

# CHAPTER II

## THEORETICAL PREMISES AND CONSTRUCTS

### OVERVIEW

All of the clinical work described in this book is based on a methodology that involves use of the *Light* and an image of Jesus Christ capable of channeling<sup>1</sup> the Holy Spirit. Both components are described in Chapters III and IV. The *results* of that methodology provide evidence in support of the assertion that conscience – as most people use the term – is a byproduct of the Empowering archetype, which imparts god-like authority to images it constellates. The methodology verifies Freud’s assertion that this initial and enduring manifestation of ‘conscience’ is a *parentified* Voice-of-conscience. More important, this methodology allows clients to terminate the parent’s authority and transform the ego-aspects created to cope with that authority such that conscience can become a Voice for God rather than a voice of condemnation.

The methodology offers a good deal more. With practice, the *Light* and image of Christ channeling the Holy Spirit becomes an avenue for the exploration of Mind and the Mind’s connection to Soul and Body. Those explorations have led to the discovery of numerous interventions for the treatment of many problems presented in psychotherapy. This chapter supplements the first chapter by providing an overview of the premises and constructs needed to better appreciate the extent of that exploration. Chapters V through VIII describe the actual results.

A general thesis of this book is that archetypal energies – *flowing through parental images* within the Mind<sup>2</sup> – shape and sustain the ego-aspects governing our daily lives. Thus do parents create our sense of self from conception onward. They are the earliest and most enduring creators of ego-aspects. They literally hold the power of

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<sup>1</sup> ‘Channeling’ has various meanings. Many readers will associate it with psychics who speak on behalf of disincarnate souls or allow spiritual beings to speak through them. As I use the word, it refers to a *Christ image* within the Mind of an individual that is empowered to channel the Holy Spirit to any and all images within the Mind in order to effect changes comparable to those described throughout the Old and New Testaments. Normally, channeling is treated as a paranormal ability manifest in very few people. As I use the concept, an image of Christ in the active imagination of any human being can channel the Holy Spirit as a felt experience within the Mind. What psychics, and human beings who allow Jesus Christ to channel the Holy Spirit, share in common is the conviction that what is being channeled is drawn from the world of Spirit, which is the domain of souls and spiritual beings as well as the Holy Spirit.

<sup>2</sup> I capitalize ‘Mind’ throughout this book to emphasize its existence as a blueprint of the body-brain, as distinct from the more common perception of Mind as a mere epiphenomenon of the brain. The same will be true for Soul, Spirit, and Body. My rationale is given at length further into the chapter.

life and death for their children, and the children instinctively know this and respond accordingly. If parents are mindful of their power, the child can thrive in their care; if parents abuse this power then the child can languish onto death, or survive and cope. For the past hundred years, psychotherapy has sought to treat the survivors who find themselves ill prepared for adult trials. Most therapies have met with varying degrees of success. This book takes a fresh look at those parental images as they continue to exert their power over adult children; and offers an older wisdom for mediating that power and healing the selves created by it.

Understanding human behavior has been my life's work spanning more than five decades. Despite a rigorous training with Skinner boxes and Learning Theory,<sup>3</sup> my own adult trials have taught me to look much deeper and place God center stage.<sup>3</sup> Not so academia. For the better part of a century, academic psychology has striven to understand human behavior without recourse to any higher power focusing instead on the human brain and observable behavior.

Psychotherapy is another matter. The mature practitioner can walk a fine line between science and metaphysics. Such journeys are rarely walked in ten sessions or less, so I have little to offer therapists striving to meet the demands of managed care. What I can offer is a process whereby adults can come to 'honor' their parents even when the parent's behavior was blatantly rejecting, abusive, or worse. It is not an easy task and never quickly done; but I hope to show it is possible through a therapeutic process willing to draw upon Christ's love and the power of the Holy Spirit.

