IDENTITY TRAINING

LESSON FOUR

Frank Reinhardt Morris

Reflexions: The Lustrous Effect

The excellent book Creative Color by Faber Birren reveals how an artist can create a glowing effect on the canvas. The idea is to juxtapose uniform shaded hues that appear to be in dim light with intense and pure colors. The pure colors catch the eye and the canvas appears to glow.

All of which brings to mind the subject of the moment: Reflexions. When these appear on a person's canvas, all else is momentarily dimmed and a SASHET option is almost pulsating with its glow. *A Reflexion is a flashback feeling.* Though the person's body is in the here and now, the mind-set is in the past. Since a significant feeling was repressed (held in) but still has energy, it comes out in today's world in excess. The particular color of the Rainbow glows with a luminous effect.

The authors coined the word "Reflexion" for several reasons:

1) There is *a reflex action in the body.* When for instance, the person gets close to feeling the denied feeling, the musculature, which has been armoring against it for years, goes through a given routine to avoid that feeling.

2) A second reason for "Reflexion" is because the word gives *the sense of going back in time* while retaining the sense of a here-and-now feeling. The wonderful word "fetch" has you going and coming in just five letters, but "Fetch Feelings" is a phrase with no chutzpah.

3. A reflex is involuntary. *A Reflexion is unconscious.*

4. By hitting a person's "funny bone," you get a reflex action. The word "Reflexion," invites an *emphasis on the power of body therapies* such as Rolfing, which, through sheer manipulation of fascia (the body's connective tissue), triggers latent memories. Although Rolfing does not involve itself with the continued therapy of thoughts and feelings, it is a super way to gain access to what has been repressed.

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5. The word was also chosen *because reflexes due to trauma are popularly understood.* Lay psychologists might say, "He was in a car accident and has a reflex of scare every time he gets in a car," or "She was raped and has an angry reflex anytime a strange male looks at her." The knowledge that "reflex" has such a connection to psychological phenomena aided the choice.

6. Finally, one of the dictionary definitions of reflex has to do with light or color being reflected *from one surface to another.* Without stretching our Rainbow metaphor, we were delighted that that usage is also common. In other words, old color vibrations from the past reflect into the person's present Rainbow constellation and give a luminous quality.

* * *

Debate Time

Situation: Lack of forgiveness for someone who has gone into a Reflexion. Susan notes the antique quality to the given emergence of feeling and wants to abandon Fred, who is expressing the Reflexion. Wobnair debates with Susan:

Susan: Every time we sit down to play cards with our friends, Fred starts acting strange and paranoid. It is like he is accusing us all of cheating! I don't have to put up with that. Friends are important to me. The jerk is sick! And I'm leaving. . .

Wobnair: Susan, we have known each other too long to mince words. Will you please imagine that he is seeking to solve an old problem and that this very love for you and your friends gives him permission to bring that up.

Susan: Wob, I love you. But that is romantic hogwash. You are seeking to convince me of something that is not true. He's a jerk. Period.

Wobnair: Do you remember my teaching you about Reflexion feelings - the idea that a person will seek to solve an old problem in a new situation especially with people whom he trusts? In other words, Fred is little Freddie at that point...

Susan: He sure is! Absolutely hopeless!

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Wobnair: .. .and is expressing what he repressed years ago in a similar situation. I'll bet you a six-flavor sundae that if I were to ask him how old he feels when he does that, he would go back to a time when he was a kid and his aunt or older brother or someone would cheat - and he held in his feelings. He is not a jerk. He's a human who loves you. What he is seeking to do is solve an old feeling that is unconscious.

Susan: Wob, you are something else! Sometimes I think you are a con man ... hooking up Fred's being a jerk to his love for me.

Wobnair: Actually, that is the truth. You know I keep my spectrums straight. Little Fred is getting Big Fred in trouble.

I.

