is tantamount to stripping an ego-aspect of free will since it leaves the ego-aspect in shameful enthrallment. In that dissociated state, the Rejected-self experiences itself as powerless, worthless, unforgivable, unredeemable, and void of self-esteem. Whenever the Ego dissociates an ego-aspect, it reflexively creates an opposite self. This is not an Ideal-self; merely an

avoidant self such as a Responsible primary self or Mirror-aspect that can hopefully cope better than its shamed predecessor. But from about age six or seven onward, the Ego learns to better cope with parental shaming by preempting it. Preemption is accomplished by self-shaming and the incorporation of parental cognitive, emotional, and gender characteristics (i.e. the Familial personality). Once the Ego learns to self-shame, the dissociative phase of childhood development usually gives way to repression.<sup>6</sup> The archetypal creation of a Familial personality and aural Voice-of-conscience provide the transitional bridge from dissociation to repression. The Ego preempts both by the creation of a self-shaming Dominant self. The self-shaming empowers the Dominant self to repress its emotions, thoughts, and experiences within the Heart or gut (abdominal chakra). Operationally, it is self-shaming that generates and sustains repression, as self-shaming effectively strips an ego-aspect's *cognitive/emotive associations* of their free will. The power of self-shaming also reduces the threat of dissociation by *preempting* the shaming power of the aural Voice-of-conscience, which might otherwise force the Ego to further dissociate.

### **Dominant Selves That Assume**

#### **The Function of Conscience**

In clinical work, the initial focus is generally on dissociated selves. These are the earliest casualties of Temporal authority, whose traumatization has necessitated the creation of Coping aspects most likely to surface during the client's initial *transference* of parental authority into the therapist's image. As those Coping aspects are addressed, the therapist and client will begin to encounter the Dominant self. Dominant selves are created by the Ego to *repress* events, thoughts, and feelings with shameful emotion in an effort to *preempt* the aural Voice-of-conscience. By exercising the *power of self-shaming*, this ego-aspect becomes, de facto, its own unredeemed conscience. Later, it may reinforce that position with the creation of persona overlays. In this work, all selves capable of repression (i.e. self-shaming) are identified as Dominant selves. I have found Dominant selves in all of my clients so I feel safe in generalizing the existence of this self to the population at large. I confess that I did not appreciate their existence or power when I first developed my theory of conscience, which was initially based on a dissociative paradigm. I only became aware of Dominant selves when one of them actively resisted my suggestion that Christ reach into a client's Heart and satisfy an insatiable desire.

Dominant selves play a pervasive role in the client's daily activity by judging the behavior of self and others as shameful, and by assuming control of socially acceptable behaviors, which they use *in excess* to cope with the accumulation of shame in their chakras, particularly, the heart and abdominal chakras. They repress shameful events *within the Heart* to evade censure by the aural Voice-of-conscience. While this core of experience remains shamefully hidden in the recesses of the Heart, the Dominant self can be made to feel *ashamed* of it, but not be overwhelmed to the point of dissociation. The Dominant self avoids the fate of a Rejected self by exercising this self-shaming repression, which only *diminishes the free will of repressed contents*. However, the Body becomes vulnerable, in turn, to the excessive use of socially acceptable behaviors such as eating, which the Dominant self may use more or less constantly to placate the emotional and sensate pain of its repressed core.

While the power to shame allows the Dominant self to function as its own unredeemed conscience, its repression inevitably generates a 'wrathful' consequence (i.e. Zeus's punishment for stealing fire). The Dominant self has to use socially acceptable behaviors in excess to ease the angst of its shameful core, as it has no way of dispelling the core's accumulated shame. The excessive use of any behavior will generate 'wrath' by exceeding the body's lawful limits. Today, in America, Dominant selves appear to turn more and more frequently to food. For the past several centuries they used the nicotine inhaled with tobacco, which is still a behavior of choice in many other countries. Shopping – especially as reflected in credit card indebtedness, is another form of socially acceptable behavior often done in excess. (The latter causes wrath to the body via the mental stress of indebtedness, which the individual seeks to assuage by further excesses.) Watching television, playing video games, and Internet surfing are other forms of socially acceptable behavior often used in excess as hypnotics. The same can be said of the hyperactivity observed in people who are hard pressed to sit still or just be quiet. All such activities – if used excessively – point to an ego-aspect that seeks to placate the physical or mental angst of accumulated

unexpressed shame within the Heart. When this strategy fails or is insufficient, the Ego can create an Ego-in-conflict, which can shamelessly use socially unacceptable, mind-altering, behaviors in excess.

Until the client willingly forgoes the power of self-shaming – in exchange for Christ's discernment – it will not be readily apparent that the Dominant self exercises that power in a concerted effort to *preempt* the aural Voice-of-conscience. Only when the Dominant self gives up that power does the aural Voice-of-conscience reassert itself as a discernible, punitive, voice; *but Christ can and will quickly and permanently silence this resurgence when asked*. I have developed a series of interventions that facilitate the transformation of Dominant selves. The process requires a good deal of forbearance by the therapist, and a growing trust in Christ by the client. Dominant ego-aspects are never easily redeemed. The interventions are described and illustrated in this chapter and the next.

In the same way that Ego uses sensation to communicate with the Body, the Soul uses the seven heart chakras and physical heart to communicate with the Mind. The Soul's directives are communicated, via the Heart by archetypal embodiments within the Mind. Images of others, particularly parents, are the most frequent embodiments of archetypal energy. Self-images, such as the Dominant self, become archetypal embodiments by incorporating the parental prerogatives as their own. Christ has the power to terminate archetypal flow in any embodiment, if the Aware-ego or ego-aspect affected by the flow willingly asks him to do so. But note that the source of power is not the image. Rather, it is the archetypal energy sustaining the image or hubristically assumed by the image, and that energy flows through the Heart. More to the point, Christ can *enter* that Heart and terminate any aural Voice-of-conscience found there. Imaginatively, he does so by 'pushing' into an ego-aspect's heart chakra, provided the ego-aspect is willing. The ego-aspect and Aware-ego can then follow him through. This is demonstrated in all of the following verbatims. The clinical difficulty is in gaining the ego-aspect's permission to enter. The Dominant self is initially highly resistant to the prospect because it has hidden all of its shame within the heart and abdominal chakras; and continues to do so while it exercises the power to self-shame.

The power to self-shame sustains the Ego's idolatrous stance insofar as it empowers the self to function as its own conscience. The Dominant self will frequently see itself as the equal of Christ, or see Christ as merely a teacher to be emulated, or simply does not see Christ in its field of vision. This hubris only becomes apparent where Christ can be imaginatively present for comparison. Without a Christ image for comparison, the Ego remains myopic regarding its hubris. A Christ conscience process requires the relinquishment of this prideful condition in exchange for Christ's discernment and the Holy Spirit's forgiveness. The transformation of Dominant selves is the most difficult part of the redemption process, often requiring a period of months.<sup>7</sup>

In sum, the redemption of a Dominant self requires that *Christ be allowed* 1) to terminate the Dominant self's power to self-shame in exchanged for Christ's discernment, 2) enter the Heart and heal its shameful core, and 3) terminate the parental voice that would shame the Dominant self when the redeemed self no longer *preempts* that voice. The enactment of this series of interventions vis-à-vis a Dominant self is always experienced as transformative, even as it may have to be repeated for several other selves. The crucial intervention is the client's willingness to allow Christ entry to his or her Heart. The first time is by far the hardest. Each time thereafter becomes easier. More to the point, repeated entry into the Heart greatly facilitates successive interventions. Within the Heart, ego-aspects are less likely to inflate their function or deny the Soul. And only the Heart provides an adequate domain for a partnered relationship between the sense of self most closely attuned to the totality of Self and his or her contra-sexual aspect.

## THE FAMILIAL PERSONALITY

This section covers *new ground*. It is derived from clinical work based on the above tenets. When the Dominant self is redeemed, a new sense-of-self emerges *within hours*. I neither predicted nor anticipated this particular sense-of-self when I outlined my theory of conscience in the first chapter. At first, I thought it was a regressive Dominant self, since younger selves often emerge when a more developed self is redeemed. But what actually emerged is far more significant. Today, I refer to it by various names: the Familial personality, the 'personality core,' the amalgam of parental values and

interactions, or the conscious sense-of-self that the client insists is “me.” This new sense-of-self appears to be a *component precursor* of the Dominant self; and very likely, the personality core defining most self-images. I would argue that it is constellated by the Gendering archetype, which I discuss at length in the next chapter. But in any case, so far as I can determine, the Familial personality only becomes *figural* after Christ terminates the Dominant self’s power to self-shame (in exchange for Christ’s discernment) and the client then allows Christ to enter the Aware-ego’s Heart and dissolve any accumulated shame found there. Shortly thereafter, the Familial personality appears to emerge as the new locus of consciousness (i.e. “I am me”) along with an aural Voice-of-conscience that shames it.

Operationally, the Familial personality appears to be the second part of a complex comprised of 1) an *aural* Voice-of-conscience constellated by the Empowering archetype and 2) an *amalgam of personality characteristics* derived from the parents and constellated by the Gendering archetype. I call that amalgam the Familial personality. So far as I can determine, it is the archetypal substrate of Carl Jung’s Persona. Jung made much of the Persona in adults. He was convinced it is responsible for major distortions of its *complementary contra-sexual aspect* (Anima/Animus) and a primary obstacle to individuation.

I think of the Familial personality, primarily, as the child’s *first interior, subjective experience of self*. This sense of self is not created by the Ego, but by the Gendering archetype. The Ego uses it as a template for producing a variety of selves, all imbued with free will and similar personality characteristics, and all of whom the client identifies as ‘me.’ This archetypal core enables the Ego to function in the Mind as well as in-the-world since it serves as a primary frame of reference for distinguishing itself from ‘others’ (not-me). Immediately after the Dominant self is redeemed, the client experiences the Familial personality as the *primary observer* of conscious processes within the Mind. This sense-of-self is distinctly different from a Dominant self, Temporal persona, or Ideal persona, which always manifest as Ego *personifications* of the Familial personality. Initially, the Familial personality only manifests as the *unadulterated substance* of an archetypal constellation; that is, in its manifestation as focalized consciousness prior to its incorporation by the Ego. In this initial manifestation, it appears to be the unadulterated archetypal core of personality derived from parental interactions constellated by the Gendering archetype. It may be present from the onset of therapy, but it only appears to become figural after the Dominant self is redeemed. So far as I can determine it is not a depersonalized ego-aspect, though it does seem to lack access to a sensate body, which the Ego apparently provides when it incorporates the archetypal core into an ego-aspect.

Two clinical findings point to the Familial complex as the *precursor* of Ego conscience. First, the new sense-of-self (i.e. Familial personality) is invariably co-present with a shaming voice that is also *disembodied*, but nonetheless identifiable as belonging to a parent. This is the first time the aural Voice-of-conscience is actually *heard* in a therapeutic context. Second, the new sense-of-self is difficult to personify (imagine) until it is correctly identified as *the archetypal substrate of personality*. Very likely it was always present in its unincorporated state as an archetypal constellation, but camouflaged or ‘overwritten’ by the conscious presence of the Dominant self. (That last statement is speculative.) All I can assert here is that the Familial personality becomes the new locus of consciousness within the Mind following the redemption of the Dominant self. More to the point, when first encountered, the client cannot personify a self-image of this amalgam of personality characteristics, even with Christ’s help, and despite the fact that s/he insists it is “me.” In active imagination, s/he can only discern mental and/or emotional characteristics that Christ can ‘capture’ in a circle and help the client to identify (e.g. controlling, angry, anxious, etc.) But the Ego *can personify* this sense-of-self if the client asks Christ to *capture an image that most strongly embodies his or her personality*. It was that discovery that led me to identify the constellation as the Familial personality.

A third observation is worth noting in conjunction with the Familial complex as it helped me to discover the connection between the Familial personality and what is commonly referred to as an individual’s personality. Initially, I continued to think of this new sense-of-self as an ego-aspect (specifically, a regressive Dominant self) and asked my clients to make repeated efforts to personify it with circles of *Light*. While all those efforts were unproductive, *persistent* attempts did stimulate the personification of an *impersonal image* that seems best described as a ‘stereotypic gender role.’ The stereotypic role is not seen by the client as a self-image, but can be used by the client to identify an ego-aspect that either copes with the stereotypic image or conforms to it. During this process of discovery I also observed that most of the self-attributes identified by the client were also attributes of the parents as I had come to know them in the course of therapy. It was this confluence of observations that finally led me to hypothesize that the client was experiencing a personality core unmitigated by Ego personifications.

In sum, once the Dominant self has been redeemed and Christ has terminated the aural Voice-of-conscience, the therapist must shift focus to work on the client's personality in its manifestation of as the Familial personality. This personality core is strongly reactive to the aural Voice-of-conscience until that is silenced by Christ. Then it appears to become the primary subjective observer who uses thought or feeling to vicariously live through the new ego-aspects that incorporate it. The original constellation generally lacks anything approaching a full range of functions (i.e. sensation, intuition, feeling, and thinking). Yet all are needed to be fully attune it to the totality of Self. Also, the Familial personality appears to have no connection to a sensate body. Even so, the Familial personality is a mandate, not a choice. The Ego may seek to augment the personality core once it has incorporated it into an ego-aspect (e.g. Ideal persona), or supplant it (e.g. the Not-me duplex), or even rebel against its by creating Mirror aspects, but it does not get to choose what amalgam the Gendering archetype will constellate. Any change of the actual constellation (i.e. Familial personality) requires the willingness to call on Christ or a comparable higher power.

Once Christ has silenced the aural Voice-of-conscience, the Ego quickly learns to personify prototypic 'stand-ins' of the Familial personality that allow the constellation to vicariously experience events in the Mind and Heart. Insofar as the Familial personality shares its identity with an ego-aspect it can live vicariously through that aspect. But the stand-in cannot provide the Familial personality with the first-person experience that would allow the Familial personality to evolve. I suspect that Christ can provide a Familial personality with that experience, but a full exploration of that hypothesis is beyond the scope of this book, though I hope to offer some initial steps. More important to the present discussion, the personality amalgam objectified by the Ego is rarely, if ever, attuned to the totality of Self. It is – as might be expected – willful and devoid of any knowledge of its relationship to that totality. The last phase of therapy to be examined in this work will focus on reshaping the Familial personality with *Christ identified* contra-sexual pairs that are attuned to the totality of Self. When Christ is allowed to place Ideal pairs into the Heart and/or heart chakra, they gradually reshape Ego personifications with a new sense of personality offering potential access to all of the psychological functions. Ego-aspects incorporating this redeemed personifications of the Familial personality are expected to move more comfortably in the worlds of Body and Mind, and respectfully interact with the worlds of Soul and Spirit. In effect, the Familial personality's prima materia can be reshaped at the level of personification in a manner that facilitates a relationship with the totality of Self.

The primary difficulty with the 'Familial personality solution' constellated by the Gendering archetype in childhood is the Ego's inability to appreciate that the 'personality' imposed by the constellation rarely syncs with the child's *unique identity* as a human being. The Familial personality only expresses a sense-of-self *derived* from the parental interactions and shared genetics. In effect, the Familial personality is 'other' directed rather than 'inner' directed because it generally mimes *parental sync and/or conflict* rather than an *individuated sense-of-self attuned to the totality of its Self (Spirit, Soul, Mind, Body)*. Jung argued – and I would agree – that the Persona (i.e. Familial personality) – shaped as it is by parental values, actions, and cultural mores, normally makes it difficult for a growing child to comfortably relate to the forces *within* the Mind comprising the totality of Self. It is intended to 'help' the child conform to the 'outer world' of family and neighbors and an 'inner world' shaped by Temporal and Moral authority; it is rarely shaped to foster the child's unique potential. Leastwise, that is what I have found to be true for the clinical population I have served. The interventions described in this chapter seek to bring about a greater attunement between the individual's sense-of-self and the totality of Self.

I need to stress that the Familial personality is not constellated by the Empowering archetype. The Familial personality is constellated by the Gendering archetype; and discordant factors can play a significant role in its creation. A Familial personality can be heavily weighted to favor a parent who is denigrated by the aural Voice-of-conscience parent, or otherwise in conflict with him or her, or the amalgam can strongly model someone else at odds with the parental Voice-of-conscience (e.g. an estranged or dysfunctional grandparent). The latter is most likely to occur as a result of projections imposed by Temporal authority, which I discussed in Chapter VI. These unintended consequences can constellate a Familial personality that is intrinsically dysfunctional vis-à-vis the world or the parental Voice-of-conscience.

The Familial personality provides the Ego its primary self-awareness, i.e. "I am me." It is debatable whether this sense-of-self is constellated in response to the aural Voice-of-conscience or precedes it. (Both conditions may apply with differing outcomes.) But in any case, the interiorization of both appears

to mark the developmental transition from Temporal authority to Moral authority. The Ego responds to that complex by creating a new egoistic structure capable of *subjecting both components to its free will* (i.e. the Dominant self). This allows the Ego to effectively *preempt* the aural Voice-of-conscience with its own shaming voice thereby giving it greater latitude in coping with the parents' Temporal authority as manifest in parental images. It allows the Ego to use shame to repress errors within the Heart's interior, rather than living with the persistent threat of dissociation by Temporal authority. To further buttress this dubious gain, once the Dominant self is firmly ensconced in consciousness, the Ego can begin building an Ideal persona that will conform to the Familial personality or better cope with its strictures. But, when the Dominant self and its personas are redeemed and the aural Voice-of-conscience is terminated by Christ, the Familial personality once again becomes figural as 'I am me,' likely, for the first time in adulthood. This shift in dynamics appears to be both regressive and potentially transformative. The 'transformative aspect is largely dependent upon the client's increasing willingness to call on Christ or a comparable higher power. Unfortunately, calling on a 'higher power' is not automatic. Often, the ego-aspects incorporating the Familial personality are no longer bound by an aural Voice-of-conscience and seem strongly motivated to remain free of any restraining powers. By this point in the journey, however, most clients have acquired a wealth of Christ-related experiences and – hopefully – a therapist who can continue to guide them through the process.

As a primary focus of consciousness, 'I am me' is a very controlling first-person experience. The Ego can and will provide 'stand-ins' using it as a template. These are necessary for the exercise of free will 'in-the-world.' Stand-ins manifest a particular phenomenology, which become apparent to the client and therapist over time. Phenomenally, the sense-of-self seems to move back and forth between observer (i.e. archetypal constellation) and observed (i.e. ego-aspect). But keep in mind that the original Familial personality is also self-limiting. Free will and the sensate body remain limited by a personality structure derived from parental interactions. However, what I have also discovered is that the Aware-ego's personified Familial personality can be re-formed by Ideal pairs that provide it greater attunement to the totality of Self. In turn, any ego-aspects that have incorporated the unredeemed Familial personality can then be entrained to the redeemed personification by comparable Christological interventions. Christ can also begin providing the personified Familial personality with optimal access to all four functions and an enduring relationship with himself. This phase of therapy is described later in the chapter and illustrated in three verbatims (Marian and Tory's verbatims in this chapter and Leigh's in the next chapter).

In sum, I had to shift my focus in order to effectively work with the Familial personality. I had to appreciate that Ego conscience incorporates the individual's personality as well as the power to self-shame. I had to 'remember' that conscience is not the be-all of a person. A Dominant self makes the client's Voice-of-conscience a powerful part of Ego consciousness, but it is not the creator of its personality. The Dominant self *must also incorporate a Familial personality constellated by the Gendering archetype*. That archetype uses gender qualities derived from both parents to constellate a Familial personality, whose power to focus consciousness as "me" all but insures its role as a template for all future ego-aspect creations. Because this constellated sense-of-self is also responsive to the aural Voice-of-conscience, the Ego will seek to incorporate both the personality-core and power to self-shame as the best strategy for self-control. Once the Dominant self is redeemed and the aural Voice-of-conscience is silenced, it is possible to begin working directly with this archetypal substrate of personality. But all I can offer in this work is a glimmer of what I now suspect is possible.

### **The Familial personality, Temporal Persona, and Ideal Persona**

As the Dominant self develops, it can be further infused with authority 'authorized' by a family group (in the case of Temporal personas), or by familial/cultural mores and ritual (in the case of Ideal personas). 'Mother,' which is a culturally sanctioned role in every culture, assigns considerable authority and responsibility to every woman who claims the role. The same is true of many other roles such as 'judge' or 'bishop.' Ideal and Temporal personas are, effectively, Ego integrations of the collective authority of adult groups. The collective unconscious provides the templates for the Dominant self, and family and culture provide its collective embellishments.

Carl Jung's descriptions of the Persona are comparable to my definition of the Dominant self. The Ideal and Temporal persona are *overlays* assumed by a Dominant self, and by far the most powerful selves encountered in therapy. (Spirit possession is conceivably more powerful than personas, but I have not worked with any cases of possession.) In much the same way that a Temporal persona is ego inflating, an adult also will experience an Ideal persona as ego inflating, though the client would rarely describe either of them as such.

When a Dominant self *slavishly* adheres to an Ideal overlay, it does so to further protect against shame by assuming a prideful role that is culturally empowering. This improves its odds against failures that would make it feel *ashamed*. Carl Jung assumed that *all adults exhibited a face* that they presented to the world, which he called the Persona. For most people, that would be a Dominant self, whose power to self-shame, gives it *self-perceived authority* to judge self and others. However, culture gives some roles inordinate authority, which further empowers any Dominant self that ritually acquires it. I refer to that authority as *culturally sanctioned*. In tribal societies, for example, tribal leadership or shamanistic powers confer a culturally sanctioned Ideal persona that allows the individual to exercise considerable Temporal and Moral authority within the tribe. In Western culture, presidents, judges, high ranking military officers, surgeons, persons known to be very rich, college professors, ecclesiastical authorities and the like, can acquire a culturally sanctioned persona that sets them above 'the masses' – at least in their own minds, and often in the minds of those around them. Culturally sanctioned Ideal personas give the individual power to wield Temporal and Moral authority over groups of individuals. I have found this especially true for doctors – particularly surgeons, who daily engage in life and death dramas. Culturally sanctioned Ideal personas can make an individual particularly susceptible to a hubris that is difficult to forgo. Like all Dominant selves, an Ideal persona has to accept Christ's power of discernment in exchange for his or her power to self-shame. But in addition, individuation also requires that the client forgo the culturally sanctioned authority and primary allegiance to the clan or group that confers the authority. For example, in the case of Roman Catholic clergy, their authority ultimately derives from the Pope. Christ must be allowed to intervene in a way that frees the ego-aspect from that authority. A client can respect authority without being enthralled to it.

But why is all of this necessary? So long as the individual remains in the thrall of a Dominant self, s/he is unable to access the Familial personality underpinning it. That persona is a major impediment to the client's ability to relate to the interior life of Self. The necessary transformation requires, first, that the *Heart of the Aware-ego* be provided an Ideal pair of images most closely attuned to the totality of Self. Next, any ego-aspect embodying a Familial personality will have to be purified and inculcated with an Ideal pair distinctly different from a parental dyad. Those two Ideal pairs will gradually reorient the personality in a way that will allow the client to fully engage the inner world of Mind, Soul, and Spirit, by reshaping the Familial personality from within. Finally, the Familial personality must be given full access to all four functions. Those changes will provide any ego-aspect embodying the Familial personality with the greatest breath of movement I have been able to envision up to this point.

Once it is appreciated that the identification of an initially un-imaginable sense-of-self signifies the emergence of an un-personified Familial personality, Christ can be asked to capture the client's *strongest sense of personality* and the contra-sexual aspect most strongly attached to it. The Ego will readily generate this in its effort to regain control of consciousness. Following the examination of this pair, Christ can be asked to *liberate* a previously *unseen opposite* that is most closely attuned to the totality of Self. In effect, Christ is asked to personify a self *opposite* the Familial personality assumed to most attuned to parents and culture. Christ can then identify the contra-sexual aspect most compatible with this 'liberated' self. That contra-sexual aspect is often archetypal in nature, not unlike Dante's Beatrice or a Mary Magdalene image related to the client's Christ image. The next step is to grant this Ideal pair permanent residence within the Aware-ego's Heart. The strong attraction between the 'liberated self' and his or her contra-sexual aspect, coupled with their conscious access to the Heart, insures the client will thereafter have mediated access to the inner world (i.e. Heart's interior). Next, Christ is asked to work directly with the ego-aspect and consort initially identified to embody the client's 'personality,' including the purification of that personification's heart chakra, and bring the pair into sync with the Ideal pair already resident in the Heart. Finally, Christ is asked to work directly with the Familial personality in the first person for the purpose of providing it unmitigated access to all four functions. These steps are



illustrated in three verbatims found in this chapter and the next; but a fuller explanation must await a further work.

## OTHER TENETS REGARDING MORAL AUTHORITY

### The Ego-in-conflict

Later in development, the Ego may also create an Ego-in-conflict, which has the power to act shamelessly. This self can willfully (defiantly) engage in the shameful behavior that previously resulted in the creation of a Rejected-self. It does so by *stimulating desire* for mind-altering substances that are socially *unacceptable* when used in excess, and acting out shameful behavior under the drug's influence, or allowing the behavior to be acted out by another ego-aspect. The effects of mind-altering substances are generally sufficient to drown out awareness of the shaming emotions generated while under the influence of those substances. Egos-in-conflict are most likely to develop in familial environments that are repressive and model addictive behaviors. An Ego-in-conflict is most likely to assert itself whenever the coping strategies of a Dominant self become insufficient. Like the Dominant self, an Ego-in-conflict accumulates shame by its excesses. The difference is one of degree: whereas the Dominant self uses socially acceptable behavior in excess, the Ego-in-conflict uses mind altering substances that are *socially unacceptable* if used at all (e.g. cocaine) or in excess (e.g. alcohol). The shame it generates is cumulative insofar as the Ego has no way of discharging it while it remains unforgivable; and no reason to be repentant while the 'pleasure' it creates masks the sense of shame it generates. Even so, the shame it generates will eventually manifest as physical and/or emotional wrath. Emotional shame generated by an Ego-in-conflict is most likely to accumulate in the abdominal chakra, particularly, the sexual organs. I discuss all of this in more detail further into the chapter.

Parents who use shame excessively, or add corporal punishments to the shaming, will generally necessitate the creation of an Ego-in-conflict. The most common manifestation of the Ego-in-conflict is addictive behavior, specifically, any behavior treated as socially unacceptable because it is likely to impair judgment or result in dangerous acting out, e.g. getting drunk, snorting cocaine, abusing prescription drugs, etc. The Ego-in-conflict uses *mind altering physical sensations* to mitigate the effects of emotional pain caused by a shaming Dominant self, particularly, shameful judgments previously reinforced with physical punishment or other forms of anger. In contrast, the Dominant self only uses socially *acceptable* behavior in excess to mitigate its self-shaming. The addictive solutions used by the Ego-in-conflict impair judgment to one degree or another. They are most often pleasurable, but can be painful, as in the case of self-mutilation and forms of masochism. The Ego-in-conflict acts in a knee-jerk fashion to stimulate and satisfy *physical desire*. When studied in detail the Ego-in-conflict is often found to be young and almost mindless in its reactivity. Nonetheless, physical desire is experienced as more powerful – less negative, than *fearing* the reoccurrence of the shameful punishments. It acts shamelessly to generate a *desired* 'pleasure' more powerful than shame or the individual's fear of it, since the Ego-in-conflict rarely experiences anything but its own desire in the throes of its dubious pleasure. In effect, while the individual is under the influence of an Ego-in-conflict, *active physical desire* can suppress the *fear* of shamefully punished acts and effectively blunt the power of self-shaming. Under the influence of alcohol, or any mind-altering drug, the individual is freed to engage in previously punished activities. But only so long as physical desire is *active*. Once the desire is sated or effectively exhausts the Body, the individual becomes subject to guilt and the re-experience of chronic fear.

Most significant to this discussion, the Ego-in-conflict can temporarily release a Rejected-self to range toward homeostasis thereby temporarily reducing the tension created by extreme polarization. Consequently, once an Ego-in-conflict has been identified, it can be used to identify the Rejected-self that spurred its creation. To that end, Christ can give it the necessary intuitive insight. Healing is another matter. The Ego-in-conflict is a rebel who seeks to overcome the strictures laid on the Self by a Dominant self. An Ego-in-conflict is only likely to relinquish its power to act shamelessly when Christ has redeemed other selves, and the client finally comes to appreciate the adverse physical effects that cumulative emotional

shaming has on the body and relationships. However, insofar as an individual is actively engaging a power greater than the Dominant self and seeking self-actualization, an Ego-in-conflict is likely to remain quiescent.

### **The Effects of the Law vs. Grace**

St. Paul asserted that the individual is obliged to function ‘under the law’ until s/he willingly opens to Christ's grace and discernment.<sup>8</sup> In effect, *unredeemed* ego-aspects are obliged to adhere to the law defining sin and live perpetually at risk of shameful falls. If they can, those selves will use pride to detach from fears of shame, and anger to suppress fearful encounters (be it overt anger, or covert anger as in abiding resentments). Most other selves will simply rely on the *fear* of a shameful encounter to guide their social interactions, since even fear is far less onerous than the experience of *actual* shame. Fear will be more or less present in most selves that play an active role in the client's day-to-day behavior, including Dominant selves. Guilt can also be found in varying degrees among these primary ego-aspects. Guilt occurs when we have engaged in a shameful behavior *without getting caught*. Guilt always occurs after the fact, *after* we have eaten the whole cake, or *after* a night of too much partying, or *after* we have indulged in shameful sex, etc. Guilt is preferable to actually feeling shame since guilt can be mitigated by remorse and regret, or our ‘swearing’ never to do it again in response to its wrathful consequences (till the next time). Guilt allows us to make amends, if necessary. In Hawkins scale of emotions, guilt is only slightly less negative than shame; but it does not label us unforgivably shameful, only errant; and it does not banish us to a state of perpetual shame or force us to feel unmitigatingly ashamed. The Ego is generally limited to this pride-shame axis until it becomes willing to receive the forgiving grace of the Holy Spirit, which Christ offers unerringly to all who ask.

### **Physical and Emotional Disease**

Physical and emotional diseases are the most common manifestation of the prolonged tension created by the chronic polarization of opposites. While I know this will be a contested thesis, all my findings point to the conclusion that all physical and emotional illnesses are the inadvertent consequence of selves that are unremittently polarized and shamed. I would further assert – as a working hypothesis – that the specific ‘sickness’ will be a *conscious* symbolic representation of the unresolved conflict between one or more primary and disowned selves. Dis-ease is what St. Paul refers to as Wrath. Most people perceive illness as something that happens to them. We generally accept varying degrees of responsibility for its treatment, but not its cause (unless we accept a correlation as causal, e.g. smoking behavior can lead to cancer). Most people believe that disease is something that ‘attacks’ us, not something we bring upon ourselves as a direct consequence of our beliefs and lifestyles. But whenever a disease manifests, it is possible to discern severe conflicts sustaining it. That thesis is not the focus of this work, but case examples are provided throughout all the chapters because more often than not I willingly work with any physical, emotional, or mental symptom identified by a client; and most clients report recurring illnesses, or are called upon to deal with acute illnesses in themselves or family members in the course of therapy.<sup>9</sup>

### **Sexual Repression**

No Rejected-self or shameful core is inherently shameful. It is made shameful by the parentified conscience or a Dominant self arbitrarily attaching shame to one or the other pole of a set of opposites, which an ego-aspect is likely to range toward in the course of development. Parents polarize dualities by shaming or priding the ego-aspect as it ranges toward one or the other pole. In the redemption process, the objective is to neutralize this polarization so a Rejected-self or shameful core can reintegrate with its polarized opposite and swing freely to and fro around a homeostatic center, guided by Christ's discernment

and the perpetual forgiveness of the Holy Spirit. For this reason, the therapist is generally encouraged to identify the sets of opposites that have been polarized. Where this is done sexuality often becomes figural. For many people seen in therapy, at least one Rejected-self or component of the shameful core will manifest sexually. The shameful association will inhibit sexual feeling in significant ways. In severe cases it will force the creation of an Ego-in-conflict that expresses shamelessly in an effort to compensate for the repression.

The Ego-in-conflict needs specific mention here. If a child or adolescent is *shamefully caught* in the midst of a sexual act, the Ego will create a new ego-aspect intent on avoiding further shaming. Such a self can powerfully repress sexual desire if it exercises the power to self-shame. But the very act of repression will eventually necessitate the creation of an Ego-in-conflict able to satisfy the repressed sexual desire. In effect, much of the activity attributed to an Ego-in-conflict will have sexual satisfaction as its end goal. All cultures appear to regulate sexuality so it is not surprising that the sexual behavior of children is so often, and so strongly, shamed. But an instinctual rhythm cannot be shamed with impunity. Sexual behavior cannot be shamefully suppressed without generating hysterical effects, or compulsive expressions of the repressed.

Sexual energy ebbs and flows within the body *but never ceases*. It is the energy inherent in all masculine/feminine connections. Often that energy is channeled through the sexual organs, which the Mind and Body experience as arousal. The individual, if conscious of the arousal, will seek to discharge the tension by some form of sexual activity, or in rare cases, sublimate it in ways described by Taoists and Tantric yogis. But the individual strongly shamed for sexual expression may remain unaware of the tension being created by dissociated or repressed sexual arousal. This is when sexual arousal is most likely to result in hysterical and psychosomatic symptoms. I consider it significant that the two most common cancers in women are breast and cervical cancers; and prostate is the most common cancer in men. It is quite likely that all three are the result of a chronic accumulation of unexpressed shame associated with sexuality. Likewise, until the mid 1960's, Hysterical Personality Disorder, with its vague sexual references, was the most common diagnosis used to describe women with *mental* problems. But that diagnosis all but disappeared from the DSM literature following the 'sexual revolution' of the 1960's when women "re-discovered" their clitoris and g-spot and became free enough to touch them. Sexual energy can be channeled; it can never be blocked with impunity. Unfortunately, despite our increased knowledge of sexuality, families and communities continue to shamefully repress it rather than teach healthy regulation.

Suffice to say, redeeming conscience does open this Pandora's box. But however the Rejected-self or shameful core manifests, Christ will unerringly seek to free it from the bondage of shame. His *judgment* of any behavior associated with the Rejected-self or repressed core is to *forgive it as often as needed* while encouraging loving, harmonious, interpersonal and intrapersonal relationships. Wherever he is permitted, Christ will dispel the effects of shameful punishment with love, forgiveness, and discernment. And that includes our sexual proclivities.

### **Temporal vs. Moral authority**

Given that Temporal and Moral authority both arise from the same Empowering archetype, how are we to distinguish their effects? Clinically, there appear to be three distinguishing characteristics: age of onset, types of ego-aspects created to cope with the particular manifestation, and the kind of interventions used to work with them.

***Age of Onset.*** Temporal authority is the first emerge. It will have its greatest effect on ego-aspects created during the first five years of life. The only notable exception is the creation of a Temporal persona, which generally emerges in adolescence. Temporal authority constellates both parents as wielders of authority. Between the fifth and seventh year, the *interiorization* of one parental voice marks the transmutation of Temporal authority into Moral authority. One parent will then function as the aural Voice-of-conscience with the other parent becoming the delegated surrogate of that spouse's authority.<sup>10</sup>

Traditionally, age seven has been used to mark the onset of 'reasoning' in children, which is considered necessary for making distinctions between right from wrong. I also use this age as an arbitrary

demarcation point for the emergence of Moral authority, though it probably begins to develop well before that. Studies by Piaget and his students confirm that by age seven children have mastered the basic constructs of thinking, which theologians have historically correlated with the onset of conscience.<sup>11</sup> With the onset of reasoning, children begin to grasp *abstract dualities* though they may not be able to state them as such at this age. This is the necessary prerequisite that a child needs to distinguish between good and bad, right and wrong; in effect, to begin eating from 'the tree of good and evil.' Children can make these distinctions in a concrete way prior to age seven, but after seven they can generalize abstract dualities and apply them to an interior sense of self and other. Finally, during this period children are considered old enough to 'move into the world' and accept direction from other adults and older children.

As the child moves into the world, other adults will assume the exercise of culturally sanctioned Temporal authority (e.g. policemen and teachers), while still others may be 'empowered' by parents to speak with Moral authority (e.g. Sunday school teachers and priests). These changes notwithstanding, Temporal and Moral authority will remain constellated in the parent. Ministers, teachers, and policemen gain authority because the parent attributes it to them, like a king knighting peers of the realm. Even the Dominant self, created by Ego to function as its own conscience, will most often emulate the parent wielding Moral authority.

**Types of Ego-aspects.** In general, ego-aspects are distinguished by the age of their creation and the type of authority primarily responsible for their creation, i.e. Temporal vs. Moral. The Rejected-self and Coping aspects are the most common manifestations of Temporal authority. As well, Pre-moral aspects and Mirror aspects are always created by abuses of Temporal authority. The Pre-moral aspect is created early in life and always manifests as a very young child or infant. The presence of Mirror-aspects generally indicates the existence of a Pre-moral aspect. A family system can foster the creation of a Temporal persona at any time in a child's development. It is so named because it authorizes a progeny to exercise the Temporal authority of a parent within the family. Its emergence is most likely in families that function as mini-tribes. It is like an Ideal persona described later in this chapter, which can exercise degrees of Temporal *and* Moral authority over groups of people *outside the family*. Stated another way, a Temporal persona only exercises his or her authority within a family group, whereas an Ideal persona can exercise authority will beyond the boundary of a family.

Some Coping aspects will mature over time into Responsible primary selves. These selves are created to *avoid dissociation* precipitated by a parent exercising Temporal authority. Dominant selves *use self-shame* to repress shameful experiences, thereby preempting the aural Voice-of-conscience and providing further defense against dissociation. The creation of a Dominant self is invariably a response to the interiorization an aural Voice-of-conscience which is the primary expression of Moral authority. Dominant selves are further characterized by *an excessive use* of socially acceptable behavior to assuage the angst of accumulated shame. Another distinction between the two is the way the therapist is encouraged to work with them. A Responsible primary self is generally separated from the Aware-ego as soon as it is identified. When working with a Dominant self, it is left merged with the Aware-ego for as long as possible so Christ can address its power to self-shame from a first person perspective.

When a Dominant self is redeemed, this resolution invariably precipitates the emergence of the complex comprised of the Familial personality and the disembodied voice of the aural Voice-of-conscience. That complex is seen as the archetypal precursor of the Dominant self. What sets the complex apart from other images of self is its distinct lack of Ego personification. The interventions I have normally used for separating selves only seem to extract 'symbolic contents' or feelings, but no image of the self. Sometimes the effort to separate will generate an adult, archetypal, idealized gender image. But the client will be unable to identify an Ego creation until asked to separate from the ego-aspect *that most strongly embodies his or her personality*. The emergence of this complex generally marks the beginning of a significant shift away from issues of Temporal and Moral authority, (except as they may manifest in Ideal personas) and a movement toward the client's individuation.

**Different Treatment Interventions.** The major thrust of treatment in working with Temporal authority is the termination of its flow through the parent and the reconciliation of ego-aspects polarized by that authority. Work with a Temporal *persona* further requires that the ego-aspect *voluntarily* forgo its Temporal authority. In the special case of a Pre-moral aspect created by Temporal authority, the goal is the Pre-moral aspect's nurture by an archetypal mother. For Moral authority the treatment approach is much

different. Here the end goal is for Christ to 1) extend the power of his discernment to all ego-aspects open to it in exchange for their power to self-shame, 2) enter the Heart, 3) heal the shamed core, and 4) terminate any aural *voice* of the Voice-of-conscience. The process of redeeming conscience begins with the baptism of any Rejected-self, which releases that self from any shame preventing its full exercise of free will. Following baptism, the Rejected-self can ask Christ to terminate the Voice-of-conscience expressed through any parental image by having Christ place a portion of his *Light* into the parent's heart. Then the Rejected-self must *voluntarily* open itself to Christ's power of discernment. Finally, the therapist must engage the Dominant selves that actively resist Christ's entry to the client's Heart. A Christ conscience only becomes a discernible possibility when Christ is allowed to repeatedly and freely enter the Heart. The process of entering the Heart is described later in the chapter.

In working with Moral authority, there are *four basic interventions* that are simple in execution, but difficult for the client's selves to allow. The *first* is baptism of the Rejected-self, which is offered by Christ at the request of the Aware-ego. Remember, the Rejected-self is unable to ask on its own behalf. Shameful bondage all but strips it of free will and leaves it convinced that it is unforgivable. Baptism can also be extended to other ego-aspects who are made to feel *ashamed* of their actions, but in those instances, the self must express unequivocal willingness for Christ to do so. An ego-aspect who is made to feel ashamed can still exercise free will after the fact. Feeling ashamed has to do with prideful falls that threaten comparison with a Rejected-self and temporarily weakens the ego-aspect's willful resolve, but does not strip it away. In contrast, the Rejected-self is seen to be in the thrall of shame and unable to decisively exercise its free will.

The *second* type of intervention addresses the enthrallment of ego-aspects by undue influences. Frequently, the free will of ego-aspects can be constrained by *undue influences*, which can be archetypal or even spiritual in nature. This is discussed at length further on. Where it becomes apparent to the therapist that something of the sort is constraining an ego-aspect, the therapist can suggest that Christ be allowed to 'cauterize' or terminate the influence by placing a portion of his *Light* into the heart of the ego-aspect. This request is made by the client's Aware-ego. It is a second instance in which an affected ego-aspect does not have to be asked beforehand. Basically, the ego-aspect is treated as being in the thrall of the undue influence and unable to ask on its own behalf. (Note that the ego-aspect must first be separated from the Aware-ego before Christ can be asked to intervene.) Baptism would also release an ego-aspect from this type of enthrallment, but often the enthrallment prevents the ego-aspect from asking for it. In actuality, baptizing and releasing an ego-aspect from undue influences may be one and the same from Christ's perspective.

The termination of undue influence is often necessary before the ego-aspect can willingly open itself to Christ's discernment. That is the *third* intervention: the ego-aspect's opening to Christ's discernment. Christ does this by placing his fingers on the ego-aspect's brow, penetrating to the center of its brain, and implanting the *Light* of his discernment. This can be a powerful life changing intervention as it forges a lasting bond between the ego-aspect and Christ image, which the ego-aspect most often experiences as love and forgiveness as well as discernment. The major hurdle to this opening is the ego-aspect's willingness. The ego-aspect must clearly and unequivocally open to Christ before he can forge the connection. This is described in later sections.

For a Dominant self and any Ideal personas the process of 'opening to discernment' is more complicated and more profound. A Dominant self may suffer from undue influences, but once those are excised, it must willingly *give over its power to self-shame* in exchange for Christ's discernment. Both can be done in the same intervention, but termination of the self-shaming must precede the insertion of Christ's discerning power. Self-shaming is an act of free will. It will preempt Christ's power of discernment while it continues to control judgment. Also, in working with a Dominant self, the focus is on the Heart as well as on the brain. Conscience only has the potential of becoming a Voice for God when Christ is allowed full, unimpeded, access to the individual's Heart; and consequently, the aural Voice-of-conscience. A Dominant self will not accede to Christ's entering the Heart until it has allowed Christ to terminate its power to self-shame in exchange for Christ's power of discernment. I strongly suspect that it is the Aware-ego that opens the Heart to Christ. But that can only happen when a Dominant self accedes to it. The process of entering the Heart, absolving the shame found there, and terminating the aural Voice-of-conscience is the *fourth* intervention required for the actualization of the Christ conscience process.

It should be noted that the Empowering archetype retains its power to constellate other images following its termination in the parents. Christ does not prevent this archetype from constellating other images with Temporal or Moral authority. However, in adults, such constellations will have little effect on the individual if the constellation cannot shape/create new ego-aspects to be subject to it. As the originally created ego-aspects turn to Christ, the power of that archetype decreases proportionally. What also needs to be stressed here is that Christ does not assume the authority of that archetype. At no time is the client asked to become subject to Christ. Christ can become a client's freely chosen higher power (see Appendix II), but that is not a prerequisite for him to accomplish the foregoing steps. At one point in my thinking I thought that subjection to Christ would be necessary, but clinically and logically my conclusion proved incorrect. Christ is empowered by the Holy Spirit, not by an Empowering archetype. If his power was derived from the Empowering archetype, he could not terminate its flow in the parent. Stated another way, Christ cannot speak as a Voice for God if he, himself, is subject to the Empowering archetype. That is why my wording of the interventions has become very specific. The ego-aspect is asked to *willingly open itself to Christ's discernment and the forgiving power of the Holy Spirit*, first in its brain and finally, its Heart; the ego-aspect is never asked to become subject to Christ as an embodiment of the Empowering archetype. Children are subject to parents, and persons can be subject to the principalities and powers of this world, but all they can ever do is be receptive to Christ and the Holy Spirit. Christ came to offer a path back to the face of God; not to be a lord and master. Without question, ecclesiastical authorities and institutions have sought to exercise Temporal and Moral authority in Christ's name, but the gospels seem clear enough in their assertion that Christ eschews Temporal and Moral authority. Over time, the client's growing attachment to Christ can become profound. Clients often make references to Christ as their beloved or teacher, but all of such relationships are voluntary and freely ascribed to him.

Surprisingly, the client's willingness to allow Christ to function as his or her conscience is not tantamount to accepting him as his or her higher power. Very often, the client continues to treat 'God the Father' as his or her higher power. Where clients have verbalized this, I have suggested that they consider making a conscious choice, since most often 'God the Father' is an unreflected, osmotic, assimilation of cultural conditioning. I address this issue in Appendix II.

In sum, the Empowering archetype constellates parental images that then exercise Temporal and Moral authority. This empowers the parental image to precipitate the creation of ego-aspects by the Ego. In turn, these ego-aspects sustain the parent's authority. Christ can terminate that authority in the parent and heal the ego-aspects wounded by shame or hubristically inflated by pride. This begins the actualization of a Christ conscience process wherein ego-aspects are guided by the power of Christ's discernment and the convicting power of the Holy Spirit. The Empowering archetype can continue to constellate images with its authority, but will generally have little effect on the Ego following Christ's interventions. The redeemed conscience – what I call Vox Dei or the Voice for God – can only function as such if it speaks for the Holy Spirit. Only the Holy Spirit can be a Voice for God. For the past two thousand years we have accepted the person of Jesus Christ as the perfect conduit of Spirit's power for any and all who ask. I interpret this to mean that the redemption of conscience requires interventions that allow Christ to terminate the power of the Empowering archetype, baptize the shamefully unforgiveable, and abide within the Mind and Heart of the individual as an unerring channel of the Holy Spirit. The interventions I offer to my clients are intended to open the Mind to Christ's power of discernment, and open the Heart to the Holy Spirit's abiding presence as an ongoing source of grace and forgiveness. The redemption of conscience is a process, rather than an event. It is comparable to the years demanded by any discipline offering spiritual development. My approach is more 'earthy' in its focus on the problems of living, but the goals are much the same.

### **Chapter Outline for Addressing Moral authority**

In the next section, I digress slightly to describe a new intervention that I have come to rely on in working with clients. As I reference it throughout the chapter, it needs to be described next. I call it 'the gift of salt.' It can be used without reference to Moral authority, but quite often it becomes another entrée to addressing those issues. It offers any ego-aspect a very effective way of releasing negative emotion, including *accumulated unexpressed shame and anger* generated by a Dominant self or Ego-in-conflict.

The remainder of the chapter is devoted to the clinical treatment of Moral authority: it's termination in parents and the transformation of selves created by that authority. Christ can be asked to terminate the Moral authority embodied in parents *after he has liberated the Rejected-self from shame, and later when it manifests as the aural Voice-of-conscience*. The initial request to terminate the archetype's constellated authority in a parent is expected to come from a *redeemed* Rejected-self. The Rejected-self is then offered the opportunity to open itself to Christ's power of discernment. Following that, the therapist can then focus on those ego-aspects that have sought to preempt the aural Voice-of-conscience. Ultimately, the therapist must address any Dominant self blocking entrance to the Heart as well as any Ego-in-conflict that continues to shamelessly accumulate unexpressed shame in the emotional auric bodies. Dominant selves are the most problematical for clients because they play a significant role in the client's day-to-day life as well as blocking entry to the Heart. The actualization of a Christ conscience process requires that (1) Christ be allowed to enter the Heart of the Dominant self and release its shameful core; and (2) the repetition of those steps for each primary self that comes to the fore following the initial purification.

Often, conscience is first addressed by working with an Ego-in-conflict. This ego-aspect is easily accessible and often a primary reason for the client seeking therapy. The Ego-in-conflict provides an excellent entrée for addressing issues of Moral authority because once it is separated out, it can quickly identify the most pressing embodiments of the irreconcilable conflict that necessitated its creation. Thus, working with an Ego-in-conflict can quickly unearth a Rejected-self in need of baptism. Once identified, the Rejected-self becomes the focus of therapy. The initial goal vis-à-vis the Rejected-self is baptism at the request of the Aware-ego, who always exercises the *Light's* willingness when the client goes inside. That done, the Rejected-self can ask Christ to terminate the Moral authority embodied in the parents and ask Christ to instill the power of discernment within its brain, i.e. brow chakra. Christ becomes a viable conduit of Vox Dei when one ego-aspect willingly accepts his power of discernment; but a Christ conscience process is not actualized until Christ is also allowed to enter and purify the Heart. There is an experiential difference between work done 'outside the Heart' and work done 'within the Heart.'

The Rejected-self is always the first ego-aspect invited to accept Christ. When this is done Christ can begin offering the power of his discernment to other primary selves. Without any exception I can think of, the Rejected-self has always been willing to accept Christ as its voice of discernment, once it has been liberated from the bondage of shame. In sum, the initial termination of Moral authority in parents and the actualization of Christ's power of discernment both require the explicit willingness of a baptized, liberated, Rejected-self. This is how, "the stone rejected by the builders becomes the cornerstone."

All of the above is rarely accomplished smoothly. Primary and Dominant selves are prideful and/or fearful. They want nothing to do with the Rejected-self and are basically distrustful of Christ terminating authority in the parents. Their ambivalence must be anticipated, respected, and addressed, or they will surely sabotage the therapy as well as further aggravating the client's symptoms. But note, their permission is not required to baptize the Rejected-self, or ask Christ to actually terminate parental authority. Those steps are the prerogative of the Aware-ego and liberated Rejected-self. But their *fears* must be addressed before, during, and after, or they will surely sabotage the therapeutic process.

The ultimate goal of this process is an ongoing, internalized, daily relationship with Christ wherein the Ego feels comfortably yoked with this image. I consider Conscience operationally redeemed when Christ assumes the role of 'daily partner' in the client's interior life. It is an ongoing process that can take years. It is probably comparable to the Alchemist's completion of the first stage of work toward creation of the philosopher's stone.<sup>12</sup>

## THE GIFT OF SALT

The inspiration for this intervention came while reading a book by W. Weston called *Emotional Release Therapy*.<sup>13</sup> Weston describes a method for healing negative emotions based, in part, on the work of pranic healers.<sup>14</sup> Prana is a name given to life energy in the Near East. It is comparable to chi in Chinese medicine. Pranic healing can be likened to other forms of energy healing such as Reiki and Therapeutic

Touch. What sets it apart is the healer's use of light visualization and salt water. The healer visualizes different colors of light flowing from his or her hand into the patient, white being the color most commonly used. Equally notable, the healer will periodically rinse his or her hand in a bucket of salt water, which is thought to dissolve any toxic emotions *inadvertently drawn from the patient* in the course of the work. Weston alters this process in significant ways. He *actively seeks the release* of those negative emotions into his hand. He has the client envision any negative emotion, e.g. anger, fear, unforgiveness, etc. as a colored light flowing out of the body and released as light into his hand. He experiences this release as a burst of heat. He then dissolves the emotion, now held in his hand as heat, into salt water. Normally, this is salt water in a pail or dish. Often, Weston will hold his hand over a client's heart, which is most commonly identified as the part of the body where the emotion is most strongly felt. However, this process is also used for addressing the psychosomatic component of acute and chronic illnesses in which case the hand is held over the part of the body that is wounded or diseased. After the toxic emotion has been released and dissolved in salt water, Weston may then focus on replacing it with more positive emotions such as love and acceptance, which he does imaginatively by visualizing colored light flowing into the affected area. This is comparable to most energy therapies that seek to supplement the client's energy with the therapist's channeled energy. According to Weston, and Pranic healers generally, these interventions can be very effective in facilitating the healing of wounds and diseases of all types as well as post-operative healing.

While reading Weston's work, I was most intrigued with the use of salt water for the dissolution of negative emotions released into the healer's hand. It reminded me of Alchemical writings by Carl Jung and others. Alchemically speaking, salt, sulfur and mercury are considered the three primary forces of nature. To quote a contemporary Jungian:

Salt is not strictly understood as common sodium chloride. It has a much greater significance. The alchemical salt is the ground upon which all creation rests. In human experience, it represents the principle that allows us to apprehend all natural phenomena. *It is life's flow experienced through the feeling function.* Refined salt allows us to penetrate our own depths, and there discover wisdom [*italics mine*].<sup>15</sup>

While much can be said about salt in alchemy, my primary purpose in referencing it here is to point the reader toward its symbolic, psychic, significance. 'Alchemical work' is comprised mostly of meditations in active imagination, which are used to dissolve and shorn impurities as the first stage toward recreating the Self. Alchemists refer to this process of purification as *Solve et coagula*" (separate and recombine).<sup>16</sup> The properties of salt - such as dissolution, solvent, and crystallization, become metaphors for interventions at the level of Mind. All these thoughts inspired me to develop an intervention that used the 'psychic salt' of oceans and Christ. Basically, *the client is asked to take Christ to their most easily imagined ocean shore*. Just about everyone has visited the ocean and has anticipated returning when they could.

I introduce this intervention by speaking of Weston's work, focusing especially on his use of salt water to decompose the negative emotions, and imagining emotions as light. I note that the emotion can be any color and the colors can change as the process evolves. I ask the client to imagine being at an ocean shore, and then imagine Christ walking into the ocean with them. The client can stand or sit in the ocean or even float on a raft. On occasion, I have even suggested placing a massage table in the ocean. The goal of this intervention is to release into Christ's hands any negative emotion which may be wounding the client or preventing healing. The emotion can be related to a particular self - as in the clinical example below, or it can be seen as 'stressing' a particular part of the body causing it to malfunction. The client is directed to release the emotion as a colored light into Christ's hand. The emotion does not have to be named for the intervention to be effective, but it does have to be released as a colored light and the client needs to be able to report the color(s). Christ, in turn, releases the light into the ocean, which the client is also asked to observe and report upon. Alternatively the light can travel through Christ's body to his other hand, which is submerged in the ocean. One client even imagined it flowing through Christ's feet while he used both hands to receive negative emotions. Another client experienced it as simply dissolving into the ocean as Christ massaged an affected area. However it is done, the client is asked to report how the emotion is dissolved into the ocean. Most often, clients observe it leaving Christ's hand and flowing into the ocean to the point of complete dissolution. On occasion, Christ is observed to form it into a ball and throw it far out into the ocean. Sometimes, if the client considers the emotion particularly toxic, Christ may be observed to thrust it *deep* into the ocean. In any case, once released the client invariably reports a discernable sense of relief.



The client may repeat this process as often as necessary; and in the case of chronic problems repetition is encouraged. It is one of the few interventions that most clients feel comfortable using at home on their own. Finally, once the negative emotion has been cleared from the body, Christ can be asked to replace it with healing by his *Light*.

### **Guilt-Shame**

The gift of salt intervention was originally intended to deal with emotions other than shame. What sets shame apart is the pervasive sense in every culture that it is irremovable, in addition to being the most toxic of emotions; like being branded for life with a perpetually festering scar or scarlet letter. This is why most individuals go to great lengths to hide it as letting it be seen is tantamount to being condemned by it. And truth be told, individuals can do nothing on their own that is powerful enough to remove a sense of shame once it is experienced. The Ego can concoct numerous variants of defensive denial and minimization, but none of these can dissolve the toxic imprint. The gift of salt can dissolve accumulated shame but only insofar as the individual is willing to call on Christ or comparable higher power to act as a conduit for its release.

Shame is an emotion, a coalesced energy. If the body cannot discharge it then it remains in the body – both the physical body as well as the auric bodies, particularly the heart and emotional auric bodies. Most people think of shame as an infrequent event, like a memory of shameful things done to or by others in the past. Memories of shame are nearly universal. Because the experiences were both exceedingly painful and resistant to self-amelioration, the experiences remain perpetually painful ‘to the touch,’ and the individual will strive to protect them from being touched or repeated. Unfortunately, while such wounds significantly shape all future ego embodiments, they are not the most toxic vis-à-vis our physical and emotional bodies. The most dangerous repetitions are the Ego’s own creation: its power to shame itself when it functions as its own conscience, and its power to act shamelessly in defiance of past shaming by others. The first is primarily a function of the Dominant self, and the latter primarily a function of the Ego-in-conflict.

By age ten, the Ego has learned to exercise the controlling power of shame. What it fails to learn is that this exercise continually inflicts toxic shame on its mental, sensate, and emotional bodies. It also fails to appreciate – which is true for the culture at large, that it has no power to undo the wrath this heaps on Body, Mind, Heart, and Soul. If such self-inflictions were an infrequent event then likely the Body could gradually dissipate the adverse energy. But for many people, self-shaming and acting shamelessly is a daily experience that is cumulative and progressively corrosive.

The intent of all *compulsive* desires is the active suppression of felt shame associated with a behavior. This is reflected in the fact that, for most people, eating the whole bag of Chips or knocking off a half-gallon of chocolate ice cream is guilt inducing. After the fact, s/he feels guilty. But s/he did not feel guilty while s/he was satisfying the desire, only after the act when the desire is satisfied. What the guilt tells us is that we have once again indulged in a shameful act without the shame stopping it. So the desire is satisfied in defiance of shame, but what can we say of the evoked shame whose consciousness was overridden by the desire? It is blocked from conscious awareness, but the telltale signs of guilt mark it as a manifest consequence of the behavior. (We don’t feel guilt in the absence of shame.) More to the point, guilt cannot discharge the toxicity of the shame, even with penance and absolution. The issue here is not one of morality, but of energy. Guilt cannot dissipate the energy of shame. So, how are we to release our mental, sensate and emotional bodies from this self-inflicted and seemingly indelible toxicity? And what happens when the most toxic emotion in human experience is *repeatedly* injected into an individual’s emotional field over a period of months and years with no viable means of discharge? Can the reader imagine the effect that cumulative toxicity has on the emotional and physical bodies? I would argue that – aside from making us ‘feel bad,’ most of the severe ailments plaguing humankind, whether the rages of war or physical cancers, are caused by the cumulative effect of toxic shame. And the real tragedy is that we do it to ourselves without any thought of an exit strategy, short of submitting ourselves to the surgeon’s knife, or years of chronic pain, or a life of mental disorder and emotional poverty.

Thankfully, Christ channeling the Holy Spirit can reverse this inexorable drive toward self-destruction, which can be likened to Freud's death instinct. Christ can remove the shame from the emotional field and heal the scars of its imprint. The gift of salt and comparable interventions (described later) can ameliorate the cumulative effects of undischarged shame. But that effort will continue to be undone while the ego-aspects responsible for the shaming continue to re-wound the emotional and physical bodies. Even so, if any part of the Ego, particularly the Aware-ego, can acknowledge that other selves are polluting the body with toxic shame, then that self can ask Christ to begin the process of removing it by having it released into salt water. Hopefully, the client can then move toward identifying those selves responsible for the pollution and convincing them to forgo their dubious 'power.'

**Clair.** I will only give one clinical example of the gift of salt in this section, as I describe its use in different contexts throughout the chapter. This example is quite long and complex, covering two sessions over a two-week period, both two hours in length. I offer it because it demonstrates how its use can quickly lead to the discovery of other major issues. I see Clair every several weeks for two hours, as she has to travel a good distance to see me. She has a history of severe cultic and familial abuse in childhood, which she survived by developing multiple personalities. She is in a healing profession and *driven* to do well. Often, the 'inner work' portion of our session can last an hour or more. Interestingly, Christ has always joined with Clair at an ocean beach, though this session was the first time I have ever used the gift of salt intervention with her. Clair's chief complaint on this occasion is great tiredness and fatigue. Something is sapping her energy to the point where she feels like dying. What will emerge when she goes inside is a self who is being drained by her *caring for others*. I would also note, that Clair's Christ image is very active and more autonomous than found with most clients. Clair has made many journeys inward. Christ's increased autonomy seems to be a function of these repeated encounters over time. Her Christ is a living, breathing, figure of compassion and strength within her Mind whenever she becomes willing to call on him.

Using concentric circles, Christ helps Clair to quickly separate from the self that seems "tired onto dying," which she associates with Kierkegaard's "sickness unto death." When separated, Clair describes the self as very dark, "She seems to absorb the light." I ask if she can identify what is producing the darkness in her? "The darkness is her weariness. She has stopped living." I ask what emotion has stopped her from living? Clair answers with one word: "Caring." I asked if she absorbs the cares of others? (I am aware that this can happen in the healing professions. In fact, it is the reason why Pranic healers use salt water!) Clair replies that this self is "greatly affected by the feelings of others." My next question is pivotal: "Would she be willing to relinquish – not her caring, but *the cares of others*?" Her answer comes quickly: "She is willing, she never knew it was an option. It gives her hope. She is almost giddy like a kid at the prospect of giving up their cares." At this point I introduce Clair to the idea of releasing those cares into Christ's hand and he, in turn, releasing them into the ocean. Clair responds by describing an ocean scene. "She is on a huge rubber raft which keeps her afloat, but lets the ocean water lap over her giving her energy. The cares are oozing out of her pores, like an oil slick in water – greens, golds, pinks, and brownish stuff. Her muscles are relaxing. Christ just stands at her head, massaging it, helping her mind to relax." While all of this is happening Clair also becomes aware of another self, "A little girl, very panicky, trying to break through; she wants me to save her, keep her safe, she is really scared." (Remember, Clair is MPD. Even so, this kind of intervention is likely to activate other selves who also want release.) I suggest that she let Christ reach out for her. What is most disturbing to Clair is that this little girl's body has sexual feelings. I suggest that the little girl can feel them safely in Christ's arms and release them into his hand as needed. This appears to happen but I do not pursue it. My focus remains on the part of her that has been overwhelmed by the cares of others. In response to my refocusing her on this caring self, Clair reports that, "As she lets go of the cares, other things emerge, like the little girl with sexual feelings and a big block – not a box, not a door, but something encased in a big block." I suggest that she contain this big block and let the 'blockness' be dissolved so that only what is contained within it remains. "It is a flood of memories, all abusive. There is both awareness and *denial of that reality*. I started remembering them when I started reading the *Body Wisdom* book."<sup>17</sup> I suggest that Clair release the denial into Christ's hand and accept the reality of her memories. (I would not make this suggestion if Clair had not already dealt extensively with her memories. The issue here is not the memories per se, nor even the emotions directly associated with them – which have all been dealt with by and large, but rather the *denial* exercised by the Caring self.) I surmise that acceptance of the memories might prompt her to greater caring for *herself*. "I am almost there, but there is fear of letting go of the denial and allowing the awareness." I suggest that she ask Christ for

*acceptance* of the memories. In reply, Clair reports that she can no longer see Christ, “I can’t find him.” I suggest that she open her eyes, sense the presence of her *Light*, and have it draw a circle of protection, which she will enter when she goes back inside. When she goes back inside she can again see Christ. I suggest that she give Christ the ‘denial’ and see what is left. “It washes away. I can see behind the barrier. It makes me feel kind of dizzy. There is a little girl in a blue denim dress lying on the floor.” I suggest that she let Christ go over to the little girl and literally breath new life into her – like resuscitation. “He does that, he holds her. Now she is leaning up. She asks him what happened? Where is she? She has no memory of what happened before. He has wiped the slate clean. She is starting with a new mind, clean and pure. It was only the denial that made her impure.” I reframe this slightly for Clair: “Denial walled her off from change. She must learn to modulate between denial and acceptance. Now Clair shifts her focus to another thought: “My heart hurts when I think about my parents and paternal grandparents (her primary abusers). Earlier in the week I remembered some good times with my paternal grandparents.” I do not pursue this; again, I suggest that Clair refocus on the Caring self. “The Caring self looks like a deflated balloon, kind of empty.” I suggest that she allow Christ to extend *his caring for her, and in the future she can extend to others what she receives from him, she can become a conduit of his caring*. “She is taking on some shape and movement. She is not giddy, but alive, peaceful, maybe balanced. She is now sitting on the edge of the raft with her legs in the water, being aware of all around her, but peaceful. She is aware of other parts of her that seem to be soaking up the peace she is experiencing. They seem anxious, fearful and crying. She is aware that they are not a part of her.” I suggest to Clair that the caring part be given a circle of protection so as to not be overwhelmed by their needs. The session ends quickly afterward.

Taking on the cares of others is a way of feeling the emotions of disowned selves without admitting the existence of those selves. Denial allows a self to block the mental awareness of disowned selves and their memories, but not the emotions they generate. In Clair’s case the strongest emotions appear to be sexual in nature, which is why that self is the first to be experienced. Hopefully, in this session the continuous effort needed by the Caring-self to deny her traumatic past has been attenuated by the idea that she can give caring vis-à-vis Christ rather than merely absorbing the trauma. But removing her *denial of reality* has also allowed for the emergence of other selves into her co-conscious existence. These selves will also have to be addressed in future sessions. Clair has been seen in therapy for a number of years. Responsible primaries such as her Caring-self, *whose primary purpose is the conscious denial of her abuse*, have been largely responsible for her survival. It is actually a good sign that this self has ‘presented’ for therapy at this time. It is a tacit acknowledgement that most of the abuse issues have been addressed and that she can now be healed which, in her case, would include the *acceptance* of memories she had to deny in order to pass as a ‘normal person.’ I would never ever attempt to remove defensive denial in the early stages of therapy, even if I thought it possible. The onslaught of memories would overwhelm the alters who have sustained the client as an adult while those memories remain unconscious and unaddressed. Where severe abuse is known or suspected, the recovery and healing of those memories must come first. It is better not to address issues of Temporal and Moral authority until the therapist and client have developed a paradigm for unearthing and healing the memories. Clair trusts her image of Christ implicitly because he has walked her through some of the most horrific cultic memories imaginable and unerringly healed the alters and fragments who suffered them.

In the next session, Clair reports feeling better, not overly tired. But very quickly, *I become tired*. It is a feeling I have come to associate with any client who is *actively* suppressing a disowned self. It makes me want to close my eyes. I find it difficult to focus. Our conversation becomes discursive. In passing, she mentions her high blood pressure, which I suggest we address, if only to get her inside and discover what is going on. I suggest that she go inside and use concentric circles to separate from whoever is *constricting the blood flow*. “It does not look like a person. Christ has placed its *Light* on a table, the one I left for it when I separated from it. The image is square with rounded sides, beige yellow, brighter in the center. I assume it is somebody rolled up in a ball. There are feelings associated with it of pain, fear, anger, and a need for comfort; a sense of feeling caught, hopelessness, trapped, constrained.” I have Clair ask Christ if he can illuminate the nature of the constriction producing the trapped feeling? “The square goes from beige-yellow to charcoal gray. The life is being sucked out of me.” The part that is speaking is whoever emerged when the painful aspect is separated but I have yet to appreciate that. Instead, I ask Clair: who is sucking the life out of *you*? “I don’t have anything left in me. The inside is all empty, a shell.” At this point I realize that I am talking to an alter personality that is feeling *psychically* drained. Our exchanges at this point are too confusing to capture in print. I ask numerous questions in an effort to tease out what is going

on. Basically, I am finally able to discern that the ‘drained’ alter is someone looking at Christ and herself *from above*. This ‘drained’ alter experiences the self she sees as a mere shell because she is out of her body. She has depersonalized as a result of some trauma. I encourage her to float down, enter the body image she can see, and stand in front of Christ; then I ask her relationship to the yellow square: did it become charcoal gray when she left it? “Yes.” I have the sense that this alter has been triggered by our work in the previous session. In some way this is all related to *caring for others* and opening herself to Christ. I suggest that she let Christ become the author of her caring, to let him put his hand over her forehead and open herself to him, to become the conduit of *his* caring rather than the source of caring. As part of this process, she is also encouraged to release any fear of opening to him. Unbeknownst to me, the idea of “opening to Christ” has triggered an abuse memory (probably in the last session), including the depersonalization that occurred during that memory, or this is what I surmise when Clair can finally report: “When you talked about opening to Christ, I saw somebody holding my legs open, and felt the pain. But Christ tells me I do not have to open my legs, and that he would not hurt me open or closed. So I have given him the fear and he has placed it in the ocean. I can feel energy flowing through me now, through my fingers.” (From this point onward, there is a switch in perspective from the alter to the Aware-ego’s perspective.) Clair proceeds to describe what is happening from her new perspective: “She gave him her *Light*. He breathed on her. It was like a red flame, but not like a fire. He breathed it into her mouth. She is standing. There is a bluish white, dark gray, band up behind her that is keeping her grounded.” I ask if there is more he can offer her if she is willing? “He says she can use his energy to care for others, that he will recharge her if she calls on him. If she is unable to call him, he will tap her on the shoulder and ask if she wants it. She has to stay here. She cannot go away and die. *She was ready to die*. I don’t know if she is convinced, but she is open to seeing what happens.”

In the following weeks Clair begins to set serious limits on her clients and work schedule. Two months later she gives up her caseload to take over as the clinic supervisor of other care managers. She knew she was burned out and, had she not gotten the new position, she was preparing to quit. It would be several more months before she finally becomes willing to reconcile a major alter who defines herself by how productive she is and a disowned self who is suicidally depressed.

The forgoing sessions illustrates the repetitive use of the ‘gift of salt’ intervention, and some of its effects as well as unintended consequences. It is always good to anticipate the unintended when working with MPD clients. But with most clients this intervention will generally bring other issues to the foreground. Once the therapist and client learn to use it, the intervention becomes an integral part of the work, especially any work addressing anger, fear and shame issues, which are core to so many of our problems. Fear is by far the most common emotion addressed with this intervention. It can be used in tandem with the garment of protection described elsewhere and brain-stem massage described later in this chapter. Christ can provide a parallel intervention wherein he creates a dome and places a portion of his *Light* near the top of the dome. This *Light* is expected to absorb any negative emotion felt by the client while in the dome.

The above sessions were atypical in lasting so long. Generally, a client is only inside for 20-30 minutes, often less, though I also see most clients more frequently than I was scheduling Clair. Longer periods of inner work often generate this complexity, but frankly, it is taxing for the therapist as well as the client to be inside for so long.

The gift of salt intervention is most frequently used in the context of working with stress-fears that generate physical problems; or with accumulated unexpressed emotions such as *anger*; or with emotional defenses such as *denial*. The selves must be helped to release those emotions, and then helped to alter the beliefs that perpetually evoke the negative emotion. The selves must come to rely on Christ rather than their self-sufficiency, which has placed inordinate stress on the body. This is particularly true of prideful selves that are discussed further on. In the above case, the Caring-self appears to have been responding to the feelings of other dissociated selves, whose existence she has *denied* and then projectively experienced in her caseload of clients. Now that she can see these selves with a less-anxious presence, it will be possible to help each of them release their negative emotions into the ocean, thereby treating the source rather than projecting it.

The gift of salt – as I have come to call it, can be used to address any negative emotion including shame. In initial work with a Dominant self, that self may seek to ‘rid’ itself of its shameful core by having

Christ draw the shame out of it's Heart without owning it. And it is possible for Christ to do this insofar as shame is a cumulative, unexpressed, emotion. But ultimately, the Dominant self must forgo its power of self-shame or it will simply re-pollute the Heart.

## THE CAPTURING CIRCLE OR CHRIST-DRAWN CIRCLE

The capturing circle is essentially a circle created by Christ at the client's request. It will be used increasingly in the verbatims without my saying much about it. As I reviewed this chapter, it just seemed to insert itself into the process more and more. Christ's role in the client's inner life becomes ever more figural once he has redeemed a Dominant self, entered the Heart one time, and silenced the aural Voice-of-conscience. Just about everything the client does thereafter is done by asking Christ to do it. This happens in no small measure because the therapist also suggests that Christ intervene in this or that way, but also because the client is now sufficiently trusting of the Christ within. In any case, the 'capturing circle' is drawn by Christ at the client's request. Basically, this circle will capture anything *Christ intends for it to capture*. As the therapist, I can be quite specific as to what I would like to have the circle capture, and I trust that is true of the client as well; but ultimately it is Christ that defines what will be captured since he defines the intent of the circle when he draws it. Generally, the circle is drawn between himself and the Aware-ego. The Aware-ego enters and walks toward Christ. When the Aware-ego exits next to Christ and turns around, whatever the circle is intended to capture is personified in the circle for the client to observe. *Even when nothing is seen*, it is assumed that something is there as it is Christ who has drawn the circle. Normally, something is personified, but in cases where it is not, the therapist can assume that some defense on the part of the client is blocking awareness. Sometimes, the resistance is overcome by asking Christ to 'compress' the circle till whatever is present emerges. Or, the self that is merged with the Aware-ego can be queried as to why there is nothing in the circle; or Christ can be asked if he 'sees' something that, for whatever reason, the client is unwilling to see. If he answers in the affirmative, then he can be asked to provide a symbol or association that might allow the client to safely begin to approach what is in the circle.

Of note, a Christ-defined circle has many other uses, which I have only begun to explore. Christ can saturate a circle with any emotion, which allows an ego-aspect to experience it, often for the first time. He can also transform a circle into a circle of effect as a means of teaching a self the effects of its behavior. This has proven to be particularly helpful in working with depersonalized ego-aspects whose lack of sensate feedback often drives the body to the point of exhaustion; or in working with parental images that have traditionally overwhelmed an ego-aspect. Many such interventions will be used in the verbatims in this chapter and the next with very little preamble, which is why I am highlighting the use of the Christ-drawn circle here.

Initially, I only used the capturing circle with clients who have redeemed at least one Dominant self and allowed Christ to enter the Aware-ego's Heart one time. However, I find myself using it with increasing frequency with clients who are new to the process if they are willing to evoke a Christ image. I still supplant its use with double circles, concentric circles, and upright *Light* portals; and those remain the preferred choices for working with new clients. But frankly, the more a client and therapist are willing to turn the work over to Christ, the easier and more fruitful the process becomes. I give numerous examples of the capturing circle in verbatims provided throughout the chapter.

## THE ADDICTED EGO-IN-CONFLICT

The Ego's initial defense in response to parental shaming is dissociation of the ego-aspect shamed by the parents. Later, prideful Dominant selves will cope with shame by exercising the power to self-shame, thereby pre-empting the aural Voice-of-conscience. Any emotion more powerful than pride, such as forgiveness, must be *received* from a 'higher power.' Since the Ego cannot forgive itself, it often uses pride

to deny the need for forgiveness. Anger and fear are less powerful than pride, but even more frequently called upon in coping with a shaming environment. Between those two is desire – stronger than fear, weaker than anger, which is the *modus operandi* of the Ego-in-conflict. Note that the Ego-in-conflict and Dominant self both use desire for much the same reasons; but the Ego-in-conflict rebelliously engages in unacceptable types of mind-altering substances or quantities.

In its effort to quell the pain of polarized selves, the Ego can create an Ego-in-conflict that *rebelliously* uses physical desire for mind-altering substances, which are able to override any interior shaming authority or feelings of shame while the brain remains in the altered state. The Ego-in-conflict generally models the behavior of a parent or grandparent. It seeks to repetitively achieve *physical homeostasis by using brain-altering substances that temporarily mask the tension created by polarized opposites*. The strategy temporarily reduces the emotional tension created by polarized selves, particularly dyads polarized by pride and shame. It can do so in two ways. First, the mind-altering effects of a substance such as alcohol counteract the *physical tension* generated by polarization. Second, the mind-altering *quality* of the substance often allows the Ego-in-conflict to temporarily move toward the shamed polarity by blunting fear of it. In contrast, socially acceptable behaviors used in excess are less effective in reducing the angst for more than a short period of time or allow the self to move toward the shamed polarity.

Often, the Ego-in-conflict will be seen to act collusively with another ego-aspect that is threatened with loss of control, e.g. a Responsible primary self, Mirror aspect, or Dominant self. The Ego-in-conflict is responsible for all our socially unacceptable addictive and compulsive behaviors. (Of note, the Ego-in-conflict is a *function* as well as a personification: it may have several addictions rank ordered in terms of availability and efficacy.) Of note, the Ego-in-conflict serves the same purpose as using socially acceptable behaviors in excess. It generally comes into play when those behaviors are experienced as insufficient. The Ego-in-conflict's use of socially *unacceptable* behaviors (i.e. illegal or taboo) is what distinguishes it from a Dominant self. The difference is one of degree: the Ego-in-conflict rebelliously uses unacceptable substances while a Dominant self seeks to overtly comply with social dictates by using socially acceptable behaviors *in excess*.

Physical desire allows an Ego-in-conflict to deniably generate shame. The mind-altered state is more powerful than the shame it generates. In effect, the Ego-in-conflict uses physical desire for mind altering substances to overwhelm the shame component of an experience, which is most likely generated by the aural Voice-of-conscience, and in so doing can 'act shamelessly;' but it nonetheless precipitates the generation of shameful emotion. It can ride 'rough shod' over the aural Voice-of-conscience and any self that seeks to shame it, but the Body cannot escape the wrath of toxic emotions it precipitates. While in the thrall of physical desire and concomitant 'pleasure,' the Ego-in-conflict will not feel the emotional shame it generates, except as another self may feel guilt after the fact. Nonetheless, as the Ego-in-conflict repeatedly turns to physical desire, it repeatedly precipitates the injection of emotional shame into the heart, emotional, and etheric bodies as well as damaging organs of the physical body by the excessive use of the substance. The emotion accumulates since the shame is effectively undischageable without recourse to a higher power, and any long-term accumulation eventually becomes toxic to both the auric bodies and physical brain/body. The toxicity can manifest in a variety of ways. For example, any long-term abuse of drugs – illegal or legal – will have 'side effects' detrimental to our wellbeing.

Sexual pleasure is one of the strongest motivators of behavior in every culture. Every child would freely engage in self-stimulation if not shamed for it. Unfortunately, most cultures seek to restrict the activity by shaming it rather than teaching its regulation.<sup>18</sup> In fact, the shaming of self-stimulation may be one of the child's earliest experiences of shame. While such shaming may block socially acceptable expression, sexual arousal and satisfaction are too powerful to be blocked from all expression. If 'socially acceptable' outlets are unavailable, most individuals will simply act *shamelessly* to achieve sexual pleasure. Tragically, the repeated arousal of shameful outlets also injects repetitive bursts of emotional shame into the body, most often the first and second chakras, which will cumulatively affect the sex organs.<sup>19</sup>

The Ego-in-conflict is a significant player in the life of any client who seeks help for alcohol and drug related issues. Fortunately, it is also surprisingly easy to contain within a circle of *Light*; and once contained, it can be asked to identify the conflicting selves it seeks to physically reconcile. For that reason it provides an excellent entrée for accessing the major players creating the conflict it seeks to repeatedly obviate. But the Ego-in-conflict is also an integral player in the conflict – the other tip of a triangle – so

beyond its role as an identifier of conflicting selves, it too must be redeemed. At some point, all three must open to Christ's forgiveness, discernment, and purification.<sup>20</sup> This is most likely to occur after a client has worked with a Dominant self. But it can also occur if the Ego-in-conflict becomes 'ashamed' of its role in polluting the body and asks Christ to release the body from the shame it has inadvertently injected into it. Basically, the Ego-in-conflict must forgo the drugs of choice that are precipitating the repeated injection of shame into the emotional field. Interventions involving the Ego-in-conflict will generally require the identification of all ego-aspects defining the triangle generating the shame and working with them in concert. I address this triangle in greater detail later in the chapter.

A defining characteristic of the Ego-in-conflict is its slavish attachment to physical *sensation* and the simultaneous, inadvertent, blocking of its *intuitive function*. Intuition is the polar opposite of sensation. For an ego-aspect to have a full range of choice it needs to have equal access to both poles. Christ can provide this, which opens the Ego-in-conflict to a new range of awareness. In working with the Ego-in-conflict this is generally the first intervention I offer the client since it often provides the Ego-in-conflict with much needed insight into the reasons for using addictive substances. Only later do I encourage the Ego-in-conflict to forgo its shameless use of the stimulant(s) in favor of Christ's power of discernment. As I have noted elsewhere, the Ego-in-conflict is likely to become quiescent if the underlying polarities can be addressed.

Christ's opening of the Ego-in-conflict to its intuitive function is much like the baptism of a Rejected-self in that neither ego-aspect is expected or required to give its permission. As is the case for the Rejected-self, it is the Aware-ego that asks Christ to intervene on behalf of the Ego-in-conflict. The Ego-in-conflict can choose not to avail itself of its intuitive function once it is opened to it, but refusing to avail itself would be comparable to the Rejected-self refusing to be free of shame. *Using* its newly acquired intuitive function is another matter. That will take practice and the willingness to access it.<sup>21</sup> But it is now available to offset a previously slavish bondage to sensation. As and when an Ego-in-conflict expresses contrition for polluting the body, and becomes willing to forgo that power, it can receive both baptism and Christ's power of discernment. Unlike the intervention that opens the Ego-in-conflict to its intuitive function, the Ego-in-conflict must be explicitly willing to receive the Holy Spirit offered by Christ.

In clinical cases involving alcohol and/or drug abuse, I am quick to help clients get involved with AA or NA. I tell the client that participation in AA is not a precondition of therapy, but they will have to put up with me making it a focus of therapy until they are actively involved. I am totally in agreement with AA that, "There is nothing so bad that alcohol does not make it worse." All 12-step programs are *spiritual* in nature. The program insists that finding a higher power is absolutely essential to sobriety. Therapists need to work in concert with these programs. It is a lot easier to address an Ego-in-conflict when the client can admit that the addiction has made his or her life unmanageable.<sup>22</sup>

**Belinda.** This case example offers a straightforward examination and use of the Ego-in-conflict to access polarized selves bound by shame and pride. When I first saw Belinda, she was recently discharged from a three month, inpatient, drug treatment program for addiction to pain medication. Her drug addiction followed on the heels of cancer treatment and continued for several years. The addiction ruled her life during that time. She finally admitted herself to inpatient treatment; she is currently in AA and fully committed to working her program. She is an RN by training. She was evangelically religious in the past, but not currently. She is committed to the spiritual aspects of AA and quite willing to call on Christ in our sessions. When I begin this session, Belinda has already been seeing me for six months and gone inside numerous times, often in regard to physical symptoms. When she presents with a dry cough, I suggest she might want to separate from the part of her who seems to be coughing so much. In this same session, prior to going inside, we have also begun talking about "Druggy," the Ego-in-conflict that used pain medication. That discussion arose as a result of Belinda expressing fear of using medications of any kind to control her cough. Once Belinda separates from "Cougher" (using concentric circles), I suggest she let Christ open Cougher's intuition so she can apprise the reasons for her coughing. (In this instance, I decided to treat Cougher as a first cousin of Druggy.) "The coughing creates a boundary. It holds people at a distance...like not having to talk to my youngest daughter on the phone...probably, my shrink, too. (She canceled the previous session.) It would also legitimize using drugs if I let myself. There was a lot of fear when I used drugs, fear of being found out. I can't be found out." The Cougher's desire for, and fear of drugs suggests that this may be a good time to begin working with Druggy. Belinda is quite willing and quickly separates

from her. Christ steps into the circle and opens Druggy's intuitive function by touching her on the brow. I suggest she let Christ develop a relationship with Druggy. "Druggy seems to sedate the Cougher and whatever it is she fears. Druggy is drawn to Christ; she leans into him. She leans back and rests in his presence." I ask if it is Druggy's drug use that allows her to be so comfortable with Christ? "No, this is happening in spite of the drug use. She does sedate the body's fears." I ask if Druggy can use the *Light* to contain the object of fear? "It is a fear of being alone – profoundly alone." I ask if Christ is aware of this part that is so alone? "Yes." I am feeling pressed to end the session here, so I suggest that she ask Christ to commit to staying with "Profoundly alone" (whoever or wherever she is) till we can work with her. I suggest that Profoundly alone and Christ reside in a dome of *Light* so that her being brought into relational consciousness does not overly disturb any other selves.

When Belinda returns the following week, she is feeling better (not coughing), but when I ask her about 'Profoundly alone' she sheepishly admits that she has completely forgotten about her until I asked. Interestingly, she has reflected a good deal on Druggy. "I am not afraid of my addiction any more. At some level she protected me. Might not have been the best way, but she did the best she could. The year I underwent cancer treatment was a black, lonely, time; terrifying. I was profoundly alone. I feel like I can breath today, lots of light, some sadness, but not a black hole kind of sadness." I suggest that she go inside and let Christ baptize Profoundly alone so we can discover what has kept her so isolated all of these years. "I know what it is: it is survival. She is so thin, frail and sick." I suggest that she will revive quickly if Belinda allows her to remain in consciousness. My mention of regaining strength touches a cord in Belinda. She begins to reflect on the strong-weak dichotomy that shaped her in childhood. "She had to act one way – strong, even while she was feeling really weak. She feels physically weakened by having to be strong and alone. Because of my father's inappropriate advances, she felt she had to make decisions for both her and her mother even as a child. She was incapable of making those decisions but she had to." I ask if Profoundly alone has any relationship with Belinda's sexuality? (Belinda's father sexualized her in childhood, though as far as we can determine, he did not actually have sex with her. The mother could not protect her. Belinda has shied away from talking about sexuality whenever I have broached it.) "Profoundly alone does not know what to do with that [her sexual feelings]. That is when all the trouble started. A lot of shame to overcome about that." In effect, this Rejected-self embodies a strong sense of Belinda's sexuality. I suggest a ritual in which Christ is asked to purge Profoundly alone's sexual energy of all the negative emotions related to her father's behavior.<sup>23</sup> I add that, if she is willing for him to do this, then Profoundly alone would not have to be anorexic anymore. In making the suggestion I am thinking of Patrick Carnes' *Sexual Anorexia*, but Belinda takes me literally.<sup>24</sup> She immediately replies that she never told me about *that*, meaning that she was diagnostically anorexic when she was younger. In truth, she had not told me, and her current body weight gave no hint of it. The session ends at this point. In the following session, Profoundly alone is worked with directly and baptized.

As this case illustrates, working with the addicted Ego-in-conflict can 'quickly' allow the client and therapist to access a Rejected-self, in this case one with a shameful core of sexual feelings. I put 'quickly' in quotes because the actual disclosures can happen quickly once the Ego-in-conflict is addressed, but that is rarely done without considerable preparation. I worked with Belinda for a good six months before addressing her Ego-in-conflict. I closely monitored her AA program. We touched on and explored a great many issues involving her current life, extended family, and childhood. She had gone inside numerous times and was comfortable with the process. All of that takes time. As the Alchemists are wont to say: purification must precede transformation. If the addiction has been severe and clearly disabling, as was clearly the case for Belinda, the therapist must be sure the client has embarked on a program of recovery before working with an addicted Ego-in-conflict. Don't proceed until the client has learned to trust going inside by experiencing it, and is committed to the work. Every Ego-in-conflict works collusively with other primary selves who will sabotage therapy if the Ego-in-conflict's usefulness is threatened before their issues are addressed. Where the Ego-in-conflict must be addressed early on, the therapist needs to focus first on the collusive relationship between the Ego-in-conflict and primary self, which will generally be a Responsible primary self or Dominant self. Whichever it is, that self must be protected before approaching the Rejected-self.



### **The Rebel Variant**

An Ego-in-conflict is the most problematic user of addictive behavior. However, there are ego-aspect variants that appear to use it for the same purpose. These variants are ‘close cousins’ to the Ego-in-conflict, and often work in tandem. Obviously, the most common variant is the socially acceptable behavior used in excess by a Dominant self. A less common variant is the Rebel.

Once the therapist is sensitized to the Rebel variant it is easy to identify. It is the stereotypic rebellious adolescent, though the image may be younger than adolescent. It is a self that defies parental authority in some way, sometimes openly and brashly, sometimes more subtly. Smoking is good example of the subtler; alcohol and drug abuse are examples of the more open and brash. The Rebel is most clearly defined by its stance against authority, less obvious in its use of addictions. For example, s/he may get drunk but not habitually. What makes the Rebel stand out is the client’s compliance to cultural standards in most other regards. For example, one client, a nurse, was very responsible on the job, but smoked and drank off the job. The Rebel generally takes pride in defiance, hanging tough, standing up for self, etc.; but the behavior is generally circumscribed and not likely to jeopardize work or social position, and the overall effect is more self-destructive than anything else. Rebels tend to be argumentative and oppositional in therapy. Convincing a client to separate from a Rebel self can be difficult because the Rebel is generally vigilant in therapy and likely to take charge where its status is threatened. It is best if the therapist treats them as a kind of protector – which they are, and asks them to separate so the client and therapist can better appreciate whom they are protecting. As I have noted elsewhere, separation serves to objectify or personify a sense of self; it in no way diminishes it. If that self is dominant, then it will immediately reassert that dominance on leaving the office. Reminding a client of those facts will generally mollify a distrustful self. Finally, I would note that Rebels are most likely to be created when a Responsible primary self is too submissive toward a parental authority that is seen as flawed (e.g. an alcoholic parent).

### **Healing the Ego-in-conflict**

The primary distinctions between an Ego-in-conflict and a Dominant self are as follows: The Ego-in-conflict engages in socially *unacceptable* behavior such as alcohol abuse and snorting cocaine. In that regard, it acts shamelessly, though that is not how it thinks of itself. Rather, it self-perceives as seeking a *mind-altering sensation* that has shown itself to be ‘pleasurable and liberating.’ Generally, it steps in when the socially acceptable behaviors used in excess by a Dominant self are insufficient for handling a current, potentially shaming stressor. I tend to treat the Ego-in-conflict as a Mirror aspect creation. It generally models the addictive behaviors of a parent or grandparent, which makes it most like a Mirror aspect.

Whenever an Ego-in-conflict is identified, it’s healing must be addressed at some point in the process, since it is often a major source of accumulated toxic shame. The first step in the healing process is opening its intuition, which Christ is always asked to do as soon as possible. At some point, however, it will also need baptism, as it can feel shame and remorse for its actions once it is able to reflect on them. But unlike the Rejected-self this baptism must be voluntary. The need for baptism will only arise *after the Rejected-self or repressed core have been baptized and freed of shame*. At that point, the Ego-in-conflict is likely to express remorse or feel ashamed for its part in maintaining that status quo. Initially, it will have little awareness of the emotional shame it has obliged the Body to absorb. As the Ego-in-conflict becomes more reflective, it can be encouraged to ask Christ to release the Body’s accumulated shame. Hopefully, before or during that release it will voluntarily forgo its power to act shamelessly in favor of Christ’s discernment on how to address future conflict. In effect, it must fully open itself to Christ.

## **THE REJECTED-SELF**

The Rejected-self can manifest in a variety of dissociated forms including various objectifications of the Dominant self's shameful core. What all of them share in common is bondage to shame and Christ's ability to liberate them baptismally. The most common form of a Rejected-self is the self-image, which can range in age from toddler to adult, though it is most often childlike in demeanor. It is most likely to be found in dark places, deep underground, in fetal positions, starving or similarly ego-dystonic. But significantly, it can also manifest as a dream image, especially a recurring dream image; or even as a self-image representing a past life. Most images of past lives are by no means shameful, but often those retrieved in therapy do come to the fore with shameful karmic burdens. Sometimes, both rejected and hubristic selves appear to be spiritually infested, which exaggerates their sense of shame or pride. All of these subtypes are illustrated throughout the chapter.