But why honor parents? Here is the crux of it: the Fourth Commandment is the only one of the Ten that holds a promise. It commands us to: Honor your father and your mother, *so that your days may be long* in the land that the LORD your God is giving you (Exodus 20:12).<sup>4</sup> Other translations would say long and prosperous. Note that the promise is dependent on *honoring* our parents, and failing to do so we may infer that our days will be less than long and prosperous. The thrust of every commandment concerns what is in the Heart. Therefore, it is not sufficient that we be outwardly civil. We must honor these parents in the secret recesses of our Hearts. This is hard to do given a decent set of parents. But how are we to do this when the father shoots himself in an alcoholic rage in front of the family, after a life of physically and sexually abusing all his children?

The Fourth Commandment is recognition of the power wielded by parents. It is a power that perplexes therapists however often they encounter it in their adult clients. It is understandable for a child to evidence fear of an abusive, shaming parent. But how are

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Whatever word we use to name the God of our personal salvation, it is hopefully understood that 'God' per se is neither masculine nor feminine, but rather the source of all manifestations, male and female alike. *Ion Sof* is the word used by Jewish Kabbalists to designate this ineffable, inexpressible, unnamable, experience of God. Tibetan Buddhists prefer the term *Rigpa* meaning the unmanifest-ground-of-all-being, while Taoists simply call their understanding the *Way*. In Hinduism it is called *Brahman*, the absolute who is without properties resting in itself. And in Roman Catholic Theology it is referred to as the *Uncaused Cause* or Godhead. Within all these perspectives, 'God the Father' is only a manifestation of God, i.e. a *person* of God; and to my way of thinking, very likely incomplete without a feminine counterpart.

<sup>4</sup>

All biblical quotes are taken from the NRSV unless otherwise stated. Metzger, B.M. & Murphy, R.E. (1991), *The New Oxford Annotated Bible with Apocryphal/ Deuterocanonical Books*, New Revised Standard Edition, Oxford University Press: New York.

we to understand this same fear in adults, now married with children of their own, and many years away from home? Parents seem to rule our psyches whether they live next door, a thousand miles away, or ten years in the grave. It is no wonder we are commanded to establish a right attitude toward them. As Emmet Fox has noted,<sup>5</sup> the commandments are best seen as laws that cannot be broken. Whether we honor or dishonor, our attitude will have a telling effect on our lives. There is a law in Communications Theory to the effect that, ‘We cannot not communicate.’ Even silence has meaning. Likewise, ‘We cannot not have parents.’ Even orphans and bastards have biological parents. The psyches of all adopted children are shaped at least as much by the imagined drama of their biological parents as it is by the love and wounds of their adopted parents. Every human being must acknowledge a set of parents at least in their Heart. And the power of the parental images in our Mind and Heart is immense whether we love them or hate them. If we can honestly love and honor them, we are truly blessed. But if we hate them, we will just as surely suffer the reasons for our hating, e.g. incessant anger, impotency, and powerlessness.

### *The Parental Image*

In this work, a crucial distinction is made between parental images in the Mind and Heart and parents as human beings acting in-the-world or long dead. As I’m apt to say to clients: “You have two fathers: an *image* of him in your Mind and another father who is in-the-world, doing something or another, or deceased; and the one in your Mind is by far the most powerful.” Most people assume that the image in their head is merely a representation of the real person moving in-the-world, that the image functions much like a photograph. Without question, one of the most significant distinctions I make in this work is that people and *the images of those people* are very different entities. A second distinction of equal import is that these images are comprised of energy and definition, not flesh and blood. Under the right circumstances all images are very amenable to change; and in my work the goal is to change the images as distinct from the people those images represent. This distinction is vital to an appreciation of what I am about here. When I say we must honor our parents, I mean for us to carry an *image of* them within our Heart and Mind that honors them and ourselves in return.