Weird SASHET

The expression of the repression equals the passion of the original occasion. If the person is honest when the feeling comes out, there is almost always a corollary comment: "I feel kind of weird when I feel like that" We are stacking the deck with the word "honest," however, because a) it is far easier to blame others around you and feel a mock victory thinking them goofy, b) a person has a little scare level thinking that if honesty does prevail, folks will think he or she is "crazy," and c) ordinary people do not understand the unconscious. They do not know there are feeling sets that may erupt out of the past. They are unaware that by going into an automatic sequence psychological freedom is lost. They also do not know that there is a way that can give new liberty to the personality.

More and more, though, we are witnessing on soaps and talk shows and dramas that there is an understanding of how one's past can creep out in the present and a person can act, think and be weird for a while. On "Hill Street Blues," a cop gets through a period of playing craps with the same excitement he used to show playing craps with his father before his mother told him gambling was a sin and would ruin his life. On "General Hospital," a doctor reverts back to a former anger with his dad and transfers it to a present superior. Movies often show a person's present-day behavior and then explain it with a flashback to a previous time when he repressed a feeling. A cartoon shows a suave executive

reading a corporate report while a bubble above his head reveals a little baby in him throwing a temper tantrum.

* * *

The time has come for depth psychology to be fully understood by people in our society. The authors' goal is to give specific instructions on a) how to observe, and b) how to incorporate the material over a period of time.

The sequence is as follows:

1. Recognize the feeling that is occurring in you or someone else.
2. Give it a name. "That is SAD." " I am ANGRY."
3. Proceed from left to right on the color chart. "Am I, for instance, sad because it is a Life Racket or a Contextual Racket that I started as a child in order to gain strokes?" "Could Sue be expressing a feeling she got a lot of strokes for as a child ? I'll softly ask her."
4. If not, the next category is encountered. "Am I feeling weird right now - like this might be a Reflexion feeling, and I am expressing something out of my childhood?" "Hmm. . . Is Charlie exhibiting childlike behavior in an exaggerated way to solve some old problems from his past? I'll ask him if he feels weird, and if he ever felt like this as a child."
5. If the feeling is not a Real one, out of the here-and-now and solving problems in a cause-effect way; if it is not a Racket - repeating old stroking patterns; if it is not a Reflexion feeling. .. then move to the next category of Ricochet feelings and ask the appropriate questions.

When you get this sequence internalized by observation and practice, you become excited about the system. Do not get in a big hurry, scaring yourself, about how fast the observations need to be verified or how quickly you need to learn all this. This is for the big winners who know the great lessons in life take time to accomplish.

Faithfulness to the Unconscious Mind means you peel the onion one layer at a time. As

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Robert Frost said, "and sometimes you cry." There may be a hundred or so Reflexion feelings and maybe ten are very significant That means they affect the quality relationships in your life to a large degree.

Peeling the Reflexions one at a time, as you feel weird in given times and places, is actually an intriguing task. Solving Reflexions means storage within the body is no more. The social patterns change, the individual's freedom increases. And much more.

Peel. When you feel weird, peel. Sometimes you cry. Sometimes you get angry and let out the repressed feeling. That does not mean anything catastrophic. Nor does it mean you alter your present lifestyle. It doesn't mean you must unload on someone in your history. It means realizing you decided, you held in, and you repressed. There is no need to blame. Let the dead bury the dead.

The more Reflexions are understood with their core of decision, the more human responsibility rises like an oasis in the desert. Blame gives chains. When a person owns and takes responsibility for primary problems of childhood that were self-forged, the shackles begin to drop. Can individual freedom be far behind?

II.

Transference

Author Frank Reinhardt Morris was informed of the meaning of *transference* in a way only Bruno Bettleheim could communicate in the classroom. Supreme sarcasm cut the air with the words: "Mr. Morris, you've ridden a bus, haven't you?" (A nodded response.) "Have you ever transferred from one bus to another?" (A nodded response.) "If you had a strong feeling on the first bus, it is likely that you would carry it to the next bus?" The student nodded out of fear, because he did not really understand the bus analogy. Over the years, it became crystal clear.

If a Racket feeling is started in childhood with mother, the same Racket would be continued with a spouse.