The Rejected-self is pivotal to the redemption of conscience because it alone willingly provides Christ access to the Voice-of-conscience channeled by parents. There can be more than one Rejected-self, but only the first one is needed to begin the process of terminating the parents' Moral authority and supplanting it with Christ's forgiveness and discernment. Once a Rejected-self is freed from the bondage of shame by baptism it can willingly allow Christ to terminate the parent's Moral authority and open itself to Christ's discernment. The Aware-ego can then approach any polar opposite and encourage it to reconcile with the Rejected-self by also opening to Christ's discernment and forgiveness. *In all likelihood this process will have to be repeated for several polarized sets of selves*, in addition to working with the ever-present Dominant selves. Those additional selves will spontaneously emerge over successive sessions.

Comparatively speaking, the baptism of a Rejected-self, the termination of parental authority by Christ, and a Rejected-self's opening to Christ's discernment and ongoing forgiveness, are the easy parts of the process. But nothing more can happen until those steps have been completed. The value in working first with an Ego-in-conflict, if present, is that it often provides direct access to a particularly problematical Rejected-self or shameful core as well as facilitating the early healing of this critical triumvirate. Also, any Dominant self collusively connected with an Ego-in-conflict is *less likely* to interfere with the process if it is begun from the perspective of an Ego-in-conflict and no immediate effort is made to change the Ego-in-conflict other than providing it access to its intuition. While focus is on other members of the triumvirate, a Dominant self can continue to look disdainfully upon the whole therapeutic endeavor. The Dominant self will not become deliberately figural until Christ is asked to enter the Heart and 'satisfy the insatiable.'

Shame and baptism appear to be covariant. With every baptism by Christ shame becomes less powerful. Today, in my clinical practice, I encourage my clients to ask Christ to baptize whenever a self appears in need. Most clients rarely name what they are feeling as shame. They use numerous synonyms which the therapist comes to recognize as shaming, e.g. disgust, disdain, low self-esteem, feelings of abandonment, hurt feelings, inadequacy, worthlessness, stupid, weak, unforgivable, despicable, etc. Whenever a self is described using a 'shame' word I encourage the client to permit Christ to baptize it, to fill it with the Holy Spirit and free it from that sense of shame. It is quickly done. Clients are encouraged to treat baptism as a recurrent event. Whenever in doubt ask Christ to baptize. The best indicator of its effectiveness will be the client's report of a felt change in the demeanor of the baptized self, which is always immediate. With every baptism shame becomes less powerful and Christ's role in the client's inner life becomes more central. Every baptism also weakens the power of the opposite self to dominate consciousness since it deprives it of the power to suppress the Rejected-self by treating it disdainfully (e.g. arrogantly, pridefully). Primary selves have other strategies for stymieing a Rejected-self – such as anger and detachment, but prideful disdain and disgust are the most pervasive.

There are at least five ways to bring a Rejected-self into consciousness. The first one is unbidden. The client goes inside guided by the therapist to look for the underpinnings of a problem behavior or situation, and what they unearth is a Rejected-self. Not surprisingly, this is most likely to happen as the therapy hour is drawing to a close. When this occurs it is best to immediately place that self under an opaqued dome so it will not overwhelm a primary self, whose fear of the Rejected-self can threaten the therapeutic process or motivate the cancellation of the next session. In addition, ask Christ to enter the dome and sit with it till the next session. Often, with those two interventions, the client will develop a kind of amnesia regarding this self until s/he returns and goes back inside, though as in the case of Belinda

described above, there may be reflections that touch on it. When the client returns, be sure to focus on discovering any self that is threatened by the presence of the Rejected-self and address its issues first off.

A second way of identifying a Rejected-self is to explore dream images reported by the client that suggest the existence of a shamed self. I have always worked from the Gestalt Therapy premise that every aspect of a dream is a part of the self. If a dream reveals a part of the self that seems to function as a Rejected-self then the client can be instructed to re-enter the dream, contain that image, and begin working with it within the dream's perspective. It goes without saying that the client is always expected to enter the dream scenario with the *Light* and image of Christ.

At some point, however, the client must be encouraged to go inside for the specific purpose of unearthing and redeeming a Rejected-self. An addicted Ego-in-conflict is a common reason for many clients entering therapy. The only way to decisively attenuate its effects on the client's behavior is to contain the particular Ego-in-conflict and have it identify the Rejected-self or shameful core that necessitates its addictive activity. A fourth approach is past life regression. I use this rarely but it has proven effective in ameliorating persistent symptoms. It is described further on. The fifth approach is to directly seek out an early manifestation of the Rejected-self. Having the client *recall memories of early years in grade school* can do this. I describe that intervention later in the chapter.

## THE IDEAL-SELF

The Ideal-self is an umbrella term for Ego manifestations that seek to preempt the shaming power of a Voice-of-conscience as distinct from merely fearing Temporal authority, which is the primary strategy of a Responsible primary-self. All Dominant selves and – most particularly – Ideal personas, personify the concept of an Ideal self. Originally, I reserved the term 'Ideal persona' for ego-aspects who perceived themselves as Christ-like. More recently, I have broadened the definition to include ego-aspects who acquire culturally sanctioned personas – such as tribal leader, priest/minister, bishop, judge, or doctor, which can further insulate them from shame.

The power to self-shame is only effective in hiding shameful actions not discerned by others. A Dominant self will use *prideful* strategies when others are the perceived threat. When shamefully exposed by or to another person, a Dominant self can feel *ashamed*. Most often it will react in a knee jerk manner. It will seek to stand disdainfully apart (pride) from the shaming or angrily attack whatever is shaming it if the other is a peer or perceived to be inferior; it is more likely to emotionally/physically withdraw if the person is perceived as superior. Later it can minimize the shaming by shaming itself and thereby hide all of the associated emotions within the Heart. Significantly, a Dominant self (and for that matter any self) can only hide shame in the dark recesses of its Heart; it cannot heal it. And over time it will continue to experience intimations of what is hidden without necessarily appreciating the original source or reasons. Pride and the power to self-shame are not solutions to the problem of shame, merely the most powerful defense available to an ego-aspect acting alone. When a client shares that s/he 'feels ashamed' or has 'felt ashamed' the therapist needs to focus on the issue *carefully and respectfully*, as the client is now speaking of a prideful self who *plays a dominant role* in the client's psyche. The first case below illustrates what can happen when a therapist moves forward too quickly, even for good reasons.

### Illustrations of the Ideal-self

Below are two case examples of an Ideal-self. The second case illustrates its manifestation in a dream. Jung introduced active imagination into psychotherapy by encouraging his clients to use it as a means of working with dreams. The first case – Bracky, is a vivid example of an Ideal-self, but the same characteristics, somewhat muted, will be found in the Dominant selves of most clients. In this and the next chapter I will offer numerous examples of the Ideal-self.

**Bracky.** I had seen this 27-year-old client only six times when we began exploring the following glaring example of an Ideal-self. While this exploration is very telling it was also premature; Bracky stopped coming to therapy after being so revelatory.<sup>25</sup> The first several sessions were more of a counseling nature than therapy. I did have him go inside, learn to use the *Light* and evoke a Christ image. He scheduled the first session because of anger toward a girlfriend. However, he had all but broken off that relationship before coming to see me. Bracky is intelligent, attractive, very personable, charming almost to the point of charisma, and seemingly not ashamed to reflect on how he appears to himself and others. (He may come by it honestly; his mother is an actress and his father is in marketing.) He manages the branch office of a franchise company. Part of his anger stemmed from working too many hours, which was the primary focus of our early sessions.

Bracky no sooner ended his relationship with the first girlfriend then he met another and they fell quickly in love with each other. This new girlfriend lives in another state. Having spent two 'glorious' weeks with him she returned home. Two nights later he meets up with another girl and they seduce each other on the first date. I see him several days after that weekend. "She was wild. I felt naughty. Today I feel awful. It would not have happened if I had not been drinking." I sense a pattern here, a dangerous one insofar as he takes no precautions under these kind of circumstances. I suggest we go inside and meet 'Old Bracky' – what his peers call him when he is 'on the make.' Once he is separated from Old Bracky I ask him to observe the relationship between Old Bracky and Christ. "Old Bracky can't see Christ. Christ is observant of him. Old Bracky is caught up in the fun and convenience. It is not convenient to do Christ-like things. He can do Christ-like things when it is convenient; then he is open minded, considerate of others, wants to help others. *Then he is Regular Bracky.* Regular Bracky and Old Bracky overlap." I ask his attitude toward Christ when he feels like doing Christ-like things? "He accepts Christ, friendly toward him, a good guy to hang out with. He would like to be more Christ-like, more respectful of himself and others, think about the consequences of his actions, be less selfish. He understands other influences. The bible is not to be taken verbatim, but it is an excellent tool to live your life." I ask him who is Old Bracky's authority? "Old Bracky is his own authority. The counterpart is God Almighty who is with Regular Bracky." I ask how the two are different? "Regular Bracky has only a little charisma; Old Bracky is charisma to the wall. He does not need Christ dying on the cross for him (in response to another question I have asked). He is a power on to himself. He does OK on his own. He is not dependent on Christ for his strength and abilities – except when things go south. Then he meshes back with Regular Bracky who is willing to call on God for help." I note that the absence of feminine attention seems to activate Old Bracky. "Old Bracky did not come out till college. I finally got all the girls I wanted. I did not drink in High School. Old Bracky is strongest when there are men and women around, when he has an audience." I ask who is the opposite of Old Bracky? "The opposite is the guy who wants to be like my parents, my father." The session ends here. Bracky fails to keep his next appointment and does not call to reschedule.

**Robert.** This second example illustrates a dreamful encounter with an Ideal-self and Rejected-self. The dream is significant because it highlights a recurring theme in Robert's life – a continuing struggle between seeking a spiritual path and satisfying his aspirations for social and professional recognition. In real life he is an intelligent, attractive, well-married, skilled surgeon, who has devoted considerable time and effort to Jungian individuation. The dream he shares with me captures various aspects of the conflict between his shadow and Ideal persona, i.e. the Surgeon.

"I am in the inner sanctum of a research library. The head librarian shows me a blue folder. I knew it was important. It held the keys to everything, but I did not realize that at the time of the dream. He says I can have it. Next, I am part of a class learning how to use the library. Our goal is to find that blue folder. I believe I have an edge because I have at least seen it, though I did not appreciate its value at the time. I know it exists. Anthony is there. [In real life, Anthony is a fellow surgeon who has been forced to leave the group practice because of drug use.] I let Anthony follow me around. There is another guy in the room. He is young, very well built, unflappable, and always strong [the Ideal-self]. He has an inner strength that cannot be moved. I think he is gay, in the sense of being very self-absorbed. He says he is not moving. At first I think I am his equal. We juggle for position, but he is clearly stronger than me so I desist and apologize for trying to move him out of the way. Instead, I will work around him. I find 'the book of books.' It references all the other books. With it I can recreate the contents of the blue folder."

If this were a Jungian analysis, I would have Robert enter the dream as the dream body reporting the dream, and have that self enter into a dialogue with any of the images in the dream. Instead, I ask

Robert to reenter the dream as his Aware-ego accompanied by Christ, who provides a frame of reference not afforded by an orthodox Jungian analysis. I have him begin by engaging the young man who has to be *worked around*. I tell Robert that this young man is probably the diametric opposite of Anthony, who undoubtedly carries Robert's shadow or Rejected-self. Robert is conversant with all of these concepts having worked with them before. Likewise, I note in passing a similarity between this strong self and an ego-aspect previously identified as the 'Surgeon,' who Robert has identified as an Ideal persona in previous sessions. The connection is easy to make because the young man stands in sharp contrast to Anthony, a 'fallen' surgeon.

I suggest to Robert that he give both Anthony and the young man a portion of his *Light*. Anthony takes his portion, but when the young man takes his it becomes a much larger *Light*. I ask Robert what he thinks this different proportion indicates? "That he is more aware, that he knows more. He symbolizes eternal youth. The knowledge is what makes him strong. He also has laughter, though he is not just fun. There is also a deep sense of calm." At this point I ask Robert to bring Anthony into the picture. How do the two relate when seen together? "The young self knows his way; Anthony has lost his way." What keeps them separate? "Me, the dream ego. In the dream I brought Anthony to this young guy, he followed me. Anthony is a reminder that I can always be lost." I ask if he can tell me the young man's relationship with Christ? "They know each other well. The young man was created to help me understand my true nature." Does he, I ask, consider himself Christ-like? "Yes. Christ is something I can personally comprehend now." I ask how the young man perceives Anthony? "He does not exist. He is *merely a symbol* of being lost." I ask if he can correct Anthony's sense of being lost? "No. He is around to remind me. I need Anthony to be lost in order for me to find myself." I ask what would it be like if Anthony could find himself? How might he do that? "He could go and feel the youth's strength. He would be transformed and disappear and reappear." I ask if the young man is ego? "No. He is part ego, capable of awareness, and part eternal (i.e. archetypal)." Now I have Robert focus more on his shadow, Anthony. I ask Robert if he can separate the part of himself projected into the image of Anthony? "I can see him. He has very limited awareness, basic awareness, unguided, unconnected. Definitely ego, lost ego." At this juncture I suggest to Robert that he allow Christ to baptize the lost-self extracted from Anthony. And when that is done he could then choose to identify with the young man or with Christ. "This baptized self feels the freedom to serve, be, live, listen, to be human. He has chosen to be open to Christ. He has the knowledge that he was created for a purpose, for experiences, and as a recipient of gifts from something greater than himself." He no longer has to be lost on behalf of the young man? "No."<sup>26</sup>

The above clinical notes are abbreviated. Even so, they seem to clearly convey the ego-inflation of 'the young man' and his need to keep 'Anthony' lost in order to elevate himself. The idea of being Christ-like is always a clear indication of ego-inflation. A Christ-like image has no need of Christ's salvation. But his inflation notwithstanding, he cannot transform Anthony except to make him 'disappear' and 'reappear.'

Christ-like self-images exercise tremendous power in shaping and defining clients. But those selves can only assume that stance by shaming their core, and perpetually risking a shameful descent. Robert struggles with his surgeon persona, which is a waking manifestation of the young man in the dream. Only by redeeming the shadow side of that Ideal-self can the therapist and client hope to loosen the Ideal persona's hubristic hold on the client and guide him away from catastrophe.

The above cases give an indication of the strength and entrenchment of the Ideal-self. Other examples will be given throughout the remainder of this chapter and the next. Most of the work in redeeming conscience requires focus on these Ideal selves, in their manifestation as Dominant selves and personas. The redemption of conscience is only possible when Ideal selves become willing to forego hubristic pride and the power to self-shame.

## MEMORIES OF THE SEVENTH YEAR

Several developmental theorists, such as Lawrence Kohlberg,<sup>27</sup> Urie Bronfenbrenner,<sup>28</sup> and Jean Piaget,<sup>29</sup> have looked at the moral development of children and adults. Kohlberg, for example, speaks of

the child's earliest development being the reward and punishment stage and then an exchange stage, e.g. I will scratch your back if you scratch mine. By the time children enter elementary school they are seen to function at the conventional morality stage (good and bad). Interestingly, this is seen by Kohlberg to be the functioning level of most adults as well, though he can identify three further stages. In this section, I want to explore this consolidation of conventional morality by age seven, give or take a year. The Roman Catholic Church calls this the 'age of reason' whereupon, having acquired an internalized knowledge of right and wrong, children are able to confess their sins and seek penance and absolution, and then allowed to receive their first communion. At this age they are seen to feel the pangs of conscience for doing, or merely thinking, the wrong. It is during this time – between the ages of six and eight, that one or more Dominant selves also begin to develop. Until then, the Rejected-self exists as a distinct entity unclouded, as it were, by the overlay of Dominant selves. In fact, it is relatively easy to identify this early manifestation of the Rejected-self by focusing on this childhood period of development. The most direct approach is sensitive questioning of clients about how they saw themselves in the early grades of elementary school.

The prototypic Rejected-self comes into being well before age seven but is often 'crystallized' in the social context of parental surrogates and other children. Whatever its origin, most clients can recover memories of feeling the pangs of conscience in a well-remembered episode or sense of self. Generally, when I make inquiries about these memories, I preface my questions, by remarking that this is the period of life when the individual develops a conscience, and then ask them if they can recall early experiences of their conscience. I am rarely more specific. This seems sufficient to direct the client's free ranging recall of those early years. (Significantly, early experiences of feeling ashamed are rarely forgotten.) For my part, I listen carefully for images and events suggesting the presence of a Rejected-self. When discerned, I have the client focus on that sense of self or event. If the client is already inside I suggest that s/he have Christ contain the relevant self-image. If the client and I are simply talking, I generally suggest s/he go inside. It goes without saying that this type of work is only done when the client is comfortable going inside and working with the Christ image, and has accepted the idea that Christ can perform interior baptisms. The following case examples serve to illustrate the process as well as the kind of images that emerge. These case notes do not describe the whole process, only the part where Christ is working with Rejected-self.

**Miranda.** I have worked with Miranda and various members of her family over the years. Her husband died about six years ago. Despite everything she has shared with me, she still has difficulty trusting me enough to do more than glance inside while her eyes remain open. If I had to give her a diagnosis, it would be atypical Dissociative Disorder with strong paranoid features. So far as I can determine, Miranda's paranoia is a concerted effort to avoid further abusive and often irrational punishments suffered in childhood. The paranoid self does this by fixing the blame outside of the self. The problem with this strategy is several fold. One, it leaves the self powerless to effect change except for fixing blame; two, it isolates the self by keeping it ever vigilant against external threats; and finally, as in the case of conflict with her daughter described below, it generally evokes a mirror response. *Fixing the blame* is often done with angry tirades or critical comments toward someone who has acted wrongly in a situation, in the opinion of the paranoid self. Fixing the blame seeks to insure that the paranoid self is not accused of whatever the other person has done. In Miranda's case, the other person is her daughter who messes up the house that Miranda keeps conscientiously clean. Very likely, the daughter is also a carrier of the part of Miranda that did 'mess up.'

In past years Miranda's paranoid self was often dominant in therapy and her daily life. It can still come out, but is far less dominant as a result of extensive work. In this session Miranda begins by complaining about her young, pregnant, unmarried, daughter, a slow learner who is living in Miranda's house, and will probably be financially and emotionally dependent on her mother for some years to come. In short, the daughter is a perfect vessel for the Miranda's, projected, disowned parts. Miranda describes her daughter as blunt and abrasive toward her despite all she does for her. I trust her description is accurate since the daughter is very likely coping with her mother's attacks by mirroring her. Miranda and I both know that other family members would describe Miranda as equally blunt and abrasive on occasion. And even as she continues to berate her daughter, Miranda can also admit she acted the same way toward her husband when he was alive. "Anything I said was not heard – null and void. Then I got spiteful – like my daughter. If I died she would see. I feel worthless, I am hurt too." I ask if she had these feelings growing up. I know her mother and sisters did not treat her well. "It has always been that way with family members, my mother and sisters. Nothing I said was important. Nothing I said carried any weight, it was like

speaking into the air.” I suggest she go inside, see her self at age seven, eight, or nine, feeling worthless, unheard. Miranda reports an image of herself feeling that way. I immediately have her ask Christ to baptize the image and see herself able to speak up. Next, I suggest that she let Christ terminate the parental authority that kept her ‘unheard.’ That is done, but then Miranda reports she is still pissed off, which I interpret to mean that a new sense of self is threatened. Even so, I keep her focused on the Seven-year-old and ask her to let that self open to Christ's power of discernment if she is willing. That done, Miranda then observes that, “My daughter acts victimized all of the time,” meaning like the self Christ has just redeemed. I suggest that she have Christ place her deceased husband in a circle. Initially, my thought is to have Christ terminate her husband’s authority over her daughter, but instead I am moved to suggest that she ask Christ to baptize him, his soul. So I say, “ Let Christ release John from his shame.” (Her deceased husband provided well for the family. But he was a workaholic who also ate and drank too much, was rageful, and died young of a heart attack. The family – especially his stepdaughters, were not greatly saddened by his loss since they were often the brunt of his anger.) When she sees Christ baptize her deceased husband, her first comment is “I can finally do something for him.” Now a new part of her emerges expressing shame for her own addictive behavior. I suspect this is the part that has kept her angry even after the redemption of her Seven-year-old self. The addictive self used tranquilizers when Miranda’s children were young; she finally had to go into a mental institution for detox. This new self is an Ego-in-conflict. She feels ashamed of her behavior, though it never stopped her from doing it. I suggest that this Ego-in-conflict can also receive baptism from Christ. When I sense this is done I ask how she is feeling? “It is love. Unconditional.” The following week Miranda comes in feeling optimistic about her circumstances. Things are going very well for her and her daughter and the newborn grandchild. In fact, she has almost nothing to complain about despite everything that is going on in her extended family and work schedule, which is good because I am planning to leave on a two-week vacation.

I have rarely done so many interventions in such a short time as I did with Miranda. Unearthing the Seven-year-old seems to have been pivotal – along with many years of ‘preparatory’ work. The request to envision a Seven-year-old was injected in the midst of teasing out a projection. I had already worked with Miranda and her numerous projections, so she ‘knew’ where I was going almost from the beginning. Likewise, I had spent many therapy hours getting her involved with 12-step groups (AA and Alanon) in response to her recurrent use of drugs and alcohol during periods of stress. My biggest hurdle was her very limited willingness to go inside. Mostly, I had to ‘guess’ what was going on because she would report on so little, what with her focus divided between keeping me in her line of sight and whatever was happening inside. (After the session just described she was far more willing to go inside with her eyes closed!) There were two unexpected interventions in this session that I would like to emphasize. The first was my request to have Christ baptize her deceased husband. This was actually the first time I used this intervention, i.e. asking Christ to baptize the image of another, but I have since found it to be very useful in working with any ‘image of the deceased’ whose behavior in life has shamed a client. This kind of baptism is really a profound kind of forgiveness and a partial redemption of the client’s masculine or feminine aspect. It implicitly recognizes that the ‘shamer’ was also shamed, and equally in need of God’s grace. Today, wherever possible, I encourage clients to release their shaming parents from the shame that made them so wounding, though only after the Rejected-self has been baptized and the parents authority has been terminated.

The second observation I want to highlight is the spontaneous emergence of an Ego-in-conflict on the heels of Christ's redemption of a Rejected-self and baptism of her deceased husband. Shame leaves the Rejected-self all but paralyzed except when periodically released by the actions of an Ego-in-conflict. An Ego-in-conflict can act shamelessly as long as it is seeking to restore physical homeostasis through addictive desire. Feeling ashamed after the fact is rare, though the acting out can leave the self feeling guilty and remorseful. That was the case for Miranda. Having seen her Seven-year-old redeemed, and having forgiven her deceased husband, she became aware of her own role as a mother. What she recalls is her own abuse of drugs while raising her children. If the Ego-in-conflict feels unworthy of the baptism, then the therapist can have the client’s Aware-ego ask on its behalf. But whoever asks, Christ's response will be quick and with visible effect.

**Leigh.** At the time of this intervention, I was seeing Leigh every other week. She is a single parent who works in the financial sector. In the previous sessions we have worked with two selves that were literally driving her to a mental and/or physical breakdown. She comes in reflecting on the last session and

the intervening period. At the end of the last session she had a powerful insight, wrote it down, but did not want to share it with me. She hints at it in the beginning of this session. "Last time I got it. Christ does a better job. While I bitched about opening to him, I was able to finally do it. It bothered me that I had all of that physical stuff kicked up over the past months and had to take off so much time (a surgery that forced her to rest somewhat). Even so, I took off two more days since I last saw you. When I went back to work I could focus. I felt a shift; I feel more centered and no longer feel I am shortchanging my daughter." Since she is doing so well I decide to have her focus on memories of around age seven that might reflect the development of her conscience. "We lived in a very exclusive neighborhood. Another girl and I stole tomatoes and detergent and put them on someone's driveway. I was the instigator. She got in a lot of trouble. *I remember playing in the dirt and having suicidal thoughts.* I was a little thief; I stole candy daily from the corner store. I was a fat kid. I can remember trying to buy friendships. I was eating to fill an emotional hole." At this point I stop her free association and have her contain the sense of self that had the 'suicidal thoughts.' Then I ask her to determine, if she can, what was prompting those thoughts in this seven-year-old self. "Loneliness and not feeling valued. I see a picture of myself eating cold spaghetti out of the ice box. Not cherished or cared for." I suggest that she allow Christ to enter the circle and baptize this image. (We have done this before in other contexts so the idea is not new to her, but even so she balks at first.) "The Seven-year-old is not comfortable. She is afraid of the tall male stranger. (Leigh's father physically terrorized Leigh, her siblings, and mother, emotionally and sexually.) Now Leigh tells me that, "The image I have of her is *covered in brown.*" I suggest that the part of her holding her *Light* enter the circle where the little girl is and bring her out of it. When she does this the brown blob is separated from the little girl. I tell her the brown blob is 'negative emotion' that attached to the little girl and suggest that she allow Christ to dissolve it into pure white light using his *Light*. He does this immediately and without any fanfare. Next I suggest that *she can baptize* the little girl using a portion of Christ's *Light* and the words, "I baptize you in the name of the creator, redeemer and sustainer." "It feels really good. She is happy." Can you and Christ approach her now without her being fearful? "Yes."

What this case illustrates is how quickly a free-associative approach can unearth a significant image of the Rejected-self. It also highlights that someone other than Christ can baptize in his name, using his *Light*; and have the same effect one might expect if Christ baptized her. Obviously, his role in this sequence was not minimal. He did remove the brown blob and share his *Light*.

**Martin.** Martin is a married male, with grown children, who has been seeing me every other week for two years. We have dealt with a great many issues that originally brought him into therapy. Since nothing is pressing in this session I suggest we examine his conscience in terms of memories of his early life. Martin had a strict religious upbringing in that his parents and grandparents were pillars of a mainline church and attended weekly services religiously. Over the years, he and his wife have continued that tradition. I simply suggest that when he goes inside and finds his *Light*, he can just begin by sharing whatever comes to mind regarding his conscience and early school years. I might note here that Martin has already shared his most shameful secrets as an adult. I would not pose such a question to a new client, or one that has not come to trust me. On going inside, Martin immediately starts free-associating: "I remember shoplifting in second grade. I hid what I stole in my drawer. My mother found it and made me take it back. I felt very *ashamed* giving it back. I started shoplifting again as a teenager. In 5<sup>th</sup> grade my father pushed me to join the Little League. I was fat then and got a lot of ribbing. I remember kissing a girl in 2<sup>nd</sup> grade behind a rock. I must have known it was wrong somehow, but felt excited at the same time. I was never spanked. I was made to feel ashamed of my big head, glasses, and flat feet." At this point I ask him to go back to the first shoplifting incident. "I was eight years old. I stole a penlight. I felt a need to hide the wrongness. I got scared after taking it. I knew I had done something wrong. Later, as a teenager, I got a thrill out of doing something wrong like shoplifting." I ask who defines 'wrong?' "My grandparents, parents, Sunday school nursery. Remember, I was in church every Sunday since a toddler, sitting right next to my parents and grandparents when I got too old for the Nursery. But I was also disgusted by my mother's drinking (alcoholically)." I ask if he hid things like his mother tried to hide her drinking? "I hid porno magazines, and I hid my using them to masturbate since I was a small child, and the thefts. I'm still hiding." I suggest that we identify the part of him that is still hiding, the part that wants to have sex with men (an issue that brought him to therapy). He quickly goes back inside and separates from the Hider. "It is an image of me hiding my erection while playing with myself in bed." I suggest he allow Christ to enter the bedroom and baptize this part of him. At the same time I ask whom he was hiding the erection from? "My younger brothers and my parents." I suggest that once Christ baptizes this part he then ask that part to let



Christ terminate the parent's power to judge his erection as shameful. Next, I suggest that he also ask Christ to terminate the grandparents' authority, especially, the paternal grandmother. Finally, I suggest that the six year old open to the power of Christ's discernment. Martin finishes with the comment that he has seen all of this happen.

The significance of this intervention is that Martin has for many years been a self-employed professional who has under-functioned, secretly used marijuana on a daily basis, and had secret affairs with other men. The Hider is clearly a Rejected-self whose sexuality significantly shaped his life. I do not see Martin again for three weeks. He comes in to report that he has slipped on marijuana. He has taken all the right steps to rectify the situation vis-à-vis 'AA protocol,' but clearly something has been stirred up. He has acted 'very responsibly' in other respects and was quick to make amends where needed. I have him go inside, and identify the 'pot smoker,' which he describes as an 18 year old. In turn, this Ego-in-conflict quickly identifies the 'Responsible Family Man' vs. the 'Creative Artist.' This conflict is resolved over several sessions. Martin has become very productive since then.

Memories of the seventh year and working with an Ego-in-conflict are two of the best ways I have found for identifying the Rejected-self. Usually, the Rejected-self first identified by these interventions is the tip of the iceberg. That is, as the Rejected-self is unearthed and successfully reconciled, the Dominant self will emerge. That is a fairly predictable consequence of uncovering a Rejected-self. The Dominant self will quickly come to the foreground and challenge the whole process, or provoke an Ego-in-conflict to create a crisis, as in the case of Martin. The therapist needs to become sensitive to this probability and be prepared to address it. In a later section I give several examples of this shift and how to address it.

## **BAPTISM, CHRIST'S DISCERNMENT, AND THE ACCEPTANCE OF HIS RECONCILING POWERS**

Once a Rejected-self is identified and baptized, it can ask Christ to terminate the parental authority that placed it in perpetual bondage. The client must be made aware of this possibility by the therapist and prompted to act through the Aware-ego. The process of redeeming conscience now requires that Christ begin assuming the function of conscience. That is formally begun when the Rejected-self willingly opens to Christ's power of discernment. As I explain it to clients, discernment is a gift of the Holy Spirit, which allows them to distinguish 'good spirits' from 'bad spirits.' It is an internal guidance providing them a way forward through the world: move toward this, avoid that. Discernment is intended to supplant the shaming directives of the aural Voice-of-conscience as well as the power of self-shame exercised by a Dominant self. Shame can only *stop* ongoing activity; it has no directional power beyond painfully stopping whatever we are doing.

The Rejected-self knows from the outset that its salvation is clearly with Christ and will not hesitate to let him function as his or her Voice for God, i.e. redeemed conscience. But in sharp contrast, the primary opposite of a Rejected-self invariably balks at the idea of giving up *fearful or prideful* self-sufficiency in favor of Christ's discerning power. Even so, it is a fear previously sustained by the ongoing angst of a Rejected-self. As Christ significantly alters those dynamics, the fearful avoidance exercised by the primary opposite really becomes unnecessary. With gentle persuasion these primary selves can be made aware of the self-imposed constrictions on their movement and become open to reconciliation.

In sum, to begin work with a Dominant self, Christ must first baptize a Rejected-self, terminate the parent's Moral authority, provide the Rejected-self with the power of his discernment, and reconcile the Rejected-self with his or her primary opposite, which is generally an avoidant self rather than a Dominant self. While these steps in themselves are insufficient for the redemption of conscience, they become the model of what Dominant selves can experience once they become willing. The presumption here is that an Ideal-self has no reason to even contemplate forgoing its power to self-shame until a dissociated self has experienced the first four steps.

I have found it helpful to ritualize the act of opening to Christ's power of discernment. Basically, every self is asked to express its willingness by standing in front of Christ, allowing Christ to penetrate his or her brow chakra and leave the *Light* of his discernment in the center of the brain. Explicit willingness is most easily expressed by asking the self to divide the *Light* and hold the arms open. Christ uses his fingers to penetrate the brow, opening a direct channel or conduit between him and the self. The ritual is the same for a Dominant self with the notable addition that a Dominant self must first relinquish its power to self-shame, which can be done during the same act of penetration. (Any self exercising a power that would directly conflict with Christ's discernment, such as denial, is also asked to relinquish during such a ritual.) Once a pair of selves has opened to Christ's power of discernment, Christ can then offer the two selves a reconnection ritual, if they have not simply merged into one self as a result of their shared connection with him. What needs to be stressed about these two rituals is the free will exercised by the selves. The rituals are only enacted when a self expresses explicit willingness for Christ to instill the power of his discernment, which is also the power of the Holy Spirit.

In preparing clients to receive Christ's discernment, I also emphasize that discernment in no way preempts a client's free will. An ego-aspect can ignore such promptings even after accepting the gift. It may take an ego-aspect some time to appreciate the unerring value of the gift. But that is what life's lessons are for. In any case, Christ's promptings are nearly impossible to hear while the ego-aspect exercises the power of self-shame or other defenses such as denial, so relinquishing those powers is a necessary prerequisite.

Once a pair of opposite selves has accepted Christ's gift of discernment, all ego-aspects will – thereafter – fall into one of two categories: willfully self-sufficient or willingly open to Christ's discernment and grace. In effect, the successful execution of this ritual by any dyad defines a clear point of demarcation. Those selves that choose Christ's discernment and forgiveness are said to come under Christ's grace; those that choose to remain self-sufficient remain subject to the law.

When I first developed the above interventions, I imagined that accepting Christ's grace and discernment was tantamount to a client accepting Christ as his or her higher power. But in fact, most clients continue to envision 'God the Father' as their higher power even after accepting Christ as their 'Voice for God.' Their sense of 'God the Father' is inculcated at such a young and unreflective age that it will persist indefinitely unless consciously challenged. And quite often, that sense of God also keeps the individual bound to the law. That is why I make a distinction between 'opening to Christ' and the individual's 'acceptance of Christ as their higher power.' In the rituals described above, the client is only asked to open to Christ's discernment and willingness to channel the Holy Spirit on the client's behalf. I address the issue of 'God the Father' at length in Appendix II: Who Is Your Higher Power?

### **The Law Vs. Grace**

The concept of law vs. grace is a vital part of Christian theology as defined by St. Paul in his Letter to the Galatians.<sup>30</sup> While an ego-aspect remains self-sufficient, its emotional expression is generally limited to the pride-shame axis, which automatically subjects it to the unforgiving judgment of the law. To a lesser extent, the unconscious acceptance of 'God the Father' as his or her higher power also continues to subject the client to the law. Only "in Christ" can the law's judgment be redeemed by grace. What this means, emotionally, is that only 'in Christ' does the Ego gain access to the full range of Soul emotions, e.g. willingness, acceptance, discernment, forgiveness, love, etc., as exercised by the *Light* and Christ channeling the Holy Spirit. This distinction is hard to appreciate because most people, most of time, function under the law, as distinct from grace. Culturally speaking, the law surrounds us and shapes our thinking. We continue to live in cultures that perpetuate the myth of redemptive violence: the righteousness of an "eye for an eye," the belief that 'righteous' anger can defeat 'evil' anger. Despite the dawning of a new era two thousand years ago, our societies have continued to live with beliefs that inculcate emotional shame, fear, greed, anger, and pride. We give lip service to love; we live in fear. Only when an ego-aspect willingly accepts Christ's grace can it work free of this impasse.

Paul made much of the distinction between the law and grace, as did the Gnostics who quoted him at length.<sup>31</sup> From Paul's perspective the law was to be valued only insofar as it led us to grace. To quote Barclay, an orthodox theologian:

The law has its own place in the scheme of things. First, it tells us what sin is. If there is no law, we cannot break it and there can be no such thing as sin. Second, and most important, the law really drives us to the grace of God. The trouble about the law is that, because we are all sinful, we can never keep it perfectly. Its effect, therefore, is to show us our weakness and to drive us to a despair in which we see that there is nothing left but to throw ourselves on the mercy and the love of God. The law convinces us of our own insufficiency and in the end compels us to admit that the only thing that can save us is the grace of God. In other words, the law is an essential stage on the way to that grace.<sup>32</sup> ...It was the function of the law to bring men and women to Christ by showing them that by themselves they were quite unable to keep it. But, once people had come to Christ, they no longer needed the law, for now they were dependent not on the law but on grace.<sup>33</sup>

St. Paul considered the law to be weak and poverty-stricken. "It is weak because it is helpless. It can define sin. It can convict a person of sin; but it can find neither forgiveness for past sin nor strength to conquer future sin...It is poverty-stricken in comparison with the splendor of grace."<sup>34</sup> The law, as St. Paul used the term, is clearly manifest in the functioning of an unredeemed conscience. The Voice-of-conscience – personified by parents and the ego-aspects emulating them – can shame, but is unable to forgive. Many people, reading Galatians for the first time, tend to think of 'the law' as Jewish Mosaic law, and certainly there are parallels. But the law seems best defined as the Ego functioning apart from grace, emotionally yoked to the pride-shame axis.

### **An Early Case Example**

It is hopefully clear by now that the redemption of conscience is never accomplished in one or two sessions. It is an arduous process, for client and therapist alike, that can extend over weeks and months. Any therapist who endeavors to facilitate this process is advised to keep detailed notes so s/he can pick up wherever the client leaves off. A client can often be absent for weeks at a time for any number of good reasons. The greatest resistance will be found in Dominant selves that are fearful of giving up their power to self-shame. Be patient. Trust the process. My role as therapist is to facilitate the client's discovery of Christ and provide a therapeutic space for them to work together. The flow of treatment can range widely. Today, I may address a disturbing dream image; next week focus on Moral authority; and the week after focus on a physical complaint. The common thread is the client's growing relationship with Christ and the particular symptoms Christ is asked to address each time we meet.

**Monica.** Monica was one of my earliest clients to work through the initial steps for redeeming conscience. She does so *before I came to discern the near universal existence of Dominant selves*. In this series of sessions, Christ seems to work through Monica, teaching us both how to proceed. The Comparisor – described below, may be a Dominant self, but I cannot conclude that with any certainty. At the time, I lacked awareness of Dominant selves, so conceptually I imagined the Comparisor as part of a dissociative dynamic. Monica, for her part, attributes a strong archetypal quality to the Comparisor throughout the sessions. But whatever the Comparisor's true identity, Monica's Christ will bring the process to fruition. The following case notes cover a period of some four months punctuated by eight sessions. (Another several months would be needed to enter and redeem the Heart.) In the session before the first of these eight, Monica identifies a *feeling of dread* that regardless of what she does, *a voice inside will find her wanting*. This voice has been with her for as long as she can remember. We begin this session by examining that sense of dread in some detail. Monica quickly labels this voice the Comparisor. She asserts that, "The Comparisor always compares me to others. I can hardly ever be better than they are. Nothing could happen to me that would remove this self-doubt. I can't control this voice." Monica's conviction of powerlessness notwithstanding, I suggest she go inside and let Christ use concentric circles to help her separate from this part of her. Once this is done she begins to describe her: "She is bigger than me, more authority, I feel diminished in her presence. She is meaner than me. She definitely does not like being

separated. Christ has his robe around me. He is also bigger than me. I am almost a child. Maybe, I do not feel safe without her. She is like a shield.” I ask Monica if the Comparisor is aware that her actions diminish *you* (the younger self that has emerged to speak for Monica)? “She is a bully. I have no power to stop her.” I ask how the Comparisor exercises her power? “She sends mental images to provoke envy, ‘you would be happier if...’ She has the power to define happiness and ruin what I am happy about. She is never content with who I am.” At this point I suggest that Monica separate from the part of her that is perpetually diminished by the Comparisor. She does so and then describes it. “The diminished part is like a ghost, grayish-blue, a shadowy figure, almost transparent. So powerless. Zero success. She steps next to Christ. He gives her a *Light*.” I suggest that she let Christ forge a connection between this self and Christ. “He is touching her forehead. She is still ghost like.” We are over time; I am obliged to end the session here.

I need to preface this next session by noting that Monica often visualizes Christ and other selves in the chancel of her church. Just about all of her visualizations during this period appear to take place in the chancel. I begin the next session by asking Monica to again focus on the Comparisor. Without formally going inside she begins to describe her. “She looks like a woman principal, older, not pretty, always undermining by comparing. I also see the ghost figure; it is like my soul. The Rebel is smoking behind the pulpit.” (Earlier in therapy a lot of work was done with a Rebel part, an Ego-in-conflict variant. In this session she spontaneously emerges along with the ghost-like image and Comparisor.) At this point, I suggest that Monica go inside and find her *Light*. “I am standing next to Christ. He is looking at the Comparisor. Next to me is the grayish-blue ghost figure that I am thinking is like my soul. I understand now that the Comparisor has truncated my soul’s development. Christ goes to the Sacristy light, uses it to light a candle and places it into the Comparisor’s Heart. *She crumples forward*. The grayish-blue ghost figure is getting less gray.”

I am frankly baffled by what Monica has just reported. Christ appears to have brought the Comparisor to some awareness that crumples her forward. (Later, I come to understand this action by Christ as a purification of the Comparisor’s heart chakra, or the traditional ‘quickening’ of conscience. Apparently, Christ has accomplished this by drawing heavily on Monica’s understanding of Eucharistic symbology.) In retrospect, I am surprised that I do not address this rather dramatic and unsolicited intervention by Christ. Instead, I have Monica focus on the Ghost self. I have her ask Christ to give this grayish figure a portion of Monica’s *Light*. “She reaches out for it.” I suggest that Monica let Christ baptize her. “It reminds me of Ash Wednesday. The Ghost figure responds to the baptism by turning lighter and much more animated.” We end the session here.

Monica cancels the next session because she is ill. She continues to visualize while bedridden, and reports this when she returns. Monica now imagines the Ghost figure is her ‘soul.’ She now sees it as quite animated, and dancing in the chancel. She describes Christ at this point as bigger than life size. Monica reports that during her illness she wanted attention. While meditating, she saw an angel, felt immense love, and had the realization that everything you really need is inside. Monica comes to this session convinced that the Comparisor is her enemy; that she ‘killed’ her mother (who died of alcoholism). (Indeed, the Comparisor – whether archetypal or a Dominant self, has striven to preempt and emulate the mother’s aural Voice-of-conscience; but at the time of these sessions I have yet to appreciate the existence of Dominant selves, and so continue to treat the Comparisor as a dissociated aspect.) Now Monica switches her train of thought and tells me of the illness that required her to cancel the previous week’s session: “My illness is in my stomach, but it is not a stomach virus. The Doctor cannot explain it, but prescribes antibiotics.” I take an intuitive leap at this point and suggest that some other self does not want the Comparisor back in charge and their conflict is creating the stomach pain. Only later do I surmise that Christ has weakened the Comparisor’s ability to shame other images when he placed the candle in her heart; and he likewise weakened her ability to repress the Ghost figure when he baptized that image. But the Comparisor has persisted in her efforts to shame and that is what has aggravated the abdominal chakra. In any case, another self is now challenging Comparisor’s control as a result of these altered dynamics. This becomes clear when, in response to a question put to him, Christ identifies the ‘source’ of the stomach pain as the ghost-like image that is now actively resisting the Comparisor’s effort to repress her. I suggest to Monica that she let Christ help her separate from whoever is supportively resisting the Comparisor. Monica identifies that part as “Me,” so I suggest that she separate from Me so we can learn of her concerns. Once separated, Monica reports that, “Me is fearful of the Comparisor, and for good reason. She has been tormenting Me for 55 years and Me is not interested in rehabilitating her.” (Monica is well aware of my penchant for

having Christ forgive and heal any self identified in therapy!) I ask, who is Me? “She is the original version of my soul, the ghost figure.” What, I ask, is *your* relationship with the Comparisor? (Note here that I have begun speaking directly to Me.) “I have been tormented by her for never measuring up.” I ask Me if she would be willing to place herself under Christ's authority? Monica answers for her, “She does not like the word authority. She does not like judgment.”<sup>35</sup> So instead, I suggest to Monica that she let Christ baptize Me. Monica envisions Christ taking her to the church's baptismal font and baptizing by sprinkling water. “He has baptized her. She becomes more flexible and happier. Playful. She is shaking the water off of her hair. Her hair is straight whereas mine has always been curly.” Next, I suggest that, if Me is willing, she can ask Christ to terminate the authority in her parents that compared her to others and always found her wanting. She asks Christ to do this and then Monica reports that afterward her parents appear much smaller than Me. I end the session here.

Today, I might identify ‘Me’ as a reconstituted manifestation of Monica's Familial personality, since she is difficult to personify except as a ghost-like figure. In the above session I initially treat her as an unredeemed Rejected-self. But an unbaptized Rejected-self would never be strong enough to speak in the first person or reject the imposition of authority. Significantly, she is nonetheless ‘open’ to baptism, which transforms her. In addition, she gives Christ permission to terminate the parents’ Moral authority.

In the next session, I begin by discussing the need for both the Comparisor and Rebel to accept Christ in order to be reconciled with Me. At this point in my thinking, I have yet to make the distinction between accepting Christ as a higher power vs. accepting his discernment; but even so, as I might have expected, the Rebel is defiant at the idea of accepting any authority. The Comparisor, for her part, is now dressed in a Battle Ax shirt. I suggest they begin by letting Christ take them both to the ocean where they can at least release their *fear* of acceptance. “They are each standing in the water. The fear is flowing out of their hearts and floating toward Christ. It is like dry ice smoking. He is placing his robe over the fear, which makes it balloon up. He turns around and puts the bubble underneath the water. Now the Comparisor and Rebel are frolicking together. Before they were suspicious of each other. All of sudden the bubble Christ was holding under the water went up in the air. Christ pulls it back down, unties some kind of knot and it dissolves into the water.” I ask if there is any fear in Me? “Yes. Now she jumps into Christ arms. She is only a child. Christ kisses her chest, squeezes her, and the fear comes up out of her like a burp. All there is now are the two women in the cove swimming together in their clothes while Christ and the child watch.” I ask if the clothes represent more fear? “No, it is just their costumes. They are not bothering them.” I ask if they are aware they can let go of their costumes? But no one answers and I do not pursue it. The session ends here. (The costumes are significant in the case of the Comparisor. Basically, they represent her continuing power to self-shame, though I do not appreciate this as yet. But at least the fear of each other has been released.)

I do not see Monica again for two weeks. When she returns other issues are pressing her and must be addressed. And then I do not see her for another two weeks. This time she reports that when she looks inside she sees the Comparisor throwing rocks at her (sic) shaming her. I discuss the process of redeeming conscience with Monica. I explain that while she has terminated parental authority, all the selves that withhold their acceptance of Christ as their higher power remain ‘under the law,’ since the law originally shaped them. The Comparisor's actions are most likely the Comparisor's futile attempt to regain control of Me. I suggest that it is time for Me to accept Christ. Monica goes inside and Me opens to Christ. “Now Me is approaching the Comparisor, who is no longer throwing any rocks. The Comparisor realizes she is in the presence of a higher power and she is being differential toward Christ. “But,” Monica says, “I am suspicious. The Comparisor is a night person; that is when she has been the most active.” I suggest that she simply ask Christ to shield Me at night. The session ends here.

The following week Monica claims that nothing much as happened inside. Everyone is about the same. But she does have a dream she very much wants to share with me. “A man has fallen in love with me. He is Jewish. I am full of love and peace. My husband does not object to this. He is smooth faced with blond hair. He has fallen in love with me and I with him.” I am thinking this dream is a ‘god send.’ It appears to reflect the altered relationship between Christ and Me. But I make no effort to interpret the dream. Instead, I encourage Monica to go inside. Almost immediately, Me is seen by Monica to approach the Comparisor and remove her Battle Ax shirt. “Now everyone is animated but Christ. His body is misty and vague, while the others are clear. It is helpful to see the Rebel and Comparisor so clearly.” I ask Monica what is the relationship between Me and Christ? “Me is loved by Christ; the Rebel seems willing to

reconcile with him. I think the Rebel is secretly an agent of Christ. There is still tension between the Comparisor and Christ. The Comparisor is an agent of culture and the gods of success; but her power was weakened when the parents' Moral authority was terminated." Then, almost as an aside, Monica remarks that, "I have never had a dream like the dream I shared with you today." I suggest that she give the Rebel a portion of her *Light*, if she does not already have one. Then, if she is willing, she can open to Christ by holding the *Light* to her brow. "She is willing. Christ has put his hand on her forehead." Can you sense any difference? "She wants to walk over with Christ to stand beside Me, but the Comparisor is resisting." The session ends here.

As the next session begins, I am aware of the Rebel's desire to shift her allegiance, but rather than broach it I simply suggest that Monica go inside and separate from whoever is merged with the Aware-ego. I am not sure it was just the Comparisor who resisted the Rebel's switching alliances. She separates using concentric circles. "This self looks like a patch of light in a dark space. I use to be called Patch. She is a person who looks like me, *my age*." I suggest to Monica that quite often this part may function as her. I am not quite sure why I say this. I reason it from the image's age and seemingly diminutive stature, which reminds me of an adult version of the Me. (This new self is very likely Monica's personality, but I have yet to appreciate that dynamic.) I ask her what is Patch's relationship to Christ? "She looks up at him, she is less wary of him than Me. She is bolder with the Comparisor, who is sitting on the floor with her back to the Lectern. The Comparisor knows that changes are being made that will lessen her power. Her power is cultural, the world, material things. Patch has power too." I take this opportunity to better understand the nature of Patch by asking what it was she was shamed for having? "The power to stand apart from culture. But her fear of others kept her from exercising it." What, I ask, is her secret? "Hard to tell." I suggest that Christ open up Patch's throat chakra and empower her to speak. If she is willing for him to do it she can hold her *Light* to her throat. "She has the *Light* to her throat. Everyone is quiet. Now Christ picks her up and holds her compassionately. She is the part that could most feel love and tenderness; she is the one who is vulnerable to the feelings of others toward her. She can know hurt as well as love. She has hidden from the hurt. She is lacking strength." This session ends with a question: what does she need to be strong?

(I need to make an aside here. Much of what is transpiring above will take me several years to appreciate. Patch is very much akin to the self most closely attuned to the totality of Self. Christ is revealing through Monica the entire process of redeeming conscience *and the Familial personality*. But as one of my mentors said: "The client will tell you everything in the first 30 minutes of the first session. But it will take you six months to figure out what s/he told you. In my case it would take several years, and by then I had been practicing nearly 40 years!")

The following week, Monica returns with another dream: "I walk through a series of rooms. Someone follows and I am terrified. It is a black man with a stubby beard. I beg him not to rape me, but rather go to bed with me and make love in his arms. I start talking to him." I merely reflect back what she has said: While you fear him he rapes you, when you no longer fear him he loves you. "Yes. It reminds me of my old image of Christ as Santa Claus with a sting." (This dream makes sense to me today; it did not at the time. I surmise the 'black man' is the masculine counterpart of Patch. Both need redemption so they can take up residence in the Heart. This dynamic is discussed in the next section.) I sense it is time for Monica to encourage the Comparisor to join with Christ, by asking her to release her fear of Christ into his hands and the ocean. (Without knowing it, I am also asking that she release her power to self-shame.) "I see her doing this. Her fear is a red light. He puts it in the ocean. It makes the water purple for awhile. Now she is standing next to him." I suggest that she ask him how he can enter her heart? "She asks and he turns to her and places his hands on her shoulders; and looks at her with compassion." I add my own thoughts at this juncture to the effect that she must open her intuition to him and when she does he will become her constant companion. (Intuition is identified with the third eye or brow chakra. It is what Christ penetrates when he places the power of his discernment into the brain.) "She wants this to happen. She is feeling much better. She can sit by Me. It feels fine. The Comparisor believed that the real self – Me, was not good enough, that she had to be someone else or she would be abandoned. Everyone would abandon them, if the Comparisor and Me were the same. That was her fear." I suggest a new intervention. First, I have them ask the Rebel to join them. Next, I suggest that each give Christ a portion of their *Light*, which he will mix with his own and place into a new circle he creates for this purpose. Monica has recently had a dream about four bottles of wine and this intervention seems to resonate with it. Her last comment before returning to me is that, "It really and truly feels good right now." This is the last session in the series.

I have described the above series for several reasons. First, the verbatims are a good description of how the work proceeds while the therapist treats all of the images as *dissociative aspects*, which was true for me while I worked with Monica during this period. In truth, all images are multivariate symbols. Their 'symbology' evolves with the therapist's ability to work with an increasing number of variables. Today, I name the images differently because I have learned new ways of discerning distinctions between the images. But I strongly suspect that even 'today's understanding' is a poorly drawn map of what the future offers. This must be a work in progress because it is Christ and the human Mind who are its authors; and Christ's role is nothing less than fulfilling God's vision for us. In the final analysis, all I can offer is a theory sparsely documented with case studies wherein each additional study provides 'evidence in support of the theory,' as well as data for its revision and refinement, and finally, its limitations.

Monica's series captures my transitional thinking as I begin to have intimations of how to work directly with the Heart and brow chakras. Even so, by following Christ's lead, I was able to offer Monica what Christ was attempting to teach us both in this series. Perhaps the most impressive aspect of this case is Christ's *active involvement and guidance* in both her dreams and active imagination. For example, without my asking, Monica spontaneously allows Christ to purge the Comparisor's Heart. This eventually leads me to formulate interventions for entering and purging the Hearts of other clients. This series also helped me to understand an ego-aspect's need to open to Christ, as distinct from being subject to him. Christ is able to guide us both during this transition despite my own conceptual shortcomings. Finally, as a result of this series, I came to understand that a Dominant self represses its shameful core within the Heart; that the Christ conscience process requires that Christ be able to enter and purify it, and make it the abode of both the Holy Spirit and unifying parts of the Self.

## ENTERING THE HEART

The remainder of this chapter focuses on interventions for the transformation of conscience, which Christ finally accomplishes by entering and purifying the Heart. Throughout this work I have made references to the chakras, particularly the heart chakra. In active imagination Christ can enter this chakra space with ease *provided the client is willing*. But initially most clients resist his entry. Most people appear to live in fear of their Heart's interior because that is where their shameful secrets are hidden. They spend their lives actively barring all access to this space. The reader can wish it were otherwise, but in a clinical population, clients invariably fear the shame hidden in their Heart, though that fear generally goes unnoticed until the therapist asks the client to let Christ enter.

Just so the reader understands what I am talking about here, in active imagination Christ can literally enter the Heart by standing in front of any sense of self and pushing into its heart chakra. When this is allowed, Christ, the Aware-ego, and some part of the self that is penetrated all enter a space that is often cave-like in appearance. (Note that I say 'sense of self.' It is very likely that the Heart is only entered by Christ and the Aware-ego; that the self cannot actually enter until it is purified, but it can *witness* what occurs within via its sensed connection with the Aware-ego.) Once inside, Christ is asked to heal the shameful core and place a portion of his *Light* in the center of the space before he and the Aware-ego exit the Heart space. That *Light* is seen as an abiding presence of the Holy Spirit perpetually residing in the Heart thereafter. Some clients report later that they reenter this space on their own as it gives them an abiding sense of peace to be there. But once this peace is experienced it is not restricted to the Heart's interior. Often, it can then be experienced in a variety of interior and worldly contexts.

In the final analysis, working with images *exterior* to the Heart has a comparatively limited effect. Images exterior to the Heart mirror what has to be addressed and transformed, but all of that mirroring takes place outside the Heart. For several reasons, Christ only incarnates as our conscience when he is allowed to enter the Heart. First, as all esoteric and biblical references make clear, the Heart is the center of the self: it connects above with below. Second, while the Heart retains a shameful core, the client's conscious sense of self is obliged to live perpetually outside of it, ever fearful of being overtaken by shame if s/he enters. While that sense of shame persists, the person remains in a self-conscious state of unforgiveness despite all outward appearances. Finally, the aural Voice-of-conscience appears to 'speak' from

the Heart. The Dominant self preempts that interior aural Voice-of-conscience by assuming the power to judge something as shameful and thereby repressing it in the Heart's interior. The power to self-shame only preempts the aural Voice-of-conscience as expressed by the parent's Moral authority. When the Dominant self allows Christ to terminate its power to self-shame, and enter the Heart and purify it, then a parentified Voice-of-conscience is *heard*, often for the first time since childhood. But Christ will quickly terminate this voice as well, as soon as he is asked. In affirmation of the process, as this final stage of the work progresses, there is often a series of epiphanies and world changing perspectives that have lasting effects on the client's everyday life and relationship with Christ.

### **Re-entering the Heart**

Only Christ's *Light* remains when he and the Aware-ego leave after first entering the Heart. And so far as I can determine, thereafter, only selves that are 'purified' can enter and abide there. The Aware-ego is always admitted. Likewise, any *sense* of the Body appears to be admitted, as it does not exercise negative judgments of itself. The Pre-moral aspect and its numinous mother can enter, as well the Rejected-self once it is liberated from shame and accepts Christ's discernment. And most significant, any self and consort identified by Christ as 'attuned to the totality of Self' can enter the Heart. But the Dominant self, Ideal personas, and any other ego-aspects manifesting the personality, must first go through a process of purification before they can enter.

It took me nearly a year to organize a process that can facilitate helping selves to obtain the necessary purification and enter the Heart. Much of that work requires an understanding of Relational authority, which is the subject of the next chapter. Basically, every image has a contra-sexual aspect, which Christ can 'capture' and bring into relational consciousness with that image. The contra-sexual aspect generally has a quasi-archetypal quality as it is derived from an archetypal amalgamate that 'underpins' the image, be it a self-image or image of another. Thereafter, as the client is willing, Christ can transform the relationship of self and consort until the relationship is shame free and optimally relational. Attaining a shame-free relationship is the primary prerequisite for any image or pair seeking to enter the Heart.

A distinction needs to be made here between self-inflicted shame, i.e. the power to self-shame, and a shameful relationship, which is always treated as 'an error in judgment' from the Holy Spirit's perspective. For example, parents can be shaming of each other as well as their children; and their relationship will reflect this. So too, will any self-image that embodies their relationship. Insofar as a Familial personality is derived from such a relationship, the self is inherently shamed by it and more or less powerless to change the relationship without recourse to a higher power such as Christ, who can transform any image or relationship with the power of the Holy Spirit. That process is addressed at length in the next chapter.

Asking clients to address images that manifest their sense of personality is the best way I have found to help a redeemed sense-of-self 'take up residence' in its heart chakra. After the imaginal relationship informing the personality has been purified, it can be entrained with Heart consciousness as a second Ideal pair. As noted in an earlier section, the process seems best begun by asking Christ to capture the self *whose dynamics reflect the client's sense of personality in daily life*. Basically, this is the client's adult adaptation of the Familial personality. The self is most easily identified by asking Christ to separate it from the Aware-ego using a capturing circle. Note, this self is different from the sense-of-self or Observer that emerges when Dominant self is redeemed. That personality-core appears to be an archetypal constellation of the Gendering archetype. That sense-of-self can eventually be worked with in the first person (discussed later in the chapter); but for the purpose of integrating Ideal pairs, it is necessary to work with images. Once the client's 'personality' is observed, described, and named by the client, Christ is then asked to cast a circle into the nether reaches of the client's Mind (i.e. active imagination) and retrieve the self's contrasexual aspect. These two are examined in relationship, but not worked with immediately. Instead, Christ is next asked to extract from the 'personality' the sense of self *most closely attuned to the totality of Self*. The client is made to understand that the 'personality' is that part of ourselves that has accommodated to family and community; and is likely to reflect constraints that block an awareness of the client's individuality or totality of Self. In contrast, the 'attuned self' or 'individuated self' is seen to move



comfortably through all the Heart chakras as it is simultaneously attuned to the interior and exterior world (wherein the Heart portal is treated as the line of demarcation between interior and exterior). After the individuated self has been extracted from the adult personality, Christ is asked to cast another circle into the nether reaches of the Mind and capture the consort of this individuated self. After being observed together, the client is then asked if s/he is willing for Christ to bring both into the Heart and offer them untethered access to all its realms. These are the first selves invited to ‘take up residence’ within the Heart. I generally refer to them as the Ideal pair. Their entry is generally experienced as a positive change in the client’s demeanor and reflections. In the ensuing weeks their felt presence becomes even stronger as the client accommodates to their assimilation.

Once the Ideal pair is permitted entry and residence in the Aware-ego’s heart, I encourage the client to begin serious work on transforming the relationship between the adult personality and its consort. This will require two major steps. The first is *repeated conviction* of the pair until they embody an ideal relationship from the client’s perspective. The second is purification of the adult personality’s heart chakra. That is where the purified pair will reside. Once purified, that self and its consort will become the exterior counterpoint of the Ideal pair insofar as the personality will continue to reside exterior to the Aware-ego’s Heart.

The relationship between the self embodying the Familial personality core and its consort is invariably conflicted in one way or another; so Christ must bring about the transformation of that relationship by repeatedly convicting the self and its contra-sexual aspect. That process generally requires two ancillary steps. The self is generally resistant to change. S/he needs to be encouraged to exercise *willingness* as Christ can only convict to the extent she is willing. To facilitate this willingness, I often ask the client to let Christ stand between the two aspects so he can *instantly* convict the moment she experiences an ‘instant of willingness.’ The second step requires that the personality allow Christ to enter the *adult personality’s* heart chakra and witness what he finds there. While the Aware-ego’s purified heart is currently out of bounds to the adult personality, any ego-aspect manifesting personality can enter his or her own heart chakra. This entry invariably illuminates *the major source of chronic resistance* and need for healing. Interestingly, some selves may initially question whether they even have a heart, but all ego-aspects appear to have a heart chakra; and as regards the adult personality, this is where his or her worse fear is hidden.

Once the adult personality’s heart chakra and masculine/feminine relationship have been purified, the pair are invited to enter the Aware-ego’s Heart with Christ. There, the purified pair can be integrated with the Ideal pair by inviting Christ to join their combined *Lights*. Generally, the pair defining the re-formed personality will then exit with Christ. Thereafter, they are free to enter or leave, but will generally abide in the personality’s heart chakra, intimately connected with the Ideal pair via their shared *Light*. I assume here that the heart chakra of any ego-aspect is connected with the Heart of the Aware-ego via one of the Heart’s seven heart chakras.

The adult personality’s heart chakra is treated much the same as the Aware-ego’s Heart. Christ identifies the source of conflict and generally collects it into a circle. Then, I generally suggest that he place a portion of his *Light* into the center of that circle, which is intended to purify it and thereafter provide *an abiding conduit of the Holy Spirit*. Essentially, this provides an ongoing source of conviction. When this is done, clients are simply asked to observe any immediate effect and their growing awareness, which is likely to evolve over a period of hours and days. Eventually, Christ and the client will use what is learned to define the further steps needed for further purification.

Prior to, or following the purification of a Familial personality and consort, I now encourage the client to also work with the parental relationship. The same intervention is applied: Christ is asked to convict the relationship between the parents until the client is comfortable allowing that relationship to also abide untethered within the purified Heart. As a rule, this pair will remain in the Heart once they have entered. Cumulative convictions must result in a parental pair that are clearly free of all antagonism and shame and are healthily engaged and intimate. This is a significant intervention as the parental relationship – aside from frequently being treated as initially irreconcilable – generally functions as the prototype for Ego self-images, as I demonstrate in the next chapter. To the extent that the relationship is conflicted, the images will also be conflicted. Redeeming the parental relationship and allowing it untethered access to all of the client’s auric bodies will osmotically facilitate the transformation of those images.

The steps described above go beyond the redemption of conscience, as the final steps can only be taken after Christ has entered and purified the Aware-ego's Heart. In theory, all of the steps done exterior to the Heart can be done before Christ has entered the Heart and purified it; but the work is only truly effective when the images and their consorts are able to take up residence in the Heart chambers, which invariably requires Christ's prior purification of that space.

I cannot stress enough that the steps laid out above are only effective *after* the Dominant self has forgone the power to self-shame in exchange for Christ's discernment, and Christ has entered the Heart and purified it. 'Exterior' interventions can be done before that, but no one can safely enter the Heart before Christ has purified it and the selves in need of purification have accepted the need for it.

### Other Chakras

The heart chakra is pivotal to everything done in this chapter. To a lesser extent that is also true of the brow chakra from which Christ extracts the power to self-shame, and supplants it with the power of his discernment. Before the Heart can be entered, the Dominant self must forgo the power to self-shame and allow Christ to supplant it with the power of his discernment. Otherwise, the Dominant self will continue polluting the Heart. Initially, the power to self-shame can be extracted provisionally while the client 'tests out' the power of discernment, but finally it must be given up *forever*. In effect, the client must imagine that s/he will never again have access to the power to self-shame. Instead, s/he must look to Christ to terminate the shaming voices of others wherever encountered, which the power to self-shame sought to usurp, as well as relying on Christ's power to discern the best way forward.

I might note here that it is possible for a client to experience shame after s/he has given up the power to self-shame. The client retains the ability to experience affective emotions, including shame, where it is aroused by others or situations outside its volition. Also, the core personality can embody the actions of a parent whose relationship to the spouse and children is inordinately shaming. Some ego-aspect will continue to experience this until directly addressed. Healing one, does not heal all of them at once, even when all of the preceding steps have been taken.

In this chapter and the next I also work with the root (sensation) and abdominal (emotional) chakra. While not directly related to sexuality, the root chakra is foundational to it and clients greatly benefit from letting Christ 'clear' it of shame. Finally, as I have already noted elsewhere, it has proven well worth the effort to allow Christ to clear the abdominal emotional chakra of any and all shame, particularly shame inadvertently injected by the activity of an Ego-in-conflict. It will take a whole other book to fully explore Christ's healing power vis-à-vis the chakras. In this work I do little more than point to the potential, though even that 'little' is crucial to the redemption of conscience.

I have recently developed two interventions for working with the 2<sup>nd</sup> chakra (emotional). Basically, I have come to treat that chakra as most often blocked by 'mini-beliefs' that are behaviorally conditioned stimulus-response associations. In this instance, the emotion in question is seen as strongly associated with another negative emotion or event. Examples would be arousal and shame or arousal and anger or arousal paired with an incestuous image. Other examples would be fear paired with innumerable stimuli such as high places, people and the like; or desires associated with particular foods, people, settings, etc. It is possible for Christ to open the 2<sup>nd</sup> chakra and clear it of these stimulus-response associations. Examples are given in Marion's verbatim later in this chapter and Leigh's verbatim in the next chapter. The other approach is a more piece meal approach but helpful if the client is too frightened of the prospect of letting Christ work directly with the 2<sup>nd</sup> chakra, or in working with a set of emotions such as humiliations associated with events in the client's life. That intervention has two components. First, the Aware-ego and whoever is merged with it is provided a garment of protection against fear. Second, Christ provides a dome that will repeatedly *trap* objects of fear. He also places a portion of his *Light* in the dome, which is intended to drain the object's energy once it is identified. This intervention allows the client to look at the object of fear, name it, and allow Christ to strip it of the negative emotion sustaining it. the object is 'trapped' with a circle drawn by Christ intended to capture it when the Aware-ego walks through the circle.

## TERMINATING UNDUE INFLUENCES

Before approaching the Heart proper, I need to describe the series of interventions that finally leads to entering it. These interventions evolved from my efforts to work with prideful selves and the discovery of Dominant selves. The interventions include 1) the termination of undue influences, 2) working in the first person, and 3) instilling Christ's gift of discernment.

The first intervention grew out of my work with the Monica described earlier. Recall that she said her Comparisor prostrated herself on the floor after Christ spontaneously lit a candle from the sacristy light and placed it into her heart. The following intervention is very like the spontaneous solution Christ offered Monica.

The basic intervention is simple. Christ is asked to place a portion of his *Light* into the heart of *any image* – self or other – whose free will is thought to be compromised by ‘undue influences.’ The influences can be emotional, archetypal, or spiritual in nature. Emotional shame functions as an undue influence insofar as it has the power to strip thought and images of free will. Archetypal undue influences are most likely to be found in Ideal personas – Dominant selves overlaid with a culturally sanctioned role such as Nun, Priest, Doctor, or Career Army Officer, etc. In those cases, asking Christ to place his *Light* into the heart chakra of the image appears to sever the archetypal connection, which is generally a contrasexual Anima or Animus manifestation. If the undue influence is spiritual then – I presume – the autonomous emotion or spiritual infestation is banished. In every case where there is undue influence, the change is immediate or there is no change at all. I treat this intervention as homeopathic: if needed, the effect is immediately felt; if not, then there are no side effects. So I am always comfortable recommending it. However, as the following case illustrates, the effects can be quite profound.

Christ does not need the prior permission of a Dominant self before placing his *Light* in the Heart and that definitely sets this intervention apart from most others. But the ego-aspect rarely objects to the intervention. Where it does respond *fearfully*, Christ will first act to *extract* the undue influence before terminating it so as not to violate the ego's boundaries. As with the Rejected-self, Christ acts at the behest of the Aware-ego; so the therapist needs to direct the suggestion to the Aware-ego not the separated prideful self. This intervention is only used after the self in need of the intervention has been separated from the Aware-ego. It is not used while an ego-aspect remains merged with the Aware-ego. Later, the prideful ego will be asked to open its heart to Christ. That ritual does require the ego-aspect's explicit willingness. Undue influences are seen to compromise or inhibit a prideful self's free will, thereby blocking it's ability to work free of the influences by it's own volition. Essentially, Christ seeks to restore the ego-aspect's untrammelled access to its free will.

As a rule, I tell the client all of the above. I emphasize that Christ is asked to terminate any undue influence so as to insure that the self has full access to its free will. Christ's intervention will in no way compromise the ego-aspect's free will. If there are no undue influences present, then the client will observe no change in the image of the separated ego-aspect. I am generally vague about the ‘nature’ of the undue influence other than comparing such influences to the effect that the Empowering archetype has on parental images or the effects that shame has on a Rejected-self. (I have not had occasion to use this intervention before a client has experienced Interior baptism or the termination of authority in a parent.) In truth, I really don't know beforehand what effect the intervention will have, if any. Often as not, there is no discernable effect. But the intervention is quickly done, and if there is an effect it is immediately known, so I would recommend it whenever in doubt.

In this section I offer one example – Marion's case, which describes what happens when archetypal influences are terminated in a self. Following that, I describe – with further case examples, the potential effects of terminating undue influences in the images of others. More examples will be given in the remainder of this chapter and the last chapter.

**Marion.** Marion is an older woman who has remained active in her religious community since she was eighteen. She has never had an orgasm despite numerous attempts to achieve one through masturbation. Each time she has come close to orgasm some part of her has angrily suppressed it. Recently, her Gynecologist scheduled her for a biopsy to diagnose suspicious white spots in her vaginal area. In the

first of five sessions covered by this series, Marion comes in saying she is calmer as a result of our previous interventions but remains non-orgasmic. “Actually, I have not masturbated this week. A little part of me is still fearful it will not happen.” When I ask her to elaborate on this fear she describes it as a feeling of being stuck, “mired down, weighted down, paralyzed, immobile.” I suggest that this is more than just stuck; it is more like shameful bondage. I suggest she ask Christ to identify the part of her that is shamefully stuck in her sexuality. She says, “I know that part. I can feel it. It feels urgent, desperate, angry, incompetent, strong.” I ask if Christ can baptize it and release it from the stuckness? “No. It is the part *I have control over*. The real stuckness is my self-control.” (A Dominant self has just made itself known to me for the first time. It claims the power to suppress her sexuality, placing it in a constant state of urgency, desperation, and hunger.) I ask to what extent her sexuality’s deep sense of deprivation is a direct result of this control? “It feels like one hundred percent, but I am not sure.” Do you believe your sexuality is not affected by this controlled suppression? “They are scary thoughts.” In truth, the dialogue has disturbed Marion, but I have to end the session here.

Over the next three weeks our focus is repeatedly on Control and her suppression of sexuality. The machinations of this self are amazing. “I did think about masturbating. One reason for not experimenting is that I am afraid of insatiable desire. With my eating it is hard to stop myself. If I had an orgasm I would seek to have them all the time. (The implication being this is a bad thing.) I think what I have to do first is control my eating. Then I will know I can set limits.” I point out that she has been setting emphatic limits on her sexuality all of her life. Other arguments are that she is too old to change; or that the white spots on her vagina are likely the result of her attempts to masturbate and if she continues now she “will do more damage.” This litany of reasons goes on for this entire session and the next.

The fourth week begins as a continuation of the previous two. She complains of feeling stuck. I note that the intent of Control is to be ‘stuck.’ I ask if she feels at all sexual? “No.” Then, I note, she continues to be in control. “I don’t feel anger anymore, I don’t feel anything. I don’t have any feelings.” I suggest this is a direct result of her ongoing and intensified suppression of sexual desire. Now she wonders, “Have I suppressed for too long?” I reply that she can only know if she stops suppressing. At this point, I shift the focus and ask *her reason* for suppressing deep hunger (the name I have given to her sexuality). “What comes to mind right away was that a year ago, when I was masturbating, and thinking that I was close to having an orgasm, I got scared. It felt like I was letting go of something. It was the only time in my life that I felt that close. I’ve never been as aroused as then. In my head I am not afraid.” I ask if she controls her head or her groin? (In retrospect, this was an interesting choice of words as I was soon to learn). She agrees that the answer is obvious. Next I ask what is her fear? “I feel an overwhelming fear of giving up, giving in, letting go.”

At this point I make one of those intuitive leaps that has been the source of most of the interventions in this book. I suggest that Control might well be in the thrall of some archetypal energy that is preventing her from choosing release. I suggest that she could let Christ terminate that enthrallment by placing a portion of his *Light* into her Heart; that the action would be homeopathic. If it is not what is called for, it will have no effect. Amazingly, it has a near instantaneous effect. “When Christ touched his *Light* to her Heart, *I saw a warrior disappear*, he just left. He had a shield and sword, a huge helmet, and guards on his arms and legs. He was a real warrior.” From her descriptions I sense the image was male and when I ask she confirms that it was decidedly male. She then reports feeling having been mesmerized by the image of Control under undue influence. “She was mesmerizing me. I feel like I am seeing her for the first time. I sense a connection between us. She is the source of my identity with my family name, my family’s mystique. Control is making that gesture of ‘back off’ that my father used so often. We have taken something away from her that was important to her. She has lost her way. She is alone. Something deep down is gone. There is a sense of deep loss for her. I wonder if I could feel an orgasm as deeply as she feels the loss.” The session ends here.

I suspect the warrior described above was an Animus enthrallment. He is clearly a contrasexual male; and the warrior image is one of the four major Animus variants: king, warrior, magician and lover. I suspect this is a case of Animus possession because the warrior has sustained a sense of self strongly identified with a patriarchal family mystique that embodies pride, discipline and fidelity to religious values. In any case, its loss has deeply affected Marion. In the following session Marion seems disoriented. She has little memory of the previous session. When I suggest she go inside and ask what has happened she says she cannot. “If I ask and do not get answers it is like another failure. I feel totally stupid that I can’t answer

a question. I don't have your faith that I will get an answer." I ask what could possibly justify not asking? But none of my questions lead to insight. The self remains dominant but feels completely alone and unable to ask for any assistance, which is characteristic of Dominant selves.

In the next session there is more of the same, but also some reflection. "Control is like a box to keep things in order. But when I talk about it, it does not make sense. There is very little that we do control. Her control is limited to my immediate environment and me. She controls the questions and what ifs. She needs certainty." I ask her if she can identify the opposite of control? "It is freedom and breathing, a box vs. the flow of a river. I suggest that she could ask Christ for the gift of discernment so she could choose between freedom and control as the situation warranted. Her reply is telling. On the one hand she feels she has lost touch with herself as well as Christ. "There is no real motivating factor in my life any more. I wish I loved somebody. I once imagined an intimate relationship with Christ. I don't feel like I know him enough to ask him for something. I feel stuck. Nothing touches me." I reflect that such a position must be painful. "It is. But I don't have to risk anything anymore." Who values that, I ask, suspecting it is someone else who is also present and mediating her thoughts. "Touch is risky, but it is worse not to be touched. Whenever I see something poignant, I feel like it almost touches me." I suggest that maybe Control seeks to curtail feeling as well as thinking. "Well, I don't like to feel deeply." The session ends here.

In hindsight, Marion's reflections confirm the loss of an Animus connection. Such constellations tend to block more worldly connections as well as a viable connection with Christ. Having lost that archetypal connections, Marion can now bemoan the lack of male relationship and feeling.

Later in the chapter, I will pick up where we leave off here. As the reader can observe, the removal of undue influences does not result in an automatic acceptance of Christ, but it does diminish archetypal influence, which encourages the Dominant self to become more reflective as she seeks a new center; and over successive sessions Marion will move toward a heartfelt conclusion. Part of what Marion is feeling is a loss of the masculine energy that the Warrior provided. I was not so aware of that as I am now. In retrospect, I might have speeded the process by suggesting that Christ sustain her with his masculine energy until her own sense of the masculine could evolve. (That line of thinking will make more sense to the reader after reading the next chapter.)

### **Working With Undue Influence In Others**

Sometimes, removing undue influence from the images of others can have a 'highly coincidental' effect. In this variation, the client is asked to contain an image – say a husband or wife, and ask Christ to remove any undue influence that may be having a negative impact on the life of that spouse (or child). Changes in the image following this intervention should not be surprising given how profoundly the same kind of intervention alters self-images and images of parents. What is surprising is actual change in the behavior of the spouse or child who often remains totally unaware of the intervention. The following two examples illustrate the phenomenon.

**Eduardo.** This first case concerns a couple I furloughed after several years of therapy. They were doing well when I stopped seeing them, but four months later the husband – Eduardo, returns to complain that his wife appears to be very depressed, has withdrawn from all major activities, and blames her disposition on his lack of emotional support. She had made similar complaints in the past, but has not previously withdrawn like this. I work with him for two sessions. The wife knows he is coming to see me, and although we have had a good rapport in the past, she insists that his coming is a 'waste of time.' Finally, in the third session, I suggest that he go inside, contain his wife in a circle, and ask Christ to place a portion of his *Light* into the wife's Heart terminating any undue influences. "Christ has done that. She looks more relaxed, less depressed. She had an intense stare, like her mother (recently deceased) use to have. That is gone." I suggest that he now ask Christ to terminate any soulful connections between his wife and her mother. In reply, Eduardo reports seeing a ball of light separate from his wife's image. I identify the ball of light with the soul of her mother and suggest he commend the spirit of her mother to Christ's eternal care. "The white light has diminished to nothing. I see a crystal clear ball. Christ says there is nothing left." The spouse's mother was an exceedingly shame-based woman who controlled every aspect of her own life in effort to avoid any hint of shame. The very next morning Eduardo's wife calls me for an appointment!

Our first session is basically a catch up. In her second session she shares with me that she had stopped just about all of her social and domestic activity to spite her husband for his seeming lack of attention toward her. But the day before she called me she came to the realization that it was not helping her at all. This behavior of spitefully stopping all interactions was characteristic of her mother. Calling me the morning after the intervention is a coincidence, but she also quickly resumes her social and domestic activity after our first session. (Eduardo's wife is Tory – whose case is described at length later in the chapter.)

**Matthew.** In this case, Christ is repeatedly asked to place his *Light* into the heart of a variety of family images whose behaviors seem strongly controlled by shame and fear of shame. Matthew's wife, who is a psychiatric social worker, referred Matthew to me. His wife is very fearful of being shamed by the opinion of others. In this she is much like Matthew's mother. Frequently, the wife goes into prolonged verbal 'rants,' again like Matthew's mother, which he submissively tolerates in both of them. In this session I begin by focusing on a 12-year-old image of Matthew standing with his mother. This 12-year-old is identified as the mother's golden child, who she nonetheless threatens to shame if he steps out of line, which is probably why the image remains prepubescent. Matthew – the youngest of three children, appears to function as the family hero, so failure to act as his mother dictates is also tantamount to shaming the family. Likewise, any missteps are also seen as embarrassing his wife. My first intervention is to suggest that Christ be asked to terminate the power of both mother and 12-year-old son to shame each other. Thereafter, neither would be able to shame the other. Christ will do this by placing a portion of his *Light* into the Heart of each image. Matthew reports what happens: "When Christ places his *Light* into the Heart of the 12-year-old nothing happens, but when he places the *Light* into my mother the 12-year-old suddenly grows up to his mid 20's. That is when I got married." Next, I suggest that he imagine his wife and ask her to join his young adult self in the circle. I suggest that Christ enter the circle and place a portion of his *Light* into the Heart of each image. "Both images take in the *Light*; both look happier afterward; my wife looks more content." At this point I decide to go for broke and suggest we also terminate undue influences that might be affecting their two small children, both boys. I begin with John, the oldest. I assume here that Matthew's family will be having the most undue influence on the firstborn. I have Matthew ask Christ to terminate in his firstborn all undue influences flowing through Matthew from his parents. Then I have him do the same for his youngest son. Next, I ask him to invite his wife's image to do the same. To accomplish this I ask him to give her a portion of his *Light*. Interestingly, she takes both of their *Lights* and mixes them together and gives them to Christ who, in turn mixes it with a portion of his own *Light* before placing the combined *Lights* into the Heart of the youngest child, and then the oldest.

When Matthew returns two weeks later he shares a series of changes that have occurred between sessions. First, he has begun setting limits on his mother's demanding behavior. Second, he has begun challenging his wife's 'rants' for the first time in their relationship. He does not do this in anger. He just firmly challenges her generalizations with loving facts. For her part she has become less 'rantful.' At this point, I suggest that Matthew go inside and ask Christ to baptize his wife's shameful core so it is liberated and can gradually emerge in her. "I stand next to Jesus. He explains to my wife's image what he is doing. Then he places his hand over her Heart and then into it. I could sense a dark part of her Heart light up. There is a dark spot in his palm when he withdraws his hand. After withdrawing his hand he rubbed the spot with his finger and the spot disappeared. There is a small change in her image, she seems happier, but when he pulls his hand out I felt a *big relief in me*, a real sigh of release. I stood up straighter. The strongest reactions seem to be mine." In truth Matthew does visibly change over the next several sessions. He has grown comfortably firm with his mother and wife who in turn acquiesce to his new stance, to the benefit of both families. It is quite possible that his wife's image has functioned as a primary carrier of Anima energy, which Christ's intervention has purified. This conclusion is suggested by her interactions with Christ in combining their *Lights*; and by the effects that 'purifying' her heart has on Matthew.

## FIRST PERSON INTERVENTIONS

'First person' is a grammatical term. It describes a speaker referring to self in the first person as *I* or *me*. It can refer to two different kinds of such experiences. Initially, it refers to any self in active control of the client who remains *fused with the Aware-ego* when the client goes inside; that is, before the self is

separated from the Aware-ego and personified. It can also refer to the reconstituted Familial personality that is liberated following the redemption of the Dominant self. However, the emergent Observer is not an actor or ego-aspect per se, though when it does emerge it becomes the client's strongest sense of 'I am me.'

In first person interventions involving the Dominant self, the speaking self is left fused with the Aware-ego as long as possible; or, if separated, the client is asked to rejoin with the image for the purpose of these interventions. If this self has to be separated, then it is likely that the self that replaces it will have to undergo a similar series of interventions in later sessions.

The Rejected-self is always objectified when Christ baptizes it, and this process of objectification (personification) is initially used in working with most selves. When objectified, a self becomes a 'him,' 'her,' or 's/he' from the Aware-ego's perspective. One day it occurred to me that any intervention, including baptism and the removal of undue influences, could also occur *before the Aware-ego is asked to initiate separation*. Under this condition, any intervention would occur while the self co-conscious with the Aware-ego remained fused with the Aware-ego. The therapist – aware that s/he is talking to a co-conscious self, continues the dialogue without asking the Aware-ego to separate from the self. The major difference is that once inside, the Aware-ego is co-conscious with that self, and can be asked to exercise its own willingness using the *Light*. This co-consciousness defines a condition in which the Aware-ego and self are said to share chakra connections – particularly the heart chakra connection.

When going inside, the Aware-ego – the holder of the *Light*, generally emerges in the midst of the self currently directing the client. (There are notable exceptions, which I describe elsewhere.) This is true whether the therapist names the self while in dialogue with the client or senses its co-conscious presence while the client is inside. Either way, the self remains merged with the Aware-ego until separated. In effect, the Aware-ego and co-conscious self continue to share the same Heart, the same psychic space, and the same Body. It is only when the Aware-ego collaborates with Christ to contain and separate from a co-conscious self that the co-conscious self becomes visually objectified. It is generally prudent to use separation procedures when the client is learning to go inside, and most especially when first addressing disowned selves. But eventually, and particularly in the case of prideful selves, leaving the Aware-ego and prideful-self unseparated can greatly facilitate the redemption of conscience, though it may also require that the therapist offer the prideful self a circle of escape as an option (see below).

As I began to explore this 'first person' condition, several effects became quickly apparent. First, it could be used to baptize as well as terminate undue influences in primary selves. Second, the effects seemed more vivid or more real to the client when the intervention is experienced in the first person. This is due, at least in part, to the fact that we are working with selves that generally dominate the client's conscious life. Most important, the client is encouraged to use the first person when receiving Christ's discernment and when Christ enters the Heart. The first person stance is the most viable for entering the client's brow and heart chakras with greatest effect.

I have very little to say about first person interventions involving the observer, i.e. Familial personality. The verbatims will provide a sense of my early explorations with several clients, but I can say little that would be definitive as I have only begun to tap the potential of this kind of intervention for working with clients who identify with a Familial personality core in the process of transformation.

Since I will be illustrating the first person intervention in this and next chapter, I will only give two illustrations in this section. Both verbatims also illustrate a concept that highlights a particular sense of shame that I had not been consciously aware of until reading about it in Kabbalah. Its role will be more apparent to the reader if I briefly describe it before it is encountered in the verbatims. It is called the bread of shame.

### **The Bread of Shame**

The Bread of shame is not unique to the first person experience but it is much more apparent in the first person, and addressing it offers another intervention for changing prideful ego-aspects. I first read about this concept in a book by Rav Berg.<sup>36</sup> Apparently it is well known in Kabbalistic circles but I had not

come across it before in my earlier readings. It refers to the idea of feeling shame *for receiving something that is not earned*; what we commonly call charity. A colleague put it differently but just as succinctly: Shame is pride's response to the idea of forgiveness; it is shameful if not earned in some way. The Kabbalists insist that the receiver must come to understand that receiving is also a form of giving, since the giver cannot satisfy his or her own desire without a receiver. The desire of the giver can only be satisfied when the receiver is satisfied. Some prideful ego-aspects have great difficulty receiving from Christ what cannot be earned but only received; they often fear being shamed by its acceptance. This is especially true of those selves that believe reward is always proportional to effort, which makes them suspect any 'easy' solution that purports to bring great change. From the Kabbalist's perspective, the only way for the 'vessel' to be freed from eating the bread of shame is by learning to receive *for the purpose of sharing*.

Rav Berg describes humankind's current restrictions by shame in the following way:

Unless there is a balance between donor and receiver, the original intention of the donor will not be realized.... A receiver who is not prepared to share [equal to what they receive], or one who is prevented from doing so [by shame], will inevitably reject the true intention of the donor. It was the Creator's wish and sole purpose to bestow abundance, but the Creator's creations could partake of this abundance only to the degree that their sense of shame would allow them. Therefore, the Creator complied and caused the desire to receive to withhold the Light so that it could redress the existing lack of balance [caused by the sense of shame].<sup>37</sup>

This has its parallel in the Genesis creation story. After Adam and Eve ate the apple they were ashamed and hid from the face of God. Eating from the tree of good and evil signified the creation of Mind, the world of opposites and knowledge of shame. Thereafter, Adam and Eve no longer felt worthy to partake of God's abundance. Hence God was obliged to clothe them and send them out of the Garden and receive only what they could earn by the sweat of their brow. 'Our fall' is our inability to receive the full abundance of the Creator's desire for us.

The Bread of shame is a state of mind, which seems to characterize some selves that emulate the Ideal-self. They believe that all reward must stem from the sweat of their brow. Nothing really worthwhile can be easy. There is no place for grace in this schema. To receive without proportional effort is shameful. 'God only helps those who help themselves.' The bread of shame theme plays out in different ways. The following cases only illustrate it. They do not define it. I have no statistics on the matter, but I suspect this schema is present in many people, and a major impediment to Dominant selves accepting Christ as their higher power since, a priori, his grace threatens to shame their beliefs.

Remember in the following case studies that the intent is to illustrate first person interventions. Coincidentally, this approach appears to highlight 'bread of shame' issues.

**Clair.** Clair comes in and immediately begins complaining about a 'horrendous' week at work. She was recently promoted. Her new role as a clinical supervisor has placed her in an adversarial position with several clients and staff. As she relates the events of the past week, I feel she has handled herself quite well and tell her so. She appreciates the compliment, which others have also given her, but is most aware of how threatened she felt during the process and it is that which most concerns her. Such confrontations generate extreme anxiety and heart palpitations. She knows this stems from her need to do the job *perfectly*. I suggest she go inside and have Christ place all of her problematical staff and clients into the same circle. I then have her ask Christ to dissolve their image into a common denominator: what it is in her that they all share in common. (Note, I have yet to separate her from the part that strives to be perfect.) "I see several images at once: a road block on an otherwise smooth road, a big brick building that seems to represent authority and disheveled stuff. It is more a feeling than images. (The fact that Clair is only observing 'feelings' and symbolic images is further evidence that her Dominant self remains fused with the Aware-ego.) The feeling is 'I can't handle it,' 'I am going to fail,' 'I am bad, stupid, incompetent, and will do it wrong,' and then everyone will know I am all of those things." I ask how she feels about the compliments when she does it well, as she did this past week? "I like the compliments when I do it well." At this point, I decide to focus on the Dominant self's relationship with Christ since she is undoubtedly an Ideal-self. I ask her, what is *your* relationship to Christ? "I know him, I believe in him, but I don't accept help from him." I ask her if pride plays a role in all this? "It is all over the place. If I do it well there are compliments, but if I fuck it up I can't show my face." I sum this up by observing: Pride does not need Christ and fuckup is unworthy to ask. I note to Clair that her perfectionism appears to be unaware of a recurring *consequence* of



striving for perfection and prideful compliments: it repeatedly sets the stage for bouts of shaming or acute fear of shaming. At this juncture I suggest separation; that she now separate from Perfect and then allow Christ to enter the circle and place a portion of his *Light* into her heart to dissolve anything blocking her awareness of the pattern of prideful striving, which repeatedly provokes fear of shame or actual shame. She does this and then reports about Christ's entry into the circle containing Perfect: "As Christ entered her circle I saw three layers of light surrounding Perfect. The top layer is red to black, the second layer is yellow-beige to brown, and the bottom layer is black. These are all around her. She is in the center. The colors obscure her." It is not clear to me that the colors go completely around Perfect so I ask Clair to check this. "It does not go all away around. The back of it is all black." I suggest that she ask Christ to use his *Light* to dissolve these colors. "He does not dissolve them. Instead, he uses his *Light* like scissors to cut thru them. She stands there naked. She is about eleven years old. (Clair suffers from severe MPD, so it is not surprising that a Dominant self would be so young in age.) When Christ steps through the 'colors' he has cut she is too startled to be embarrassed. It was OK for her to be naked (ashamed) while she was concealed in the triangle of colors." (The colors appear to represent her prideful defenses.) I suggest she ask Christ to baptize this eleven-year-old and release her from her sense of shame. "She does not know what to do with the reality of being accepted as she is. She has felt acceptance before, but that was always conditional on doing a good job. *She does not know what to do with acceptance that is not earned.*" I ask if Christ understands her dilemma? "She has collapsed into his arms." (This is the Bread of Shame issue I mentioned above. I do not tell her this but it helps me to appreciate the particular dilemma of this Ideal-self. She has only ever been prided for what she has done. The unconditional and complete acceptance offered by Christ far exceeds anything she has ever experienced by her own efforts. She cannot imagine how to sustain it without earning it.) "There are others inside who also need to feel this. *We don't want to lose this feeling.*" I suggest she can 'earn' this unconditional acceptance by sharing it with the others. If she is willing to open herself to Christ and become a conduit of the feelings flowing from him, then she can 'earn' the feeling by allowing it flow through her to the others. But she must forgo any pride that the feeling is from her rather than Christ; she cannot see herself as the source. Clair describes how it transpires: "Perfect asks Christ to make her a vessel that can channel this feeling to others. She holds her *Light* to her forehead and he opens her to him with his fingers." I now suggest that she invite any selves that also want to feel this into her circle. "Perfect sees them become much lighter when they enter her circle. It is pleasant for her to see it but she does not feel responsible for it." While this inner interaction continues, Clair – as Aware-ego, comments that it has become lighter where Perfect is in the circle but it is darker on the other side of the circle. I assume from this observation that another self has emerged who perceives the threat. I begin to talk directly to this emergent self, again, without asking the Aware-ego to first separate. I ask about the dark side of the circle. "It is behind her [Perfect], she does not turn around to look at it. There is stuff packed in the darkness." I ask if she would be willing for Christ to work with it? And if so, what would he need from her? "I am willing. He says that I need to go into it with him. But there is a fear of having to be honest about what is in there." I ask her what emotion might compromise her honesty? "Shame." So I tell her, "Hold your *Light* over your heart and he will baptize you and remove the shame underlying that fear." I am offering her baptism in the first person. She has not been separated from the Aware-ego. She still has a strong connection to the body and remains fused with the Aware-ego. "When Christ touched my heart, the darkness immediately faded. I see a big space with lots of boxes. There is nothing in the middle. It is a large warehouse with an uneven ceiling. It is black and the boxes are brown. The floor is gray. It is a storeroom. I need to decide what I will keep and what I will dispose of." I suggest that she ask Christ to get a box and open it so she can decide. "The idea is scary but I am willing. The box he opens has pictures, and toys, and memories. Some are good and some bad. I want to get rid of the bad memories." I suggest that she not do this. Rather, I advise her to consult with Christ how to handle this. "He asks me to give him the bad memories. He will stand between them and me. He will use them in a positive way for me. I do not have to carry them. I don't even have to necessarily see them now. He knows when a particular memory will be helpful. He can impart the insight I need from the memory when I need it. If a good memory tempts me then Christ can reveal another memory to balance that and shed a truth." I ask her if all of the boxes are full of memories? "I don't know." Clearly, there is more work to do, but for now I need to bring her back and get some closure on the session. I ask her how she feels when she comes back. "That room was very real."