There are several ways to change the image of a parent in the Mind. One way, which many seek and few attain, is to hope against hope that some day parents will change the way they interact with us; that by some miracle a rejecting, ever critical, parent might become unconditionally loving. It happens, but rarely. Another method of considerable power is for us to set about changing our response to the parent in such a way that the parent changes in turn. Harold Bloomfield,<sup>6</sup> in his book on making peace with parents, describes his own efforts quite poignantly. As his father lay dying from the after affects of a heart attack, Bloomfield decided he must tell his father that he loved

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<sup>5</sup> Fox, Emmet (1953), *The Ten Commandments: The Master Key to Life*, Harper and Row: San Francisco.

<sup>6</sup> Bloomfield, H.H. (1985), *Making Peace with Your Parents*, Ballantine Books: New York.

him; that he no longer had the luxury of waiting for his father to change and tell his son those blessed words. Bloomfield describes how he made the decision, while flying to his father's bedside, to hug his father each time he entered and left his hospital room, and tell him he loved him. Initially, his father was unresponsive, actually rigid at the contact, but after what seemed like the 100th hug his father could relax and answer his son in kind. Instead of dying in the predicted two weeks, the father and mother returned to California with their son where the father lived for six months longer than the doctors predicted. Family therapy may also serve as a *modus operandi* for changing parental images as feelings are mutually explored and expressed, often for the first time. But none of these avenues is likely to be effective for parents who are clearly unapproachable in life, long dead, or otherwise lost to all concerned; and often it is the vestiges of those parents that are the most problematic for grown children. But even where the parent might be approachable - if only from the therapist's perspective, it is still the image, rather than the person it represents, that must be changed, and that can happen with or without the parent's actual presence or consent.

A basic premise of this work is that the authority found in parental images exerts immense control over the behavior of their adult children; and this control is so pervasive there is little of much import that is not sustained by those images and the ego-aspects they create. Parental images shape our definition of God and almost always speak as the Voice-of-conscience. They define the authority we assign to others, our ability to be intimate, our choice of spouses, friends and lovers, our raising of children, and our peace of mind. A basic assertion of this work is that those images and the ego-aspects created to cope with them can be profoundly changed. Such changes as I envision are not easy because they must be accomplished without first changing the living parent. But these unilateral changes in parental images have far reaching consequences nonetheless. Altering those images gives the client the power to redefine God, earthly authority, and sense of self; and by altering the perceived relationships *between* parents, it is also possible to significantly alter our own most intimate relationships with children, spouses, and Self.<sup>7</sup>

### **Acts of Will**

Throughout this work I use 'willingness' and 'willfulness' to designate two distinct expressions of will. The first describes a specific emotion and the second a class of emotions defined by the pride-shame axis. Later in the chapter I discuss the pride-shame axis, which describes the range of emotions most commonly used by an individual's ego-aspects to motivate behavior. That set of emotions is always treated as 'willful.' Willful behavior is generally defined as "having or showing a stubborn and determined intention to do as one wants regardless of the consequences or effects."<sup>8</sup> In

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<sup>7</sup> Where 'Self' is capitalized it is used to distinguish a superordinate quality capable of organizing conscious and unconscious contents. The Ego is always seen as subordinate to this quality. The term is used here as Carl Jung used it in his theory of Analytical Psychology. Throughout this work I also equate Self with Heart, and Heart as the seat of the Soul.

<sup>8</sup> McKean, E., Editor (2005), *New Oxford American Dictionary*, 2nd edition, Oxford University Press: USA.

contrast to what I will call the ‘Soul emotions,’ Ego emotions comprising the pride-shame axis always function willfully. In contrast to willfulness, *willingness* embodies the idea of reciprocity: as I seek to change something, I am changed by what I seek to change. Willingness describes the will exercising all higher emotions such as acceptance, forgiveness, and love. Willingness also expresses a primary quality of the *Light* as described in the next chapter: the *Light’s* ability to function is solely dependent upon the individual’s willingness.

Another basic premise of this work is that willingness *and a higher power* are prerequisites to changing an image. An ego-aspect cannot alter images willfully, nor can it change an image willingly while acting alone. Even if the client’s ego-aspect is explicitly *willing* for an image to be altered, actual changes must be implemented by a higher power at the bequest of an ego-aspect’s willingness.