If a powerful emotion (Reflexion) was imploded as a child, it might be transferred to a different person years later.

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If a child developed a Ricochet feeling out of deep kinesthetic identification with mother, the Ricochet would continue with the wife in later years.

Now, Dr. Bettleheim, transference is understood.

III

Body Therapy

People often develop wonderful rationalizations to explain personal behavior - self-justifications that would convince the Supreme Court. There is, however, one plodding, inescapable judge that casts the deciding ballot. That judge is your own body.

The body knows. What the left hemisphere may develop is fine; the right hemisphere will be recording its experience of life in the person's flesh. Do you recall that psychosomatic symptoms are one way the right brain communicates?

There is a great deal of information about tapping the wisdom of the body with body therapists of many ilks. Some can work on your foot and cure a headache. Some can massage you so deeply you wonder if your organs will survive. Some can be very helpful. Some seem rather weird.

Two body therapies that seem powerful and helpful are Rolfing and Feldenkrais. Ida Rolf and Moshe Feldenkrais both concentrated upon the ability to free up the body as a way to help free up the soul. The results of their work can be quite helpful.

The value of Rolfing and Feldenkrais is that each offers the option of discovering Reflexions in the body musculature. They are different ways to peel the onion. Pure body therapy can be quite valuable when it is supplemented with a counselor who observes, protects, adds insights, allows your feelings, and quietly leads you in growth. As always, if you decide to pursue that route, search for certified, competent professionals who meet high standards.

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IV.

The Anatomy of a Trauma

Modern linguistics aim one major criticism at psychological systems: insufficient specificity. The difficulty is that the "logic of the soul" historically came from religions and still carries the taint of rhetoric and spiritual vagueness. Liberation Psychology honors the request for specificity. Hopefully, others will make the system even more observable and scientific in future years.

The issues of repression, regression and transference bog down with big language, big ideas and vague concepts not easily verified. Truth has often been lost in obscurity. The identification of the basic unit of individual psychology as one SASHET feeling became the first key. The addition of the four phyla (categories) was the second key. The next task was to become as specific as possible with each of the categories.

Reflexions relate back to trauma - painful moments that leave an impact on the personality. The right questions led to people admitting they were acting out younger repressed material. A model of exactly what happened was needed. Pieces of it have been emphasized by many across the years. The authors assembled the pieces and began putting the puzzle together. The method was to ask many, many questions of people reporting on the source of their weird, almost vibrating feelings.

In learning the Anatomy of a Trauma, you will be *gaining the needed specificity for Reflexions.* In Liberation Psychology Training Groups, students memorize the anatomy because it gives a clear map of questions to ask, on the one hand, and a way to be with a person experiencing a Reflexion, on the other hand. It consists of eight steps:

1. <u>The Original Situation.</u> When you ask how old a person feels and he or she admits to a given age, continue to inquire about the situation that was experienced back in history. Softly: "Tell me what was going on back there?" Ask about the place, time, circumstances, and characters. (If the person seems to be losing touch with reality, remind the person that you are actually in the 19 **[year?]**, and that he or she needs to breathe safely as you talk with him/her about the "old movie."

2. <u>The Child's Perception.</u> Remembering that the child had a tendency to make his or her parents

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into omnipotent gods, and also that the child's experience was limited, inquire as to the child's sensory appraisal of what was going on. What did the child see, feel and think? We need not agree nor correct what the child perceived: we simply gain a report of what was understood by the child.

3. The Catastrophic Fantasy. The kid of long ago probably had a scare of something terrible going wrong - maybe death or dismemberment or insanity or abandonment - something really major. Find out what the child imagined would happen if something was or was not done, felt or not felt.

4. The Child's Need or Want. Ask what the *need or want* of the child was that got buried. Sometimes the child had a great *wish* that was catastrophically destroyed or buried deeply. Ask soft questions to find out. Do not argue with the person. Remember that you are a scientist and not some bearer of glad rational tidings.