**Tory.** Tory is very angry with, Eduardo, her husband. When I ask her to go inside and contain an image of him she describes his image as intolerable. But she is also aware that her feelings are 'bigger' than

him, that something more than just him is bothering her. I suggest that it is her Gendering archetype's failure to constellate a fulfilling image of the masculine, based on what I know of her grandfathers, father, brother, and first husband. But, I stress, even if Christ could constellate a more satisfying image of the masculine she would not be receptive to it in her current state of mind. I suggest that she go inside and have Christ terminate any undue influences in her that would block the necessary receptivity. I explain to Tory that the Aware-ego will emerge into the midst of her when she goes inside and it will ask Christ to terminate through their *shared Heart* any undue influences in her that interfere with a greater receptivity to the masculine within her. This instruction is different than any I have previously given Tory. In the past I have always had her separate from the self before Christ intervened. Her response is telling. "I heard you but I did not do it. *Now I will do it on my own.*" Essentially, she has separated herself from the Aware-ego or is attempting to block the Aware-ego from emerging in her midst (this is rare but not unique). After a minute or so she goes on, "I am not getting anything. It is hard to even see the *Light*. In the past, when I went inside I immediately got the *Light*, but now it is hard for me to even sense it. I have a real feeling that there is nothing in me. When you were speaking earlier, I felt that I would need to go *within* me. In the past I always imagined it as something happening outside myself. *There is nothing within me* (Tory is close to tears at this disclosure)." Tory has rejoined me to share all of this. I suggest that she go back inside and *see Christ and the part of her that always holds the Light standing next to Christ*. This she can do. Then I tell her that I will be instructing her Aware-ego to place a circle around her and to enter that circle and give her a portion of its *Light*. Tory is able to do this with no difficulty, since this is like her longstanding role as an observer of what goes on outside of her. (Note, however, that she is still in the first person; the Aware-ego is the separated self.) Next, I explain that, if she is willing – which she will express by holding the *Light* to her heart, Christ will enter her circle and place a portion of his *Light* through her *Light* and into her heart where it will terminate any undue influences interfering with her receptivity to any masculine images formed by Christ. "He walks toward me. I feel a calming kind of feeling when his *Light* joins with mine at my heart." In effect, their *Lights* have joined, but Christ's *Light* has yet to penetrate her heart; so I suggest that she move her *Light* away from her heart thereby expressing willingness for Christ to penetrate it. "I feel *Light* that went deeper. I feel it inside. I feel the way I expected to feel when we first went inside." Finally, I suggest that she ask Christ to baptize her and dispel "any shame hidden within you." She allows this to happen but reports that nothing happens, so I suggest that I am going to ask the Aware-ego to ask this on her behalf, adding that she can resist the suggestion if she chooses. But she does not want to do anything more: "Let us leave it with the deeper feeling." I acquiesce leaving her unbaptized, and ask her to shift her focus to the image of her husband and tell me how she feels? (I am hopeful of some change but that does not occur except that, in focusing on him, she is more insightful.) "I feel disappointment, resentment, lots of questions, a sense of failure." I ask if she can identify the source of all these feelings in her self? "Incompleteness. A picture of me that has no needs; or that he could not meet them if I did. The more they go unmet, the more defined that picture becomes that I do not need them met. I tried to change the picture of not needing but I cannot." I ask if she can identify any image of her feeling very needy? "I hate that image. Whenever it was expressed it never changed things." The session ends shortly after this. I now understand that what we have to address is this hidden, despicable, *neediness*. But first we will have to address the pride that sustains her not needing.

Tory asks for a second session in the same week, which she has never done before. She returns three days later. She is now very angry at her father, who she fears is about the renege on a promise to set limits on her alcoholic brother. She has very little recall of the previous session, which is quite unlike her, though the anger toward her husband has abated somewhat. I begin by focusing on her anger, pointing out that anger can only push away; it cannot solve the problem of her *neediness*. She has all but forgotten about her 'neediness,' except to say that she hates it. Tory makes two telling comments during this discussion. First, she recalls visiting her PGM as a child with her mother. The PGM took them to her basement and proudly showed them all of the vegetables she had canned for the winter. From her child's perspective there was a great deal on the shelves. She was particularly taken with the pickles in glass jars – her favorite, and remembers asking her PGM if she could have a jar. The PGM said, "If I gave all this away I would not have anything to eat this winter." The child did not get her jar of pickles and was shamed for asking. By way of contrast, Tory also remembers her MGM, who was divorced from the alcoholic MGF, and relatively poor, but would nonetheless take her granddaughter to the general store when she visited and let her pick out something which the grandmother would then buy on credit. That grandmother was her favorite, but the self that relates all of this then confesses: "I look like my PGM." This was the first time I had heard any of

this. Interestingly, Tory also believes that her father is equally selfish and unwilling to share. (From the Kabbalist's perspective this inability on the part of the PGM 'to receive for the purpose of sharing' also shames anyone who would ask to receive. I suggest to Tory that she allow Christ to terminate any undue influences flowing from her PGM thru her father that produces in her any sense of scarcity. Tory goes inside but tells me she cannot see Christ. I suggest that she ask her *Light* to draw a circle and place an image of Christ within it. She cannot do this either. Next, I suggest that she place a small circle around "you" and a larger circle around the part of her that cannot see, that is blind to Christ. Next, I have her move toward the inner edge of the larger circle and completely separate from it. She can do this and immediately reports that she can see Christ but cannot see anything in the circle she has just left. So I suggest that she let Christ enter the circle and terminate any undue influences that are in there, even though she cannot see them. "I do not see who is inside the circle, but I feel her. She is really strong. There are powerful contractions, pulsating, and a lot of darkness. When Christ put his *Light* into her Heart there is just white light, then nothing, she disappears. There is white light everywhere. When it leaves there was no darkness, just nothing." I suspect some kind of spiritual infestation here – perhaps a soul part of the PGM, but do not focus on it. Rather, I suggest that she approach Christ and ask him to place a portion of his *Light* into her heart. Tory allows this and then reports, "In my mind there is a word that is echoing from all sides. The word is 'trust'." Finally, I suggest that she ask Christ to perform the same ritual on an image of her father. She does this but reports there is no discernible change in him.

I have reported all of the interventions used in this session. Some appeared to work, some not. The goal is to remove any obstacles preventing Tory from allowing Christ to shape a new sense of the masculine and an equally receptive feminine self-image, while striving to work with the co-conscious self in the first person. The most significant impediment uncovered in this session appears to be something that literally blinded the co-conscious self from even seeing Christ. Once Christ was allowed to dispel that defense, the self then allowed Christ to approach her and place a portion of his *Light* within her heart. This results in her experiencing a strong sense of trust. The object to be trusted is unknown at this point, though I surmise that it has to do with the needy self. The bread of shame aspect is less apparent in these sessions. Tory's self is identified with her PGM. But the PGM appears unable to share, even toward the fruit of her own womb. I suspect, but cannot prove, that what Christ has terminated as an undue influence, is a soulful connection with the PGM. A lot of this work only makes sense if the therapist allows a psychoidal connection with the world of Spirit that includes disincarnate souls as well as spirits.

### **Circle of Escape**

Tory's case is also significant in illustrating the 'shock' a primary self can feel when obliged to reflect on itself. Until this series of sessions, Tory's Dominant self was use to being an observer. In these sessions she is threatened with the prospect of looking into herself. The process gives her a glimpse, which is very disquieting: she learns that her prideful sense of 'not needing' is hiding a despicable neediness. Between the first and second session she again represses what she has seen. This compulsion to reinstate the status quo is quite common when repressed contents initially break through. After working with clients for several months in the first person, I developed another intervention called the circle of escape, which is intended to lesson the 'shock' of imminent exposure. Now, when I anticipate that a self being worked with in the first person is likely to become resistant to my suggestions, I suggest that the Aware-ego draw a circle of escape nearby. Any part resistant to what I am suggesting can escape to that circle. This allows the self being worked with in the first person to separate from the Aware-ego, if threatened by my questions or suggestions. This is illustrated later in this chapter and the next.

## **CHRIST'S POWER OF DISCERNMENT**

Receiving the gift of discernment from Christ generally precedes Christ's entry into the Aware-ego's Heart. A client can only receive the gift of Christ's discernment, if s/he is willing to simultaneously relinquish the power to self-shame. From an ego-aspect's perspective, receiving it is tantamount to

accepting Christ and the Holy Spirit as the Voice-of-conscience. However, it is not the same as actualizing a Christ conscience. That can only be realized when Christ is then allowed to enter the Aware-ego's heart, and the Holy Spirit can dwell within as an abiding source of conviction. But no Dominant self will allow that entry until s/he has *relinquished* the power to self-shame and concomitantly received Christ's discernment.

Discernment is described as one of the gifts of the Holy Spirit.<sup>38</sup> Originally, it was seen as the ability to distinguish 'good spirits' from 'bad spirits,' which is how I often describe it to clients. But in this work I define it primarily as the ability to 'see a path forward' wherever both acceptance and rejection are possible; or more generally, *as seeing the way forward through any set of opposites that are potentially positive or negative in terms of outcome*. Discernment can be experienced in Mind and Heart. As used here, the gift of discernment will generally refer to mindful discernment. The Heart is said to be governed by discernment when Christ is allowed to place the *Light* the Holy Spirit within the Heart after entering it, healing the shameful core, and terminating the aural Voice-of-conscience. Those last steps are always dependent upon an ego-aspect first allowing Christ to insert the power of his discernment into the brain, i.e. mindful discernment.

The protocol for this intervention is the same for both coping and repressive aspects. Most coping selves are governed by fear, anger, desire or rebellion, to mention just four possibilities. When a Rejected-self has been healed, coping ego-aspects that were protecting, mediating, or avoiding the Rejected-self are often at a loss. Left to their own devices, these ego-aspects have no way of moving forward; all they can do is continue to avoid, push against, mediate, or suppress. This persistence of willful behavior is an obstacle to reconciling any pair of opposites. When confronted with this situation, Christ is asked to offer the gift of discernment, which is expected to provide the coping aspect the necessary guidance for finding a way forward. This gift is always offered to Dominant selves as well. In fact, it is absolutely necessary for the redemption of both kinds of selves.

In all cases, there must be a quid pro quo wherein the self willingly forgoes its primary ego defense in exchange for the gift of discernment. In the case of Dominant selves this requires that they forgo their power to self-shame. For other selves such as Responsible primary-selves or Mirror aspects, this requires that they forgo their primary defenses of fear, anger, and the like, as habitual responses.<sup>39</sup> I generally reframe those defenses as 'powers' as in principalities and powers. The most common would be the power of doubt, the power of denial, the power of distrust and the power of anger. What all of these defenses share in common is their blocking of forward movement. For example, distrust does not allow for trust, doubt does not allow for certainty, denial does not allow for acceptance, and anger merely blocks the underpinning fear.

The intervention is basically the same for both coping and repressive ego-aspects: they must allow Christ to extract the power from their brow chakra (brain) and supplant it with the power of his discernment.<sup>40</sup> Ideally, Christ is allowed to irrevocably remove the ego defense. However, for a number of selves I have found it helpful to let them *temporarily* retain the option. That is, the ego defense is extracted from the brain and placed in a circle, where it remains separated but still re-assumable. If the ego-aspect finds s/he does not prefer Christ's power of discernment over the previously used ego defense, then Christ will re-instate it. To paraphrase an AA slogan, "he will refund the misery." None of the clients who accepted these terms has ever asked for a refund. But I do stress to them that they cannot have it both ways. While Christ's power of discernment is far more powerful and effective than their ego defense, it is still – nonetheless, dependent upon their ongoing willingness. Generally, I ask the ego-aspect to allow Christ to make a simultaneous exchange. In that case, Christ first removes and absorbs the ego defense and immediately instates the gift of discernment in its place. The basic idea here is that the two options cannot simultaneously exist in the same place. The 'physicality' of the brain tends to reinforce this need to choose. Clients generally experience this gift as greater receptivity to Christ's direction. Christ's discernment is never forced, but the client becomes more willing to hear and follow his lead.

It is often helpful to extract the ego defense and place it in a circle in front of the self, and then have the self describe it. It has never been pretty, and is quite often gross. This objectification of the defense further encourages the self to allow Christ to exchange it for the power of his discernment.

**Monica.** This case example illustrates the process of offering and incorporating Christ's power of discernment. It is a continuation Monica's case described earlier. I have not seen Monica for almost a month, due largely to both of us taking different weeks off. She is doing quite well. We begin the session by discussing her blood pressure as she anticipates seeing her doctor in the coming week. She has taken blood pressure medicine for several years. It was a primary reason for coming to see me. She is taking much less now but is not yet willing to go off it. More important, at the moment, is her realization that her blood pressure is most likely to peak in the doctor's office. At first she thought it was in response to the authority of the doctor but now realizes it is the nurse who takes the reading and the two have always seemed comfortable with each other. When Monica takes her own pressure at home it reads normal. I suggest that we go inside and look for whoever is constricting the blood flow "in the doctor's office." "What I see is floating in the circle, like an angel, a female spirit. I sense it is supposed to be helpful." I ask whom it is attached to? "The Drab One, the Meek One." (Monica has decided to rename her redeemed Rejected-self, the Meek One.) I am wary of this 'angel' so I have Monica ask Christ to touch it with his *Light*. I will assume it is safe if it does not disappear. "It is safe." Next, I suggest that she touch her *Light* to the angel in order to get a better sense of the reason for its presence. "I feel it is benevolent; I was not expecting that." I ask who is reacting negatively to this angel. "It is the Rebel. She does not trust it. She is not buying into the program of trusting." I ask what is the Rebel's relationship to Christ? "She seems compliant toward him, but still distrustful of the world." I suggest that, if she is willing, she can open herself to the power of Christ's discernment and gain the ability *to both trust and distrust*. "She does this." Next, I ask what is her relationship with the angel? What if the angel did not exist? The Rebel replies with an insight that is quite unexpected, "I would not be here. The angel made us aware of the problem and the need to rebel." Then she adds, "The blood pressure uncovers the Meek One." I ask if any part of her remains fearful of the doctor discovering Meek? "The doctor's blood pressure cup is a tool for discovering Meek if he cares to." (In effect, constricted blood flow points to the hidden existence of Meek.) I suggest that the three of them – Comparisor, Meek one, and Rebel, stand in the ocean with Christ and release any residual fear of the doctor and his authority. They appear to do so willingly because very shortly Monica reports that it 'feels good.' We end the session here. When I asked Monica about her blood pressure several weeks later she shares that they took it twice in the doctor's office and both times it was normal. The doctor acknowledged the change but made no comment, apparently assuming it was solely the result of the blood pressure medicine, despite the fact that she has been taking it for years and always before it measured high in the office.

Further illustrations of the gift of Christ's discernment are provided throughout the remainder of the chapter.

## **WHEN A SELF FUNCTIONS AS CONSCIENCE: SATISFYING THE INSATIABLE DOMINANT-SELF**

I discovered the Dominant self while looking for a new way to address obesity.<sup>41</sup> A number of my clients are medically obese. None of them have come to me with that as their presenting problem and they would probably not have addressed it had I not made it an issue. Despite my own willingness to address it, I was singularly unsuccessful in helping them lose weight. Let me confess at the outset that the following intervention has also failed to immediately solve that problem. But as my clients have moved through the series of interventions described in this chapter and the next, they have begun to lose weight. All that notwithstanding, my desire to find a 'weight reducing' intervention is what inspired me to begin asking clients to *satisfy the insatiable*; and it was this particular intervention that revealed the final necessary steps in the treatment of conscience. It taught me to see how *clients use socially acceptable behaviors in excess to cope with a repressed shameful core*. The accumulation of a shameful core appears to be a direct consequence of a Dominant self functioning *as its own conscience* in order to preempt an aural Voice-of-conscience, which is clearly heard *within* the Heart until it is silenced by Christ. A Dominant self will exhibit the full array of dynamics found in a the Rejected-self, Ideal-self, Ego-in-conflict, and Voice-of-conscience. It uses repression, rather than dissociation, to achieve this painful amalgam. Dominant selves

develop after the seventh year. I don't know how pervasive it is in the population at large, but given the extent of obesity, smoking, and use of prescribed psychotropics in our culture, I would say it is quite ubiquitous. I have identified at least one Dominant self in every client where Moral authority is addressed. While I discovered its existence in the context of working with obesity, I quickly learned that the interventions offered below are applicable to *any socially acceptable behavior used in excess*; and any of those behaviors, when used in excess, points to the existence of a Dominant self.

Eating – even eating too much at a meal, has no taint comparable to drinking alcohol in excess or snorting cocaine. Eating per se is not shameful; only obesity is treated as shameful. Eating to replenish the body's nutrients is treated as a desirable daily ritual by all cultures. Given our daily demand for food, any self charged with finding and consuming food is usually dominant within the Mind. Even when we are not actually eating we often think about our next meal, e.g. what we will eat, where we will go to get it, etc. We only know that someone is eating too much when they appear overweight; or we learn they are throwing up after meals (bulimia). But an overweight person eating a reasonable meal in a public place is not seen as acting shamefully, even though we suspect – based on their weight, that they are eating too much throughout the day. Eating can be 'disgusting,' as when someone eats a whole pie in one sitting, but that is almost always done in private, away from the public eye. In sum, obesity has all the earmarks of an addiction, but most people treat eating per se as a necessity. Thus, it can be done repeatedly and unashamedly in the light of day. This distinction between socially acceptable and unacceptable behavior is important. Excessive cocaine use is clearly an unacceptable behavior. For that reason it is generally a function of the Ego-in-conflict and only found in cases where parental conscience is particularly punitive. In sharp contrast, eating per se is rarely if ever considered shameful though it can result in body conditions that are perceived by others as shameful.

It is reasonable to assume that most people are overweight because they eat too much. It seems equally reasonable to deduce that most overweight people feel perpetually unfulfilled; that *some part of them* may even be feeling deprived, all but insatiable. In effect, food is being used to placate a hidden self by temporarily reducing the angst of its existence, but is ineffective as a source of lasting satisfaction. The food can placate but not satisfy, pacify but not heal. Feeling starved, deprived, or unfulfilled is an emotional state, not a bodily sensation, so attempting to satisfy it with food sensations will only temporarily sate the feeling. In fact, any effort to satisfy an emotionally repressed self with 'acts of sensation' will actually starve it because its need arises from its emotional deprivation and bondage rather than physical deprivation. *If this premise is valid* – that a part of the person is feeling emotionally starved or insatiable, might it be possible for Christ to satisfy it? Can Christ *satisfy an insatiable self* residing within the Heart? I decided this was a testable hypothesis that I could offer clients: *Let Christ satisfy the insatiable*. He would succeed or he would not. If he succeeded, then they could stop eating excessively. If not, then we would keep looking for another solution.

I made one assumption regarding my hypothesis: the self that ate excessively had to hide its insatiability within its person, that is, within an auric body. I decided the most logical place was the heart chakra since the Heart is the place most commonly identified as having dark recesses. Recall that the biblical Heart was treated as the center of the person and the source of conscience. Thus, my hypothesis assumes that the sense of 'hunger' *resides within the Heart of a Dominant self*, which Christ could satisfy by entering the Heart using the first person intervention previously described. Basically, I encourage the Dominant self – the self responsible for finding and eating food, to remain fused with the Aware-ego and simply stand before Christ. If the Dominant self is willing for Christ to satisfy the 'insatiable' within the heart, then it would express this by dividing the *Light* in two and opening its arms, explicitly granting entry to Christ. The simplicity of this intervention notwithstanding, clients invariably balked at doing it either before going inside or shortly thereafter. I have rarely encountered such active resistance to one of my suggestions! I knew I had touched a cord, but what was it?

There is one further assumption implicit in this intervention, namely, that the Dominant self responsible for eating excessively is co-present during the intervention. In my experience that assumption has a probability approaching certainty, especially for clients who are overweight. Without exception, I have found my overweight clients hypersensitive to the issue, as are most overweight people. Since any intervention is always preceded by some discussion of the issue as a preamble to setting up the intervention, it is generally safe to assume that the 'guardian of the repressed' is very present and hyper vigilant.

(There is an equally viable hypothesis embedded in my thinking that I was unable to explore at this point because it was clinically silent. The Dominant self could also be blocking entry to the Heart because, at some level, it knows the aural Voice-of-conscience is audible within the Heart. Once the Dominant self relinquishes its power to shame and allows Christ to enter and purify the Heart, that self quickly begins to hear an aural Voice-of-conscience generally identified as belonging to a parent. It is quite conceivable that the implicit threat of this aural Voice-of-conscience reasserting itself is the primary source of resistance. But that can only be appreciated after-the-fact, after the Dominant self gives up the power to self-shame and allows Christ to enter and purify the Heart. Very likely, the excessive use of desire is intended to squelch both the angst of accumulated shame and the shaming aural Voice-of-conscience.)

As I began to explore clients' resistances, what first emerged was their sense of despair at ever satisfying the insatiable desire. At first, I thought this despair was the actual source of their resistance. That emotion is only slightly less negative than guilt and shame. But as it turned out despair was a consequence rather than a cause. Clients' despaired because they could not ask Christ to intervene. As we continued to analyze their resistances and its consequences, what finally dawned on me was the realization that *clients were functioning as their own conscience*. They were using shame to repress the source of their angst; and they were unwilling to relinquish that power. All of this led me to further reflections on the concept of repression.

Freud made much of repression.<sup>42</sup> He saw it as the ego's primary defense against unacceptable impulses. I have always accepted repression as a viable, demonstrable, concept. But the *modus operandi* has always escaped me; and I suspect that is true for most adherents of the theory.<sup>43</sup> How does the Ego actually 'repress' something when the process itself is treated as unconscious? And what allows the repression to be lifted? I consider it significant that Freud had very little to say about shame. He focused on anxiety and guilt: which I have defined as the after-effects of satisfying a shameful desire. I finally concluded that shaming is the root cause of repression. In effect, self-shaming strips any component (mental, emotional, etheric) of an ego-aspect of its free will, which results in its 'will-less' banishment to the dark recesses of the Heart. Shaming leaves that part of the ego-aspect in a temporary or permanent state of impotence. And shame might well reinforce that repression indefinitely were it not for the contents of what is shamed: emotionally charged memories and traumas, psychic functions such as feeling, a polarized side of an archetypal duality, and/or instinctual rhythms (e.g. sexuality), all of which are vital sources of function and sustenance. As I have noted elsewhere, all of those functions and energies can be repressed, but never with impunity. If an *emotionally* charged part of the organism is obliged to remain buried within the Heart, its energy will manifest negatively as somatizations and/or compulsive behaviors.

When an ego-aspect represses – as distinct from being dissociated, the repressed remains within the domain of that self. It becomes a shameful core of that self rather than becoming an 'other' via dissociation or projection. When the client and Christ can enter the Heart, whatever is hidden there becomes objectified. It is also possible to extract it from the Heart, which also objectifies it. The shameful core is repressed because it is perceived as dangerous as a result of past shaming by the aural Voice-of-conscience or by others acting in loco parentis. Repression strips the object of shame of its free will, which effectively banishes it to the dark places of the Heart. Outwardly, this silences the repressed part, but consequently exacerbates the situation by generating a continuing sense of unfulfillment and angst within the Heart, where the shamed object is also quite susceptible to the aural Voice-of-conscience. To placate this tension or ongoing sense of lack the Dominant self then seeks socially acceptable, brain altering, remedies. In our culture food is easily accessible, highly sensate, and socially acceptable. But an *emotionally starved self* can only be *briefly* placated with food sensations. Hence, ever more food needs to be eaten. Oft times, food can be supplemented by other activities and/or drugs, but in our culture food remains the most easily accessible pacifier of distraught emotions. (Culturally, we previously 'swallowed/inhaled' nicotine, until it dawned on most of us that cigarettes had adverse consequences; just as we are now appreciating that food, as the new pacifier of choice, has equally adverse consequences.) The problem with using food and/or nicotine to placate the emotionally starved core is that it only pacifies; it never satisfies. *The disowned core remains chronically unfulfilled as a consequence of its will-less state and repeated bombardment by the aural Voice-of-conscience.*

When a prideful self is wounded by shameful exposure it is said to 'feel ashamed.' This reaction is near instantaneous and self-inflicted. An ego-aspect assumes the power to self-shame for one primary

reason: it empowers it to preempt the aural Voice-of-conscience, which it often emulates. If it can supplant that voice then it can avoid dissociation, which is tantamount to a loss of free will. Self-shaming allows a Dominant self to maintain its integrity in the face of shame rather than being overwhelmed by the aural Voice-of-conscience. The Dominant self does not 'hear' the aural Voice-of-conscience as long as it can regulate itself through self-shaming. The problem with this solution is the untenable dilemma it creates. The Dominant self must thereafter avoid its own Heart. It cannot approach the toxic remnants of its self-shaming. And it cannot give up the power to self-shame without once again becoming vulnerable to exile by the aural Voice-of-conscience. All of this can be demonstrated after the fact. When Dominant selves give up their power to self-shame an aural Voice-of-conscience appears to return with a vengeance. But at that point Christ can quickly contain any such voices and terminate their power to shame the self.

### Revisiting the Seventh Year:

#### Distinguishing Dissociation from Repression

Earlier in the chapter I described how it is relatively easy to access a Rejected-self by asking the client for any memories of their seventh year associated with the development of conscience. Frequently, this questioning will activate a Dominant self. The therapist needs to be mindful of this and decide whether to continue treating any Rejected-self identified by this questioning, or acknowledge the emergence of the Dominant self and proceed to work with it. To be frank, when I first developed the idea of identifying a Rejected-self via memories of the seventh year, I was not aware of the 'existence' of Dominant selves and how they might interfere with the process. So before I proceed to describe a definitive process for working with the Dominant self, I think it worthwhile to give two examples of 'misidentification.'

**Clair.** This is from the case files of the MPD client referenced earlier. I ask Clair what image of her self comes to mind when she started in 1<sup>st</sup> grade that might be associated with the development of conscience? "I can remember isolated events, but *I can't picture myself*. I remember the first time I did something wrong in school. It was kindergarten. When we got up from our chair the teacher said we were to push our chair back under the table, and tell her if anyone did not do that. I told her when one of the boys did not do it. She called me a tattle-tail, placed us both at the end of the line, and made me hold his hand. He was a dirty nasty little boy. By pairing us I felt dirty too. Everyone laughed. I was mortified. (I could have begun by having Clair contain this sense of self, but she continues with an even more interesting revelation.) I had a *recurring dream* all through elementary school. In it I have on a blouse and shoes but no pants or skirt." I suggest that she allow Christ to contain 'Skirtless' in a circle. "I see her, the blouse she had on. It is the 3<sup>rd</sup> grade. She is missing a skirt. She has a slip on. I can feel those feelings of being ashamed, embarrassed, stupid, for not being aware of going to school without my skirt. (Note the transition here. In the first memory, the teacher and other students shame her. In the dream she is shaming herself, making herself responsible for the shame she feels.) I am standing in the classroom trying not to be noticed." At this point, her Christ spontaneously intervenes by emptying the schoolroom so it is just them. (For some years, her Christ image has functioned very autonomously and with exceeding sensitivity.) Interestingly, the dream self does not know who Christ is. I suggest to Clair that she enter the scene as her Aware-ego and act as an intermediary if necessary. "I don't know how to explain who he is, how will it have meaning? But now Christ is explaining to her *what* he can do for her. She is weeping...telling him it does not matter what he does...the damage is already done...they already know. He tells her that he can't change what people know, but he can accept and love her to the point that even people knowing will not make her a bad person. They can ridicule. She does not have to be embarrassed by it. She can hold up her head and laugh with them. He can heal her to the point where she can look at it as funny, rather than embarrassing. She cannot see how that can happen but does not see anything to lose. She walks up to him. He puts his hand on her head and kisses the top of her head. He holds her tight to him, like infusing himself into her. When he releases her she is fully dressed in appropriate clothes better than any she ever hoped to own as child. She is cute, witty, and perky. He takes her to a mirror to show her the transformation. We see her in a slip, she sees herself differently, and she walks out into the hallway. The others see her as she sees herself." (What Christ has done here is convict her of the Holy Spirit. I address this phenomenon at length in the next chapter. It is truly the most powerful intervention I have encountered and Christ was using it with



my clients long before I could describe it and its import. In this case, the *modus operandi* was “infusing himself” into her.)

It is important to stress that the Dominant self described in this case is a dream image. But the dream was real enough all those years she had it. (Of note, many MPD alters make their initial appearance in therapy as dream elements.) Clair is also cognizant of the difference as she now plaintively observes, “I’ve never been able to see myself that way (redeemed); how do I translate that to now? I only know how to fake it.” I suggest to the Dominant self who is now speaking – though at this point my theoretical position (dissociative dynamic) cannot distinguish her – that she give Christ a portion of her *Light* and let him separate from her the part she has to *fake*. (Essentially I am treating this Dominant self as a dissociated primary self that is seeking to hide a Rejected-self.) I add that she will have to ask Christ to baptize this Rejected-self. Clair replies, “That will be harder to do. I do see her. She is like a little ball, *afraid to move for fear* of getting into trouble. The rules keep changing in every environment – work, friends, kids, husband, if you change or move someplace else you have to figure it out all over again.” This is actually a part of her paralyzed by fear of shame, but I mistakenly treat it as a Rejected-self. In my ignorance, I reiterate the idea that she can see the effects that repeated shame has on her by letting Christ baptize whatever part she is seeing. I add that she saw her one step removed in the dream and how Christ changed her in the dream. In reply she describes what happens. “He picks her up. Sits down in a chair holding her and rocking her. He tells her that he loves her and that she is worthy of being loved. She is looking at his face to tell if he is telling the truth. She knows that he is telling her *what he believes* and that others feel that way too because of the way she *faked* everything. Christ blesses her. They go to the ocean. It is the only place I know to go. He tells her they will walk out far enough for the waves to wash over them, and when she feels free they will walk back. Now they walk out. As the waves washed over them, the waves falling on the sand are full of creepy, crawly things. The wave action keeps happening over and over again. The sand turns black. It seems like a long time. Finally, the waves and waters pull back and they are standing on new sand. She is glistening. Her skin is like a baby’s – new, soft and clear. The sand is white and pristine. She has an incredible smile on her face.” I ask Clair if she is still afraid of her, and if not, is she willing to take her back inside? “I want to be like her.” I suggest that she too can open to Christ by holding her *Light* to her brow. He will penetrate it with his fingers, touch her brow and open a direct connection between him and her. She attempts to let Christ do this, but the effect is unexpected by both of us. “Everything becomes squared off and brown. The *Light* left my hand. Something is blocking, something is unwilling.” I ask if she is saying that someone is unwilling to be open to Christ? “Yes. I can say that though I am ashamed to say it.” I have her recover her *Light* and ask it what is the issue? “My disbelief in Christ and God. Not wanting to buy into something that is not real. The disbelief has always been with me since I was a little girl sitting in church.” (This is clearly the voice of a Dominant self, but I keep thinking it is the voice of the one who fakes. They are likely one and the same.) I suggest that she could ask Christ for discernment as to when and where to speak her truth in order to not always be worried about shame. “No. I will be made a fool of in the eyes of others. But I don’t think I have ever realized how crippling that is, and how much it impacts on my relationships with other people. I would have done things much differently with my children if I had known.” (Clair is getting in touch with her power to shame, but I am failing to fully appreciate that fact.) I note that she has seen the effects on her dream self and a Rejected-self. “Yes. The Dream self answers me that she will not do anything to embarrass me. Maybe it is my freedom I am afraid of...” At this point I have to end the session.

In this session we began by extracting a dream image, which Christ baptizes and transforms. Unbeknownst to me, because I had yet to conceptualize a repressing Dominant self, the dream intervention has brought a Dominant self to the foreground, which I mistakenly assume is a Responsible primary hiding a Rejected-self. Someone – the Aware-ego, Christ, perhaps even the Dominant self – objectifies a Rejected-aspect of the Dominant self in order for Christ to work with it in the ocean. But when I suggest that the Faking self (sic) Dominant self open herself to Christ, she balks and the *Light* reflects her refusal to allow the process to continue.

I have put the cart before the horse in a significant way. It was inadvertent. I had yet to conceptually identify the existence of Dominant selves. Significantly, Clair’s Dominant self claims ownership of the faking from the outset. The Faker is neither a Responsible primary nor a Rejected-self, although in this instance it was possible for Christ to extract and personify her shamed core. This Dominant self has always been aware of her shameful core, and felt the need to ‘fake it’ in order to cover up the

deeply felt inferiority. As such, it would be nearly impossible for her to open herself to Christ before she is willing to forgo her power to self-shame, which she believes is the source of her 'freedom.' Confabulations of the sort described above are probably inevitable without a working knowledge of Dominant selves. At each juncture it was her autonomous Christ that appears to salvage my own fumbling efforts to intervene.

**Marion.** I ask Marion – a life-long Roman Catholic, to name any strong associations with conscience following her first communion (which generally occurs between the age 6 and 8). "I remember somewhere during that time... my father telling me lovingly...that I was his little tub of butter. I knew it was not good. My brother sometimes referred to me as roly-poly." I ask if her body, thereafter, threatened to shame her? "I started to become a tomboy. It was easier to fit with the guys than the girls. The feminine was hidden. It was fat." I suggest that she let Christ baptize this part of her, release this sense of the feminine from shame. She has used the baptism ritual numerous times before in different contexts and generally resists whenever I first ask. This is no exception. Her resistance emerges in the form of a new self that begins to minimize the child's perceptions. "I was young in those years. I should not have been *ashamed*. (Feeling 'ashamed' is a definite clue that a Dominant self has taken charge of the interactions.) As a kid I loved my father so much, he was so handsome. I was so proud of him. Anything he said to me really affected me." Since Marion has terminated her father's authority in other contexts, I suggest she do so now, even though she holds back from letting Christ baptize her 'little tub of butter' image. But she leaves the session reluctant to move in any direction.

In the next session, Marion reports that she let Christ baptize the fat girl image. "He embraced her, she walked away. It is OK between her and Christ. I blew her out of proportion." For my part I am skeptical, as there seems to be no real change in the little girl. She just walks away. I suggest to Marion that she go inside and ask the little girl to come back, and ask her if she is willing for Christ to terminate the father's authority that shamed her in the first place? "There is no need. *We have a tacit agreement that she was just a kid and took the shaming to heart.*" (This is clearly the voice of a Dominant self.) I persist in asking Marion to call back the little girl. When I persist Marion claims that, "I see her giving a part of her *Light* to her father and stepping over to Christ." To me, it feels like more attempts to evade. So again I persist that she honor the ritual and let Christ terminate the Moral authority of this father image. Inside, Marion now reports that the little girl has retrieved the *Light* she gave to her father and returned it to Christ. At this point there is a shift and Marion becomes very thoughtful. "I guess I did not realize how much his comment has influenced me in my life. There is a sick feeling in my stomach and a sense of stunted growth." I suggest that, since the Fat little girl can act on her own, perhaps she can give voice to what has been stunted? "Dad was like a god. What he said hurt. My sisters were so beautiful. I gave up trying to be feminine." Did he squelch that in you? "I was less than perfect for him. Isn't your father the first man you love as a girl? I worked other ways of getting his approval – sports, grades, friends, a religious life." Marion is a life long religious and her sexual repression has been a life long issue for her. I ask if her femininity is related to sexuality? "I am not sure I know the difference between the two." I suggest that she allow this nine year old to open her sexuality and femininity to Christ for healing and then let him raise her to sexual maturity. But it is only a suggestion for later, as she has not even allowed the little girl to terminate her father's authority.

Marion returns to the next session convinced that this time she has terminated her father's authority during the week. "Christ gave me his *Light*. I gave it to my father; told him I loved him, but I needed a new understanding of my sexuality apart from him...and then I went over to Christ. My father faded into the background. I wanted big changes to take place, but nothing has happened yet. I am more at peace. It feels calmer. I have not tried to masturbate this week. (Her frequent attempts notwithstanding she has remained non-orgasmic.) I need to just enjoy the calmness. There is a little part of me that is fearful that it will not happen when I do it again." At this point I suggest she go inside, go to the ocean with Christ and release this fear. "It is a fear of being stuck, mired, weighed down, paralyzed, immobile." I reframe this to her as the effects of shame. I suggest that she ask Christ to help her identify the part of her that is shamefully stuck in her sexuality. "I know that part. The part of me he can't release is the part of me *I have control over*. The real stuckness is my self-control." (Again, I am hearing a Dominant self assert herself but don't identify her as such.) I ask if she can see the part that she is controlling? "I feel her. It feels urgent, desperate, angry, incompetent, strong." (Note, she is talking about feelings within her. This is not a reference to a dissociated self.) I ask her, "To what extent are her feelings a direct result of your control? Do you believe the feelings are unaffected by your control?" I then answer my own questions by

commenting that what she feels is a direct result of her control, which is merely another word for perpetual suppression. We stop here.

These sessions clearly reveal the onion-peeling flavor of the process: first we identify a Rejected-self identified as a ‘tub of butter.’ Her memory immediately provokes minimization by a Dominant self. This Dominant self sabotages my every effort to see the Rejected-self baptized and the father’s Moral authority terminated. The one intervention that does prove helpful is the Dominant self’s willingness for Christ to remove her fear in the ocean. It is this that finally allows her to begin examining the effects of her father’s shaming on her sexuality. But it will be months before this Dominant self is willing for Christ to enter her brain and forgo her power to self-shame in exchange for his discernment.

If the therapist focuses on conscience by asking about memories of the seventh year – which I still consider a viable way to proceed, s/he must be prepared to engage a Dominant self. The dissociative phase is considered the earliest stage of conscience development and addressing it first lays the paradigmatic groundwork for tackling the repressive phase enacted by Dominant selves. But those selves will often emerge in the midst of the early work since they are always dominant, and will take charge if the work threatens them. If the therapist senses such an emergence, s/he needs to shift the work to the Dominant self as the ‘Rejected-self’ is likely an objectification of its shameful core. Note that, in Marion’s case, this was by no means the first time we had worked with a Rejected-self. She had previously engaged these selves in their dissociated state, and allowed Christ to baptize them and terminate her father’s Moral authority. Had I been more aware of what my questions of the seventh year would evoke, I could have addressed her sexual repression more directly. I will revisit this case later in the chapter.

## REDEEMING THE DOMINANT SELF AND HEART OF CONSCIENCE

As already noted, ‘satisfying the insatiable’ is actually a series of interventions that will follow from the suggestion that the client allow Christ to satisfy an insatiable desire. The interventions are generally preceded by a discussion of the particular socially acceptable behavior used in excess. At some point, all of my clients have expressed resistance when offered these interventions. I anticipate this and continue by encouraging them to examine *their reasons* for resistance, e.g. their admissions of shame surrounding this insatiable part of them, or their intimations of how dangerous it would be if that part of them were freed from shame. The reasons are legion and seem to require several sessions for each client to examine them closely before they are willing to proceed. As they continue to procrastinate – and the opportunity arises – I point out that it is *they who are starving* this part of them. This is not something they can blame on others, not even their parents. *They are functioning as their own conscience; they are the ones doing the shaming.* Basically, I ask them to accept that they are exercising this power to shame as a primary defense against their fear of being overwhelmed by a shaming aural Voice-of-conscience or the dissociated aspects stripped of free will by shame; *and that there is little that Christ can do until they are prepared to forgo that power.*<sup>44</sup> I will also tell them, since it is a fairly predictable occurrence, that they are likely to encounter an aural Voice-of-conscience when they give up their power to self-shame, but Christ will immediately terminate its voice. Christ cannot prevent people-in-the-world from shaming us, but he can reduce their attempts to an affective response, and he can terminate the authority of any internalized image previously empowered to shame us.

Essentially, a Dominant self will strive to emulate the parent who functions as the aural Voice-of-conscience in order to preempt that voice. In so doing, the Dominant self seeks to usurp the power of conscience as Freud defined it. But like Prometheus stealing fire from the Gods, the power to shame becomes the torture of both Prometheus and the mortals who accept it. Humans assume the power of conscience to their detriment. The client must become willing to forgo this power or continue suffering the effects of hubris – in this case overeating, but there are many others. To work through this emotional impasse, the client must finally be encouraged to forgo the power to self-shame in exchange for Christ’s discernment. I cannot express it more succinctly than St. Matthew: “Come to me, all you that are weary and

are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light” (Matthew 11: 28-30).

Only when the Dominant self is willing to relinquish the power of self-shame can the client take the next step of allowing Christ to enter the Aware-ego’s Heart. Relinquishing the power of self-shame is the first necessary step in the final redemption of conscience. Initially this can be *provisional*. That is, the client allows Christ to extract the power to self-shame from the brain and place it in a circle in front of the self. But at some point the extraction must be finalized by allowing Christ to absorb it with his *Light* forever. Following absorption of the power, the client asks Christ to insert the power of his discernment in the place previously containing the power of self-shame. Then the client asks Christ to enter the Heart and purify the shamefully repressed.

The Dominant self needs to be fused or remerged with the Aware-ego when Christ enters the Heart. Initially, only the Aware-ego is able to offer its Heart for Christ’s entry. At this point in the process, without purification, the Dominant self cannot even enter its own heart chakra much less the Heart, which is a far vaster realm than that lesser chamber. But while it remains fused with the Aware-ego, the Dominant self can *sense* what occurs within the Heart, though it is obliged to remain outside. (That conclusion is based on events that predictively occur in the hours following the initial entry into the Heart i.e. the consequent emergence of the reconstituted Familial personality.) Even so, the therapist needs to insist that the Dominant self and Aware-ego remain fused so Christ’s entry is a first person experience that allows the Dominant self to sense what occurs. *If the Dominant self has separated from the Aware-ego, then s/he must be re-merged with it.* Once the Dominant self has forgone the power of self-shaming, and assumed the power of Christ’s discernment, Christ can enter the Heart through their fused union, and the Dominant self can follow the sense of what occurs therein. The Dominant self’s willingness is critical here, and that will only manifest after the Dominant self has given up the power to self-shame. In sum, the initial entry into the Heart is via the Aware-ego. In theory, this could occur without the Dominant self being fused with the Aware-ego, but it is difficult to achieve the first person experience without that fusion, since the Dominant self embodies the strongest sense of *‘I and me.’*

Without fusion with the Aware-ego, the Dominant self cannot even *sense* what occurs after it forgoes the power to self-shame, and opens itself to Christ’s discernment. Once the Dominant self forgoes the power to self shame, and Christ terminates the aural Voice-of-conscience, the Dominant self will revert to ‘I am me’ in its amalgamate state as the reconstituted Familial personality. At that point focus must shift to working with the personality, unless the client has Ideal personas that come into play. In the latter case, the process must be repeated. When all of the Dominant selves are reduced to reconstituted Familial personalities then one of them can be personified and used to create Ideal pairs.

The one invariant in this process is Christ’s need to *penetrate* the brow chakra. In order for Christ to extract the power to self-shame and insert the power of his discernment, Christ must ‘literally’ penetrate the brain with his fingers. He does not merely rest his hand on the head, though this can be an intermediate step. *He must be allowed to enter the brow chakra in a tactile way*, which is best experienced in the first person. Several female clients have objected to my use of the word ‘penetrate’ because of its sexual connotation, but are mollified when I suggest that Christ be allowed to ‘enter’ the brow chakra with his fingers; so I am likely to use both verbs in describing the process.

The following case examples are highly condensed versions of the dialogues between the client and myself over a series of sessions that incorporate all the forgoing interventions. It goes without saying that I would not venture to offer these interventions until the client has done considerable work inside. It will have little value until s/he has allowed Christ to baptize one or more Rejected selves and depotentiated the parents’ authority – be it Temporal or Moral. What sets this series of interventions apart from earlier interventions is the goal of receiving discernment in the first person while working with a Dominant self. Because this is the definitive process for finally redeeming conscience I am offering the reader several extensive case examples to illustrate the variety of issues encountered. Even so, any therapist guiding their own clients must be prepared for them to differ from these illustrations in significant ways. Their first client will be different in the way that each of these cases is different from the one before it. It will ever be so.

The following cases are among the first of my clients to enact the interventions. In significant ways, it was their responses that identified the necessary steps. As they progressed I learned. Repeatedly,

their inner Christ lovingly corrected and redirected my mistakes. I have deliberately chosen to use their files because, however well prepared the therapist, the process must allow Christ to guide it, and these files highlight that imperative. His lead has always proven more valuable than my preconceived notions.

**Marion.** Marion is the first of my clients to work through the process. As is generally the case with ‘firsts’ it gets messy at times, and often surprises myself as well as her. A brief history. I have seen this client for some years. She entered the religious life at age 18 as a virgin and, despite temptations, has kept her vows of poverty, celibacy, and obedience for the past forty five years. The only vow that has ever really concerned her was celibacy, which she has continually railed against but not broken, except in her Heart. She firmly believes that her inability to achieve any kind of orgasm leaves her incomplete and unfulfilled as a woman. Late in life she began to masturbate, but every time a frustrated anger interrupts the act. She feels estranged from the church, though not her order. She has studied and integrated Buddhist meditation practices into her daily prayer life. She maintains a more consistent prayer life than anyone else I know. She has a love-hate relationship with Christ, but has never failed to evoke him when going inside. She has done more explorations using the *Light* than ninety-five percent of my clients. For my part, I have explored every nook and cranny of her Mind in an effort to see her satisfied, including past lives, undue influences, and every other intervention described in this book excepting the ones used in this and the next chapter. Marion, by her own admission is about 60 lbs. overweight. Some years earlier she had shed all of it but has gradually gained it back. The sessions described below reflect my own growing understanding of how to work with Dominant selves exercising the power to self-shame. In the first session described below, we continue a month long focus on a prideful self called Control and its strong resistance to becoming open to Christ's healing of Marion's sexuality. Marion sees this part of her as responsible for the control (sic) suppression of her sexuality. I have not seen her for three weeks as either she and/or I were on vacation or otherwise unavailable. When she returns, she is intent on continuing to work with Control.

In this session Marion begins by showing me a diagram she has made. It shows a box on the surface with rocks on top of it and tubes going underground to another box. I suggest she go inside, let Christ create a well of pure sensation, and bring the underground box to the surface. “There is a lot of power attached to that box and it is very connected to Christ. I can feel it far beneath the earth. It is awesome. It is above the ground now and surrounded by light. It contains understanding. The two boxes are connected. The stones on top of the other box weighed it down. Christ opens the box. In it are balls of light, almost fire; there is one for every stone that was on top of the box representing Control.” I have Marion ask how the stones and balls of fire are connected? “They represent my choices. I have only seen those choices from the perspective of Control, which insists on seeing them as stones.” Who, I ask, sees the fire/light? “A deeper part of me. I don’t know her.” At this point, I suggest that she provide a opaqued dome of protection for Control and let ‘Deep’ come to the surface. There ensues a long silence. Finally, I prompt her to tell me what is happening inside. “I feel ashamed of the image that came to me. It feels childish, very childish. It is me as a 17 year old. I have never let go of my mother’s death. The 17 year old feels angry that she died, and sad and resentful and self-pitying.” I comment that Control suppressed the part of her that was feeling grief. Then I ask why she thought it was necessary to put those feelings underground? “I have a loving family. I did not know what else to do with her. I did not feel I had the right to be sad.” Who said you did not have the right? “Everyone around me. Their silence. I wanted to be strong for the rest of them. I was silenced by the need to be like everyone else. The sadness was so new to me and I felt a need to keep a stiff upper lip like my father.” (Marion’s mother died when she was 17. She is the youngest of four siblings. The two oldest – sisters, were married. She remained at home with her father who looked to the church for comfort; he had two younger brothers who were priests.) I ask if the 17 year old thought she was weak? “She thought so, actually, she thought she was *needy*.” At this point I suggest that she ask Christ to baptize the 17 year old to remove any shame that is silencing her. It is not clear whether this happens. What does happen is a reassertion by Control. “I don’t want to get stuck there. I am ashamed of her.” Who, I ask, are you? “I am a 63 year old woman who counsels families who are grieving. I judge her.” My response is quite firm and equally judgmental: No, I reply, “You shame her to keep her silent. This is the most feeling part of you. You must let her live through her feelings. You collude with your family to silence her. She feels. You think.” In turn, Control challenges me to tell her what to do with her. I suggest the only safe solution is reconciliation. In turn, Marion tells me she can picture the 17 year old with other selves that have been reconciled to each other and open to Christ. “But I feel so far away from them. I don’t know how to live with sadness without fighting with it. It will overpower me if I accept it.” I ask what the other selves

will do if the sadness overpowers the 17 year old? “They will be there for her. But I cannot be there with them.” The session ends here.

In the next session Marion begins by saying she has had a difficult week. A voice in her head has continually berated her: “Woman, get over it; don’t be touchy-feely; don’t be emotional.” She goes on to say, “I am embarrassed by feelings. I have to be in control. I am not embarrassed by anger; but I am easily shamed by tender feelings. I did not choose this. It started after my mother died. If I let go of my heart I am afraid it will bleed to death. I want to feel without being ashamed of feeling, but allowing Christ to remove the shame is not easy. I need to stay in control. I need to earn this, be punished, or suffer a little. To let Christ take away the shame feels shameful. What do I do with all the years when I have felt embarrassed by my feelings? How do I become different?” (Her litany is an illustration of the ‘bread of shame’ in bold relief.) We go on like this for several more minutes until Control finally becomes willing. In setting up the ritual I make it clear that Control has to remain in charge and that she must express her willingness at each juncture. First, she allows Christ to place a portion of his *Light* into her Heart and absolve all shame hidden there. Then she is instructed to hold her *Light* to her brow so he can open a direct connection with her. After a long silence I ask her if she is having trouble? “No. I caught a glimpse of Christ for a second when he had his hand on my head. I felt like we connected. It was a strange feeling. That moment of connection felt right. It was not charity. He gave me something because he loves me. That took the shame out of it. I need to remember that.” I ask her to have him strengthen his image. “He is not going anywhere. What I need to do is stay on top of that voice that wants to shame me.” This is the shaming voice she commented on at the outset of the session. Her comment tells me that she needs to let Christ terminate the voice before she can open to him. I ask if she is willing for him to terminate the voice in her? Her answer is telling: “Does he do that? I thought I had to do it. I feel like I was born with it. It is my father, my uncles, my community, and the Church. It permeates my whole life. It is in my head. It is the order in my life.” Christ has touched Control, but she is still striving to do it herself. I tell Marion that she must complete the ritual. To become completely open to Christ’s voice she must allow him to penetrate her brain *deeply* with his fingers, not just place his hand on her forehead. Again, she holds the *Light* to her forehead, and afterward, describes what happened.” I feel like there is a center to my brain, a whiteness that he can penetrate. He gets to the center and holds it. It feels like a new voice there. It is OK. I think it is OK.” I ask how it feels? “It feels empty, but not bad empty. Quiet. New maybe. Am I going to be different?” I suspect so, but all I can add is “We will just have to see.”

I do not meet with Marion again for three weeks. In that interval I have begun to conceptualize the intervention for ‘satisfying the insatiable.’ When I ask what she recalls of the last session three weeks earlier she is initially hazy about it. She has come to realize that she does not have to get mad at her sadness over her mother’s death. “Attacking it is unproductive. If I let myself feel it then it passes. But before when I felt it, I would get embarrassed by it and push it away. While I was visiting my brother I was able to express the sadness to him.” At this point I decide to introduce the idea of ‘satisfying the insatiable,’ which I have begun to explore with several other clients. Marion’s initial reaction is to deny the existence of any part of her that is insatiable. “I don’t feel like there is a part of me that is starving. I just eat the wrong things at the wrong time. I don’t eat more than I need to.” Marion continues with her rationalizations for a while and then confesses: “It would be a big step to ask Christ. If it is out of my hands and it does not work then I will feel twice as bad. It feels like a real commitment. From the beginning I think I knew the insatiable part has to do with my loneliness. I want to be needed by somebody, important to somebody. The idea embarrasses me, but it is real. What I really hate about this is that you make it seem so simple.” The session ends here.

In this next session Marion becomes willing for Christ to reach into her Heart, touch, and satisfy, her sense of insatiability. Afterward, she shares what happened: “What I saw happening...Christ went deeper...very visual for me...he reached for a part of my heart...he is holding it very carefully, tenderly...he is putting his *Light* around it...there are no words...now he is backing out...it feels different...I don’t know what really happened...that is what I saw...it is different. There is this whole area of my Heart...whatever you want to call it...now it is empty...except for the sexual part... the empty part feels warm and open...he changed the quality of the sexual part...it does not feel as heavy...more out in the open. One of my biggest hesitations in doing this was fear of losing control...but I did not feel that this time. I feel more accepting of my loneliness. It is a part of who I am... what happened was a very tender

thing...can't be tender if you don't really love something. Mother Teresa had a tenderness toward people that can only come from what Christ just did for me. It feels like a whole new level."

I was completely caught off-guard by what Christ did for Marion in this intervention. I expected him to connect with a self, not the core of her sexual desire. He holds it 'tenderly' –which is a strong emotional word for Marion, and places his *Light* around it. The area surrounding this center of energy becomes warm and open. There is no self identified with it, just a sexual sphere of energy surrounded by his *Light*. I am cognizant of that absence of self when Marion returns the following week. She begins by reflecting, first, that she has recalled, on several occasions, the experience of Christ entering her Heart; and second, she has continually heard a recurring thought through the week: "I am because I am loved." She then goes on to say, "During the week I felt like I was getting soft. The rational side kicked in, but has yet to take over. I am staying with the thought that I am really loved. There is no place for shame or embarrassment in that. I have gone back – in my memory, to last week when Christ extended his hand and went deep and held my sexual desires in his hands. It is calming for me to go back to that." I hear that she is merely remembering and ask her, "You are remembering, but have you let him actually go back inside since last week?" She owns she has not, she has only remembered it. So I suggest she go inside now and let him return to that place within her Heart. "What I see most clearly is the picture of his hands, the gentleness, how he holds that space within me." Do you feel connected to that space? "Yes. There is a connection...this is a part of me...deep...the journey through my Heart brought him to this place...he is honoring it...he knows it...it is a feeling thing rather than a thinking thing...I don't know the words for it...it is calm and non-judgmental...sacred...things I don't usually associate with sexuality." At this point, I decide to move the process forward by asking her if there is a part of her that could join Christ in this space? "Yeah – the part of me that feels incomplete and needy." Is she there? "Yeah. There is no need for her to feel incomplete while she is there. If she could stay there it would be OK." I ask what would prevent her from staying there? "It is not a familiar place for her to be. There, you are surrounded by acceptance. It seems unreal." I ask, from whose perspective? "Mine, me, that part of me that is looking at her. It has a fairy-tale aspect. It is too new. It is real here in the room with you [the therapist], but it will seem unreal away from here." I tell Marion that I understand it is difficult for her to continue entering her Heart, but if she could enter more often perhaps the needy part *could begin to hold Christ's hands*. The session is quickly coming to an end. I again encourage her to enter her Heart during the week rather than just remembering it.

The preceding session seems pivotal for Marion. Christ has been allowed to enter the Aware-ego's Heart a second time, and this time Needy joins her within the core of her sexual desire. I have not the faintest idea how this will play out and do not blame Control in the least for her fear of 'injecting this new behavior into her life' between sessions. But I suspect she will, at the very least, be willing to move it forward when she returns.

Marion comes in and immediately begins sharing her experience of having a massage (her first ever), and the fact that she has hired a personal trainer to help her develop an exercise regimen and eat better. (This is a major commitment for Marion and only possible because her brother has provided the money.) Marion goes on to share that she has gone inside several times during the week and seen Christ, Needy, and – at this point her mind goes blank. "I have been working with them all week and now I cannot think of the name for the other one." A third self has joined the other two during the week. I suggest that she go inside and perhaps this will prompt her recall. "I am inside. Christ is holding my sexuality...totally embracing it. It is very poignant...he holds it lovingly, without reservation. Needy is watching but whoever is next to her is not clear to me, but it has been clear all week until I came in here." I can only comment that something is clouding her perception. "I remember other qualities. The other is not likeable. She embarrasses me. She has a weakness. I did not feel she could be held by Christ." I suggest that she give this part of her a portion of her *Light*. This action brings her to the realization of who she is looking at: "It is my incompleteness as a woman." (This is a code word for her desire for sexual fulfillment.) What follows is Control's angst at experiencing all this. It is difficult to describe. On the one hand she is face-to-face with the fact that Christ is holding her sexuality and prepared to baptize the two selves Marion has identified, but in order for this to happen she must – finally, relinquish her power to shame them. "It is hard to imagine not thinking of myself as incomplete (shamefully fulfilled). I have blown up that idea by being angry and frustrated at the thought of it. If Christ baptizes those parts of me it would be like a great exhale." Marion becomes willing, but because all of this is still new to me I insist that Christ enter her Heart – rather than

her brow chakra, to terminate her power to self-shame. Interestingly, or so it seems to me, when she imagines standing before him, he first takes her hands in one of his hands and then places his other hand on her forehead! In retrospect, I suspect Christ is expressing his desire to terminate her power to self-shame, in fact he may even have done so, but I presume he has not and insist that she let him enter her Heart for this purpose. But Marion says it is Ok, "His hands gave off warmth that went all through me. Now he takes my hand and we walk over to the two images. He places his hands on Needy's head and heart. He lets her know that her neediness is her need for him, and he is there for her and will never go away. He is removing all of her shame at feeling so needy. It feels like so much going on and nothing going on, my mind is racing so, but Christ and Needy are not; they are calm. The clutter of my mind does not touch them. The session ends here.

Once again I have put the cart before the horse. I insist that Christ must penetrate Marion's heart chakra for the purpose of terminating her power to self-shame instead of penetrating the brow chakra. But rather than follow my suggestion, Christ places his hands on her forehead and Marion insists that this is sufficient; and certainly it is enough to allow Christ to proceed with the baptism of Needy. The reader needs to bear in mind that this is the *first* time I have ever done this with a client. In my ignorance Christ is directing us both! In the next session, Marion returns clearly in a different space. "I worked with the incomplete self during the week (the self that desires sexual fulfillment). Her image is very clear to me. She is definitely a female image of me. Needy understands that Christ is fulfilling her, encouraging her to look to him, use him, call on him often. With Incomplete, Christ just put his hand on her heart to let me know that my completeness was in him, *but there is something I need to learn from this part of me*. My mind went to a lot of places. I realized that the whole world is incomplete, and that I was never going to be whole in this world. The connection he made with me was very tender." At this point, I suggest a new intervention: I ask Marion to join/merge with Incomplete and let Christ into their shared Heart. I suggest this in part because Marion seems to continually merge with that self as she is speaking. I am not sure who is going to be merged with Incomplete: certainly the Aware-ego but I also suspect that Control is co-present. In any case, when Christ is asked to enter their shared Heart Marion experiences a sense of cloudiness within. I suggest that she ask him to dispel the cloudiness, and if she is willing, bring her sexuality in with him. "I agree to this, but now I am confused. It is clear and it is not. Joining with Incomplete does not help me. I have to make a connection between completeness and my incompleteness." (I suspect the struggle is between feeling and thinking.) "Christ's gesture is so filling. I can relinquish the sense of incompleteness regarding Needy, but I feel there is a bigger reason for feeling Incomplete." I suggest that she treat her incompleteness as a desire to know God, her body, and life. Marion grows very reflective: "Those two images have always been there [Incomplete and Needy]...now it is like night and day...going from shaming them to finding they are a part of me which Christ also blesses. These were the two worst parts of me, the source of all my previous reasons for control. All my problems have belonged to those images. It all feels new and fragile, almost too much to take in." We are short on time. I decide to leap ahead and suggest that she ask if Christ can connect the four of them (Christ, Control, Needy, and Incomplete) to the core of her sexuality? But, apparently, that has already happened. "If I visualize it, the four images are connected to it already. He holds it. A magnetism or string connects each of us to it. At the end of the string is our *Light*. The connection is very real and very strong. A lot of my neediness and incompleteness was in not being OK with my sexual part. I do have needs sexually that I will never fulfill...husband, children. I don't have to be ashamed or fearful of that anymore. Maybe celibacy is incompleteness." The session ends here.

This series of sessions is continued in a later section when I take up the issue of the reconstituted Familial personality –the self that appears to emerge following the initial entry into the Heart. Marion is greatly changed by the forgoing and in the coming weeks its effects seem to permeate many aspects of her life in a positive way. But in one regard there is a noticeable absence of change. She is still not able to orgasm. All the involved images are connected to sexuality, but sexual satisfaction continues to elude her.

**Pearl.** Pearl's case describes my second exploration of Christ's ability to satisfy insatiable desire. It overlaps with the Marion's case described above, so frankly, I have little idea what to expect when I begin the exploration. Pearl has been working with me for several years. She is essentially asexual. She can function well in a variety of work settings, but tends to isolate during her free time. Diagnostically, she seems best described as an Avoidant personality. In the first session of this series, I revisit her weight issue. (She has struggled with her weight since childhood. She is a tall woman who carries her weight well but



she is overweight. In previous sessions I have treated her eating as an Ego-in-conflict issue. That led to the discovery and reconciliation of numerous conflicting selves, but failed to bring about any changes in her eating. It is only during this series of sessions that I come to realize that eating per se is not a shameful behavior, but rather a socially acceptable behavior used in excess.

(Of note, while eating per se is not a shameful behavior, I have since come to appreciate, that most over-eaters experience much guilt around their eating, or a shameful lack of control after the fact. The eating does inject shame into their emotional field. They are rarely aware of it while eating since the *desire* for food will normally drown out the shame aspect of the experience; and afterward they generally lack the awareness needed to discharge it. I will speak more of this later in the chapter.)

Every client I have worked with for any period of time seems to tolerate my penchant for posing questions ‘out of the blue.’ So Pearl is not taken aback when I opt to be direct, and simply ask if she thought there is a part of her that is *insatiable*? A part that could not be satisfied by food though that is all she is offered? Pearl responds: “That is not quite true. She also has access to reading and sleeping. Food, reading, and sleeping.” I reply that at some level this part must be starving because Pearl is doing all of these things in excess, which suggests they are insufficient to satisfy it. I then suggest *she could let Christ satisfy that part of her which never gets enough*. Pearl is immediately and acutely aware of her reluctance. “I find myself very resistant. I fear any change would deprive me of sleep. That escape is my safety. I am not willing to let go of that part of me in order for Christ to satisfy her and draw her out. I am not willing to see her satisfied. I don’t want to see what her need is. It will be made public to me and to you. The angel on my shoulder says Christ can meet her needs, but the devil on my other shoulder says not this one.” I reframe what she is saying by suggesting that the resistant part of her is *personally responsible for this unmet need by actively denying its satisfaction*. Our conversation stimulates a memory in Pearl. “I have met her before. It was during a period of grief following the breakup of my affair. (This was her only real relationship; it lasted several years. As he was married, the relationship was always hidden.) A voice in me said, “You can’t control your sense of loss but you can *control* what you eat.” In effect, she believes she is using food to placate a sense of loss. But I suspect it is more than a sense of loss for just that relationship.

When I see Pearl again two weeks later, we quickly resume our discussion. All of the session is taken up by her offering reasons for not allowing Christ to satisfy this part of her and my challenging those reasons. What emerges from this discussion is her observation that for as long as she can remember she has been alone, and that her shameful core is starved for connection. I suggest that her reasoning is a veritable Catch 22. While the insatiable self remains shamed she cannot hope to forge healthy connections because the very act of connecting is experienced as shameful. But it is she who shames herself; so it is in her power to liberate the shameful core if she is willing to forgo her power to judge this part shamefully. While I could appreciate this intellectually it took me, and Pearl, three more weeks before I fully appreciated that she was functioning *as her own conscience*. In this session she grows increasingly despondent over her inability to let go of her judgmentalness, which she recognizes as irrational and self-defeating; she asks for a second session later in the week, which is the first such request in our years of working together.

When Pearl returns she says she feels exhausted beyond all reason, but not so depressed. The prospect of releasing her power to shame herself is still frightening but she does not feel as willfully opposed to it. But for my part, I have yet to understand that the power to shame is a brow chakra issue rather than a Heart issue. So I suggest that she allow Christ to enter her Heart by moving her *Light* away from it. “A glass walled chamber seems to surround me. It feels like I open a door to it and he enters. The wall seems eminently reflective. It seems like a fragile protection if this is what I have built around my heart. It seems constantly endangered.” What I sense is that Pearl is looking at an image of herself rather than looking out of her eyes at Christ. She confirms that she sees her heart as separate from herself. I reiterate that there can be no separation or dissociation. Then she says, “If I am to do this I need to surrender my *Light* to Christ not just move it aside.” Again, I challenge her to follow the suggestion, otherwise she will be surrendering her willingness rather than exercising it.” (What I still fail to appreciate is her intuitive understanding that something does need to be *surrendered* before the intervention can be effective; namely, her power to self-shame. It is all so clear in retrospect.) Pearl is quiet for some minutes. Finally, I ask her what is happening. “It is as if by moving my *Light* aside I removed all defense, revealed my belly. Christ wasted no time. He plunged into my very core...the hardest part was the submission...he filled a space waiting to be filled.” What is interesting here is that Christ has entered her belly, not her Heart. I encourage her to let him show her what he is filling, what he is doing. “There is a certain sensuality

to it, a masculine and feminine aspect...a part of me does not want to articulate it. It seems akin to planting a seed, a kernel left behind when he withdraws his hand, that has a huge potential.”

Since Pearl is unwilling to look too carefully, or at least describe what she sees, I simply accept whatever has happened and focus her on what I believe is the next step. I ask her if she is now willing to let Christ satisfy the insatiable part of herself? In reply she says that she had a thought earlier in the session – unvoiced till now, that “This part of her is seeking definition, self definition, as distinct from being endlessly malleable. She desires to define herself. Christ is consistent, more so than any of the other stop gaps I (Pearl) have offered her. That gives me hope for her. He is consistent and persistent.” So I ask her, if she is ready for Christ to enter and touch her and liberate her from her shameful embodiment? Pearl reflects that, having acknowledged her desire for definition, she should welcome Christ's hand. Again, I challenge her to move her *Light* away and experience the act. “All the barriers are down. He does not just touch her, he holds her, she is still trying to control her definition of herself and he is not resisting that.” (Note the separation implicit in this statement. She has separated from this part of herself, and it is not clear to me what she has separated, as it feels more like a Dominant self than a shameful core.) That is all Pearl can tell me in this session.

When Pearl returns the following week, she shares that “I don’t like my life.” I’m surprised by this turn of events. As I begin to query her she becomes aware – seemingly for the first time, of a voice berating her for all of her failures. (This is her power to self-shame.) “I just realized the existence of this voice. I have been responding to it by being depressed, aware of my imperfections. Last night I spent time entreating God to help me. I cannot remember the last time I did that.” For the moment, I choose not to address this voice. Instead, I ask Pearl to tell me what she recalls of the last session and what she is aware of in the present tense. “I am aware of Christ holding Insatiable. (The nature of that self remains unclear to me.) She has stopped shape shifting and is now in a malleable state for his shaping her and directing her. If that power to shape shift continues to be hers then she will continue to be shaped by external forces, society, culture.” (This sounds like the very essence of the Familial personality, but it will be another year before I could recognize it as such.) Again, my own gut reaction is to insist that this self – Insatiable, retain the power of willingness, or she will be essentially trading one form of selflessness for another if she forgoes her willingness. I encourage Pearl to give Insatiable a portion of her *Light* so that she can express willingness to Christ in this matter of his providing her a consistent definition. Pearl does this and then reports: “I give her a portion of the *Light*. When she takes it she literally splits open – literally breaks open and something gushes out. If she were human I would say it was blood. It might be poison. I don’t know. Her external shape seems completely drained. Only a shell is left.” I suggest that she let Christ catch whatever has flowed from her and, if necessary, deposit it in the ocean. I also suggest that she ask her *Light* to name whatever it is. Pearl replies that she cannot see what has happened to the *Light* she originally gave to Insatiable, so I encourage her to give her another portion of her *Light*. Pearl reports feeling that while before this part of her was waiting to be shaped now she is waiting to be filled. I, in turn, again insist that this must be willingly done, and for that she will need access to the *Light*. Pearl gives her yet another portion of the *Light*. Then she reports seeing two images occurring almost at once. “First, she kneels before Christ and offers her *Light* as an indication of her willingness. Then Christ moves forward and takes her hands into his – that is the first picture, and then raises her to her feet and takes his hands away. It is so hard...the instinct to defend is so engrained...I sense it in her...she needs to open herself...move her hands away...it is so difficult to allow that vulnerability...but she does...she drops her hands to her side. His hands are cupping his *Light* and then entering her chest...it is the same as last time but different...he is touching her Heart and dispensing the *Light* to all of her wounds...I had not recognized her woundedness till now. I can see flickers of the *Light* in the places where it has spread, like fireflies...she seems a little surprised, stiff, as with unused muscles...atrophied is not quite the right word, not quite immobile, but stiff from the lack of being active.” At this point, I have Pearl refocus on her critical voice and ask if she can still hear it? She replies that she has not been hearing it, but is aware of it when I ask. “I know where it is...in my head behind my right eye.” (Later Pearl will tell me this is also where she experiences most of her headaches, including episodic migraines). I have her ask Christ to draw it out of her head and place it in a circle. What she reports surprises us both. In fact, she prefaces what she reports by saying she has never done this before. Essentially, she ‘hallucinates’ Christ drawing it out of her head and placing it on the coffee table between us in my office. “I have never done what I just did. Our work has always been internal. He has physically removed it and put it on the table, put it outside of me on the table. There is a circle confining it there. Whatever it is seems dark, oily, and poisonous. It has no shape.” I suggest that she

simply ask Christ to turn it into pure white light and return it to its source. (I have yet to appreciate that Christ has extracted her power to self-shame and treat whatever has manifested as an autonomous emotion.) “It crystallizes like dry powdery snow that you can blow away and he puts it in the ocean. When it hits the surface of the ocean it glitters for a moment and then disappears. This is weird. Where he pulled it out from my head is where I have always had my headaches.” At this point, I wonder aloud if Pearl is willing to reintegrate with the insatiable part of herself? “I feel like the healing process is incomplete. I guess I am saying I am not ready yet. I want to watch a while longer.” I tell her that is quite all right, but also remind her that she does not have to wait till she is back in session with me. (Pearl is quite right. She has allowed Christ to remove her power to self-shame, but has yet to have him supplant it with the power of his discernment, or entered her Heart to clear any shame found there.)

In retrospect, I am in awe of everything that has just transpired. Everything happening in this session is truly Christ working in Pearl. I am behind the curve from the word go. Only weeks later will I finally come to appreciate the dynamics. Truly, it is Christ guiding us both that is bringing Pearl to these major shifts in her world, and ‘firmly’ preventing me from forcing pre-mature closer. It is worth reiterating here that, if a client calls on the Christ image over a period of months and years, the Christ image will become increasingly autonomous; and the therapist would do well to increasingly accede to it, even when he seems to frustrate therapist’s agenda.

Pearl returns the next week with interesting news. She has been promoted to a job *her employer told her* to apply for. When the job was initially posted, Pearl felt too inadequate to apply because she was being made to feel so inferior by her shaming voice. By the time she is encouraged to apply, Christ has silenced the voice. In fact, when I query her about it she really cannot remember feeling it or hearing it at any point during the previous week. Next, I ask her about Insatiable. “She is standing beside Christ holding his hand.” I ask Pearl to please describe the changes she observes in Insatiable. “She has been purged of some kind of poison, but I don’t know what it was. She is – like me, much more trusting and relaxed. Our need for self-defense has been largely eliminated. Whatever has happened to her has happened to me too, only it is more visible in her. Several times during the week I have asked Christ for a refresher by letting him place his hand into my Heart.” I ask her if she is ready for reintegration? “It is time. Actually, I feel the process has already begun. Her qualities will serve me well. I am just not sure that I have anything comparable to add to the mix.” I explain to Pearl that she represents the other pole in this and that both are needed to effectively range around a homeostatic center. I suggest that each of them – Christ included, place their *Lights* into a circle as an expression of willingness for the reintegration; and then each of them will step into the circle. I add that she needs to let Christ take the lead in how to proceed beyond that. “She and Christ are hand in hand. They come over to ‘collect’ me. I take his other hand.” There is a few minutes of silence then I see Pearl smile and comment, “OK, that’s weird.” She goes on to explain: “When we placed our *Lights* in the circle they seemed to scoot toward each other and join as one. When we step into the circle, Christ links my hands with hers and then steps back. He may have his hands on our shoulders; I am not sure. Our two images are side by side. We begin to overlap and merge.” I am a little concerned at this point that Pearl has dissociated so I ask her if she is in the experience or observing it? “I am out and in. she is much clearer to me, but there is also a bigger picture of the two of us in lesser focus. I guess I am also observing. Our figures are sliding into each other. We are overlaid.” To reaffirm her first person experience I suggest that she join completely with this merged self, stand in front of Christ, and ask him to enter *their joined hearts* and seal the connection. “It is that touch that sustains us. It is stronger than any voices that could undermine it.” I suggest that she take the time to write a prayer and pick a time each morning when she says it as an invitation for Christ to once again enter her Heart as ‘daily bread.’ The phrasing reminds me to ask her about her eating. “I have come to realize that I must change my eating habits. For one thing, instead of going out everyday to eat a big meal, I have started to pack a lunch and eat it at work with other employees. I use to look for immediate gratification, hope for it. Now I am planning to eat, preparing it, and eating it when it is time.”

From my perspective, Pearl’s promotion is the universe’s ‘answer’ to this intervention, one of those coincidences in which God chooses to remain anonymous. Her employer has all but insisted she apply when she did not voluntarily respond to the posting. Beyond that, Pearl’s own sense of inner change speaks a great deal for the intervention. As for the overeating, that will have to wait for the weeks and months to evaluate. But Pearl’s response is typical. All of the clients who have successfully moved through

these steps begin reporting spontaneous changes on the heels of it. For example, in Marion's case described previously she began an exercise program with a trainer.

When Pearl returns she reports that inside is good. She feels calmer and more peaceful, but she notes that she remains solitary in most of her pursuits and only occasionally goes out with a friend. (Her friends have tended to be very needy people who she is less interested in pursuing.) She shares that she has written a prayer, which she has placed on her bathroom mirror. "It is a great comfort experiencing that touch on a daily basis." Her statement about 'remaining solitary' prompts me to ask if there is a place of sexuality in her Heart? (I suspect this question was prompted by Marion's case described above.) She replies chidingly, "I knew you would get back to that! The question evokes discomfort in me. I feel like I have failed sexually. But yes, I think there is a place for it in my Heart." I ask if she would be willing for Christ to enter her Heart and take her to that place? "He can and does. I see him holding it. It is tiny, acorn size, a sphere, lead-like in quality, opaqued...completely...inaccessible. It is all of the same material. It is not a shell. It seems inert, a metal." I ask her if Christ can blow on it? Warm it? Awaken it? Pearl balks. A new self has emerged as we talk. Pearl tells me: "I am unwilling to allow Christ to act upon it. I don't have time for that." Even, I ask, if it were to draw you closer to Christ? "That was mean! I would do it for that." So I challenge her to let Christ awaken her sexuality. Pearl is now reflective. "This may be a case of being careful of what you pray for. I have been praying to him to make me aware and open my Heart. Intellectually, I am struggling with this. The idea of Christ and sexuality going hand in hand seems contradictory. My logical thought has made everything inside disappear." Pearl has become cognizant of a new self, which she proceeds to describe. "She is control, tradition, distance, disengagement. She is outside the Heart. Her self-stated mission and intent is to block and protect. She perceives sexuality as dangerous. My faith is vertical and her logic is horizontal. She flings herself between my Heart and me. But she has no control over my faith." I suggest that our goal become the reconciliation of this new self with her Heart, and the establishment of a midpoint between faith and logic with a freedom to move back and forth freely. The session ends here.

Pearl returns the next week to report that she has purchased the book on Tantric sexuality that I have suggested, which is a first. In the past she has always demurred when I have recommended books that were implicitly or explicitly sexual, even when I have offered them off my own shelf. She comments that, "The fact that I have been reading it without rejecting it is testimonial to a shift in my Rational self. She is in retrograde, no longer dominant. The exploring Heart is dominant." For my part, I have finally deduced that Christ can offer the power of his discernment in exchange for the power of self-shaming, and now offer this to the Rational self. "That is not something she has experienced in the past. Her responses tend to be knee jerks. It would be a new experience, allowing her to think for herself rather than relying on the contradictions of tradition and culture. I am currently allowing myself more of the humanity that I have made allowances for in other people." I suggest she go inside and let the Rational self take the step I have suggested. Pearl quickly goes inside and immediately begins reporting: "The process has already begun. She is different than she was last week. She is more parallel with the exploring Heart. She is easier for Christ to access and penetrate than I would have imagined. The *Light* illuminates her from within. If we could let down the barriers a little more, it could radiate more." I ask what does she mean by 'barrier'? "There is a fear of being visibly different." I suggest that she release the fear into the ocean and then move into the Heart closer to Christ. "She is prepared to move in next door and visit frequently, to begin the process, like an overlay." I suggest that there may be a sexual self in the Heart, and that might be the reason for her reticence. "This is the first time I have had a glimmer of that, of accepting it as a possibility, of imagining pleasure. I have asked Christ to blow on that sphere. What is different is that I can imagine it flowering. Before I denied it totally." I ask if he needs an assistant, a female image? "It would confuse me. He says, 'no'." But I persist in this train of thought. I ask who will be the recipient of this energy? The Mind needs an image to reach the body. Pearl senses conflict but is willing to reconsider what I am saying. "Here is where the battle begins. I can serve as a vessel, but the Rational self does not like the body as it is, she does not see it as able to fill the potential that the Heart imagines." Even so, I encourage Pearl to present herself as a vessel, to give Christ a portion of her *Light* and let Christ mix it with the sphere of her sexuality. "I have done it. Visually, the *Light* surrounds the sphere...there is not a real blending...but I sense the edges will blur as the sphere softens. I am unable to predict or imagine the result at this time." Our session ends here.

With hindsight, I will come to appreciate that Christ's actions in the previous sessions has precipitated the emergence of a reconstituted Familial personality. That self will remain strong for the foreseeable future, but its ability to totally control Pearl is greatly diminished. Pearl calls the difference 'faith,' and I really have no better answer for the time being. When she is offered the option of relinquishing her power to self-shame in exchange for Christ's discernment, Pearl quickly accedes. The Rational self, though not overtly shaming, will now proffer doubts about the presumably overweight body being an adequate vessel for Pearl's sexuality. Here Christ appears to tell her that what is in the Heart can trump the Rational self's control of the body. I really don't know. What is clear are the dramatic changes taking place in Pearl's inner and outer life. Even with the Rational self intact, Pearl will go through a period of dramatic changes that culminate in her joining a church, receiving yet another promotion in a much better paying and more satisfying job, and meeting a new companion. But it will be months before her Rational self is finally willing to stop shaming her body. As for me, I am coming to trust the process, but frankly I also find it a little unnerving. Christ is guiding us both in ways I am still struggling to understand. It is not until the third case, discussed below, that I finally appreciate the need to terminate the 'power of self-shaming' before asking the client to let Christ enter the Heart. Both work as it turns out, but terminating the power first, and anticipating the need to terminate the aural Voice-of-conscience soon after entering the Heart, seems to shorten the processing time.

**Leigh.** This next case represents a significant departure from the first two in that weight has never been a significant issue for Leigh. She has maintained a healthy body weight throughout her adult life, primarily by skipping meals while working compulsively. I suggest to Leigh that her *excessive working* may be her attempt to cope with an insatiable desire. She shares with me that her "Mind went to loneliness. I am starving for a family life." I suggest to her that very likely this self resides in her heart, and that Christ can satisfy this insatiable part and then draw it out of her heart into a circle. (As with the above cases, I have failed to first address self-shame and the resistance that will result is all but inevitable.) After a few minutes inside Leigh reports: "At first I was really resistant. I did not want to look at it. I was very afraid it would be painful, a lot of shame. I turned to Christ and sat in his lap so I would not be afraid of his reaching inside. Then I remembered my father always grilling us when he got home. I am afraid of seeing myself as like him, not knowing how to do the relationship thing." I wonder out loud if maybe the starved part of her is crucial to being in relationship? "Of course you are right...my unwillingness to be vulnerable...it got used against me growing up." So, I ask, is its satisfaction at odds with her distrust? At this point I make several further suggestions all at once: 1) provide yourself with a garment of protection from the fear of being vulnerable; 2) delegate responsibility for the vulnerable part to Christ; and 3) insist that all of the vulnerable part's satisfaction flow through Christ, even when it comes from others. I imagine this last suggestion easing the Dominant self's fear. The idea is for Leigh to experience vulnerability as safely satisfying in order to know if the experience is worthwhile. Leigh accedes to all this to the extent that she is willing for Christ to place his hand on her Heart. "I am sitting with his hand on my Heart. I am in it. This is so painful and he just holds me. It hurts so much, beyond anything that is logical. It is purely emotional. But my defenses seem lower." (Leigh appears to be experiencing a phenomenon I call 'love breaking through the armor.') Leigh continues: "Now he has placed his hand on my back at the level of the heart, and he says, 'Lets do it from the back'." At this point Leigh distracts us both by commenting on her allergies. I accept her need for distraction – if that is what it is, and suggest that she let Christ take her to the ocean, which she has done before. There, she is to release the emotional sinus pains into his hands as light. She sees black oil being released from her eyes. She describes it as a headache, tension, and exhaustion. After a few moments I refocus her on the vulnerable part by commenting that in order for this intervention to be effective Christ has to be allowed to reach into her heart not just place his hand over her heart. This is too much for Leigh. She responds by telling me, "I have to work on that one." This is not an atypical response. Clients often express the need to reflect on this intervention, which seems to speak well for it insofar as the client can sense its potential for change. But in retrospect, I am also aware that the suggestion is pre-mature. She has yet to forgo her power to self-shame in exchange for Christ's discernment. And intuitively, she seems to have glimpsed her fear of such a step.

When Leigh returns she has indeed been reflective. She does not tell me this at first but she has returned intent on letting Christ enter her heart. What she does share at the outset is that she has been feeling tired the last two weeks – a recurring complaint. She also shares her belief that her power to self-shame has served as a kind of life preserver. Even so, she is willing to go inside so Christ can enter her heart. But once inside she immediately dissociates and sees an image of herself with Christ – "I observe

myself with Christ.” The problem here is my failure to first have Leigh extract her power to self-shame and accept Christ's power of discernment and she seems to cope with my premature suggestion of letting him enter her Heart by separating. I stress that nothing will come between her and her *Light* until she is willing. She tells me that the thought of letting go of the *Light* terrifies her. I ask what it is she is afraid will happen if Christ enters her Heart? “Christ seems so giant and I feel so small; I cannot see myself. I cannot get beyond being terrified.” This is the voice of a new self who has emerged to take the place of the one who has been separated. I ask what is terrifying her? “I have to grow up and deal with all the freaky people out there. I feel like a 12 year old.” I remind her that Christ can replace her power to self-shame with his gift of discernment. (But note, I am still directing the client to make the exchange within the heart rather than the brow.) At this point she makes a connection between discernment and intuition. In the past she has always felt well served by her intuition. This connection encourages her to move her *Light* aside and let Christ enter her Heart. “I can sense an opening...like a mail shoot...a lot of light...no visuals...now I have a fleeting image of the windows of Notre Dame lit up. I feel like a seed has been planted. I came in today maybe ready to do this. The past week has been boring, hot, monotonous...not what I want life to be about.” We are well over our time so at this point I have to bring her back.

The above session was another illustration of my putting the cart before the horse. Early on in developing this intervention, I thought it would be possible for Christ to achieve everything if he and Leigh could enter the Heart. Some access to the Heart was gained, but note that Leigh is terrified at the prospect of entering her Heart in the first person. We will eventually discover a number of good reasons for that resistance in addition to her initial resistance at the thought of relinquishing her power to self-shame. It is also seems significant that when Christ terminates her power to self-shame in exchange for his discernment (which is not unlike intuition) it is as if he does it through a ‘mail shoot;’ as if he were sending his power to another chakra (sic) the brow chakra. This was one of the clues I would need to begin focusing on the brow chakra. Today, I would only suggest to clients that they enter their Heart without any preparation in order to demonstrate their anticipated resistance, which I would then use as an entrée to addressing their power to self-shame. Leigh’s case is described at greater length in the next chapter where I will follow it through to its conclusion.

I can anticipate the reader’s confusion on several levels at this point, which will somewhat reflect my own confusion as the clients and I struggle to enter, what I eventually call, the Aware-ego’s Heart. Each of these will eventually experience this space via their connection to the Aware-ego, but none of them will actually gain access to it until a personification of the reconstituted Familial personality has allowed Christ to purify its heart chakra. These are now my treatment goals for any new client, though few others have yet to achieve them. What I am attempting to capture here is the process of ‘accepting their resistance as the means of discovering an optimum path into the Heart.’ Each of these cases was instrumental in helping me to discern a replicable path, which others can follow. In my mind, they and Christ are the true authors of these discoveries.

**Tory.** Tory is the next client to work through the initial stages of the process. She has just worked through a major reconciliation involving deeply disowned parts of her self identified as Victoria and Victor. Shortly thereafter, a new self emerges which I identify as Rational Understanding. She says of this self that, “It does not accept the new sense of me, though that does not alter how I feel about it. Rational Understanding definitely comes from mother, especially in terms of her rejection of anything spiritual. My mother always said that ‘God never promised that life would be easy or good.’ Rational Understanding has a real sense of scarcity. She is very fearful. There is only one right answer and she constantly fears she may not know it.” I suggest to Tory that she separate from Rational Understanding, which she does. “She is much like me. I thought she would look stern and rigid.” I suggest to Tory that she teach Rational Understanding to use the *Light* as a garment of protection from fear. “When we did this before the garment appeared cloak-like. But this time it appears like a slip. No one else will know it is there.” I ask Tory if Rational Understanding would be willing to meet Tory’s sense of Jesus Christ? “I paused for a moment because she does have an understanding of Christ, but my sense of him really is different.” I ask if she is willing to hold Christ's hands for just a little bit so she could get a sense of him? “It was hard for her to do until he actually took her hand and then it felt really good. When Christ took her hands I could physically feel myself relax. She may have been rigid.” I suggest that she let Christ baptize her by placing a portion of his *Light* into her Heart and dissolving all sense of unworthiness about interacting with him. Tory tells me:

“It is not going to happen now, but it will happen.” The session ends here. Again, I am putting the cart before the horse in failing to first address self-shaming.

In the next session, I begin by further exploring the nature of Rational Understanding – who I have decided to treat as a Dominant self. I begin by asking how she copes with the irrational? “She can’t combat it. She just lays low until it goes away and she can reign again. She is the default setting, not my typical mode of operating. She only has an intellectual understanding of the irrational, not a heartfelt experience.” I change the tack of my questions by asking what she does with emotions? I suggest that she ask Christ where Rational Understanding keeps the emotions? “I wanted to say away from me, but Christ is pointing at me. They are inside of me.” I ask how she keeps them locked inside? “I hear the word memory.” You have the ability to lock memory away? “Yes. I discount it, refuse to think of it.” What emotions do you use to discount something? “I don’t trust the memory. I doubt it. I just explain it away.” At this point, I ask Tory to reorient to me in the session. Her first comment is, “To listen to myself – God that is strange. What could be so terrible about memory?” I suggest that she is guarding against the emotional impact of memory. “Yes. That was true for so many years. Growing up I had nothing I could do with it if I felt it. No one to make it better, share it with, understand it.” I suggest to Tory that she go back inside and ask Christ to create a dome that will absorb any feeling memory that might emerge as a result of our focus on it, so she can feel it without being overwhelmed by it, and feel free to talk to Christ or me about it. After she does this I end the session. This last suggestion is cautionary. I am not sure if there will be a surge of memory or not. The dome will probably foster recall as well as containing it.