Imagine parental images residing in the right brain and the authority embedded in those images residing in the left-brain. Ego-aspects cannot alter the left-brain by force of will. Ego-aspects have no direct power in the left-brain. Think of the left-brain as the subconscious and unconscious spheres of the Self. In Freudian terms, left-brain is the domain of the Id, and in Jungian terms, it is the world of the personal and collective unconscious. The most powerful parental images are constellated by archetypal energies residing in the left-brain. An ego-aspect can rebel against images, or otherwise defend against them in neurotic or psychotic ways, but it cannot change those parental images by forcible acts of will. However, if an ego-aspect is willing to acknowledge ‘higher powers’ it does have access to significant processes for change, as higher powers such as Christ can effect changes in the left-brain.

Roberto Assagioli devoted much of his professional life to the examination of will.<sup>9</sup> He arrived at conclusions similar to my own regarding the limitations of will directed by the Ego:

Modern psychology has shown that if the will puts itself in direct opposition to the other psychological forces such as the imagination, emotions, or drives, it will often be overpowered. Yet the limited Victorian conception of the will as force alone prompts us to use our will in just such a direct and often clumsy, or even brutal, way (p.46)...The most effective and satisfactory role of the will is not as a source of direct power or force, but as that function which, being at our command, can stimulate, regulate, and direct all the other functions and forces of our being so that they may lead us to our predetermined goal (p.47).<sup>10</sup>

In sum, the most effective role for the Ego is one of willingness, as distinct from willfulness.

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<sup>9</sup> See Assagioli, R. (1971), *Psychosynthesis: A Manual of Principles and Techniques*, Penguin Books: New York; and Assagioli, R. (1973), *The Act of Will*, An Esalen Book published by Penguin Books: New York.

<sup>10</sup> Assagioli, R. (1973), *The Act of Will*, An Esalen Book published by Penguin Books: New York.

There are two other points regarding free will worth noting. First, the archetypal Ego, as it manifests in the active imagination of Mind, is generally fragmented into numerous ego-aspects as a normal consequence of development. Each of these ego-aspects has a modicum of free will. St. Paul captures this fragmentation aptly when he notes that “I fail to do what I would do, and do what I would not do.”<sup>11</sup> The human Mind is often at odds with itself because there are numerous ego-aspects – generated by the Ego in response to trauma and conflict – that have access to a modicum of free will. The existence of these conflicted ego-aspects becomes readily apparent when clients go inside and begin using the *Light*. Second, the Body – as instinct, the Soul – as archetype, and the Spirit – as grace, also exert ‘will,’ and all of them exert a felt presence within the active imagination defining Mind. While the Ego has some control over the Body’s instinctual will, it can only rebel against the higher wills of Soul and Spirit, though never without risk to itself. I will say much more about this throughout the book.

### **The Power of Light**

Some years ago, while reading *A Course in Miracles*,<sup>12</sup> I hit upon a method with the power to express and respond only to individual’s *willingness*, which has become indispensable to my work with Mind generated images and images constellated by the collective unconscious, i.e. the Soul. My discovery was to all extents and purposes ‘an intuitive leap’, which I have spent the last twenty years exploring and seeking to explain. I call this method ‘using the *Light*’. It has a number of unique properties that I have come to treat as indispensable in my work with clients. All of the explorations and interventions described in this book have flowed, essentially, from use of this *Light* by clients. Chapter III describes a number of protocols that have proven effective in helping just about anyone find and sustain their *Light*. The *Light* is found imaginatively and usually takes the form of a luminous sphere about the size of a softball. One quality of the *Light* that I prize above others is its refusal to do anything that would threaten or attack an ego-aspect. If the client is *unwilling* for the *Light* to act it will not act. *The Light is completely dependent upon the client’s willingness*. As a rule, I ask clients to direct all of my suggestions to their *Light* for execution, and generally word the question as such. If clients are threatened in any way by my suggestion, they will either open their eyes (if closed), or the *Light* will simply disappear, or otherwise not respond to the request.