5. The Blocked Emotion. Find out which of the SASHET six was buried. Maybe there were several feelings imploded at that time. Mentally note how the catastrophic fantasy was hooked to the blocked emotion. It may be appropriate to congratulate the "child" for handling the situation and not doing anything harmful to anyone in real life.

6. The Child's Mental Linkage. Find out the way the child thought. "If I continue to do X, then Y will happen." Or, "if A is true then that means B is true." As an adult you will know that the thinking reported by the person is childlike. Make a mental note if there are two thoughts linked together that don't necessarily go together. No need to comment on them at this moment.

7. The Fateful Decision. Find out what the child decided based on the preceding steps. "So, the child back there decided: _____ ".

8. The Body's Storage. The next question is designed to discover where the person put that antique learning. "Where might that old lesson be stored in your body?"

9. Various Living Patterns Set. Like throwing a rock into a pond, there are numerous wavelets that flood through the system. The scare of the trauma reverberates in such far ranging areas as attitude to people, the opposite sex, the same sex, and even life itself. Language is effected as the adjectives, interestingly enough, contain a hint of the trauma in future sentence construction -

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strangely enough. Traumas can influence the way a person experiences their skin ("mom didn't touch me and I am a leper"), their hands("Dad says I messed up his work and something is wrong with my hands"), and genitals ("Uncle touched me there and that means I'm bad"). The point of this section is that mental ruts are formed, habits become habituated, and behavior gets modified.

The instructor will add a great deal of information concerning this pattern. By knowing the preceding "rules" you have a ready map of how the old pattern was established and a way to help.

When Fred came over to Wobnair's house, the path for resolution was well marked. This does not mean Wob and Fred could have solved the card game Reflexion in one evening. The following section discusses three types of Reflexions: Particular, Developmental Era and Childhood Era. If Fred's card-playing dilemma was traceable to a particular situation, then it probably could be resolved in less than one hour. It is amazing how much can be accomplished in one hour - given that the diagnosis is correct and the solution scientific.

A mnemonic sentence to help in learning the Anatomy of a Trauma: The original perception was colored by fantasies and needs, causing an emotion to be linked with a childlike thought triggering a decision that was stored in the body.

V.

The Three Choices

"Complexity! Always Complexity! Can we not just have a simple understanding and let it go at that!? Here we have mastered the notion of Reflexions and now you are dividing that up into three types. You said SASHET was simple to grasp, then added Phyla, and now sub-categories. Help!"

Wobnair offers comfort:

"Patience, my child, patience. You must realize that the human is incredibly clever in forging chains from childhood. We are not dealing with a gibbon's mastery of how to swing from a tree! We are dealing with a person with a brain of at least 12 million neurons who is incredibly creative. To have a map to decipher the possible mental convolutions, we need a few more considerations. That's all. Just a few. It will be clear. Patience."

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Particular Reflexions: This involves a one-time (particular) trauma that made **a** lasting impression due to the person's concerted decision to retain the lesson forever. A common one is when a young girl is molested by an uncle who warns her never to tell her parents. The girl implodes her anger, decides to distrust all men, and concludes that sexuality is evil. In this illustration, the Anatomy of a Trauma could be used very specifically, although it is unlikely that one session would heal all the negative implications accrued over the years. Although there was just one extremely negative source, there would be other feeling, thinking and acting layers resulting.

Developmental Era Reflexions. The next chapter will cover negative remnants from such areas as birth, the first six months, the exploratory period, and so forth. The idea is that a person may have failed to pass the regular developmental steps for a given *era* of childhood, and has problems that can be pinpointed to that time period. An example would be a person who had a horrible experience at age 2. When the poor fellow was going through his temper tantrum "NO" phase, the parent did not know what to do. One whipped him, and the other just left the room. The child did not have his "NO" authenticated, and became afraid of anger as a result of the beatings; and afraid that if anger were expressed, someone important would abandon him. So, the child resorted to threats around his mother and obedience around his father. This does not bode well for his future on the job or in the home.