Tory cancels the next session claiming that her sinuses are so severe she must go to her Doctor.<sup>45</sup> I schedule to see her the following day. When she returns she tells me that only the right side of her face is affected by the sinus congestion. I suggest that she go inside and have Christ place a tube that will allow it to drain. She feels a sense of pressure release. Then she goes on to report that after the last session she ‘felt’ a lot of images that *hurt*. “There was a memory of my mother offering to take me shopping downtown and then leaving without me as I was getting ready to go with her. Lots of Christmas images of mother ‘cancelling’ Christmas.” I pick up on the *hurt*, which is so often a code word for feeling ashamed, and ask her who is shaming her over these events? “I think it is Rational Understanding.” I suggest that she ask Christ to place Rational Understanding in an opaqued dome for a moment and then approach the other opaqued dome that has been ‘absorbing’ the feelings. Basically, I am encouraging her to identify what part of her is the recipient of the shame. “I don’t know who it is. The dome remains opaqued. Part of me says what is in the dome is negative and another part says positive.” I have her ask Christ if he will heal anything she sees in the dome? When she affirms that he will, I encourage her to let him look inside the dome, determine if what is there that needs healing and then tell her if he can. Again, he affirms his willingness and ability. “What I see in there is a coil and something that is being squeezed. The coil is negative and what is running through it is positive. The coil started out as protection. It directed what was running through it. It determined the direction and quantity.” I ask if the coil has a name? “Fear.” I ask if she can identify the object of fear? “Whatever it is really is pure and valuable. It is fluid, not liquid, a real joy to it.” I have her ask Christ to name it. “I can’t ask him. What is going through my head are readings from the Course in Miracles, Marian Williamson, all of her essays on love. I want to say it is love. It has been a real struggle for me to receive love, and make people understand that love is my nature.” I ask how it is that Rational Understanding finds it necessary to shame love? “It was an unequal balance. My parents never understood what I wanted or needed, or what I give to other people to this day. Today, I strive to act on love, but when I look back and remember I see the squeezing and strangling.” I suggest that she allow Christ to dissolve the coil, but Rational Understanding will not feel the effects until she has given up the power of self-shame. Then I ask how the dome appears when the fear is dissolved? “I don’t see the dome. I see that the flow has flattened out. There is a place for it now. Rational Understanding’s dome is still intact.” I note that when Rational Understanding is willing to give up her power to self-shame she can use the power of Christ’s discernment to know how best to express this love. I am also aware from something else Tory has said, that her father’s beliefs also sustain the fear of love, so I suggest that she ask Christ to terminate his power to define love for Rational Understanding. “When I asked Christ to do that, my father was close in, but then when Christ placed his *Light* into his heart, he zoomed out.” The session ends here.

Most of the next session is taken up with a prolonged discussion of Tory’s relationship and observations concerning her daughter and granddaughter. This theme will continue for the remainder of the sessions so I need to introduce Tory’s daughter, Abby, and Mandy, her granddaughter of 24 months. The

extended family believes that Mandy is developmentally delayed. Tory, who has had a distinguished career as a teacher of the gifted is reserving judgment. Another theme that may be playing out here relates to eating. Both Tory and Abby are overweight, Abby most decidedly so. In contrast, Mandy – her daughter, is a very finicky eater, whose developmental delays involve oral articulation. There is also a recapitulation theme being played out with this triad. Tory's maternal grandmother took care of Tory after her own mother had a second child, a son, who Tory's mother (two years deceased) always favored. Abby has recently delivered her second child, a son. She has all but excluded her mother from involvement with this pregnancy, except to call on her increasingly to care for Mandy. In this session I begin to weave these themes together. I strongly suspect that Mandy's developmental delays reflect her role in the family as a carrier of disowned selves for both Tory and Abby. To the extent possible, I will work with Tory to have her own any projections embedded in her image of Mandy. Tory begins this session by sharing her observations concerning Abby and Mandy. "Abby fears that Mandy is uncontrollable. She is developmentally behind. Her articulation is not good. Her tongue is always out. She seems to have oral sensory deficits. Abby does not know what to do with her. I feel like I have to make up for Abby with Mandy. Mandy does not get enough from Abby." I listen to what Tory is saying and begin to weave it into our work with Rational Understanding. First, I note that Mandy seems to be embodying a kind of emotional starvation, in her inability to eat, voice her needs, and in her oral sensory deficits. Since Tory understands the concept of projection from past work, I suggest that Rational Understanding needs to give up her power of self-shame and ask Christ to draw out whatever is 'starving' Mandy. (In making that interpretation – or intuitive leap, I am applying a basic working premise. Whatever a client introduces at the beginning of a session is in some way applicable to what s/he is working on inside. The current 'worldly' concerns of our lives are the projective vessels of our inner life. From that perspective, Tory's concerns about her granddaughter make her a ripe vessel for unconscious projections of any disowned opposite motivating Rational Understanding.) Tory does not go inside in this session.

In this next session two other themes are introduced. The first one concerns her grown brother, 'Mack,' the one favored by her mother. Over the past two years his alcoholism has cost him his job, and his wife is seriously threatening divorce. Mack is strongly identified (by me) with his MGF, a small-town drunk, whose public behavior humiliated Tory's mother throughout her life. Mack hid his alcoholism from the family while his mother was alive but has given up all pretence since her death. Tory tells her father, whom she always thought of as an ally while the mother was alive (though it required a lot of denial to sustain that fiction), that she is afraid that Mack will not live long, given how much he is drinking. "Daddy says he will be better off dead." (Within months of the mother's death, 'Daddy' took up with another woman who he has focused on these past two years to the exclusion of any real involvement with his son or daughter.) Tory is seeing her father in a new light of late and can now say that his comments reflect a real anger in him that has probably been there for a long time. Interestingly, her father denies that his father-in-law was the town drunk, but also says he hates drunks, has no use for him. The father has a brother who is alcoholic, and I suspect there are others in his extended family. Tory is "angry at him for being able to feel that way. He can just cut somebody off." I remind her that Tory cut off 'Victoria' for most of her adult life (the inner relationship we resolved before this series) and that Rational Understanding may well be cutting off a major source of love in her self. Tory replies that, "There is a real rage in him (her father). I cut off parts of my self, but he is cutting off his son. With the slightest provocation his anger can erupt. He was the one parent I felt I had a chance with, who was reasonable. I wanted to be more like him. I thought he would be there as a protector, even though he did not give me an indication that he might do that. In fact, he put me in situations that I did not need to be in." Tory goes on to share new memories of how her father used the pretext of taking her to town to meet with other women and then ask her not to share the episodes with her mother. "But he would not stand up for me with mother because he said he had to live with her when I was grown and gone. Mother said he did not care for us. Even so, I still saw him as the only chance I had." I wonder aloud if Rational Understanding has patterned herself after her dad? (As it turns out, the angry part of her is not Rational Understanding, but a part that will emerge when Rational Understanding is reconciled.) Once again, Tory avoids going inside, but clearly she is giving a lot of reflection to the family dynamics that have shaped Rational Understanding.

Tory returns again preoccupied with her brother, Mack. "I have cried a lot thinking about him, but I do not know why." I make a suggestion, which will prove to be significant in later sessions. I assume that Mack's masculine and feminine aspects are significantly shaped by the estranged relationship between Tory's mother and her alcoholic maternal grandfather. I suggest that Christ be allowed to extract these from



her brother's image and work with them. (This might help her as well as her brother.) Tory demurs and says she would prefer to do that on her own later in the week between sessions. Instead she is ready to focus on Rational Understanding who, she believes, has been the cause of all of her tears. I suggest that she go inside and separate from Rational Understanding. "She looks like me. There is a real hardness about her." I suggest that this may be the consequence of her power to self-shame, and I have Tory ask Christ to draw out this power from Rational Understanding's brow chakra. I note that this only objectifies it, that she will still retain the power to exercise it. "What I feel from that circle is that *I'm a mistake*, I never did what I was supposed to do, and I still don't. It makes me feel like I could make up for the mistakes but I've never been able to do it. I see my daughter Abby acting toward my granddaughter Mandy as if everything about her is a mistake, that Mandy is a mistake. I am just amazed that there is such a connection between Mandy and mistake." Even so, when I suggest it, Rational Understanding is unwilling to give up her power to self-shame in exchange for Christ's power of discernment as a first step to Christ's entering her Heart and healing Mistake. So I modify my suggestion to make it provisional (this is the first time I have done so with a client). I suggest that, if she is willing, Christ will extract the power of self-shame and *provisionally* replace it with the power of his discernment. If Rational Understanding finds the exchange intolerable, then Christ will reverse the process. Rational Understanding agrees to proceed under this condition. "There was a lot of tension at first, but then a sense of relief and lightness. All I can see in the circle where Christ has placed the power [of self-shame] is something black and hard that seemed to grow when it got out. It is dark, like a heap [of cow manure]. The power of discernment generated the relief, or maybe a release." I ask Tory what she would like Christ to do with 'the heap,' hoping she will let Christ have it. "We need to leave it in the circle. Her willingness came because it is provisional." I ask if she is willing to let him enter her Heart and heal Mistake? "OK. So Christ and I are to go into her Heart?" I affirm her query and there is a long silence. Then she asks what is she to do? I suggest that she let Christ find Mistake and heal her. Tory becomes tearful. "Mistake is really, really little. She is trying to be unnoticed. Christ takes her hands and stands her in front of him. She is crying." I remind Tory that she must ask Christ to baptize Mistake and fill her with the Holy Spirit. "Yes. He does that. She is still small but she is no longer crying; she seems normal." In response, I pose a series of questions: What is her nature? What will feed her? Who is she when free of shame? "She is his child and she is loved. That is Christ talking. And she can grow in that feeling." I suggest that Rational Understanding can discern that growth only so long as she does not shame it. She – Rational Understanding, can still impede the experience of love in herself. "She is not thinking or feeling anything. I have to digest and think about all of this." I add that she allow Christ to leave a portion of his *Light* in her Heart before exiting. The session ends here. Three days later Tory e-mails a dream to me:

Last night I dreamed that I was teaching at my old school. The school was close to my home. So during lunch, I decided that I wanted to go look at my old house. I could not find it! I was looking for landmarks and not looking at the street names. I was lost. When I started looking for the street names, I finally found my street, but they had built a large, beautiful government building where my house was. I was frantic. I kept saying, "Why didn't I know about this? Why didn't someone tell me? Why didn't my Daddy tell me they were going to do this?" Soon this man came up to me and identified himself as the builder. He told me that I was upset over nothing. He told me that much of my home was included in the building – only in a more beautiful way. "Come on – I'll show you." When we went into the building, I immediately saw many of the things I recognized from home. It was really fun going through the building looking for things I treasured from my past! Even I can interpret this one!

When Tory returns a week later she fills in events surrounding the dream. "For three days after the last session my eyes felt like they had cried for a year. (Bear in mind that Rational Understanding has been dissociated and not remerged with the Aware-ego.) On Monday I felt so different and then I remembered the dream. My eyes were fine. I have had a really good week. I don't know how to understand the crying part. I saw Mandy [granddaughter] yesterday. She is precious! Abby [daughter] starts a new job next week and I have agreed to provide day care for Mandy and her little brother. I am excited to keep them. The teacher in me already has a month of lesson plans." I ask her if Rational Understanding is willing for Christ to absorb her power of self-shame? "I suspect her willingness will strengthen, but she is willing enough for now." I have her ask Christ to completely dispel it. "OK. He has turned it into pure white light. Rational Understanding feels a reserved good. She is not use to feeling. She thinks she is interested in knowing the changes it will bring." I suggest that Rational Understanding could ask Christ to baptize her and she can

then merge with Mistake. “I think she would be more comfortable observing Mistake.” (I suspect this is a new self speaking.) I suggest to Tory that she allow Christ to bring Mistake out of her Heart and into a circle. Tory agrees to this. “There is some fear on Mistake’s part in accepting the *Light* which Rational Understanding offers her, but she did accept it. Part of the fear was in being out. Everything is so different. No sense of what to trust, almost as if there was never anything to trust before.” I note that she did dare to trust the *Light*; and then ask what is Mistake’s need at the moment? “Her need is to not be disappointed with the world. She has become very vulnerable.” I ask what is the opposite of disappointed? “Embrace.” I suggest that Christ can instill his power of discernment within her, which will allow her to assess what will embrace and what will disappoint. “That feels right. She wanted everything to embrace her, but understands that distinguishing will be better.” This initial series of sessions ends here. It continues later in the chapter.

## **TRANSITIONING FROM CONSCIENCE TO WORKING WITH THE FAMILIAL PERSONALITY**

In the next section of this chapter, the verbatims provided by Tory and Marion are continued to their conclusion. Leigh’s verbatim is continued to its conclusion in the next chapter. Both of the verbatims given below are extensive. Each spans more than a year of work with each client. Moreover, I quickly move beyond Moral authority proper into Relational authority issues, which are covered in the next chapter. The reconstituted Familial personality is most properly identified with Relational authority as it is a constellation of the Gendering archetype. But that sense-of-self is nearly impossible to identify and work with until the Dominant self is redeemed. Moreover, the Gendering archetype constellates more than images of the self and can be addressed in a general way before the Dominant self is redeemed; but not so the Familial personality. Essentially, the Gendering archetype is responsible for the creation of all images within the Mind, including self-images. It constellates the Familial personality by constellating an amalgamate of personality characteristic derived from parental interactions experienced by the client during childhood.

In sum, Tory and Marion’s verbatims will be introducing the reader to masculine-feminine concepts underpinning the Gendering archetype as well as the Familial personality (which may be its most significant constellation as a governor of personality). In addition, the last chapter also provides the rationale for *convicting with the power of the Holy Spirit*, which has proven to be the most powerful intervention offered in this work. That too is repeatedly illustrated in the verbatims but not elaborated upon. I have chosen to follow both clients through the entire process in this chapter even though it means getting ahead of the reader, because even though the Familial personality is a byproduct of the Gendering archetype, it is also the bridge that allows the client to begin major reconstructions of the personality, which the therapist is obliged to address soon after the redemption of the Dominant self. My suggestion to the reader is that s/he read the last portions of each case without having to fully understanding them, and then reread those verbatims after finishing chapter VIII.

I also include these particular verbatims because they illustrate my own struggle to understand the consequences of redeeming conscience. All too frequently, they will illustrate my missteps as I learn along with my clients. In significant ways, the redemption of conscience leaves the client stripped of many ego defenses learned in childhood, but leaves the client still grounded in whatever personality-core dysfunction stimulated the need for therapy. The redemption of conscience makes Christ and the Holy Spirit strongly figural in the client’s inner dynamics; and now they must be called upon to help the client address core personality dysfunction. With Christ’s help, the client can embark on the necessary personality change. And I cannot understate the need for Christ’s help. The sought after changes are largely governed by archetypal constellations, which can only be altered by a higher power. Left to its own devices, the Ego cannot change its basic building blocks.

*A Phenomenal Perspective*  
*of the Familial personality*

I want to remind the reader and elaborate upon the unexpected emergence of the sense-of-self that comes to the fore when Christ terminates the aural Voice-of-conscience. What then becomes figural is the reconstituted Familial personality. Marion will initially prove the exception to that rule, as we will first have to address an Ideal persona; but all three clients will otherwise exhibit the same progression.

The client's personality amalgamate becomes figural within several hours or days of Christ first entering the Aware-ego's Heart and terminating the aural Voice-of-conscience. At first, I thought of this sense-of-self was merely a 'regressive' ego-aspect because it feels and acts like a younger, less developed version of the Dominant self, which the therapist and client have worked so hard to redeem. But when the client goes inside as Aware-ego, it is nearly impossible to personify this new sense-of-self, except by the client's repeated assertion that it is "me." Christ can contain a sense of mental attributes and feelings, but no image. It is as if the new sense-of-self remains inseparably merged with the Aware-ego or lacks any degree of sensate embodiment. When I finally decided to treat this sense-of-self as the personality-core, it then became possible to personify it. However, once personified the actual sense-of-self then assumed the role of participant-observer.

Following the redemption of conscience, the reconstituted Familial personality appears to become the client's preferred locus of consciousness. From that perspective, the client can observe and vicariously participate in the actions of Christ, the Aware-ego, and any ego-aspects embodying the personality-core. This is made evident by the client when s/he repeatedly refers to his or her sense-of-self as "me." The "me" is separate and distinct from the Aware-ego, but nonetheless actively identified with what is happening inside. Before the redemption of conscience, the client normally localized his or her sense-of-self within the Aware-ego and whatever ego-aspect was fused with the Aware-ego at the time s/he went inside. When separated from the Aware-ego, the separated consciousness was identifiable as an ego-aspect while the locus of consciousness normally remained with the Aware-ego. In contrast, there are now two potential loci of consciousness: the Aware-ego and a participant-observer. And often it is the Aware-ego that is personified, though this is not readily apparent until the therapist becomes cognizant of the participant-observer, who cannot be personified. In effect, the therapist must begin to take seriously the client's assertion that there is a second locus of consciousness that cannot be personified in its unmitigated state, and has the capacity to vicariously experience what is going on inside. Of note, the observer is not an 'actor,' s/he is only a participant-observer; which is one reason why its existence is not immediately apparent. What makes the observer a participant is its empathic connection with, and reactivity to any inner activity involving another self that has embodied its personality-core. That reactivity also sets it apart from the Aware-ego, which is simply aware and willing rather than empathic and reactive. In sum, the participant-observer is the archetypal substrate that gives each ego-aspect a sense of identity, which the client also accepts as "me." So far as I can determine, this archetypal substrate is an amalgamate of personality characteristics derived from parental interactions constellated by the Gendering archetype (described in the next chapter).

I eventually concluded is that the reconstituted Familial personality is most likely the core-personality of the self-shaming Dominant self and any other ego-aspect created after its constellation. Initially, it is hard to assess its age since it remains highly resistant to separation; but when finally personified it is generally identified as between the ages of seven and twelve. It is determinedly intransigent to change in its participant-observer state. Gradually, the Familial personality can be transformed, but not before it has sorely tested any therapist who thinks the client's previous changes were sufficient. Fortunately, the reconstituted Familial personality becomes the locus of consciousness in the context of all that immediately preceded its conscious re-emergence, including the client's progressive experiences of Christ's discernment and forgiveness and entry into the Heart. Even as the client struggles with this atavism, s/he remains mindful of transformative experiences that have redeemed the Dominant self, and her ongoing experience of Christ provides both daily reminders and new insights. These new experiences, coupled with further interventions, keep the client mindful that 'something better' is possible, even as she struggles with the atavistic nature of the reconstituted Familial personality; or, in the case of Marion, the emergent presence of an Ideal persona overlay.

### **The Core Personality**

The emergence of an interior sense of 'I and me' appears to coincide with the constellation of an aural Voice-of-conscience by the Empowering archetype. It is unclear to me whether the constellated Voice-of-conscience precedes or follows the Gendering archetype's constellation of a core personality. But in any case, the Ego's incorporation of the Familial personality appears to represent its first successful effort to incorporate the sense-of-self identified as "me" or "I am me." In turn, the Dominant self, represents the further integration of this personality-core with a concomitant power to self-shame. I suspect the process of integrating those two is never an easy one, and quite painful for every child who must learn to shame his or her self.

My understanding of the reconstituted Familial personality did not emerge full-blown following the redemption of the Dominant self. I quickly grasped the regressive character of this new self, and the need for Christ to terminate the Voice-of-conscience (which the client could now hear clearly and aurally), but not the fact that this new sense-of-self was an unmitigated, archetypal constellation. What finally led me to this conclusion was nearly a year's work with the numerous permutations of Relational authority described in the next chapter. I developed most of the interventions described in that chapter, particularly the convicting power of the Holy Spirit, in an effort 'change' the reconstituted Familial personality, largely without any success until I could actually 'name' this sense-of-self as an unmitigated archetypal constellation.

It is important to appreciate that what emerges following the redemption of the Dominant self is an *adult variant* of the Familial personality, which incorporates the strife and union inherent in the parental relationship at the time it was constellated. The Gendering archetype uses the parental relationship to constellate an amalgamate of masculine/feminine personality characteristics, which the Ego then seeks to incorporate into an ego-aspect. Once this is appreciated, Christ can be asked *to capture the sense of self that best reflects the client's current personality*. (The development and use of a 'capturing circle' is described below.) Whatever is captured becomes, in effect, the prima materia that Christ initially uses to reshape personality through the generation of Ideal pairs. The reshaping process is intended to liberate the client from restrictions imposed on the reconstituted Familial personality by its slavish adherence to familial and cultural demands, which are most often at odds with the process of individuation. Later or concomitantly, Christ can be asked to awaken function deficits observed in the Familial personality.

Operationally, the personality 'captured by Christ' will objectively define the gender of the personified Familial personality. That gendered personality has a contra-sexual aspect, which Christ can also *capture* by casting a circle into the nether reaches of the client's active imagination and bringing it into consciousness beside or near the personified Familial personality. If the client is female, the contra-sexual aspect is expected to reflect the masculine animating energy sustaining the two images; and if the client is male, the contra-sexual aspect is expected to reflect the feminine defining quality of the two images. The two images captured by Christ (i.e. the personification of the Familial personality and its contrasexual aspect) are treated as the yin and yang of whatever self currently controls the client's behavior. They represent the masculine and feminine aspects of the personified Familial personality. The intervention process involves Christ working with these two personifications in several ways.

Once Christ has identified the personified Familial personality and its consort, the client is asked to describe the relationship. The long-term goal of these interventions is the dramatic alteration of that relationship, but initially, no effort is made to change it beyond identifying the tensions and dysfunction. Instead, Christ is now asked to *extract* from the personified Familial personality, the sense of self *most closely attuned to the totality of Self*. This is *assumed* to be, in significant ways, the opposite of the Familial personality, which is generally seen as most closely conforming to family and culture. Christ does this by first drawing a circle in front the personified Familial personality and then extracting the 'attuned self' from the heart chakra of the personified Familial personality and placing it in the circle. This attuned self will become the prima materia for an Ideal pair that Christ will be asked to place in the Aware-ego's Heart. Once the attuned self is identified, Christ is then asked to identify its contra-sexual consort, which he does by casting another circle into the nether reaches of the Mind that he then uses to draw the consort into

consciousness next to the attuned self. In the few clients who have completed these steps the contra-sexual aspect appears to be archetypal in nature. The client is asked to closely examine this pair. Generally, I will end the inner work at this point so the client can reflect on them. Invariably, this Ideal pair is a sharp contrast to the 'unredeemed,' personified Familial personality and its consort. I explain to the client that, if s/he is willing, Christ will bring this Ideal pair into the Heart of the Aware-ego where they will reside with a portion of Christ's *Light*, which will function as a perpetual conduit of the Holy Spirit. Because the images are invariably positive, the client may be quite willing for all of this to happen in the session and that is fine, as it is quickly done. But often, I encourage the client to spend a week reflecting on the Ideal pair that Christ has identified as most suitably attuned to the totality of Self.

The enthronement of an Ideal pair and Christ's *Light* in the Heart of the Aware-ego becomes the paradigm for further work with the personified Familial personality and its consort. The transformation of that pair will require their repeated conviction by Christ. Some of the many possible permutations of that process are described in the next chapter. Clients who have gotten this far in the process will have experienced that kind of transformational work in other contexts, particularly the transformation of parental images. The most potent intervention I have discovered for effecting these transformations is the *simultaneous* conviction of the masculine and feminine aspects with the power of the Holy Spirit. Christ will convict them as often as asked by the client, until the client is totally satisfied with the transformed relationship. That Ideal pair is now ready to be placed into the heart chakra of the personified Familial personality. But first, the heart chakra must be purified. A purification of the heart chakra must always precede the placement of an Ideal pair in the heart chakra. Last but not least, the participant-observer is asked to merge with the Aware-ego and the redeemed, personified Familial personality and Christ connects the three by placing a portion of his *Light* into their shared Heart.

Whatever is in the heart chakra of a personified Familial personality is normally a real threat to it; it also blocks the heart chakra's connection to the Aware-ego's Heart. For those reasons it must be purified. The major difficulty is generally the strong resistance of the Familial personality to anyone entering the heart chakra and discovering what is hidden there. I have discovered two strategies that have proven helpful. The first is the client's understanding that Christ's sole purpose in entering the heart chakra is to place a portion of his *Light* into the heart's center where it will function as an abiding conduit of the Holy Spirit's forgiving grace. In practice, once inside Christ may be required to intervene in a variety of ways to neutralize and transform the negative energies found there. And this he will do unfailingly. The second strategy addresses the personified Familial personality's knee-jerk resistance, which can be considerable. Here the Aware-ego must be actively engaged to exercise its willingness for Christ to heal. The client (sic) Aware-ego must acknowledge that the Familial personality's intransigence is self-destructive and Christ can be asked to heal the *intransigence*, which is often a personality characteristic. In effect, Christ is asked to approach the personified Familial personality and heal him or her in whatever way Christ deems appropriate, to the point where s/he can willingly allow Christ to enter the heart chakra and purify whatever is found there. It may be helpful to bear in mind that the personification is a representation of an archetypal amalgamate embodied with free will by the Ego. The embodied personality-core is a given, not a choice. It is generated by the Gendering archetype and derived from the qualities of parental interaction, be they horrendous or optimal. The personified Familial personality is a simulacra. It may be a powerful governor of the client's behavior, but removing its intransigence will not alter the personality-core; it only provides Christ the opportunity to enter its heart chakra. The unmitigated, archetypal constellation, i.e. participant-observer, and all of its embodied identities can only be transformed from within the Heart and heart chakras.

Once the heart chakra is purified, Christ can be asked to approach the personified Familial personality and its consort, and begin the process of repeatedly convicting the pair. The end goal is another Ideal pair albeit a more 'earthy' version appropriate to the personality. When the client is satisfied with the transformations, Christ will bring them into the purified heart chakra. The particular characteristics of this dyad are difficult to describe as they appear to be unique to each individual, but I believe the following verbatims will capture the feeling and results of this process. The Ideal pair serves two functions. First, this pair provides the optimum definition of what is possible for an ego-embodied Familial personality acting in the world. Second, the Ideal pair will function as a 'tuning fork' that quickly entrains with the resonance of the Ideal pair in the Aware-ego's Heart. But note, healing a personified Familial personality is not the same as healing the Observer. That requires a first person experience.

### **The Aware-ego's Heart**

The first difficulty in my work with the Familial personality was my failure to appreciate that I now had to work with a 'formless' archetypal constellation: a presence with the power to organize consciousness, as distinct from the images that normally embody it. The second hurdle was my prolonged failure to distinguish between the Aware-ego's Heart and the heart chakras of ego-aspects. I assumed all of them shared the same Heart. At some level they do, but the only sense of self that can initially enter the Heart with Christ is the Aware-ego, which is why I now refer to it as the Aware-ego's Heart. The other ego-aspects have great difficulty even contemplating entry of their own heart chakra, much less the Heart, which has access to the physical heart and the seven heart chakras of each auric body. Even after the Aware-ego's Heart has been purified and the aural Voice-of-conscience has been terminated, ego-aspects will only be able to experience the Heart through a mental connection (sans emotion and/or sensation) with the Aware-ego (I call this the vicarious connection). The Dominant self provides the willingness necessary for Christ's initial entry into the Aware-ego's Heart. But its personification cannot follow Christ and the Aware-ego into the Heart proper even where it remains merged with the Aware-ego. Though this may not be readily apparent, every ego-aspect invariably 'hangs back' and relies on a *sense* of what happens via its mental connection with the Aware-ego. A Dominant self's primary reticence is likely a fear of the aural Voice-of-conscience, whose archetypal energy flows through the Heart. But I also sense a real boundary limitation that is difficult for the Ego to breach. Even when a client 'goes inside' s/he remains exterior to the Heart and any of the chakra portals. So far as I can determine, only willingness allows a self to follow Christ into those interior realms. Ego-aspects can sense the journey of the Aware-ego to the extent they are merged with it by willingness (in the same way they can sense the brain-body). But ego-aspects (aside from the Aware-ego) seem constitutionally incapable of actually entering the Heart or heart chakra without the sensed connection to the Aware-ego. Even so, their role in the process is crucial. Ego defines the world of free will, which is our normal state of consciousness. Consequently, ego willingness is required for any intervention that will effectively transform it, e.g. relinquishment of the power to self-shame in exchange for Christ's discernment, the purification of the Heart and their own heart chakras, allowing Christ to begin transforming the Familial personality by injecting Ideal pairs into the Heart and heart chakras.

So far as I can determine, the Aware-ego's Heart and all chakra portals are best treated as archetypal in nature; they are energy chambers connecting Soul to Mind, just as the Meridian energy field appears to connect Mind to Body. To date, the only images that seem comfortable within Heart and heart chakras (aside from the Aware-ego and Christ) are Ideal gender pairs most closely attuned to the totality of Self. It is possible for Christ to extract, reveal, and transform such Ideal pairs once the client is able to personify the reconstituted Familial personality and its contrasexual aspect. Once an Ideal pair is identified they can be 'enthroned' within the Heart. Then it becomes possible for personifications of the Familial personality to be transformed by conviction of the Holy Spirit until they can entrain with the Ideal pair in the Aware-ego's Heart.

### **The Capturing Circle Offered by Christ**

Before proceeding to the verbatims, which will also illustrate the early transformations of the Familial personality, I want to illustrate and elaborate upon the Capturing circle intervention. This intervention was developed late in the process as I struggled to understand and work with the Familial personality. I cannot explain why it took me so long to discover it. Nonetheless, I do provide sufficient examples of its efficacy in this chapter and the next. The intervention is deceptively simple. What continues to surprise me is its power, which appears to be a function of turning the process entirely over to Christ (which is probably why it took me so long to discover it).

I thought about naming it *The Christ Circle*, but 'capture' best describes the effect. Basically, the Aware-ego and Christ stand a comfortable distance apart facing each other. Christ draws a circle between them *using his Light*, which the Aware-ego then walks through and exits near where Christ is standing. Or

Christ can draw the circle while standing beside the Aware-ego and then walk through it with the Aware-ego. (As the verbatims will illustrate, even more options than these two are possible.) What could be simpler? The kicker is the circle's purpose. Each time Christ draws this kind of circle the intent is to *capture whatever Christ intends it to capture*. This can be a particular emotion ranging from pride to shame, or an emotional pain, or whatever is responsible for generating the emotion in question. After the particular manifestation is examined – if it is an emotion, then Christ is asked to absorb it with his *Light*. If it is a self, then Christ is asked to provide other appropriate interventions. The capturing circle is very like the double circles and concentric circles used throughout this book. What makes it distinctive is that Christ draws it with his *Light* and defines what it will capture, though he always does so in response to a specific request of the Aware-ego, who is generally following up on a suggestion made by the therapist. An illustration will provide a helpful preamble to further discussion.

**Rona.** The following verbatim describes the first time I used this intervention. Rona is a single mother going through a contentious divorce. She is in a graduate program for Social Work and works part time. We have been working together off and on for the past year. She is very good at going inside. She is OK about calling on Christ but feels most comfortable when she can also evoke a feminine image called Medicine Woman. The two images seem to work well together in complementary ways. Rona tends to be overly responsible, which she rebels against by eating, drinking, and smoking too much. She also has a history of acting out sexually. In the first session of this series, Rona begins by addressing an issue that has left her feeling very ashamed. Christ quickly addresses it in a thoughtful and forgiving matter. But she is still feeling remorseful, and berates herself: “I do everything in excess; all or nothing.” I suggest we shift the focus to the ‘excesses’ (eating, smoking, drinking, and sex) as they have to be accumulating a lot of unexpressed shame. I explain to her that it may be possible for Christ to remove all of the accumulated shame. This will not prevent the accumulation of more shame by whoever is self-shaming, but it will ease the ‘weight’ of the accumulated shame. Rona is agreeable. She allows Christ to draw a circle that will capture all of the accumulated shame in her energy fields when she walks through it. I am specific: all of the accumulated shame related to excessive eating, drinking, smoking, and sexual acting out. (In retrospect, and based on what she will report the following week, we are asking Christ to capture and remove a great deal of shame all at once. Based on her feedback, I would now limit the number of ‘excesses’ per session.) I ask Rona to closely examine the circle she has just passed through and describe what she sees and feels. “After walking through, I was anxious until Christ provided me with a brain-stem massage. I am seeing a black and white rock sitting on something bigger. It fills the whole circle and feels like the tip of an iceberg. I can see ripples of water at the edges.” I have her ask Christ if he can dissolve it, release her from it, and give her a fresh start? “At first, I did not know if I wanted him to release me. I asked him to and then when he began, I stopped him; but then I finally let him do it. Now it is just a clear circle of water.” I suggest that she walk back through the circle and see how it feels. Instead, she swims across. “It felt cleansing and refreshing.” The session ends here.

I see Rona the following week. The first thing she shares is that for several days immediately following our last session she experienced a number of unusual symptoms: frequent bouts of shaking, excessive sleeping, and nausea at the thought of eating. She even goes to a doctor on the third day, but he can find nothing wrong with her. Finally, by the fourth day, the symptoms clear. She reports that she has decided to join a running club at the YMCA and that she is being much more reasonable about her eating. Also, on three or four occasions during the past week she reenacted the intervention by swimming through the circle. Each time, the water is a beautiful blue-green when she dives in, but turns a dark murky green by the time she gets out. In each case Christ restores the water to its blue-green color. I tell her my surmise that her symptoms were a manifestation of her body detoxifying from all of the negative emotion that Christ has absorbed; and that it might have been easier if I had anticipated that possibility and told her to drink a lot of water. (Masseuses always encourage clients to drink a lot of water for several days after a their first massage.) The repeated change in the water suggests to me that one or more selves continue to self-shame, thereby re-polluting her energy field; but nothing like the accumulation she had to address the previous week. I suggest that she ask Christ to contain whomever is doing so by walking through another Capturing circle that he creates for that purpose. “There is nothing in the circle after I leave it.” I have her ask her *Light* if she is the one shaming herself? “Yes. I did get a glimpse of me as the Do-gooder. She has a strict set of standards. When I fail to meet them she gets sad. When I disappoint her she does not seem to get angry, but she does get smaller.” I ask if someone else shames her when the Do-gooder gets sad? “Yes. I was initially reluctant to go into the new circle that Christ just created to contain this part of me. I have

been having a temper tantrum in my head. This new self throws temper tantrums when I do not do what the Do-gooder wants. Temper tantrum is very loud. I hear her cussing quite clearly.” I ask Rona to have Christ join the two circles together. “Do-gooder is standing beside Temper tantrum and cowering. She is afraid of her angry outbursts.” I ask if it is a ‘shaming anger’? “Yes, but I am not sure what part of me she is attacking.” I suggest that there may be a part of her in deep shame; and that Christ can place it in a dome so it does not overwhelm the other two, and then baptize it. “There is a devilish figure in there that is definitely male. Christ caught him in the dome and baptized him. What is left is a skinny, more feminine, image. The sex is ambiguous. The image appears to be a 4-6 year old child, but I know it is older as well.” I ask if this is the image that has been the target of Temper tantrum’s anger? “Temper Tantrum has shut her mouth. She has witnessed all of this. It was as if Christ was performing an exorcism. He expelled the ‘evil.’ The Do-gooder and the ‘devil’ now seem to share attributes. Both are blond and girlish, and about nine years old.” I suggest that she let Christ forge a safe heart-to-heart connection using the Do-gooder’s *Light*. The session ends here.

As Rona’s verbatim clearly illustrates, use of the Capturing circle can quickly bring the client into contact with selves struggling with Moral authority. But that was not my initial intent in using it. Rather, I generally introduce it as a very effective way to dispel accumulated negative emotions such as shame, fear, and anger. At the risk of being boringly repetitive, it is these emotions – not the content that attaches to them, that cause the client so much grief. Clients can be terrorized by their very ‘success’ at controlling self-generated fear and suppressed anger, and made to feel perpetually inadequate by their accumulated unexpressed shame. If a client merely seeks to ‘control’ those emotions, then the very act of controlling will produce an endless accumulation of the emotion. In effect, if the individual seeks to *control* fear, then the fear will continue to accumulate in the body until it manifests as psychosomatic dis-eases that continue to require ever more extremes of control, e.g. psychotropic drugs.

The Capturing circle is completely dependent upon the higher power that draws it. I am often very general and tentative in what I suggest is contained by the circle as I expect Christ to execute and capture what he deems appropriate. The circle’s positive effect on clients can be measured by the frequency with which they will use it between sessions. Practically, every client who has been taught this intervention has repeated it between sessions. Even Rona, who suffered some strange symptoms from her perspective, continued to use it. And very likely, her continued use contributed to her equally quick recovery, as she swam through very healing energy. When Christ dissolves any accumulated emotion in a Capturing circle, he does so unhesitatingly, and as often as he is asked. Some clients will initially balk at entering the circle literally from fear, and particularly if fear is the emotion being addressed. Often, the Aware-ego must use a garment or circle of protection to sufficiently shield from the sheer terror of the whatever is generating the emotion (which in one instance was actually an autonomous emotion).

All clients are encouraged to drink water after using this intervention the first time, if a massive accumulation is removed, and also encouraged to attend to any physical urges or symptoms that may appear immediately after the session. For example, Marion – whose verbatims are given in the next section, initially uses the intervention to dispel shame accumulated by her striving to ‘control’ her weight. In the following week her eating was much better but she developed a strong urge to smoke, which then became the focus of her control. Likewise, removing *fear* may precipitate a surge of somatic anger suppressed by the *fear* of retaliation. If the client complains of this before or during the next session, it is easily addressed by asking Christ to draw a Capturing circle that will contain the anger and anyone generating it. Then he can be asked to dispel accumulated anger and work with the angry self. Finally, I would note that once the client has learned to use the Capturing circle they tend to prefer it as the *modus operandi* for separating from selves. Note, for example, that Rona spontaneously used it when she was asked to separate from two selves. I will add to this discussion when I provide further examples in the verbatims offered below and in the next chapter.

One last observation: this intervention appears to change the client’s relationship with Christ in a noticeable way. It may be that it is merely ‘the cumulative straw that broke the Ego’s back,’ but I suspect it is something more. The instant removal of accumulated emotion such as shame is easily equated to ‘absolution’ or Christ’s forgiveness. Sometimes, there is even ‘penance,’ as when the client must ‘suffer’ the body’s detoxification. It also becomes quickly apparent that it is the individual who is attacking the brain-body by the continuing the generation of negative emotion, e.g. that the ego-aspect’s continuing need for *control* is what accumulates the emotion. This particular intervention greatly facilitates the ego-aspect’s



awareness of its own culpability. In order for the individual to effectively stop polluting the Mind and Body, s/he needs to give up its particular control in exchange for Christ's discernment.

### **An Addictive Bond Hypothesis**

My work with Tory and Marion's weight issues (illustrated in the last portion of each verbatim) also helped me to formulate what I hope will be a viable hypothesis for the treatment of significant compulsive behaviors such as addiction. This is the gist of how I explained it to them:

An ego-aspect requires three essential *components* for the free-will direction of the Body. These component correspond to the mental, emotional, and sensate consciousness generated by the mental, emotional, and root chakras. The unencumbered *interaction* of these components is absolutely necessary for an ego-aspect's adequate performance vis-à-vis the Mind and Body. A significant addiction or compulsive behavior indicates that two components of the triad – the mental and sensate – have been *forcibly disconnected* by familial/cultural shaming or emotional/sexual trauma. The most common 'victims' of component disconnection are ego-aspects that exercise a particular perceptual function (feeling, thinking, intuition, and sensation) or ego-aspects whose gender dyads are sexually expressive. The latter is most often split by familial shaming.

Component disconnection is generally the result of *repressing* the sensate component. The sensate component reads and directs the Body (brain-body) as free willed by the mental component. The sensate component provides the ego-aspect direct access to the Body's instinctual will, making it the most potent of the three components. When the sensate component is repressively disconnected from the mental component it is left *undirected*, except as a Pavlovian response. In effect, *shaming* paralyzes the emotional component thereby severing the sensate component's connection to the mental component, which the sensate component needs for self-direction. Stated another way, shame banishes the sensate component to root chakra consciousness (i.e. the sensate consciousness sustained by instinctual will). Equally consequential, although the ego-aspect's *mental* component remains conscious, it is effectively reduced to an *insatiable* desire for its exiled sensate component, which it needs to adequately function in the Mind and world-at-large. The mental component's desire becomes *insatiable* because it no longer has a way of satisfying its function while the sensate component remains in exile.

The Ego will always create a *new* ego-aspect to replace the disconnected ego-aspect. This new ego-aspect will seek to satisfy the angst of the mental component's insatiable desire using any substance that promises to ease the emotional *pain* of disconnection as experienced by the exiled sensate component. Unfortunately, the new ego-aspect is handicapped by a general failure to discriminate between the experience of its own sensation and sensations produced by the repressed sensate component. All it can do is strive to hold the angst of (mental) insatiable desire in check by seeking to repeatedly placate one or both components.

Taste provides nearly instant stimulus/response communication in the Mind and Body. Oral ingestion can instantly connect all three participants of the triangle comprised of the split-ego components and their unknowing manager. If the taste is *gratifying or rapidly mind altering*, it can provide all three a repeatable, if temporary, release from the angst generated by the mental component's unrelenting desire. In sum, these three – by acting out their respective motivations – invariably create and sustain an addictive bond, generally defined as the excessive use of one or more substances. Other sensate experiences such as adrenalin surges can also serve as reinforcers, but taste is by far the most powerful.

While exiled, the sensate component is restricted to sensate expression and affective volition. Most often, those are experienced as sensation, but not always. (Tory's verbatim in the previous section illustrates the exile of sensation, which necessitated an over-reliance on thinking and intuition.) The sensate component has the will to respond to all matter of stimuli including pain and pleasure. This is why the exile can be intermittently placated with sensory experiences generated by taste and mind-altering drugs. But the mental component only desires reconnection and that is the one thing a managerial ego-aspect's offered 'drug' cannot provide, except as a temporary promise. The best an ego manager can hope to achieve are

sensory experiences able to evoke a satisfying response from the sensate component, which ‘seems’ to reduce the angst of both of them, if only temporarily.

A managerial ego-aspect can offer two kinds of sensate altering substitutes: the easily accessible and the less easily accessible. Food and, previously, nicotine are two of the most common substitutes in the ‘easily accessible’ category. Alcohol, marijuana, and medications (particularly psychotropics and pain relievers) fall into the ‘less easily accessible’ category. (Both sets of examples barely sample the complete lists.) The ‘less easily acceptable’ often require an Ego-in-conflict, who is most likely to come out when the manager’s normal strategies are insufficient. The problem with either the manager’s (or Ego-in-conflict’s) proffered substitutes is that all of them are temporary, and their repeated use over increasingly shorter intervals is generally Wrathful, i.e. exceeds the body’s lawful limits. The manager’s solution is simply incapable of satisfying the mental component’s desire for reunion, however frequently or infrequently the ‘drug’ is used. More to the point, repeated usage of the substance will strengthen a pseudo (Pavlovian) connection between the mental component’s *desire* and the sensate component’s *response*, which reinforces the manager’s desire to continue procuring the substance. Inadvertently, this positive feedback loop also strengthens the sensate component’s willful *resistance* to any attempts by the Manager to hold the frequency in check.

While a split-ego’s two components remain irreconcilable, the addictive substance remains the most intense expression of their desire for reconciliation. The substance will be totally unsatisfactory as a viable means of reconnection, but a continual reminder to us of the intensity of that need; and the need will remain incessant while the sensate component remains in exile cut-off from its mental component.

If the client is willing, Christ can identify both of the split-ego’s components. He can identify the mental component *by capturing the self who expresses the insatiable desire*. He can identify the sensate component *by capturing the self that most actively resists Dominant self’s attempts to control the addiction*. (Most people who struggle with an addiction have spent a good deal of time reflecting on how to get free of it. In many cases they have experienced or intuited both components, but not been able to name them or their dynamics. Once the dynamics are described, my clients have been quite willing for Christ to enact these first two steps.) Generally, Christ will need to use a well of pure sensation or dome of pure sensation to bring a sensate component back into relational consciousness. Initially, I suggest that the dome remain opaque and the client only be aware of the ‘risen presence.’ I generally refer to a sensate component as the secret sharer, alter ego, shadow self, or evil twin. One of these appellations generally resonates with the client. Work with the mental component can be equally difficult. It has lost its connection to sensation and therefore has no feedback loop regarding its effect on the Mind and Body. So it can be incessantly demanding with impunity, and therefore unresponsive to change without drastic measures. Reestablishing a feedback loop is the first priority. This is done by asking Christ to place the mental component in a *circle of effect*, whereby it is obliged to *experience* the effects of excessive, unmitigated desire on the Body, which is invariably negative. Next, the Dominant self must forgo its use of shame if it has not already done so. Finally, the two components must be reconciled in such a way that each gains untrammelled access to other and can take up residence in a purified heart chakra if that is appropriate. Unfortunately, all of this is harder to do than it is to describe. Bringing the sensate component into relational consciousness requires that Christ raise it from the depths of sensate exile. The Dominant self is often fearful of being overwhelmed by all the negative emotions attached to the exile. It is never easy to convince a Dominant self or personified Familial personality that Christ can safely do the work. The forthcoming verbatims capture some of the effort involved. It is all doable, but never easy. In all honesty, given the complexity and effort involved, I cannot imagine this solution becoming a treatment panacea for addiction, particularly overeating; but the complexity has certainly helped me to appreciate why most treatment efforts have failed to address that problem.

Over the years, I have successfully worked with a number of addictive behaviors by incorporating the AA model into my treatment, but overeating has consistently resisted my best efforts even as it helped me to identify the Dominant self. As a culture, all the statistical evidence points to overeating as epidemic. For that reason I have persisted in my efforts because compulsive eating has clearly replaced cigarette smoking as the national drug of choice. Like all addictions, the bond between an overeater and his or her food can be intense, and the gradient of intensity is easily measured by the individual’s age and girth.

Anyone who uses the methods described in this work will be working with overweight clients from time to time, not to mention the other addictions. I offer this hypothesis to those therapists willing to use the methodology, but I have no illusion it will become a panacea for the masses. As regards overeating, I expect some entrepreneurial spirit will invent a pill in the foreseeable future...and the culture will go on to find yet another substitute to temporarily mask the angst of component disconnection. But I doubt any 'drug of choice' will satisfy the underlying component disconnection beyond masking it at the price of eventually incurring the Wrath.

Back to the problem at hand: I am arguing here that an individual's particular addiction is the most intense relationship they have with themselves; and most people have such a relationship. Among any group of people gathered in a public space, a very large percentage of them will have an addiction of one type or another. Many addictions will be less obvious than eating and relatively benign (e.g. zoning out in front of a TV for hours at a time, spending comparable periods playing solitaire, video games, knitting, and the like). But many other addictions can be very problematical (e.g. overeating, taking prescribed psychotropics for years on end, daily smoking of marijuana or drinking alcoholically, seeking adrenalin highs, sleeping excessively, etc.). Whatever the 'drug of choice,' many individuals are hard pressed to give it up even when the 'drug' becomes detrimental to their health and wellbeing. The addictive bond can be so intense that the person caught up in this triangle would rather die than go without; and many, many people *will* die from the direct or indirect effects of their addiction, while also suffering numerous related dis-eases that are the precursors of such an ending. In sum, more people die from their addictions than recover from them.

Just about all of us blame the substance. It overpowers us. The *desire* that stimulates our impulse to procure and consume our 'drug of choice' always seems stronger than our unaided will. Even AA will be the first to tell you that only a higher power can save us. The *seeming* bond between the substance and desiring-self seems too intense, too strong, too binding, too 'addicting,' to be broken by our unaided will. That may be true as far as the thought goes, but I am now convinced that the real bond is a triangle between *two split apart components of an ego-aspect that share an intense desire for reunion*, and the ego-aspects created to cope with their split. Normally, a Dominant self enacts the third part of the triangle, but when its socially acceptable behaviors become insufficient, an Ego-in-conflict is likely to come out and seek more potent solutions.

Thinking and feeling, intuition and sensation, Mind-Body connections, arousal and satisfaction, and masculine/feminine interactions are examples of essential functions embeddable in an ego-aspect. They are the potential capacities of every ego-aspect. When an ego-aspect strongly embodies a particular perceptual function, any dissociative split of its components will produce an inordinate desire for reunion. Marion's verbatim will illustrate the effects of shaming the sensate component of a feeling ego-aspect; while Tory's verbatim will illustrate the profound effects of repressing the sensate component of an ego-aspect that strongly exercised the sensation function.

The integrity of every ego-aspect is dependent upon the emotional cohesion of mental and sensate components. The two structural components (mental and sensate) can be dismembered by repressive shame. Thereafter, the person becomes vulnerable to any substance that can forge a Pavlovian bond between a mental component's incessant desire for reunion and its shamefully repressed sensate component. The mental component is sometimes labeled too 'weak-willed' to resist its own desire. But in fact it is pure desire and only that, as it has no means of satisfying that desire while its sensate component remains in exile. In contrast, the sensate component, though exiled to the pure sensation of root chakra consciousness, still retains a potent will to act, though now lacking direction. Once a Pavlovian bond establishes a pseudo connection, the sensate component can decisively and repeatedly overwhelm *any ego-aspect that seeks to hold the mental component in check* by adding its sensate angst to the mental component's desire.

The 'controlling' or 'managing' ego-aspect tasked with addressing the component split has no way of reinstating ego integrity. All it can hope to achieve is a sensate experience that will temporarily assuage the sensate component and/or temporarily drown out the mental component's insatiable desire. A 'sufficient' sensate experience ('drug of choice') will meet the respective needs of at least two participants in the triangle. The 'perfect' drug will meet the needs of all three. But all too often, 'perfect' is also a death knell, e.g. opium, crack cocaine and the like.

Of note, a Dominant self does not create the mental-sensate splits it is required to manage. Those are fostered by circumstances beyond its control be they familial, cultural, or environmental trauma. Neither the aural Voice-of-conscience nor Familial personality are creations of the Dominant self. They are givens which the Ego assumes and models in order to garner the ability to organize consciousness and preempt the aural Voice-of-conscience. But a personality core can be dysfunctional by virtue of the parents that provide the template and the aural Voice-of-conscience can be unbearably shaming. The Ego must cope with what it is given to work with unless it can turn to a higher power.

The addictive bond is a pseudo connection. It can drown out the mental component, and/or placate the sensate component, but only so long as the drug of choice is repeatedly used. The two will only be satisfied when the split is healed. So long as the split remains unhealed it will demand the repeated use of the 'drug(s) of choice.' But the repeated use of a pseudo connection also strengthens the stimulus/response (Pavlovian) connection between the two split parts, and that ultimately works against the Dominant self's second task of holding desire and drug usage in check. All drugs have a cumulative negative effect if used indefinitely or too frequently. Unfortunately, once formed, the triad (comprised of mental and sensate components, and a managerial ego-aspect tasked with keeping them in check) becomes a very stable triangle with strong negative feedback loops. A managerial ego-aspect offers a modicum of control, even as it perpetuates the shame that keeps the two components separate. Its effort notwithstanding, the mental aspect will continually tempt the managerial ego-aspect with its insatiable desire; and the 'secret sharer' (e.g. evil twin, alter ego, shadow self) will repeatedly *tip the scale* in favor of physically seeking sensate satisfaction by adding its own sensate will to the equation. This is why resistance is so frequently futile. The secret sharer repeatedly tips the scale by lending its own will to the equation by demanding sensate satisfaction of the mental component's desire. In so doing it repeatedly overwhelms the managerial ego-aspect's resistance (already weakened by the felt angst and promise of momentary relief).

The mental component is generally disconnected from its sensate component by shock trauma of one sort or another. I suspect that shaming anger by adults or self is a primary cause. Because of that disconnection, the mental aspect can willfully and incessantly evoke desire without any fear of shameful repercussion (a sensate experience) but it will also be denied any chance of satisfying that desire. In effect, the mental component becomes pure impulse, pure desire, and totally immune to any affective shame or adverse effects on the body, but also cut off from the sensate component that could offer it true satisfaction. That is why its desire is insatiable. In a similar vein, the sensate component also seeks to reconstitute the connection between itself and the mental component, but is limited to Pavlovian responses while it remains in its repressed state. Temporary satiation provided by the current 'drug of choice' can only placate the sensate component's need for reunion while the drug's effect remains satisfying. In sum, both components can be silenced or sated, but rarely for long. And the longer they can be silenced, the more likely the drug is adversely affecting the brain/body.

The ongoing desire of a mental aspect combined with the sensate will of its 'secret sharer' will invariably trigger an addictive bond that reflects their need for reunion. And so long as this dynamic is not altered, the two will invariably overwhelm the one that seeks to control them even at the brain/body's expense. A managerial ego-aspect can alter that equation only if s/he is willing to seek *reconciliation* of the mental component and its sensate counterpart. Unfortunately, managerial selves are generally unaware of the nature of the split; and shame provides a false sense of control, even as it inadvertently sustains the bifurcation. More to the point, Dominant self does not have the wherewithal to heal the breach with its own resources; if it did so, it would not have to succumb to the addictive use of sensory experiences. That is why AA is quick to tell us that only a higher power can restore us to sanity.

In sum, there is a 'secret sharer' in every addiction, which is disconnected and sensate; and a depersonalized, mental component that incessantly desires reconnection with its sensate component. The lack of a satisfying reunion perpetuates the mental component's insatiable stimulation of the brain/body with desire. While split, the mental component's *desire* for its sensate component and the experience of *sensate* satisfaction, however brief, is the only conscious awareness of the need for reunion. (This need for reunion can be expressed in dreams and symbols and other transliterations; but only sensation offers the most unequivocal expression.) To free consciousness from their pseudo Pavlovian bond, the secret sharer must be brought into relational consciousness and reconciled with its depersonalized, mental component. Christ can identify both of them, and can liberate them from the addictive bond once the manager is willing to give up its power to shame. The secret sharer is relatively easy to identify once the client accepts the

probability of its existence; Christ can also identify the mental component by using his *Light* to capture whoever stimulates desire for the substance in question. Finally, Christ can liberate the two from their addictive cycle once the client (i.e. managerial ego-aspect) is willing to give up whatever defenses are in its armamentarium, e.g. shame, denial, rebellion, prideful beliefs, etc. The most effective way of working with a mental component is for Christ to place it in a circle of effect that obliges it to feel the bodily repercussions of its excess. But note, the managerial ego-aspect must concomitantly give up its powers in order for Christ to effectively reconcile the 'secret sharer' and mental component.

The addictive bond hypothesis may be paradigmatic of most cases where a client's symptoms are sensation-based, including most physical symptoms, especially chronic pain. Its applicability to pain is illustrated in Leigh's verbatim in the next chapter.

I began testing this hypothesis in the last reported sessions of Tory, Marion and Leigh's verbatims. Those sessions offer evidence in support of it, but do not demonstrate its efficacy, which will require at least another year (in terms of measurable weight loss and other symptom amelioration). I know this makes the last sessions feel like the proverbial cliffhanger at the end of a TV serial. But there is simply not enough room to explore it in this book. The interested reader can go to the book's website (The Unredeemed Conscience.org) for the next installment.

### **The Familial personality and Depersonalized Mental Component**

The Familial personality and depersonalized mental component (described above) are distinctly different entities. Both are experienced interiorly as depersonalized; that is, lacking a sensate component. But the reconstituted Familial personality is an un-embodied *archetypal constellation* with the inherent ability to organize consciousness. It provides a template identity for every ego-aspect that incorporates it. By virtue of this incorporation, the Ego makes the reconstituted Familial personality the Observer who can vicariously experience the activity of every ego-aspect that shares its identity. I would further hypothesize that, as the reconstituted Familial personality is altered, those alterations will change the ego-aspects that embody it. In contrast, the mental component of a disconnected ego-aspect experiences the incessant loss of sensate connection. Insofar as a particular ego-aspect embodies a critical activity such as perceptual function (sensation, intuition, thinking and feeling) or sexual expression, or a significant masculine-feminine connection, then disconnection will be a felt loss by the Mind and/or Body; and the Ego will be obliged to cope with that loss. Such coping appears to invariably manifest as addictive or other compulsive behavior.

Of note, following verbatims work a great deal with split-apart components and very little with the Observer. It might have been otherwise had I earlier discovered the full import of the Observer. But it was not to be, and my publisher has set definite limits on the size of this book. I do intend to continue the exploration of this phenomenon as my clients are willing, and will post addendum to the book's website (The Unredeemed Conscience.org) for anyone who is interested. For better or worse, there is really no end to the process, merely arbitrary continuances.

## **TWO CASE ILLUSTRATIONS**

I want to stress that both verbatims pick up where we left off earlier in the chapter and *well before I had acquired a working knowledge of the Observer or the addiction hypothesis*. I attempt to identify those variables as they make themselves felt in the each session, but all that is done with hindsight, and therefore speculative. These verbatims are intended to reveal the dynamics as they unfold and become known to me,

rather than explicitly demonstrating a process where the therapist has an explicit knowledge of the dynamics.

### **Tory**

When Tory returns, Rational understanding appears to be most conscious of a previously denied resentment toward her younger brother, Mack, who was favored by the mother, and is currently going rapidly downhill as a result of severe alcohol abuse. Despite this preoccupation, I feel prompted to ask Tory whether she ever did her planned work of extracting and reconciling the images of her mother and grandfather from her brother? This was 'homework' she agreed to do in the previous session. In reply, she tells me that something made her really angry at the thought of doing that so she has avoided going there. I suggest she go inside and separate from the source of this resentment. Significantly, whoever is co-present with the Aware-ego does not separate, though that is the intent of the intervention. Rather, this new self reports what she describes as 'scenarios.' She is emphatic about this: "I don't see a person. Scenarios run through my mind. Mother was always this wounded person who could not take care of herself. She was so needy and I felt so responsible for her. Now that she is dead Mack is taking up where she left off. I can't win." I inject an interpretation at this point to the effect that so long as she feels she can only cope there will be no way for her to change the situation. I ask this new self, which I initially call Resentment, to tell me her attitude toward Christ? "He has never been an option." Why, I ask, does she doubt Christ's efficacy? Would she be willing to give up her power of doubt? (Here I am treating doubt as a power much like the power of self-shame. Doubt, denial, and distrust, would all fall within the set of ego defenses likely to be used by a reconstituted Familial personality in tandem with self-shame.) Tory observes that she really does value doubting Christ's ability, and believes that her doubt has to do with being safe: "No one takes care of me, but me." I ask her if she can tell me the opposite of doubt? She says "Belief." I suggest, rather, that it is 'certainty.' The session ends here. (What is not readily apparent from the foregoing excerpts is that 'me' is expressing resentment in the first person but cannot be personified. This sense-of-self appears to have taken charge of Tory and is currently identified with an ego-aspect that harbors considerable resentment toward her brother.)

Tory returns to tell me that it has been a terrible week, with one exception. Early in the weekend, as she was driving to give a workshop on mentoring, she passed several houses on a main street, which she thought of as old, but 'having bones.' As she passed one of them, she became convinced that someone came out of the house that looked identical to her image of Christ. She was convinced she saw him and that he waved at her to catch her attention. Tory values this 'seeing' as a good omen, but from then on significant relationships are repeatedly mired in negative emotions. First she got a call from her brother intimating that he would likely commit suicide in the near future to avoid being kicked out of the house by his wife's filing for divorce. Tory believes him and at first she felt heartbroken that she had failed him, and then got angry with him. Next she got a series of calls from her daughter, ranting about her job and complaining she had nothing to be thankful for and even imagined running her car into a pole to get out of work. Next, she found herself at odds with two women in a support group she leads. "I cut them off because they were so full of God and really did not know what they were talking about." Finally, her husband had a wreck the night before our session. "He was driving furiously, which is so unlike him, and ran up on the meridian. He said he felt totally out of control. He felt the anger consumed him." I suspect he was reacting to Tory's anger in response to a cell phone call from her daughter that she answered in the car. Her response to my observation is that, "I have done everything I could do for all of these people, and it is not enough, not even enough for them to be pleasant." I comment that it has been a matter of pride for her that she does it all herself. It puts Tory in mind of her divorce many years before: "It was what I most disliked about the divorce. I felt totally alone – that I had to do it all myself, it was a horrible feeling for me. Last night I felt in the same place again." The session ends here. My only comment is that I suspect Christ was reminding her to keep him with her when she hallucinated him in the front yard of 'a house with bones.'<sup>46</sup>

Tory comes into the next session a week later to report a lot of anger at her brother, father, daughter, and husband, particularly her husband who has gotten the brunt of it for wrecking the car and several other 'unpardonable sins.' She knows that he did not deserve all of it and apologized afterward. I

suggest to her that her anger is *shaming judgment* and she needs to come to terms with it. In response she tells me that, "I am just so overwhelmed. I am not OK in any way. I've been sick all week. I have had a high fever but no reason for it as far as the doctor is concerned. I am chilled too. And the pills for my *heartburn* are ineffective." To my way of thinking it all sounds like somaticized anger, and when I suggest that Tory agrees. I then suggest that she go inside and ask Christ to create a dome of *Light* for a safe place to absorb her anger. The dome can simultaneously absorb the anger and allow whatever is being held in check by it to emerge within the dome. She allows Christ to do this and then she remembers a self that we worked with awhile back. She calls it Frenzy. Frankly, I remember the name but not the particulars. She says that Frenzy is everywhere surrounding her. I walk her through the separation procedure, but again, only feeling is separated. "What I see is how I feel – chaos. Wild head to toe." I suggest that she let Christ place the feeling in a dome and reduce the amplitude enough to identify the feeling. "I can't identify the feeling. Now there is darkness, but the darkness is calm." I ask if 'frenzy' is something she does? "If I do, it is something I have done forever." For my part, I am mystified and the session is over time. I suggest to Tory that the dome containing the 'dampened down' frenzy needs to remain intact as long as the other dome holding the anger also remains intact and we will just have to wait and see what happens in the next session.

I have scheduled two sessions for the next week, which is two weeks before Christmas. She comes in to the first one telling me that she has spent the weekend being like her mother, awfully like my mother. "It dawned on me that I was acting like her and I decided to stop that. There was never a Christmas she did not get mad about something, and from then on nothing happened for Christmas as she would barely talk to anyone." Then Tory focuses on her husband and all of the things he has been doing that suggest a progression of his forgetfulness (possible Alzheimer's). I hear her out and tell her, I cannot rule out what she is inferring and I will address it with him when I next see him. Also, I know he is scheduled to see a specialist within the month that has been following him for the past two years. I agree with Tory that her husband may be getting 'worse,' but I also tell her that it is possible that her anger is not helping. Given his family history, her anger would put him in a high state of anxiety, which is likely to exacerbate his forgetfulness. She understands that she may, in fact, be contributing to his memory issues and finds that "depressing and oppressing." She says the thought of it threatens to close her down just as her mother did. To offset that feeling, I immediately suggest that she go inside, stand in front of Christ, and ask him to convict her Heart with the power of the Holy Spirit. (This is the first time I have used the intervention in just this way, though she has used variations of it on numerous previous occasions. It is described at length in the next chapter.) "I can stand there in front of him and say that, but nothing happens. I only see a picture of Christ." I suggest that she touch the picture with her *Light*. "When I did that I saw to the left of the *pictured* Christ an image of Christ from the house with bones." I suggest that she turn to her left and screen that image of Christ, which is animate. She does so and he appears safe so I suggest that she ask him to convict her Heart with the power of the Holy Spirit. "He has done that and there seems to be a greater sense of light between the two of us." As we are over time, I suggest that she ask him to repeat this conviction as often as she thinks about it between now and the next session. Hopefully, in the next session we can begin to focus on the two domes, though I am feeling an equally urgent need to focus on the dynamic between her mother and maternal grandfather (the small town drunk).

Tory returns very pleased with her granddaughter's progress. A therapist, who visits the home weekly, evaluated the granddaughter. Tory has been keeping her for the past month, four days a week, while her daughter works. "She was not 'frenzied' with me this week. (That is an interesting statement given that her own 'frenzy' was contained the previous week.) On Wednesday, when the therapist came to work with her, she was much more focused. The therapist feels her progress is equal to where she might be if the therapist worked with her everyday instead of just one day a week." I query her about her own homework. "I have repeatedly asked Christ to convict my Heart. I feel better, not great, but better. I am still edgy – anything can turn into a huge emergency." She also mentions that her father called with a 'deal' quid-pro-quo favor, which she politely but pointedly rejects. Her father is no longer a favorite, or the male who will rescue her from whatever. I mention that it might help her, as well as her brother, if she can eventually resolve the conflict between her mother and maternal grandfather (the town drunk). But I do not stress this. Instead, I have her ask Christ whether we need to go there first or begin dealing with the two domes containing 1) the frenzy feeling and 2) whatever is being suppressed by her anger. She goes inside and identifies Frenzy as closest, so that is where we start. "This is hard. I can feel what is in the dome. She [Frenzy] is just panicked that the next thing is going to be something she can't handle. Everything gets

settled and managed and then something else comes along. It has reached a point where it is taking everything in her to *manage* it all. She feels at her breaking point and the next thing will break her.” I ask why she feels so personally responsible? “There is no one else to do it.” Who creates all the crises? “My husband, my father, my daughter, and sometimes me.” How old are you? “I am an adult. We are one and the same.” You identify with her? “Oh yeah. I think there was a sense of competency in the past, but not anymore. Maybe I lost it when I quit working. My only role now is managing everyone’s lives, and I am doing a horrible job of it.” I remind her that all of this started with her need to manage her mother’s silences. That during those years there was no help from her father or MGM. “My MGM rescued me from my mother when I was a child (just as Tory is doing now with her own granddaughter).” I shift the focus slightly by asking her attitude toward Christ. (I am attempting to get a better sense of whoever is in charge.) Tory willingly describes her relationship with Christ. “Growing up I believed that Christ helped those who helped themselves. Since then I have tried to cultivate a relationship with Christ, but it is mostly a head process. The Heart is rarely involved. I struggle with that. I save Christ for the big things; there is a limited amount I can use him. I keep him in reserve.” I ask what would happen if she used him daily? “I never have. *That would be weak*...not right...like seeing him as the genie in the bottle.” I ask Tory what would happen if she could not manage, if she could not come up with the answer? “It would be a catastrophe.” I tell her that she could always have an answer if she were willing to rely on Christ’s discernment. Her response is to tell me she has learned some coping skills along the way though none of them are working. I ask her what is the worse thing that could happen if all her coping strategies fail? “The withdrawal I saw in my mother. I can see myself totally disconnecting from everyone and everything.” I ask her to tell me more about this ‘disconnection.’ I ask if it is a protection from all of the circuits going out at the same time or fear of an explosion? “I use anger to disconnect, to end things.” I paraphrase this by suggesting she is repeating her mother’s relationship with the maternal grandfather, that anger made it easier for her ‘to leave him’ because he did not provide what she needed. “No. His not providing was the reason for my anger; when I cut him off it gave me the opportunity to do something that mattered, to control the outcomes more, to make a difference, to work with integrity.” (I have the distinct feeling here that this is her mother telling me how she felt toward the MGF.) I ask her if this meant she was perceived by him as being less than she could be? “Yes. But I never really thought about totally disconnecting. That was the fear I had of my mother, that one day she would be gone, that she would have separated completely from reality. At first I thought about it in terms of myself, ‘What would happen to me?’ Later, I thought about it in terms of taking care of her, and lastly it just felt like a huge sadness for no good reason.” I ask Tory if she would be willing to give up her power to disconnect? “Yes. I have never wanted to relate like that.” I suggest that she ask Christ to extract it so she can see it in a circle. She does this but then tells me that she does not want to see it. “I know there is something there. I just want to be through with it. *There is such repulsion in that*. It is totally negative and non-productive.” I encourage her, again, to look at it, to ask Christ to give her the strength by placing more of his *Light* into her Heart. “I was always the one who worked to bring my mother back from her silence until the day she died. It bothered me that she could go for days without speaking to anyone. If I did not call her no one else seemed to care. It changed my day and me. I could not stop thinking about it. I would not do something like that in retaliation, but I might become so injured that it could happen to me. Then I could not function well.” Are you saying that we are asking Christ to save you from yourself? “Yeah.” At this point I am aware that there is something terribly shameful in the circle, i.e. repulsive. I feel she must be able to name it before Christ can take it away. At first, I am thinking that she just needs a shield to protect her while she looks at whatever is in the circle, and then suddenly, I realize that this problem is of her own making. She is *judging whatever is in the circle as repulsive*; what she has to give up is her power to self-shame. She understands what I am saying, but says she needs to think about it. The session ends here.

Tory misses her next session and goes through the Christmas holiday without seeing me. Everyone gathers at her house – including her daughter and spouse, and grandchildren, her brother (drunk or just sullen) and his family, her father and his companion. They are all in character and she is truly and understandably miserable. To add to her situation her acid reflux is in high gear despite three new medications and she can barely tolerate food. (Interestingly, her compulsion to eat left her during the reconciliation work with Rational Understanding and she has lost 13 pounds, but now she has gone from eating moderately to hardly eating at all. I am concerned about her and arrange to see her before New Years. She shares all of this when she returns plus a few discoveries regarding her husband that appear to *mitigate* her conviction that his memory is increasingly impaired. Consequently, he is now the one person



about whom she is not despairing. She tells me that, at one point, she was discussing her new meds with her sister-in-law. Her brother overheard her and generalized ‘she had become her mother’s daughter’ (who was fanatical about taking her medications on time). “It was the most shaming thing he could have said and it made me furious, though I did not voice it.” Then she goes on to comment: “For the past several weeks whenever I am tense I feel my whole body *arch* with my head back. It feels like the perfect picture of me reacting to *revulsion*.” Tory is more than ready to go inside and address all of this. I have her begin by asking Christ to extract her power to self-shame and place it in a circle in front of her. “It looks like a red hot ember – a huge chunk of red hot.” I tell her that she needs to give this up forever and replace it with the power of Christ’s discernment. If she allows him to penetrate her brain and place his *Light* within and she *observes that the ember disappears*, that will indicate that the exchange has been made. Silence. When I ask her what is happening, she tells me that, “I had a conversation with Christ. I told him that I can’t do this any longer; and I know it is not what he would have for me. Then I asked him to replace it with his *Light* and my eyes rolled back into my head, and I could see the light he placed there. I relaxed. The ember is gone. That is kind of scary.” I ask her why? “It leaves me vulnerable to being hurt, to attack.” I have her confirm with him that he will strip the power from any shaming voices outside or within her Heart, since she believes such voices and thoughts come from both places. I suggest that she follow him into her Heart where he will collect together any voices and terminate their power. “I am not unwilling, but I cannot see it happen.” At first, her response baffles me, but then I ask if she is seeing an image of herself in front of Christ or standing in front of Christ holding her *Light*? “I am seeing an image of me in front of him.” I explain to her that this must be done in the *first person* and that it is a felt experience of entering into a new space. “OK, now I can feel it. OK...when I was doing that it felt like a darkness in front of my eyes, and then a kaleidoscope of pulsating waves, and now I am standing behind Christ in my Heart. I am looking around but there is nothing to see.” I suggest to Tory that she take Christ’s hand and let him draw her into the space. “This is crazy. Now I see an outside scene like springtime. There are all of these colors hanging on a clothesline. Beautiful colors drying on a clothesline.” I suggest that she run her hands through them. “Yeah. Sheets and towels and shirt tops in different colors.” I ask about the size of the tops. “They are for a small child, no adult shirts; at first I thought they were for a boy, but they are for a girl; they are hung up so nicely.” I ask if they belong to a part of you locked away in your Heart? “There is such a sense of perfection here. Not in a negative way. I mean in the sense of cleanliness and freshness; there is such a good smell about them. No one ever thought of me that way.” But, I reply, something knows her to be that way in her Heart. I ask if there are voices in her Heart that would squelch this experience? “Christ shows me just one. She is four or five years old with cork screw pigtails. She is shaking her finger at me in a scolding, shaming, way.” I suggest that she let Christ place a portion of his *Light* into her Heart and strip her of that power as if waking someone who has been in a trance. “What I saw was her disappear; that is what happened when he placed his *Light* into her Heart.” I ask if the clothes were hers? “No. They are my clothes not hers.” We are well over our time and I need to bring her back, but before doing so, I ask if there is anything in her Heart that would prevent her from returning there with Christ? When she answers in the negative, I tell her it is better to re-experience all of this rather than just remember it. The session ends here.

Tory returns the following week with a number of observations suggesting that the previous session has had a significant and beneficial impact but also brought a new lack of self-confidence to the surface. She begins by noting that, on several occasions since the last session, she has remembered events that greatly shamed her in the past but when she remembers them now it is in a completely different light. She remembers, for example, that early in her current marriage she made plans to attend a weekend retreat. In turn, her new husband and daughter made plans for an outing on their own. When her mother learned of this she was adamant that Tory not let her daughter stay in the same house with her husband overnight alone; the mother insisted that the daughter stay with her. The mother told Tory that ‘she did not know anything. She could not possibly leave her daughter unattended with a man she hardly knew (despite their already being married for two years). That if she left her daughter with him, then the mother would never keep her again.’ (The mother was regularly keeping her granddaughter while Tory worked as a schoolteacher.) “I gave into her. Last week, when I remembered that, it was with the certainty that I should never have given in to her; that the whole thing was her humongous problem.” I ask her about her reflux. “It is better. I started taking an anti-biotic three days ago for a cold, which does not allow me to take an anti-acid. I have gone to bed each night without it and had no problem.” She then has a question of her own: “I feel totally inept. I have no confidence that I can do anything correctly. I don’t trust myself, my own judgment. The other day I gave my granddaughter some medicine. When I repeated it the next day my

husband suddenly accused me of giving her 5X too much the previous day. I knew I could not have done such a thing but immediately doubted my own judgment. Then I discovered he was reading a dropper, which measured 5 milligrams as well as one teaspoon. But in the past I would never have been so unsure of myself. As an adult I have loved driving my car, but as a teen-ager I hated driving. I had no confidence in my driving then, and I have no confidence in my driving now. Is this the result of our work together?" I tell her I suspect it is, that an earlier – regressive version, of her Dominant self emerged, likely one who shamed her own judgment, to the point of doubting it, in favor of her parent's judgments, particularly her mother's. It was probably why she was remembering giving-in to her mother earlier in her marriage and why she was feeling paralyzed with doubt now. I suggest we think of this self as 'shaming doubt.' I ask her where she thinks this doubt is felt most strongly? She can tell immediately that it always starts in her abdomen and shoots up to her brain. Interestingly, she then goes on to tell me that since the last session she has had little appetite for food but it is no longer *revolting*. Now, even when I have a desire for something – such as going out for a hamburger the other night, I only ate half and brought the rest home to eat the following day. And I have gone through my kitchen and thrown out a lot of 'comfort' food that my husband has brought home for me in the past." She is glad for the lack of craving in her life but remains preoccupied with how much her doubt drains her energy. I have her go inside and stand in front of Christ. I am deliberately vague because I would like Christ to take the initiative and tell her so. I assume he will extract the shaming doubt from wherever it is and place it in a circle and I mention that possibility but do not presume it. This is what she reports: "He went in through my navel and pulled it out. In the circle there is now a huge intricately woven mesh with just the smallest openings in it. It is really like a trap. It is not solid but meticulously woven. If it were thrown over you there would be no way to get out of it. If that is in my stomach no wonder I have had trouble with my stomach." Since her experience with revulsion is so recent, I simply have Tory ask Christ what he could offer as quid pro quo for her giving up this doubting enmeshment forever? "He would give me two things: assurance and clarity. That really resonates with me. I feel like I am on egg shells all of the time. When I was growing up, one misstep with my mother and you paid for it for weeks." I suggest she tell Christ that she is willing to give up the power to shamefully doubt her self in exchange for the power of his assurance and clarity. I add that she also ask him to terminate her parents' power to shamefully doubt her. "I don't see a change in them but I feel a change in me. I just felt a complete relaxation of the *arching* in me. It lessened since the last session but had not gone away. Now it is completely gone." Since we have some time remaining, I have her ask Christ if there is anything more he would encourage her to do today? Silence. Then she tells me, "We have been in a dialogue. He has reminded me that I left the distrustful state before and liked it, and I could leave it again and like it as much." (Her comments are in reference to the reconciliation of other selves that resulted in a profound sense of trust for Christ and the self we were working with at the time. Unfortunately, the selves that took her place have gradually eroded that trust.) I ask her if she can sense where she is holding this distrust? When she becomes unsure – distrustful, I ask if it would be advisable to enter the Heart for this work? In reply, she tells me, "No. This is a head thing." So I suggest that she ask Christ to penetrate the brow and extract this power to value distrust over trust. "There is something in the circle we drew but I can't see it." I suggest that she is in an active state of distrust and this is probably contributing to the distrust of her inner sight (which is generally quite clear and distinct). I suggest that she draw a circle of escape and ask Christ to convict her distrust with the power of the Holy Spirit. Her distrusting part can accept the conviction or escape to the circle. "I have asked Christ if he would replace my distrust with the security of trust, but nothing has changed." I note that she is setting conditions. It would be better to just accept the conviction and see what happens. "I have asked Christ to convict me and he did. There is nothing in the other circle (of escape) but I felt a lot of light enter my skull." I ask her to focus on the circle containing whatever Christ originally extracted from her brain. "I see a misshapen glob that is under a covering." I have her ask her *Light* to identify the nature of the 'covering' that has been hiding the misshapen glob. "Rationalization...total misinformation...double misinformation." I ask if Christ wants to offer anything other than his discernment in exchange. "No. That is quite enough. It is gone." I ask how she feels? "I feel fine. But to really know, I have to go and do; and see how it plays out this week." The session ends here.

When Tory returns the next week she has good news and bad news. Interestingly, her reflux problem is a non-issue. What with her 'new medicine' she has had absolutely no problem, though the new medicine was supposed to be less effective than the one she had to discontinue. The 'good news' from her perspective has to do with the grandchildren she keeps four days a week. She decided after our last session that she needed to be different with them. She was simply not pleased with the quality of her interaction. So

each morning she prayed that, “They see and feel Christ's love through me all day long. I want to be used in that way. I have never had such a wonderful week. My granddaughter repeatedly hugged me and said she loved me. My grandson was all smiles and giggles. It still felt disingenuous – genii in the bottle stuff, but even though I fought with myself all week over it, I still had the best week with the children.” The bad news has to do with her husband. They went for his annual checkup with the Neurologist. Beforehand, she told him that she was going to tell the doctor her observations. What most bothered her was her husband's response to the effect that he felt he had nothing to live for, no real purpose in his life. Significantly, the doctor found no discernable deterioration; the results of the evaluation were good even when he checked him more thoroughly in response to her observations. I suggest that she take a completely different tack to the problem: that she no longer take responsibility for her husband's attitude, but she take complete – 100 percent – responsibility for her image of him. In effect, I encourage her to treat his image as a manifestation of her masculine, contra-sexual, aspect and begin a process of asking Christ to completely redeem it. We have discussed this idea before, only now she is completely open to it and actually accepts that her husband is ‘extremely sensitive to her thoughts’ and so both might really benefit for this intervention. We do nothing in this session, but she anticipates letting Christ simultaneously convict both her and her husband's image; and both of us anticipate following up on whatever she does in the next session.

(At this point, the case notes will be getting ahead of the reader. What they cover is work I will be presenting in the next chapter. I am including them here for the sake of case continuity. The reader may want to revisit these verbatims after reading the next chapter.)

I see Tory a week later. She is still doing amazingly well with her grandchildren and they by her – based on positive reports of her granddaughter's dental exam and the evaluation of her language therapist. Tory is pleased with herself *as well as her husband's role as a co-caretaker*. During the week, Tory has done some inner work regarding her masculine. She asked Christ to extract from her brow her *perception* of her masculine, or to paraphrase what I finally understand her to say, the lens by which she sees her masculine. Note, this is not the same as asking Christ to separate her masculine from her, and that distinction becomes clearer as we work. She reports that what Christ put in her circle was both a feeling and a visual. “There was a huge feeling of lack or deficit. The visual was a little claylike stick figure, rubbery and wimpy. It made me feel bad. I asked Christ to start changing that *perception* into something better for me, but I did not get very far. I did have the strange sense that ‘better’ would be a ‘positive swagger’ and that surprised me. In my life, there have been males I could control and all others have really frightened me. I never could control my first husband. There was always an element of fright in our relationship, a sense of not measuring up to his standard. The idea of a positive swagger both surprised and scared me.” At this point, I suggest that Tory needs to give up this ‘lens of perception’ in favor of Christ's discernment and she readily does so. She does not see anything in the circle in front of her after Christ has made the exchange, but hears repeatedly that, “All things have become new – a new creation in Christ.” Now, I suggest, she can ask Christ to separate out her contra-sexual aspect, her masculine counterpart. “Christ separated the circle from me. What I see is the opposite of wimpy-rubbery. This male image is huge, rough and burley, and it has a *negative* swagger. There is a sense of injury or harm to me. I am aware now that my dad personifies both of those images – the wimpy and the negative swagger. How is it I am now seeing the opposite?” I suggest to Tory that the initial image was a consequence of her effort to control the masculine by emaciating it, whereas this image of the male with the negative swagger is her *fear* of the male. I tell her that what she needs is a masculine that will *empower* her. “Wow. That is a new thought.” I suggest that she ask Christ to convict both her and her Negative swagger simultaneously. “OK, the hulky guy is gone. I don't feel the feeling I felt toward him anymore, but I don't see any image either. What I am thinking is ‘I came in here seeing rubbery which was surprising, and then I discovered Negative swagger, which was even more surprising and I just want to think about it all.’ I feel there is one more thing she needs to do if she is willing. I am cognizant that she has evolved beyond her previous sense of the masculine but has yet to visualized a masculine that can empower her. I suggest that she ask Christ to sustain her with his masculine energy while her new sense of the masculine evolves and materializes. “I feel really good about that. I really like that. There is a sense that if that connection is in place for awhile I will have the opportunity to see and feel what I really need.” I ask Tory how Christ forged the connection with her feminine? (Remember, she is doing all of this in the first person. Christ is not working with a separate, dissociated, feminine aspect.) “He was right there in front of me. It was an instant connection with his eyes. They were so deep. It is so strange. I never saw Christ's face when we started all of this in therapy. Recently, since the ‘house with bones’ image, I have seen his face as from afar. Today, I could see through

his eyes. Mine were locked on his.” When Tory returns to me and we are discussing her experience, I reflect that perhaps she only saw him from ‘afar’ as that is all she could safely handle until today. The session ends here.

I am unexpectedly called away and am not able to see Tory again for nearly a month. I am able to exchange several e-mails and she seems to be doing well, but when we see each other again she shares her concern for her brother whose drunkenness has seemed to escalate. She also relates another experience, which is difficult for me to label except as she sees it. Tory has been steadily losing weight for the past several months by eating moderately. For some years she has been allergic to shellfish and must carry an antidote with her when she eats out if she inadvertently does eat it. During the previous week she got the feeling that she could eat a crab cake without suffering any adverse effects. She told her husband she wanted very much to eat at a seafood restaurant that served delicious crab cakes. She ate one and had no ill effects. She believes that her ‘allergy’ was a way of teaching her that she could immediately refrain from eating something if it was harming the body. Having learned this lesson she no longer has need of the allergy. I am tempted to focus on her Eater at this point, but decide that the most pressing issue is the life-long estrangement between her mother and maternal grandfather father who died as the town drunk, since this is defining both her masculine and her brother, who is most strongly identified with that side of the family. Tory agrees wholeheartedly and is quite ready to address them. She goes inside and I suggest that she place both mother and MGF in the same circle. “It is hard to see them together. My MGF is wearing the hat he always wore. He looks dirty; he always did. There is a certain smell about him. Mother looks younger than I ever remember seeing her. She has really tightly curled hair and she is looking away from him.” I anticipate that some part of Tory may be resistant to her letting Christ convict the two images, so I suggest that she draw a circle of escape to address that possibility. Then I tell her that the goal of treatment is for Christ to convict both of the images until they can lovingly embrace. “I have never seen that in my life. I’ve never seen her even touch him. She was always so proud to never want anything from him. My uncle and his family did play up to him. I was afraid of him.” I suggest that she ask Christ to convict *her* with the willingness to allow Christ to transform them. It is not clear that this happens, but in reply she tells me, “A part of me is really curious, like ‘my gosh what could happen.... Now, I am aware of how cold they were, how awful they were together.” I suggest to her that all she is giving up is the continuation of that ‘coldness’ into eternity. Again I encourage her to let Christ convict her with the words: remove any obstacle to my willingness for you to completely transform this relationship. In reply, she tells me that, “No one objects.” Now I ask her to ask Christ to begin convicting the relationship. “Another thought comes to my mind when he does this. The idea of a father and child relationship. When I think of it in those terms, the distance is not so cold between them and my mother has turned around.”

Tory returns a week later. She has been suffering some pain in her right arm. She reports that her right arm has gotten worse – the muscles are tighter and painful, and the Chiropractor has no explanation for it. I tell her of a Chakra therapist who believes that different parts of the body correlate with specific chakras of specific auric bodies; and that there is such a point on both arms.<sup>47</sup> This point correlates with the heart chakra of the emotional body. Since the muscles are painfully tight, I suggest that there may be a self that is constricting the emotional heart chakra of the Emotional auric body by its activity. Tory willing goes inside for the purpose of letting Christ reach into her Heart to the level of the Emotional auric body and extract any self constricting it. “There is a teenage self, age 13-14, who is extremely conflicted about her allegiance to her mother and father. The option is never there to be aligned with both of them so she bobs back and forth.” What is making her active now? “A real sense that nothing good or pleasant can be discussed with daddy about mother. He seems to have closed a book on their relationship and that gives him permission to negate her.” What is the major obstacle to the teenager releasing her hold on the heart chakra? “The fear of change. She feels she can handle this by bobbing back and forth. Right up until she died mother was always seeming to ask, ‘are you with me or against me?’ Bobbing back and forth was a way of maintaining a connection between the two of them.” At this juncture I make two suggestions that ‘Bobber’ can ask of Christ: 1) If she gives up her power to ‘bob’ will he reconcile her parents as well as her mother and grandfather, so there is no reason to ever ‘bob’ again; and 2) will he sustain her energy and definition during the transition? Tory reports that he answers “Yes, he can and he wants to do this for her, but she cannot see Christ’s eyes and there is no discernible change in the ‘Bobber.’ I suggest that she direct the Bobber to look into Christ’s eyes and again make the request of him. “Looking into his eyes made all the difference in the world. It made the request easy. It’s done.”

Basically, in this session, Tory has struggled with a relationship between her mother and father that essentially recapitulates the relationship between her mother and grandfather, and the self that has coped with the life long estrangement of her parents by bobbing back and forth. What makes this such a difficult coping mechanism is that when she is unable to 'bob,' for whatever reason, she is likely to become depressed, as when for example, her mother would go silent for days or she became justifiably angry at her father's callous disregard of her feelings. Hopefully, in this next session we can refocus on healing the breach between mother and maternal grandfather.

When Tory returns her arm is both better and worse. "I have more strength in it and range of motion, but it is very tight and painful. Then she adds: "Every year about this time I have something wrong with me. Last year it was my hip, the year before the other arm was fractured, and the year before that I had food poisoning. I have not done any inner work. The kids have been sick all week." I am convinced this has to do with resistance to working on significant relationships defining her masculine and feminine. She is quite agreeable to going inside. I suggest that she first draw a circle of escape, and then ask Christ to convict her and be ready for a whole lot of insight to follow. The circle of escape will be for any self that is most resistant to change at this time. "I immediately saw a part of me enter the circle of escape. "It is not the Bobber. This self just feels beaten down as well as feeling a complete lack of connection. My birthday is this month and that made this month doubly hard growing up. I always got clothes from mother and I never knew if I would be able to wear them. If they were too small mother took it as a personal affront. This was also the month I had my miscarriage, and the month my mother died. This part of me never felt any connection with anyone who understood how I felt about any of those things. I hate this month." I ask the age of the self in the circle of escape. "She is about eight-years-old." I attempt to paraphrase the child's need: That she really needs someone who can understand her painful of lost connection, someone who can know this pain and help her experience reconnection. Frankly, at this point I have an idea but need to be sure that Tory is at least willing to consider such a person. I ask if there is any unwillingness on her part to satisfying the little girl's need? At first she says "No," that she is really tired of her arm hurting. But then she tells me that she cannot see Christ. I suggest that she come back to me and with her eyes open ask her *Light* to draw two circles, one for herself and the other for whatever resists seeing Christ, and then upon entering the first circle she is to ask Christ to convict her again. "I felt the conviction as a lightning. Now I can even see his eyes. There is nothing in the other circle. What needed to be convicted was my disbelief that it could be so simple."<sup>48</sup> That all I had to do was ask Christ. I think all of this is coming from the eight-year-old. She is such a *feeling* being, she needs a feeling, a heartfelt feeling that she can connect with another and be understood. She wants to feel that Christ wants her, that he cares enough for her to feel differently." I could not imagine a more perfect entrée to the intervention I have in mind, though I am still feeling very tentative about suggesting it as I have never done so before. But the time could not be more right so I begin by asking Tory to give the Eight-year-old a portion of her *Light*. Then I tell her that if she is willing the *Light* will take her to the foot of the cross. Tory does this. Her facial changes tell me it is having an effect on the Eight-year-old. I now suggest that the Eight-year-old step close to the cross and touch the feet of Christ as he hangs there. Tory is close to tears as, frankly, am I. Finally, I suggest that she step back from the cross and stand next to Mary. Through her tears, Tory begins sharing with me: "There is a special connection between Mary and the Eight-year-old. She is feeling for the first time that there is someone who understands how she feels. The understanding is complete; it goes all the way back. Mary is telling her 'you worried about clothes. Imagine how I felt when I had to tell someone I was pregnant with the Son of God. I know how you felt, your fear...At first, I thought the cross was the answer, but Mary is much, much, more the answer...This month will never be the same...There is still a little pain in my arm, but all of the tightness is gone." The session ends here. Two days later Tory sends me an e-mail telling how much better her shoulder is and how even her Doctor was surprised, and that our session was an experience she would not quickly forget. She then went on to relate a story of how, after our session, another person shared with a large group that it was Tory who had first given her the experience of someone who felt her pain and sadness and wanted to help her out of it instead of making her feel worse. Tory has always understood, now she can feel understood.

I see Tory two weeks later. She returns to complain that she is not sleeping, that her right arm is keeping her up at night, though better during the day. Also, she is 'angry at everyone' without good reason. What keeps her up at night is a 'tearing' sensation in her arm. I suggest she go inside and ask Christ to extract whatever is 'tearing' at her arm, and put it in a circle. "It's there, it is not a image. It is a pile, red and angry. It glows like a huge clinker that is rough as well." I suggest that she ask Christ to bring into

consciousness whoever it belongs to? “It belongs to me. It is jagged and sharp and would really hurt if you touched it. I would like to not deal with it.” I ask if she would be willing for Christ to show her who it connects her to? If so, I suggest that she ask Christ to bring it into consciousness within a dome. In response to several questions from me, she shares that, “No, the anger is mine. My anger keeps it away. It is fearful of my anger. Mother was silent when she was angry. I hated that. I have actively missed my mother this past week. I wanted her to see my granddaughter and share her with my mother.” I tell Tory that there is no reason why she cannot bring her mother and granddaughter together in her imagination except that she has not. I suggest that the anger is keeping them apart. I suggest that she ask Christ to show her how *she can safely touch* the anger in the circle. Tory replies that, “It will really hurt, you can’t touch it.” The session ends here. What I surmise is that Tory is experiencing symptoms of repeated shock trauma related to her mother repeatedly disconnecting from Tory. And, in fact, what will follow are a series of recollections attached to strong fearful emotions much in need of discharge.