I have observed clients using the *Light* for twenty plus years; and nothing they have encountered in their imaginations has shown itself more powerful than the will expressed by the *Light*, *except the Light’s complete dependence on their willingness*. The *Light* demonstrates the absolute power of free will in active imagination in that nothing can overwhelm it. If the client so directs the *Light*, no image or emotion can overwhelm the client’s conscious sense of self, however threatening the image or emotion. The *Light*

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Rom. 7:19-23: “For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members.”

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Foundation for Inner Peace (1976), *A Course in Miracles*, Published by the Foundation for Inner Peace: California.

has the power to encircle any image within the human Mind, and thereby contain any attack by any image that threatens the individual's sense of self; but it will also never allow harm or destruction to any image it encircles. The only explanation I can give for this is that the *Light* will not threaten any part of the Mind or Heart, nor allow any part to threaten another part.

The *Light* empowers clients to extend consciousness to every part of the Mind and Heart, provided they are willing. There is nothing in the darkest recesses of the Heart that the *Light* is incapable of reaching, discerning, or retrieving, provided the client is willing. And always, the *Light* will do so safely or not at all. That is its power. Consequently, I will not ask clients to venture any inner work until they have found their *Light*.

### **The Christ Within**

The sense of self that seeks to find and willingly sustain the *Light* is called the Aware-ego. When a client enters active imagination, an Aware-ego will emerge in the midst of any ego-aspect currently dominant for the sole purpose of willingly directing the *Light*. As needed, the Aware-ego can objectify the ego-aspect it is merged with, and offer it a portion of the *Light*, as well as extending portions of the *Light* to any other self-image within the Mind.

Higher powers, such as Jesus Christ, can exercise powers that far exceed what the Aware-ego or other ego-aspects can accomplish even with the *Light*. For one, Christ has the power to move freely between the worlds of Spirit, Soul and Mind, while any manifestation of Ego is limited to Mind. Many of the interventions described in this work do not require a higher power such as Jesus Christ. The recovery of subconscious, suppressed or repressed memory is a good example. An Aware-ego, using the *Light*, can excel in the process of recovering memory. But therapy is far more than the recovery of memories. I am primarily interested in the *healing* of memory and images. In that regard the Aware-ego is limited, with the notable exception that it is always willing to evoke a higher power.

The need of many clients to heal memories was what first prompted me to encourage the evocation of a Christ image. Initially, I only asked clients to work with the *Light*. But the power of the *Light* in recovering repressed material confronted me with a depth of inhumanity that neither my life experiences nor clinical training prepared me to address. There are parents and groups who ritually abuse, murder, and sacrifice children; parents who kill their spouses; parents whose actions publicly shame the entire family; mentally ill parents who terrorize their children; parents who physically, sexually and emotionally abuse their children from infancy onward; parents who commit suicide or otherwise abandon children traumatically, or subject them to constant shaming and rejection. I have never found an easy answer for clients subjected to these childhood traumas. But one day it occurred to me that the image of Jesus Christ might help them find the answers they needed.

I will not permit clients to go inside – to enter the world of active imagination, unless they are willing to use the *Light*. If its presence is a threat, then inner work is not an option until the fear is resolved and they can evoke it. The Christ image is another matter. Without question, his power to heal within active imagination is exponential compared to Ego; but not infrequently, a client will find a Christ image to be threatening. In Western culture, Christ is undoubtedly the most powerful, healing, archetypal image available to us. But his maleness is threatening to some; and his arbitrary association with the condemning judgments of some Christian sects is threatening to others. Consequently, I have never made the evocation of Christ a precondition for inner work. In evoking a Christ image, what I seek for the client is an archetypal image with the power to nurture and heal and which the client can trust unreservedly. To that end, some clients will prefer a female version of Christ (e.g. a Sophia-Christ figure, or the Virgin-Mother, or Black Madonna) or an angel, or Buddha, or spirit guide, even a totem animal. If the client is a nominally practicing Christian, I will always suggest a Christ image, but only as one of several possibilities. I am always interested in knowing the reasons why a client is reluctant to evoke a Christ image, since this will invariably touch on issues needing to be addressed. I have learned, however, to respect their reasons. The majority of my clients have eventually called upon an image of Christ. The most powerful interventions described in this work require Christ or another image with comparable powers to heal and channel the Holy Spirit. In the final analysis, it is the Holy Spirit that forgives and transforms.