An interesting feature is that the parent's failure at *a developmental era* greatly invites the child's failure at the same developmental age with the next generation. Three generations present in family counseling demonstrate this clearly. A grandmother reports her difficulty with A, B, and C, (which indicate a certain developmental age), and the daughter reports difficulty with A, B, and C, also. The granddaughter is experiencing the same difficulty. It is intriguing. Most of all, though it is a stimulus for this generation to take the material of psychology seriously, so the problems do not continue to be passed down.

Childhood Era Reflexions. Though this seldom happens when you are pursuing people with questions, it is possible that the person will record a traumatic situation that was *a daily occurrence during childhood.* The authors worked with a man whose parents were blind. He became the caretaker and, in the process, missed out on much play time. Since it is difficult to be angry at people who are blind, this person had to restrain anger daily. The resulting scenario was intriguing to unravel. It meant

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re-learning entire childlike options. It meant deciphering hesitations that were far more than normal hesitations. It meant unraveling a sense of humiliation each time he went out in public (a humiliation based on mind-reading). The healing of this childhood era problem meant an in-depth use of the Anatomy of a Trauma.

Era traumas are special. Some situations simply will not fit under Rackets or Ricochets or the first two shorter options of Reflexions. The trauma is there and it is definitely a Reflexion. However, it is more involved and needs more time to heal. Dealing with it intelligently means having the patience of Wobnair and continually relying on the anatomy of a trauma material.

VI.

Is Guilt a Feeling?

It is likely the instructor has faced this question from a student much earlier in the course. Psychotherapy texts love to deal with guilt and imply it is a feeling. Sometimes the words "shame" and "humiliation" are used in a similar sense. Guilt is not a feeling. To label it a feeling has only served to muddy the waters and has led people to untold amounts of suffering.

GUILT IS AN INTERNAL DIALOG

A person who uses the word "guilt" is giving a clue to the listener as to how to solve the problem. The person is signaling that there is an internal dialog occurring, with one part persecuting and another part scared and retreating. One part of the personality is critically giving forth with "shoulds and musts" and the other part is reacting with defense or retreat One part is saying "you're bad," and the other part is either agreeing or struggling with disagreement. A necessary understanding for human freedom is that guilt is an internal dialog. That internal discussion can be dissolved with the correct approach.

Why is GUILT under Reflexions?

The original source of the internal dialog is usually traceable to one of the three Reflexion options: Particular, Developmental Era or Childhood Era. For instance, a frequent occasion occurs when the sad mother tells about the child's birth experience "which was so painful to me." An internal

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dialog is started about one's worthiness to be born. "I hurt my mom; I am sad". Some Ricochet occurs here also as the child imagines the pain of the mother and "takes it on" in a suffering way.

With whom is the dialog occurring?

There are many options. The first is an out-of-consciousness chat with either Mom or Dad. The second source is the Superego, which is the person's construction of all parental sources, made large with grandiosity, so the person is talking with an internal self-created censor. The third source could be a moral figure the person highly admired. The fourth source may occur in a person who has self chosen, enlightened values that once were violated because there was a hole in the integrity. "I stole and it wasn't like me and I've hated myself ever since." Even in the fourth instance, however, finally a person must decide to live in the present and forgive any errors of the past. Mistakes of yesterday are not to be used as cudgels; they are to be used as decision-points where we determine that today and tomorrow will be within the rubric of integrity.

Guilt is an internal dialog - not a feeling! The person usually feels scared or sad or angry in response to the internal dialog!

This is the only place in IT I that we come close to discussing Complex Feelings which is a whole section of Liberation Psychology. The decision was to leave that for other places because the student has sufficient challenges with the material at hand.

VII.

The Double Bind

Freedom existed in the beginning when the person had a feeling (the basic unit of ego psychology) and followed that feeling with a choice. However, please recognize *there are conditions that seem to determine that a child has no other choice to make other than obedience to crazy acting parents.* The situation is a double bind. It appears to be a source of Reflexions that are solely the result of the parents.