In the next session we continue to focus on Tory’s hurting arm and the anger it holds. Tory is reflective about her anger. “I think it was born out of extreme frustration, silent frustration. Silence blocked connection and repair, and it had to be endured. In private, I could become angry in order to break into mother’s silence, but it never changed anything. My anger would escalate and mother would say ‘I can’t live like this,’ and threaten to send me to boarding school.” I suggest that she let Christ reach deep into her anger, dissolve the feelings that perpetuate it, and draw out the event that started it. She can ask him to leave some residual of the feeling but not the full charge, but she will need to see him reach into the Heart of it. A long silence ensues. Finally, Tory begins to speak. “I was ten or eleven. Mother and daddy had a horrible argument that went on for days. Mack was two or three. Mother picked him up, took her pocketbook and left the house. She was gone for hours. I started getting scared she would not come back. When she came back I asked where she went. She said she went to a local restaurant for barbeque. That was the first time I wanted to scream and scream and I did not. It did not matter that I was scared. To this day Mack will remind me that she took him to the restaurant. After that things changed. If I played her game it did not make a difference, so I might as well let her know how I felt. My feelings seemed to have no effect on her. That is why they have to be so extreme.” I suggest to Tory that she ask Christ to see behind her mother’s silences, to let Christ dissolve the wall of silence. I add that we do not need her mother’s permission for this. “I see her swallowed up with discomfort, never confident, on edge, fearful. I was the cause of the discomfort in her when I was an infant. She did not want to be who she was in Brecken (the small town where they lived). The mother I lived with was completely defined by her shameful judgment of her parents.” I ask Tory if she is succumbing to her mother’s shameful baggage? Tory attempts to deny this but ends with a confirmation: “I did succumb, but not now. I despise having accidents. It is a personal affront to fall and mess up my arm. My mother use to say ‘My mother fell, I fall, you fall.’ I hate being identified with her and my grandmother in terms of weakness. Right before I fell there was a sense of euphoria – pride before the fall.” I ask her if she attaches pride to feeling good? “I can remember thinking this is a good day, then I slipped on the floor while carrying Mandy. My mother would say that pride keeps you out of heaven. I just realized what a concrete connection that is. When the pride comes it feels like somebody jerking on a leash.” What I suggest at this point is somewhat paradoxical: I ask her to give up the power of shaming pride and anger in exchange for the power of Christ’s discernment and feeling good? “Yes, and my shoulder is already feeling better.” The session ends here.

Tory’s arm continues to hurt at night. In this session I set up another intervention to get at the source. I suggest that she have Christ draw a Heart portal that the two can step through. There, he will provide a safe place for a true answer to the question of what is sustaining the pain in her arm. “It feels cold, void, a nothingness. I feel Christ is there.” I ask if she has to address the cold void? “No. I have to address the feeling that says ‘Nothing I do is effective.’ I need to release the belief that I can change things with enough effort.” I have her stand in front of Christ and say the following, which I slowly repeat to her: “I am willing to give up my conviction that I’m the only one who can do it in exchange for your discernment in these matters.” I stress that she must feel Christ entering her brow and making the exchange. “OK. I can feel Christ inside of me, his fingers penetrating me. There is a sense of relief, of lightness, and closeness. What I like more than anything is that sense of closeness.” The session ends here.

Tory returns three days later. She reports that she slept through the last two nights. “I can even go back to sleep if I get up. I quit the antidepressants cold turkey a month ago. That may have been contributing to my difficulty sleeping. I kicked my husband out of the bed because of his snoring and that

allows me to sleep in a position that is easier on my shoulder so I am not sure we have gotten to the heart of the problem. I do have a sense that it is OK to feel good since our session last week.” I suggest that she allow Christ to create a well of sensation and bring to the surface whatever is continuing to keep her shoulder sore. I further stipulate that he will place a dome over the circle and a portion of his *Light* into it to draw off any excessive negative charge. Finally, I encourage her to get assurances from him that this is doable. “OK. I could feel myself being real tense from the waist up when he was drilling. I am no longer tense. I don’t have any interest in what is going on in the dome. My arm was aching but it is not hurting now.” I encourage her to walk toward the dome with Christ. “The *Light* inside the dome was diffuse before. Now it is defined like a shaft only slightly smaller than the well hole. The shaft is very bright and glowing. Purification comes to mind and the idea that if purified nothing is a problem.” I suggest that she step back and let the process go forward. “OK, that will work. The shaft of *Light* is almost like a sword.” The session ends here.

I confess to the reader that I am surprised how long this process of healing her arm has taken. But the next session explains it all. She has been coping all these years with shock trauma. When Tory returns she tells me that “The night after I was here I awoke in a panic and a fear of losing my granddaughter and that she will not have me or anybody. The next night I was also afraid.” I suggest that she go inside and separate from this fearful part. Very quickly, Tory goes inside and begins reporting on a memory. “There is this incident I remember at age six or seven. I was sitting outside the house, which was on a local road beside a highway. A bus on the highway stopped in front of our house to let off a passenger. He walked in front of the bus to cross the road. A car came up from behind the bus, passed around the bus, and hit the man. I saw him flying up in the air. I started screaming. My mother came out. It was horrible, you can’t imagine what it looked like. The driver of the car did not even stop. She said, ‘It is over, he will be alright.’ But I said to her what if that happened to me? She replied that, ‘that I always imagined terrible things.’ And I did imagine there would be no one there for me. Period. I could not count on mother to be there for me. She would be gone. I can trace all kinds of things back to that. I believed I made her life unhappy because she did not want me. I felt she would leave if she could. *The seven year old was traumatized. My mother brushed it away as if it was nothing.*” I ask Tory: Who did she brush away? “It felt like it was me. I think it is in the well, the part that truly felt that it was horrible.” I paraphrase what she is saying: she brushed away a little girl who needed somebody to reassure her. I ask her two questions: will Control let this little girl out and will Christ enter the well and bring her up into consciousness? “She had to be banished. She felt it as if it could happen to her.” Again, I encourage her to let Christ give her a second chance, to bring her back and give her the security she needs. “I see Christ holding her the way I love to hold Mandy. She is really little, younger than I expected, age three or four.” I wonder aloud if there was an earlier trauma? “The trauma was ongoing from day one. My mother told me I almost caused my parents to divorce because I cried. It is deep in the little girl. I can remember at age two being woken up in the middle of the night to go get a puppy. My parents were excited. I remember just being scared.” I sense this child needs maternal healing and encourage Tory to let Christ allow his mother, Mary, access to the child. “I can see Mary. She is not able to keep her hands off of her. She is touching her, hugging her, pushing her hair back. She is standing in front of Christ constantly touching the child.” I ask if she is willing for Christ to pass the child to Mary? “I am not comfortable with that. I like the touching, but it feels good to just be held by Christ. It is a real secure feeling.” I tell her there is no need right now. If Mary can satisfy the child’s need for nurture, the child will let her know. “I tried to tell my dad, but he never understood.” I reiterate my own thought that the child needs to know that the maternal can satisfy. The session ends here.

When Tory returns she is very reflective. “After the session I had a real sense of sadness, not just for what I missed, but for the way I raised my own daughter, which was much like my mother raised me. But I also felt real joy when I went back inside and watched the scene evolve. Christ kept holding me and Mary engulfed us both, playing with my hair, combing my hair. I never actually went to her, but there was a lot of joyful interaction.” I ask if she thinks there is some reticence on her part? “Yes. But I have felt better than I have in a long time. I have slept well. I have tremendous energy. Thinking of mother I realize she could be either/or. She could be attentive and nurturing but it never lasted. I knew what it was to be nurtured, but then it would get shut off. I never knew which mother was going to show up. Later she would repeatedly tell me that she loved me because of all the things I did for her. My daughter says similar things to me now. The part of me who distrusts what they say seems crucial here.” A new self has emerged who is distrustful. I suggest to Tory that she go inside and ask Christ to use a concentric circle to separate from this part that distrusts. Tory does so and quickly begins to describe her. “She is a young adult in her 20’s. She

looks like me but not like me at all. She looks like the opposite of me, a part that I do not like. I do not like the control and power she has. She is so negative and draining.” I ask Tory if she can assess her reasons for being so negative? “She sees reality as it is: most times you will be disappointed, hurt, can’t count on others; and no one really cares. They may say they do, but not the way it really is. I don’t like to feel that way.” I suggest to Tory that Distrust holds the memory of being deeply hurt and disappointed; and then I ask if she knows where she keeps those memories? “She keeps them in the feelings they evoke...the hurt she can recall instantly. The memories are in her feelings...a broken heart, pulled down, unable to move.” I suggest to Tory that Christ could free her feelings of those memories; that he could absorb the negative emotions attached to them. “I like the idea of absorb.” I ask if ‘Distrust’ can tolerate the child that Christ is carrying? “She is familiar with the child.” When I ask if she can also tolerate Christ entering her circle, Tory replies that, “He can enter the circle. But she is reluctant about contact. She is afraid to even look at him.” I suggest that Tory give Distrust a portion of her *Light* and teach her to create a garment of protection. “OK. Now she can look.” We are very short on time so I suggest that Distrust, Christ and Tory work with the situation between sessions. Tory’s last comment is telling: “That is fine with Christ. But the child is missing Mary. It is really obvious. She keeps searching for Mary.” I do not make any suggestions because we are well over time, but plan to address that first thing in the next session.

I see Tory a week later. After a quick review of what has been happening in her life, I suggest that she go inside and ask Christ to give the child to Mary so he can work with Distrust. Tory shares her thoughts on the matter: “When we had them together, there was a strong sense of relationship, but I have no physical appearance of Mary.” I suggest that she trust the process enough to watch it unfold. “Christ has handed the child to her out of view. I can feel her holding the child. I sense it; it is fine.” I ask if she is satisfying the child? “I am not focusing on the child, but they are fine. I am not experiencing that. I am in the circle with Christ and Distrust.” I decide not to press the point and direct her to let Christ work with Distrust. “Christ has gathered her cloak of protection closer around her. Now he has put his *Light* before her at her feet. I am not sure what that means. She is taking steps too where he puts his *Light*. He is going with her and I am watching. He is illuminating a path for her.” I suggest to Tory that she bring her own *Light* up to her brow and ask it to clear her sight so she can see the path. “I knew Christ was in front of her. The *Light* is leading her to him a step at a time. I was not aware he was as far away from her as he seems now.” I suggest that she allow the process to continue and return to me. The session ends here. I will not see her again for three weeks and I am quite curious how this will all evolve.

Our next session is delayed a week as Tory fights a flu bug with her grandchildren. She is on the mend when I see her. The issue that seems to have compromised her immune system was a call from her brother – the deteriorating alcoholic, asking if he can come live with her ostensibly because where she lives has more resources for recovery. She is able to say no, but feels very guilty afterward. She also tells me that over the past three weeks she has continued to work with Distrust, who finally ‘reaches’ Christ. “He reached out and she took his hand.” I tell Tory that Distrust is unique in that she is the only self Tory has identified whose primary function appears to be feeling, even as she seems to negate her feelings with distrust. I suggest that she allow Christ to work with this self during the session. First, that Distrust – if willing, allow Christ to give her an experience of trust equal to her experience of distrust; and second, that she allow Christ to provide her the gift of discernment as a way of moving between these two poles vis-à-vis her feelings. Tory and Distrust are agreeable. Distrust expresses her willingness by entering a circle drawn by Christ. She can use the circle to express her willingness by stepping in and out and back in, which she does several times during the session. The moment Distrust stepped into the circle she reached out and took both of Christ’s hands; in effect she wholeheartedly expresses her trust in him. Next, I suggest that she allow him to penetrate her brow and instill the power of his discernment. Initially, he lays his hand on her forehead. Tory reports that it is a good feeling, but I note that it is not the same as penetration. I ask if she has ever used distrust of her feelings to shame herself or others. Distrust affirms that she has. I point out that she will have to forgo this power to shame this set of opposites. She reaffirms her willingness by stepping out of the circle and then stepping back in. Tory reports that Christ’s fingers penetrate to the center of her brain, then Tory tells me: “I thought the result would be a feeling of being free from distrust, but it is really a feeling of being free to do either one as the situation dictates.” Finally, I sense it may be time to address the cutoff relationship between Tory’s deceased mother and maternal grandfather. I tell her we really need to accept that there is a self that has been strongly resistant in this matter, even as the divisiveness has clearly had an adverse effect on the dynamics of at least three generations. Tory agrees but goes on to defend her reluctance: “All my feelings of him were negative. A secrecy and mystery swirled around him. I



was afraid of him. I loved my maternal grandmother so much and he was so mean to her. The idea of changing my attitude feels like a betrayal of her.” Even so, I press her pointing out the potential effect it is having on her brother and daughter, neither of whom seem to have the wherewithal to do this themselves. She reluctantly agrees. I suggest that she go inside and ask Christ to contain her grandfather’s soul, then I modify the suggestion by asking her to let Christ convict his ‘soul, mind, and body.’ Tory has a mixed reaction to my suggestions: “When you said I could just bring his soul into the circle, I felt his presence, but when you added ‘body and mind’ I could not get beyond that.” I explain that the redemption of his soul would be reflected in a ‘new body’ so a body is necessary for that purpose. I suggest that she ask Christ to help her separate from whoever is ‘unwilling’ to see him embodied? Tory reports this quickly done and goes on to describe her: “Unwilling is a little girl, age 8-9. She has no positive connection with her grandfather.” But, I reply, she has a strong *negative* connection. The session ends here. Tory agrees to flesh her out between sessions.

When Tory returns the following week, as soon as possible, I have her focus on Unwilling. “I don’t see her. There is no connection, no response; no life or action. I don’t see her in my mind. There is a real heaviness. It is too hard to bring her back into focus. This parallels the way I have been feeling all week: burdened and heavy. I felt it even more so when I went inside.” I ask if this feeling has to do with Unwilling? “I don’t know.” (I have come to suspect that that particular phrase is a strong marker of unwillingness.) I suggest to Tory that she return to me, use her *Light* to create a circle of protection with her eyes open, and then ask Christ to begin the separation process once she is back inside. “OK. I can see her the way I saw her last week.” I ask if Christ can give her an experience of willingness equal to her experiences of unwillingness. “I asked Christ, but this is not working. There is no feeling on my part. Everything seems dead, wooden. The lack of feeling is coming from me.” I ask if she would be willing to give up her power to block feeling? “Isn’t it appropriate?” I tell her that she believes that cutting off feeling is appropriate, that she has been doing it for 50 plus years. “I know the answer to this: shut off the feelings or just cry about it, and crying accomplishes nothing.” I reply that crying would at least discharge the tension and she would not have to deaden by cutting off feeling. The session ends here. I schedule another for two days later. I am concerned that this self is depressed and painting herself into a corner. I anticipate that the next session will be a ‘hard’ one and I frankly pray for guidance and help before meeting again with Tory.

The next session is quite amazing. I might call it a prayer answered. Finally, after months of resistance Tory comes in *willing to do whatever I want her to do*. I immediately ask if that includes her going inside and allowing Christ to begin convicting her mother and maternal grandfather? When she says ‘yes,’ I immediately have her go in without further ado, not even asking the reasons for this shift. She will stay inside for most of the hour. Tory asks Christ to convict the two images and then reports: “After he did it, there was a more visible change in my mother, but as she started to soften my grandfather did become less stern. Mother reached out and took his arm as if to help him walk.” I suggest that she ask Christ to convict their images again, noting that they need to become life enhancing and free in every way from the need for addiction. “I see my mother being positive and nurturing, but not my grandfather. He is not repulsed but not responsive.” At this point I suggest that Tory have Christ move her grandfather into a *circle with the maternal grandmother* and convict the two of them. “Christ does it. My grandmother has a sense of gratitude toward him. I can’t imagine why. He is hard; there is armor all around him.” I note to Tory that he married her when she was pregnant with an out of wedlock child by another man. They conceived her mother after they were married. This might account for her sense of gratitude. I then suggest that she allow Christ to continue convicting the grandfather until all of the armor is dissolved. I stress that she is looking to release the generations from his ‘sins,’ especially any effect his history is having on her brother and daughter. “You could not change his mind about anything. That is certainly a characteristic of my brother. I don’t want to work on this anymore.” I query her as to why? And ask if she would let Christ convict her for insight? “There was never a relationship between us. He was a source of fear and total embarrassment.” I suggest that she ask Christ to release her from that emotional connection of fear and shame, as it will otherwise maintain the status quo. My wording is quite specific: Ask Christ to release you from the negative emotions binding you to your MGF. Let him convict you both simultaneously. “I can see a lot *Light* in the circle. I have no insight into him. The armor is gone and he does not seem stern or hard. I do not feel ashamed or overtly negative. Nor am I positive; not loving, just neutral.” I ask her about ‘all the *Light* in the circle’? “It was created by the energies of the change. There was a lot of release. Now it has dissipated. I could feel the negative emotions before that; they were almost overwhelming.” I suggest that

she tell him to go back to his wife; that both of them need to be redeemed. I note to Tory that he could only have come into her life through her maternal grandmother, who chose to marry him for whatever reasons. "I see them both in the same circle. Before they were facing each other. Now they are standing side by side in front of Christ. I can see the same *Light* at the bottom of the circle after Christ convicted them. Now they are closer together. I never saw them like that. I never even saw them in the same location while they were alive. They seem normal, together, in rapport." I suggest that she now ask Christ to convict them for a comfortable intimacy. "No. Christ could do that, but it is not going to happen. That is too much." I point out to her that these images channel her image insofar as they culminate in her. "OK. I understand that. Convict for comfortable intimacy. I can see Christ doing that." How is it different? "The feeling is different. The body language is different, a sense of relaxation. I just see them differently, together instead of separately." At this point I suggest one more intervention: that she bring her mother into her grandparents' circle. "At first I sensed some anxiety from mother. But she goes inside and the three seem fine together. She links them with one hand around her own mother's waist and the other through her father's arm." I suggest that she ask Christ to complete the connection by blessing the three. "There is a huge sense of release, release and connection." The session ends here. This is probably one of the purest expressions of willingness I have encountered in a single session, all the more so because there were two separate bursts of resistance that might ordinarily have brought the process to a halting stop. At no time did we actually address the unwillingness that dominated the previous session. Very likely, the request that she experience willingness equal to unwillingness, and Tory's realization that her unwillingness was an effort to stuff feeling, were sufficient to bring her so strongly to the opposite pole. Nor can I rule out my fervent prayer the morning before our session.

When Tory returns the following week nothing is said about the previous week. Instead, Tory is majorly preoccupied with her daughter, Abby, and her granddaughter, Mandy. "I am having a lot of trouble with Abby; she has been sick with a stomach virus all week. I am not supposed to have any life but the kids. Keeping Mandy has become a real burden. She seems to fly off whenever she experiences the slightest frustration." I make several observations and suggestions. First, that Tory consider teaching Mandy to use the *Light* and begin teaching her about emotions such as naming her anger or sadness. I note that Mandy seems to be modeling her mother who is constantly upset and frustrated. I strongly suspect the core issue is Mandy's lack of attachment with Abby. I also note that, as the first born, Abby will be strongly identified with her father, Robert. Her father may well have suffered an attachment disorder. He was adopted at nine months. The biological parents seemed unwilling to raise him and pressed the adopted parents to take him. The adopted parents seemed to do so reluctantly and raised him with benign neglect. I tell Tory that very likely Mandy is carrying disowned projections from all three: her father, mother, and Tory; and that she needs to see Mandy in the hands of an archetypal mother. I am aware that Tory has yet to finally resolve the issue of her own nurture. Recall that Christ has handed her Pre-moral aspect to his mother 'off stage.' Tory has yet to see the mother and child together.

The next session is interesting in several respects. The primary focus remains on Mandy, but there are intimations of other changes. For one, the alcoholic brother has been visiting and staying with the father. He was in town for four days and as far as Tory could tell he never drank. Abby, Tory's daughter, has been pressing her mother to tell her what *I have been suggesting* vis-à-vis Mandy. (I saw Abby and her husband for several sessions, several years back, but never felt I got to first base. She has tended to minimize anything I have reportedly said in the past.) Tory tells her of my hypothesis that Mandy may be suffering from a lack of attachment. Abby in turn freely admits to her mother that she feels she has never bonded with Mandy. Tory knows this and resents the fact. I ask Tory if she would be willing to let Christ help her bond with Mandy? Tory considers this but has trouble getting beyond her anger at Abby for not bonding with Mandy. I suggest that she ask Christ to convict her anger; that her anger represents an error in judgment as it merely results in anger, which is unhelpful to Mandy. Conviction would allow the Holy Spirit to 'correct' this error in judgment. "I see Abby saying 'Mommy, you take care of it. She does not know how, but neither do I. I am feeling powerless.'" I suggest that she ask Christ to make a difference with Abby on behalf of all four of them (Tory, Tory's mother, Mandy, and Robert, her husband). Then I suggest that she show Christ an image of Mandy having a temper tantrum and let him show Tory how to 'attach' to her in the midst of that. "When I show him, Christ sits beside her on the floor. This surprises her. She quietens to look at him. He keeps talking but I do not know what he is saying. He is not reaching out. She is calming down and getting closer to him. She finally comes and sits in his lap but he has still not touched her. He becomes perfectly approachable and she is drawn to him. He is still talking to her and she is

laughing; and I love it when she laughs and she does not laugh much anymore. I want that. The closest we come to it is when she sits on my lap and plays computer games.” I suggest to Tory that she ask Christ to help her experience what makes him so approachable. “It’s delight. He delights in her. I use to have that.” I ask if she can identify the obstructing beliefs? “What has gotten in the way is my anger at Abby and my fearfulness about Mandy.” I suggest she conclude they are not helpful emotions. I ask if she is willing to give up the anger and fear to Christ for a renewal of the delight? “Yes.” The session ends here.

The following week Tory reports that Mandy has changed back to her ‘wonderful self.’ “Each day before she arrives at the house, I pray to be delighted in her. This week she could not cuddle enough with me.” I suggest that we focus on Abby’s masculine and feminine aspects. I suspect they are comparable to the unredeemed masculine and feminine found in Tory’s brother. Tory has difficulty doing this. She is filled with anger toward Abby for her treatment of Mandy. “I feel like my anger is righteous. I fell in love with Mandy the moment she was born and feel very protective of her.” I reply that she needs to alter her image of Abby so her daughter can make the choice to attach to her daughter. She reports that after Christ convicts her image of Abby, she seems a little more proactive, “with more energy than I generally attribute to Abby.” But Tory remains essentially unwilling to work with Abby’s masculine and feminine aspects. I suspect she is also being protective of herself, as what emerges will have flowed from Tory to Abby.

This next session is woven from numerous threads, which may be what makes it pivotal. I have not seen Tory for two weeks. In the interim her brother has visited yet again. His divorce is imminent; he has no job, no place to go, and has started drinking again. But he has also grown very attached to Mandy who he feels is one of the few persons who seems to love him unconditionally. Despite the fact that he has resumed drinking he is apparently giving serious thought to going to a halfway house for three plus months when he is forced out the house. During the previous week he also agreed to go with Tory and her husband, Eduardo, to a Celebration Recovery meeting. He was quite taken with the experience and hopes he can find one in his city when he returns there. All of this notwithstanding, Tory is most aware of her anger toward her daughter, who has added fresh oil to the fire by telling her mother that she and her husband are contemplating filing for bankruptcy. The mother knows that this is purely the result of unnecessary and *excessive* spending. I point out that Abby’s excessive eating and excessive spending are clearly additive; that she is acting just like her great maternal grandfather (the town drunk). At first I think – out loud, that Tory is carrying her mother’s identity and her daughter is carrying the MGF’s disowned identity. In other words, Tory has unconsciously projected the masculine aspect of her mother’s identity into her daughter. That will prove not to be the case, but the rational is sufficient for Tory to go inside and try yet again to separate out her daughter’s masculine and feminine aspects. This time I phrase the request more specifically: that she ask Christ to extract the masculine and feminine aspects that are *the source of her daughter’s addictions*. Basically, what she discovers is that the aspects are a personification of the GMGF and GMGM. “What I see about them is that both are so closed. There is a wall around each one of them, clear but soundproof.” I suggest that she allow Christ to dissolve the walls around each one and convict their images until they are reconciled. I remind her that she has done this once before. “I watch the walls disappear. At first the images are shocked, anxious and fearful. Then Christ brought them together and reconciled them. It almost feels like they are experiencing mutual pleasure, but that is probably too strong.” I suggest that she ‘go for broke’ and ask Christ to convict them for ‘mutual pleasure in each other.’ “I can see a difference. They are turning toward each other lovingly. Interesting...I don’t think Abby finds pleasure in anything.” I suggest that she allow her mother – whose image was previously extracted, to step into the circle containing her parents and assimilate the essence, but not the images, of her parents. Tory observes this and reports that her mother’s image seems radiant. Then she seems to dramatically shift her focus by commenting on something her brother told her the night before. Her brother was upset when his father told him that he would not be going by Tory’s house because ‘those kids’ were there. What I extrapolate from this comment is Tory’s intuition that her mother’s image is sustained by her father’s energy and the father is unwilling to support this sense of ‘mutual pleasure.’ I suggest that she ask Christ to insure that her mother’s dramatic redefinition is sustained by Christ’s masculine energy until her father ‘comes around.’ (If masculine and feminine aspects are not simultaneously convicted, then it will be necessary for Christ to sustain any redefinition of the feminine until the masculine willingly accommodates to the change. All of this is described at length in the next chapter.) Finally, I have Tory encourage her daughter’s image to enter the circle with the redeemed GMGF and GMGM. The daughter does so but is unable to assimilate the changes. The session ends here. I am not sure what is blocking that assimilation, but I note that Abby is an only child and strongly identified with her father’s side of the family; and Tory’s

father is clearly an unredeemed masculine energy. It all suggests that the pendulum must now swing to 'the fathers.' The session ends here.

I see Tory a week later. She continues to complain about her daughter's sense of entitlement. After venting for a while she becomes willing to go inside and ask her mother to assimilate the new image of the maternal grandparents and then address the relationship between her and her husband. The mother seems quite willing. "When I ask she walks to them. They are close together. She embraces them and gathers them to her. At first I could not see a lot of detail but afterward there was a real softening of her outline and by the way she stands and holds her head. There is a fleshing out and greater lightness. When you first talked about bringing my father and mother together I thought she would be angry, but not now. Christ has forged a visible energy connection between her and my father. He asks my father to remember the way mother was when they lived away from their hometown. There is a visible change in him but not enough to make it the way it needs to be. Mother has a happiness about her and seems carefree. What I sense about daddy is that he has a real desire to be with mother and that is real different." The session ends here. I do encourage her to revisit this scene throughout the week and continue to ask Christ to convict her parents' relationship.

Tory reports several dreams when she returns, all of them positive toward males and particularly her father. She goes inside and asks Christ to convict the parental relationship till it conveys a total, soul-satisfying embrace. "I could see it before you said it. It is not how I have ever seen them together. It is very positive and pleasant. There is a sense of rightness about it, but it is not enough. It lacks a certain energy. I want to sense the feelings inside of them, from the inside out. I never saw them in that kind of embrace. I want to sense what caused it to happen." The session ends here.

In the next session, Tory reports that her daughter is looking to place the grandchildren in daycare. Tory and her husband are quite willing for this to happen. While they love the children, the constant weekly care is physically wearing. I summarize where we are with her parents, emphasizing that we are seeking their complete reconciliation because their images play such a vital role in shaping the flow of *her* masculine and feminine energies. (The reader will better appreciate my perspective after reading the next chapter.) The objective is for Christ to convict the relationship until it honors them and her as well, to release them from their 'fates' so they can realize their destiny. She asks Christ to convict them and then begins to describe the changes. "I can see them so differently. There is an excitement about them. I never saw them in an embrace. There is energy and expectancy, a smile on mother's face. It is a situation where I would like to be a part of it. I suggest that Tory enter her parents' circle in order to join them. She finds herself surprisingly reticent. She is afraid it will have a dampening effect on their interaction. "There is not room for another person. Dad felt that mom made us kids a priority that excluded him." I stress to her that she must forgo this fear, as they must be reconciled 'through her.' (Remember, our ostensible goal is to pass these generational changes through Tory to her daughter, Abby.) The session ends here.

When Tory returns she tells me that her brother has finally left his home and entered a halfway house for alcoholics. She is quite bitter toward her father who is currently blaming his 'heart stress' on her brother. I suggest that his 'heart arrhythmia' is most likely the effects of a guilty conscience over his self-absorption with his girlfriend at the price of neglecting nearly everyone in the family, except when he needs something from Tory. After hearing her understandable vents against him I point out that his real life behavior does not have to reflect her interior image of him. Those images are as Christ would have him in her; Christ's gift to her. She goes inside with the intent to finally enter the circle containing her parents. "This is hard. I am in the circle, but not touching them, not close." I suggest that she allow Christ to convict her so she can receive them. "The circle is really big. Christ comes to me and begins to walk us both toward them. They begin to notice us. They turn and start to walk toward us, glad to see me. (This last is spoken with quiet but discernible emotion.) I'm really, really, close. I can see them as I saw them before. There is room for me too. I can feel it more than I can see it." I suggest that she will 'complete them' as they are by assimilating them into her. "Christ agrees with you, but I have no sense of it from them." I ask if she is ready to give them an interior life? "Yes." I suggest that she ask Christ to bring them into her. "Now I can feel what I felt but without them being their externally. There is a sense of expectancy, a wondering 'how good can this get...' I suggest that she kiss Christ by way of saying thank you. "I just want to kiss the hands that led me to them. It is a good feeling. And there is the thought that this is not finished. I want to see how this will make a difference in me." The session ends here.

Over the next several sessions, Tory reports a number of improvements on several fronts. She can tell me that her granddaughter has overcome most of her motor deficiencies and will soon be going to daycare. But the relationship with her daughter, Abby, continues to be contentious. The daughter's weight issues and sense of destructive entitlement seem to have no bounds; and all the interventions on her behalf, to date, appear to have had little effect. I broach the idea that Tory may need to work on her relationship with Abby's father. The couple have been divorced for many years. The father's involvement with his daughter has been minimal to non-existent. I realize this will be a very difficult reconciliation for Tory and do not press it. Instead, I focus on her comment that, "I see a lot of blah-ness in front of me." Despite her complaints about the time required for daycare, it has filled her days in a meaningful way. Now she is beginning to anticipate a 'retirement' with little meaningful work. I suggest that she go inside and let Christ use a Capturing circle to contain all of the emotions that impede her finding a renewed purpose. "When I look back in the circle, I see a huge dock area with piles covered by waterproof tarps. The piles seem to represent a sense of disappointment, regret, failure, resentment, and feeling victimized. When I ask Christ to absorb those emotions with his *Light*, the tarps fall flat to the ground." I now suggest to Tory that she ask Christ to draw another Capturing circle, this time, for the purpose of capturing all of Abby's anger, fear, and shame. After he has drawn the circle, I have her ask him to walk Abby through it. "Abby resisted at first, but then she acquiesced and let him walk her through. Now I see all of this swirling fog." I ask Tory if Abby sees the same thing? "At first, she resisted seeing it; but now I sense that she is seeing something really heavy and gunky." I ask if she would be willing for Christ to remove it? At first, Tory gives me an emphatic "No." It is not clear whether this is from her or her image of Abby. In any case, I persist by suggesting that *Christ give Abby* a portion of Tory's *Light* so she can express willingness for Christ to remove the gunk. Abby appears willing, so Christ absorbs it completely. Now, Tory reports that, "Abby wants to be done with this." I suggest that she release Abby so she can go about her business and reflect on what has happened. The session ends here.

The forgoing is difficult to interpret. The first part about 'removing self-defeating emotions that impede renewal' can only be measured by what happens in the coming weeks. As regards Abby, this is the first time I have used the Capturing circle to work with someone other than a self-image, though I cannot rule out that Abby's image is also carrying disowned selves belonging to Tory. For example, it is not clear who says 'no;' but when Abby is given the 'freedom' to exercise willingness, she allows Christ to remove the gunk. Likewise, it is not clear who is so anxious to end the session even though Tory insists that it is Abby.

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During the following year, Tory's brother will successfully complete his three-month treatment program and pick up a one-year chip from AA. Her daughter, Abby, will have gastric by-pass surgery several months after the last session reported above. Tory will have "reconciled" with the image of her ex-husband. During Abby's surgery he will unexpectedly join with Tory to sit with her in the hospital as Abby recovers. Abby will lose over a 180 lbs. Tory will become a cornerstone in her church's volunteer programs. There will continue to be significant frictions between Tory, her father, and daughter, but she and her husband will become much closer. The following verbatims pick up where Tory has begun to focus on her own weight, particularly, as it may be related to her lack of sexual desire. This series of verbatims begins with the identification of a new self we call the 'Head.' Tory believes this self acts like her mother. It suppresses sexual desire. Even more than that it cuts off everything below the neck. "My body shames me." The body has accumulated a lot of unexpressed shame, which is reflected in Tory's weight. I begin the first session by suggesting that she let Christ draw a circle that will capture the accumulated shame. "I have a lot of feelings as I walk through the circle. How can you expect me not to comfort myself in other ways. There is a real sense of dissociation, disappointment, and hurt." Does shaming your body generate a desire to eat? "Of course it does. There is a distinct sense of lack of comfort or satisfaction, a lack of pleasure. The shaming is insatiable."

In the next session I ask Tory if Christ can capture the Head in a circle? "I see a head, like a mannequin with a wig; no body." I ask if Christ can separate out the sexual energy being suppressed by The Head? This question elicits a fear response from somebody as Tory now reports that she cannot see anything. I suggest that she ask her *Light* to provide her with a garment of protection to shield her from the Head's reactivity. Now Tory or the Head – I am not sure which – insists that the sexual energy was not suppressed. It was given away. She willed it away...out of existence. It is no longer an issue." I ask her

rationale for doing that. "It protects her from being hurt, from being denied. It eased the tension between what was and what was fantasized." How old were you when she did it? "Late 40's or early 50's. It is like if you have a blender: push harder and finally it goes away. It is gone, over, done, finished." I ask what would happen if she no longer had food to placate? "Things would be blah. There is a feeling of desire, wanting something and getting it. Comfort." And if that was taken away? "Blah would become dissatisfaction, unsatisfied desires. My life is simple. If it stopped being simple there would be nothing, and that is sad." At this point I draw a parallel between the Head and Tory's mother: Your mother used her will to avoid shame. She was willful. She could cut off anything she wanted to. And that is what the Head can do. And if the will is in the service of avoiding shame it has very few limits. The session ends here.

In the next several sessions Tory becomes obsessed with her granddaughter. For a host of reasons having little to do with Mandy, the parents constantly berate the daughter. Basically, they are recapitulating the way Tory's mother treated Tory. Tory's own maternal grandmother was her primary shield and Tory has assumed a comparable role in Mandy's life. In this session I suggest that Tory go inside and ask Christ to capture anything that the parents have projected into Mandy. "I can see it. It is the size of a leprechaun, evil, just evil. It is very active, a feeling of 'I gotcha'." I ask if Christ can place a portion of his *Light* into the leprechaun? "He can, but Christ says it has to be open. It is all bent over." In retrospect, I will come to appreciate that Tory is seeing a disowned part of herself, which is probably the reason why Christ is unwilling to act. But, apparently, Christ is willing to place his *Light* into the leprechaun's back at the level of the heart. I ask why it is bending over? "That is its method of attack. It attacks Mandy's calmness, her focus, it nips at her heels, destroys her peace. *It reminds me of Frenzy.*" (This is a self in Tory that we have previously worked with.) I ask if there is an anecdote? "This picture is very upsetting to me. She is not receiving the love she needs. It is even worse than abusive. It is actively negative."

In the next two sessions I attempt to identify the Head's disowned self, which Tory sees as a 1920's Flapper. It is hard to do any inner work, as Tory is increasingly preoccupied with her daughter's attitude toward her granddaughter, Mandy. She is afraid to be overly critical of her daughter but anguishes over the pain Abby and the father are causing Mandy. In this next session, she begins by berating herself. "I have done nothing positive." I am convinced she is being overwhelmed by the Head, and ask her to go inside and let Christ draw a capturing circle that will again separate them. "I have not walked through the circle. There are 10,000 things going through my head." I suggest that she ask Christ for a 'head shield' to shield her from the Head's thoughts. "OK, now I see her. She is a wild person, crazy, constant movement." What is agitating her? "It reminds me of Mandy's demon, but she looks like me." I take a different tack. I ask if the Head and Tory share the same heart? If so then Christ entering Tory's heart would draw in the Head and lessen its strength. But her answer is "No. There is nothing redeeming about her heart. The energy in that circle is fighting against everything. There is no energy left in me; it is all in the circle. She feels caged." I ask if Christ can release her? "Yes, but he hesitates. She needs structure or she will spin out of control. She has to be changed before she can be released." I suggest that she enter her heart chakra and leave the part of her, whose head is shielded, with a portion of Christ's *Light*. She does so, and when she exits the heart, I ask her how she feels? "It feels better than anything else." I then ask if there is a part of her that would be willing to take up permanent residence in the Heart? "Yes. There is a part that is loving and nurturing and cares." I ask if Christ can shield her from the 10,000 thoughts as well? "Yes. She is comfortable in the heart space. I am really surprised there was still something positive in me; that what I share with other people can be there for me as well. It is the first time I have felt that in a long time." I suggest that if she is willing, Christ can place the 'Wild one' aka the Head in a dome and offer the first of a series of convictions by the Holy Spirit. "She is in the dome. Christ enters, but I have no idea what he did." I suggest that during the week, whenever she thinks about it, she is to go inside, reassure herself of what is in her Heart and allow Christ to convict the 'Wild one' in the dome. I ask if she would like to bring her image of Mandy into her Heart? "That is a good idea. It is the part of me that Mandy sees anyway. I had not stopped to think. I am better to other people than I am to me." The session ends here. Frankly, the above interventions are intended only to give Tory some relief. But, significantly, they lay the groundwork for pivotal interventions I will suggest in the coming weeks.

In the next session I seek to work again with the Flapper who is undoubtedly identified with shameless sexuality. "I see her in the Head. She is risqué if not shameful." Christ extracts her from the Head. Then I ask if the Flapper is willing for Christ and Tory to enter her Heart? "Right before he started to enter, there was a sense of all of this light. Now there is a sense that he has entered but all I can see is

light.” I suggest that she ask the Flapper if she would be willing for Christ’s *Light* to grow in her heart? “Yes. The light outside has filled that space. Now all I am aware of is light. I do not see her or Christ.” The session ends here.

These next two sessions seem pivotal. They are scheduled two days apart. Between times, Tory will meet her daughter at a child psychologist’s office with her granddaughter. In the first session Tory tells me that she has been having a hard time physically. She has gone to an Internist, who gave her a complete physical and found a lot of painful areas that he cannot account for. He has taken her off some medicine that may be the cause and will see her again in two weeks. I suggest that the pain is not new. Rather, as she focuses on the Head, the power of that self to deny the body has lessened; that her ‘high threshold’ for all physical sensations has lowered. I ask Tory to go inside and approach the dome. Hopefully, she can help us distinguish between the Head and the Wild one who feels caged. Tory assures me that the caged part is a part of the Head, but uncontrollable outside of the cage. “There is a sense of danger, a global feeling of non-specific danger. There is a memory that if I was not where I was supposed to be, no one would bother looking for me, or notice that I was gone. No one would blame my mother if there was an accident and I was not where I was supposed to be. I could not be spontaneous.” I suggest that Tory ask Christ to provide the Head with a garment of protection that would shield her from her fear of the cage. “OK. It is a scarf.” I then suggest that, if the Head is willing to reveal her body, then Christ would provide it with a garment as well. “She panics. She is deathly afraid of the body. But she does not see it as her fear. She is afraid of some force outside of herself.” Essentially, the session ends here. But Tory and I are agreed that the Head needs to regain her body and schedule the next session to do so.

Tory reports her visit to child psychologist’s office. My sense is that the psychologist has quickly picked up that the parents are the primary problem and pretty much told the mother as much. But Tory is concerned with the parents’ perception of her granddaughter as ‘broken.’ “Mandy’s ‘brokenness’ is how my mother saw me as a baby. That was the bottom line. I had colic. She said my crying almost caused my father to lose his job, lose him, get a divorce.” I comment that Abby appears to be raising Tory. “Since our last session I have thoughts of *despising and hating my body*. I hate everything physical about me.” I reflect back that her descriptions tell me that the Head is shaming the body. I ask if Christ can give the Head an experience of the body free of shame? Could he removed the accumulated shame and temporarily stop her from shaming her body so she could see the ‘world’ free of shame and shaming. Tory allows Christ to approach the Head and place his hands on her head. Silence. I ask what is happening. She says she does not know. I see her lower lip quivering. “I am thinking that everything I have done has failed.” I ask her what has failed? Can she complete the sentence? “Even when I was small I had the insight that I did not want my life the way it was. It was cold, rigid, empty, unloving, not giving, no fun, no joy. The body wanted those feelings: to be hugged and held. She severed her connection to the body. The worse time of the day was bedtime. I was supposed to kiss them good night, but there was never a response from them.” I reframe what she is saying: the body could not rationalize the parent’s treatment of her. It knows the truth. “My mother’s only pleasure in me was to dress me up, the prettiest dress, spotless. When she had to start buying dresses I was constantly afraid they would not fit and she would blame me, my body.” I ask if Christ can give the body the feelings it so dearly craves? If so, let the Head experience this temporarily. This evokes another memory, which she has shared before but without the detail she shares now. “When I was five years old my brother was born. He was a twin. His brother died at birth. My mother did not want an autopsy or embalment. Someone had provided a baby outfit. My grandmother took me to the funeral home and let me touch him. I touched his hand and feet. They were stiff and un-giving. That is how the Head perceives the body: as dead, plastic, un-giving. Christ has given her a sense of life in the body.” I remember that previously Tory has allowed a loving, caring part of her to take up permanent residence in her Heart along with an image of Mandy. I decide to build on that. First, I suggest that Christ could show the Head that, if she entered the Heart, Tory could satisfy the body. But in order to enter the Heart, the Head would have to give up her power to shame the body while she was in there. She can perpetually reside with the caring mother looking after Mandy, but she cannot enter while she continues to shame because there is no shaming in the Heart. “She is willing.” I have her let Christ pick her up and enter Tory’s Heart. “OK. There is nothing negative, but there is an awkwardness because she still does not have a body.” I tell her that if the Head is willing, Christ can place the Head in the mother’s lap and he will begin the process of revealing the body. “OK. It happened. The awkwardness is gone. But I don’t know beyond that. I can’t see what is going on in the Heart.” At this point, I sense someone’s fear. I suggest that she ask Christ to restore her vision by standing behind her and placing his hands (sensation) over her eyes. “OK. I

can see but everything seems to be on pause.” I suggest that she let the mother kiss the Head. “She pulled the head to her breast and kissed her. It is the first time I saw the body act like a body. Now she is just resting in her lap.” The session ends here.

A great deal is left undone here. For the next several weeks Tory finds numerous excuses to avoid going inside. She spends most of each session focused on her granddaughter, Mandy. Clearly a new self has emerged on the heels of redeeming the Head. I have yet to define the reconstituted Familial personality or the need to purify its heart chakra, though we have been working with that sense of self in a variety of guises. In this session Tory is once again focused on her granddaughter. Tory is feeling ‘paralyzed’ by her fear for her. I ask her to let Christ capture the source of her paralysis. “I hear this voice identifying all kinds of fears regarding my granddaughter.” At my suggestion, she asks her *Light* for a garment of protection to shield her from the *fear* of this voice and then she is able to see the image of a woman in a housedress. In response to my questions, she tells me: “She does not look like anybody I know. She has power. She does not have a soul. She just knows what buttons to push. Her appearance reminds me of the 1940’s when all women seemed to wear housedresses.”

In the next session Tory tells me that the ‘Housedress woman’ reminds her of growing up in her small town. Fear was much more motivating than encouragement. When asked about the woman’s masculine counterpart, she senses that it is emasculated, but has no clear image of it. Christ is able to place the sense of it in a dome.

Interestingly, in the next session, she describes her husband as acting like a slave; willing to do whatever she asks. This leads to a discussion of males generally and the masculine counterpart of the Housedress woman in particular. She feels as if she has been at odds with men all of her life.

In the next session she continues to feel fear and now a sense of hopelessness regarding her granddaughter. I suggest a radical intervention: Christ will draw a capturing circle, which he will also define. She tells me: “I don’t want to do this.” To which I say, of course not, but so what? All she has to do is walk through. Basically, I am offering an intervention that even her fear, paralysis, and hopelessness, is hard pressed to resist because it asks so little of her. She agrees to let him do it and to leave a portion of the *Light* for whoever is captured. “It really touched me when I visualized him drawing the circle. It immediately reminded me of the woman caught in adultery. She would have felt fear of course, and humiliation at being used for someone else’s purposes. But Christ has the opposite feeling toward her.

In this next session we are able to return to whatever was captured in the circle by Christ. I do this by introducing a new intervention, which I call the circle of growing awareness. Christ draws it and the Aware-ego steps in for as long as the client is willing. When done she steps out. While inside the circle, she will gain a growing awareness about the issue at hand. I ask: who is your Mary Magdalene, your adulterous woman? “I don’t know. Last week I had him cover the circle with a dome. The circle he drew, he drew with his finger. I did not walk through the circle last week. What kept going through my mind was the lack of value everyone assigned to the adulterous woman. They were willing to kill her to make their point.” I ask if someone was willing to ‘stone’ Tory in order to make a point? “It was how I felt growing up. The ‘law’ – the right thing – was important; it did not matter that it killed a lot of me; my competence, self-esteem, creativity, ability to explore. And it continued as an adult.” I ask Tory who it is that Christ wants to release from that law? I know who I would like him to release. She constantly felt judged, even when she was out in the world in a capable way. It is really scary that I have lived my whole life like that.” The session ends here.

The following week Tory shares that she cannot sleep. “I am anxious all night. I get so uptight; my skin feels like it is crawling everywhere. Feels like something is crawling all over me. I wake up and everything on my plate keeps going through my head.” I suggest she go inside and ask Christ to capture whoever is waking her up at night and making her skin crawl? “He created a dome. In the past, the domes were tall. This one is really short and spread out. It reminds me of an anthill. It covers what I have created: fear, uncertainty, lack of control, anxiety. Trouble. I have always been a schemer, a plotter. I see lots of options to things, which gave me a sense of being in control, and take care of myself. Now everything that matters to me (i.e. granddaughter) is out of my control.”

When Tory returns the following week she shares her reflections on the plotter, who she prefers to call the Manager. “The essence of the Manager has been my entire life. I never let anything happen



naturally. I always managed my friendships and family. Periodically, I had to set a new course in my life that involved everything. The ‘managing’ has lessened in the past several years, but it does not go away when there are important things.” I suggest that Tory go inside and let Christ capture (personify) the Manager. “She is not anything human, more like a robotic transformer. There are gears and lights and buttons where the head would be. The things being fed in are her desires, but what comes out are plans.” I ask her to let Christ identify the Manager’s masculine counterpart. “I am not sure I can share it.... He dragged it out of the darkness. It is a fool, but not a jester. It is a foolish puppet type of thing, a scarecrow, goofy, foolish, limp.” I wonder aloud, what part of her does her Manager hold captive? Tory can tell me that she has several ‘visuals’ in response to my question. “I see a child, age 7-8, joyful, active, perky, just playing. I see a young adult in her 20’s who is trying to do the opposite of everything she had ever known, and a feeling of freedom to create. I don’t know how I know this.” I ask Tory to let Christ coalesce these images into a single image, and then ask her how that image might relate to the masculine scarecrow? “At first she seems neutral, not dismissive like the Manager. In a crazy way she can connect with the freedom, the lack of restraint, instead of seeing it as negative. It is possible she can work with it.” (Note here that I have yet to envision the possibility of letting Christ provide this liberated sense-of-self with her own contra-sexual masculine.) I ask Tory if she can identify the power that locks in the creative adult and dismisses the masculine as a fool? “Part is the woman in the housedress; and part is a nebulous overwhelming sense of fear that the woman controlled. It was not a fear of her, but the fear she continually introduces into situations. She turns everything fearful.” I ask if the Creative one experiences fear. “Yes, it is a normal, reasonable fear; and the fool is never afraid because he has no sense of consequences.” I wonder aloud if severing the connection between the Woman in the housedress and the Manager might allow her to be more human? Tory is willing for Christ to temporarily sever the connections. “OK. Everything about her was human except her head. When Christ shut off the power, he ‘unplugged’ it. It became a head and I could see the workings of the mind, but it is not like a computer. The energy to think is still there.” I ask if this has an effect on the masculine? “He is not floppy like a puppet. Now he looks more like the scarecrow in the Wizard of Oz. The session ends here. (Basically, I am still working on the hypothesis that the Creative one – as she will come to be called, and the Manager can both be reconciled with to the same masculine image. I have yet to envision the liberated self with her own masculine and the two of them entering Tory’s heart. At this juncture, I have yet to fully appreciate that we are working with the Familial personality .

I do not see Tory for two weeks. She is amnesic regarding our last session. This is not surprising as the Manager appears to re-assume a tight control after such a session as there have been no interventions apart from discovery. But Tory is quick to recall events once inside. “I remember her, the Creative one. She is older, in her thirties.” I ask if she can identify a masculine counterpart. I word this to indicate something different from the scarecrow. “I really don’t have a visual, but there are thoughts or words. I am really fascinated by her sense of self; and there is this sense of the masculine *giving her value and appreciation*.”

In the next session Tory does not go inside. She is too preoccupied with matters related to her granddaughter, who I sense is a strong carrier of her un-liberated self. But significantly, she is making fewer and fewer attempts to ‘manage’ her daughter and being more open about the emotional pain the daughter seems to be inflicting on both Tory and the granddaughter.

I see Tory again two weeks later. (In the interim, I have finally begun to appreciate the definable parameters of this process, and can use it as an argument for challenging the Manager.) The situation with her daughter – Abby, and granddaughter – Mandy, has become even more stressful. The Manager is clearly in charge and expresses her belief that there is “No need for a masculine counterpart for the Creative one because there is no reason for her existence.” I challenge this by telling Tory that several other clients have been significantly affected by identifying that masculine counterpart, and then letting Christ take them both into the Aware-ego’s Heart. Tory tells me, “I can do that, but I don’t see how she could live in the real world.” I reframe that by identifying the ‘real world’ with the Manager and the Scarecrow and telling Tory that those two will stay outside, i.e. remain outside the Heart. Only the part holding the *Light* (the Aware-ego) needs to enter with Christ, the Creative one, and the masculine that extends value and appreciation. She finally agrees to let it happen. “The masculine is a non-descript person, nothing exceptional. He does exude a feeling of appreciation and respect for her. There is a real sense of partnership.” I ask how they like this inner space. Tory tells me that, “I am tolerating it. I am glad for them but it is not me; it does not spill over to me.” I tell her that if she gives each of them a portion of her *Light*

they can flow throughout the Heart. Tory does this and then shares that, "It felt like a whole row of dominos falling even though they are still there. But their essence started going everywhere." I ask if she would like Christ to forge a connection between her and them? "OK. He has joined all of our *Lights* together, but I do not have any sense of difference. I am still just tolerating it." I ask her if she can name the opposite of intolerance? "Acceptance." I suggest that she ask Christ for the gift of acceptance; that she ask Christ to fill the chamber with an overwhelming sense of acceptance. "OK. I did. I know it is there." She returns to me. I ask if she prefers a Heart filled with acceptance rather than intolerance. She can tell me that acceptance is far better.

When Tory returns the following week she tells me about major changes in her granddaughter, Mandy. Where before Mandy was very mindful and loving toward her she is becoming increasingly oppositional. Her mother, Abby, has also decided to enter her in kindergarten. Tory laments that she does not trust Mandy to make good decisions. Tory also shares that her own first grade experience was horrible. "I never stayed in school the whole day. In my six year old mind I was concerned that my mother would not care if I got lost or the bus took me somewhere else." She also shares that she did attempt to work with the Creative one but found her 'unavailable.' I discuss the idea that Mandy may be carrying a part of Tory. I suggest that she (the Aware-ego) bring Mandy into her Heart. Christ does this quite willingly. Once there, Tory can tell me that, "We both suffer this lack of attachment, we both need to be healed of it, especially the part of me in Mandy." I ask if she is willing for Christ to provide a mother who could satisfy this need? When she says, "Yes," I add that only Mandy can judge if the mother is sufficient. "When I asked Christ I did not see anything, but I feel there is another presence." I ask if Mandy can see it? "I feel like I have lost Mandy." I ask if the presence feels feminine? "It feels sheltering. It feels like a positive presence." I ask if she can trust what she feels in her Heart? "Yes." Again, I ask if Mandy is feeling the presence? "I cannot connect with Mandy, I can only visualize a picture of her." I ask if Christ can use double circles to extract the self belonging to Tory that is hidden in Mandy? "I see a really young child – a toddler." I ask Tory if she is willing for Christ to pick up this toddler and place her in the arms of the Sheltering presence? "OK. He has picked her up and placed her in the arms of *the presence behind me*." When I suggest that she turn around and observe, she is clearly hesitant and finally tells me, "I just want to stop right here." (It hard to appreciate what is going on here in terms of what Tory can see and not see. For example, during the previous week the Creative one becomes "unavailable" to her. Now she loses her strong connection to Mandy once Christ takes her into the Aware-ego's Heart where she can connect with the sheltering presence. She is obliged to rely on a felt sense of what is happening, and this will continue to be the case until she can allow Christ to enter her own heart chakra and purify it.)

The next session, seems to be both pivotal and difficult to describe. Tory is terribly stressed by the week's events. Mandy has pulled away from her and *repeatedly* insists that she only "wants her mother." (This is quite amazing since she is imaginatively with the sheltering presence in the Heart of Tory's Aware-ego.) Her mother, Abby, seems oblivious to her daughter's need, and the lack of attachment is driving Tory to distraction. "There was a time when I could be that mother for her, but not now; I cannot take Abby's place any longer. Abby says, 'I cannot sacrifice my career because Mandy cannot adapt to change.' When Abby was in kindergarten, I took her to a daycare where the director was also her Sunday school teacher. But even so, I had to peel her hands off me when I left. The next year, I only worked part time so I could be with Abby after school, and did not go back to full time until she was in middle school. All this week I could not stop crying." Tory continues to share events in her childhood and Abby's, which closely parallel each other and Mandy's as well. It is as if Mandy is expressing the cumulative effect of three generations of maternal attachment trauma. I ask Tory what she remembers of the last session. She remembers taking Mandy into her Heart and the Sheltering presence, but not extracting the Toddler (self-image) and asking Christ to place it with the Sheltering presence. I surmise that her 'intolerance' is keeping Tory (aka Manager) outside of the Heart. I suggest that she allow Christ to enter the Manager's heart chakra and bring her with him. This is clearly a different sense of the heart. The Creative one and consort are not present, though interestingly she can sense the Sheltering presence. In fact, she tells me that she has always felt that sheltering presence *behind* her. Now, she can imagine turning around and getting a sense of someone holding out a towel or blanket and wanting to enfold her with it. "As I move toward her I get the distinct sense of a woman who seems to embody love and protection. She is waiting for me to come into the towel." I ask if she can? Her closed eyes seem on the verge of tearing and trembling. "It is so strange. I need to do this, but I am just standing still. I even know how it would feel." I ask if Christ is present? When she affirms that he is, I suggest that she allow him to collect into one hand the source of her hesitancy.

“OK. What I understand is that if I allow that towel to be gathered around me, some of me will no longer exist, maybe none of me. Such a stupid thing to say.” I ask if she understands that her hesitance is keeping the Toddler and Mandy from also entering the towel? Then I ask: are you willing to make any sacrifice on their behalf? “OK. I can imagine it wrapping around me and sealing myself from feeling it. It would change everything if I felt it. The thought is I would just disappear.” I suggest that she ask her *Light* to provide a garment of protection that will shield her from fear. I also suggest that the towel is actually a form of protection since it will act as a buffer between her and the woman filled with love and protection. “Christ says I can take the two children if I do not let them substitute for me not feeling anything. We will see. I take them with me. I have their hands. We walk into the towel. I reach down and pick them both up. The woman wraps the towel around us. There is a feeling of peace, nothing else, no conflict about the towel. The Toddler and Mandy are really enjoying this. They are animated, but I am just at peace, no animation.” I ask if the girls can go into the woman’s lap. “Not yet. Christ wants them to stay with me. He wants me to continue feeling how they are reacting with their bodies, skin on skin. Each time I reenter the towel during the week, I am to really notice how they feel and how the towel feels, since each is a different experience.” OK, I suggest, give thanks and return here to me. The session ends here.

The following week Tory reports that Mandy is making an exceptionally good transition to public school much to the surprise of everyone. She also tells me that she has been visualizing the three of them wrapped in the towel morning and night. Her attention near the end of the session focuses on her father and brother, both of them irritants. But she does not go inside this session.

In this session Tory begins with a reflection on Joseph as the father of Jesus. She wonders aloud about God’s effort in choosing Joseph as the father. When given a choice between working with her daughter’s image and working with the Manager’s sense of the feminine and masculine, she chooses the latter. She allows Christ to stand between her image of the Manager and the Scarecrow. I emphasize that this conviction only requires an instant of willingness from her, which Christ will express by momentarily placing his hands on the brow of each aspect. “OK...I am not sure...several things went on...I could see as he touched them....it is clear to me that there is something very opposite about them. The Scarecrow had no rigidity; the Manager was nothing but rigid. I never thought about it like that. Also, a part of me could breath when he touched them.” Tory allows Christ to convict them two more times. Nothing observable happens after the second conviction, but there is a discernible shift after the third conviction. “They were both in their own circle, but as far away from each other as possible. The third time they had move closer to each other and to Christ. I saw that Christ did not have to stretch so far to convict them.” I ask if she is willing to let Christ convict a fourth time? “No. My resistance has not lessened any.” I suggest she let Christ provide a circle of growing awareness so she can ascertain the reason for her resistance. “Because I don’t have the answer to ‘what if,’ I don’t know how I will change.” I ask if Christ will still be there, if she changes? “Yes. He is always showing himself to me in mundane ways.” I agree with her that the whole premise of her being could change when the dyad is healed and reintegrated into her heart chakra, but the changes would be assimilated and accommodated over time; it would not be instantaneous. The session ends here.

This is the Thanksgiving holiday. I do not see Tory again for two weeks. She returns to report some positive changes particularly as regards her daughter and son-in-law who appear to be much more involved with their children. Also, “Abby brought two dishes for thanksgiving this year. It is first time I ever remember her doing this.” Tory remains peeved at her father and put out with her brother who is “in love.” In the interim, I have come to appreciate the need to ‘purify the heart chakra’ before asking Christ to further convict the gender aspects. Tory is agreeable to letting Christ enter her heart chakra. He will enter for the purpose of containing whatever he finds there. As I watch, her face becomes very sad and on the verge of tears. Finally, she tells me: “This is very upsetting. What I am seeing is a glob of putrid slime. I am really at the point to where everything is sickening. Mandy is my only pleasure. I am sick of my life, my relationships, the tasks I have to do. The best I can say is that things are neutral, not negative. The majority are negative.” I tell her that it will make a real difference if she can allow Christ to place a portion of his *Light* in the center of her heart chakra that will be a perpetual conduit of the Holy Spirit. “OK. We are back inside. He places a portion of his *Light* in the center of the putridness. When we first did this I thought there was a finite amount, but the *Light* is showing me that it reaches into every part of the heart.” I suggest that she ask Christ to release her heart from the bondage of this putridness. “OK. When I asked Christ gathered it all up from everywhere and now it is literally contained and under his control, and his

*Light* is in the center. The *Light's* shadow covers it, but does not do anything with it." I ask her to come back. She goes on to tell me: "Something is going on in my head. It is the idea that 'I knew this would be upsetting, but my gosh why do you go to such extremes?' There is a real battle going on inside. The Manager is struggling. But like it or not the slime is in her heart. *She is not all there is to me.*" The session ends here.

Tory returns the following week. She has the beginnings of a cold. Over the past week she has reflected a lot about the Manager: "I can trace the Manager back to elementary school. In every example I can think of the outcome amounted to *settling* for something." I ask if she is been back in the heart or become willing for Christ to purify it? The answer to both questions is "No." I weave in what she has telling me by commenting that the Manager continues to settle for less. "I am not wild about going in there." (It is interesting to observe here that someone other than the Manager is doing the talking and will continue to report on the Manager.) I do note that Christ does need the Manager's willingness to enter the heart. "It bothers me how negative and extreme the heart seemed to me. The Manager kept trying to minimize it. I differentiate me from the Manager in this instance. That is where I came up with the idea of her settling for things. Then the back and forth stopped. She has settled for a putrid heart." I counter this by saying that her settling is shaping her personality, shaping her sense of the masculine, and generating Mandy's legacy. At this point, I address Tory as someone different from the Manager. I say to her: "If you ask, can Christ purify her heart? "Yes." Would she continue to generate the putridness? "Yes. He can purify at my request and the putridness could no longer grow or be sustained there." Does he recommend that course of action and do we need her willingness? "Yes he can and he will." So by way of encouraging her to proceed, I tell her this will be a kind of baptism. "I took your suggestion of baptism literally and expected him to completely immerse her (Tory has attended Baptist churches much of her life), but that is not what he did. He took her face and head in his hands and started putting oil on her face, forehead and hair. It is obviously a pleasurable experience for her. I can still see it going on. I am remembering her rigidity; with each stroke she becomes softer and more pliable. The oil does not grease her hair; it becomes lustrous. I can't see anymore, there are no more visuals." I suggest that she may be settling for more. "The words don't feel right but the feeling does. The feeling is more of releasing control, the need for control is being released. This is much holier and intimate than what I would expect from a baptism. The session ends here. I recall that in other churches such as the Episcopal and Roman Catholic, that an anointing with oil follows baptism. Tory is unfamiliar with the idea but researches it after the session and sends me an e-mail: I found the description of baptism you were talking about: You are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. Amen.

I do not see Tory again for two weeks. In the interim she is hospitalized for abdominal bleeding. The doctor finally gives her a clean bill of health. While hospitalized, I spoke with her on the phone, and guided her through an intervention to clear the heart chakra. I strongly suspect that the medical crisis has been brought on by her inner conflict. In any case, she is able to come to a session just before Christmas. She tells me that Christ has continued to stroke the Manager with oil and Christ told her that each time he has been removing a series of alliterations from her heart: "unfulfilled dreams, unreturned love, unwarranted shame, unanswered needs, unnecessary hurts, unneeded fears, unacceptable judgments, undeserved feelings of lack." Tory is convinced it was these that made her heart chakra so putrid. I encourage her to go into the heart chakra with Christ and the Manager. "OK. We can do that. It seems like it is a void but not in a bad or negative way. Neutral." I suggest that the Manager can approach Christ and ask for a portion of his *Light* that will provide a perpetual conduit for the Holy Spirit. "OK. She does this and places the *Light* in the center of her heart chakra. Now the energy is much more positive." At this point they exit the heart chakra and Tory returns to me. "It bristles me to come back and realize she is still in control; but she was willing to give up control and he was willing to assume it." I encourage her to be patient and allow Christ to further convict the image of the Manager and the Scarecrow. "OK. I remember that the last time the Manager got a little bit less stiff. This time the Scarecrow was not even in the picture. I had to ask Christ to bring him into the area so they could be convicted together. The conviction has brought them together." The session ends here.

I see Tory the week after Christmas, which she says has been her best Christmas ever in terms of family. I have her focus on the Manager and Scarecrow. "They seem normal together." I ask if they seem ideal? "No." I emphasize that she can seek an ideal pair that will entrain with the Creative self and masculine-who-values-and-appreciates that reside in the Aware-ego's Heart; that she can claim an Ideal

pair that will manifest a personality linked with the Ideal pair most attuned to the totality of her Self. She goes inside and asks Christ to convict the two: "I can see them where they were before. This conviction gives them more life. They seem more engaged in the process rather than being passive recipients. They are seeking the conviction. Now they want to experience what they have just received. There is a lot of animation toward each other that surprises me. This change has stimulated a connection between the two. I have bought a new book called *Jesus Calling*. All of the selections I have read talk about willingness." The session ends here.

The following week Tory is still not ready. When she looks inside her Manager and Scarecrow look 'fine,' but she is still not ready to bring them into her heart chakra. I sympathize with her hesitancy by noting that their integration into the heart chakra can be expected to change her in significant ways.

Tory returns a week later enthusiastic about her daughter and granddaughter, especially the latter. Mandy likes to draw hearts signifying love. She will write short sentences like Mandy [heart sign] mommy. But this past week she drew a heart with her grandmother, mother and Mandy *within it*; and asked her mother to make a copy of it at her workplace and keep it there to remind her. Tory is ready to go inside and let Christ integrate her Ideal pair in her heart chakra. I have her imagine standing in front of Christ in the first person. Christ has each aspect standing beside him. Then Tory begins to share what happens. "He gathered them by the waist and walked the three of them in. Strange. I feel cut off; I have lost all visual sense of them. I have a physical sense of drawing a breath but not exhaling. It is not negative at all. The feeling is energy, and light, and presence, but not visible; I can only *sense* my *Light*." I quickly pick up that she is *sensing* what is happening rather than visualizing it. Tory is very visual. I do not recall her ever being this sensate in the past. In fact, I would say it is her least used function. I comment that sensation is her weakest suit and ask her about her drawn breath, wondering if some part of her is holding her breath. She agrees that sensation is her weakest suit, then goes on to tell me: "The drawn breath was surprise at my experience of the energy and pleasantness. I am accommodating to it, but still a pleasant feeling there." I ask if she is comfortable leaving the Ideal pair inside? "Oh yeah. I also sense that a portion of Christ's *Light* is already there." I suggest she exit her heart and describe any differences. "Now I can see us (Manager and Christ)." At the beginning of this session, Tory reported that her blood count is still low as a result of her recent loss of blood. I suggest that she ask Christ to capture the self responsible for the low blood count. In turn, Tory says she finds herself resistant to doing this, "I want to blame it on having lost so much blood; I do not want it to have anything to do with my mind, though I now know it does."

The following week, Tory returns with high praise for her granddaughter, Mandy, and *her husband*. She also tells me late in this session, that she went to a grocery after leaving the last session and was overwhelmed by all of the smells she encountered. She is willing to go inside but immediately encounters significant blocks. She cannot see or sense her *Light*. "There is craziness in my head. Static. I can't keep my eyes still. She can sense Christ but he is far away." Nothing I suggest is helpful and I am running out of suggestions. I have her ask Christ to tell us how to move forward. "I have to give up; and I am not willing to give up what he is going to tell me." For reasons I cannot explain, I have the distinct sense that all of this is related to her daughter, Abby, and say as much; that what is happening is related to her enmeshment with Abby. "I knew you were going to say I am responsible for Abby." In turn, I put forth the idea that they *share* something that is causing her inability to separate. This thought, in turn, reminds me of shielding techniques that Reiki and Pranic healers use to shield themselves from absorbing the negativity of others while working with them. Abby is very negative; her modus operandi is to blame everyone else for her problems. I tell her all this and suggest the technique: she is simply to imagine being encapsulated in a blue filtered light. Tory imagines it. "It feels much better. It also brought Christ to where I can see him." The session ends here.

This next session is intense and weaves so much together it may be difficult to follow without rereading. First, Tory initially wants to cancel this next session. Her gastroenterologist has told her that test results suggest there may be a problem with her aorta artery, the examiners could not find 'its origin' in a CRT scan or sonogram and it may be necessary to do an angiogram and place a stint. Her daughter is concurrently suffering acute stomach pains but refusing to take the necessary tests because she cannot tolerate drinking the prep for the test. I am able to convince Tory to come in and see me. I have a tentative plan, which I share with Tory when she arrives. She will go inside and ask Christ to place Abby in a domed circle with a blue filter over it. Next she will ask Christ to place a circle around both the dome and Tory and extract whatever the two of them share in common. Tory goes inside. She is able to make the requests

without any visual impairment. “Christ has extracted a life-size boulder, as big as a person; it is crystal, beautiful and glowing. It has sharp points all over it; they are very sharp. There is really no way of accessing what is inside the boulder. You can never touch the boulder, though it draws me to do so, because the points are so sharp.” I encourage her to ask Christ what it represents and can he change it? “It represents our relationship (Tory and Abby); the boulder is the good part, the love and enjoyment. But the points make it impossible not to be hurt by any attempt to reach out and touch it. Even so, the boulder keeps drawing me back.” I note to Tory that apparently she has only been able to sense this with her newfound access to sensation. “That’s true. I keep wanting to *touch* it; before I would just see it and judge it.” I also suggest that this ‘boulder’ may be paradigmatic of her relationship with her own mother. “It use to be, but not so much any more.” I suggest she ask Christ if it would be possible for him to dissolve the boulder and stand in its place? “Christ says the boulder cannot be perfect. Even if you sand down the points, the rounded edges would still be there.” I ask if there is any way to move toward perfection? “The picture has to be changed. He says he needs a *peace* from me. (Tory is emphatic that he is saying peace, not piece.) He can give me peace; help me be at peace, in exchange for the boulder. Honestly, that seems neutral, blah.” I ask her if that is what she imagines in *the absence of experiencing it*? “Honestly, I have no idea what it would feel like.” (I hope the reader is appreciating that throughout this exchange sensation is being given equal weight with intuition in her reasoning process.) I comment that the boulder feels like a perpetual state of approach-avoidance, which has to restrict her heart. “The doctor told me that any aortic constriction did not cause my colitis but without it, they might not have discovered the aorta problem.” I press her to let Christ act. “Christ is telling me this cannot happen in an instant. It will be a process. It must be done in small steps with my agreement at each step. If I am willing to take the steps toward being at peace it will replace the boulder.” I ask if she is willing to take the first step? “Yes. Christ has drawn a circle and tells me that if I step in it will *relax me from head to toe*. I am game to do it, but not now. I want to do it at home when I have time.” We are well over and definitely pressed for time. The session ends here.

I am not really surprised when Tory returns and confesses she has completely forgotten what she intended to do vis-à-vis entering the circle that will relax her from head to toe. She willingly goes inside to do so, but then immediately reports that, “I can’t quiet my mind.” I suggest that she ask Christ for a garment of protection. I also note that what we are addressing here is the sensation, which is the opposite of intuition (her strong suit); and the idea that Christ wants to use sensation to bring her closer to God. (Jung felt that the least developed function was the ‘God function’ as it was the least under control by the conscious mind.) “OK. I stepped into the circle. The noise in my head is quieted. I’m aware of breathing. I don’t feel relaxed all over.” I suggest that she let Christ join her and use his hands to make her more aware of tension and relaxation. “I don’t do well with touch. The thought of his touching me makes me uncomfortable. I feel very self conscious with you present.” I ask her to return. I recommend a book by Sharon Giammatteo called *Body Wisdom* that describes a very gentle kind of self-touch that can facilitate self-healing.

I do not see Tory again for two weeks. She is being required to provide full time childcare while her daughter recuperates from surgery. She does share in an e-mail her growing awareness that since she was a child she could suppress pain sensations both surgical and dental. In the interim she also attempts to reenter the circle. When I next see her she shares the thought that, “I absolutely hate my life.” I ask if she has a sense of the self she hates? “Yes, I do. There is nothing to her except being someone else’s slave. “My life consists of coming here (therapist’s office), my Bible classes, and going to church on Sunday. Everything else is what I have to do for someone else. I hate it.” I suggest that if she can allow Christ to capture this ‘slave-to-others,’ she could then ask him to convict the slave and hateful self until both are freed of the enslavement. “I don’t believe the *facts* can be changed. She is enslaved to what I have to do everyday.” I point out to her that *she* (whoever is in charge at the moment) is treating sensation’s ‘facts’ as inalterable, though the Creative one (her intuition) would never be bound by such facts. I suggest that whoever is totally enmeshed with the sensation function (likely Slave-to-others) does not have the same access to thinking and feeling that the Creative one regularly draws upon. Also, it is likely that Slave-to-others does not know the pleasure that Tory experienced in her heart chakra. I ask if she would be willing to take Slave-to-others into her heart chakra? “Probably not. I hate her.” At this point, I make a leap by suggesting that till now Tory has only connected with sensation when using it to suppress pain, *and through food*. I tell Tory that her belief in the inalterability of certain ‘facts’ may also account for her inability to overcome her compulsive eating. I surmise that Slave-to-others may be her shadow, her evil

twin, and I challenge her to tell me I am wrong. “No, you are not wrong.” Tory then adds that, “During the previous week I wanted to begin addressing her eating issues with you.” I hear this but do not respond to it. Instead, I ask how the Creative one and her valuing male, and the Manager and Scarecrow, would respond to Slave-to-others, if they had access to her. “The Creative one and the appreciative male have no desire to have access to her. The Manager and Scarecrow are closely connected to her, especially the Manager.” This makes sense since the latter two are in the heart chakra, which is giving them a strong link to pure sensation. “The Manager is between me and her. But the Manager is not working; she is no longer attempting to manage.” The session ends here.

I make a note to myself that in the next session Tory and I need to identify whoever has emerged to take the place of the Manager, who is no longer managing. This new self hates Slave-to-others, who appears to represent the disconnected sensate part of triangle defining her self, Slave-to-others and the compulsive eater (mental aspect). The above session is one of my earliest attempts to address a new way of thinking about addictions (The Addictive Bond hypothesis). Essentially, for the past three weeks Tory has been focusing on *sensation*, as a result of the Manager’s experience of it in the heart chakra. It has made her highly sensitive to her eating, among other issues. Very likely, the Manager’s ongoing experience with pure sensation has precipitated the emergence of the disconnected aspects responsible for Tory’s overeating. The new ‘manager’ expresses awareness of the sensate component by calling her the self she hates: a Slave-to-others. ‘Hatefulness’ is a common response to failed efforts at attempts to control addiction: ‘I hate myself for binging like that.’ It is essentially an impotent rage. It is likely that Tory’s newly emerged sense-of-self is also ‘famished’ by the efforts she mistakenly directs to her family, who seem concertedly unreciprocating. She is ‘starved’ for appreciative valuing in the same way the compulsive eater is starved for conscious reconnection with her sensate component.

The following week, Tory calls to cancel her morning appointment. Her sinuses are “the worst ever” and she cannot talk without coughing. She knows this is psychosomatic, but goes into a coughing convulsion when she tries to tell me that coughing makes it nearly impossible to talk. We reschedule for later in the week. Two days later she calls again to cancel. She tells me she was able to place the cougher in a dome and that has relieved most of her coughing, but she is still feeling she needs to put off coming in till the following week. We reschedule and then I suggest that she allow Christ and the Manager to enter the dome and minister to the cougher. She is agreeable to doing that and promises to report via e-mail if something happens as a result. I make this suggestion because she told me in our last session that the Manager is now connected to Enslaved-to-others and acting as a buffer between her and Tory; and I suspect that the cougher and Enslaved-to-others are both the same. Interpretively, the ‘new manager’ is attempting to block intuitive awareness (brow chakra/sinuses) and but Enslaved-to-others (coughing) will no longer be silenced. Even if Tory is unable to allow the entry into the dome on her own, I will definitely push for this when Tory returns. But Tory has surprised me before with her ability to work between sessions.

Early in the next week, Tory sends me an e-mail: “I was not sure that I remembered the role that the Manager was supposed to play in my going inside. So-o-o, I went inside and asked the Manager if she would enter the dome with me. I also asked Christ if this was okay. When we went into the dome it was very dark and I didn’t see anything, but I could hear something moving in there. I asked Christ to shine his *Light* into the dome and what I saw has me really puzzled. I saw a very sturdy black woman with burns on her arms and face. Some of the burns were recent and others were raised scars. I felt very sad for her and even started crying. I will go back inside, but this has kind of freaked me out.” I reply: Tory, I am guessing she personifies Enslaved-to-others. The goal is to allow Christ to heal/liberate her and be reconciled in the heart chakra shared by the Manager and Scarecrow.

I see Tory two days later. She is doing much better physically. She decided the antibiotics she was taking were actually making her worse. She stopped them and immediately began to improve. She reports that her eating is much decreased. She is much more aware of Enslaved-to-others. “There is a rawness about her appearance. Her skin had never been cared for; it was just *scrubbed* clean.” I tell Tory about my Addictive Bond hypothesis. I suggest that she ask Christ to capture the conscious counterpart to Enslaved-to-others, who is most likely, the binge eater. “Mother controlled my food and controlled me through her control of it. When I got out of the home I began to control what I ate. I could have chosen wild behaviors such as sex, drinking, and stuff. Instead, I assumed control of my eating. I can see anger, disgust and resentments toward the black woman.” I assume these are being directed at Enslaved-to-others by whomever Christ needs to personify. I press Tory to let Christ capture the conscious counterpart of

Enslaved-to-others. "OK. The person looks like one of those balloons in a parade that is held down by ropes." I ask if she knows she is like a blimp? "Yes." I ask if she is connected to Tory's body in any way? "No." She lives entirely in the mind? "Yes." (This is quite clearly the mental component.) Does she eat a lot? "Yes." Does she know the effect she has on your body? "No." What is her rationale for eating a lot? "That is all she does. She eats in search for satisfaction. She has always thought she would put something in her mouth and be satisfied; but she has never been satisfied." I suggest to Tory that she 'return to me so we can 'digest' everything she has learned. "I would have expected the black woman to be huge, but she is not. She is obviously sturdy, capable and strong, but not fat. That surprised me." I observe that she seems *grounded*; and that if reconciled with Blimp, she could ground her as well. I also note that Tory must become a growing awareness between the two. "I feel more connected with the black woman than I do the Blimp. There is no sense of connection with the Blimp. The black woman seems to be self-regulated in eating and living. The Blimp is pure rebellion. She is my mother's worse fear of pure impulse; nothing else matters but the impulse. If it comes into my mind I can get it and eat it." I reflect that one of the Manager's primary jobs was probably managing the Blimp complete lack of impulse control. "Yes, and what a job that was, but not anymore. The heart chakra is so pleasurable to her, I am surprised she left it to come into the dome where the black woman is, but she is now the part of me that feels the strongest connection to the black woman." I suggest a first step toward reconciling Blimp and the black woman: let Christ place Blimp in a circle of effect wherein she is obliged to experience her effects on the body every time she eats. "The original circle was large enough for the ropes that hold her, but she was actually bigger than the circle. The new circle has drawn her down to earth so that the circle now contains her and the ropes. I am also aware that nothing connected me with my body in the past. I was oblivious to temperature, pain, and food." The session ends here. Later in the day Tory sends me an e-mail. When she got home she opened a book she had just received in the mail. "The first chapter is titled 'Surprisingly satisfied: A Resolution to be content!' Interesting also, that driving home after our session, it came to me that Blimp was seeking a sense of being satisfied, not food. Food was just the place she looked for satisfaction. Satisfaction can come from many things."

I see Tory twice during the next week. In the first session, I suggest that she let Christ bring the Black woman into her heart chakra. This confuses Tory who insists that she has not done this before, even when I remind her of the Ideal pairs. She is mindful of the pairs but not of entering the heart chakra. So I suggest, instead that she ask Christ to create a shared space where the two Ideal pairs can gather and Christ bring the Black woman to that space. He does so with surprising a surprising result. "OK. It looks like a room, the walls are white and there is a lot of light. I image the four of them there. Interesting. I have an image of all five of them. The two couples are proportional, but the Black woman is much bigger, almost twice as large as the couples. They are not put out by her size, but I am. She is towering over them and taking up too much space. They are adapting to her presence by coming together so she has ample room." I ask her to locate Christ. "He is in the doorway, actually just outside. I am looking in with Christ. I only see her back. Even when we found her she had a backbone." I ask if Christ can move to around the front? "I just noticed that the four images act like people, but the Black woman is like a block of wood, a statue. She has been brought to the room." I ask what she needs to join with the two couples? "I don't know. I am fixated on the fact that she is so different from them. Her feet are not on the floor in this space. She is standing like a statue on a platform" I ask if this space is connected to sensation? "No." The session ends here. In this session, Tory appears to have no memory of the fact that her Manager and Scarecrow now abide in a heart chakra that is pure sensation. When the Black woman is removed from sensate consciousness, but not allowed entry into the 'heart of sensation,' she becomes like a statue. In the next session, I can hopefully convince her to let the Black woman enter the heart chakra of pure sensation.

I see Tory two days later. I ask her if the Manager is willing to bring the Black woman into the heart chakra where she now abides with the Scarecrow? Tory asks me why? I tell her because it is the heart of pure sensation. Tory replies, "That does not resonate with me, but OK." I suggest that she consult with everyone. "OK. The Manager and Scarecrow are willing. There is no hesitancy on Christ's part." I suggest to her that she stand in front of Christ, and he will move everybody into the Manager's heart chakra. Silence. "OK. Once the Black woman came into the heart she became the same size as the Manager and Scarecrow. She lost her statuesque appearance. Now she looks like a human being." I suggest that she leave her there with the Manager and Scarecrow and she and Christ exit and then she can rejoin me. I tell her that the Blimp and Black woman need to be reconciled, and ask if she can identify anyone who might object? "I will tell you something that I forgot. Some of the perspective I gained about satisfaction. I lost some of that."



Maybe it was because the Black woman was ineffective, stone like. I felt bogged down the last two days. It has only been recently (the last two years) that things could touch me to where I could be happy or cry. Nothing previously evoked those feelings since childhood. I could not cry because I had to be in charge.” I suggest that she allow Christ to capture whoever was responsible for the split between Blimp and the Black woman. “I hate to tell you what is there. The original split was caused by mother’s shaming of everything to do with me. Her ‘normal’ was extreme. I can sense being lost as a young child, not having a clue of what I was supposed to say, experience,, or share. Just the way it was. My maternal grandmother was not that way, nor my out-of-wedlock aunt. I remember visiting my aunt as she was dying of Alzheimer’s. All of sudden she sat up in bed and said: I love you; and then flopped back down in bed. It was the most sincere and unconditional love I experienced apart from my grandmother. When my mother disowned me after my first marriage, my Aunt became her surrogate and gave us a wedding party where all the rest of the family gathered. Saturday will be seven years since my mother died.” The session ends here. I suspect in the next session we will discover a self much like her mother that has sustained the addictive separation between Blimp and the Black woman.

I see Tory two weeks later. She is doing well. She has glowing reports about Mandy in school and while staying with Tory after school. Even her daughter is bonding better with Mandy. She praises her granddaughter’s teacher and this leads her to reflect on how two of her teachers in grade school and high school were positive ‘mother nurturing’ figures, in sharp contrast to her own mother’s total lack of encouragement. At this point I am moved to ask her about the Blimp. “The Blimp in the circle has caused a lot of negative feelings. In my Mind, I did not look like that, but now I know that is how I look in reality. It makes me think that any significant body change is impossible. My mother equated food with outbreaks of pimples.” I suggest to Tory that she go inside and capture any sense of self that has followed ‘in her mother’s footsteps.’ “Would rebellion be a negative continuation? The Blimp is definitely the most rebellious part of me. The ropes are the rational side of me.” I suggest to Tory that the Manager acted out her ‘rational side’ but she is now in the heart chakra with the Black woman experiencing pure sensation. I have her ask Christ if flooding the Blimp’s circle with pure sensation would be helpful? “He says that flooding would not be helpful. It would be overwhelming. It would be better to introduce sensation a little bit at a time.” I quickly rephrase the question: would she be willing to let him gradually introduce sensation. “It does make me anxious, but I trust him to modulate it. Now, the Blimp’s circle has a small dome over it. It will contain the sensation and shield me as well.” I ask how Tory will know what is happening. “It will be experienced in a positive way, though it is hard to imagine when all of our experiences of sensation have been negative.” I remind her of the Manager’s experience in the heart chakra. The session ends here. I am hopeful, but only time will tell.

Tory returns the following week. Over the weekend she and her husband spent two nights in a nearby resort area. “I was sick to my stomach the morning we were supposed to leave. I decided to not give into it and I was fine. Our Inn was delightful. I enjoyed the outdoors, which is unusual for me. It was gorgeous.” I ask her about the Blimp? “She is rid of the ropes. Now she is sitting on the surface of the circle, not held down. She seems a lot more under control.” I ask Tory to go inside and ask Christ if the Blimp could be ‘trusted’ with more sensation? “I am aware that the sensation is coming slowly into the circle, but I kind of like that. I did not finish anything (food) that I ordered. Nothing appealed to me. It is hard to be around my husband when I eat. He has a high metabolism and can eat everything and anything. I confess I could not pass up the lemon moraine pie.” Tory’s comments make me wonder if Christ could increase her metabolism via sensation. “No. He says he will increase my *satisfaction* but not my metabolism; that I really need to focus on the satisfaction of what I eat. That could mean a lot to me. I eat so fast.” So we agree that Christ will alter sensation to increase satisfaction. The session ends here.

(I employed the above intervention in three of the four major verbatims in this chapter and the next (Tory, Marion, and Leigh’s in the next chapter). *The addition of pure sensation* to a mental component’s circle of effect – after the circle has had its desired effect of constraining the mental component – has produced consistently positive results. In each case it immediately begins providing the mental component with a significant ‘ground’ (sic) sensate connection. In another case I used it with a chronically fearful component with comparable positive results.)

I see Tory two weeks later. She cancelled the previous week because of bronchitis. I start to work with that symptom, but she quickly tells me that she worked with dissatisfaction over the previous week. “I have had a real dissatisfaction with food. Nothing appeals to me. Everything seems unsatisfying. *I hate my*

life because it brings me no satisfaction.” I suggest that hate is an ineffectual rage. “We can agree on that; I feel powerless to change.” I suggest that she ask Christ to provide us with a belief or emotion that will empower her to change her life. “The anger never gets out; it churns inside of me, *shoots my digestion to pieces*. I feel so stupid that I can’t do anything about this and it is getting worse.” I suggest that shame is not a good emotion for directing change. I ask her to let Christ draw a circle that will capture the self who hates. “I walk through but there is nothing there. When I ask Christ he tells me that is because I believe it is too huge to separate.” I suggest another approach: she will stand in circle and Christ will place a portion of his *Light* in a circle whose frequency will dissolve the hate and empower her to change. “I am in the circle. When I ask he literally uses his *Light* as a wand and begins tracing my body starting at my toes, going up into my armpit, then down to my hand, up over my head and down the other side. I can feel its touch all the way. I feel encased in his *Light*.” I ask her to tell me about the feeling of encasement? “It is not rigid; more like oil or cream on my skin.” What is the intent? “It is meant to penetrate, not just soak in. It feels neutral.” I note that he is acting on my suggestions and ask if he would like to add anything? “He also wants to deal with my mind. He wants to place memories in it that will dispute the way I am feeling, memories of joy and pleasure by giving me the ability to recall them. He wants to place a portion of his *Light* into my heart. I thought he would put it in my brain. But the memories will come from my heart. The recall will be of the feelings, not the events. When I agree, he simply reaches in and leaves a portion of his *Light*.” I stress to her that she must allow Christ to renew this at least once a day, more often if it is satisfying, but at least once a day. I remind her that Christ gives us *daily* bread. I suggest that she come back, but still be in the circle. This is the first time I have made that kind of suggestion. Basically, I am encouraging her to be in both places simultaneously.

Tory returns a little horse, but does not complain about it; in fact, she minimizes it. She tells me, “I know my life is not terrible, though it is not what I want. This past week, I have repeatedly asked Christ to anoint my life.” I suggest that she go inside and ask Christ to draw a circle that will dissolve all of the hate in her mind, heart, and body. She has only to step into it. “OK. I have stepped inside the circle. There is no change.” But last week you told me you hated your life? “I don’t, I changed all of that. It is not a word I use now.” I tell her that she has used it all of her life. “I dislike some things, but as I sit here, if the dislike reached the level of hate, I would do something about it.” I suggest to Tory that she allow Christ to add an emotion to the circle that would replace any residual hate. “OK. I am not reading it.” I suggest that she ask Christ to add more till she can experience it. “What is clearest is moderation. Hate paralyzes; moderation turns down the intensity of it. Moderation facilitates movement, makes me able to move. When I am so bound up with hate, I can’t get out of the situation. With moderation I might dislike something but it does not trap me. I can turn to something else and put the disliked situation on hold. I did not realize that was happening: that hate actively blocks change. Maybe, my previous statement was false that, that if I hated something I would do something about it. I think this is going to be much better, far more productive. Now there is an opportunity to change things.” I ask her if she would like to stay in the circle and come back or leave it and come back to me? “Leave it. I got the value of the circle; it was a very teachable time. I do have a little bit of doubt – maybe more than a little – that I can change my life. I want to be happy, to feel joy, I want to have fun and experience fun. I want to fulfill purposes in my life. Mandy provides all of these things for me, but I want to move into situations beyond Mandy. I would like my house to provide me pleasure, but I feel trapped in it.” Tory goes on to explain that she would like to move to another part of town, but that would put her further from Mandy and her daughter, who bought a house close to where they currently live when she moved back to the city. I suggest to Tory that she return to the ‘circle of moderation’ and ask Christ to stand in the center of it. Then, I suggest that she enter it and present him with her sense of tension between staying in her house – which she has wanted to move out of for years – and her desire to remain close to Mandy. “The moment I stepped in I realized that not moving is a choice. I made that choice but I don’t care for it now.” I suggest that she ask Christ to give her ‘another choice’ for the resolution of this tension; that she needs to see brand new options. As we are beginning to run over I have to ask her to return to me. Again, I give her the choice of staying in or leaving the circle when she comes back. “I will stay in the circle and come back.” The session ends here. Reflecting back to the previous session, I have a strong sense that she has remained all week in the circle intended to dissolve hate; and it has had a decided effect. I suspect her decision to remain in her current circle with Christ at the center will have an equally strong effect.

(I have also begun using ‘Christ defined circles of infused emotion’ with Marion and Leigh with equally fascinating results. The general intent is to suffuse a circle with an opposite or deficit emotion [such

as the need for a safe source of masculine energy], which allows the self within the circle to experience everything differently. Often, I am willing to leave the contents unnamed. With Tory, unbeknown to both of us, he filled it with a strong sense of moderation. The effects are generally immediate so the results are easily judged and, provided the client elects to remain in the circle when 's/he comes back to me,' the effect seems to continue through the week.)

The next session a week later takes a surprising turn. Tory begins by telling me how wonderful Mandy has been during the week that Tory has kept her and her mother has been away on business, but also how 'bad' her younger brother has become, "really worse than Mandy ever was." I suggest that she go inside and let Christ draw a circle and place her grandson in it. "He is his normal self, agitated and rash; he wants to be in control and have his way in everything, like refusing to go to sleep." Ask Christ to place a portion of his *Light* into the circle and set it to a frequency that will satisfy the lack in him. Let Christ tell you his reasoning and the *Light's* intended correction. "Christ says he just has to come closer to him. Christ gets his attention by walking slowly toward him. He is suspicious of his approach, but he has finally sat down in the middle of the circle. He is waiting for Christ to sit beside him. He is looking at the *Light* that Christ has brought. You know, my total attention has been on Mandy. I need to start doing for my grandson what I have did for Mandy." I ask Tory if she can identify the emotions that Christ is emanating? He may be sensing that Christ is someone who will meet him on his own terms, valued and accepted for who he is. It is strained between him and his father; and there is an unhealthy fusion with his mother. He needs a healthy supportive relationship. Christ is just interested in him." I suggest to Tory that she let Christ remain in the circle and she return to me. She tells me that I have been right about the relationship between her daughter and grandson: "It is so much like my mother and brother." At this point, Tory shifts her focus to her husband, and what follows is what will surprise me. "There is no intimate relationship between us; no kissing or hugging. At church when he is a Greeter, he is quite comfortable kissing or hugging other women, which is inappropriate, but he avoids being affectionate with me. When we were first married he could not stop touching me." I ask her if she is willing for her husband, who is exceedingly governed by sensation, to come together with her image of the Black woman? (This may seem abrupt, but sexuality and touch from any male is something that Tory has assiduously avoided every time I have broached it. Her growing experience of sensation has finally heightened this sense of lack in her. Allowing Christ to bring the Black woman into relationship with her husband's image will hopefully bring her to the point where she can desire it for herself.) "I want to be angry at him for withholding." I challenge her with her own desire: is she willing to see her desire consummated in her own mind? If not, she will not be able to experience it in life. "I have an acquaintance who recently remarried. They went on a river cruise. The more I thought about it, the more depressed I got. I missed the joy and intimacy we had." I suggest that her anger has generated her depression, as it has split her from the masculine energy that use to flow through her husband's image. I suggest that she let Christ draw a circle and stand in the center, and place a portion of his *Light* in the circle that will saturate it with Christ's unconditional masculine/sexual energy. Then she can step in and see how it feels. "I did not do it. I don't know why I am resisting." Are you willing to find out? "The thought of finding out is making me anxious." I suggest that she can assume a garment of protection and step into a circle of growing awareness. But we are over our time. I tell her that so long as she does not experience the energy she will not attract it. "I agree with that." The session ends here, but I trust it will be continued.

When Tory comes in she shares more sensation experiences with me. She has spent time in a Salt room (a room whose walls and ceiling are saturated with salt) and found the experience very 'cleansing.' Likewise, her granddaughter, Mandy, continued to be a real joy through the rest of her stay with Tory; but her daughter's continuing failure to appreciate Mandy is a source of despair. And, once again, Tory also despairs that she has become just like her mother who could go for days without speaking to her father. I am still desirous of having her experience her own masculine energy, but decide we must first focus on the thinker's capacity to 'experience' it. That thought, prompts me to suggest a new intervention: Christ will create a circle and place a portion of his *Light* into it, set at a frequency that will saturate the circle with sensation. I tell Tory that the intent of this intervention is 'the awakening' of her thinker's sensation function. I add that Christ will follow her in if she agrees. Tory agrees to let Christ do this and then reports: "What I felt as soon as we stepped into the circle was the awareness of a huge lack, a huge sense of what I have missed and I am missing." I ask if she means by this a sense of sensory deprivation? If so, then she needs to allow Christ to fill the void with sensation. "I have always coped by cutting off sensation." I ask if she is willing for Christ to add sensation to her sense of being, which I liken to the experience of 'love

breaking through the armor.’ Then I add: are you willing to *embrace* Christ (as I imagine such an action would definitely require sensation)? “That is strange. I have never had that thought. I can’t do that...I have had times when he embraced me. In fact, I have lots of pictures of him doing that. But it would be presumptuous of me to embrace him.” I sense this is a real struggle for Tory, particularly the idea of presumptuousness. So I ask if she would be willing to kiss his feet? “That I could do.” Several minutes of silence follow, but it is clear from the strong emotions on her face that something is happening (what I call a love breaking through the armor experience). When she can speak again, she shares with me: “When I kneeled to kiss his feet my head was down. He reached down, touched my head and pushed my hair back. I don’t have enough hair to push back, but I make that gesture all the time with Mandy. I really enjoy looking into her face and beauty and who she is. He evoked all of those feelings when he made that gesture.” I ask if she wants to stay or leave the circle when she returns to me? “I need to leave the circle for now. It was so strange. I need to think about this.” I comment that, you embraced him in the way you could and he responded. But thinking will not allow her to continue experiencing it; thinking can only evoke memory. She replies that, “I have thought negatively about my life before, but lately the thoughts are increasingly visceral and distasteful.” I reply that today there was a moment in time when the void was filled by her experience (sensation) of Christ and she cannot have those experiences without sensation. “Mandy is the purest sensation experience I have ever had in my life.” I ask if she can embrace her daughter in the same way. “No...OK, I will go back into the circle this coming week.” The session ends here.

Tory returns the following week to tell me she has gone back to the Salt Spa. This time she got a massage: “The moment she touched me I could feel a difference and I thought: this is sensation. During the week I have gone back into the circle. I received an illumination of me. I am really a very negative person. It is not something I want to be or something I thought I was. But it is obvious I have gotten to be that way. I have talked to Christ about it. Especially, I have changed how I talk to Eduardo. I nag him; I am not pleasant with him. I am angry with him, there is no gratitude or respect for him.” I suggest that she invite Eduardo into the circle with her so Christ can embrace him, but she is not ready yet. So I ask how the Blimp is doing. “She is on the ground; nothing is holding her. She is soft and squishy.” I ask Tory if she can discern what she needs? “She wants a place in my life. The changes have diminished her.” I ask if she is the source of negativity? “No. It’s mine; but she is negative. All of the emotions surrounding her are negative: anxiety, judgment, and fearfulness.” I suggest to Tory that she allow Christ to enter the Blimp’s circle, purify it of all negative emotions and embrace her? Tory is agreeable. “When he embraced her she just disappeared. He absorbed her.” I suggest that the Blimp was a creation of her negative thoughts. Tory is not disturbed by her disappearance. Rather she refocuses on the memory of her own ‘embrace’ by Christ. “That memory...what really added to that experience was feeling my face. My cheek was against his breast and it felt so good.” The session ends here. I will be gone for the next two weeks so we agree to meet again the following day. She returns with the desire to focus on Eduardo. “I have a totally negative image of him and yet I use to love to call him at work just to hear his voice.” I suggest that she let Christ fill the circle with sensation *and her unconditional masculine energy*. This, I explain, is her masculine energy uncontaminated by males in her life. “OK. Eduardo and I are standing in front of Christ. It was hard for me to walk through the circle, but easy for Eduardo. I suggest that she let Christ embrace her till she is willing to embrace Eduardo. “OK. I can embrace Eduardo but I do not get a wonderful feeling from that. I feel sad.” I suggest that she step back and allow Eduardo embrace Christ. “Eduardo is far more willing than I was. I feel that there has to be more change in me.” I suggest that she allow both Eduardo and Christ to hug her at the same time. “His embrace of me felt much better than mine to him.” Did you like it? “Yes. Both felt good.” Is it something you would be willing to repeat? “Yes.” I suggest that she leave both in the circle, where she can return to as often and she chooses. The session ends here.

I do not see Tory again for nearly three weeks. Overall, she is doing well. She is very pleased with Mandy’s success in Kindergarten and has high praises for her teacher. “The only time I went inside was to ask Christ to be with Mandy during her dance recital. She has had good rehearsals. I did not go in to embrace Christ and Eduardo, but I consciously attempted to see Eduardo as I saw him in the circle and it was good relating to him. I did have another massage that was just as good as the first one.” I remind her that our goal is for her to comfortably embrace Christ. “I did that once!” I suggest that it would be ideal if she could do it daily and encourage her to go inside for that purpose. “OK. The first time I embraced him he felt much taller. This time he was not so tall and the embrace felt more like a casual hug. The overwhelming love I felt before was not there.” I asked if she had her guard up? “I did not think so, but

probably, yes.” I suggest that she ask Christ to suffuse the circle with equal measures of sensation, thinking and feeling. I tell her that sensation will give her the feeling of his body and her reaction to it. “There was a sensation before.” I tell her that sensation that will allow her to feel his hands as he returns the embrace. “I could feel that before. This time was like the last. It may be the first time I felt him he was so much bigger than me. I feel reticence and reserve on my part.” I suggest that she allow Christ to draw another circle that will capture all of the resistance. “I have a clear sense of where it came from now. As an adult, I have refrained from hugging others. I have not practiced this, but everyone else has.” I ask her what remains in the circle? “I just see stupidity (shame). Stupid that you can’t enjoy something that is naturally pleasurable.” I suggest that she allow Christ to draw a circle that will help her separate from the family taboo against embrace. “OK. But there is another issue: my body. When Christ was bigger I felt small and that made my body small.” I suggest that she also ask Christ to create a circle that will remove the sense of body that reinforces the taboo. “It is hard to remove.” I suggest that she just step out, or just back out; that she can then evaluate from the perspective of being free of it. “OK. I have stepped out of the circle, and now when I embrace Christ it feels much better.” I tell Tory that unless she allows Christ to dissolve what she left in the circle she will reconnect with it when she leaves the office. “I do not mind his doing that, but do not care to look back. He does not think I need to look back. OK. He dissolved it, and now it looks like any other circle. I remind her that this is daily bread and suggest that a part of her remain in Christ’s embrace while she returns to me.

Tory returns two week later negatively focused on her daughter, Abby. Tory and Eduardo have been ‘vacationing’ with Abby and her family, and it was not a good experience. “Seeing Abby with her family is not a pretty thing. She has started smoking again and drinking soda. She is not eating, but she has gained weight. She is so disconnected from everything. All she wants to do is love on her son.” I suggest that Abby seems to lack empathy. “She is the most selfish person I know.” Now, Tory shifts the focus to herself. “I felt a slight spinning the last time I went to the Salt room. It started back when I returned from the vacation. It felt like somebody was playing pinballs in the right side of my head. My doctor is sending me for an MRI and a consult with a Neurologist. I shift the focus back to Mandy by commenting that Tory has a hard time letting Christ work with her. “I wish I could kick her out of my life. I see her as so evil, so apart from Christ. It is really hard for me to ask him to work with her.” The session ends here.

I see Tory early the following week. She tells me that her head is better, and also that, “I am trying to accept what Abby feels about me.” I ask if she find’s Abby’s image of her painful? “Yes. She holds me in disdain and contempt. She wishes me well so she will not have to deal with me unwell. She has filled my life with hurt and fear of what she can do with the children. I would kind of like it if she left.” It is clear to me that Abby is holding a disowned part of Tory. I suggest that the real problem is that her pride prevents her from letting Christ change Abby. I add that the only way Christ can reach Abby is through Tory, but (to paraphrase what Tory has been saying to me) ‘You say it can’t be done, I’ve failed, and I have the hurt and fears to prove it.’ Then I add, ‘Ask Christ where he stands on this?’ Abby replies, “He tells me, ‘First, why would I want you to be hurt and fearful, to live like that, knowing what you know about me, you know I would not want that; second, why are you willing to trust me with so much else and yet you don’t trust me here.’ I really do want this to change. I don’t want to live crossways with Abby. But there is always something between us, some barrier.” So, I reply, ‘ask Christ to remove the barrier and put himself in its place.’ Ask Christ to draw a circle with the two of you in it. “OK. But she is only there because I have brought my part of her into it. She is not 100% in the circle. Only my part of her is in the circle, and I am 100% in the circle.” Ask him if that is sufficient? “He says it is.” Do you have any reservations? “I guess.” Do you have a sense of a barrier? “No. Christ is between us.” Then your part is to remain mindful of where you are.” Then Tory tells me, “I’ll just come back here but that makes it easier to go back.” I am not sure. The session ends here.

Tory returns the following week. She has learned that her daughter is applying for a promotion that will take her and her family to the Northeast, a two-day drive from where she now lives. Tory is really beside herself at the thought of how this will affect Mandy and effectively deprive her of an ongoing relationship with her granddaughter. But she also becomes increasingly nihilistic as I press her to allow Christ to work directly with Abby. I seem to intensify those feelings by confronting her with her projection: Let Christ redeem the part of your mother disowned by you both and projected into your image of Abby; let him stand between both of you and repeatedly convict you both. “I can’t do it; I can’t hold it in my head long enough to do it.” I tell her if she will just step inside the circle with Christ and Abby that will be

sufficient willingness for Christ to act. "I consider her evil." I ask her if she has the power to change evil? "I give up." Then turn it over, I reply, express the willingness for Christ to step in. "OK. I am leaving." I tell her, 'that is her mother speaking. Abby's image is forcing you to look at yourself.' "I am more than happy to say I am evil. Absolutely nothing works out. I wish she never had children." The session ends here.

I do not see Tory for another two weeks. My notes for this session indicate more despondency and nihilism, but no work inside. When Tory returns the next week there is more of the same. "I'm done, I am through; if my mother could just go silent and withdraw, I can do it better. Mandy tells me that she has the best mommy in the world. Mandy seems to adore Abby. All I wanted was a loving family, but there is no love for one another. I can give up better than my mother could give up." I tell Tory that if she does not address this nihilism it will become her granddaughter's legacy, her unfinished business. "Just one of many." Yes, I reply, but the governing one. "I don't feel the need to explore whatever I have projected onto Abby. Nothing will change it." You think that Mandy is not going to be affected by three generations of nihilism? At this point I suggest a new intervention that I hope she will accede to: Let Christ create a dome that will lift her negativity, absorb her fatalism, nihilism and aloneness. "How can that happen when nothing changes?" I reply that all it requires of her is an instant of willingness expressed by stepping into the dome. "OK. I will do that, but what will happen?" I tell her to just 'be aware;' that she has accumulated a negative core that Christ will dissolve. "What it feels like is that my emotional attachment to what is going on in my life has been changed from negative to neutral. But the facts have not changed. I am just not reacting with tears and hurt." I tell her that the love she has sought is beyond the ego's capacity. "Yes. On the floor of a closet in my house is a wooden picnic basket. I searched for it when Abby came back here to live. It has never been used. Mother had one when we were kids. Twice a year we would use it when the extended family gathered together. Everything was right on those occasions." I remind her that everything good she has gotten in therapy was provided to her by asking Christ to provide it and then go on to list a number of significant changes she has experienced over the years. I now suggest that she make a contract with Christ. She will stay in the dome if he will provide her with a usable picnic basket. If he agrees he will shake hands or maybe hug her. "OK. I said it. He reached around and put his arm around my shoulder." I tell her that a part of her must stay there when she comes back. The session ends here.

When Tory returns the following week I ask her to immediately go back into the dome where I will then explain what I think is happening. I tell her that the sense of self she has been experiencing is her personality-core. It is something she 'received' from her parents; and her mother's characterological flaws dominate it. It is manifesting in Tory as a Mirror aspect. If her mother cuts her off then this self will cut off her mother and anyone acting like her mother. But, I stress, this is not something you choose; you receive it when you are a child. It was all her mother ever had to protect herself because she was unable to call on Christ to intervene. But she, Tory, can call on Christ. "I agree with everything you say." Then look to Christ. If your ego control can only offer nihilism, what are your options? Invite him in. What does he bring into the circle? "I know what I want." Ask him to bring what you need. Now I see tears in her silence and ask her about them. "They are about me being the mirror of my mother." Do you want to continue being that? To not know what Christ can bring into the circle forces you to continue mirroring her. "I told my brother what was going on in my life. He said I sounded like mother. I said I was her daughter." But, I insist, she does not have to be like her. "Abby is the epitome of everything my mother did not want to be: white trash." (This seems to hit the mark. While Tory mirrors her mother, she unconsciously projects the mother's shadow into Abby.) At this point, I remind Tory that her brother and Mandy are both functional today because a higher power intervened. I ask her if she thought her mother ever asked a higher power to intervene? "No. I will be more than happy to allow it if it can happen. I will be more than happy to be wrong." Then, I tell her, look at Christ and tell him: I am willing for you to intervene. But at this point she is distracted by another observation. Tory teaches a bible class to a group of women living in a halfway house. She now tells me that three of the women are having similar experiences with their daughters and grandchildren. I reply by asking, of the four of you, who has the most experience with Christ intervening? Suddenly, it comes to me to have her ask Christ to place a portion of his *Light* into her heart chakra and feel its affects. "OK." Now all I can observe is a facial tremor and a long silence. And then she says: "I will purposely go inside and tell Christ I am willing to do this ongoing. The only other choice is I am going to die like my mother. Carolyn Myss talks about negative energy causing illness. She says that the chances of negative energy causing illness are great, but if you are aware of it and continue, then chance becomes a

certainty.” (Tory has been reading *The Anatomy of Spirit* by Carolyn Myss and has now taken it to heart.) All I can do is put my faith in Christ's intervention. The session ends here.

I am scheduled to see Tory two weeks later. My plan is to keep her focused on her reference to Abby as “white trash,” as this is clearly the projection that is deeply wounding mother and daughter. But Tory’s unconscious has other plans. Tory calls me about a half hour before our session and leaves a voice message to the effect that she has likely broken her ankle in the process of leaving to come to the session. I speak to her that evening. The break is severe. It has been set but will require surgery as soon as the swelling has gone down and approximately three months recovery time. I am both sympathetic and proactive. We both agree that such accidents have happened numerous times before and mark a fatalistic connection between her and her mother. She shares that over the past two weeks she has begun sharing her fears and feelings regarding Abby with others; she is no longer keeping them secret (thereby breaking a maternal taboo). I tell her it is absolutely imperative that she begin addressing the ‘white trash’ projection.

Over the next two months we do weekly telephone therapy. Space does not allow me to enter the verbatims here. I can tell you that the results of her effort are life changing for Tory and her daughter; and I plan to post them in the Addendum section of my website (The Unredeemed Conscience.org.).

### **The Ideal Persona**

I described the Ideal persona earlier in the chapter, but its characteristics bare repeating as it becomes pivotal in Marion’s case, whose verbatim begins in the next section. It is essentially an archetypal overlay ascribed to a Dominant self and actuated by the client’s culture. Any conferred title – especially in a religious context, is generally a highly ritualized event that grants the recipient a life-long authority or blessing in exchange for sworn allegiance, vows, and/or oaths. Marion’s Ideal persona will play a pivotal role in her verbatim as it empowers her life long vocation as a nun. Marion became a novice in her late teens. This vocational choice was strongly supported by her widowed father and his two younger brothers, both life-long priests (recall that her mother died when she was seventeen). The role of nun is highly respected among Catholic school children and laity, if not necessarily in the patriarchal hierarchy of the Church itself. It is a less visible role today now that most nuns serve out of habit, but Marion wore a habit for many years. (She was brought up – if you will, in the old school.) This persona carries a great deal of authority as it taps into the role of hierophant or priestess. Her vows of poverty, celibacy and obedience to church authority also set her apart from the community at large. Her role is distinctly different from, say, the role of a doctor of medicine or career officer in the armed forces, but each is comparable in terms of the authority bestowed by a large group of people in the culture. As Marion’s verbatim will illustrate, such a persona may often be a powerful obstacle to accepting Christ’s discerning voice and the forgiving power of the Holy Spirit until it is directly addressed. But I would also note another aspect of her vows that few laity know about. A nun’s final vows are made during an actual marriage ceremony in which she is betrothed to Christ. Essentially, she becomes a bride of Jesus Christ. But the vows of chastity, poverty, and obedience are made to the church. It is those vows that appear to empower the Ideal persona, which gains its authority by submitting to the church’s hierarchy. Even so, the marriage vows are intended only for Christ; and ideally, she is expected to cleave to him and no other.

### **Marion**

Marion, Tory, and Leigh are the soul of this book. They are the first to work through all the steps, each one of them sometimes leading and sometimes following the other two. Their sense of Christ has guided and inspired me. Along with several clients in ‘supporting’ roles, they are the primary teachers of this work. I have always accepted their ‘resistances’ as the prod to discover what I am failing to see, and their forward movement as a validation of the correct path.

I have used excerpts from Marion’s case throughout this chapter. When this series begins, she has already worked through the acceptance of Christ’s discernment by one Dominant self, who then allowed

Christ to enter and purify the Aware-ego's Heart. All that has had a noticeable, positive effect on her daily prayer life and coping skills in the real world. Christ has become her daily companion and she has become acutely aware when her willful selves resist his ministrations. But it will be another year of often painful resistances, before I learn to *name* and work with her Ideal persona and its Familial personality. Both of those selves are 'thinking types,' whose gradual transformation can be measured by the increasing clarity of their thought and, more significantly, their increasing reliance on feeling. There are two themes that run through most of Marion's sessions. The first is her lack of sexual orgasm (which in her mind leaves her incomplete as a woman), and the second is her weight. These are the issues we return to time and again. They are the ostensible barometers of forward movement or lack thereof; but really, they only seem like the setting conditions of a deeper struggle to connect with Christ, and he with her. (Though it is never spoken of as such, all three of these clients seem to manifest repeated interactions with Christ that I can only describe as powerful moments of increasing intimacy and reward.)

I debated shortening Marion's verbatim as it is much longer than the others; and there are periods of seemingly dry and painful resistance (though much shorter than they use to be). The machinations of her Ego's shaming self-reliance have seemed endless at times. But my own ignorance is equally at fault; and the reader who would be a therapist needs to gain some insight into my failures as well. Thankfully, as ever, Christ redeems us both through his guidance and inspiration. In sum, it is possible to think of Marion's 'dry periods' as a reflection of therapeutic shortsightedness. Neither of us would achieve a degree of closure until we willingly turned it over to Christ and accepted his pivotal role in every transformation.

For several months preceding this series, Marion has worked with selves sexually repressed by her mother and father. This has brought about some changes in her parental images. (I describe these kinds of interventions in the next chapter. They have proven helpful with other clients who were sexually repressed, but not with Marion.) What that series of interventions did provide is a deduction that seems all but unassailable, namely, that it is Marion who is blocking Marion. Even though Marion's ego-aspects are a reflection of parents and culture, it is the exercise of free will by those selves that shame almost every expression of her sexuality. And the decisive reasons will only emerge when we are finally able to explore her Ideal persona and the reconstituted Familial personality called Control. I should stress, however, that at the outset of this series I have no real appreciation or understanding of Marion's Ideal persona or its Familial personality. Both of us must discover them as we work through her resistances. In a very real sense, her case amounts to original research for both of us. Hopefully, the reader will benefit from our perseverance.

In the first session of this series, Marion begins by reporting on inner work she did throughout the week regarding her father's power to repress her sexuality. Basically, in this kind of intervention Christ is asked to convict the image of a parent with the power of the Holy Spirit until it changes from one who represses to one who embraces and affirms the child's sexuality. In Marion's own words, "I asked Christ to take away my father's tightness and taboos about sexuality, his own and others. I kept asking Christ to convict my father. I saw Christ give my father portions of his *Light*, and my father kept getting lighter. Then I shifted to my father and mother. They were having fun being sexual and intimate, enjoying each other. It felt good. I can't change what was, but I like the way it is now in my mind." I suggest to Marion that she go inside and move the process forward. I have her ask Christ to convict the image of her father so he can completely affirm and embrace the sexuality of her child self. "The new image of dad is so different. I can picture him being affectionate toward me. He touches me. I feel closer to this image." I ask if she can climb into his lap? "Yeah. If we were in the neighborhood he would hold my hand – a father being *proud* of his daughter." I pick up on the word *proud* and it prompts me to ask about a father *loving his daughter*. "In the absence of love, pride is the best you could ask for. There is an easiness around him that was not there before. He is reciprocating. It is not just me reaching out to him. It can be different now, and maybe different in the next life." At this point, all of her comments are like a series of red flags to me. Who is this self that seems both glad at the changes but resigned about the limits on change she seems to be imposing on the relationship? I ask Marion if she is still hiding her sexuality from her father? "I'm just not dealing with it right now. I'm busy. It is not important." But where, I ask, do you keep it? "I do keep it somewhere in a box. Every once in awhile I open the box up when I am feeling useless, lonely, unproductive or lazy, and it makes me feel a lot of shame." Her statement confuses me. I ask her if she means that she has to be feeling really ashamed in order to feel sexual? "No. I only allow myself to feel sexual when I feel a sense of lack and then I can't feel sexual either. Sex does not drive me, but at that point the only thing I have is



sexuality and it does not work either.” I ask Marion to identify the self that thinks this way. “It is the self controlling me. Sex is one of the things you should have control of.” I tell her that she seems to engage in masturbation for the purpose of frustrating it. That her ‘control’ is repressive, not directive. Then I ask what she is thinking about? “I am thinking about the new image of my parents. They have moved ahead and I have not. I am ashamed of never having an orgasm.” I reiterate my assertion that her shaming interrupts her pleasure; that shame will always interrupt ongoing pleasurable activity. As a means of control, shame can only stop behavior. The session ends here.

In the next session Marion broaches a recurrent theme, namely, that her inability to have an orgasm leaves her incomplete as a woman. I ask if she is ashamed of this. When she says, “Yes,” I ask what she believes is the effect of feeling ashamed? “The shaming is always there. It helps me to doubt myself. It reaffirms every time something goes wrong that I am not good enough.” I suggest that she allow Christ to extract this power to shame her incompleteness and place it in a circle in front of her. “It is a scale that measures good and bad, right and wrong. It measures me.” I ask her to describe the standard by which it measures her? “Completeness, the perfect, the ideal me, as I would want to be.” I ask if she has ever been that? “No.” I ask what happens when she fails to be complete? “It feels like more incompleteness is added to the scale, and the ‘complete’ side becomes less and less achievable.” I suggest that she can ask Christ to give her the power of his discernment provisionally. (Remember that Marion has gone through this process once before some months previous; but not for this self.) I tell her that if she cannot see the scale in front of her then she must assume that it is back inside and re-supplanted his discernment. I tell her, further, that he will insert it in the place where the scale was inside her head; and, finally, that this discernment will provide an internal guidance system that would allow her to look into her heart, and he could enter her heart at some point in the future and heal whatever she has shamed. Marion is silent for some minutes. Finally, I ask her what is happening inside? “He placed his hand on my third eye and he said this would allow me to look into my heart and see what I am ashamed of. I saw it. I’m most ashamed that when John wanted to have sex that I did not and that when I masturbate I can’t have an orgasm. I most regret that I did not have sex with him. I could hate myself that I have not let another person love me or love myself. I could have lived with breaking my vows.” (John is another religious with whom Marion has been emotionally involved for some years. There was some petting. He is considerably older than her, charismatic, and very senior in his order.) I ask Marion if she can still see the scale? “Yeah. It is behind Christ. It has not changed; it is still very weighted.” I ask her if she can follow Christ into her heart with the scale out there? Are you prepared for him to baptize your experiences with John and release them from shame? “I feel like they are so abnormal. I want them baptized.” Even so, as I further describe the process to her, whoever is in charge now resists the suggestion and tells me, “I have to figure this out.” I reply with the thought that, ‘If that is what scales are for there will be no change.’ I rephrase my suggestion by asking what Christ needs to move the process forward? “He needs me to be willing, but what I most feel right now are shame and anger at why I did not have sex with John.” I suggest that she ask her discernment. “I was scared that I would not be enough for him. I was fearful of getting pregnant. I was afraid of hurting him, his vows.” We are over our time. I decide it will be better to withdraw all of my suggestions. I ask her to have Christ bring her back out of her heart, if they have entered there, and give her back her scales. Lastly, I then ask her if the scales are her higher power. “A lot of times they are.” The session ends here.

When Marion returns I am surprised by the amount of work she has done between the sessions. The reader needs to bear in mind that Marion devotes an hour or more to daily prayer, which involves her going inside. Her relationship with Christ has actually become quite constant and close since she allowed him to enter her Heart some months previous. In any case, this past week she has allowed Christ to enter her heart while Control remains merged with the Aware-ego. (It is not clear to me, in retrospect, which heart they enter or whether Control enters or remains outside.). She describes the heart’s interior as cavernous. “In one section is a huge shadow, something dark. I imagine a cloak over it that is shame. Under it are negative emotions, my anger, frustration, impatience, and body image that I have made into negative things. I feel almost paralyzed by it all. I want to change it but I do not know what I want from Christ.” I ask her if Christ thinks it is a good thing to have shame in her Heart? “No. But he is waiting for something from me. A part of me has screwed so much up; she thinks it is wrong to be without shame. I don’t deserve to not have shame. How can I think to feel good about who I am and what I have done?” I tell her that, ‘Yes you are a sinner, but even a sinner can feel good. Then I ask if all her sin is that darkness? “Yeah. That is what it is. I did not think of it that way before. Some is almost intrinsic to what I am. What would it be like to say I am a good person and that God is *proud* of me?” I silently cringe at the word ‘proud’ but do

not comment on it just yet. Instead, I encourage Marion to turn to Christ and ask him to forgive her sins. "Christ says it is forgiven. I have to forgive myself." (I take this to mean she has to give up the power to self-shame.) I ask if Christ can fill her with the grace of the Holy Spirit that will allow her to forgive herself? "A parade of stuff is coming out from under the cloak of shame. As it comes out I have to say out loud that I forgive myself for whatever it is that is there – the anger and judgmentalness and repression." At this point I suggest to her that she stand in front of Christ and relinquish her power to shame herself; the power was never intended to use on ourselves. "Does this mean I must give up the power to be angry at myself?" Yes, I reply, if you use the anger to shame yourself. "I feel like I am right on the line. What would other people think if I did this, if I stopped apologizing for who I am, stopped shaming myself for not living up to my or their expectations? Something about it is really appealing, but what will they think?" I reiterate to her that she will need guidance and can ask Christ to supplant her self-shaming with the power of his discernment. "I am ready to do this. I hand over all the crap in the corner. I give it to Christ. I need a relationship with him for real. I feel lightened. We are still in my heart in the cave. I thought it would be filled, but it is empty and *waiting* to be filled, it is empty of shame. It is the opposite of what I expected. Shame took up a lot of room. Now there is the fullness of grace but empty, a good empty, an illumination of sorts. It goes against the expectation of fullness but it feels full." I ask her about her power to judge. "Mine or other peoples"? Right now I feel very less apt to judge myself. I am afraid of other people judging my not judging." I ask if she is sensing other people judging her, thinking she may be hearing an aural Voice-of-conscience. I suggest that she ask Christ to terminate the power of any voices that seek to control her in this way. "Christ's response is that when I feel that way I am to come back inside and be with him. I am not use to doing that. I am use to relying on my own devices. I feel OK with Christ in the cave. I need to feel intimate with him in my heart. I need that closeness and his strength. Strange for me to say that I could be a good person, that I am a good person, that I have what I need. I need to stop weighing; I need to know that my heart is OK. Old habits die hard. I can hear a voice in my head being critical." I immediately suggest that she ask Christ to terminate it. If you have his discernment do you really need that voice? "No. I don't need it, *but it is new*. My hesitation is the newness. I am almost afraid to let it go." I ask her to compare the voice to her judgment. "It is where my judgment comes from. Is it not innate to have this voice shaming you?" (So far as I can determine, this is an aural Voice-of-conscience.) I affirm to her that it is not innate. "To replace it would feel too good. Months ago when we talked about being convicted with the power of the Holy Spirit I would ask for it each day and have continued to do that. Sometimes I feel it as living in another sphere. If I consciously lived without the ability to shame I would be living at another level. I don't deserve it." I tell Marion that, indeed, it is undeserved grace, but she does have to allow Christ to terminate any shaming voice whenever she hears it, beginning now with the voice in her head. "Yeah. I feel like it will be testing me pretty quickly." I encourage her to proceed, her reservations notwithstanding. "OK. He put his hands on my head. I told him I don't want to be led by that voice anymore. He just put his *Light* in there. I have to make that a conscious effort. Everything I have said today is different for me. This is not a calm time for me, and yet I really want to be calm, and I feel calm right now in my Heart. Is this rational?" I reply 'absolutely not' and then suggest that she ask Christ to terminate 'that voice' as well. "I feel like I'm in a place I've never been before and I want to hold on to it, just be able to return to it." The session ends here. Frankly, it is not clear to me if she has allowed Christ to terminate the voice. In the following weeks we will repeatedly return to her struggle to stop self-shaming so I must presume that someone blocked him.

The next session is interesting on several levels. Basically, it illustrates Marion's need to reinstate ego defenses against the aural Voice-of-conscience because she was unwilling to let Christ terminate the critical voice. First, in this session she immediately launches into a 'confession' that she *controlled* all of last week's session but cannot remember what transpired, other than having been in her heart and seen the shame bundle. She has not gone back into her heart since the last session. She appears to have exercised 'control' by forgetting. I suggest that she go into her heart and see if it will facilitate her remembering what happened during the previous session. She goes inside and reports that "I see the bundle covered in cloth with shame on it. It is over to the side, not in front of me. What is in front of me is space, nothing there." (Basically, she seems to be both acknowledging and denying the 'empty space'.) I ask her what it is like to walk around in the *empty* space? "The bundle reminds me of a white elephant in a room that everyone pretends is not there." (It may be difficult for the reader to grasp what is going on here. Entering the Heart alters dynamics. Basically, once inside the Heart, the Aware-ego can observe and speak free from Control, and will retain that power so long as Marion remains in her Heart. But Control remains co-conscious and

can also speak from outside the Heart when I address her directly.) I ask Control if *her forgetfulness* is a way of dealing with the bundle? “I have forgotten because I had to control it.” At this point, I equate her power to forget with the power to self-shame and tell her that she has to relinquish the power to self-shame in exchange for Christ's power of discernment. “Yeah. I would like somebody else to be responsible for me.” I encourage her to let Christ extract the power to forget and place it in a circle in front of her. “I see fog, gray and smoky. I can't see or remember clearly. I feel like I have to go back and deal with the shame bundle.” I suggest that she let Christ liberate whatever is behind the cloth of shame and baptize it. But Marion is focused on her own thoughts and does not pick up on my suggestion. Instead she reports that, “Christ says I am here because all that stuff has made me who I am. It is the shadow side of everything that I am. Till now it has always been covered. I really took it for granted. This week I did a review of scripture to see how often it speaks of God's love for us as a person. I found a lot of references.” I suggest that she let Christ take the ‘fog.’ “He goes over to the circle where there is a big cloud of fog. He just takes it into his *Light*.” I ask if this changes anything? “I think something happened to the bundle of shame. I do feel more of a connection between Christ and myself.” As this session ends I suggest only that she see what she can remember during the week. This ‘two steps forward, one step back’ is very characteristic of Marion.

Marion comes to the next session with the remnants of an obvious cold. She tells me she came down with it right after seeing me the previous week. She believes she got it to keep her home and thereby facilitate her *remembering*. “I remember Christ and I putting people in a circle who I would be fearful of if I gave up the power of self-shame. That power allies me with them. If I am ashamed of myself then no one expects a lot of me. I also remembered feeling a sense of incompleteness. I remembered the bundle of shame in my heart. I put the blame for that shame outside of myself by programming other peoples' responses. I expect them to shame me. I realized the shame is in me. If I can give up shaming myself it does not matter what is outside. I picked up the bundle and owned it and told Christ that I needed his forgiveness and my own. Christ put his hands on my hands and the bundle turned into sand that sifted through my fingers. I felt more complete. I have acknowledged it was me that is shaming me and not anyone else. I was my own worse enemy.” Marion has not only remembered, she has also moved the process forward in significant ways! I suggest that she allow Christ to directly penetrate her brow chakra, terminate her power to shame *evermore* and replace it with the power of his discernment. “OK. I'll do that. It is like hearing another voice. I am conscious of another way, a different way of looking at things. I just keep thinking that there are two ways of living. Instead of holding my head down and saying I failed again, there is another way. Instead of seeing change as getting me off course, I can see it as a new way. I get so rigid about everything. What I see now is that every time the road goes different it is not something to be ashamed of, but something to be explored. What is hard is the lack of certainty. I have in my mind what is good and I can be so rigid about that – work, relationships, and sexuality. I get rigid about it all and that is where the shame comes from. Rigidity does not fit life.” (The source of this rigidity is her Ideal persona, but it will be a good while before I can name it and address it.) I suggest that she and Christ penetrate her heart and discern if there are any shaming voices within it. “We are in the cave. There are voices but I give them the power and I do not have to give it. There is a shield in front of me now.” I suggest that she allow Christ to cauterize the source of those voices in the heart. “You know, I feel that they will always be there.” I suggest to her that she is attempting to control the voices and that she needs to let Christ terminate them. At this juncture she has an insight: “Oh, you are talking about the voices in my head! (She thought I had been talking about the voices of people-in-the-world.) The voices in my head are everyone sitting at the picnic table *before they were baptized*, constantly correcting and scolding and telling me how to be better. I thought they were gone. (What Marion is referring too are four archetypal embodiments that were all worked with previously and baptized. They all sit around a picnic table where Marion, Christ, and others have joined them from time to time. Each has been worked with – *outside the heart*, baptized, and healed. But apparently at least one of their ‘voices’ have continued within the Heart.)” I suggest to Marion that she ask Christ to baptize the interior of her heart. I have never suggested this before and have not the faintest idea what will happen. After a few minutes' silence I ask what is happening? “Christ goes to each of them and touches the forehead and they join with the baptized part of them. That feels right. They are fine.” (This reference to feeling is significant and no mean feat for a client who has relied almost exclusively on thinking.) “It is no longer me and them, it is more ‘us.’ They can help me.” I refocus Marion and ask her to listen carefully and discern if there are any other voices that would shame her. “No. Not on the inside.” On the outside? “No. We are strong enough. I want this to last.” I ask her if she is having misgivings? “This is such a good place to be. I want it to be real (on the outside). I don't want to get knocked down.” I surmise

that she is anticipating masturbating and still not having an orgasm, so I encourage her to ask Christ if that will happen? “I am worried about how I will feel if I don’t.” And how will you feel if you do? “Pretty good. All of us at the picnic table think so.” What, I ask, would she use to stop herself? “I used shame and anger in the past.” The session ends here, and once again I am quite curious as to what will transpire during the week.

Allow me to step ‘outside the frame’ for a moment. What I still fail to appreciate is that Marion’s Ideal persona will continue to exercise *her control* outside of the Heart, as that archetypal energy is conferred and sustained by culture, by the expectations of others. More to the point, for some time to come, I will confuse this Ideal persona with one of the archetypal aspects (Sr. Regina) sitting around the picnic table. Having failed, as yet, to name the archetypal energy conferred and sustained by culture, I will continue to treat two different manifestations of Sr. Regina as one and the same.

Marion is hard to read when she returns. She seems more relaxed, even though I know she is very concerned about her financial prospects for the future. She is currently unemployed, running out of funds, and has no real prospects. She tells me straight out that she has not masturbated because she is afraid to. I do not belabor the point. Instead, I suggest she let Christ take her within her Heart to a place *where she can hear her Soul’s desire for her*. “It is the same cavernous space I have been to before, though all of the shame is gone from it.” I suggest that Christ take her further in, closer to the place where she can hear her Soul’s desire. “I get an immediate picture of a maize of obstacles – strings, brambles and fallen logs. There are too many things in the way. Questions about what is the good or better thing to do concerning financial security, fear of not getting a meaningful job, everything other people will tell me to do.” I comment that none of this seems to be of the Soul’s making, and ask if she is willing for Christ to dispel these obstacles so she can hear her Soul’s desire? “I wish he could.” I am quick to say that only willingness will do. “I can see beyond that stuff to where Christ would lead me, where everything is OK – working a meaningful job that sustains me, staying in this part of the country and also remaining a part of my religious community, volunteering in the evenings, *but it is not real*.” (Even so, months later all of this will come to pass.) I ask her if any of her obstacles will achieve this desire? What emotions do the obstacles symbolize? “Fear.” I ask again if she can identify what her Soul desires through her? “To know I am making the right decision and being the person I am supposed to be; Christ and I working together define that from the depths of who I am.” I suggest that she let Christ take her to the place where she can hear that depth. “It is not a place I am familiar with.” That is why I suggest that you let Christ guide you. Let him take you by the hand and take you there. (Silence.) “It feels like it has been hidden away. He leads me to this other space that feels both spacious and close. I almost feel a little embarrassed to be there because I don’t know it and I should know it.” I suggest she probably wants to get over that. “Yeah. Christ says my embarrassment is not what I am here for. He does not say it in a mocking way; rather, lets just deal with where we are.” I suggest that she just ‘be there’ for a while and feel it. At this point, Marion begins to obsess about repeatedly losing her sense of ‘professional identity’ as she has been obliged by circumstances to make career changes. I suggest that she is functioning out of a pride-shame perspective and needs to be receptive to her Soul’s perspective. “I am still in that place with Christ but I don’t see anything.” I ask her to *listen*. “I hear a song that has a line in it to the effect, ‘I will hold you in the palm of my hand,’ the idea of God accepting me. I can believe that.” I tell her to forget about believing; she needs for Christ to take her deep enough for her to *know that kind of acceptance*. “I feel like I am going down and down and *I keep wanting to say, but*.” I ask her if she is willing to give up the power of *but*. She tells me that, ‘it is the real world’ inferring that what precedes it is a fiction. I rephrase this by commenting that all of her life she has asked her Soul, and its desires for her, to play second fiddle to the ‘world.’ I ask her if she can tell me what emotion ‘but’ generates? “Fear and hesitation, denial and paralysis.” I encourage her to ask Christ to terminate the *but* in her head in exchange for his power of discernment. “I can’t clear my head enough to believe it, even as I can remember getting those three checks in three days.” (In the recent past, when she was faced with the prospect of no income, she received three large checks in the mail from three unexpected sources over three successive days.) I tell her she is experiencing the first-hand paralysis of *but*, but in a moment of willingness she can change that. I remind her of how often in the past this ‘but’ has paralyzed her in therapy for weeks at a time. “Every time I give up something here I first get to this place where I fight and resist. I know I am different for giving up the shame. I feel different. But each new ‘giving up’ feels like the biggest one.” The session ends here.

This next session takes place several days before Christmas. (A note to readers attempting to fit a timeline to these verbatims. Retrospectively, this will be *last* Christmas. The process will come to fruition

during the *next* Christmas holiday. The remainder of sessions in this verbatim will span a whole year and one half.) Marion's concerns about money have been greatly eased by *two more* large gifts of money – completely unexpected. Coupled with that she has learned that she can start her Social Security in January and get nearly twice what she expected to receive. All this financial news has come on the heels of inner work she did during the week. As she describes it, "I finally let Christ penetrate my brain. I went inside and we both entered my Heart. I asked Christ for his discernment. He penetrated my forehead. I knew it happened, but nothing happened. Then, the next morning, I remembered the mantra I had been saying daily for several months, but have recently stopped saying: 'I am willing and grateful to be convicted with the power of the Holy Spirit.' That is the gift of Christ's discernment, to say and live that everyday. I stopped praying that because I had stopped feeling 'real' about my inner life. I have confused staying calm with doing nothing. I was learning to stay calm without getting panicky and it seemed unreal to me." I ask Marion about 'but;' I suspect she has still not let go of it. She tells me that 'but' still feels like the real world. I suggest that it is an arbitrary definition of the real world. In turn, she contrasts the real world with faith. At this point we enter into a discussion of real vs. faith, which takes up the better part of the session. Gradually, she actually provides more and more arguments against 'but.' "Instead of being grateful for what I have – which is ample, I live in the fear and anxiety generated by 'but.' I did not think I would even get through October and here it is almost January. Something or somebody expects me to be panicky. If I am calm about it, I am not doing what I am supposed to do. I was thinking that the Soul's desire and God's will for me are opposites, but they are not." I rephrase this by noting that her Soul's desire flows through her, it is not from the 'real' world. As we are nearing the end of the session I ask if she wants to do anything today? "Yeah. Give up the 'but'." I tell her she needs to go inside for that, which she immediately does. "I am inside my heart with Christ. I see two figures with him. There is *me that has let Christ penetrate my brain and convict me with the power of the Holy Spirit* and this other that is the 'but.' Christ goes to the 'but' figure and I hear him say to her, 'Fear not, I bring you tidings of great joy.' That is what Christ just said to her. I don't have to live in fear and panic. He just gently moves her over and she is enveloped by the *me* who believes in living in the Spirit." I suggest to Marion that she needs to ask all this in the first person standing in front of Christ. "I am that figure." If that is so, I say, then let him penetrate her brain. "His penetration is solidifying the two images." I ask her if she is giving up "but" forever? "Yeah, Yeah." (Silence.) "Its good. I think it is going to be different. Feels funny inside. It *should* feel loose, but it feels tight. I just had a terrible thought that I am afraid of what I just did. There I go with the 'but' again. I know it was right. It really feels more like putting a puzzle together. It feels balanced. What I did was right and I don't want to move anything. I need to treat *me* gently. I don't have to have it fixed for a year or even a week. I just need to remember that today is sufficient." The session ends here.

I see Marion two weeks later. She is both up and down. "I felt good after the last session. I keep reminding myself that I don't have to live in fear. I have the present moment; I am alive. I have been going into my Heart. Before, the emptiness felt spacious. Now it feels empty, as if nothing is in balance, nothing works. I am aware of putting on weight – eating too much. I don't know what I am. I have not even tried to masturbate." After listening to this litany, I decide to offer her three options: 1) go further into her Heart and seek out her Soul's desire for her, 2) let Christ work with her root chakra (i.e. sexuality), or 3) bring the Eater into her Heart and work with her there. She gets to choose which one she works on. "I don't want to deal with the Eater; I would like to know what my Soul's desire is for me." In other words, she is also not ready to deal with her sexuality. I have her go inside and ask Christ to take her to the place in her Heart where she can hear her Soul's desire. Silence. I ask her what's happening? "I went into the big empty space and felt an opening, a tunnel. There are phases to the tunnel. In the first phase I heard 'I want things the way they were'." I ask her who is saying that, you or her Soul? "Me. I had a steady job and liked what I was doing." I ask if this is her Soul's desire for her, or Christ's desire for her? "It was something I was good at." I ask if they are telling her that? I suggest that Christ 'refresh' the power of his discernment within her. After he does this she can tell me, "It is what I was supposed to be doing for the time I was doing it. But I don't have any control over *now*." I suggest that may be a good thing as powers outside of her control have been financing her for the past four months. She hears this but minimizes it by saying she is being taken care of 'by people who love her.' I tell her it reminds me of the AA joke where a recovering alcoholic prays for God to deliver him from a flood. First one boat and then a second comes by and he shoos them off saying God will rescue him. When he is on a roof a helicopter offers to save him and he shoos that off. Finally, he drowns, goes to heaven and complains to God that he did not save him. God replies that he sent him two boats and a helicopter. She understands my rationale but continues her complaint, which is

becoming clearer to both of us. “A part of me needs to be reconnected to being needed. I am not ‘officially’ anything (meaning she lacks a meaningful job sanctioned by an institution). When I worked, I belonged, I could do something. I don’t know if I will ever have a purpose again.” I encourage her to commence walking in the tunnel. “As we walk the air gets heavier and foggier.” I suggest that she take Christ’s hand. “When I took his hand, the first thing I heard was ‘be at peace.’ It sounds like such a glib band aide for reality.” I suggest to her that she can be a source of peace if she allows peace to flow through her. Then I ask if ‘peace’ is her Soul’s desire. “Christ and the *Light* say no. It is part of it, but not what I am to seek. I am drifting. I need a reason to be.” I suggest to her that, if her Soul needs a sense of purpose, then she can let Christ convict her soul with the power of the Holy Spirit. “Strange, that was not hard to do. What I immediately saw was that my Soul, Christ and the Holy Spirit are very connected. The problem is my connection.” If that is the case, I ask, who is resisting the connection? “I don’t think I am resisting. I have had to hear from my Soul this morning that I need a reason to be, how basic that need is for me. I disguise it in words like I need a job, that I am not doing anything, that everyone is taking care of me, but the truth is I need a reason for being, something that makes my life meaningful.” I ask her if she is willing to receive her purpose from Christ and the Holy Spirit? “I have no purpose. Mary had a purpose when the Holy Spirit came to her and said she would conceive.” I paraphrase what she is saying using her analogy: Your problem seems comparable to Mary exercising her own judgment and saying such a thing is impossible rather than accepting the impregnation of meaning by the Holy Spirit. The only way you can know Christ and your Soul’s purpose for you is by being willing to receive it, but your judgment says it is not possible.

When Marion returns a week later she tells me she has spent a lot of time *thinking* about her Soul’s desire for her. I reply that ‘we cannot think our Soul’s desire; we can only receive it or resist it. Moreover, her ‘thinking’ appears to be judging her shamefully insofar as she has been very self-critical in the past week toward her vocational ideals, which she has also been berating. I suggest that she go inside and let Christ extract her shameful thinking – objectify it so we can have a better sense of how it functions. Marion immediately reports seeing a *ruler* in the circle that Christ has drawn. “It measures what I think and who I am. Outside the ruler is ‘not good.’ It measures me in terms of the universe. It is even critical of the fact that I have received yet another \$1200 gift this past week.” I suggest that she also subjects Christ’s discernment to this ruler. “I don’t know what else to measure truth by.” I insist that she does know: Christ’s discernment or the ruler. She cannot have it both ways. “It feels like I would be forgiving everything I do. I know it would be a lot less stressful with Christ as my ruler, but another voice is saying, ‘Oh yeah. You would get away with murder if you went along with Christ.’ I have never had this much free time or money or been the person I am right now.” I ask her how ‘Shameful thinking’ evaluates that? “She is coming down pretty hard on me.” I ask her what she would think about Christ not coming down hard? “She believes he would be too easy on me. She believes that a part of me needs to feel shame. I only know to feel guilty about the way I am living.” I note to Marion that ‘Shameful thinking’ is real but not the totality of her. I suggest that she draw a circle of escape and ask Christ to convict her (Aware-ego) and ‘Shameful thinking’ with the power of his discernment. Shameful thinking can escape to the circle, but either way Christ will permanently exchange his discernment for the ruler. I remind her that it is her brain as well as Shameful thinking’s brain. Finally, I note that she cannot imagine living free of shame while she is obliged to think under its direction. Marion replies by telling me that ‘she has asked Christ to remove the ruler to *the best of her ability*.’ I immediately challenge this wording and she rephrases it. “I am ready for Christ to be the measure of who I am.” I remind her that this is an experience. He penetrates her brain. If he is effective then the ruler will disappear and his image will stand in its stead within the circle. “OK. The ruler is gone and I hear him say, ‘Be still and know I am your God’.” The session ends here.

Marion’s next session – a week later, moves beyond the scope of this chapter and well into the next one as it takes up the exploration of Marion’s contra-sexual aspect. As such it provides an entrée to the next chapter. Basically, any client - when functioning as an Aware-ego, can ask Christ to extract their contra-sexual aspect using his *Light*. Following an exploration of that aspect, Christ is asked to simultaneously convict the contra-sexual aspect and Aware-ego till the relationship is seen as definitely fulfilling. A client needs to assume 100 percent responsibility for whatever s/he sees. This is particularly true of a female client who remains merged with the feminine aspect as the feminine always defines the relationship between the masculine and feminine aspects. Marion has been changed by the previous session and this is reflected in her beginning comments. When I ask what she wants to work on in this session, she both acknowledges and evades the need to work on her weight; so I suggest that she work on her contra-

sexual aspect instead. She is familiar with the concept having worked with the masculine and feminine aspects of other images including both parents.

Marion tells me she has been reading the Gospel of Mark. She notes several chapters in which Jesus critiques the limits of literal thinking, particularly as regards the Sabbath. She is particularly mindful of Christ's warning 'Beware of the yeast of the Pharisees': the idea that faith in Christ multiplies the loaves whereas the literal thinking of the Pharisees creates a sense of scarcity. "Things fell into place this week. I know that I will be OK. I have to trust Christ when I get anxious." I ask her what issue she would like to address. "I am aware of eating as an issue I need to address." I counter with the suggestion that we first work with her contra-sexual aspect. She is quite willing, if only because she feels the eating issue is all but insurmountable. Once inside, she allows Christ to immediately extract her masculine aspect. "I see a block of wood, long and rectangular. I thought it was strong, but it feels tough rather than strong. It is not likeable." Her first descriptions make me wonder if it is anything other than a block of wood so I ask if it has any human characteristics? "It is human. It has my face on it, hands and feet. Its physicalness is not well defined." I ask how she would describe her relationship to it? "I relate to it when I need to be strong. I am starting to feel sorry for it. It is not as bad as when I first envisioned it, not 'just a chunk of wood.' It does give me aspects of myself. I don't dislike it. I really don't want to run it down." I ask her if she could imagine a really intimate close relationship with this masculine aspect? "Yeah. I know that I need it. I think I can. My fear is that in the past I have relied on it more than my feminine. I have overly used it. Now I see the need for a balance." I ask her to consider allowing it to be more strongly defined by the feminine, but note that the feminine would have to evolve with any change in the masculine insofar as the feminine redefines the masculine – like yin and yang. "The more I think about it, my first visual of it as a 'chunk of wood' was definitely a mistake. We need each other. In the past I have seen it as a protection, a shield. I do not have to do that anymore. I can balance better." At this point I suggest that she allow Christ to simultaneously convict both her and her masculine aspect and observe the changes in the relationship by the sense of change in her masculine aspect. (To fully appreciate what transpires the reader needs to recall that Marion had an emotional affair of the heart with a charismatic male religious who seems to have felt the same way about her. There was some petting and a lot of guilt. They still maintain sporadic contact). After my suggestion there is silence and a discernible softening and smile on Marion's face; but note in what follows that she has also separated from the feminine counterpart to the masculine. "She is surprised to see that after the conviction by Christ her masculine aspect has assumed many of the characteristics of John. When Christ reached out and touched us both what came to mind was John, a masculine figure with his qualities, much more human than the block of wood was. I would like to have his characteristics. It would be a wonderful masculine to be intimate with. A gift." I suggest to her that she step inside the circle containing her masculine-John and see how it feels. "It feels like coming home; very comfortable, a long way from that block of wood. I never got in a circle with a masculine like that within me. I am remembering something a friend said about a TV personality always saying that 'people need a soft place to land.' That is what being inside the circle feels like. I never thought of my masculine like that before." At this point I gently shift her focus to her appetite and suggest that she ask what the three of them can suggest to do? Can Christ and John provide for her sense of lack? "Is that what it is? What I heard in the circle was to be gentle with myself, but I feel *repulsed* by my lack of will power." I ask her if being tough with her self turns John into a stick of wood? "Yeah. But I can't stop it." I ask how John responds to 'I can't'? "It disappoints him." Well, I comment, that may be preferable to turning him into a stick of wood. I have her ask again what will work between the two of them? "If I am gentle with myself." I suggest that she assume 100 percent responsibility for his wellbeing because she has that authority by virtue of her choice to ask Christ's intervention.

When I see Marion the following week, she seems to be doing well overall. I ask her about her eating. She tells me that, "Actually, I've been real good about eating this week – no sugary stuff, I have been eating fruit twice a day. But even as I strive to do better something happens and I need to eat." I do not belabor the point with her but suggest instead that she go inside and work more with her masculine aspect. "I go directly into my Heart now when I go inside, even at home. I feel strange looking at the masculine figure. It feels different. Last week I felt comfortable with it. This week I feel standoffish, afraid of it. I don't want to touch it. I want Christ at my side." I suggest that she let Christ provide brain-stem massage to lessen the fear so she can further identify it. (That intervention is described in the next chapter.) "I am afraid I don't have enough to live in balance with the qualities that the masculine has and I don't want him to be overbearing." Why would he need to be overbearing? "Because *they* always are. It is the

nature of the masculine and I let it be.” Is Christ overbearing? “No. I am thinking of men like my brother who is always taking charge of my life and how I always capitulate. I am the baby in the family, the little girl.” I ask if she is willing for the little girl to become a full-grown woman in the eyes of Christ and her masculine? “I am and yet I have always made it by being that little girl. I am afraid to give it up, but I don’t want him overpowering me.” I state the obvious: she cannot have it both ways. She has to give up this ‘little girl power’ forever and see her masculine through the eyes of a woman. “But I still need her sometimes.” Yes, I reply, but right now she is all you have. I ask what brings her out? “I get mad when I use her and then treat myself like a child.” I suggest that she let Christ penetrate her brain with his *Light*, terminate the image of the child, and supplant it with a new sight. “I want the new image to be my mother; but it is not because I don’t understand how she lived with my dad.” I comment that she did not live, referring to the fact that she died of breast cancer when Marion was seventeen years old. Now Marion reports another image: “I see the Samaritan woman who tells Christ that even he can give her the crumbs from the table. She has the strength to speak up and also humility and faith. Christ says to me, ‘You got it right.’ It was more intimate than the story tells. What a moment for her to be so accepted and he got a kick out of her courage. I want to know when to be humble and when to push ahead.” I sense that she is on the verge of letting him supplant the images and equally tempted to put it off, so I say to her, ‘you have one minute left before I have to end the session.’ “It has happened and I have to work on it.” The session ends here.

I am unexpectedly called away and do not see Marion again for another three weeks. Again, she is doing well on a number of fronts. In the interim, I have been formulating my hypothesis that excessive use of socially acceptable behaviors inadvertently injects more shame into the emotional field. Like many clients with whom I will come to share this hypothesis, it resonates with her and she becomes quite willing to go inside and work with her Eater. “The Eater is a female doughboy. She is aware of wanting to eat and then after eating I say I really didn’t need that.” I ask if there is a way of making her aware of the consequences of her behavior? Can she be made aware of the shame it is continually injecting into the body’s emotional field? “Christ is telling me that I have to connect with her. We are two totally different people when the eating happens. I am in my mind and she is in my gut. I just got the feeling that I don’t like her. But Christ says I have to nurture her. I feel like she is my enemy and I get mad at her and judge her. I am more dominant than her. She allows me to use her like a scapegoat.” Again I reiterate her observation that she lives in the brain and Doughboy lives in the gut, but both share the same body; and again, I encourage Marion to let Christ extract the self-shaming into a circle. “It is mud. It is all those feelings I have of incompetence, not good enough, not living up to my own expectations, ashamed of being happy for no good reason.” We are near the end of the session. Marion is still unwilling to let Christ supplant the shame, but she is determined to reflect on it. And she does. Several days later I receive the following e-mail:

I want to tell you what has happened since I saw you on Tuesday. I’ve been reflecting/praying with the ‘little dough girl’ since then. I see how I’ve blamed and shamed her a lot for ‘her’ eating. I realize that it’s easier than to shame ‘me.’ Then I was thinking she is really young! And who can blame a little child for what she does...I mean they don’t understand the consequences of their actions yet, not fully anyway. So she served me well in that respect. Then I started thinking about the times I eat and the reasons why I do; you know the whole – I’m lonely, I’m a failure, I’m not a good nun, etc, etc. But when I do eat I go to her; I don’t take the moment it would take to ask why I’m feeling like I am and what else could I do about it other than eat? I just eat! So, this morning I asked Christ to take us both, dough girl and I, to the water and to baptize us both so we could start anew. I had hold of her hand and as Christ started to pour water over us I looked at her and she was no longer ‘dough girl’ she was me...a reflection of me! So, I think I’m ready to approach eating as an adult. Perhaps taking the moment to ask why and what I can do otherwise.

The following week Marion returns to tell me that she has lost six pounds over the month. She also shares that overeating has finally begun to take a toll on her body. The results of her annual physical the month before showed her cholesterol exceeding normal limits for the first time, her blood pressure significantly increased since the previous physical, and her Thyroid deviating from the normal range. She then goes on to report that over the weekend she was filled with fear about her financial future. “I let the fear flow over me. I was covered in it.” (Later in the session she will tell me that *once again* she can expect a new source of income – this time from social security that far exceeded her expectations. But between



now and then we will begin to address this fear.) After listening to Marion describe her fear I reflect back to her that it sounds like a self that 'only trusts her fear to give an accurate reading of the world.' I suggest that she go inside and let Christ extract this self with concentric circles. "I am almost embarrassed by what I see...a teenager, age 17, experiencing a sense of abandonment after my mother died." I ask if this teenager has an experience of love in anyway equal to her experience of fear? "She felt very loved all those years her mother was alive. She feels abandoned by love since her mother left her. Now she will only trust her fear of being left alone. It is not something she wears on her sleeve or is desperate about, but it is there at her core." I suggest that she ask Christ to extract from her body the cumulative effect of this fear of abandonment. "It permeates her whole body. Christ is combing it out. It is her life. It is the anger, fear, and sense of rejection at always having to prove herself. I don't think she was aware of those consequences." I ask if any of those emotions have contributed to her eating excessively? "When I feel her presence I do not want to feel her presence, and then I need to do something. I feel sorry for myself and those are the times I eat. I need to put something else in its place." Are you saying her fear of abandonment stimulates the addictive cycle? "Yeah. It controls everything – smoking, drinking purposely, because I did not want to be touched by her fear. I still don't want to be." I suggest that she allow Christ to convict this fearful sense of self, but another self immediately resists, herself fearful that the conviction will 'sugar coat' the sense of loss. Anything that would ease the sense of loss is seen as 'sugar coating.' (This 'other self' is Marion's religious persona. We will encounter it directly for several more weeks. It is very powerful and has been the primary source of much of her shame.) Basically, the session ends here. There is no resolution, but Marion does continue to struggle with it and sends me this e-mail several days later:

I think I realize something. The feeling I have is not abandonment since my Mom's death - everyone dies and it wasn't anyone's 'fault'. It's more a feeling of just being left alone. And all that I do or don't do is proving I can or can't make it on my own [alone]. The 17y.o. is alone; I've left her alone except when she demands attention and then I let her get angry, depressed, feel inferior, etc. which I think only exacerbates her feelings of aloneness. She was alone, or at least she felt the aloneness back then and she is stuck in it. It's like we are two different persons instead of one; basically, I don't feel alone but when I get anxious and scared she immediately comes to the front and I let her take over. How can Christ take away? Dissolve? Change? Confront? That feeling of loneliness. Just thinking out loud.

What Marion does not say, is that the self that is shamefully evaluating the teen's neediness gains strength from emulating her father who appears to make it 'alone,' unneedful of another. When that stance becomes periodically unbearable, the teenager makes herself felt and the Eater self steps in with food, anger, cigarettes, whatever, to temporarily assuage the teenager's angst, giving her a respite until the Dominant self can 'regain her strength' and once again go it on her own. The real issue for Marion is the Dominant self who insists she can 'go it alone' as her father seemed to do. (He never remarried; and if he dated it was a well-kept secret. He seems to have followed in the footsteps of his brothers – both religious, who outwardly honored their lifelong vow of celibacy.) Until this Dominant self is willing to give up her 'power' to 'go it alone' the teenager will have no choice but continue being a periodic scapegoat, i.e. an older version of 'dough girl.'

When Marion returns the following week she seems to be ready for work so I begin by challenging her minimization of the Teen's emotions and introducing, yet again, the idea that Marion's 'going it alone' is the real obstacle to change; the Teen is expressing in a negative way her deep need for connection. Marion understands what I am saying intellectually: "I put her down and ignore her and put her out of sight after eating." In response to my asking where the Teen is most strongly felt, Marion replies that, "She is in my gut – my core, right at the belly button, very deep." (This is the physical point identified by Paulson as correlating with the emotional chakra of the emotional auric body, which I discuss in the Chapter VIII.<sup>49</sup>) I tell Marion that the Teen needs desperately to experience connection and Marion keeps her perpetually isolated. "But I am embarrassed by her existence. I don't allow her to connect. I get mad at her, embarrassed, scared by her. She is not a part of me I like." I ask Marion if she can tell me where the emotions go each time she attacks the Teen. "I get tighter and withdraw more into myself." I suspect she is talking about the Teen as well as herself. I suggest that she allow Christ to extract the effect her attacks have on her emotional field. "The first thing I see in the circle is a sense of distance. My anger creates a greater distance between us. I also sense knots in a big ball, and fear in that circle, and more loneliness." I ask her to tell me more about the knots. "They are mental and physical. Five years ago I would not have

been able to see this. Today, I am not comfortable with how I treat her. There is a sense of tightness in my body. I can't relax my neck or back, especially at night. I am sure it is affecting my blood pressure." I reiterate here that Christ cannot override her shaming. "But I am *afraid* that if I give it up I will still not be able to connect." In reply, I tell her there is no way for her to connect until she is reconciled with the Teen who personifies her power to connect. If she wants connection, she must forgo her power to attack and shame the Teen *forever* in exchange for Christ's discernment. As Marion begins to rationalize how she could do that, I tell her that her 'rational approach' will not work here. "What you are asking is such a leap of faith." Again, I suggest that she must stand in front of Christ and accept the exchange just as she has observed her other selves doing it. "No way to do it but do it." I have her repeat the words verbatim: I am willing to give up my anger, shaming, and fear of not rationalizing, in exchange for the power of your discernment. Silence. When I finally ask she begins by telling me that Christ put his hand on her forehead. At first, I thought this meant she remained unwilling to let him penetrate her brow but her continuing description suggests that a complete exchange has, in fact, taken place: "I feel weak instead of strong. I felt a penetration throughout my body. Maybe what I am feeling is not weakness but vulnerability. It was like Christ has removed something that cloaked me. I feel more *exposed* to Christ, almost a sort of dependence that I didn't feel before, but it is OK. It feels like I am standing in front of him naked but not afraid; it is not a fearful thing. The cover up I used is not there anymore and this is really me. I want it to be me with Christ." I ask her to focus on the circle that contained the 'effects of her shaming' and tell me what she sees. "Actually, I see the Teen in the circle. There is not that much difference between the two of us right now. I can easily approach her with Christ. I need to understand her, what she needs from Christ and me. In some crazy way she was ahead of me. She has been vulnerable all along, her real self, but I didn't pay attention to that. We are on a par now. I need to love her. I have done to her what she felt from everyone else in the family after my mother died. Christ and she know each other." The session ends here.

Marion is in good spirits when she returns the following week. Her Social Security and Medicare benefits are about to begin easing her financial concerns and she has the prospect of a part-time job. She reports spending time inside exploring the relationship between the Teen and her 'Go-it-alone' self. "Christ has blessed the relationship between the two of us. I am getting more familiar with her; I don't avoid her. I wanted the relationship to become dramatically different, but it has not." I ask her how willing she is for the Teen to become active in her? Does she have equal access to the hands and body that the two of them share? Using this as a frame of reference, Marion admits that she is still treating the Teen as inferior. So I rephrase my question: If the Teen were to 'touch the body' to feel herself (sexually) would Marion slap her hand? "OK. You made your point." So I ask her if she is willing to give up unilateral control of the body forever in exchange for both of them relying on Christ's discernment as to how to proceed? Marion says "Yes" and then tells me that she has gotten to the point of masturbating without feeling guilty, but still no orgasm. I reply that orgasm requires a sense of connection, which is embodied in the Teen; going it 'alone' is insufficient. At this point Marion introduces what seems to be a tangent: "A part of me feels sorry for myself." (A new self is expressing, but I miss that and proceed as if the 'feeling sorry' is coming from one of the two already identified.) I ask if Marion would be willing to give up the power of 'feeling sorry' for herself in exchange for the unencumbered free will to be connected? Both Marion and the Teen are ready for something. So I suggest that she go insider and let Christ initiate the process. "Christ takes my left hand and her right hand and puts them together. Then he tells us that we have to go ahead together. In the past I have put her behind me." I ask what each of them has to give up for this to happen? "I have to give up my sense of superiority and control and individualism. She has to forgive the aloneness and anger she felt *as a result of feeling abandoned by her mother*. She wears it to explain her shame and her belief that abandonment is forever." I ask if the Teen would be willing for Christ to convict her belief that abandonment is forever? If true, the Holy Spirit would affirm her belief. "When Christ convicts her the first thing I register is the heaviness of being abandoned. Her holding that belief has weighed heavily on her. The Spirit is getting across to her that everyone does the best they can, including the members of my family. Instead of staying stuck in that pain she can come out of the fog; she can let it go. Maybe she was abandoned or felt that way at the time, but she got stuck there, and everything has fed into it since then, the anger, shame, and guilt. Anytime she did something wrong it made her feel even more abandoned and proved why she should be abandoned." I ask if she is willing to give up the power to continue building that wall? "She is giving it over to the Spirit. She has moved away from the stuck place. Both of us have been so stuck. I blamed much of my life on my mother's death. I carry her death as a burden and a scapegoat. I have used my mother's death as a crutch for so much, for my isolation and lack of feeling. I even blamed

my misdeeds on it.” I suggest that she allow Christ to convict her again and again until she can transform the sense of abandonment into something positive. Marion leaves feeling deeply reflective. The session ends here.

I do not see Marion again for three weeks as both of us are out of town at different times. When she returns I suggest that she go inside and work at reconciling Go-it-alone, who I identify as masculine, and the Teen, who I identify as feminine. She quickly goes inside but then becomes distracted and, finally, confessional. She is still non-orgasmic. Something continues to block her. We explore possibilities during this and the next session. She allows Christ to extract whatever is blocking her. She sees a pretty cloud that gets dark and stormy as she approaches orgasm. I suggest that she ask Christ to teach her how to touch this cloud at its worse.

Prior to the next session I have an insight while reviewing my notes. I recall an event that Marion shared with me years earlier. As a young teen she had actually begun experimenting with masturbation. One evening her mother walked in on her while she was – very likely, close to orgasm. She immediately felt great shame. Her mother said nothing. She sat beside her on her bed and took her hand and said good night. The mother could not affirm the act – being a devout Catholic in the 1950s’, but neither did she condemn it. Yet Marion’s reactions have all of the earmarks of shock trauma. Some part of her holds the tension of that near orgasm being cut off by self-shame. When Marion returns I share my thoughts on the matter and suggest that she ask Christ to create a well of sensation and a circle of escape. Christ will use the well to extract the pent-up negative charge from that night. “The first thing I see is a box.” I ask Marion whose perception is that? “It is Go-it-alone. She will have to see what we have done. I need to let her be there.” But she does not have to interfere? “Right. The shame and guilt is like a bubbling up, like the bubbling of the witch’s cauldron. Not good stuff.” “Just let Christ’s *Light* absorb it,” I reply. “I feel so exposed and guilty.” I tell Marion these are the feelings she felt when her mother walked into the room. “Anytime there is sexual touching I have felt it as pleasurable and guilty; it has always been that way. Now I feel the connection with that event and those feelings. I feel mesmerized by it.” I suggest that she take Christ’s hand. She responds with a deep sigh and exhale. “He does not hate me for it. He puts his other hand on the dome and draws it all in through his hand. It just isn’t anymore. It’s not.” I ask Marion if this negative energy has kept any self underground? “I do feel an angry self within the guilt and shame. The three emotions are rolled together. I’m angry that I always felt shame and guilt with the arousal.” I suggest to her that the anger has to go as well and that she needs to let Christ draw it up the well. “Seeing it in the dome I realize that I have been my own worse enemy. When I was younger and thinner in Boston, one of my supervisors referred to me as a ‘bitch in heat.’ I loved it. I even knew that he knew I could take what he said. But it was scary.” I begin to focus Marion on clearing her sexual energy and emotional chakra of any further impurities. “Christ says there is no need to work on the sexual energy, but what I see regarding my stomach is a neediness that needs to be fed.” I ask if Christ can remove the accumulated ‘neediness’? “I feel like I need to do it.” I ask if that is like saying ‘I need to go-it-alone’? “To say that the neediness is there embarrasses me.” Even so, I suggest that she let him redirect the well of sensation so it can begin to bring all that neediness to the dome where his *Light* can absorb it. “We are doing it and reflecting together. When I talk about guilt, shame, and anger, I can feel them. They energize my life. I don’t know anything else that energizes the way they do.” I comment that the three stimulate adrenalin surges. If you mix sex with chi (breathing) you get arousal and orgasm; if you mix sex with shame, anger, and guilt you get adrenalin surges. “I am asking Christ to take the anger and neediness the way he did the guilt and replace it with something – a better diet and physical exercise. It’s OK. He did the same thing with his hand and cleared it. I feel empty. I feel like I am looking at myself for the first time in a long time. I don’t know what I feel, just me. We have taken a lot of clothes off. I want to like me, but right now I just feel empty. I have never been as unstructured as I have this past year. I ask if she wants it all back? “No.” The session ends here.

Marion is doing well. She complains – without any sense of embarrassment, that she is enjoying masturbation but still not able to achieve orgasm. I sense that a basic block is her inability to imagine sexual connection with another person; that she is still trying to Go-it-alone, in large measure from a dearth of experience. I suggest that she go inside and see if she can identify who prevents her from imagining being with another person. “It is the person who feels I should be able to do this without pictures, a feminine side that feels it is natural to women. But all I have are times when John touched me and there is still a lot of guilt around that and hardly any arousal, even then. After last week, I do feel differently about

the whole masturbation thing. Now it seems more natural than unnatural. I repressed the feminine because I wanted the masculine power.” I suggest that arousing pictures are in the eye of the beholder. I ask her how she sees arousing pictures? “Most people see it as shameful, cheap, not relational, lustful.” But then I ask her, ‘How does Christ see it?’ “They have the power to keep him out of the circle.” I am not clear who ‘they’ is. I ask if ‘they’ would be willing to subject their judgment to Holy Spirit? “They are not willing. But I don’t want pure lust and animalism to be what will arouse me. That is pornographic.” I suggest that she consider evoking Christ at each step in the process. “I am not sure I have that intimate a relationship with Christ.” So, I ask, whatever he did would be pornographic? “I have a relationship with him, *but my moral monitors are not relational*. They stand at the gates judging what comes in and out. They are very factual, black and white, full of ‘shoulds.’ But it is an interesting thought: that whatever Christ did would be pornographic.” The session ends here, but I have underlined her reference to ‘moral monitors’ and hope to pick up on it in the next session. (Unfortunately, the ‘moral monitors’ are significant in a way that will not become clear for some months. In the next session, Marion and I address Sr. Regina for the first time, but fail to appreciate that this self will endure until she is able to forgo her allegiance to the Temporal and Moral authority of the Church and ‘God the Father.’)

To fully appreciate this next session the reader will need some additional background. Several years earlier in therapy, Marion identified and worked with four personifications, which are almost archetypal in nature. As each was addressed they joined the others at a picnic table. The first one was Sister Regina, who is the interior sense of her religious persona complete with the habit of her order, and strongly modeled after her father. Another is the Professional woman who is modeled after her mother who went to work when Marion was a juvenile. The other two are sexual. One is called the Lutheran woman who is bisexual, and the other is called the Placard lady, who is heterosexual. All of them were discovered and initially worked with prior to the development of the interventions used in this and the next chapter. Returning to them now will begin to tie up some loose strings and potential. Sr. Regina emerges in this session as the ‘moral monitor.’ She is a Dominant self and then some, though I still fail to appreciate her role as an Ideal persona. Given her role as a ‘model Christian,’ she is full of contradictions. When Marion returns she is immediately preoccupied with her financial situation. This morning she heard Christ say, ‘be still,’ which she understands to mean ‘be aware, be receptive, listen.’ So I asked if she listened? “No. I am too anxious about my finances.” I ask Marion who is stimulating all this fear? “It is Sr. Regina and all of her expectations. She is also the moral monitor. She has standards and requirements.” I ask if her thinking is intended to make Marion anxious? “No. It is just her job. She feels I am not measuring up to her standard, which makes her feel ashamed of me. I shame her by being out of work for so long.” (In effect, Sr. Regina is also the source of her angst about her loss of ‘professional identity.’) I ask Marion how Sr. Regina sees shaming as helpful? “She believes it will push me to do something. She uses it to disown me and distance herself from me.” I ask if she considers that Christian? “She can rationalize it.” I reply that she puts herself out to the world as a model Christian and here she is using shame. “She knows that shame works well with me.” I suggest to Marion that she ask Christ to simultaneously convict their shared identity in shame with the power of the Holy Spirit. “I am OK with that but I feel a big ‘but’ coming from her.” (So she is also the primary source of ‘buts.’) I suggest that she be encouraged to voice her ‘but’ in Christ’s presence. “Christ is looking at her gently. I don’t know how to describe it...she is telling Christ he does not get it; that she needs to wake me up to reality. Compassion and the Spirit are not waking me up. It has to stop. He almost feels sorry for her, like the rich young man who walked away from him.” I have Marion ask Sr. Regina what her fear is regarding the Holy Spirit? “She is the rational part of me. She believes that *her thinking already is subject to the Holy Spirit*.” What, I challenge, if it is not in this matter of you? What if Christ were to convict your shared identity in thinking? “She is afraid that the Holy Spirit would let me off the hook.” I press Sr. Regina by asserting that, if Marion’s thinking is in error, the Holy Spirit will correct that as well. “OK. Christ reaches out his hands to touch us both on the forehead. I just need him to keep his hand there; she does too. It is like drinking in strength and compassion. I just want to hold onto his hand, but it feels strange to her. It is a first for her, *slower* for her.” I reiterate that she is allowing the Holy Spirit to inject its discernment into the process of thinking. “She is becoming more comfortable, less afraid of it, not fighting it like she was.” The session ends here.

When Marion returns she is quick to report that during the week she asked Christ to convict her and Sr. Regina twice a day, everyday. “The teacher is teaching her a kind of gentleness. She is very opinionated, but she is stepping back into quiet. I have stopped wearing a watch. I only wear my Buddhist prayer beads. The time is now. Marion also ‘confesses’ that she has been going to Mass for several months

‘in order to provide transportation for an older acquaintance.’ Marion has only attended church sporadically for the last several years. I suggest she go inside, approach the four selves at the picnic table and ask them to help her achieve an orgasm. “My hero is the Placard lady. I admire her now, her acceptance of her body and sexuality. I think it could happen.” I ask what prevents Marion from surrendering the Body to her? “It is not a matter of surrendering. I have to become comfortable with my body first. I need to chill out about the orgasm. She is a lot thinner than I am.” I suggest that she allow Christ to create a dome containing a template of the Placard lady’s sensate body. Then, I suggest that she enter the dome. When she does so she will temporarily separate from her sensate body and merge with the Placard lady’s sensate body. When she leaves the dome she will rejoin with her sensate body but retain her experience of the Placard lady’s sensate body. “I can imagine what it would feel like. It feels good. It does not feel like me; it feels like I am in somebody else’s body; experiencing hers does not make mine any easier.” I suggest that she ask Christ how she can use this new knowledge to reshape her sensate body? “I feel a confidence in her body vs. having to prove myself in mine. Her body just is. I don’t like feeling inferior to her body.” I ask if Christ can use her Body as a template for healing Marion’s? “I can learn from her. There is a real connection between her and Christ. She is confident in her relationship with Christ. The session ends here. (Later, in this series Christ will extract the self most closely attuned to the totality of Self that she will call Belonging. In this session, Marion seems to experience that sense-of-self for the first time.)

In this next session, which takes place three weeks later, I broach the idea of Sr. Regina becoming a bride of Christ. For those not familiar with the ritual, most nuns become wedded to Christ as part of their vows and thereafter wear a wedding ring signifying this marriage. Marion reports on her return that she has ‘looked in’ on Sr. Regina on several occasions and reports that, “She is tired of being the bad cop; it takes away from who she was meant to be.” I ask if Sr. Regina would be willing for Christ to convict her role as a bride of Christ? I note that she did agree to become a bride of Christ some years ago (when she took her final vows), but I have no sense that she ‘consummated’ that relationship. Marion admits that, “No, she has not. She has been wife *and husband*.” Is she ready to acknowledge Christ as husband? I suggest that Mary stand with her and aid in whatever way seems appropriate. “I can picture us three (Aware-ego, Mary, and Sr. Regina). I am really just a by-stander. Mary knows that Sr. Regina wants to change her relationship with Christ. It has got to be real. She only knows one way of being. Whenever Christ steps back she is quick to take over.” I suggest that the ‘by-stander’ might be having this problem as well. “I don’t know how to make it different.” To which I answer: ‘You can’t on your own.’ “Maybe, I need Mary and Christ... Sr. Regina has been much more the masculine. I need Mary to be the feminine in Sr. Regina. The relationship between her and Christ has been missing the feminine. The Spirit and Mary are two strong feminine sources... Hum, what both of us need. Sr. Regina is kneeling in front of Mary and Christ is behind her. Mary has her hands on both sides of my face and tells me the Spirit is mine...it is all very simple...things are in their proper place balancing the masculine and feminine better. The feminine was lost.” I ask Marion if it would be appropriate for Sr. Regina and Christ to renew their vows? Marion is agreeable to this but it does not happen in this session. Marion wants to shift focus as we are running out of time in order to discuss the Placard Lady, who she sees as the epitome of feminine sexuality and sensuality. She has felt that the more she focuses on her, “the more I experience her sensate body the harder it is to value her own body.” I suggest that she ask Christ to help in the blending of the two. The session ends here. For some reason I am not picking up on Marion’s focus on her own body. She is experiencing considerable shame about it.

When Marion returns the following week she begins by sharing her reflections. “I don’t feel as hostile toward the church. I am using Jesus more in my prayers. He is opening himself to be something different to Sr. Regina; and she is seeing a different side of his personality. The relationship is calmer. She does not have to prove herself always right or have the last word.” She goes on to talk about a job possibility and the feeling that ‘she will not be good enough for the job.’ I suggest that she go inside and identify the voice that is doubting her ability. “Thinking I’m not going to be good enough feels like a life-long portrait of myself. This self bases her predictions on past failures. She keeps me from being at peace; and she keeps me from giving my all to everything and anything.” I suggest that she ask Christ to give this self an experience of trust equal to her distrust. I note that Marion cannot give her this, as she believes her. “This reminds me of a line from John Michael Talbot (a Christian musician): like a child at rest on its mother’s knee. Let me reflect on it.” The session ends here.

During the week, Marion has been considering applying for work within the church, but returns with the thought that it would not be a good fit. "I don't think I can work in the Catholic Church again." I ask if Christ has something else for her? She goes inside to find out. "We are sitting by the ocean. He is telling me that it would probably be difficult to work in the church unless I changed. He is telling me that I have become global and the church is parochial. He is happy with what I have done so far. He says that the church is very exclusive rather than inclusive; that he has exposed me to something bigger. It is where he wants me to be. The church is bigger than the Catholic Church. He has shown me a bigger world. (What follows will make more sense if the reader knows that Marion has been reading a memoir about Montana and ranching.) He has been holding a rope in his hands while we have been talking. Now, he tells me that 'whatever I do next...' While he is speaking he throws out the rope and then begins to draw it in. He tells me that he has been letting me go on my own a lot, but now it is time to consciously include him in what I do. It will be easier if I do it by letting him be involved in the decision-making. He is telling me that he is beyond the paper they had me sign (a lot of strictures she would agree to keep if hired to work in the church); that it is just their way of keeping him in a box. I am looking at the ocean horizon, an endless ocean with endless possibilities. I recall a line from a daily meditation I read recently: 'can you trust enough to know that Christ is birthing you each day? It stuck with me.'" I suggest that she let Christ penetrate her brow and let him supplant her power to fail for the power of his discernment. I note that he has obviously been supporting her throughout the past year. "It is not as complicated as I have made it. We are still sitting. I tell him I give up; that I do not have control any more and I need to put my trust in him. He takes one of my hands with one of his and places his other hand on my brow. He just says, 'be still and trust in me.' As he said that it felt as if I released a breath from my whole being and I can believe he is really there for me. I have not let him be the way we are now. I need to believe, see, and live this experience in-the-world, not just in my mind." the session ends here.

In the next session I am able to move Marion quickly to a focus on trust vs. distrust. All week she has been aware of an 'attack voice.' I ask if this facilitates moderate eating? "Definitely immoderate. When people ask me how I am doing, I tell them I'm ashamed of myself for not working. I beat them to it. It is definitely a voice in me." (It is very definitely Sr. Regina or a variant, but I do not recognize it as such.) I ask if Christ could terminate the voices of the others from whom she anticipates shaming? Marion is willing to go inside for this reason but once inside she tells me that the 'Attack voice' cannot be put in their circle. She then proceeds to tell me the underlying cause of discomfort regarding her body. "There is a bundle of shame in me, mostly in my stomach." I suggest that once she is willing to give up the power to attack her self that Christ can permanently clear it. I agree with her that it is toxic. "I can feel the toxicity. I can visualize this glob of shame in me and it has a lot of energy. It is always ready to speak and feel." I encourage her to at least ask Christ to draw out the accumulation in her stomach. "When I ask Christ, he places his hand on my stomach. The shaming energy is drawn to his hand like a magnet. I feel heat coming from Christ's hand. The heat is turning the glob from a gray to transparent. Now the energy feels as if it is going into his hand." I suggest that Christ can dissolve it in the salt water. "It is not there anymore. What is different now is my realization that I have a choice to shame myself or not. Before I did not seem to have that choice; I just automatically did it. Often, when we go inside I do not understand what the change will be. Now I understand that it is to give me a choice. Christ gives me a choice. Before I listened to shame and agreed. Now I can have another response. This week I went back and forth between attacking myself and accepting myself. Before, I did not have a choice." I tell Marion that 'external voices' may still try to shame her but if she gives up her power to self-shame their power will be automatically diminished. "OK. I am face to face with Christ. I need his touch. When he penetrates me, what I hear is 'to remember what we are doing, live with it, and remember it.' Again, it is that choice thing. There is still choice even with his discernment. Right now I feel strong enough to not feel ashamed of who I am and what I am doing. But it also feels like it goes against the grain (of Sr. Regina's persona); that it would be so much easier to claim shame instead of love. We are brought up to shame, trained to it, taught it. I have to make this choice conscious in my life." I suggest that she ask Christ to 'terminate the other shaming voices.' "It was not hard for him to do. They were all coming from me. He put his hand toward the circle where all of them were contained and now the circle is empty. The voices came from me; they were all my fears of what I 'thought' would happen. I hope I meet somebody I know today so I can tell them that I don't have a job and smile. I think I will call one of the sisters who e-mailed asking about my recent job." The session ends here.

Marion returns the following week seemingly relaxed. She has job prospects but nothing definite. I ask about her eating? "I continue to eat comfort food. I stimulate the eater by the way I feel." I switch the

subject by asking about her sexual activity. "I still cannot fantasize." I suggest that she enter into a dialogue with Christ by suggesting that she ask him if he would forgive her if she used pornography? Or, can he tell her of a better way to arouse and satisfy her self? "I'm the biggest obstacle to the porn stuff (implying that Christ is not). *I have this ideal*. I don't want to be cheap. It is *shameful* to look at porn (Sr. Regina's moral monitors)." I ask what is accumulating the shame in her? And what would it look like apart from her shaming? (Here I envision that she is imagining *something* that shamefully puts her down whenever she imagines her self as sexual.) "Christ says that sex without pornography would be intimate sex." I suggest that she ask Christ to draw a large circle for all of her sexual energy that is bound up in pornography. My assumption here is that her years of identifying sexuality with pornographic images has bound a good deal of energy to those images, even as she has rarely if ever looked at pornographic images. Now I ask her to describe what she sees. "It looks hard, cheap, lustful, animalistic; there are images of men and women who are not emotionally connected." I ask if she can sense any sexual energy in the circle? "There is an animalistic drive between the people and an exhibitionistic part." I suggest that she ask Christ to place a second circle over the first and separate out all of the sexual energy bound up with the 'pornography.' "Now what I see and feel is a calm flow, like a calm river, but not quite. It has a fire to it, but it is directed, not random." Now I suggest that she ask Christ to separate out the emotions attached to the images in the first circle. "They are loud emotions, anger, lust and greed, sadness, hurt, a lack of respect of people for themselves, and shame." I have Marion ask Christ to enter that circle and absorb all of those negative emotions with his *Light*. "It changes the whole picture. Where it was loud, there is softness about it now. The people are not pornographic anymore." I now ask if she will give the 'people' a portion of her *Light* so they can safely connect with the sexual energy in the separated circle. (Basically, I am following the protocol described in Appendix I.) "I am having a problem connecting with them." I remind her that they are figments of *her imagination*, and therefore aspects of her masculine energy and feminine definition. "Maybe, but they are parts of me that I am ashamed of." So, I ask, is there still a 'you' judging them, even as you can see that Christ has changed them? "Yeah." Essentially, the session ends here. I reiterate my conviction that her self-shaming is distorting her perception of the male and female images in the circle that are apparently sexually attracted to each other in a way that is not pornographic. She needs to give up that self-shame in exchange for Christ's discernment regarding what she is seeing. I tell her that I will send her a copy of Appendix I, which may help her to move the process forward during the week. A day after I send it, she sends me an e-mail reply. The following day I send a reply. Both are given below:

From Marion: I haven't been able to do this intervention; I don't think I can. I thought I understood what you've been writing and I read it over a few times. Then when Christ and I drew the circle for the sexual energy something weird happened: what appeared in the circle were two separate 'entities', instead of one there were two sides to the circle; what I mean is there was a line dividing the circle in half that made two half circles. I didn't understand it and it has been on my mind. I think I get it. My sexual energy has two sides to it; there's the side that sees sex, arousal, pleasure as bad, dirty, almost repulsive. Then there's the side of it that wants so much to enjoy sex, arousal, pleasure, almost to the point of being promiscuous. (Not that there's much of a chance of that at my age.) It's like each keep the other in check. You mentioned that sexual energy makes no moral judgments so how come mine does. It, the different sides to it, looks different; one side is like a steep mountain range...endless, sharp and high; the other is clear, calm, and almost stagnant. They are both positive in their own right so perhaps there is no judgment after all. I found myself, when I separated the feelings from the memories connected with sexual encounters or whatever we call them, that they themselves were almost identical. Resentment stood out to me in both circles, resentment that each one exists. I find myself feeling angry and emotional when I'm working with the circles right now. Discovering this 'other part' of my sexual energy really bothers and yes, even shames me. So, here I am.

My reply:

Step back a moment. Remember Pogo: we have met the enemy and it is us'ens. Christ has already separated your sexual energy from the circle – if you are still working with that same circle. He has also separated and absorbed the negative emotions you have accumulated around whatever was in the circle. What you are experiencing now are the effects of your self-shaming. That lens is distorting everything you are seeing. You need to turn that over to Christ once and for all in exchange for his discernment. We have been here before. You know what to do

Marion returns complaining about conflicting voices in her head: "I think I'm so good, and I'm so bad." Whoever it is that struggles with that conflict, Christ has apparently put in a dome and silenced it for the moment. She goes on to recall what Christ did in the last session and later in the week. "Christ suctioned up the negative feelings. That circle ended up empty. I asked him to do something with the 'porn' circle. The two people in it became 'everyday people'." I ask if they are clothed or naked? "The are naked everyday people, but not connected." I suggest that she go inside and ask Christ to convict the two 'everyday people' until they are uninhibited, mutually aroused, and satisfied with each other. Marion remains reticent. So I then ask her to query Christ: In his wisdom, is there any redeeming value in shaming her sexuality? "It is such a habit with me. When I do something sexual I revert to my childhood. What are my parents thinking, what are the nuns thinking? There is the fear that if I don't shame myself then they will." I point out to her that Christ will terminate their authority to shame her if she forgoes her own power to self-shame in exchange for his discernment. "I hear your words, but all of these other people have authority. As a religious I (Sr. Regina) am responsible to others. It is such a different way of living and being, letting Christ be the authority. He does not judge." I inject a reframing here by noting that Christ does judge but much like a GPS that simply directs us to correct our course when we have missed a turn. As Marion reflects on this she has an insight: "I just got this feeling that I was created by God who does not create shameful things. When I took a vow of celibacy, I made sex shameful for me. I closed off a whole portion of myself. Anytime it was awakened, I squelched it with shame; and eventually a part of your body stops growing; it turns black and falls off. I just felt Christ saying that I have stopped paying attention to a vital part of me that not only is OK, but healthy. It is me that makes it shameful, not him. It makes me mindful of a love scene in a movie that brought tears to my eyes. I'll never have somebody touch me with that tenderness and love. I've chosen to not let that happen." All I can say by way of reply is that she is in an ideal position to let Christ touch her in that way; but I stress, not until she can willingly give up her power to self-shame. Nor can Christ convict the 'every day' people until she gives up that power. "If I give it up I do have Christ's discernment. I have been educated to have other authority figures. Never Christ. They spoke for Christ. As long as I have them there seemed no need to hear Christ. Now, at 65 years old, you tell me I don't need the middleman anymore. Everyone else's voice is so loud that the voice behind them is lost. I don't think sex is bad, but I have bought into their beliefs all of my life." The session ends here.