An *invitation* to feel one way is issued. The child starts to feel that way and the parent sternly says that if that first feeling is felt there will be dire consequence. An example would be

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when a parent spanks a child harshly. When tears begin to flow, the child is told that if there are tears or any sound, "I'll give you something to cry about," and spanks more harshly.

The child has a flow of feelings that are dramatically held in check. The feeling of sadness is followed by a feeling of scare which is followed by a feeling of anger - and all of these must remain invisible lest catastrophe occur. The child is in such a double bind that mental confusion results.

Unfortunately, some parents continually put their children in double binds. *Is there freedom* in these situations? From an adult position - safely removed, it is easy to suggest the choices available to the child: "It's my folks and not me who are acting crazy," or "Some day I'll get out of here and get my revenge by not having anything to do with them," and so forth. But there are no easy, optimistic options that imply the child could make a positive decision. Discuss this one in class. Remember, the young child makes parents omnipotent - creating an automatic bind.

Freedom may come later when the person talks with a counselor. The person needs to realize that there may have been occasions as a child when he or she was a "victim." A "victim" they are not, now! How will the freedom be exercised now? Will the victim mentality continue as a salute to sick parents? Will the person realize that what was, was; what is, is? What is the choice?

Finally, will the person learn the SASHET feelings? If the pathology continues, the person is either still playing a Racket, has unresolved Reflexions, or is remaining married to the psychology of one of the parents via Ricochet.

VIII.

Sensations and Synesthesia

Many times a person will not be able to identify a SASHET feeling when someone questions, but will be able to point to a part of the body that is housing the old implosion. One may say, "I don't know what feeling it is, but there is a sensation right here," and point a finger to some point on the

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body. If the questioner were to continue on feelings, the person might well be able to identify some old sadness, anger, or scare.

There is a great other way. The phenomenal thing about the right brain's signals is that they are coded in numerous sensory options. Synesthesia means the given sensation may have color, texture, smell, taste, sound, size and shape in addition to a feeling. One way to locate the old Reflexion is to utilize those synesthesia patterns. For instance, the person is asked to relax and... find out the color that represents that sensation... the texture... the smell. . . tastes.. . sound. . .. size... .shape.

Synesthesia (sometimes called 'sub-modality work') is rather profound. Only the surface of the idea is considered here. The point is that the right brain is trying to communicate and uses many options. Having gained several possibilities, the person is asked if those are reminiscent of some old time in childhood. . . some room in an early house. . . some place he or she can recall now. When the old Reflexion is found, the Anatomy of a Trauma is put into effect

The method is similar to Freud's free association method. If a person said there was a kink in the flesh somewhere, Sigmund would ask, "And what do you associate with that?" The person would ruminate around until some old repressed memory would surface. By using the synesthesia search, the source frequently is discovered more rapidly than fumbling and searching around. Both work. Readers may find Thomas Gordon's Therapeutic Metaphors helpful on this subject of synesthesia.

IX.

Reflexion Uber Alles

The authors originally thought "Reflexion Uber Alles" (the unlocking of Reflexion riddles was *over everything',* a German phrase). They are powerful and consume immense energy from people. Rackets and Ricochets also need to be considered frequently when there is a continued unresolved feeling expression. In emphasizing the power of Ricochets, the authors made a large thinking shift. The identification with the parents is so subtle and so powerful that solving Reflexions did not accomplish the needed task. The authors once thought a person should solve the issue of separation from parents early on in learning how to be in the here-and-now with SASHET, and came

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to realize that significant parental figures are in the background greatly during the entire re-learning of feelings. A person must eradicate life Rackets and pursue contextual Rackets as they emerge. Therapy is rather profound.

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STUDY GUIDE

TO

ACCOMPANY

IDENTITY TRAINING SEMINARS

LESSON FOUR

Reflexion feelings come, as people describe them, "weirdly" out of the past and interfere with life in the present To view them as grand invitations to solve old problems which are disrupting a smooth life is probably the best perspective. Then, rather than resent them, Reflexions come as friends dressed in peculiar garb. The main task is to pierce through the disguise and discover what needs to be done to become friends with an old part of your personality, long since arrested. The task is strange and also exciting.