When Marion returns two weeks later she voluntarily reports that she has been comfortably aroused a number of times. I suggest that she go inside and ask Christ to convict whoever objects to freeing her mind so she can fully experience sexual arousal. She can draw a circle of escape for that part, in case it is unwilling to receive the conviction. "Christ and I are at the ocean walking together. He draws the circle of escape. (This seems to be spontaneous on his part; that is, without her asking him directly.) Christ uses a combing through to free my mind. What goes into the circle is a phrase, 'impatient peppermint patty.' Now I see a female figure, not well defined, but familiar." I ask Marion if she values her? "My immediate thought is 'yes'; but maybe I don't. There are times when she may be helpful, like when I need to clean the house. She pushes me to get it done and then it is finished. She motivates me to not put things off, but I can see that she might interfere with the flow of sexual energy. She is a compulsive motivator. Basically, she makes me impatient by wanting things done right now. There is such a gap between her and Christ's discernment. She goes around holding her breath and Christ exhales. When it comes to sex, I know she is around. She wants something to happen quickly, and she has the ability to shame me if nothing happens when she thinks it should. These last two weeks are different. I am getting to know my body, but her shaming does discourage me. I cannot separate her from who I am. I'm still into the idea that I should climax in two minutes. She feels like a microcosm of my whole life, the idea that I want it yesterday." At this point I suggest that she ask Christ to exchange her power to shame with impatience for the power of his discernment. I emphasize that she must let him penetrate her brain to make this exchange. "Wow. He went over to her and I – we, and I remembered when he entered my Heart and held my sexuality in his hand, and OK'd it. He is showing it to her. It is completely OK; there is no blame or shame. She looks at it and it is good. He is imbuing her with that sense of it and re-imbuing me. It is an energy that comes over us both. I need for it to stay in my heart. We both share a total acceptance of it." The session ends here.

When Marion returns the following week, she reports that, "I feel so different masturbating now, like discovering another part of me. Orgasm is no longer the goal, just being comfortable with my body. Christ and I worked with Peppermint Patty in my heart this week. Christ does not have me on a timer, she did." Our conversation shifts to her eating. I ask if she involves Christ in the issue of her overeating? "I am



ashamed of my overeating. I don't involve Christ in that part of me. I isolate that part of me." I point out that she has probably accumulated a lot of shame over the issue and suggest that she at least allow Christ to take her to the ocean and draw it out. "I can see myself with the accumulated weight, like a body in a casket, gray and heavy with it. I feel heavy walking into the water with it. The 'grayness' is so clear to me. It is the first time I have seen it that way. Christ does not see a need for it. He puts his hands on the thing around me. As he draws his hands down that shape it dissolves. Now there is just a little fat 'me' standing there." I ask if she has accumulated any sexual shame? "I know that I have, but I have been released of that. I justify the weight with the feeling of 'who cares,' the idea that no one cares for me intimately, there is no one I am important to in an intimate way. I need someone who can care for my sensate body. The fat little girl needs touch. Christ is asking me *to step into her completely*. But I cannot totally accept her, the lack in her." I point out to Marion that the 'lack in her' may be what she is withholding from her; that she trusts her judgment over Christ's. I suggest that she ask Christ to convict her judgment in this matter with the power of the Holy Spirit. The session ends here, without Marion asking for Christ's conviction or following his suggestion; but before the day is out I receive the following e-mail:

As soon as I left today I 'continued' our session in my head. I couldn't believe what I had said about "leaving Christ out of this, the Fat girl part of me!!! How could I even say, I 'should' be able to handle this part of me and I don't need Christ to help me. Gads! Did you want to hit me over the head at least, when I spoke those words? I am willing and I will ask Christ to give me his discernment so I can forgive this part of me. I do need to open up the little Fat girl to Christ and me. Just needed to tell you how I felt about what I said.

Over the next two weeks, Marion continues to work with her acceptance of the Fat girl. Concurrently, she has been hired for part-time work that is a wonderful fit for her counseling skills, and will also allow her to volunteer the rest of her time in another ministry. She remains somewhat hostile toward the Fat girl, though she is now coming to realize that this aspect has been the scapegoat for her excessive eating. (If all this seems repetitious, it is; a new sense of self is struggling with this issue.) I suggest that she let Christ raise the Fat girl to adulthood so she can challenge Marion's shaming rather than submitting to it. She allows this. When the Fat girl steps out the circle Christ has created for that purpose, she has a garment of protection and an aura around her. In the ensuing dialogue between Marion and the Fat girl, what Marion comes to appreciate is that the Fat girl takes the shaming to heart (feeling it), while Marion rationalizes it away (thinking). I suggest that she allow Christ to create a circle that can capture all of the Fat Girl's accumulated shame. "When the Fat girl leaves the circle I see lots of goop. When I ask, Christ puts his hand over the circle and all of the goop just disappears. It is not there anymore and he is not ashamed of me for allowing it to accumulate." The session ends here.

When Marion returns, she observes that her eating is better, but she has really struggled the past week with a strong urge to smoke again! She is also feeling irritated at Christ. She feels that, "I am letting Christ take over. It feels like I am coping out." (This is Sr. Regina, but again I fail to recognize her.) I suggest that she go inside and allow Christ to draw a circle that will capture all the shame she generated in past years as a result of her controlling her smoking. "I see a big lobster box in the middle of the circle. Christ invites me to walk through it. The netting is like a combing *Light*. After I exist the circle what I see in the box is a smoky, gray, drabness. As I look at it a lot of things come to mind. There was a lot of pride involved with my smoking, a kind of defiant pride, the idea that I am in control of what I am doing. There is a lot of gunk at the bottom of the box. The smoke represents my prideful defiance; the gunk is my shame. For the last week I have had a choice about my eating. I have been mindful of what eat." I suggest that she first let Christ remove all the negative emotion in the box and then give up the power to judge her smoking in exchange for his discernment. "Christ goes into the circle and picks up the box; it becomes small in his hands. He throws it into the ocean and when he pulls it out it is empty. It becomes large again when he sets it back down in the circle. Now he sits on the edge of it and invites me to join him. He asks me what I want to do with the box? I realize that I have constructed it as a collector of shame. I could walk through it everyday and leave shame in it." I have her ask Christ what would release her from the bondage of this box. "He seems quite clear that the choice is between him and the box. Holding onto the box allows me, and others (i.e. Church authority), to shame me. Christ can touch it, sit on it, but he can't stay there for long. Right now it is clean and free. Why do I want to hold onto this power to shame? With masturbation I feel free of it, no shame or anger. My life would be so different without this lobster box. I am willing to give it up, but I want to reflect more on it too. I want to realize that I have constructed it; that it is my prison box."

(What continues to escape me in the preceding series is that Sr. Regina is an Ideal persona. I have yet to grasp or fully appreciate the archetypal power inherent in any self that is culturally sanctioned and reinforced. In this next session, only when I offhandedly ask Marion to name her higher power do I begin to appreciate the authority underpinning this Dominant self. I expected her to name Christ – as Marion is positively engaging him daily, but she unhesitatingly names ‘God.’ With careful questioning we both come to the realization that she really means ‘God the Father.’ I ask other clients the same question and they give me pretty much the same answer. And for all of them, ‘God the Father’ is essentially an osmotic assimilation reinforced by family, religion, and culture. For the reasons addressed in Appendix II, which are essentially my reflections on the concept of ‘God the Father,’ I begin to challenge this choice. Most of my clients are open to the idea of making a *conscious* choice, and to that end I write an appropriate prayer to be read by someone on their behalf, other than myself. The major exception is Sr. Regina. For a number of reasons, she has difficulty giving up her allegiance to the Church fathers. It will take Marion six months before Sr. Regina is willing for the prayer to be said on her behalf. In the interim, Marion goes inside most of the weeks I see her. During this period Christ is thoughtfully and graciously present. A part of Marion is acutely aware that ‘God the Father’ is a poor choice as a higher power, but it is Sr. Regina who must consciously choose. At one point, Marion (Sr. Regina) observes: “When I speak of ‘God the Father,’ I go to a place of authority and judgment. But what if Christ and the Father are one? The Father that Christ reveals is different from my conception of ‘God the Father.’ By declaring the Father a person he is made separate from Christ rather than being revealed by Christ.”)

The verbatims resume several months after the above session. As I struggle to help Marion find a path forward, I increasingly encourage her to focus on different conceptions of her masculine and feminine. This session begins with a query as to what her father and two uncles (both Catholic religious) share in common? Marion quickly identifies her paternal grandmother. “She was fierce. You did not want to know her. She did not like my mother. She ruled her family. She was a strong looking person, stoic, tough.” I suggest that Marion ask Christ to separate out the PGM’s masculine aspect. Initially, it looks fearful, foreboding and sad. Marion asks Christ to purify it and offer it back to her. It becomes clear and showers over her. She becomes a totally different woman, laughing and smiling. Marion is astounded. “I saw an immediate change in her. She was released from something. My whole body right now feels like my skin is stretched. To see the similarities between her and I is scary.” Marion is struck by how much Sr. Regina is like her PGM. “She controlled her sons. She was dominant in the family. She had religion but not relationship. She was a semi-god. Sr. Regina is doing the right thing. She is following the rules, the laws.” I encourage Marion to read St. Paul’s letters to the Ephesians and Galatians; to meditate on the difference between law and grace; and how her PGM has been changed by grace. When Marion returns she describes Sr. Regina as defiantly compliant regarding the Church’s rules. I ask her, whose rules? “The Church’s rules, the Pope’s rules, Christ’s representative on earth.” I suggest that she ask Christ to place a portion of his *Light* into the Pope’s heart and terminate his authority over Sr. Regina. Marion immediately sees the Pope in a circle. He is German (like her PGM). “He is angry. He is holding to tradition. The same dark cloud is above his head. But Christ does nothing.” I ask what she sees? “Christ’s *Light* is quivering. I know that Christ loves him. The Pope is staunch. He believes what he is saying and doing.” I ask if Christ needs the Pope’s permission to terminate his authority. “No, but he does not do it.” I ask if Christ can terminate the Pope’s authority over Sr. Regina? “Yes.” I ask if Sr. Regina is willing? “Yes. Christ turns to her, places his *Light* into her Heart. Now, he places his hands on her shoulders. The two of them see the Pope and his army of clergy. It feels different. She does not need that anymore. If Christ is for us who can be against us. The Spirit of God is on our side. Why has she given so much energy to her religion?” I tell Marion that this is not a one-time fix. Sr. Regina must begin to put that energy into her relationship with Christ. When Marion returns for her next session she shares that, “I feel less guilty about not doing church things. Not so judgmental. It feels like I am growing up in my feelings about faith. I do not need all that my religion teaches.”

In the next session I have Marion focus on Sr. Regina’s masculine and feminine aspects. Christ extracts them. “The masculine is heavy and lumbering, a robot made of steel. The robot seems rule-bound. The feminine is a woman with children gathered around her. She is very loving and nurturing, comfortable and touchy-feely with the kids. The aspects are the antithesis of each other; as distant as they can be. The masculine feels like a burden. It is heavy and plodding with no beating heart.” I suggest that she let Christ re-integrate them into Sr. Regina just as they are. “They feel like a conflict. It is probably why she goes to rules and regulations, and what people think. She hides behind those rather than address the conflict.

Whenever we talk about Sr. Regina I see her in a habit, but our order stopped wearing the habit years ago. It allows her to avoid dealing with the conflict. Habited nuns don't have conflict, no human parts." I comment that the habit can hide the conflict but not resolve it.

During the week between sessions Marion uses her meditation periods to repeatedly ask Christ to convict Sr. Regina's feminine aspect with the power of the Holy Spirit. "First, she became a spinning cloud. Then I got lots of images of women in the Bible and other places. The idea of clothing became immaterial. There are so many different women and cultures. The feminine is all of these. The robot melted down to an energy source. First it was Christ. Then the Christ image disappeared and it became a heart of pulsing energy. What the women have in common is this Yahwistic energy." Sr. Regina's masculine and feminine aspects have become very archetypal. I tell her that reintegrating these energies directly would greatly inflate Sr. Regina's ego-aspect. Even so, Marion is insistent that something needs to change. "I and Sr. Regina need a change. Her paradigm is the old images of authority and conflict. These new images do not exclude." I ask her to query Christ: can he safely integrate these profound images of the masculine and feminine? "I have the feeling that Christ is bringing me back to the core, what all of us share in common, the creation element. What all of us have the potential to be. All of those women in the Bible are tapped into that. What is basic to them is basic to Sr. Regina as a woman. I got an image of the Great Mother that seems to encompass all of them. She would be all encompassing of them." I am still hesitant to have these new images re-integrated into Sr. Regina, and reiterate my concerns regarding ego inflation. I do suggest that Marion again consider having the prayer said (Appendix II) on Sr. Regina's behalf. My thinking is that is she can shift to Christ as her higher power than he could channel those energies. The session ends here.

My notes for the next session are uncommonly sparse. We talked about dominance. I put forth the idea that Sr. Regina must go from being a dominant force to serving a power greater than her self. Marion comments that Sr. Regina feels her dominance is her institutional entitlement for being compliant with the rules. Once again, I suggest to Marion that she go to a weekly healing service that she has attended in the past and ask the priest – who is familiar with the prayer, to say the prayer for Sr. Regina.<sup>50</sup> I note that Sr. Regina will not allow Marion to go to the altar rail until she is willing. I am very surprised when Marion calls me later in the day to tell me she went to the service and asked for the prayer. When she returns the following week she is different. Her first comments are about Sr. Regina. "The Spirit is holding a place for me, holding the masculine energy and the numerous women on the feminine side. These are two powerful images. Christ knows I need something there. The Spirit will hold them till I find the images or he provides something fitting for what I need."

I feel that Sr. Regina has played a significant role in repressing Marion's sexuality and ask her if there have been any changes in that regard. I begin by asking if she has thought about sexuality during her reflections? Would Christ sustain an image of the feminine that is sexual? "The majority of Old Testament women were sexual. They are flesh and blood people. Sr. Regina is asexual, always in habit...though we did look like women in our habits. I have thought about how those women were used by their husbands sexually, but still retained their own strengths and weaknesses." At this point Marion shifts her train of thought to a book she has been reading about a mother and daughter. It has reminded her of the loss of her mother as a teenager. "There were times in the convent when I wanted to cry about my mother and what I missed." I suggest that if she has that urge to cry, she needs to let Christ hold her and allow the feelings to flow. I then suggest that she might ask Christ to capture whatever or whoever stops her from crying. "I feel ashamed of crying. The first image that comes to mind is something I learned as a child – to be strong and not need to cry. Sr. Regina felt it was necessary to do away with emotions; or the nuns would send her home from the novitiate for not being strong enough." I ask if Christ could draw another circle that could capture her weakest part? "Sr. Regina's strength comes from a need to be loved." I ask if she feels this love? "She feels liked." I wonder out loud what would happen if Marion allowed Christ to give the weak part a total experience of being loved, as much as she could tolerate? Would the strong part object to that? "No, but I can't. I know he loves her." Again, I ask if Sr. Regina is willing for Weak to experience as much of Christ's love as she can tolerate? "I felt her going to Christ, wanting to go to Christ, have him embrace me, I felt it in my whole body. *But I felt it like a porcupine and it reminds me of when I masturbate.* In both instances there is a mental and physical pain about getting that close. I felt it all over my skin. I don't know where that connection came from." I suggest that she return to the healing service and ask Christ to love the weakest part of her. "The porcupine is the weakest part of me." The session ends here.

When Marion returns the following week she has little memory of what transpired. I reflect that Sr. Regina must be amnesic; that she could not assimilate what was learned and had to forget it. Slowly, Marion begins to recall: "Approaching Christ was painful; I related it to masturbation; how painful it gets as I approach an orgasm." I decide to take a different tack. I remind Marion that she has allowed Christ to enter her Heart in the past, and now ask if Sr. Regina would be willing for him to enter her Heart? I suspect Marion hears my suggestion but chooses to stay focused on her train of thought regarding the part of her self that is so conflictual. "There are lots of parts that are good, but not this part." I ask where she hides this part? "Very close to her, in her core deep down. It is so little and so powerful. All of her reserves and authority and independence, her fear of intimacy and strong expectations, all of them compress this part of her into something little. It is in her gut, not her heart." I suggest that, if that is the case, would Sr. Regina be willing for Christ to enter her 'gut chakra'? "From the outside, that part seemed impenetrable, but in the cave it is sparkling and shiny, alive, emanating light. It is not what I thought it would be." I reflect back her realization that 'outside' she is looking at it one step removed; that she needs to get to know it from the inside. And then I wonder aloud, 'How does she feel about masturbation 'inside the chakra'? Marion allows Christ and Aware-ego to enter the gut chakra. "I don't know how to relate to *that*. It looks like a cut diamond, hard and beautiful. I cannot connect with it. It is a dead weight. I don't feel connected to it." It is unclear whose perception Marion is offering. Even so I ask what happens if Christ touches it? "It reacted." She is unclear how it reacted, but she clearly does not like it. "I resent his spending time with this part of me. I could almost get angry at this setup, but I hate saying that. Why is he wasting time here?" I ask who is speaking and shaming? "It is *me*, not Sr. Regina. Sr. Regina let it happen; I am watching." Unfortunately, we are well over time so I have to end the session here not even knowing who has emerged.

In the next session Marion begins discussing Sr. Regina almost immediately. "All along I have associated my sexuality and femininity with another self, the Placard lady (another archetypal figure identified earlier in therapy). But Sr. Regina has more say than anyone else. She is the captain, the ruler. She rules my femininity and sexuality. To her the 'the diamond' are negative traits, that are nonetheless valuable to her because they allow her to maintain her position." I ask what happens when another self gets close to these 'negative traits'? "She plays her superior part, takes control and makes things black and white. 'Its wrong and we do not need to discuss it.' (That is something her father would say.)" So, I ask, she relies on your father's authority? "The way he was, not too loveable or compassionate. The more I work with her the harder she gets, the stiffer she gets. I am not Sr. Regina, but she can cause havoc." I ask if she has accepted Christ as her higher power as it does not sound like it. "In her mind she thinks she is doing the right thing. She has accepted a fundamentalist type of Christ. Not Jesus. Not the Christ that is standing in front of her. She is trying to be in charge of me again. The Christ next to me is not fighting for control of me. I am struggling with her." I ask Marion if she and Sr. Regina share the same heart? "Yes." Then she can follow you if you enter your Heart? "She does not have a choice. We share the same heart." I encourage Marion and Christ to enter her heart. After a few moments I ask what is happening? "I feel the space we are in. It is hard for Sr. Regina to be in this space. She is in the far reaches of the heart. She is not big anymore. I feel sorry for her. She feels very confined, less powerful, and a little scared. I ask if Christ can show Marion the 'diamond' as it is seen within the heart? "It is totally changed. Now it is a block protecting Sr. Regina from us." I ask Marion if she can identify the emotions comprising the block? "Fear is a big one, and anger." I have Marion ask Christ to remove the accumulated fear and anger, then ask what is left? "Sr. Regina is left." What is she protecting with the block? "The only thing I get back is she knows she is not good enough to be loved. They are irrational thoughts. I felt, when my mother died, that she left me and everyone else too. *I disappeared*." (The desire to 'disappear' is a penultimate expression of extreme shame such as mortification.) What, I ask, was the great shame that made her disappear? "Everybody else had grown up except for me. I did not matter enough." I ask if sex is a part of what she is talking about. At this point I am convinced that Marion is talking less about her mother's death per se and more about how she felt when her mother left the room after saying good night. "Sex is a deep feeling of loving and being loved. I lost someone I loved a whole lot and I still had to grow up. She did not love me enough to stay around till I grew up." I remain convinced that Marion needs to make a connection between the night her mother came in and found her masturbating and the feelings she is expressing toward her mother now. I ask Marion what is the most significant sexual moment between her and her mother? "Her death. She did not love me enough to stay, and I did not love her enough to let her go." I insist that Marion identify the moment. "I know what you are thinking: the time she found me masturbating." How close do you think you were to orgasm? "I just felt good. After she left I was embarrassed and ashamed. I knew it was wrong."

Was it unforgivably wrong? “*It was wrong enough that I would not do it again or get caught.*” How did it affect you and your mother? “Not my mother; it affected me. It became a secret about me, a part of me I had to keep secret, the fact that I enjoyed it. When I was sad it became a place I could go for comfort.” Who disappeared that night? “The sexual part of me.” The session ends here because we are well over time. But I tell Marion that I can see her the following day and she willingly agrees.

Marion returns with a dream: “I am in a habit back at the mother house. I am supposed to interview people who come to the door. A number of them have unexpectedly come with requests and are growing impatient. I have four hats. I write their requests on one of them, but then I misplaced the hat with the names. Two people request to meet with a postulate, Linda Z. I called Joan, the postulate supervisor, because ordinarily people are not allowed to meet with postulates. (Joan is the name of two significant older women in Marion’s life.) We talk about the weather and then Joan gives Linda Z. permission to meet with the two people. I told Joan I would find her, but then I became afraid to go back to the group of people because I had lost their names and requests.” I ask Marion to share what happened after the previous day’s session? “I started beating up on myself. A voice says all this is stupid. I did not go back inside.” I began to weave her dream into what she is telling me by commenting that she was afraid to go back to the ‘two people’ who have asked to see Linda Z. and been given permission by two older women she highly regards. She replies: “I can feel Sr. Regina back in control.” In turn, I ask if she is now aware of Sr. Regina’s reason for control? I suggest that Sr. Regina cannot be objective and that Marion allow Christ to place her in a circle. Then I ask Marion, what truth is Sr. Regina attempting to hide, repress? “She does not want to look at what we talked about yesterday. Yesterday, I thought about what happened that night with my mother. I closed off a part of myself (made it disappear). Thereafter, I was never comfortable with best friends when we talked about sex. I never really joined the conversation. I could not talk about that part of me. I never talked to my mother or family about sex. Everyone else had grown up. They were married and had sex.” I reframe what she has been saying: she silenced herself. Her father, PGM, and Catholicism also silenced her. I ask if she is ready to enter her heart and find the part of her that was made to disappear. I add that Sr. Regina could come or stay behind. “I don’t know what that would mean for me at my age.” I ask if there is any reason – apart from age, why this part of her should remain perpetually shamed? Marion remains reluctant. I suggest she has two choices: beat herself up for the foreseeable future, or find that part and let Christ baptize it. Even so, she decides to put off entering her heart till the following week. But at least we have agreed that there is a sexual part of her and it resides in her heart. Marion is finally coming to appreciate that it is not so much her mother, but herself and other images of authority that have conspired to suppress her sexuality.

This next session surprises me by its elegant resolution. I anticipate a simple intervention, but Marion and Sr. Regina have their own agenda. Marion begins by reflecting on what she has learned over the past week. “I thought a lot about my mother. Her reaction did have an affect on me. ‘I was caught, not good, it was wrong.’ I don’t like talking about sex or intimate relationships. I really don’t have any. When I was with John I was ashamed that he would feel what my mother felt – something shameful about me.” I ask who is shaming her? “Me. I am not sure my mother was shaming me then. It was the silence between us that I filled in with shame. I have carried that shame through my life. Sr. Regina is the keeper of that shame. She kept me where I am sexually. She became an institution onto herself, even after we took off our habits 32 years ago. She is hiding from who she is too by continuing to wear the habit. She disappeared into the habit. She is stuck. I turn my sexuality and relationships over to her because she is the loudest. I want Christ to pull her out of the habit, but I do not want her to disappear. She can be Sr. Marion. She has been a part of me for fifty years. I don’t want her to disappear.” At this point I suggest a simple intervention that could quickly bring “Disappeared” to the surface. Marion and Christ would enter her heart and she would ask Christ to find Disappeared, baptize her, and bring her to Marion and Sr. Regina. Marion goes inside and Sr. Regina follows them into the heart but remains at a distance. Marion feels a strong need to speak on behalf of Sr. Regina. “Sr. Regina is the key. She wants to be a part of us.” I suggest that, if that is so, she can give Christ a portion of her own *Light* as an expression of her willingness. She does so and this brings her closer to Marion and Christ. But now, Marion has another request: Sr. Regina wants to be baptized. I remind Marion that Sr. Regina exercises her own free will so she must make the request. Marion can ask that Christ place a portion of his *Light* into Sr. Regina’s heart to terminate any undue influences, but aside from that Sr. Regina must be willing. “I feel sorry for her. She will have to start over. She was so strong and righteous, now she will be on par with the rest of us, but she is willing if a little shaky. Christ is in front of her now. She kneels in front of him. This is the first time. She has always been level with Christ. Now

she is humbled before him, connecting with him, needing to ask him for something. His hands are on her shoulders. I am really struck right now with how she really wants Christ, needs him. It is a whole different flavor of her...and Christ really likes her. It is not just love. That is the baptism: a heart connection between the two. It is the first time she has ever knelt before Christ.” Marion is silent. I suggest that Christ can help Sr. Regina up, but Marion demurs, saying that Sr. Regina is “soaking it in.” Finally, Christ helps her to rise and she goes to stand beside Marion. “When she looks at me, what comes to me is that we can do this differently, live differently.” I ask about Christ now working with the part that disappeared. Marion reports that there is an 11 year old in a circle nearby. “It is me before that night. There was a time when I was not guilty or ashamed of who I was. The Placard Lady has also appeared. She is the child grown up. The Placard Lady has always been OK with her sexuality, but I do not bring her into consciousness in a good way. Even though we baptized her months ago, Sr. Regina continued to push her to the back. She was too earthy. Now Sr. Regina is OK with her, she is welcoming her. She wants to get to know her. She regrets now knowing her.” I ask who has been carrying the shame all of these years if not the 11 year old? “The child that night became Sr. Regina. She was authoritarian and always right and in charge. She made up for the shame of her body and its desires. She stayed strong and isolated from everybody. I – she – need to get out of that habit. It represents too much of an authoritarian character. She does need to retain the title of ‘Sister’ and be sexual as well, and capable of deep relationships and open to people.” While I agree with this train of thought, I press Marion to discern how the child is to make the transition from where she was before ‘that night’ to where the Placard Lady is today? How does she make it through that night without having to disappear? How does she cross the chasm? Did she shame herself? “Yeah. She got caught doing something unacceptable and laid it on herself. She was *not scolded*. When I stop and go back to then, I suddenly realize that it could have been an affirming moment...if I had not shamed myself...an awesome moment of my mother affirming my sexuality...like my mother saying ‘yes,’ this is an important part of who you are. *I remember that she kissed my hand*. That does not say shame, but that is what I saw it as. It was me who put the brakes on, not my mother.” I ask if the 11 year old would be willing to give up her power to self-shame in exchange for Christ's discernment? “Yeah. She wants to experience it as I have described it. Christ goes over to her and simply says ‘welcome.’ He takes her hand and brings her over to the Placard Lady. They embrace happily, as if they have been waiting for each other. I never saw it that way before...now Sr. Regina wants to change her name.” I suggest that she consult with Christ. “She wants the child to name her. The child wants her to be called Sr. Mara. When I was a child my friends called me that in a loving, playful, way. It is more open, and definitely less superior. Sr. Regina is OK with this. The session ends here.

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This portion of the verbatim commences about six weeks after the above session. It is late summer. Marion's sessions have been sporadic as both of us have been gone a lot. Overall, she is doing well, though there has been little movement regarding weight or sexually. This phase of treatment focuses on the redemption of the Familial personality. That self will ‘morph’ over the following sessions. Initially, Marion will identify it as ‘living safe.’ Quickly, it will be identified as ‘intolerant,’ which describes its denial/shaming mode of being, and finally it will come to be known as Control. In the session preceding this final series, Marion has reflected that she lives a ‘safe’ life, far from the ‘pain’ of the masses. In this session she begins with the assertion that, “I’ve been conditioned to be safe, not take risks. I grew up feeling safe.” I begin to suspect that ‘Safe’ describes her Familial personality, *which emerged shortly after the redemption of Sr. Regina* and has been playing it safe in her therapy sessions. I suggest that she ask Christ to capture Safe. “It is me in my home, age 14. It’s me, safe with friends. I see light instead of dark. Christ is in the safe, not in the unsafe.” Her description suggests she can imagine ‘unsafe’ someplace away from her. I have her ask Christ to capture ‘the unsafe out there’ and place it in a dome. “I sense somebody who is a shadow in the night that could attack me. *He* is violent. He will beat me up. I am alone with him; that is what is scary about it. The figure reminds me that I am alone. He is the source of my fear, and he is within me, and I feel less and less safe.” Essentially, the session ends here. Marion has spontaneously identified her reconstituted Familial personality and its archetypal masculine counterpart. Aptly, she calls it Shadow. (Over time, Shadow will morph into the ‘bullying masculine.’)

When Marion returns the following week, she is both impressed and scared by the idea that, “The shadow character is really me. It makes me mindful of how I seem to ‘hang’ with people with ‘big personalities’.” I suggest an intervention based on work I have been doing with another client. I ask her to

contain Safe in a circle and Shadow in another circle beside Safe. Then I suggest that she let Christ *liberate* a truer sense of self by extracting it from Safe and placing it in a third circle. Today, I would rephrase the suggestion by asking Christ to liberate the self *most closely attuned to the totality of your Self*. But my phrasing to her seems to work just as well. Rather quickly, she tells me: “Funny. When he came over to me – my Safe self – he unzipped me and out came this person. She is comfortable in her own skin. Safe had a tough skin. In this person – I could really like her – I don’t see any of the aggression, anger, fear, or inferiority that I sense in Safe. If I could give her words, it would be a strong sense that ‘I belong here.’ That is really important. She does not have the angles, lines, or stoniness of Safe. Her sense of belongingness is so real it is bigger than Shadow’s presence. She has an awareness of practical fear, like being cautious late at night on a dark street. With her, Shadow becomes a companion.” (Note here, While Marion remains identified with this sense of belonging, her sense of the masculine alters. This happens before I have even suggested that she ask Christ to bring the new self’s masculine counterpart into relational consciousness.) Marion continues to ‘flesh out’ this new self, which hereafter we both refer to as Belonging. “There is a sense that *belonging* can overcome most negativity. Safe does not have that and that is why things are so fearful for her. Belonging wipes out fear.” I suggest that Marion refocus on Safe to see if we can better understand her power to enthrall Belonging. I suggest that she ask Christ to put a double circle around Safe and extract the enthralling power. In response, Marion reports that she hears words being pulled from Safe. The first is ‘distance’: “I keep seeing a strong connection with Shadow that generates a fearful distance between her and others. Another word is ‘pride’: “Distance and pride give her power. Being safe keeps you from failure. Also, Safe is empowered by anger. Belonging is less affected by externals.” The session ends here. I will not see Marion again for three weeks, which is probably a good thing as I have yet to develop a paradigm that might guide us. (Anger appears to be different from Safe, but I will not register that ‘fact’ for several months.)

When Marion returns, she has little conscious memory of what we did three weeks earlier. I expected this. Safe has regained her dominance and suppressed conscious awareness of what she probably perceives as a threatening perspective. I gently guide Marion to remember. She finally remembers about Belonging and can tell me that, “Belonging has always been an ideal for me.” Safe has effectively ‘distanced’ herself by treating Belonging as an ‘out of reach’ idealization. Marion’s identity with her reconstituted Familial personality is so strong that without the next step of bringing Belonging and her contra-sexual aspect into the Aware-ego’s Heart it will be nearly impossible to work free of the Familial personality’s perspective. Those steps are realized in the next session.

A week later, Marion returns with a dream fragment: “It is a scene from *The Lion King*. Mufasa, the father, takes his son, Simba, to the highest hill of his kingdom, and tells his son, “Everything, that the light touches will be yours.” Marion then tells me that she got very involved with studying *The Lion King* after having the dream, and even remembered that Christ was the Lion of Judea, which carried her off on yet another track. But now she catches herself and can tell me that her mini-query was engaging, but also a distraction; something that Safe could really get into. I suggest that she go inside and first ask Christ to capture Safe and Shadow in the same circle. Now I have her, once again, extract Belonging from Safe. She sees her as a 15 year old. Now we enter new ground. I suggest to Marion that she ask Christ to ‘cast a circle’ into her archetypal consciousness, and bring Belonging’s masculine counterpart into relational consciousness. “What I see in the new circle is a mixture, of hero, lion, Christ, and warrior. It is a strong, but gentle, presence.” The Christ quality bothers me. But Marion assures me, first, that Christ is standing beside her; and, second, that the Christ quality is part of an admixture that includes the other qualities defining Belonging’s contra-sexual masculine. Marion goes on to tell me that, “During the week my Safe persona kept looking for a masculine counterpart for Belonging *in the world*, but I kept feeling that it had to be Christ. Christ is strong – like the Lion of Judea, but he would not overwhelm. The “Christ” in the circle with Belonging is the ‘Christ of the Gospels.’ These two belong together. It reminds me of going home to visit my brother. We hug; I’m home. That is the feeling of what happened when Belonging is joined by ‘Christ of the Gospels’ only 1000x magnified. Safe is watching this whole thing. She is feeling more isolated than ever, even though Shadow is now with her. Her thoughts are jumbled. She both wants and resents what she is seeing. It undoes everything that Safe and Shadow have put together; it is a totally different way of being.” I suggest that Marion enter the circle with Belonging and ‘the Gospel Christ.’ “I can see Safe in the other circle. She looks like someone with a wet suit that has now collapsed onto ground. There is nothing inside. But Shadow has grown.” I ask how Belonging and Gospel Christ have responded to Shadow? “They are calm. I am getting strength from them. Shadow will always exist, but Belonging

always was and her masculine is sufficient. In the past, whenever Christ intervened, I wanted the negativity to disappear. But Shadow will always be there. You cannot have the light without the dark. But the weight is on the side of the circle I am in.” At this point I ask a crucial question: I have her ask Christ if it is appropriate for her, Marion, to assimilate Belonging and Gospel Christ. “Christ says I need to bring them into my Heart.” In effect, Christ and Marion suggest the next step. I have her stand in front of Christ and give him a portion of her *Light* as an expression of her willingness. She does, and all four of them enter her Heart. “Yeah. He did. I don’t know what to say.” I suggest that she say nothing; just reflect on it. The session ends here.

Marion did her work in the midst of my effort to formulate the paradigm I finally discovered with the help of Tory, Leigh, and Marion. Her verbatims are providing me considerable guidance. The first thing that impressed me was the fact that when Belonging emerges she is much less threatened by Shadow, as if her perspective automatically diminishes his negativity. Even so, I came to appreciate – during Marion’s three-week absence – that the ‘attuned self’ needed her own contra-sexual aspect, which Christ can readily provide. I was also struck by the fact that, when Safe appears to ‘evaporate,’ (collapse on the ground) Shadow remains. I suspect this is because Shadow is pure archetype, whereas the Safe persona is built on a fabric of cultural expectations that really cannot hold a candle to any self attuned to the totality of Self. But note, Safe only crumbles while Marion is within the circle containing Belonging and while she is feeling her fully and unhampered by Safe’s defenses. Safe will return as soon as Marion exits her heart. And Last, I want to highlight Marion/Christ’s suggestion that Belonging and her Gospel Christ be brought into Marion’s Heart. This is the first time I explicitly used this step, which I have since incorporated as the next step of this series of interventions.

Marion returns the following week. With little prompting from me she begins sharing the changes she has observed over the past week. “At some point it ended up just being me and Gospel Christ. The image of Belonging seems to have merged with me. That doesn’t mean I have changed a lot. I do seem to have more insight about situations I am in. I find myself stepping back and thinking ‘I belong where I am to do what I need to do.’ I feel calmer. It feels better.”

When Marion returns the week after I am prompted to ask her if she has a physical sense of her body? “It is heavy, useful, sometimes painful, not too ugly.” I suggest that she ask Christ to bring this sense of the body into the Heart with him and Belonging and reconcile the two. “Christ is disappointed in my self-image. He created me to be Belonging. He is disappointed in what I see myself as being.” I ask if she would be willing for Christ to intervene on behalf of her body image? “I am not true to myself if I let him do that.” I am not sure who is speaking here, but observe that Belonging will have difficulty ‘being in the world’ if Marion is at odds with her body. “I want Christ to meld them.” I suggest that she reflect on this, as my sense is she is trying to make the body disappear. Marion then tells me that, “The sense of body is safer in the Heart; otherwise, I will beat up on it.” So, I ask Marion, she is *intolerant*? “Yeah. Christ is protecting it in the Heart.” I suggest that she ask Christ to fill the Heart chamber with ‘acceptance.’ “I already feel safe and accepted there.” I suggest that, maybe, what needs to change is her *judgment* of the body; that, maybe, it is her judgment that is distorting her physical sense of self. The session ends here.

The following week Marion begins by sharing a quote from one of Richard Rohr’s books: If we don’t transform our pain, we will definitely transmit it. The quote has stimulated a lot of reflection about what she could have done had she “been open to accepting” all of these past years. She also owns that she still finds it difficult to talk about her own body. “Intolerance of my body generates a lot of emotions: guilt, shame, pride in its strength; it makes me feel righteous. If I were not intolerant, I could be accepting of it.” It is at this point that I suggest a totally new intervention. I suggest that she allow Christ to enter her ‘intolerant heart’ and she follow him in. I surmise that this is somehow different from the Heart holding Belonging and her physical body. (This is where I finally make the distinction between the Aware-ego’s Heart and an ego-aspect’s heart chakra.) At this point Marion strongly identifies herself with ego and asks if the ego even has a heart? She believes that the heart is a sacred space. I remind her that the Heart can be polluted, as hers was when Christ first entered it months earlier. “OK. Christ has entered my heart and I have joined him. I get a visual. A place with many strings; connected strings that make it difficult to move around. Some of them form pockets. If I fall in one of the pockets I feel a negative emotion such as shame. The pockets are traps that cause you to fall in them. It is hard to get a clear vision when you fall. When you look up, all these strings are in your way. I am not comfortable standing there with Christ looking at it. I see how stupid it is. I imagine he could just wind up the string.” But, I note, you would just generate more.



“Yes, the intolerance could bring it back, but hopefully it would be more difficult to layer each time. It would be freeing to not have to deal with my body so intolerantly.” We are both clear that this is *her heart*, not Belonging’s, so I suggest that she would need something more than just the absence of intolerance to enter Belonging’s Heart. By way of moving this forward I suggest that, first, she allow Christ to collect together all of the strings. “He is doing it slowly, slowing me down, reminding me that changing all this will take some time. Now he has a pretty big ball in his hand; and now the rest of the space is just clear space.” I ask her what she would have him fill it with? “I know what needs to be there. The intolerance is wrong. Acceptance and understanding are what need to be there.” I reformulate all of her thinking into a single request she can address to Christ: ask Christ to fill the space with acceptance and understanding of your intolerance. “He has done it. I feel it as an invisible force. I know in my head that Christ has done what you suggested.” (This is another step of the protocol I will develop based on our work here: the purification of the heart chakra.) I suggest that she exit her heart and now seek to enter the Heart where Belonging and the Body are abiding. “As you suggested that, it just came to me that I’ve always thought of my body as stronger than me, but that seems the opposite of what we believe or know to be true. Just the same, I have always thought my strength was in the physical body. Maybe, my soul has taken a second seat to that. My body has been a scapegoat. I feed my body to make myself strong, a bulldozer. I also can blame my body, get angry at it. When it comes to all I am, I only deal with this outside layer. I can blame my body instead of tending to what is inside; it is a major source of distraction. Now I am aware of seeing it in layers: the outer body and inner mind and soul; spirit and heart are the deepest layers.” The session ends here.

I have made a significant discovery during this intervention. Any self whose heart chakra is not cleared will have difficulty entering the Heart that Christ has previously entered and purified. In Marion’s case this is the Heart that Christ purified some months ago, and that Belonging enters with her Gospel Christ because they have a complete sense of ‘belonging’ there. Marion’s sense of body also appears to enter effortlessly, I surmise, because it simply ‘is’ when freed from Intolerance’s judgments. The discovery is actually two discoveries. First, the self that emerges following the entry of an individuated self, such as Belonging, is likely to be uncomfortable for one reason or another if s/he follows the others in. Second, it has its own heart. This can be entered and whatever emotions or beliefs are blocking its entry to the purified Heart can be discovered relatively quickly; and since it is Christ who brings the self into the ‘unredeemed’ heart he is also available to assist in its redemption. Likewise, any discernible movement toward redemption can be gauged by the self’s success in relating to the purified Heart.

Bear in mind, as this next session begins a week later, that Marion and I are literally *discovering* the protocol in these sessions. Marion says that she remembers Christ clearing the space of her heart chakra, but Intolerance still does not like it. I suggest that she cannot enter the purified heart chakra while she is still filled with the negative emotions that attack the body. “Yeah. It feels separate right now, more divided. I can’t be whole as long as I have this negative body out here. It is Intolerance’s sense of body, but very real.” At my suggestion, Marion goes inside to re-enter her heart chakra. “I sense the heart chakra is energized, but something or someone is holding back, some part of me. Christ is offering the heart chakra to me to embrace it, include it and bring it all together. The big heart is where Belonging is. I am not embracing this smaller, but necessary part. My body is in the background behind us.” I ask what it is she needs to embrace? “Everything from my neck down. This morning, I am seeing my body as my weakness. I don’t know if I can continue to talk about this; I am feeling a lot of shame and anger. It feels too close.” I encourage her to ask Christ to release her from the emotions preventing her exercise of free will; to convict her and those emotions with the power of the Holy Spirit. I tell her to just be willing for him to touch her. “Yes, I let him touch me; now I don’t know what I feel.” Ask him to touch you again? “Ok. I think I feel calmer. I feel almost like a child, the way we were meant to feel. Innocent, in the sense we are OK. Before I started being so negative. But when Christ touched me it was OK. I was OK. I can will myself to be in this space right here, right now. It is a good space, but it is an unreal space. In the real world my body pays for what I think and do not think about it, do and do not do. My body is a visible sign of who I am. It shows what is going on with me.” I encourage her to let Christ convict her again. “My body becomes my whipping board. It is always there to be punished.” I encourage her to think otherwise by insisting that Christ can alter that perspective. The session ends here.

A week later I ask what she remembers of the previous session? “I remember very well. Belonging has become a grounding point for me. Christ was blessing my body. But every time I step out of her circle a

group of 'demons' shake me into reality and ruin everything." (I surmise that the Aware-ego is doing the reporting here and accurately capturing the struggle within Marion.) I suggest to Marion that she go inside and let Christ capture this 'group of demons.' "A clear voice is saying to me that it is a matter of control. I did not want to deal with 'control;' I want back to being with Belonging. I have been eating a lot. I take control by being out of control." I ask her about Intolerance? "It's me, how I see myself." I suggest that she ask Christ to identify her masculine counterpart. "What came right away; it is an almost identical twin, only male. He has more bullying traits and a lack of sensitivity. He is a bull in a china shop." I ask about their relationship? "Intolerance is not very vocal about it. I don't like the masculine." I suggest to Marion that in order for these two to enter the purified heart chakra the pair would have to be stripped of their history: all the developmental layers that have led them to this point. "I am looking at the two images as they are. Belonging is much more of who I am." At this point I weave in the quote she gave me from Rohr to the effect that she can transform them or they will continue to transmit who they are now. Even so, she questions whether conviction will have the desired effect. "It is such a big step." I reply that she can ask Christ to do it in the smallest steps she can tolerate. "So many things they need to change. They don't even like other. They are so out of whack with what we have done, so dysfunctional, separate. I know they are a part of me, but they are so disconnected. But I also know that when I do not treat my body well they are in charge. I become the bully." I suggest that she simply allow Christ to stand between them till she can find an instant of willingness for him to convict. "Christ is saying, 'just let me do it.' I am sitting here trying to anticipate." Silence. I ask what happened? "The air was taken out of both of them; a deep exhale. It is the first time they really looked at each other. They don't really know each other. Christ is still touching both of them. That is why the process is still happening. Intolerance started to feel shame. But Christ has intervened stopping her from going there. It was coming from her head. A greater heat came from Christ's hand, like the overwhelming love of the father toward the prodigal son. I can only feel what is going on with Intolerance. She is feeling exhausted." I remind her that Intolerance's source of energy has been the masculine just altered by Christ. "It is a different kind of exhaustion. It comes from putting up a front as to who she is. The shame kept her standing straight and strong, unaffected and untouched. Christ took away the barriers. It is the first time she has felt love to be who she is, rather than that ramrod of shame and strength. Christ has allowed her to let that go. She reminds me of the woman who came in and washed Christ's feet, that she was able to be that open and he was able to be that open. That is what I feel has happened." I suggest she focus on the masculine but she tells me there is no rush. "He is still there. I just did not know she could respond to Christ that way. I know he is there and she needs to do something. What has happened to her feels so alien. I can't believe it is the same person." Then Marion asks me: "What can Christ do with him?" I tell her it will be primarily determined by what Intolerance can receive from the masculine. "Now I understand what you have been saying about definition, the feminine providing that. I was just thinking about the twins (Intolerance and the bullying masculine); I have provided the definition of how much I was able to receive from him. I was intolerable. I was ramrod and afraid to receive." The session ends here.

The following week Marion comes in and begins by sharing her reflections. "I keep trying to figure out the masculine. Last night I imagined Christ moving the masculine into a circle with him. I got a visual of the Wizard of Oz. A bullying mask fell away and he was just a regular person. I knew that would not be sufficient. Christ pointed to the prodigal son. The masculine has forgotten how much he is loved. Christ is not holding me/him accountable or judging me. I was open that he does love me." I suggest to Marion that she go inside and let Christ convict Intolerance and her masculine while both are in the same circle; that she let Christ convict them till it is painful for her to keep them apart. "It is not painful. There is no reason for them to be apart because of who they are now. But in the real world this is 'too smooth'." I inject here that passion is a natural way of coming together. "Too easy, their whole history just dissolved." I inject that maybe it would be easier to feel pain in separation so she could find a reason to bring them together? "The pain is in their newness. These new images are floaty, not concrete, not a map. They do feel right; the old images feel black and white. The old feels like me. When I just concentrate on them I do feel passion in both of them. Exciting. The old are steady, my back up. I like reflecting on the new. The two sets are different as night and day. The new images are 'comfort food'." I have Marion return to me. She continues her reflection, though now strongly shaped by her Intolerant self: "If I had not come into the session today, I would have gotten where we are by being practical. I don't know where I am. I feel like I have been duped; that I have given myself over to some thing. It felt real at the time, but I don't like where I am now. The old images are in a *square* beside the circle with the new images. I am regressing. The

square is making fun of the circle.” I ask if any part of her is holding the *Light*? “The new images are holding the *Light*. I am closer to the square.” I ask if she has the will to move back and forth? “I am not powerless. When I move toward the circles, I think of last night when the mask came off of the bully, and the prodigal son being welcomed home, and loved enough to want to stay there.” The session ends here.

This next session begins with Marion describing a ‘bread of shame’ scenario: “I feel guilty for letting the Spirit (conviction) work in my life, but everything I am reading talks about God’s love.” I press Marion to enter her heart chakra and discover what is there. “It is a funny picture: images clamoring for attention, jumping up and down. They are so opposite me; chaotic, attention seeking. They remind me of St. Paul’s clanging symbols. If I was loved they would not be there.” I ask who is responsible for them? “The practical side; she is intolerant of being loved as God would love me. Conviction would dismiss the clamoring.” So, I suggest, let Christ convict and see what the heart chakra is like without it. *Allow Christ to place his Light in the circle with the ‘clamoring’ and let it be a channel of the Holy Spirit.* (This is the first time I have made this suggestion to a client: that Christ’s *Light* be used as a perpetual fountain of the Holy Spirit.) I tell her it is an experiment and she can observe the result. The circle will contain everything so she will not be overwhelmed by what she observes. Silence. Finally, I ask her what is happening. “All of the images are clamoring around the *Light* trying to put it out. They can’t. Now they are moving to the edge of the circle. They seem fixated; no longer clamoring.” I tell her it is only an experiment. She can ask Christ to remove his *Light*. “I don’t want him too, yet. It feels peaceful in there now.” I suggest that if he does not remove it, the awe-stuckness might dissipate and they will attack again. “What happens to me? This is in Intolerance’s heart. The deepest part of me is with Belonging. Before, they were loud and boisterous; now there is only mumbling, cowering, and embarrassment. They are like the Pharisees in the story of the adulterous woman after Jesus has convicted their conscience. They have lost their individual voices. They are feeling shame because the *Light* came and found them. Wow. I just got a real feeling of shame. I was ‘caught’ too. That is a strong feeling.” I immediately encourage her to let Christ convict them and her. “I cannot right now. The feeling is too strong. It feels like when Adam and Eve were caught. *I just went back to being caught by my mother.* It is the first time I felt the shame. I never really felt that shame till just now.” The session ends here.

Marion returns in much the same state as when she left the week before. I ask her if she can tell me Intolerance’s age? “She is a younger person, age 8-9. I see her as an adult, but that is her foundation.” I ask her what she has been most aware of this past week? “Intolerance and the Bully feuding would be less scandalous; I don’t know how to love that much. Love like that is too much.” (She is referring to Christ’s last conviction of Intolerance and her masculine.) We enter into a kind of dialectic where I attempt to give her choices; she can agree intellectually but remains essentially intransigent to change. I suggest that she go inside so Christ can show her choices. “All I can see is last week when Christ entered the circle and placed his *Light* in the center of the chaos and everything went to the edges. I don’t remember anything from last week but the shame. The shame is powerful, demoralizing and humbling. It makes me want *to supersede it, rise above it.*” I ask if she has the power to dissolve it? “I do not think so.” What effect did it have when you connected with it? “It made me draw in and concentrate on my head.” What created Intolerance? “The power to rise above it. It reminds me of a guinea pig running around a circle. I don’t get out.” I ask if shame is the foundation of Intolerance? “Yeah (spoken in a whisper).” I ask her if she can imagine Belonging entering her heart chakra in its current state. “No. OK. Christ’s *Light* is in the middle of the circle. The crazy things are all around it. I am outside with Christ. I am getting there.” But I tell her that we are way over time; and she will have to do it in her own time. The session ends here.

When I reread my notes of the previous session, I find myself reflecting on the concept of intransigence when Marion returns the following week. She has been working during that time. She tells me: “I was outside the circle, but also outside the heart. Christ tapped me on the shoulder and told me to open my hand. It held a cinderblock comprised of the fear of failure. As soon as Christ took it from me, it turned to sand and flowed through his fingers. A dome of light embraced the circle and Christ asked if he could do it his way? Christ says he could love me enough to take care of the circle. He says I always have the choice to feel the shame or look to him. I feel the shame does not belong in my heart, but I don’t think I’ll ever be free of it. It is easy for me to get angry with the Church because of how often they shame women, and me; how often they lay the shame on us. I am embarrassed that the whole shame thing is in there. I want to put it outside of myself.” So, I comment, you project it onto the Church. I suggest instead that she let Christ purify her heart. “OK. We are standing next to the dome. It is warm. I’m just a little

scared. Christ moves closer to me. I told him it was OK and that I want his help to get rid of the shame. As soon as I asked the dome became empty. The *Light* and the warmth are still there. Christ is just smiling. I feel like what he has done is show me that I can live without shame. I have this powerful energy from the dome being offered me. I am grateful. It is almost too much, but I am not rejecting it." I ask if she is willing to share this new energy? And then ask her to step out of the heart. I then suggest that she let Christ convict Intolerance and her bully masculine until they are worthy of the heart he has made for each of them. I add, almost as an aside, that this new heart is sexual as well. "I see the bully masculine outside of the dome. Christ asks if I am willing to bring him in as a part of us. I hesitate and then say yes. Christ goes over to him and embraces him." Silence. After a few moments I ask what is happening? "I am just standing there. I've been so rejecting or angry with this person for so long. Christ does not make sense. He is just loving this image. It was dark and now it has the same glow as the dome. I want to stand back and look at what has happened. Who am I now in reference to all that has happened? I have taken on a whole new sense of clothes. I don't have to be ashamed of who I am or what I am. I can say that? It is so out of character for me to say that." I tell her: thinkers assimilate and then accommodate. "Yeah. It is new. If I understood the full impact it would be too much. I have lived with shame all of my life. It is why I fight and run. All because I was ashamed of what I am. Now I have been accepted. I have to go over this piece by piece." The session ends here.

Marion returns the following week, which is just before Christmas. She shares feeling really good. "I feel positive and good. I am trying to get use to a new skin...how awesome it is...to think I don't have to shame myself and I am loved. It is not something I can grasp all at once." I ask if she is tempted to let the shame back in? "It was a 'natural' part of me for 60 plus years, but God loves me. She [God] is not ashamed of me or my actions." I gently shift her to a focus on the Intolerance and her masculine. I tell her that she needs to see herself in relationship with the masculine so she can connect with Belonging and the Gospel Christ. I suggest that Belonging and the Gospel Christ are like a tuning fork; that she needs a 'tuning fork' in her heart chakra that can entrain with them. "I can feel what has happened. Intolerance is a container. When the masculine changed she also changed. But now I also see Intolerance as masculine. It is all masculine." Well, I suggest, maybe the masculine would welcome a feminine counterpart? "The masculine is loving. What I feel is not what I want. It is merely practical and substantive." I suggest by way of asking: What would the Holy Spirit offer as a fit? Adding, s/he might surprise you. "I can tell you exactly what happened. Christ says, let go of your father and take hold of your mother." So I suggest to Marion that she let him convict the images and see what happens. "Thy will be done. There is an immediate bonding of my mother and her new life in me; it is my mother enlightened and offering me the best of her, as a feminine image here in this life. She provides love with the right balance. It is compassionate and relatable; not gushy or over overpowering. The dynamic is synchronous; it works. They make each other better; neither blots out the other." So finally, I can ask if she is willing for Christ to bring this pair into her heart chakra where it will take up permanent residence? "Once they entered heart it was roomy, spacious, open in a good way, bright, warm, welcoming...a lot of things my heart has never been. Belonging and Gospel Christ are connected, but a deeper part of it. Love and the enlightened image of my mother are like angels' wings surrounding me." I tell her that I don't think we can continue to refer to her as Intolerance and ask if she would like to choose a new name? "I would like to aspire to...*compassion*, an openness to self and others. It is so different from how I held my heart in the past: constricted, filtering, and cave like vs. this spaciousness." The session officially ends here, but later that day I receive an e-mail from Marion telling me, that on reflection, she thinks she would like to aspire most to *wisdom*, which is probably a better fit for a well-adjusted thinker.

We pleasantly catch up when Marion returns after spending the holiday with her extended family. At one point she tells me: "I see Christ more in the (real) world where I belong. I found myself not reacting to stuff or having to get in the last word. I did not have to change my family. Time is slowing down in the sense of what is important. Being there was important, not so much what was said." The session ends here.

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This verbatim is already long and I wanted very much to end it with the above session. But as illustrated by Tory's verbatim preceding Marion's, there are real consequences to letting these Ideal pairs take up residence in the Aware-ego's Heart and the heart chakra of a personified Familial personality. Two weeks later, Marion returns fearful. The chronic pain in her knees has become unbearable and she is finally

willing to get shots that may ease it. Also during the week she has experienced breakthrough bleeding, which she is fearful may point to cancer (or other punishment for using a vibrator). Basically, Marion has always been healthy, but her weight has begun to tell on her as well as her denial that her 'strong' body could hurt or be ill. "I have a hard time dealing with my body (owning it)." I comment that her denial may be a luxury she can no longer afford. I suggest that she let Christ capture her sensate body. She goes inside but then corrects me: "You mean my feeling body, right? I have walked through a hoop that Christ is holding. It is holding a vibrating body filled with fear and shame, denial and dread, and a lack of control. It is a pretty sick body." I suggest that she ask Christ to place the body in a circle by laying the hoop on the ground. I then suggest that she ask Christ, "What can I do so you can do whatever will make a difference?" "I have a strong image of a door slamming. I tend to deny stuff. I shut the door in my head because I do not want to know; but in denial all I do is spin my wheels." Marion then makes a reference to doctor appointments she has made that she believes counteracts her history of denial. But I tell her that a doctor cannot treat her emotional body. "When I opened that door I was staring at the negative emotions. I don't know what to do about them. I do need his help." The session ends here.

The verbatims provided by Tory and Marion both illustrate an immediate consequence of addressing the Familial personality. In both cases, each client gains access to her 'god function.' This is their least developed function which was previously suppressed/repressed; that is, previously the antagonist of the dominant function. Tory repressed her sensation function; Marion repressed her feeling function. Now Christ is helping them to use both for the *conjoint* evaluation of pressing issues that have so far resisted solution. Frankly, this was a totally unexpected consequence of the process, which is why I feel the need to illustrate it with the verbatims.

By the following week, Marion has gotten shots for her knees and feels great relief. During her weekly meditation she was able to further observe the 'door-closing phenomenon.' "I was able to look around the door. I got a small picture of someone crouching behind it. I felt the presence of Wisdom who calmed me. I started to think that the crouched one is a part of me and that I do not like it. I try to keep her quiet behind the door. I know she is a part of me, and maybe not all wrong. If she could talk to anybody, she would say she is scared. I already have this terrible scenario in my head about what is happening to my body and I could use a couple of people who care." I suggest the crouched one is not polluting the emotional body in the room with her, but she must take the brunt of the pollution. I suggest further that Marion give her a portion of her *Light* and a garment of protection, and allow her the voice of Christ's discernment. "Christ enters the room. He walks over to her, takes her hand, and helps her up. *He gives her a portion of his Light and steps back; he is no longer in the room.* His *Light* is in the room but he is not there. They can see each other but he is not in the room. I don't remember any self ever receiving a portion of *his Light*. Christ is asking her to let him work through her. She is willing. She is standing and confident. She is looking out at all those feelings. She knows she is OK and protected, but it is daunting to look at all of that crap. What is she to do?" I suggest that she begin placing the *Light* into her eyes, ears, brow, throat, and heart chakras. "She went slowly to the top of her head (which I had failed to suggest) and heat went through my body. She is almost illuminated, fitted with Christ's *Light*, stronger. I feel like I have to face each of the emotions, and say out loud that they scare me. They keep the little person in the corner. *I can name them but not feel them*; I only feel the guilt for never questioning my body's need, never taking care of it." I suggest that she address the shame first. "The shame is there because I grew up a tomboy and remained so until I fell in love (with John) and started masturbating. I am scared about this whole thing." The session ends here.

When Marion returns the following week she tells me about her meditations. She now imagines that the two Ideal pairs join her in a circle when she meditates. Christ initially remained outside with the emotional body. "I told Christ that I needed to get beyond it (undefined). He went over to the body and collected gobs in his hand, closed his hand and when he opened it there was just light. Everything went away except shame and fear. He brought those into the circle with the two Ideal pairs and asked if they wanted it. They said *it does not belong in their circle*. He picked it up and transformed it as well. I find a lot of strength in those four. Then I stepped into the circle and Christ put his hand on my head and they joined around me. While I can feel shame or trust in my qualities, it makes no sense to feel shame in their circle. It does not fit them or who I want to be. I go back there a lot." I praise her for her insights and ask about the self behind the door. I surmise that she must do the work of keeping the emotional body clean on a daily basis. "I completely forgot about her this week. She is my alter ego, the person who says 'I need others.'

She really wants help and support now. I am just not comfortable with that part of me.” I ask her to go inside and ask what her knees are telling her (now that the shots have removed the pain)? “Christ and I are sitting across from each other. He is telling me that I can run away again now that my knees are fixed. In truth, I forgot all about her this past week.” I cannot resist commenting, that she really is good at slamming the door on her. “I am going through a purifying process. I do need help. The shots have taken care of the knees, but the whole thing about my body is coming to a head.” So, I ask, what is the way forward? Who has the key? “I would like to say me, big and strong, but I have a feeling it is the person behind the door.” I suggest that the two of them need to be reconciled; that Big and Strong pollutes the body and will continue to do so since she is the one who generates the shame and fear. “This is old stuff. Christ shows me the self behind the door and – I am embarrassed to say it – when she needed people, they were not there for her. (What follows is a reference to her mother’s death.) Everybody was strong, and I was scared of being seen as weak and needing comfort. I shut the door on her then. Her neediness was not acceptable. I was praised for being strong. Whenever I feel the need for help I go back to when it was not acceptable to feel that need. I do not know how to do it in moderation.” I ask her, what emotion does she use to shut the door? “Shame and feelings of inadequacy. Christ says I cannot have what is in the circle (with the Ideal pairs) while I remain dependent on shame and fear.” The session ends here.

Marion is suffering from a bout of bronchitis but is able to get to the session and assures me she is no longer contagious. I ask who is feeling the bronchitis the most? “Me, Big and Strong. I did work this week. I asked Behind-the-door to join me in the circle with the two ideal pairs. She feels more deeply than I do. I don’t know why I have kept her behind the door.” I have her ask Behind-the-door if she can tell Big and Strong why she has the bronchitis? “She says it is cleaning out, getting rid of the junk, which are memories. I keep getting the image of clearing away memories and grudges. At the time of my mother’s death, if I had felt deeply then my whole life since then would be different. The last time I felt deeply was when my dog was sick (a couple months back). It surprised me. I did fall apart.” I observe that people can put off grief indefinitely, but only at the price of forgoing the ability to feel fully. “The two pairs feel safe and good.” I ask if she is with them or only observing them? “When I go to that place I stand and observe. I only sat down when I was with Behind-the-door. I do not want to use that place as a crutch. I know that Christ has given me a portion of his *Light* in the past. If I had his *Light*, I could sit in the circle with them. That was not hard. He came over and gave me a portion of his *Light* and invited me to sit down. My first feeling is that I am surrounded by the feeling of being perfectly protected and loved. I need to feel it outside the circle. Christ is in each of those five images (including Behind-the-door). It is what makes them so huge that they cover me completely. I need to bring this into the world.” The session ends here.

This next session, a week later, exhibits all the vestiges of the ‘old Marion’ in control, but not wanting to be. When she returns, she “confesses” that she was in control of the whole previous session, that she never entered the circle, but remained outside. She observed Christ bringing Behind-the-door into the circle. “Once inside the circle, Behind-the-door sat with each of the four selves comprising the two Ideal pairs. Nothing was said. There was just an energy that past through them. In the end she was still in the circle and I was not. I wanted to make her dissolve into me. Instead, she became one of them. I do not know their place in my life. I know they are important. They are parts of me. I want to model each one. I am surprised she has a place there.” So I pose the question to her: how does she express them from outside the circle? Marion has also shared that numerous family and close friends called in response to learning about her bronchitis and she cut each of them short. I tell her at the very least she needs to call each one and apologize for rejecting their overtures. “So, I need to...risk connecting. What if I take the risk and do not connect?” I suggest that she only takes the risk when she actually does connect, when she actually steps into the circle. “I don’t feel right sitting in the circle with them. They are such strong images to me. If I really went in there I would be safe anywhere.” I suggest to her that maybe she needs to receive the feeling in small doses; that she is really not prepared to indefinitely experience what is in the circle. “How do I do that?” I suggest that she step in and then step out; and whatever is learned she can bring back with her. She briefly steps in and then tells me, “I feel very strongly their openness to me, and abundance, and characteristics of pure love, and no hesitation on their part.” I reiterate that she cannot stay there. That, maybe, after ten years of practice she can be in there for longer periods of time. However, every journey begins with the first step. When she first enters the circle all she can tell me at first is that it is overwhelming, but definitely not bad. She goes on to describe the experience: “It is like a miniature football stadium. I am in the bleachers. I have to get up and walk over to them. I do ask Christ for his *Light*. Actually, he is going to come with me. We sit between Belonging and the Gospel Christ. I feel like I want

to withdraw into myself. I am embarrassed to be there.” I interrupt to challenge whether she really wants to be controlled by that emotion? “No. I feel Belonging strongly. It is OK. As I look at each one, I feel so much *acceptance*.” Her face and long silence seem to convey strong cathartic feelings. Finally, she tells me, “I am there for this time. All I need from them is right now. I have gotten permission to be there. No, I am accepted there. They accept me. I need to be more accepting of family and friends. I go into situations with a shield so I have felt unaccepted even before I join with people.” Before Marion returns I suggest that she do a part of her daily meditation in the circle. The session ends here.

Marion returns a week later pretty upbeat. “I went into the circle quite a bit this week. It is such a safe place to be. I need to use it as an oasis. I cannot stay there indefinitely; I need to bring it out here. If I can share love and belonging with people I meet out here, then I can be replenished when I go back into the circle.” Nothing seems to be pressing Marion so I ask about her weight by way of telling her about the new hypothesis I am developing about addictions. After sharing some of that with her, I ask if she can identify the part of her who periodically thwarts her best intentions to eat moderately. “It is a lonely self. She is like me, but not as sharp as I am, not as confident.” Since Marion has gone inside to get a better sense of her, I ask if the self has her own *Light*? “No, but I can give her a portion of mine.” I ask if the two of them could enter the circle with the others? “I want to keep her outside the circle. Everything in the circle is good. She is embarrassing to me. My shadow. She is self-pitying. Wow...I just felt this intimate connection between us. She is intimately related to me; my evil twin.” I ask Marion if she has held onto the power to shame her? “I know I am shaming myself. I do it because she exists. I can do well with my eating for so long; then I feel something deeper and spin out of control. She allows me to do what I shouldn’t do. I know it is wrong to overeat. She is what I know I really weigh, but I have a fantasy that I do not look like her. I deny that we are the same person.” I ask Marion to let Christ convict her. “I am afraid of losing her. Where will I find my strength if not there.” I suggest that she can ask Christ to simultaneously convict both of them. But Marion is unwilling in this session to do anything more. The part in control is convinced that she needs to keep her ‘secret sharer’ just as she is so she can remain strong in her denial.

The following week, Marion begins her session by telling me she has started keeping a food journal. I commend her, but suspect this is also an effort to maintain control of the Lonely self. I note that both parts collude in the overeating. One part seeks to ‘control’ overeating but invariably Lonely ‘tips the scales’ and once again Marion overeats. One part that is “very rational and disciplined” (Marion’s words) fights the desire to overeat, which invariably ‘starves’ Lonely. Marion replies that, “I don’t like the description of her as lonely, she seems to personify nothingness or emptiness. I need to use the circle to better understand her, but there is something missing in that space.” I reinforce this by saying that there is a lot of wisdom in that circle. “Why don’t I want her in there?” I suggest that any reason she finds in answer to that question, while outside the circle, will only reinforce her reluctance to let her in. I suggest to Marion that she go inside and ask her *Light* for a garment of protection so she can see Lonely free of fear. “OK. I have the garment and I am looking at her. She is always going to be a part of me, and that is my fear. I need to accept that. But how can I feel alone when Christ is with us?” I ask Marion: if Christ does not satisfy her what does she need to feel connected? I encourage her to ask Lonely that the question. “She says I have kept her away from Christ. I don’t think that is true. She says she is trying to teach me something. She says, if I give her access to the circle, then I think everything will be perfect, but she says nothing is perfect. I think I would be at peace.” I challenge Marion: so anything less than perfect is un-peaceful? “Yeah.” So she has to battle your perfectionism? By way of answering, Marion complains: “What if I bring her into the circle and then feel her again at some point in the future?” I reply, Well...you could practice humility. Then I ask if it is ‘perfect’ in the circle? “It is *good* in the circle.” Both of us can agree that good is not perfect, but definitely good and peaceful. Finally, Marion lets Lonely enter the circle, though at first she hangs back just wanting to observe. Reluctantly, she joins everyone. Significantly, her first comment is that, “The six of us are standing around the circle.” At first, I understand this to mean she has yet to enter. But no, she is inside with the other five (the two Ideal pairs and Behind-the-door). She corrects me by telling me that Lonely is in the *center* of the circle. “When she goes in she is welcomed by everyone. We are all inside and she is in the middle, the center, she is filling the center. Wow. I use food to fill the center when she is not there. Wow.” Marion is having a hard time digesting all of this. “I need to use her rather than reject her. No, I need to accept her. There is a strong connection between her and Belonging, even though they seem to be diametric opposites.” I suggest to Marion that there are two experiences of Lonely. The experience Marion most uses is the one in which she has actively kept Lonely away from Christ and out of the center. The other is the one she is experiencing now. “Yes. Outside, she is isolated and negative. Inside, she

is receiving a lot of energy from the others, which is embracing her.” I cannot resist injecting here, that perhaps, she *completes* the circle. All of what is going on inside Marion reminds her of a dream she had the previous week which she has been attempting to figure out since she woke from it. “I was masturbating. It was so vivid in my mind. Everything was leading to a climax, but then I woke up because I was in intense pain (in the dream). I was so close to orgasm. I ask Marion to go back inside and ask everyone in the circle to interpret the dream, in particular, to help her identify who was the source of her pain? “Now I remember. There were other people in the dream. I am angry about something... they are not paying attention to me. I masturbate to punish myself. I am mad that I want people to pay attention to me. Control is the actor in the dream. She does not accept that it is OK to want the attention of others. It is a balance she does not have. My thinking self feels something and does not know what to do with it.” I suggest by way of ending the session that completeness seems a small price to pay for accepting the moderation of Lonely.

The following week Marion comes in feeling quite satisfied with her self. She has sat inside with Lonely and explained to her how she came to be, how after her mother died she became embarrassed to talk about her death. “I put Lonely aside and developed a tough, stand alone, angry self.” I tell her it sounds like her “dialogue” was a monologue. She agrees. I suggest that she go inside and ask Christ for the empathy to understand from Lonely’s perspective. “The first thing I felt is she had a sense of not fitting in with who I was, of not belonging. I became ashamed of wanting my mother.” I suggest to Marion that she ask Lonely how it feels to be the recipient of those shameful feelings? Maybe, she experiences the events as something totally different? “She loved my mother. I use shame to block her sadness at losing my mother. I don’t feel the connection with my mother.” I remind her that shame severs connection. I suggest that she ask Christ to convict the shame between her and Lonely. “I am thinking. I am not asking; I am trying to figure it out.” I reply that this is an ‘action step’ that Christ can only take when she is willing; that there is a shameful bond between the two of them that he needs to dissolve. Silence. “He gave both of us a portion of his *Light*. The *Light* he gave us is very specific. The only way we will be able to see and be with each other is by exchanging our *Lights*. We each have a different part of the other. We have now exchanged them. She is to have access to my head and I will have access to her heart. I will put her *Light* into my heart and she will put my *Light* into her head. Yeah, it is a new feeling. She feels...she feels...she feels and I think. We have to blend that. I can see what she feels and that she does feel. But I don’t understand it. This is not as big a deal as I am making it. I love my mother. We both love my mother. I can feel it. I don’t have to think about it.” The session ends here.

The following week, Marion begins by sharing her growing awareness of her feelings over the past week. “I am aware of my feelings; particularly, how I respond to them with anger and frustration. This week I prayed for people who made me angry. I was aware of eating when I got sad and lonely. I was aware of how I screwed up love and relationships in the past. I generally dealt with it by moving away and isolating. Inside, I am aware that the five are a resource that I can use; but outside I expect magic to take over.” I suggest that she go inside and ask Christ to capture whoever is the least aware of her need to have access to her inner circle. “It is the part of me that gets angry even before I stepped inside. Anger is my first response to loneliness and sadness. She is my knee jerk response to those feelings as well as intimacy and sexual arousal.” I ask if Marion can identify Anger’s problem with them? “She has never taken the time to feel them.” I ask if she has ever felt her own anger? “I get a visual of her suppressing it and expressing it at the same time.” I suggest to Marion that she allow Christ to turn Anger’s circle into a circle of effect. “That turned the circle into a chaotic circle. I can see people getting hurt, Anger getting hurt, yelling, screaming, crying. It is what Anger sees and what she is in the midst of. It is the awareness she keeps away from herself. The anger hurts her too, puts her down in the eyes of others and herself. It is hurtful. The circle feels like I am looking at my anger for the first time. How can all of those things be a part of the anger? It is like seeing a rock break open and seeing what it is made of. It is strange to see how screwed up my anger is. I see it as anger, but it is chaos, out of control. It is made of my fear of chaos. Chaos is lack of control. I justify my anger with the belief that I have to stand my ground or I will look stupid or submit to something I don’t believe in.” I note here that Anger can act out the feeling with impunity because she never experiences the effects of her anger; she is unable to make the connection between cause and effect. Her anger is insatiable and there is nothing to stop her. She has access to consciousness and no need for Christ or the five inside. “I was able to step back this week and pray for the people who made me angry.” I speculate that Anger’s use of anger may be cutting her off from something, and ask Marion if she would be willing for Christ to help her discover it? “Yes.” I suggest she also ask Anger if she is also willing? “Yes. The feeling cuts us off from who we are. Christ draws a circle standing up. I walk through it like a comb.



What is left behind is the deepest part of my soul. (Note, Christ created a similar portal a year or so earlier that allowed Marion to step through and approach her soul with a question.) I just know it is that part of me. I feel like I am that close to it.” I ask how Anger reacts to it when the circle is brought close to her? “Anger exhales. A sigh of relief. She has no belligerent feelings toward it. It is almost freeing, like bricks coming down around a wall. I just had a flashback. My mother died in July. I was a senior when school began in the fall. I remember hearing some kids talking behind me. One girl said, ‘She will always be weird. Her mother died.’ I am looking at myself, the part I never became. Anger feels so connected to this part of me in a good way.” I ask Marion when was the connection lost? “When my mother died. I knew my mother loved me. I had to be different after that. My mother nurtured me, my soul. She understood me.” I ask Marion if she is willing to leave Anger in the circle of effect and the portal containing her soul next to her so the two can work it out? “Yes. I wanted to be like my mother, but I became so unlike her. I really lost her.” The session ends here. Marion’s Anger is very much like the mental component hypothesized to be responsible for the insatiable desire found in addictions. But in Marion’s case it suppresses desire which makes the desire insatiable. It has definitely been an integral part of Marion’s behavior for as long as I have known her; and always appears to take over when she seeks sexual satisfaction. In years past it was exceptionally strong and controlling of her behavior. Historically, it only appears to be placated by excesses such as overeating. What is unexpected here is its seeming relationship with Marion’s sense of soul.

I see Marion two weeks later. She wants to share her reflections on her mother and I encourage her to express them. “When my mother died I lost a part of me, my feminine side, the nurturing part of her. It has taken me a long time to look at her death. I shut off that part of me and the masculine became dominant in my life, strong and stoic. I don’t think I operated that way before my mother’s death. I never put together that losing my mother meant losing a part of me. I don’t want to lose that anymore and I do have time to change it, to be more like the woman my mother was. I need to stop blaming her death and start honoring her life.” What about Anger? I can let go of it now. It was a defense. When my mother died I did not think I had a choice except to become strong and angry.” I suggest to Marion that she ask Christ to add pure sensation to Anger’s circle of effect. “There is more energy in the circle, a vibration, and a sense of aliveness. I can feel my body getting uptight, withdrawing in the face of the anger, clenching my teeth. That is the effect on my body when there is anger. The anger is conflicted: a push-pull thing, a sense of coming close and pushing away.” I ask if there is any sense of gender? “There is a sense of masculine, of trying to be strong, in charge, powerful, but conflicted. I don’t like the feelings that go with it. I thought it was strong, but feeling it now there is a sense of weakness. How can it be strong and weak? I never thought of it as conflictual. Even with eating, I take food in and my anger goes out. I always thought of anger as outward, but the sensate part is inward.” I suggest to Marion that she allow Christ to capture the feminine counterpart of anger? “The first thing I saw was a very free floating river, confident, the soul image.” I ask if Christ can convict them so they can be truly interactive? “Now I have a visual of Christ building a bridge and asking both images to cross over. Now I have a sense of Christ beginning to overlap the circles. The bridge was my sense of it. He is telling me that he is not taking ‘choice’ away (each crossing over the bridge to the other side). Merging the circles is how it must be done. He is making it possible if I am willing. It is such an odd configuration. There seems to be more physical sensation in the masculine anger than in the feminine. I feel the feminine is at peace and calm; but the masculine can feel more sensation. The bridge is thinking. Not what is needed here. He has taken the bridge away. Now he is waiting for my understanding of what is happening. I am hesitant; they seem so different.” I end the session here with the suggestion that Marion reflect on the two circles during her daily meditations. I suspect this process of discovery has highlighted a core conflict. When sensation is added to Anger’s circle of effect, it brings its conflicted nature into sharp relief. As feeling, Anger expresses “outward,” but as sensation it appears to attack the deepest part of Marion, her very soul, the feminine sense of self. Briefly, Marion seeks to resolve the conflict with thinking, e.g. the bridge, but quickly concludes that this conflict cannot be resolved with her preferred function. Christ will hold the tension of this conflict until she gains the necessary insight. I have not the faintest idea how it will be resolved but suspect intuition will play a significant role.

Marion returns the following week. She tells me about the work Christ has done with the two circles during the week. “I asked Christ to help with Anger. He put a filter or sieve under Anger’s circle. Then he opened a part of the feminine’s circle from the top; and like the floodgates in scripture, all the yucky stuff in Anger’s circle went down through the filter. Now there is water flowing in Anger’s circle with three large boulders. They represent good anger that we feel when people are treated unjustly. But I

was also aware of being angry at a woman who I saw in the ER this past weekend who was on drugs and had been raped by the person who sold her the drugs. (Marion counsels rape victims). It is easy to counsel victims but hard to work with someone who seemed to bring it on herself. I stepped away from her for a bit and became mindful. My body and soul seemed to come together in the circles and I was able to get free of my anger toward her and be helpful.” I ask about the rocks? Are rocks the most suitable form of interaction with the flowing water? “I see them as two different kinds of strength, the flowing water is moving, reflecting, thought...the other strength is the strength of my father. But honestly, that is no longer satisfying. It is more like digging in my heels.” I suggest that over a long time the water would dissolve the rocks, but wonder if Christ could speed up the process? “Christ is waiting for me to let go of the boulders. I value the water, its flow and aliveness, but a part of me wants to hold on to the boulders.” I suggest that she ask Christ to *name* the boulders. “They are control, courage of my convictions, and stubbornness.” I ask if she can name the opposite of control? “Acceptance and Truth.” I have her ask Christ if he can add those attributes to control’s boulder? “Before he added them, the boulder was jutting out of the water, sharp and uneven. Now it is flattened and just below the surface, like a stepping stone that allows me to step into the water.” I ask about ‘courage of convictions?’ “Christ adds tolerance and the same thing happens to that rock; it also becomes a stepping stone.” And stubbornness? “Again, he adds acceptance; now all three are stepping stones. But they do not cross the water. Rather they are aligned with its flow.” I ask her to step out onto them. “It feels very freeing. (Silence) It feels. Period. It is how I felt on Saturday night in the ER when I could be aware. I know I am meant to be who I am. Funny. I am out in the middle of the stream. I imagine that everything around me must be beautiful, but this is the spot where I go into the deepest part of me surrounded by love and beauty. I am me, fully alive, with people around me fully alive, unafraid, and unencumbered. Christ is there too. He makes it what it is. It is like my mother brushing my hair as a child, only magnified a hundred times.” I cannot resist asking: can Christ tell her about sexuality in that space? “There, sexuality is in the stream; it is different from when I am back here. It is bigger than sex or an orgasm.” I ask if Christ could place ‘that stone’ in the water? “Christ has shown me that the water is sexuality. It is not a stone. It is the water flowing and alive.” I comment that his word is gospel. “Yes. Write that one down. And that is good news...I could not resist that.” I ask her to put her hands in the water. “It always feels good.” The session ends here.

It is the following week and Marion has just returned from her 50<sup>th</sup> high school reunion, but we barely talk about it. Instead, she quickly relates that she has gone inside a number of times during the past week. She reminds me that, “We ended up talking about sexuality. I would still like to have an orgasm, but guilt interferes.” I ask her what emotion neutralizes guilt and shame? “Acceptance.” I ask if Christ can capture the self that feels the most guilt/shame about masturbation? “I don’t feel guilty about it.” I take a different tack by suggesting that she ask Christ to collect into one circle all of the pictures contaminated by guilt and shame. “As I see them now, it is a mixture of feelings, great while I am doing it and guilt after.” Who is the self with the memories? “I know who she is. I see her. It is me as a nun in my habit. I feel distant from who she is. I wonder if I keep a little bit of her alive as an excuse. She is my excuse when I do not have an orgasm. *I think it is impossible to have one.*” I immediately sense that a new self has taken charge. I have Marion ask Christ if this is a healthy belief? The new self replies: “I think it is real. I can’t hear him.” I ask Marion if this self is willing to test her belief in the circle with the water and rocks? “Yes, though she is tentative. She is standing on the rocks. I do not feel connected to her.” What is happening here? As soon as the ‘realist’ steps into the circle a new voice seems to take charge and describe the ‘realist’ in the third person. The new voice also reports that she ‘needs to connect with her.’ So far as I can determine, the ‘new voice’ is a personification of the feminine identified with the water. She will describe herself as ‘belonging’ to it, but Marion will call her Peace. Without knowing who she is I nonetheless suggest that Marion ask Christ to connect the two. “She is now sitting down on the rock Indian-style; and I am sitting next to her.” I suggest that she also invite the Nun to join them. “Oh Lordy, she may as well come in. The Realist is starting to get frustrated with everybody. She needs is saying, ‘Look, this isn’t going to happen physically (an orgasm).’ This is her belief.” I point out that the stream is experiential knowledge of sexuality. It might help if she entered the water. Her belief will not be altered by entering the water unless her experience of the water is different from her belief. At this point it also occurs to me to ask Marion to identify the woman beside the Realist. “I will call her Peace. She considers the water ideal. It is not a problem or a barrier for her. She can dive deep and swim in it. The water *belongs* to her. She is so whole and complete. The stones are compassion, tolerance and acceptance.” I ask if she can bring the Realist into the water? “The Realist says, ‘OK, I’ll put my feet in the water. I will forget what I feel.’ The

difference between the two is startling. Peace is very much at ease. The Realist is ...very uncomfortable. She says she wants to get beyond her desire for an orgasm. To her the water is cold because she is not at peace. For her to feel peace she must be untrue to herself; she would have to become unrealistic." The session ends here, but I anticipate that Marion will be struggling with it all week long.

As I predicted, Marion has struggled with her 'triangle' throughout the week. "I woke from a dream this morning. In it, everyone was yelling at me to grow up, get over it. I got angry. I wanted to figure it out for myself. I believe that I am unable to have an orgasm." I ask her to identify the consequence of her belief. "Peace feels a part of the water; the Realist thinks there is a time and a place for the water. She is not dressed for the water. She does not want to get messed up by the water. Now she is getting angry." I suggest that Marion invite her to leave the circle containing the water and rocks. "She is always going to get that way and hold everything back with her anger." I suggest to Marion that she let Christ put the Realist in a circle of effect and she focus on the Nun. "She feels different about the water." Is she willing to join Peace in the water? "Where she is on the rock, the water is sparkly and beautiful and she is attracted to it. It is almost a soul connection. I did not expect that of her. I thought she would be more critical." I ask if she would care to join Christ in the water? Could she take his hand and go in with him, robes and all? "No. I know what it is. Peace believes it is more than sex or orgasm. All three of them are part of me. The Nun can look and like from a distance, but she is encumbered by her habit. If she gets in the water her coif will collapse. (This is a starched white band that her order wore around their heads with a black covering over it that was likely to 'collapse' if they got caught in the rain.) It made you look stupid for a week until you could replace it. She has lots of clothes; she would sink in the water. Her Rosary would rust." I feel sadness when I comment that it sounds like Peace will have to swim alone. Then I ask if Christ would swim with her? "I am sure he would." The session ends here.

The next session a week later has a third act quality to it. "I have reflected a lot on the water during the last week, especially at night. I had a dream or something, embarrassing to tell you. The Realist has remained in her circle of effect. I have repeatedly asked the Nun to go into the water. She finally went in frustratingly, after taking off her clothes. Christ was on a sandbar. She swam to him. She was being seductive; that is what it looked like to me. Christ just stood there. That got her more frustrated and angry. She started beating on him. He still did not do anything. She finally collapsed in front of him. It ended there. She is worn out with grief, half in and half out of the water." I comment that her emotions are negative. He accepts them, but how can he respond to her negativity, aside from accepting it. The Nun's negativity would deny the experience of the water. Peace claims it. The water is life. She approached Christ in anger and it wore her out. The Nun needs to apologize and choose again. "She has a fear of rejection." I suggest to Marion that she let Christ place her in a circle and infuse it with acceptance, give her a choice. "But I keep thinking 'you did not love me when I was angry'." I challenge her to explain how he is to love her when she is attacking him, aside from absorbing her blows? He can see through her anger but she cannot. "He could have stopped her, like a parent holding a child who is having a temper tantrum." No, I reply, he could not stop her without going against her free will. How does he respond to her when she accepts him? "It has always been a contest about how far she can go, how good or bad she can be, and then asking him to prove he loves her." I ask Marion to tell me what Christ wants from the Nun? "Her anger." I ask Marion if the Nun is willing for her anger to crucify him? (This is the week after Easter.) What else can her anger do but crucify him? "OK. That is a different picture. I have been seeing it in a self-centered way. She needs Christ to love her." Has she ever said to him, 'I need your love'? "No. I always wanted him to read my mind." Can she own her love for him, or will she only give him her anger? "I should be ashamed. Another nun would go to him clothes and all." What has been the problem all of these years? "Anger. But I blame Christ for making me the way I am." So being you is being angry and blaming God? If you choose anger, it will always have the same effect of pushing away and crucifying. Ask Christ, what will cancel all desire to be angry? "He did not say anything. He just opened his arms. She accepts his arms, but it is not who I am. (Notice the immediate shift as soon as the Nun enters Christ's arms. The Realist has immediately taken her place, almost in mid sentence.) I see it as childish. It scares the hell out of me." Now you know the source of all your judgments: fear. "He wants me to go to him more often instead of feeling I have to prove something." What emotion interferes with your relationship? "Pride. I have to be perfect. I have to present a perfect person to him, I cannot need him, he will not want that. I am a co-worker with Christ, on the same plane. He is in charge and I am in charge, both of us working for the same thing. I do not depend on him; that would be a bad thing to do. But for the Nun dependence is a strong thing. Dependence on Christ is like dependence on people. That is why I do not like it. I do not relate to him." I challenge her by

saying that as his co-worker she does relate to him. "But it is not what I want." Then what stands between you and the relationship you desire? What emotion? "Pride." So what has to change? What sustains your perfectionism? "My pride and anger. I need to understand this. I need to think about it." I can only remind her that 'thinking about it' will only reinforce the status quo. The session ends here. Two days later I receive the following e-mail:

Question: Is it really as simple as asking Christ to take the anger and pride that has been within me for so long away? The three of us, Nun, Realist and Peace, are on the sandbar with him and are willing, even anxious, to ask forgiveness but there seems to be something else, to just ask forgiveness seems too simple. What else do I need to do?

I am frankly impressed with how quickly the three have joined Christ on the sandbar, but I keep my reply very short: Find the willingness to ask.

This is what Marion tells me when she returns the following week: "Christ called the Realist and Peace to the sandbar. The Realist did not swim there, but she has been changed. The Nun was naked. Christ told her to go back and get her habit. The habit is unaffected by the water even though she swam back to the sandbar with it on. Me, *the observer*, told Christ I was sorry for my anger. I remember asking his forgiveness before. It was a great breakthrough when I asked his forgiveness the first time. I asked him what I could replace my anger with. He told me to use the three people in front of me. The realist was not as stubborn or angry as she had been. I need to use her as my groundedness. I have to learn from Peace that nothing lasts forever. Nunny Bunny...Christ sent her back for her habit for a reason. Last week she could not go through the water as a nun. He sent her back to understand that being a nun does not exclude sexuality as a part of life. These three have replaced the people around the picnic table; they combine all of them. I make progress, but I don't keep on top of it. I know that a few months ago I did something similar with my anger and had moments of enlightenment. But I don't keep it in front of me." I tell Marion my reservations: that I am not clear about the Realist's pride issues. Does she still feel 'I am in charge, Christ is in charge?' How comfortable is she swimming in the water? "It is weird. She was OK on the sandbar. She felt above it all." Does she know how she got there? "He called her." Does she know how she will get back? "She is not as flexible. I thought she provided grounding, a sense of rootedness. She has a connection with Christ." What is it? "It is strength and conviction, more masculine than feminine. Like a light house." Is she also the light? "Yeah, she gives direction." I comment that she does not need Christ, that she is the light and the lighthouse. Then I ask, of the three, who are you most like? "OK. She is isolated. Now she is in the water. She is walking around in it. But I feel like I have set up an artificial situation; that she will do whatever I tell her to do. We have made her into a monster but she is not. She is not perfect, she is just trying to hold a line or something." Whose line? "I don't know. She is like a bulwark in a storm, only a little bit separate from the others." Separate from who? "From them, from Christ. She believes she gets her strength from Christ." It makes her his equal? "Yeah." She can be like Christ? "We all aim at being Christ-like." I comment that the Nun and Peace have *embraced* Christ. Could the Realist embrace him? "I feel sorry for her; all of sudden she looks very lonely and tired of being perfect; of staying away and not touching people. She really would like being embraced by the other three. She is the part of *me* that is always hesitant." So, I ask, can *you* embrace Christ? "I know it is about willingness, but it seems to be so much more than that." I point out that willingness in this case includes feeling the effects of the embrace. But we are once again over time. She will have to settle this on her own. When all is said and done, she will need to embrace him in the first person.

When Marion returns a week later she begins, almost immediately, to report what has occurred inside during the week. "The Realist fell into the water. She gave up. Peace and Nun are surrounding her. She is saying to us, 'here I am, now what do I do?'" I am aware of Marion functioning as an observer; that is, standing back and observing what is happening and vicariously *experiencing* everything through the Realist. I tell her as much and suggest that she enter the water, swim to the sandbar and embrace Christ. "It feels good, it feels like being home." I suggest that she take his hand and draw him into the water with the others. "He is pouring water over me gently; it is refreshing, nurturing, just feels good. But I do keep getting distracted by them. I feel sorry for the Realist; comfortable with Peace and Nun. I comment that the Realist feels like the 'odd man out.' Marion, surprises me by saying that, "I am very aware of her being feminine now." I suggest that, maybe, she is just not use to feeling feminine. "She is just not use to feeling. I have a sense from her of surrender. She is saying, 'her I am in the water; change me'." It suddenly strikes me that she may not have access to sensation. (This turns out to be the case; and based upon what will

transpire, I will apply the same hypothesis to Tory in her verbatims.) I ask if she has access to sensation? "I am not sure. When she fell into the water it was all about what was going on in her head, not her body." I suggest that she return to the sandbar with Christ and allow him to draw a circle that will awaken her sensation function. "I do not think she is afraid of it; rather, it is simply unknown to her. What's happening to her reminds me of a sponge being filled with water, but not fast." I tell her that she has another 30 minutes in this session and the whole rest of her life. "I am watching. I am feeling what is happening to her." I suggest that she might step into the circle herself. "Yeah, I am going to stand in the circle with her and hold her hands. We can do it together. I am very aware of Christ's *Light* generating the sensation. I can feel the heat of the *Light* in my feet on the sand. It is not burning. It is a warm heat. It is beginning to flow up my body and her body as well. This may say a million things about us, but she is not ready for it to flow into her vaginal area; it needs to bypass around there because she needs to feel the sensation in other parts of her body first. The heat is flowing through our arms and around our hearts. It is important that the heat and *Light* are in our hearts. Our bodies are glowing. Now the heat and *Light* are flowing down to our gut. It is OK for me, but she is getting a little shaky. For her the sensations are new. I am familiar with gut feelings such as nausea. The problem is with its going down further." I suggest to Marion that she give them both a garment of protection from the fear of sensation entering her vaginal area. "I just heard the words, 'stay away, don't go there'." Who is voicing the words? "Everybody, the church, my vows; but not my mother. Her voice and visual are saying it is OK." I challenge these voices by phrasing them as 'this masculine authority' that ostensibly serves on behalf of the Christ within her. "No. my Christ put his *Light* in the circle, got us this far." I have her ask her Christ if the voices are speaking for him? "No, he just smiles as if to say it is ridiculous to think that they do." I ask her, 'Who are your vows intended for,' the church or him? I suggest that she allow him to enter their circle and give them peace in this matter. "I feel aligned with Christ in this." I suggest that the Realist approach Christ within the circle of sensation and embrace Christ. "It is what she has wanted to do for so long. She is in Christ's embrace and a part of us now." I tell her to stay there and come back to me. She is grinning about something but does not tell me what it is. She does tell me that, "It is a big move." The session ends here.

Marion is reflective when she returns the following week. "Sexual intercourse is emotional for me. I do not feel an emotional tie with Christ. I feel Christ's love for me; but I have trouble reciprocating. I don't know how to return that kind of love." I suggest she might want to surrender to it. I then go on to suggest that she has fallen back on her self-sufficient self and it has not had the desired effect. "I do it when I don't feel I have measured up." I ask if she finds 'not measuring up' helpful? "No." I suggest that she ask Christ to help her with her negative thinking. "Going inside I see myself with my back to Christ. I have never seen that before. I am feeling sorry for myself and want to be left alone, but another part of me wants him to come over." I ask who is generating these thoughts? Can she own responsibility for them? (What she will say next has to do with an event that occurred many years ago. She attended the funeral for the mother of another nun. Her father went with her. During the service she felt a strong need for her father to hold her, but she could not ask and he was insensitive to her need.) "When I saw me with my back to Christ, I immediately went back to the funeral of Martha's mother and the need for my father to hold me." I suggest that she is still turning to the wrong source of masculine energy (sic) her father. "I use these thoughts to feel OK when I did not feel OK." I tell her that her solution has isolated her all of these years, and that I imagine her father's soul must be in anguish right now. "I do not blame him; I wish it could be different." Ask Christ if he can remove your power to shame your feeling of need? She is making her moments of need despicable. "I bury them." I tell her that her father was emotionally crippled. "As am I" Yes, I reply, insofar as she follows in his footsteps by mirroring him. When, I ask, did your father ever hug you? "In that circle Christ is my father." I tell her that is a projection, which is turning her to stone. Essentially, the session ends here. Marion remains unable to turn around.

I do not see Marion again for three weeks. She returns to share her reflections: "It took a couple of days to get beyond my last visual. I hate to repeat stuff. But I do get a little further each time. I felt a lot since our last session, instead of just thinking. I have used the picture of my dad and me at the funeral to shape my response to people: I would be a good listener but not open to how I feel about them. But seeing me with my back to Christ is a sad, lonely, image. I remembered the feeling that when Christ embraced me he really embraced me, and that scared me. I ran away from that. Most of my religious life has been spent proving something to myself, in control of myself, self-serving and self-centered. It is supposed to be about transforming life through Christ. I was on the fringe of where Christ was happening. I do not bring him into what I do and who I am. I pray and then I do what I need to do to listen, but not feel. I concentrate on being

good and self-sufficient, but not being with Christ. I am afraid to turn around and ask him. I am afraid he will ask too much of me.” I tell her that I sense there is a painful cyst in her that has been kept inflamed for years. I encourage her to let Christ provide her a garment of protection against fear and let him dissolve the cyst. But then I reframe my own thinking. I suggest instead that she is wearing her father’s defense against feeling; that she needs to let Christ capture it. “He draws a circle around me and when I step out of it, I see this black energy. I feel cold and exposed without it. I feel like a child without it. I don’t want to feel like a child who is seven years old.” I press Marion to stay focused on the child and her need. “Christ is holding a lamb’s wool blanket in his hands. He just wants to wrap her in it and hold her. She allows him to wrap her up. She is exhaling and she turns around and embraces him back, almost like a death grip. She feels safe. The image of me watching them...I do not know what to feel. I feel so ashamed and also that I could also turn around.” I suggest that she ask Christ to convict her with the power of the Holy Spirit. “Christ just came up behind me, lays a blanket on my shoulders and turns me around. I know the black energy is gone. I am just enveloped by him and telling him I am so sorry that I carried that inside of me instead of him.” The session ends here.

Marion tells me she has had a good week when she returns. “I kept going back to our last session. It was good and comfortable. A part of me would say that it was too touchy-feely, but then I would say it is what I need right now. I know who the other “I” is, she is not connected to feeling.” I ask if she would be willing to work with her feeling chakra? Marion is agreeable. I suggest that she have Christ take her to the ocean place with her massage table. Of note, an Observer sees the thinking self on the massage table and the feeling self standing beside it and reports what Christ does with the self on the table. (But I also sense that at different points it is the feeling self that speaks or dominates consciousness.) “Christ is using his hand to warm her body and calm her down. He is getting ready to do surgery without anesthesia. He places his hand on her abdomen and it opens. He is taking out yarn that seems to go on forever, but now it is all gone. I did not expect this. Most of it is just past memories. It looks like dead stuff, kind of repulsive. It does not surprise me that it is dead. She has just held on to it, the part of me that holds onto things. I understand why she has been afraid to feel what with all of that inside of her. It had to dull her senses and feelings, every part of her. How could she enjoy anything? I am looking down the table at her. Christ is finished. It is an empty space; Christ has cleaned out her stomach.” I suggest that she get off the table and embrace Christ. “She is not quite as emotional as I was last week. There is still a feistiness in her, but she does hug him, which is more than she has done before. There is no embarrassing shame.” I suggest that she get back on the table and now let Christ work with her root chakra, but she is not yet willing to go there. The session ends here.

The following week Marion begins by telling me she has looked up information on the root chakra. “It is the grounding chakra, Mother earth. When it is cluttered there is anger and fear and the lower extremities are adversely affected. You don’t trust your emotional life when it is cluttered. You are quick to feel fear and can’t let go of things like grief. It is the chakra of passion. An unclean root chakra inclines you to shame.” Personally, I could not have put it better. But for my part I have finally realized that the reconstituted Familial personality is exercising a degree of conscious dominance and needs to be addressed. I ask if the sense-of-self that observes everything on the inside is connected to Marion’s body? “I see her as a head thing, as the intellect. *I see her as me*. Everything takes place outside of her. But it does not feel right. She does not think she needs to be affected by anything, but she does. She has the power to stop the process by refusing to engage in it.” I ask Marion how she judges the sexual and whether she has the power to stop it? “I do not want to go there, again.” I tell Marion it sounds like her father. “It is cleared up by not engaging it (sexuality).” But, I note, she has discovered there is more to the root chakra than sex. I ask if she has a root chakra in need of clearing? Does she have a horse in this race? Is she connected to the body? I then suggest that she lives vicariously through Feisty (the thinking self who embraced Christ the previous week after emotional self was cleared). To which Marion replies: “I do feel a little superior to Feisty.” I tell Marion that I do not see how she can be a ‘complete’ woman by standing back and just observing. “Yeah, it does feel separate. I did not see till you brought it up. I get the information and impose it on Feisty. But I also keep her from things by being disconnected from the Body.” I tell Marion that the Observer lives in the solar plexus unconnected from the 1<sup>st</sup> and 2<sup>nd</sup> chakras; that she has done good work as the intellect, but she cannot be sexual or help Cathy lose weight while she remains disconnected. “How do I bring her in, how does she bring herself in, where does she start?” I rephrase her question: how does an observer become a participant? This question prompts a lot of reflection from the Observer. She admits to living vicariously through personifications. The ‘thought’ of actually entering the heart chakra or root chakra generates an

experience of slowness and heaviness. This is probably true as intuition is most suitable for hearing the Soul speaking through the heart chakra; and sensation most appropriate for reading and responding to the root chakra. In effect, she is obliged to own that thinking is not very comfortable anyplace but in head. The session ends here.

When Marion returns the following week she tells me that, "I'm feeling like an empty shell; I do not know where to go with this." I explain that she does not have the functions needed to directly access the heart or body. "I felt like a was making progress; now I feel like I am directing a play and I want to be freer and more open than that." I reinforce that thought by noting that she was only getting it variously through 'stand-ins.' In effect, she shares her identity with ego-aspects; but that only allows her to experience what happens vicariously. (For my part I am choosing to treat her as the unmediated constellation of her Familial personality, altered by the two sets of Ideal pairs placed in the Heart and heart chakra, but otherwise deficit in terms of function.) I suggest that she allow Christ to create two domes. One will provide her an intuitive body and the other a sensate body. Marion, and I presume the Observer, is agreeable, and chooses to first enter the dome with the intuitive body. "I feel like I am in a mist shower, an Irish rain; it is damp and uncomfortable. Christ is a distance from me. I want to call to him, but I don't. I need his help. I can't move. Why do I have to stand here alone? I can feel the mist getting wetter and wetter. I know I need to call him, to just say 'come.' I don't doubt he will come. It is all about letting go of all the stuff in my mind. I know that if call Christ that I'll be able to let go of all the stuff. It is just letting go of a plan, of having everything in place, my way, my decisions; and being open to changes, surprises and amazement. I know what it means to call Christ to invite Christ in and not trying to be in control of everything. It would be so much simpler in a lot of ways." I hope the reader has been picking up on her expressions of 'knowing' rather than 'thinking.' In any case, I tell her that it only requires an instant of willingness for Christ to come. Then, intuitively, I suggest a solution. I tell Marion to fall flat on her face and let him pick her up. "I did. I did not have to call him. He just came. I do not know how to feel right now. I feel safe. Inside, something important happened." Ask him? "I surrendered. I willingly gave it up. I fell. I had a weighted backpack on me. He took it off and I fell forward. He knew what I want; I did not have to ask." I ask, in turn, if she can nonetheless voice it to him? "I want to give up living in the past, just listening to myself. I want to be free." OK, I reply, but these are just wants. "They are what I gave up. I need to listen to the inner voice I hear and dismiss my rationalizations. I need to want to feel his love and love from others and not have my guard up. I have to see the forest and not just the trees. I need to be what I was created to be." When Marion exits the dome she feels that something is missing. I tell her my surmise that it is the sensation she needs to act in the world, and I assure her we will address it in the next session.

I am gone for three weeks. Marion sends me an e-mail the first week I am gone that wonders if alcohol would loosen her up. She does not say for what, but I surmise it has to do with helping her achieve an orgasm. Even before I reply, she sends another e-mail asking me to not respond to her thoughts. But I do, telling her it might help, but only if she can use it without anger.

Several days later she sends the following e-mail:

Well, I've had time to think about your suggestion with regard to using alcohol. I hear what your saying and for whatever reason it doesn't sound right for me. I've been praying about it for a couple of days now and something in me, intuition (?), is saying that I've worked for so long now with Christ that I can do this "feeling" thing with him instead. Then this morning I had this perhaps insight that I really DO feel! What I don't do is allow myself to do the feeling. I've been pleased and felt good about my body, I've been saddened and felt emotional pain, I've felt both and all. What I haven't done is allowed the feelings to remain so that I find the source of the feelings and what is going on in my body when I do feel. I immediately feel embarrassed, shamed, angry, confused, frightened. Then I stop feeling! I can feel but I don't allow myself to do so. And I believe this has probably come up in sessions but I get it, I hope, this time. I haven't stopped praying about this as I haven't 'finished' this part of me but realizing I do feel, 'feels' like a step forward. And so I continue...do you have a thought for me? Marion

I reply:

Lets agree that shaming emotions stop the feeling of whatever you are feeling. My thought is to ask Christ to provide a dome with a portion of his *Light* set in the top. This

dome and *Light* will absorb any experiences of anger and shame that would block you from exploring your sexuality with him.

I mention the above because when I see her three weeks later she begins by reporting the work she did with my suggestion. "I went into the dome. Christ's *Light* was above me, washing over me. I watched this film of anger and shame being sucked up by the *Light*. Next, I felt the presence of my mother beside me telling me this is what she wanted for me all along: no shame and no anger. All of this happened to *me*. I ask if she went into the circle more than once? "I repeatedly brought it to mind, but now that you talk about it, I am afraid of the vulnerability in there. I would be vulnerable to...feeling and sensation in there, very much like entering the Heart." But, I add, without stand-ins. I suggest that she needs to become a participant-observer. The dome will provide her access to feeling and sensation without fear of shame and anger. I encourage her to go inside and enter the dome. "There are two of us there now: me and the person who had the wonderful experiences." I suggest that she ask Christ to gently merge the two of them. "I feel like I am in her, that I need to relax in her. I just need to breathe. I am getting more comfortable... the space between us is getting thinner. Christ is doing a kind of Reiki. He is passing his hands around our outer body. I feel energy. I am present as an energy. I am thinker and feeler. I am this energy with the body...thinking energy, the ability to feel the sensate part of me. I have not been this before. I always separated my head from my body. I do see as one. I am a mind inside that body, together. Christ is not done; he is still working. It is all new to me. When I am in the dome now my head is all over me; my mind is all over me. My whole body is thinking and feeling, not just my head." At this point I ask her to step out and assess whether the body comes with her? "No." The session ends here.

When Marion returns the following week she can share that she has returned to the dome numerous times and can distinguish the difference between observing and being present in the body without shame or anger. For my part, I have come to a conclusion regarding her desire for completeness, i.e. orgasm. I tell her that at this point it will be impossible for her to have an orgasm with anyone other than Christ. And that such an orgasm, however it is experienced, must happen in the dome when she is embodied and he is present. I tell her that she must make a new vow to him: Tell Christ that you are alone without him. "In my best moments I do feel that way." Tell Christ that you do not have to pay attention to anyone else's rules; that the body is God's gift for me to decide how I want to treat it. "I never thought of myself as owning my own body. Throughout the centuries people have given it over to others, which accounts for the shame I have felt when I masturbated, etc. I feel free with my body and I am taking better care of it. I will always want to have an orgasm; our bodies are made for that; it is a little late for me." At this thought I remind her that Abraham's Sarah said the same thing....then I add: 'Christ has unlimited access to the universe's resources. Your control is so miniscule it is less than a grain of sand by comparison. Turn it over. This orgasm – however it manifests – will have to be his doing. "Why is it so important to me?" I tell her my conviction that her soul has made it so, and only Christ can satisfy that desire. It is at this point that events begin to seem very synchronous. "I had a dream last night. I was not going to tell you about it, but now I must. I was in a school taking classes. There was a man behind the teacher's desk and another man beside me. The teacher was going to teach me how not to be a person (read personality). The classmates were exuberant about being in the class. I was not sure I wanted to tell it to you." I suggest that she ask her *Light* to identify the males in the dream. "In the dream they are both people I care about. The guy behind the desk is older and the one beside me is younger. Not people I could identify. One teaches and the other participates with me. He was talking to the one next to me. It was all very public, a little too much for me. The guy next to me took me in his arms and kissed me, really kissed me. Something dropped out of my vagina. I do not know what." I suggest she ask her *Light*. "The teacher said it was esoteric. It is a gold disc; I do not understand it." I suggest that she touch her *Light* to it. "It is valuable. I am supposed to pick it up and hold it. I keep seeing the teacher encouraging me to pick it up. I do not understand it." I tell Marion she cannot understand if she does not experience it. "OK. I pick it up." I ask her to name what it means. "A new relationship, a pure relationship." I ask if it has kept her a virgin? "Wow. Yeah, but now it is out. I cannot keep it within me anymore." Who will you give it to? "Christ. It is a golden relationship, almost unfathomable." At this point, I have her come back and comment that it is hers to give, but she can only give it to one person. The session ends here.

Marion's dream seems to synchronize with my assertions in ways that defy chance. Even more so because for years I have imagined that she could only have an orgasm when she could emotionally connect with a male, though I remained ambivalent about that being Christ despite all of my own esoteric reading. But *the morning of the above session* I realized that there are many kinds of 'orgasm' including ecstasy;



and (given all of the work we had done and her recent rejection of other options) her image of Christ seemed the only viable image in her mind who stood any chance of 'completing' her. The final vows of her novitiate were given to the church, but given in the context of being 'married' to Christ. After all of these years, the church could no longer claim to be 'his representative on earth.' Her body was now her own and she could choose to whom she gave it; in effect, she could now choose to 'consummate' her marriage vow to Christ. Or so I had come to understand it when I told her my conclusion.

I do not see Marion again for two weeks. She has not gone back to the dome in the interval and I have a sense that Sr. Regina has taken over. I tell her my sense of it: when she does not move the process forward Sr. Regina will take over. If Marion refuses to be the bride, Sr. Regina will be the nun. I suggest that she go to the picnic table – where her major selves have always gathered – and query Sr. Regina regarding the consummation of her relationship with Christ. "Sr. Regina says I did that a long time ago when I said my vows." I ask if she said them to Christ or the church? "The church." Who were they intended for? "Christ. I intended the vows for Christ. I see Sr. Regina right now as an adult nun in the church; and I see me as a flaky 16-year-old teenager who is rash and impulsive. Neither of us seems ready to enter the circle where Christ is standing." I remind her that for many years she was "married to her father" (her community allowed her to use her mother's wedding ring when she took her final vows). Currently, she is married to the community (church), which occurred when she renewed her vows with a ring provided by her community (and much prompting by me). But, I stress, neither is a consummation of her relationship with Christ. "You are right. Outside that dome is what Sr. Regina sees. The flaky teen is her creation." But, I wager, the Teen is willing to go into the circle with the coin? "Yes, but I hold the coin. I have gotten so far away from the dome. I remember coming out with no anger and no shame. But I lost the feeling because I was afraid to deal with the shame of being seen as a flaky teen." What are you going to do now? "I need to go into the dome. The Teen is coming with me. I feel like the Teen is a part of me. She is really inside of me. I want to accept her without shame. This is the part of me that Sr. Regina does not like in me, and her feelings overtake mine when I am outside the dome. The Teen can make people laugh, I can be funny delightful, lovable. She accepts the caring of others. Sr. Regina says 'you are a grown woman.' But in the dome Christ loves her, she is whom he wants, though not totally. I can be an adult as well, I can be both, but without having to stand apart like Sr. Regina and her church authority. I am there as the whole person who I want to give to Christ. This time Christ is in the front of us. I gave him the gold coin, but now he is handing it back to me." I suggest that she ask him to transform it into two rings. But Marion tells me: "That is not what it is. He blessed it and gave it back to me. There is something I need to understand about it. I need to know it better. He does not want to change it. I do not yet understand the power in the coin. For the last two weeks I have been distracted. Now, he has given it to me again. This time a part of me will remain in the dome when I come back." The session ends here.

I see Marion the following week. "I went into the dome many times this week. I kept giving him the coin and he kept giving it back. I had to forgive Christ for all the times I got angry at him, like my mother's death. It was meant to be and it has brought me to where I am today. I don't trust Christ. I keep taking control and second guessing him." I ask how she can be intimate with somebody she does not trust? Can Christ convey his trust of you? "I know it." I suggest that both exit the circle and Christ place a *Light* of unmitigated trust into the circle so she can experience it when they reenter. I tell her she must allow Christ to hold her hand so she remains in the first person. "When we enter it is like walking into a fog; I am totally drenched by it. I feel me receiving his trust. It is almost overwhelming. I can feel and see all of the times he has been there for me." (silence) I need to step out of the circle because it is almost too much. Even out of the circle I keep feeling his trust of me. He has always gotten me through." I tell her that Christ can give her the capacity to know what to trust and distrust. Do you trust his capacity to trust you? "Yeah." Can you say: I trust you implicitly to know what to do with this (the gold coin)? "It feels like a big move." I suggest that she ask Christ to infuse the coin with the capacity to trust. "I feel like I am retaking my vows for life...to be able to return that trust. OK. The drama queen did it. I gave him the coin so he can give me just a piece of the trust he has in me. He held it in his hand. It lit up, came alive. And he gave it back to me. He just said: just trust me and then gave me back the coin. It feels liberating. I feel a weight has been taken off me. I don't feel I have to be in control anymore. It feels right." At this point, I question if her, or a personification has enacted all this? "For the past two weeks I have been the Observer. I bring me into the circle." Having answered my question, she then goes on with her train of thought: "I make everything complex because I have to figure it out. If I read the gospels today, I would have a new, different, understanding. He really means those words: 'I am in you, and you are in me, and I and the Father are one.'"

What is different too is I think I feel it, and yet I know it; and I am not embarrassed by feeling it or knowing it. If I am really going to be in an intimate relationship with him, then I can tell him what I am feeling, even feelings I would not share with others.”

This verbatim is continued on the website (the unredeemed conscience.org).

## **THE IMPORT OF DOMINANT SELVES AND THE RECONSTITUTED FAMILIAL PERSONALITY**

I wrote my theoretical chapter on conscience some years ago. Helpful as that theory has been, for many years I remained frustrated in my efforts to help clients actualize a Christ conscience. Gradually, I was forced to the conclusion that it would never be a one-step event; that there were significant layers to be unearthed and addressed. I had to accept that numerous selves would remain quite resistant even after Christ terminated Moral authority at the behest of a Rejected-self. It was only when I focused on the prideful selves, and developed interventions to facilitate their opening to Christ, that I learned to identify Dominant selves and the Familial personality. What stumped me for so long was a myopic focus on dissociation. This is the most primitive of all defenses, and very likely the first defense used by the Ego to cope with shame and trauma. It is found most glaringly in cases of severe physical and sexual trauma, which were my primary teachers in those early years.

Severe shame and trauma in early development will generate extensive dissociation. But the characteristic response of all shame in early childhood is to precipitate dissociation, not just the extremes found in MPD. Moreover, in active imagination, dissociative personification (the imaginal creation of ego-aspects) is easily replicated by the willing Ego as the safest way to explore the Mind by compartmentalizing emotion and belief. What I failed to appreciate was the Ego’s evolutionary development; particularly, it’s later ability to garner a host of defenses within one ego-aspect in an effort to preempt the shaming of an aural Voice-of-conscience. This defense empowers a Dominant self to *repress* shameful events within the Heart – and other chakras, rather than being overwhelmed by them. Self-shame is the modus operandi by which a Dominant self represses shameful phenomenon. With that power the Dominant self becomes, de facto, its own shaming conscience. All of these discoveries highlighted the need to address the Empowering archetype’s constellational voice as well as its personifications (i.e. parental images and other authority figures). To curtail the activity of the Empowering archetype *in an adult* Christ needs to become the governor of that archetype, which he can only accomplish by purifying the Heart, as the aural Voice-of-conscience is only clearly heard after the Heart is purified. Several interventions are offered to that end. First, a Dominant self is asked to forgo its power to self-shame in exchanged for Christ’s discernment. That allows Christ to enter the Aware-ego’s Heart and remove the shame found there. Working within the Heart appears to be the functional equivalent of working with the Soul’s ‘etheric body’ or constellational powers. These steps may be repeated a number of times for different Dominant selves (such as Ideal personas). Following termination of the aural Voice-of-conscience, all further work requires that Christ be allowed to work with the heart chakra of each self that is then addressed. Dominant selves are heartfelt gatekeepers. As long as they unwittingly hide their shameful experiences within the Heart/ heart chakras, the Dominant self obstructs the optimal guidance provided by the Holy Spirit and Soul. It is possible for Christ to effect changes in the Heart proper, without entering it, by placing a portion of his *Light* into the heart chakra of a self, but the Christ conscience process requires that he gain unimpeded entry to the Aware-ego’s Heart, which allows him to purify it and terminate the aural Voice-of-conscience. In the final analysis, the test of optimal movement toward a Christ conscience process is whether the Heart is easy or difficult to enter. At any given time the self that impedes entry is the self most in need of work.

### **The Ideal Persona**

In Chapter VI, I identified the infrequent occurrence of a Temporal persona in an extended family. In sharp contrast to this idiosyncratic familial sanctioning, the Ideal persona is *culturally and widely reinforced*. At least I suspect it is much more pervasive than I have documented here as I have only had the opportunity to knowingly work with two of them. While I have worked with ministers, priests, doctors, judges, and army officers in the past, I was frankly unaware of the role of an Ideal persona in their lives. I am sure it was present, but I had yet to discover the prominence of Dominant selves on which the Ideal persona is overlaid. Another culturally sanctioned role I have yet to address are the roles of ‘mother’ and ‘father.’

My theoretical considerations did not anticipate the existence of an Ideal persona other than its ‘equivalence’ to the concept of Ideal self. I gradually came to appreciate its dominance of the personality after learning to identify the nearly universal presence of Dominant selves. This is a Dominant self that has acquired *culturally sanctioned* Moral and Temporal authority; thus, it generally arises later, when the Ego can aspire to achieve such accreditation. Marion’s Sr. Regina is the only example offered in this book. I have only worked with one other client who I was finally able to identify as strongly controlled by an Ideal persona: a doctor whose surgeon persona was clearly infused with archetypal energies.

It is difficult to generalize from two cases, though I have worked extensively with both. But there is ample ancillary evidence to support the hypothesis that Ideal personas are pervasive and very hubristic. Any earned title, e.g. doctor, priest, nun, judge, Army officer, legal counselor, archbishop, senator, general, president, tribal leader, etc. that is generally conferred for life and includes culturally sanctioned prerogatives, is likely to infuse archetypal energies into any Dominant self that exercises those prerogatives. Such individuals are seen by the culture-at-large as qualified to exercise an inordinate amount of Temporal and/or Moral authority. Sr. Regina saw her authority as flowing from every clerical authority in the chain of command from the Pope downward. Most doctors are daily imbued with Moral and Temporal authority by both their patients and fellow practitioners. It is what *authorizes* them to make life and death decisions. The selves embodying those powers are exceedingly vulnerable to hubristic infusions of archetypal energy. Those energies appear to be most easily teased out by extracting the Ideal persona’s masculine and feminine aspects. That process is described at length in the next chapter. The more difficult task is convincing the Ideal persona that those archetypal energies must become subject to a higher power. Otherwise, the Dominant self constellated by those energies remains vulnerable to inflation and unwilling to accept the redemptive grace of the Holy Spirit. While an Ideal persona’s constellation by archetypal energies goes unmediated, the persona remains in the thrall of those energies; and it can become a dangerous enthrallment for the persona and any who are subjected to it. The only way I have found to dispel those archetypal energies is to ask the Dominant self to consciously accept Christ as his or her higher power and accept the power of his grace and discernment. A prayer of conscious declaration is offered in Appendix II.

### **The Familial personality**

The reconstituted Familial personality was neither predicted nor anticipated in the theoretical theses presented in the first chapter. It is a ‘reconstituted’ existence that only appears to become consciously figural when the Dominant self gives up the power to self-shame and Christ can terminate the aural Voice-of-conscience. It is quite probably the constellation that defines the personality core of most ego-aspects. As Marian’s verbatim attests, it appears to morph into different ages. Its original manifestation appears to be quickly incorporated by a Dominant self along with the power to self-shame. In this work it is argued that the Gendering archetype constellates a personality amalgam derived from parental interactions; the Empowering archetype constellates the aural Voice-of-conscience; and the Dominant self personifies the incorporation of both by the Ego. The process of Ego incorporation can be decisively shaped by shameful trauma – as was the case for Marion – but will also emulate the defenses modeled by parents. Characteristically, the reconstituted Familial personality is young, visceral, generally rigid in its defenses to the point of intransigence, but rarely explicitly shaming. It can model visceral expressions of shame such as repulsion, disgust, and the like, but it only has to contend with self-shaming, as the aural Voice-of-conscience is silenced by the time it reemerges. It can be decidedly intransigent, but not dominant. That is,

it can be strong, but not strong enough to overwhelm all the changes brought about by the redemption Dominant selves and the Aware-ego's Heart.

The little work I have been able to illustrate in this book vis-à-vis the Familial personality only hints at Christ's power to redeem this personality core. But it has provided my clients and myself with a sense of closure regarding long-standing clinical problems. Entering the Aware-ego's Heart, and purifying it, is the necessary first step. But the space is left empty when Christ exits. It needs a manifestation of archetypal masculine and feminine ideals, which can provide the unifying king and queen of Alchemy. These are the archetypal embodiments most closely attuned to 'the totality of Self.' They are intended to provide a Mind-Soul connection or bridge. In sharp contrast, the unredeemed Familial personality has sought to conform to family and culture at the expense of Self. But once a personification becomes cognizant of the Attuned self and consort, the personification can begin the process of claiming its own Ideal pair, which can provide it an entraining resonance with the Heart's Ideal pair.

In its reemerged state, the reconstituted Familial personality is seen to function as the 'opposite' of whatever sense-of-self is most closely attuned to totality of Self. Effectively, the reconstituted Familial personality contains the 'seed' of that attuned self within it. I deduce this from the clinical observation that Christ can extract an opposite sense-of-self when he is asked to extract the self most closely attuned to the totality of Self. Once identified, Christ can then bring its contra-sexual aspect into relational consciousness. The attuned self and its consort can then be placed in the Aware-ego's Heart with a portion of Christ's *Light*, which is expected to serve as a perpetual fountain of the Holy Spirit. This Ideal pair, in turn, will serve as the entraining 'tuning fork' for any Ideal pair intended to take up residence in a Familial personality's heart chakra.

An Ideal pair derived from the reconstituted Familial personality can provide a 'real world' tuning fork, which can entrain with the Ideal pair in the Aware-ego's Heart. The process of purification and transformation of the heart chakra comprise the final, major steps illustrated in this chapter and the next. Christ's work with the prima materia provided by the reconstituted Familial personality is what allows him to manifest and transform feminine or masculine selves and their consorts into Ideal pairs. Christ is asked to repeatedly convict the personality and its consort with the power of the Holy Spirit. This is expected to gradually transform them into an Ideal pair. Concomitantly, he is expected to facilitate the purification of the personified Familial personality's heart chakra so it can provide a suitable 'abode' for this Ideal pair and a portion of Christ's *Light*, which will serve as a perpetual fountain of the Holy Spirit.

Hopefully, the verbatims offered in this chapter and the next affirm that all of the above is possible, though none of it quickly done. I am reminded of a similar thought expressed in *A Course In Miracles*: we determine the time it takes but not the curriculum. Christ, or a comparable higher power channeling the Holy Spirit, is the mediator of all forward movement from beginning to end. The difficulty for most Ego manifestations is acquisition of the willingness to accept the guidance and interventions of the Christ power needed for each step. Few, if any, of the changes described in this book can be effected by the unaided will. The *time consuming* aspect of this process is the nurture of our willingness to accept the need for Christ at every turn. Hopefully, the reader has gleamed from the verbatims that this willingness is the necessary prerequisite for all major transformations.

### **A Summary of the Protocol**

Generally, I begin this final series of interventions by asking the client to let Christ satisfy the seemingly insatiable within his or her Heart. Hypothetically, any socially acceptable behavior used in excess points to the presence of something insatiable. Christ is asked to satisfy the insatiable by entering the client's Heart, while the client – as Aware-ego – stands in front of Christ and makes the request (first person perspective). Invariably, a co-conscious self will resist, which sets up the condition for the rest of the interventions.

The clients resist because a Dominant self is sustaining heartfelt repressions by exercising the power to self-shame, and is unwilling to give up that power. It generally takes several sessions to tease out the specific reasons for the resistance, which always include the individual's valuing of the power to

repress with self-shame. Of note, at the outset, the client rarely identifies what s/he does as shaming; rather, it is perceived as some form of judgment such as disgust, revulsion, or righteous indignation at weakness. But the root of all such judgments is shame, and the intent is a sustained effort to blunt the activity of whatever is being shamed. Once the particular manifestation of this self-shaming is understood as such, the Dominant self is asked to forgo this power in exchange for Christ's power of discernment. This exchange is necessary because the Dominant self will need an internal guidance system other than self-shame. The exchange can happen in one of two ways. Ideally, the Dominant self remains merged with the Aware-ego and allows Christ to penetrate the brow chakra. During this penetration Christ cauterizes the power to self-shame, and supplants it with the power of his discernment. Most clients will initially resist this direct swap even as they might accept the need for it in principle. The second more viable option is to have Christ penetrate the brow chakra and *extract* the power to self-shame, and place it in a circle in front of the Dominant self (whether that self remains fused or separated from the Aware-ego). The client is made to understand that this extraction only objectifies it. This extraction can be very helpful in convincing the client to proceed, as whatever Christ extracts is invariably noxious. The power of self-shame has no redeeming value when visualized. Once the power is extracted, the client is then invited to let Christ insert the power of his discernment into the brow chakra. The client understands that this allows him or her to experience the difference. As I have already stressed, if the client gives up the power to self-shame, which is essentially a power for controlling behavior by shaming it, then s/he will need a new power for guiding behavior. The power of Christ's discernment can guide the client through choice points, whereas the power to self-shame can only stop specific behaviors. The client is warned beforehand that termination of the power to self-shame generally results in the resurgence of a critical voice that becomes clearly audible once the power to self-shame is relinquished. But wherever this is felt, the client can immediately ask Christ to terminate it. One way of addressing critical voices is to have the Aware-ego stand in front of Christ and ask the Aware-ego to point to the part of the body from whence the critical voice seems to be emanating. Christ is then asked to insert his *Light* there. Another, more powerful, method is for Christ to enter the Heart and terminate any aural manifestation of the Empowering archetype. That is the definitive solution. Such terminations can occur at any time and regardless of how they manifest. If the critical voice is identified as one or more images of others, then Christ can be asked to gather them together in a circle and place a portion of his *Light* into the heart of each.

In terminating the power to self-shame, the goal is termination *forever*. In preparation for that finality, I have invited clients to begin by making the transfer provisional. The power is extracted from the brain center and placed in a circle. Christ is then asked to temporarily insert the power of his discernment so the client can experience the difference. But as I note to the client, the Dominant self will likely reassert its self-shaming once s/he leaves the office. A Dominant self only has permanent access to Christ's discernment when the client allows Christ to permanently terminate the power to self-shame and purify the Aware-ego's Heart. The termination of self-shame becomes permanent when Christ inserts his *Light* into the brow and the 'power' within the circle simultaneously disappears. If the exchange is not done in the first person, then it will have to be repeated in the first person, most probably in response to the emergence of an Ideal persona. But however the therapist proceeds, each step is a step closer to the goal of the client more fully accepting the guidance of Christ's discernment.

Once Christ's discernment is in place, the client is generally comfortable enough to ask Christ to enter the Heart and heal whatever is found there. Christ does this by literally pushing into the Aware-ego's Heart as if it was a portal. The Aware-ego is expected to follow him in with or without the Dominant self in attendance. Even if separated from the Aware-ego, a Dominant self remains mentally tied to the experience via the Aware-ego. A co-conscious sense-of-self will continue to be threatened by any shame within the Heart, and whether conscious of it or not, s/he will also be fearful of the aural Voice-of-conscience that expresses the Empowering archetype from within the Heart (at least until the voice is cauterized by Christ). For those reasons, any co-conscious self is strongly encouraged to assume a garment of protection and only expected to experience Heart entry mentally. Again, it is most desirable if this can be done in the first person, but in the first series of interventions, even working with a separated co-conscious self will have a telling effect on the client. Almost immediately, the client can describe an inner space, quite often a cave or cavern, or a space that has the definite characteristics of an interior space. Once inside Christ is asked to seek out the shameful core and baptize it in whatever form it manifests. Finally, he is asked to leave a portion of his *Light* within the Heart when he and the Aware-ego exit and return to the therapist. His *Light* is expected to function as a perpetual fountain of the Holy Spirit.

A phenomenal perspective may be helpful here. In this first series of interventions we are working with the Dominant self. The goal is to gain the Dominant self's willingness to allow Christ's entry into the Aware-ego's Heart. But quite honestly, once the Dominant self has relinquished its power to self-shame, it is hard to tell who is the actor. The Aware-ego, a Dominant self, even the reconstituted Familial personality, may be co-conscious with whoever is exercising willingness while the client is engaged in the process. That is why, in the above paragraph, I refer to whoever it is as the 'conscious self.' That sense-of-self can change from moment to moment. The issue is one of willingness vs. resistance. The Aware-ego and Dominant self can both express willingness at this point, and any number of other selves, including the Dominant self or Ideal persona can express resistance. If there is no resistance, then Christ can easily enter the Heart of the Aware-ego. But I suspect that a substantial part of the Dominant self hangs back; that it only enters mentally. The Dominant self, or its successor – the reconstituted Familial personality – must first allow its own heart chakra to be purified before it could comfortably enter the Aware-ego's Heart. Labels, such as 'Dominant self,' are helpful for distinguishing kinds of selves and their characteristics, but in the midst of the process, the 'conscious self' is in charge, whether this is the Aware-ego, Dominant self, or someone else; and who it is can change from moment to moment. For that reason, I hope for willingness and stay alert for resistance. If a circle of escape or garment of protection cannot quickly address resistance then it will usually be necessary to ask Christ to draw a capturing circle in order to identify the source of resistance and gain the cooperation of that part of the Ego.

In successive sessions after the initial entry into the Heart, a number of issues will have to be addressed. If the power to self-shame is only extracted provisionally, then the Dominant self must ask Christ to absorb it *forever*. The Dominant self then needs to be reconciled with the inner core, if it has manifested as a self. Finally, the client is asked to *reenter* the Heart in the first person. This suggestion will eventually stimulate the resistive presence of the reconstituted Familial personality (e.g. Tory's Manager) or Ideal persona (e.g. Marion's Sr. Regina) that has emerged following the redemption of the Heart. Suggesting reentry into the Heart is actually the best way of discovering who has emerged to supplant the redeemed Dominant self.

Working with an Ideal persona and/or reconstituted Familial personality will be as time consuming as working with the Dominant self. Often, its power to self-shame is 'augmented' by more primitive defenses such as shaming anger, denial, distrust, forgetting, depersonalization, or sense of entitlement. A personified Familial personality tends to work from the gut and the brain and both must be addressed. All of these 'lesser powers' must also be extracted and given over to Christ in exchange for the power of his discernment. But the fruits of this particular labor are significant. And frankly, in practice, they are unavoidable if client and therapist are seeking closure for long standing issues.

## RE-ENTERING THE HEART

As the foregoing verbatims illustrate, most clients will actively resist entering their Heart when it is first suggested. But once done, the client knows s/he has experienced something valuable and repeatable. After s/he has done it once, the ongoing goal of therapy is the facilitation of re-entry for all of the purposes described above. Other ego-aspects will emerge to resist re-entry for a number of reasons. But that resistance is now counterbalanced by the client's *experience*. Now s/he knows it is possible and rewarding. Even a resistant self shares a heart-felt connection with the Heart of the Aware-ego via its own heart chakra. If the Aware-ego is willing for Christ to enter its Heart, the resistant ego-aspect is more or less obliged to experience whatever is happening. Normally, an ego-aspect can follow Christ and the Aware-ego into the Heart chamber via a mental or sensory connection with the Aware-ego, or the experience as derived from memory. Entering the Heart shifts perception. The Heart's interior frequently provides a better understanding of the distorted perspective held by a resistant self. While willfully functioning exterior to the Heart, a sense of self can seem to dominate consciousness, but s/he loses much of that dominance when seen from within.

Once a client's Aware-ego has penetrated the Heart with Christ, a totally new dimension is added to the work. Thereafter, even though the client 'goes inside' s/he will be outside of the Heart or willingly in it. From the perspective of active imagination, everything exterior to the Heart then seems to become an

extroverted perspective, while entry into the Heart and its chakras becomes a truer sense of the Mind's 'interior.' Entering the Heart or heart chakra is possibly the ultimate expression of the Mind's permeability. I have only begun to explore the power afforded an individual who is willing to follow Christ through to this inner chamber.

Here I will briefly summarize the protocol for further work within the Heart and heart chakras, as I understand it today. When the Dominant self and any Ideal persona have given up the power to self-shame in exchange for Christ's discernment, and allowed Christ to purify the Heart's interior, the next goal is working with the Familial personality. The first step is asking Christ to capture it. Note that initially it may only manifest as particular qualities. The exploration needs to persist until those qualities are 'reconstituted,' which appears to be greatly facilitated by treating them as the personality-core and asking Christ personify it. Next, Christ is asked to identify its consort (i.e. contra-sexual aspect) by casting a circle out into the far reaches of the Mind and bringing that self into relational consciousness next to the personification. Ultimately, Christ will be asked to convict the pair until they become an Ideal pair, but several steps must precede that work. First, Christ is asked to extract from the *personified* Familial personality *the self most closely attuned to the totality of Self*. Once extracted, Christ is asked to again cast a circle into the furthest reaches of the Mind and bring that self's consort into consciousness. These two are, by their nature, the Ideal pair that Christ is asked to bring into the Aware-ego's Heart, where they will take up permanent residence. Next, Christ is asked to focus on the personified Familial personality and its masculine or feminine consort, which Christ has previously identified. First, Christ is asked to gain entry to the Familial personality's heart chakra in order to purify it. This will generally entail the personified Familial personality forgoing its particular defenses including self-shaming. Once the heart chakra is purified, Christ can be asked to convict the personified Familial personality and its contra-sexual aspect until they too become an Ideal pair. (Note, work with dyadic pairs is described in detail in the next chapter.) Finally, Christ is asked to bring them into the purified heart chakra where they will take up residence along with a portion of Christ's *Light* channeling the Holy Spirit. Eventually, they are expected to entrain with the Ideal pair in the Aware-ego's Heart. I can describe all of this in one paragraph, but truth be told, it can take months to accomplish.

The final phase of work described in this book involves a first person focus on the Observer: the unmitigated, archetypal constellation, of the Familial personality. Work with its personifications, makes it possible to clearly discern the presence of the Observer, since the client will frequently move back and forth between being the personification and being the Observer of the personification. The client must be made aware of this movement and engaged in a discussion of its import. In particular, I emphasize that the Observer is the personality-core derived from an amalgamate of parental interactions and characteristics, which the client has been seeking to alter in the preceding set of interventions. Up till now that constellation has been a 'given'; a sense-of-self wholly defined by the Gendering archetype and inalterable, except by Ego reactivity. But it may be possible for Christ to offer the Ego a degree of choice by greatly extending the constellation's range of functionality and other variables. This requires that the Familial personality be worked with in the first person. The verbatims give a hint of that potential, but extensive work is beyond the scope of this book.

### **Penetrating A Soul's Heart**

**Clair.** The following intervention is so unique it is difficult to know where to introduce it. I address it here because it was developed during the period in which I was developing other interventions related to entering the Heart. It focuses on *the soul of a deceased parent*. Clair's mother died two days before our session. She is expecting to travel to the funeral the following day. Throughout their relationship the mother has denied any knowledge of the fact that Clair's father and paternal grandparents sexually abused her throughout her childhood and adolescence, including Clair's involvement in a satanic cult by her grandparents. Her father died the previous year. The mother was suffering from Alzheimer's and assorted physical problems. Clair visited her the previous week with the expectation that it would be the last time she saw her alive. During our session she recalls her mother saying, in a seemingly lucid moment, "I am so lonely." Clair senses that this is a reference to her entire life, not just her current situation; and reflects that this is the first time she could ever remember her mother telling her how she felt. Clair is

understandably distraught, partially as a result of being so conflicted in her feelings toward her mother. I decide to focus on her mother as a soul. I note that her mother did not live a good life; that her lifelong denial undoubtedly contributed to her senility; and inadvertently her senility has left her soul in a fogged state. I strongly encourage Clair to envision Christ striving to bring clarity to her mother's soul. Then it occurs to me to suggest that Clair *let Christ penetrate and heal the heart of her mother's soul*. This is the first time I had ever suggested such a thing to a client, and I have no idea what will happen. But based on years of work with Clair, I implicitly trust her Christ image to respond in way that will not endanger her or her mother. By way of buttressing my suggestion, I speak of the idea that each chakra body contains all seven chakras. Above the heart chakra are the three soul templates for the body chakras below the heart chakra. Essentially, Christ will be penetrating the heart chakra to the 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> chakras. Frankly, I am not sure how much of this Clair grasps, or even if it is correct from a metaphysical perspective. But she is willing to envision her mother's image in a circle and let Christ enter the circle and enact the suggestion as he sees fit. My suggestion is very specific at this point: *Let Christ penetrate the heart of her Soul and satisfy her insatiable desire for connection*. What follows is an almost verbatim transcription of what Clair imagines and reports.

"She is tiny, fearful, alone, lost. She does not seem to know what to do or where to turn for guidance. Christ enters her circle. She has a mixed reaction. She does not sense that he is a dangerous person, but she does not know him. He takes her hand and asks her to sit down with him. He tells her what we are doing. She does not have a clue, except to have a sense that someone wants to help her and not leave her stranded. She seems to feel relief at being guided. This stimulates other scenarios in me. I identify with her desire not to have to be in charge and make decisions. I am suddenly aware of how much I am like my mother in that. Till now I always saw myself as being more like my father. I would like to be able to acquiesce as well."

"Christ continues to sit with her just to let her become comfortable with him. He talks to her and asks her about herself. I cannot hear what they are saying. I see a light in her eyes like a connection and the realization that he does not want anything from her. He just cares about her because she is. That is how he will reach her soul. He is letting her experience on the outside a sense of what he wants to give her. Once she embraces it and recognizes its existence he will move forward. He holds her hand, looks into her eyes, talks to her and she opens up to him. He wants to give it to her so she has it forever. He reaches into her Heart. There is this outpouring, a flowing of mud, gunk, oil-like sludge. It comes out of her Heart...all of the pain and crap, the stuff she has endured, denied, and pushed away in order to survive. It just flows away. At first she is *ashamed* and tries to clean it all up. He takes her hand, puts his finger on her mouth and whispers to let it go. No one will think badly of her. The outcome will be good. She relaxes and a whole lot more comes out. Now he makes contact with every cell of her Heart and shows her that it is all out. Now there is room to replace it with life. He enters her Heart. It is strong. It glows and she feels energized. I can see it on her face, a change in her being. As he is in her Heart it beats and sends him to every cell of her body, and her body is transformed. She is free, a glowing white bird, soft and graceful and free. She flies away. Now she is with God. Free. Now Christ is standing in the circle telling me that she is all right. She is joined back with God. Now everything in my mind is blank." Clair returns several weeks later with reports of 'little miracles' surrounding her mother's funeral. We soon move into other more pressing issues.

As I reflect back on the earliest stages of this work, I am repeatedly struck by how much more Christ can accomplish than I first imagined. Over the period of years my sense of his power has grown immeasurably. The above intervention with Clair is but one example. Can I say Christ has actually transformed a living soul? I will only know that when I consciously live once more between lives. But I have become a firm believer in interactive prayer. Christ is asked and Christ responds. That is very definitely so for Clair whose sense of her mother is completely altered by the experience. And as I will show in the next chapter, dramatically altering the image of a parent is often a necessary step for liberating the ego-aspects most strongly defined by the parent.

## ACCUMULATED UNEXPRESSED SHAME



The forgoing case examples demonstrate the discharge of accumulated unexpressed emotions especially shame. In this section I want to put forward the hypothesis that all physical and mental disease is a consequence of accumulated negative emotions, most especially shame. To the extent that accumulated shame and reactive emotions interfere with the function of chakras and meridians, such emotions will ultimately interfere with the proper functioning of the Body's muscular-skeletal functionality and organs including the brain. If the accumulation continues over months and years the emotions will adversely affect that part of the Body where it is most concentrated, resulting in the dis-ease of that physical function. Thus, for example, the hypothesis would assert that heart ailments are a consequence of an inordinate accumulation of shame ('stress') in the heart auric body and its meridian field. Likewise, accumulations of shame in the solar plexus or abdominal chakras will cause cancers of the sexual organs and aortic aneurysms to mention only some of the more common possibilities. The concentration of accumulated unexpressed shame and reactive emotions is hypothesized to account for every terminal, chronic disease, whether physical or mental. It is the penultimate cause of Wrath; and the result of our failure to resolve the shame that drove us from the Garden of Eden.

It is difficult to grasp the enormity of this hypothesis (to distinguish the trees from the forest) as all of the world's cultures continue to live in the silent thrall of shame. But it has been addressed for the past two thousand years in the person of Jesus Christ. A careful reading of the gospels will show that one third of all gospel passages describe Christ healing all manner of physical and mental disorders by touching the sufferer with his power. Medical science has made great strides in the past hundred years. My own body can attest to it, but it is nothing compared to the power of healing offered by Christ, because only a higher power has the wherewithal to remove the cancerous poison of accumulated shame, fear, anger, and the like. Medicine offers palliative care, repair, and remission. It buys the Mind time to change and heal or continue its inexorable course toward a painful death. As the Mind goes so goes the Body.

Allow me to relate the simplest of examples from Tory's case files. Although seemingly insignificant in the big scheme of things, it will touch a cord in every parent. I offer it as Tory recorded it in an e-mail. It deals with fear not shame, but emotionally speaking, and from Christ's perspective, the difference is only one of degree.

E-mail from Tory: The other day when I took Mandy [her granddaughter] to the doctor, something amazing happened. All day I had worried about taking her because she was going to have to have blood taken from her arm and this is bad enough for adults and terrible for 2 year olds. In fact, she had it done once before and it was a terrific ordeal for all.

All day, I tried to figure what I could do to help the situation. Finally I decided that I couldn't take the hurt away, but maybe I could work on the fear that she would have. You know I pray each morning that Christ will let her see, hear, and feel His love through me that day. I am also praying that He will be in her Heart, as well as mine. I thought that perhaps Christ could use His *Light* to remove the fear from Mandy. So as we went into the room, I started visualizing Christ with His *Light* going everywhere there could be fear in Mandy – her Heart, her mind, her eyes, her ears, her arms and body. I just watched as He soaked up the fear before it could take hold of her.

And it was an amazing experience. Mandy never likes to be laid down, but today the nurse laid her down on the table and she was fine. Mandy watched as she prepped her arm and gave no resistance to anything. Mandy and I named the colors on the wall. When the nurse started fishing for her vein, big tears rolled down Mandy's cheeks, but no crying. When the nurse decided she would have to use the other arm, she just turned Mandy around and laid her down in the other direction. Mandy cooperated with her totally. She and I started counting the spots on the dog in a mural beside the table as the nurse readied everything. Mandy cried when the nurse put the needle into her arm and started drawing the blood. But when the nurse told her there was nothing to be afraid of now, it was all over, she stopped.

The nurse was amazed. She kept telling Mandy she was so brave. She also said that she never had a 2 year old who behaved like this. I just thanked Christ for removing her fear and allowing this to be just another "oowie" in Mandy's life.

Accumulated unexpressed shame can be generated by a Dominant self's excessive use of socially acceptable behaviors and/or an Ego-in-conflict's use of socially unacceptable behaviors. Both act

‘shamelessly’ (i.e. oblivious of the shame they are generating) in an effort to squelch the pain of shameful states through the use of physical desire. But every act that uses desire immoderately will inject shame into one of more chakra fields. The shame will not be felt as such because the physical desire temporarily overrides both the shame injected and the shame that necessitated the excess in the first place. Only the tell-tail experience of guilt after the fact informs us that we have satisfied a ‘shameful desire’ to temporarily squelch a felt state of shame. And even guilt will diminish if usage becomes repetitive; but not so the consequences, the Wrath. In the early stages, the accumulation may express itself as weight gain, the smoker’s cough, the hardened Heart, the impaired judgment, rages and impulsivity. If we allow that to persist, the accumulation will become the obesity-related-diseases and discomfort, the emphysema and lung cancer, the heart attack, the fatal car accident.

The major difficulty with using desire to temporarily abate the angst of a shameful state is the near invisibility (aside from the guilty aftereffect) with which it injects shame into the Body. Desire suppresses *all sense of shame while desire is active, both the shame it seeks to abate and the shame injected by our knowingly using the behavior in excess. And once the latter is injected it will seem as irremediable as the shame it seeks to squelch.* If the Ego had a way to discharge shame it would never have to resort to the excessive use of Mind or Body damaging behaviors in the first place. But left to its own devices it has no remedial powers. Only by calling on a power greater than itself can the Ego hope to be freed from the shame that forces us to turn from the face of God. Christ can and will free our Soul, Mind and Body from all shame, provided we are willing to call on him and grant him the power of the Holy Spirit, which is the source of all forgiveness.

The process of removing shame from the Body requires that Christ be allowed to work with all of the chakras. In this chapter I have focused on his work with the heart and brow chakra, and peripherally with the abdominal and root chakras. Each of these must be cleared of any strongly accumulated negative emotions, most especially shame. And to insure that they remain clear, the Dominant selves and Ego-in-conflict must be worked with extensively to insure they forgo the power to self-shame, and the shaming use of their ‘drugs of choice,’ in favor of Christ’s discernment and Christ’s willingness to release the Mind and Body from accumulated unexpressed shame.

Shame underlies our felt experience of sin and evil. When we ask Christ to remit our sins and save us from evil, we are asking to be freed from our shame. And Christ will do this with the power of the Holy Spirit wherever we can give up the pride of self-sufficiency and ask. And we can never ask too many times.

## THE ROLE OF OTHER HIGHER POWERS <sup>51</sup>

### IN REDEEMING CONSCIENCE

As I have noted throughout this work, I am open to clients seeking out higher powers other than Christ. Most of my clients have eventually called on an archetypal maternal image such as the Virgin Mary, Mary Magdalene, or Earth mother to work in concert with their Christ image. My only reservation in solely using maternal figures concerns the ability of those higher powers to facilitate transformations dependent upon the Holy Spirit. But even a maternal image could easily channel the Holy Spirit in the name of Jesus Christ; and mythologically, the feminine has always claimed powers of healing.

I have only worked extensively with two clients who relied heavily on a higher power other than Christ. The first client was severely abused in childhood by priests and nuns as well as her father and uncles. She identified those priests ‘as the representatives of Christ on earth’ and that association made it nearly impossible to trust any male image of Christ during our therapy. In lieu of Christ, she found another higher power we called the Loving Voice, which I have described elsewhere. This Inner Self Helper always seemed ready to step aside as and when the client became willing to call on Christ, but that occasion did not arise during our therapy. In the year following therapy this client read *Teach Only Love* by Gerald Jampolsky,<sup>52</sup> which I had recommended several years earlier. This book and her subsequent

correspondence with Jampolsky, coupled with her decision to trust a relationship with a man for the first time, all conspired to transform her from a lonely isolate into a woman willing to truly forgive all of her abusers and engage life with a 'renewed spirit.' I have rarely seen such a transformation in a client, which continues to this day. Early in the process of putting Jampolsky's suggestions into practice, she also allowed Christ into her life to act in partnership with her Loving Voice. I would note that none of our work involved the redemption of conscience as described throughout this chapter. I did see her one time at the beginning of the year she started her transformation. We agreed to exchange a series of e-mails regarding my protocol for redeeming sexual energy, which is described in Appendix I. She seems to have followed it religiously and communicated the results via e-mail, which are also included in Appendix I. Her usage of that protocol did precede the changes I have just described, though I doubt that intervention could fully account for them.

The second case of a client calling on a higher power other than Christ is much more complex and does illustrate many of the interventions described in this chapter. In her series of sessions, which specifically focus on the redemption of conscience, Christ is asked to 'assist' the client's chosen higher power. In effect, two higher powers 'partner' to help her; but by-and-large she relies on her chosen higher power. It will probably be easier to summarize those findings after presenting them.

### Lee

This case is noteworthy on several levels. First, throughout the course of therapy, Lee's higher power is an imagined spiritual being called Teacher who is channeled by a group meditation leader. Lee has participated in this meditation group for several years. Later in this series of sessions Lee also calls on Christ. Lee and I both refer to her higher power as Teacher. In my own mind, I imagine him as distinct from Christ, but I often use my understanding of how Christ functions with others to guide me in making suggestions. As my notes will indicate, Teacher is quite effective in helping Lee. But at a crucial point in the therapy – described below, I personally experience considerable dissonance (call it counter-transference) when her outcomes diverge from what I have come to expect when working with Christ channeling the Holy Spirit. At that point I felt obliged to discuss contrasting outcomes with Lee. Knowing she was raised in the Catholic Church, and it had sorely failed her as a child, I understood the source of her distrust in Christ. Until she joined the meditation group she was essentially agnostic. Were it not for the divergences described below, I would not have suggested that she entertain letting Christ partner with Teacher. But I do suggest it, and she agrees, and the resulting 'partnership' provides for a fascinating series of exchanges.

This case further illuminates the gift of discernment, which I have already discussed. It is also noteworthy in two other respects. The first series of interventions addresses a 'tender-hearted' self, a phrase I have often heard from clients. The second series describe interventions that address cluttering, which perpetually overwhelms Lee's efforts to 'get her house' in order.

Prior to these sessions, I have already seen Lee for several years. She is in her early fifties. She has worked most of her adult life as a nurse. Recently, she married a psychiatrist after being single for a good fifteen years. During the period covered by these sessions I was seeing Lee and her husband in marital therapy while continuing to see her individually. All the sessions describe our individual sessions but from time to time she will make reference to joint sessions that generally precede an individual session. At the outset of this series of sessions, she is complaining about the previous week's marital session with her new husband. "My adult self is bruised from bumping up against my husband's energy. He is unwilling to be there for her (note the third person distancing). I wanted to build a wall against him. Our last session seemed to trigger a lot of defenses in both of us. Saturday night I screamed at him. I am turning into *his* mother." As I listen, her comment about feeling bruised by 'his energy' draws my attention, as it seems an effect of shaming. I suggest she go inside and see if she can figure out which of his emotions is most bruising? I suggest she let Teacher place the 'bruised one' in a dome, which can simultaneously help to deflect the painful emotion and also read it. I then suggest that she imagine her husband expressing the bruising energy and ask if she can identify it. "The self in the dome is *tenderhearted*. She felt responsible for making things joyful, but she can't, it pains her." I ask Lee, what is the difference between

tenderhearted and ‘hearted’? “Tenderhearted is *painful caring*.” What, I ask, is wounding her Heart? “My husband’s critical energy. It is hurtful and makes Tenderhearted fearful of speaking up. It is draining her.” What emotion hurts the most? “Not being able to express love. He burns her fingers when he works from his head. He withholds his heart and offers only judgment instead.” What is her earliest memory of her finger’s being burnt? (I suspect a projection here, knowing what I do of her family history.) “As we speak I hear another voice in the background that is harsh, critical, trying to protect Tenderhearted from being hurt.” I immediately ask her to contain this voice and name it. “It is Harsh. My husband uses a lot of sarcasm [read shame]. I have it in myself. My dad and mom were both critical. I got a lot of criticism from peers in school. Harsh mirrors my parents she is how I acted to survive.” I ask her what is the effect of this harshness on her heart, *whether she voices it or another speaks it*? What emotion has the power to burn the heart? “Fear of losing love, not being lovable, not being loved.” I ask if Harsh knows what it is like to be unloved? “Yes.” To be loved? “No. She would not let anyone love her. It would make her vulnerable to hurt.” Is she, then, doomed to live in a loveless world? “In grade school I had a hard time feeling part of a group. What I did was put up a really big wall.” At this point I suggest two interventions. First, Teacher will be asked to heal Tenderhearted. Next he will offer both selves the gift of discernment. For Tenderhearted this will help her to know when it is safe to open her heart or avoid a person who would wound her. He will offer the same to Harsh. I suggest that she let Teacher start with Tenderhearted and let Harsh observe. “I have asked Teacher to give her healing and extend the wisdom of discernment. There is a sense of calmness. Tenderhearted smiles and blows a kiss to Harsh (the smile on the clients face is quite evident).” Now I suggest that, if Harsh is willing, she also receive discernment so that ‘belonging’ can balance her sense of ‘separation.’ If willing, Harsh is to place her *Light* in front of her brow. I have assumed here that she needs to know when it is safe to belong vs. building a wall that separates her. “Harsh’s sarcasm comes out. ‘What am I supposed to do with this *Light*?’ Teacher chuckles. This seems to disarm her. She got to the edge of ‘maybe I will,’ and then ‘OK, I’ll do this.’” Lee goes on to describe the change in Harsh: “My original vision of her was of someone dressed in white starch shirt, stiff, and masculine. When Teacher touched her brow her clothing changed to hiking clothes, and finally, she has this joy on her face, and she can see the humor in herself.” We end the session here. Lee is quite pleased with everything. Over the following weeks she revisits this experience, strengthening it; and feels its positive effects in her relationship with her husband and others.

(The gift of discernment can be offered to any ego-aspect at any time provided they are willing to become open to the higher power that provides the discernment. The only requisite is the self’s willingness. Generally, by the time it is suitable to make such a suggestion, the self has become sufficiently frustrated by its old ways. I also emphasize that the self does not give up their ‘negative ability,’ such as distrust of a situation, or painful caring, or choosing to isolate. Rather, the gift of discernment is meant to extend the range of possibility to its opposite pole; as the song says, ‘To know when to hold them, to know when to fold them.’ Life is always about choices and consequences. Discernment is the ability to know when to choose and when to refrain. Discernment is a gift because the necessary prescience can only come to an ego-aspect that has become open to a ‘discerning power.’ I often attempt to be specific as to what opposite is acquired with the gift of discernment, e.g. trust to balance distrust, approach to balance withdrawal, love to balance fear, humor to balance the serious, etc. But not infrequently, I will also be vague leaving it to the client’s unconscious to provide the best reframe. Both ways seem to work equally well, provided the self is willing. This use of the gift is different from the exchange asked of a Dominant self, who must first focus on giving up the power to self-shame.)

Lee returns two weeks later with an unexpected crisis. Her dog, Shadow, has become seriously disabled by a cancerous tumor pinching the nerves in his hind legs. It is expected he will have to be put to sleep in the near future. Lee is beside herself with grief. This dog has been her companion through the many years she was single. Knowing her strong attachment, I treat this as someone losing a loved one. Lee believes her dog is staying alive “because he still has a job to do, but he is scared.” I suggest that she go inside and visualize Shadow with her and Teacher. My thought is that at some point Shadow’s role can be transferred to Teacher. Lee is agreeable to this. Lee goes *deep inside* as she is wont to do as a result of her meditation practice. I rarely question her until she returns to report whatever has transpired. “The moment Teacher came into our circle I saw Shadow excited to see him. I heard that he will be OK. He no longer seems scared. It is as if he is home. I wanted to know more but heard, ‘No, I just need to trust him’.” I ask if she thought Shadow has been serving Teacher all of these years? “I think so. It is hard for me to watch his pain, but I know it is not yet time to put him down. He seems to have some more work to do.” I ask

what stance she needs to take in the coming days, weeks, or months? “I need to share his love for me, to share what he teaches. I keep seeing him with Teacher.” I suggest that while she is inside she might check on the status of Harsh and Tenderhearted. “I have taken inventory of them several times since the last session. It is amazing to me. I have not felt the same kind of tension toward my husband; I am not feeling a desire to run off and hide, or needing to run back to my house here. I am in a better place, more comfortable letting the little stuff go, less compulsive about projects. We are getting ready to talk to an architect about major renovations of his house. What really concerns me is the clutter.” The session ends here.

As to the clutter, both husband and wife have admitted their inability to get rid of stuff; and this has become a real point of contention as they anticipate combining households. I have worked with Lee to some good effect but she still struggles to get her ‘own house in order.’ In previous sessions, we identified ‘Clutter,’ a rebellious adolescent type, but were sidetracked by more pressing premarital issues. My hope is to return to it in this next session. One of Shadow’s “uncompleted tasks” is also made clear in this next session.

The session begins with Lee telling me she has found a Vet who seems able to minimize Shadow’s pain with acupuncture. She then goes on to share that during the week she began to feel very angry. She knew it had something to do with what was going on inside. When she went inside she discovered her ‘little girl,’ who I had forgotten about since she was addressed several years ago. (Were it not for my notes I would have a hard time remembering what we did the previous week!) This little girl was the first self we worked with. At the time, Lee had no higher power she could call on. I suggested that she place the ‘little girl’ under the protection of a power animal. She had chosen Shadow to be the little girl’s protector. Lee goes on to update events brought about by Shadow’s looming death, “Now the little girl is angry that Shadow is leaving her. She has been with him in a circle of protection this whole time. Tenderhearted has reached out to the little girl who has responded by grabbing Tenderhearted’s legs. Tenderhearted has said she will take care of her. The little girl had Shadow on a leash. She has given the leash to Teacher. Shadow now seems transformed by their play. My own sense of clinging to Shadow seems to have past. I am worrying less about him, relaxing, just being with him.” Obviously, this relationship must still be played out in further sessions, but for now, I feel we can once again focus on Clutter.

Even before Lee goes inside, she can imagine Clutter as an adolescent sitting atop a big pile of paper. I suggest that Clutter is a protector, like Shadow; and that our goal is to heal rather than hide whomever Clutter is ‘covering up.’ (More likely, Clutter is a Dominant self since her characteristic trait is to be always making piles; but I have yet to appreciate the role and characteristics of the Dominant self during this phase of treatment.) In response to my comment about ‘covering up,’ Lee unexpectedly jumps to recalling her childhood difficulty with homework. When queried, her earliest memory is from kindergarten. She sees her father *screaming* at her, calling her stupid when she cannot grasp his instruction on addition. “My mind went blank. All I could do was keep calling myself ‘stupid.’” I surmise that Clutter is protecting/hiding Stupid. At this point I bring Lee back to me and outline a process for addressing Clutter and Stupid. I literally describe the entire series of interventions that will be needed to alter the Moral authority of her father. I tell her it is not likely we will get through them all in this session but we can begin. I go into this detail for two reasons. Since Lee goes deep when she goes inside, our interactions are minimal during that time. Also, she is already familiar with some of the steps. But I also warn her that once inside we may encounter the ‘unexpected’ and so may have to improvise. I explain that my first concern is protecting Clutter from being overwhelmed. So when she goes back inside she needs to initially focus on Clutter who she is to instruct in using the *Light* to create a garment of protection. The next task will be to release Stupid from the pile of paper and baptize her. At that point, Stupid can ask Teacher to terminate her father’s Moral authority, and accept Teacher as her higher power. Next Clutter can be asked to accept Teacher as her higher power. She will be asked to accept Teacher in exchange for the discernment that will allow her to ‘release’ clutter as well as ‘hold’ it. I note that Clutter’s goal is to ‘organize,’ but it is near impossible to organize if you are unable to get rid of stuff. (I confess that at this point I have some reservations regarding Teacher’s ability to baptize, but keep them to myself and trust the process will either work as expected or we will have to improvise.)

When Lee goes back inside I instruct her to first approach Clutter and explain that, after she has learned to provide herself with a garment of protection, Clutter needs to delegate her responsibility for protecting Stupid to Teacher. “Clutter has moved off of her pile. Teacher has given her a portion of my

*Light*. Her clothing has changed. It is radiating. She is now sitting down next to the pile in a meditative stance. Her *Light* arcs to Teacher giving him permission to work with Stupid. Now she is even more meditative.” I now instruct Lee to let Teacher create a dome over the pile of paper. He can then dissolve the paper and let Stupid emerge. When Stupid appears she is very deformed, not even recognizable as a self-image. “Stupid is exposed, deformed, hideous looking, very small, about two feet, but with the features of an adult. Her feet are very big, and though her arms appear small they have a long reach. She is drooling, and her teeth are bad. She has nasty hair.” (This is without question one of the most vivid images of cumulative shaming I have ever come across.) At this point, I suggest that Teacher baptize her. Lee understands that this means to fill her with the Holy Spirit and release her from the bondage of shame; and that someone other than Christ can ask this. Ordinarily, I would expect a discernible change in any self that is baptized. But I hedge here because I am not sure what Teacher can do, although I trust something positive will transpire. I simply ask her to describe what happens. What change does she observe? “Teacher picked her up, wrapped her in a cocoon of *Light*. I cannot really see her in the crook of his arm. I sense she initially felt fear of being hurt again, but all she really feels is tenderness, and her fear has changed to calmness and peace. She is still in the cocoon. She feels very safe and she is not ready to come out yet.” The session ends here.

It was at this point that I began having reservations regarding Teacher’s ability to baptize Stupid. Normally, when Christ is asked to baptize a Rejected-self the change is an instantaneous, immediately felt, change in the character and demeanor of the self. That has not occurred here. Essentially, the self is covered in light and hidden in the crook of Teacher’s arm; it is placed in a cocoon of protection, not unlike whatever has been offered to Clutter. In the next session I begin by tactfully asking about Teacher’s understanding of the Holy Spirit. Lee replies that he sees the Holy Spirit as love. I cannot gainsay this but my own concern is that Stupid be released from shame, *forgiven*. So I ask if Teacher could allow Stupid to be infused with the Holy Spirit. Lee is quite taken with the response. “Wow. I asked and Teacher said it was no problem. He lay the baby down in front of him. *The Holy Spirit came down as a dove and melded with the cocoon*. The cocoon melted away and now I see a child that looks like a nymph with wings, wholesome and naked. She has started to fly and hover, almost as if she were a fairy.” I ask Lee if she can identify this as a part of her self? “Yes. I can feel the lightness and sense of spontaneity, the playfulness. She is filled with heart for others and life.” Having said all of this, Lee becomes distracted by her awareness of another part that has emerged ‘in the shadows.’ “There is a prideful part that is angry, very angry and constrained. She is sitting in the shadows. She obsesses about details of organization. *She gets bogged down and unable to finish*. She is very control oriented. She wants to manage everything and get it perfect.” I suggest that Lee contain her and bring her out of the shadows. I am not sure if Lee does this, but she does continue to assess this new self, “Her authority comes from her mother and father. Her rants and rages are from her mother. Her dad made clutter and piles. Mom would get fed up with them and rant and rage.” Finally, Lee reports that she can use concentric circles to separate from this new self that we end up calling OCD. “She is pissed and pouty. She does not want to change. The thought of change is anxiety provoking.” At this point I am frankly caught off guard. The emergence of OCD is unexpected. I am still trying to get my head around Stupid’s transformation into a nymph. We are close to the end of the session. All I can do is ask if Teacher would be willing to let an image of Christ baptize Stupid? Since Lee does not have time to go back inside the question is left essentially unanswered. For my part, I am anxious that I have overstepped a boundary and imposed my beliefs on a client.

The next session is hard to describe because I did most of the talking and it is hard to talk and write notes at the same time. Basically, I set out my qualms about how the process was proceeding. I began by reiterating my respect for Teacher’s role in Lee’s life these last several years and my continued willingness to work with him as her higher power. At the same time I was concerned about his use of Interior baptism. I noted that the creation of the nymph was what I would call a symbolic synergy in contrast to the transformation of a self-image, which normally occurred when Christ baptized a Rejected-self; that normally – when Christ baptized – the distorted image became a discernible self-image, in contrast to the mythic figure created by Teacher. I told her that while I had worked with other ‘guides’ that functioned as ‘higher powers,’ none of them had been involved in working with selves created by Moral authority and the transformation of conscience; that the baptism of the Rejected-self seemed crucial to the process of transforming conscience, since the liberated Rejected-self was the one who asked Christ to terminate the parental authority. I speculated that a Christ image would very likely be willing to baptize any Rejected-self and terminate the Moral authority of a parent without needing to fill the role of higher power.

Whoever asked for the termination of the parents' authority had to be free to choose their new higher power, and I speculated that Christ would play any part he was asked without preconditions. That is, if allowed to act, Christ would then step back allowing the self to choose Teacher, or altogether another image. I did stress that it was not advisable to permit an ego-aspect to assume that authority. Interestingly, Lee appreciated that temptation from personal experience and understood the need for a mythic container. As it turned out, Lee had been quite willing to have Christ play a role in her therapy even before I outlined all my concerns. She said she had given much thought to my comment of the previous session and felt that calling on a Christ image no longer threatened or irritated her. For my part, I was concerned about Teacher's reaction. In reply, she told me that she did not believe that Teacher would have any problem working with Christ. We agreed to resume the work in the next session beginning with Teacher and Christ coming together.

A week later, Lee returns with an unexpected crisis involving one of her long-time friends, who has been living in her house for the past year and now accompanies her to the session. Most of the hour is spent resolving this conflict. After the friend leaves, I decide to let us run over sensing a connection between the crisis and the OCD-self we previously planned to address. Lee is quite agreeable. She tells me that Teacher and Christ are agreeable to working together. She also reports that when she meditated on this during the week she was aware of resistance. At first she thought it was Christ, Teacher or OCD, but when she went inside what she discovered was "a little Catholic nun who is very rule bound and is having a lot of trouble with the idea of Jesus and Teacher working together." I suggest that we begin by placing both OCD and the little Nun in separate circles and ask Christ and Teacher to cauterize undue influences, which I explain to Lee prior to her going inside. I am not specific as to who will do what, leaving it all to them to work it out. Apparently, Christ and Teacher will share the work. Teacher begins by placing his *Light* in OCD's Heart. She immediately disappears. Christ follows by placing his *Light* in the heart of the little Nun. This immediately changes her habit from black to white. I am concerned about OCD's disappearance, but Lee assures me when she looks back inside that OCD has reemerged. "Her energy seems less; it is more flowing; she is no longer angry. The energy is different. The intensity is gone. I hear a voice saying, 'I am OK, I am doing my thing'." At this point I decide to go for broke and suggest that Teacher and Christ change places, each to work with the other self. I am frankly curious to see if there will be any further effects. "Teacher put his *Light* into the Nun's Heart. She appears to react with a kind of charismatic ecstasy surrounded by an aura of light. Then she sits down in a meditative pose. Jesus approached OCD and hugs her, then places his *Light* into her Heart. She stops what she was doing, looks at Jesus and says, 'I feel loved'." Finally, I suggest - if Teacher is willing, that Christ be allowed to baptize the nymph. "The nymph was floating to the left of Teacher. Teacher took her hand and placed her in front of Christ. When Christ placed his *Light* into her Heart she was transformed into a Seven-year-old girl, wearing a white dress, holding both of their hands." I ask if she is a self-image? "Her hair is full of red ringlets. My mother use to make them like that for me, but not so many curls. She is quite angelic, but does look like me."

The following week Lee returns with her husband. They have both taken pictures of each of their houses to show me the 'clutter' in each one. This could have been a very tension filled session. Instead, I experience Lee as completely non-defensive, able to point out gains and things needed-to-be-done. I have rarely experienced such a transformation. Even her husband is able to be objective and non-defensive as she guides the three of us through the exploration. I have no opportunity to actually discuss the previous session but feel I am definitely experiencing its effects on her. This series of sessions ends here, to be continued in the next chapter.

Recently, I came across a quote related to the Jesus prayer.<sup>53</sup> What struck me about it was the Saint's conviction that the Mother of God was the catalyst for this prayer being constellated in his heart:

I had great faith in my lady, the Mother of God, and besought her with tears to grant me the grace of mental prayer. Once I came to her temple as usual and fervently prayed to her for this. I went up to her icon and reverently kissed her image. Suddenly, I felt as if a warmth fell into my breast and heart, which did not burn, but bedewed and delighted me, and stirred my soul to compunction. From that moment my *heart* began to say the prayer within itself, and my *mind* began to delight in the remembrance of my Jesus and the Mother of God and have Him, the Lord Jesus, constantly within itself. Since then the prayer has never ceased in my *heart*.<sup>54</sup>

Teacher is not the Mother of God. But like her, he may well have served as a handmaiden for the Holy Spirit's entry into Lee's heart, just as her dog, Shadow, acted as a protector of her little girl until Teacher could assume that role. I think the same could be said of my other client whose higher power was also so pivotal in her spiritual journey. The redemption of conscience is an ongoing process of teaching the Ego to become guided by the Holy Spirit and lovingly subject to God and Soul. In my experience, the Holy Spirit will speak unerringly through Christ, but also through any image willing to give it a voice. It is quite possible that, if I had been less insistent on 'how it should be done,' Teacher would have managed to effect the same ends without Christ's interventions. But my counter-transference has also taught me something quite valuable: all higher powers (even God the Father), who are willing to channel the Holy Spirit (rather than claiming to be its source), can work in concert. For now, that is all I can say on the matter of other higher powers.

## AFTERWARD

Theory strives to provide a new paradigm. But there is really no end to this process. Any attempt at closure is arbitrary. I have decided to continue the verbatims on the book's website (the unredeemed conscience.org). The continuing work by Tory, Marion, and Leigh exceeds every deadline I have set for myself, so the interested reader will just have to go to the website if s/he is interested in following their verbatims further. The website offers other addendum as well. A whole other book will be needed to flesh out the Familial personality, not to mention the Heart, which is at the center of most religions. I am grateful that the *Light* and Christ image have carried us this far, and hope it is sufficient to provide evidence in support of the hypotheses. While not the simple journey my 'desire for closure' envisioned, it is far richer. Even so, it is humbling to accept what feels like a life-long process.

My current work with clients is far more fluid than what is described in this book for the simple reason that I now have the benefit of all that I have learned. God only knows what you – the reader, will do with all this as your starting place. Finally, my Christ has convinced me that 'the response of others' is his responsibility. I know that releasing the book will free me to move more deeply into the process.

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## CHAPTER VII ENDNOTES

<sup>1</sup> Stone, H. & Stone, S. (1993), *Embracing Your Inner Critic: Turning Self-Criticism into a Creative Asset*, Harper: San Francisco.

<sup>2</sup> The referenced text is the third of a series of books based on Jung's perception of Alchemy as the practice of individuation. I will list them here in order of publication. They are all three exceptionally fine and readable treatises. Raff, J., (2000), *Jung and the Alchemical Imagination*, Nicolas-Hayes: Berwick, ME; Raff, J., & Vocatura, L.B., (2002), *Healing the Wounded God: Finding Your Personal Guide on Your Way to Individuation and Beyond*, Nicolas-Hayes: Berwick, ME; and Raff, J., (2006), *The Practice of Ally Work*, Nicolas-Hayes: Berwick, ME.

<sup>3</sup> The other parent may also exercise this authority but to a lesser extent, and generally as a role delegated by the primary parent.

<sup>4</sup> So far as I can determine, this sense of self is not an ego-identity, but an amalgam of parental gender values and actions constellated by the Gendering archetype as an impersonal collective image.

<sup>5</sup> Frankly, none of my clients have exhibited a Christ conscious process prior to working with me. I assume it must exist in the world, at the very least, in great religious teachers, saints, and the humble in spirit.



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<sup>6</sup> The notable exception are Dissociative disorders, which can continue to create alter personalities and fragments to cope with ongoing abuse, though they too can develop Dominant selves when the abuse is no longer a current issue. Those selves will generally serve to provide the individual with a sense of normalcy and denial that the abuse occurred.

<sup>7</sup> The identification of the Rejected-self, its baptism and opening to Christ's discernment, and the dethronement of parents as the Voice-of-conscience, can be accomplished in a relatively short period of time. But the process of redeeming conscience can take years as the client struggles to identify and 'convert' ideal selves. This is analogously illustrated by the life of Christ, wherein he is driven into the desert for 'forty days' to struggle with the Temporal authority of Satan immediately following his baptism by John the Baptist. It is similarly illustrated in the life of St. Paul. Following his baptism in Damascus, he briefly witnesses to the change in him but then returns to Taurus for fifteen years before undertaking his mission to the Gentiles.

<sup>8</sup> This is the primary thrust of Paul's Letter to the Ephesians. See Barclay, W. (2002), *The Letter to the Galatians and Ephesians*, Westminster John Knox Press.

<sup>9</sup> It goes without saying that these assertions do not argue for offering psychotherapy in lieu of diagnosis and treatment by a medical doctor. I consistently encourage clients to exhaust the medical route because the client can then more readily discern the limitations of most diagnoses and treatments. As a rule, psychotherapy is most effective when the client has exhausted viable medical treatment options; and least effective while the client believes that physical medicine can offer a relatively quick and painless cure.

<sup>10</sup> In some instances, a grandparent may become the Voice-of-conscience. Adults other than a parent can be constellated with Moral authority, especially grandparents, if the child is being raised in their home and/or the parent clearly delegates that authority to them.

<sup>11</sup> Piaget, J., (2000), *The Psychology of the Child*, Basic Books: New York.

<sup>12</sup> The interested reader is referred to Raff, J., (2006), *The Practice of Ally Work*, Nicolas-Hayes: Berwick, ME.

<sup>13</sup> Weston, W., (2006), *Emotional Release Therapy: Letting Go of Life's Painful Emotions*, Hampton Roads Publishing Co.: Charlottesville, VA.

<sup>14</sup> Sui, Choa Kok, (1990), *Pranic Healing*, Red Wheel Weiser; or Sui, Choa Kok, (1999), *Miracles Through Pranic Healing*, Blue Dolphin Publishing, 2nd Edition.

<sup>15</sup> Cavalli, T.F., (2002), *Alchemical Psychology: Old Recipes for Living in a New World*, Penguin Putnam, Inc.: New York, p.142.

<sup>16</sup> To quote Michael Stavish: "*Solve et coagula*", meaning "separate and recombine", is a term you will hear repeatedly in alchemical work, and it is the key to all occult work. Alchemists are constantly separating and recombining the various essentials and elements of plants, minerals, and, more importantly, themselves, to understand Nature's hidden laws and how they work (p.20-21)." See Stavish, M., (2006), *The Path of Alchemy: Energetic Healing and the World of Natural Magic*, Llewellyn Publications: Woodbury, MI.

<sup>17</sup> The client is referring to *Body Wisdom* by Sharon Giammatteo (2002), North Atlantic Books: Berkeley, CA). The author was herself severely abused as a child and recommends a gentle, very effective, energy therapy for clearing such memories. I had recommended the book to the client in a previous session.

<sup>18</sup> An Ego-in-conflict can use sex compulsively whether by acting out or obsessively masturbating while stimulating itself pornographically. But if it does use sex in this way, it is usurping the role of the disowned self held in bondage by shame, very likely a self shamed early in life.

<sup>19</sup> I have noted this elsewhere, but it is worth repeating: the highest incidence of cancer in women are cancers of the breast and pelvis; and the highest incidence in men is prostate cancer.

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<sup>20</sup> These selves accumulate a great deal of undischageable shame. It is vital that Christ be allowed to purify the chakras that have been forced to accumulate the shame, most often the heart, mental, emotional, and root chakras.

<sup>21</sup> I rely very strongly on intuition and it is hard to imagine an individual functioning without it, even as I know there are many individuals who have very little knowledge of intuition as a function. As such, I have found it helpful to encourage clients with little awareness of intuition to read on the subject. Clients addressing Ego-in-conflict issues have welcomed such recommendations. One book I can highly recommend is Schulz, M.L., (1999), *Awakening Intuition: Using Your Mind-Body Network for Insight and Healing*, Three Rivers Press: New York.

<sup>22</sup> The 1<sup>st</sup> Step of AA: Admitted we were powerless over alcohol and our lives had become unmanageable.

<sup>23</sup> The details of this intervention are described in Appendix I.

<sup>24</sup> Carnes, P. & Moriarity, J., (1997), *Sexual Anorexia: Overcoming Sexual Self-Hatred*, Hazelton.

<sup>25</sup> It is very rare to find a young client who has the stamina and financial resources to engage in depth therapy. A close friend of his parents referred Bracky to me. His immediate life problems were severe enough to warrant the initial investment. But to paraphrase an AA perspective, Bracky was far from hitting his bottom and so had little reason to change. By the time I ventured to explore his ideal sense of self, the reasons that brought him to see me were past events in his mind. Very likely, our exploration was not the only reason for his failure to return.

<sup>26</sup> This case is continued in the last chapter where I examine the concept of Ideal persona in greater depth.

<sup>27</sup> Kuhmerker, L., Gielen, U., Hayes, R.L., (1993), *The Kohlberg Legacy*, Religious Education LLC.

<sup>28</sup> Bronfenbrenner, U., (2006 Reprint Ed.), *The Ecology of Human Development: Experiments by Nature and Design*, Harvard University Press: Boston.

<sup>29</sup> Piaget, J., (1965), *The Moral Judgment of the Child*, Free Press.

<sup>30</sup> See Barclay for an orthodox interpretation of this epistle. Barclay, W., (2002), *The Letters to the Galatians and Ephesians*, Westminster John Knox Press: Louisville, KY.

<sup>31</sup> See Pagels, E., (1992), *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters*, Trinity Press International: Harrisburg, PA.

<sup>32</sup> Barclay, op. cit., p. 7.

<sup>33</sup> Barclay, op. cit., p. 38.

<sup>34</sup> Barclay, op. cit. p. 44.

<sup>35</sup> In this early series of interventions I was struggling with how to word the transition. Initially, I thought it would be necessary for an ego-aspect to become *subject* to Christ's authority. Monica's Me understandably balks at this. Today, beginning with these sessions, I began to understand that Christ does not ask us to exchange one archetypal authority for another, but rather to open ourselves to the guiding discernment of the Holy Spirit.

<sup>36</sup> See Berg, R., (2005), *The Kabbalah Method: The Bridge Between Science and the Soul, Physics and Fulfillment, Quantum and the Creator*, Kabbalah Publishing: NY.

<sup>37</sup> Berg, R., Op. cit., pp 47-48.

<sup>38</sup> There are numerous books on the gifts of the Holy Spirit. The one I have found most helpful is by David Pytches, probably because I attended one of his weeklong conferences. See Pytches, D. (1987), *Spiritual Gifts in the Local Church*, Bethany House Books: London.

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<sup>39</sup> A self cannot give up their affective responses, but they can relinquish their habitual emotional reactions to situations in favor of discernment or detachment as an initial response.

<sup>40</sup> This is one of the few instances when I use the word 'brain' instead of Mind. Even though the intervention takes place in the Mind, I have the client ask Christ to penetrate to the center of the brain where he first extracts the ego defense and then supplants it with his gift of discernment, which is most often visualized as a portion of his *Light*.

<sup>41</sup> There are a great number of behaviors that are socially acceptable (or marginally so) that can be used in excess to temporarily reduce the angst of shameful repression. Recently, I interviewed a new client whose presenting complaint was bereavement following her mother's death. As I reviewed her history and that of her parents I noted a number of socially acceptable behaviors used in excess. The client, herself, maintained a healthy weight despite being raised in a family where her father and his sibs were all 100 plus pounds overweight. She also noted, almost in passing, that her father use to gamble a lot, and seemed to be lucky. I would consider this a marginal, socially acceptable, behavior. (I had another client who could spend hours/days sitting in front of a slot machine.) What this client appeared to rely on for herself – as taught and encouraged by her mother, was a love of horror movies and books that offered frequent adrenalin surges, as well as shopping till they dropped, and a work environment that also insured weekly, if not daily, adrenalin surges – all socially acceptable behaviors. I have not yet had the opportunity to examine the role of these other behaviors in placating insatiable desire, but I suspect they are equally powerful – especially those providing adrenalin surges. The above-mentioned client had also taken tranquilizers for a period of time – another socially acceptable behavior, for the control of painful and fearful emotions, which also correlate with insatiable desire. In sum, while the primary thrust of the interventions described here were developed for the treatment of overeating, that behavior will often be augmented by other socially acceptable behaviors used in excess. For example, another overweight client also relied heavily on excessive sleep and reading romances.

<sup>42</sup> "**Repression.** The basic meaning derives from the root verb, *to repress*, which in various contexts means to put down, suppress, control, censor, exclude, etc. Hence: 1. In all depth psychologies from the classical Freudian model onward, a hypothesized mental process or operation that functions to protect the individual from ideas, impulses and memories, which would produce anxiety, apprehension or guilt were they to become conscious. Repression is considered to be operative at an unconscious level; that is, not only does the mechanism keep certain mental contents from reaching awareness, but also its very operations lie outside of conscious awareness. In classical psychoanalytic theory, it is regarded as an ego function and several processes are included under it: (a) *primal repression*, in which primitive, forbidden id impulses are blocked and prevented from ever reaching consciousness; (b) *primary repression*, in which anxiety-producing mental content is forcefully removed from consciousness and prevented from re-emerging; and (c) *secondary repression*, in which elements that might serve to remind the person of that which has been previously repressed are themselves repressed. An important corollary of this analysis is that that which is repressed is not deactivated but continues to have a lively existence at the unconscious level, making itself felt through projections in disguised symbolic form in dreams, parapraxes and psychoneuroses. Within these analytic psychologies, the term has a fairly clear referential domain and should be contrasted with other seemingly synonymous terms such as suppression and inhibition (p. 625)." Quote taken from Reber, A.S. & Reber E., (2001), *The Penguin Dictionary of Psychology*, Penguin Books: NY.

<sup>43</sup> As a college senior, I took a course in physiological psychology and learned about the physiological substrate of emotions being uncovered and explored in the 1950's. I still remember writing a long paper seeking to correlate those findings with a theory of repression. It was my first foray into theoretical explanation and it was a heady experience. The Professor gave me an A+ for my efforts, but I doubt he even read it. What it taught me was to appreciate the difference between purely explanatory determinants and finding manageable determinants that allowed someone to change the situation. Working at the level of physiology did not offer much latitude for changing what is observed.

<sup>44</sup> Christ can be asked to dispel accumulated shame, even shame residing in the Heart. But the shame will continue to accumulate until the individual gives up his or her power to self-shame.

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<sup>45</sup> Many of my clients complain about sinus conditions. To be fair, I live in a part of the country that regularly has a very high pollen count, so they may come by it honestly. But their sinus conditions are also frequently cleared up in sessions where I address sinus conditions as a psychological defense.

<sup>46</sup> I want to at least highlight this observation of hallucinating. Another client, Pearl, experienced something similar when she imagined Christ pulling something out of her head and onto my coffee table in the office. A few other clients – primarily MPD clients have reported similar phenomenon. It is rare and unclear to me why one event is experienced as distinctly out of the Body rather than in the context of active imagination. It is definitely more palatable but other than that I have yet to account for it. In neither of the clients does it become a recurring phenomenon.

<sup>47</sup> See Paulson, G.L. (2008), *Kundalini and the Chakras*, Llewellyn Publications.

<sup>48</sup> A beliefs validates itself by setting limits on what is possible; this is particularly true of defeatist beliefs. Fortunately, in this instance the belief was neither superordinate nor integral to the Eight-year-old's belief system, so it is easily dispelled by conviction. Where the belief is central, as in the case of a Dominant self's judgment, then the self must voluntarily give up the belief.

<sup>49</sup> Paulson, G.L. (2008), Op. cit.

<sup>50</sup> I pray that God Ineffable/ With the power of the Holy Spirit/ Consecrate your image of [Jesus Christ]/ As the God of your personal salvation and / With the power of the Holy Spirit/ Guide, forgive, and inform you evermore. Amen.

<sup>51</sup> Throughout this work I have referred to Christ as a high power. Most of this work was written before I discovered that most people unconsciously accept 'God the Father' as their higher power and continue to do so even after working extensively with a Christ image. For those clients, Christ was not – strictly speaking, their higher power. I never had the occasion to ask Menta or Lee – the two clients referenced in this section, to tell me the name of their 'higher power.' 'God the Father' could well have been their higher power as well. Any image that is archetypal in substance can function as a higher power. Most of the responses attributed to the Christ image in this work were enacted before the client consciously accepted him as their higher power; that is, as superordinate to any other archetypal image within the Mind. 'God the Father' is a person of God, an archetypal image. He is not to be confused the totality of God as embodied in the Tetragrammaton, i.e. YHWH, Jehovah, Yahweh; but as a person of God he can function as a higher power.

<sup>52</sup> Jampolsky, G. (1984), *Teach Only Love*, Bantam Books.

<sup>53</sup> The origin of the Jesus Prayer is attributed to the Russian Orthodox Church. The story can be found in *The Way of a Pilgrim*, which has numerous translations in print. The author is anonymous. Basically, a Russian surp is taught to read by reading the bible. One exhortation by St. Paul to 'pray unceasingly' captures his attention. Following the death of his parents, who he has cared for, he sets out on a journey to discover how one is to pray unceasingly. He finally meets a very wise priest who tells him it is done by repeating the Jesus prayer over and over again – Lord Jesus, have mercy on my soul. Many miracles follow on the heels of his learning to do this. He says it unceasingly as a mantra until his heart speaks it effortlessly.

<sup>54</sup> Brianchaninov, I., (2006 ), *On the Prayer of Jesus: The Classic Guide to the Practice of Unceasing prayer as Found in The Way of a Pilgrim*, New Seeds: Boston.