A key word is excessive. This means a reflexion feeling is not appropriate to the present stimulus, but is made larger by the repression of feelings in the past. As such, the feeling is an invitation to remove some old chains imposed upon your freedom in childhood.

WRITTEN EXERCISES FOR YOUR LOG

1. Write a paragraph on your understanding of the word Reflexion. Give an illustration when you had a "flashback reaction" that was excessive.

2. Give another illustration of a physical inhibition you may have that you think is from your childhood. For example, are you scared of dancing due to a specific trauma?

3. If someone close to you goes into a Reflexion feeling, it is easy to feel scared and then angry at them. It is not long before the person may be considered evil. Give two illustrations of people you know who may have a given Reflexion feeling.

4. A tough one. . . You have noticed the pattern of your mother for decades now. What circumstances

arise when you can see her go into a patternized, set behavior that shows no change? Example: She feels scared each time she hears a train whistle because, when she was a child, a brother was killed by a train. Elaborate on this question as fully as you can, because it will aid in identity development.

5. A person may not express excessively, they may *implode* excessively to a given stimulus. Can you think of any issues that would cause your father to draw in, avoid, and fail to express? What do you think may have been the issues, from his childhood, that created the implosion?

6. Record an instance when you saw a friend go into a Reflexion feeling. Did you ever figure out what happened?

7. Memorize the phyla in order so the Color Chart will make more sense. The order, from left to right is: Real, Racket, Reflexion, and Ricochet. When you are in any obsessional feeling pattern or feeling avoidance, develop the habit of going from left to right to discern its category.

8. What feeling were you taught to repress as a child? Record the memories very specifically. For example, what room were you in, who said what, and what did you decide?

9. BLAME LIST. Whom do you still blame for what? Make a list and record how you think the problem persists because of someone else.

10. Transference. Explain how Rackets, Reflexions, and Ricochets have led to given transferences in your own life.

11. What bodily symptoms may have an emotional source for you, i.e., indicating an unsolved early problem? For example, "I have a great deal of tension in my shoulders, indicating a scare that I think is a (Racket, Reflexion, or Ricochet)... that I started (date or age) and continue now with the following behavior patterns ."

12. What is your first feeling reaction to the notion of body therapies? Do you know anyone who has been helped by them?

13. Memorize the underlined phrases of the eight steps of the Anatomy of a Trauma. To do this, memorize the mnemonic sentence at the conclusion of the section on trauma.

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14. List a Particular Reflexion that comes to mind on several of the following list: money, sex, school, sports, politics, work, camping, driving, vacations, Christmas, and doctors.

15. Developmental Era Reflexions. During what age of your life do you think there were the most traumas?

16. Childhood Era Reflexions, What continued traumas did you have as a child that may still give you emotional scare? For example, "Every day my father came home angry and I ." Did it ever occur to you that your father may have had a Reflexion feeling that triggered his erratic behavior?

17. What other traumatic patterns can you trace that may have continued across your childhood?

18. What issues run around in your mind that feel like what people call "guilt"? Record the internal dialog that goes on in your mind. For example: One part says and the other part says.

19. Examining your dialog of # 18, ask yourself with whom you think you are talking?

20. Write down what you will need to do to forgive yourself so that the guilty internal dialog ceases.

21. Explain what a Double Bind is in your own words.

22. Write down any and all Double Binds that were offered you by your parents.

23. What do you need to do to be free of those Double Binds?

24. Is there some symbolic way that you can honor your parents but leave their pathology behind you?

25. Explain synesthesia in your own words.

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Key Terms in Lesson Four

- Blocked Emotion
- Childhood Era Reflexions
- Decision
- Developmental Era Reflexions
- Double Bind
- Feldenkrais
- Guilt
- Internal Dialog
- Lustrous
- Mnemonic
- Perception
- Reflexion
- Repression
- Rolfing
- Sensations and Synesthesia
- Transference
- Traumas

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