Wherever the client is willing to seek assistance from an image of Jesus Christ, the therapist and client can be assured of considerable success. Evoking the Christ image is very much like introducing healing prayer into the therapeutic process. The potential of this image for tapping all the creative resources of the unconscious is immense. I have hardly plumbed its depths in my twenty years of working with the *Light* and Christ image. Each year new layers are revealed as my confidence in the process increases with experience and my clients assert the helpfulness of this process. As the reader proceeds, it will quickly become apparent that I rely heavily on the Christ image in my work, and most especially, the work I focus on in the coming chapters. At least initially, much can be done without recourse to a Christ image, but when we begin to work on issues of parental authority and conscience - which is a primary focus of this book, I find it difficult to do very much without asking the client to evoke an image of Christ. In my experience, it is not possible to redress some of these issues without recourse to a Christ image or comparable manifestation of God.<sup>13</sup>

In some instances, I have found it advisable to acknowledge a feminine, Christ-like image and treat her as synonymous with Christ in her power to heal, forgive and transform. To illustrate, one client - who was severely abused by several nuns and priests,

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It is the Holy Spirit that transforms us. In Western culture Christ is seen to offer the Holy Spirit to any and all who ask. Any person – evoking the name of Jesus Christ can ask for the Holy Spirit's transformative work on behalf of another person. Christ is Christ because he channels the Holy Spirit to any who ask in his name. Others – such as the prophets of the Old Testament, also experienced the Holy Spirit before Christ became historically manifest; and very likely, every major esoteric religion has access to the Holy Spirit by means other than Christ. On rare occasions I have worked with clients whose 'higher powers' were able to evoke the power of the Holy Spirit to achieve all of the goals described in this book. I will leave it to others to debate the theological significance of those observations.

was also taught to identify them as the earthly representatives of Christ. For much of her therapy it was impossible for her to trust a male Christ image. She could tolerate the presence of Christ-as-child, but ultimately, what she discovered within herself was a Christ-like female image willing to suffer for her no less than Christ did on the cross. In willingly sacrificing herself on behalf of the client during the recall of a particularly horrendous memory, this female image was able to offer a healing love comparable to Christ in its power. This image did not claim to be Christ and was quite willing to give way to that image when the client became willing to evoke him some years later. It is almost as if she were standing in for Christ as a surrogate until the client could choose again. Another client participated in a meditation group whose leader channeled a spirit called Teacher. Eventually, her visual image of Teacher became her higher power. Later in therapy, Teacher and Christ ‘partnered’ with very interesting effects, which I illustrate in the last two chapters.

### **Discovering the God-like Authority of Parents**

To fully appreciate the god-like power embedded in parental images the observer needs a frame of reference. For me, Christ became that gauge when I suggested to a client that Christ intervene, on her behalf, with a parent she was actively imagining. To my surprise, what I discovered was a practicing Christian whose image of her father (a Christian minister) was far more powerful than her image of Christ! She could tell me that Christ was her lord and savior but, when I asked her to envision Christ interacting with her father, her father was seen as far more powerful! This has become such a common occurrence when clients make initial comparisons between their parents and their Christ image that I would consider it an exception to the rule if a client initially described his or her Christ image as more powerful than the parent in question. (An interesting and notable exception is when the client is strongly identified with an Ideal self that is Christ-like. In such instances, the Ideal self sees Christ as a peer, rather than a higher power, and is quite glad to have him to be seen as more powerful than the parent.)

For most clients, entering the world of active imagination for the first time, *there is really no higher authority for them, than the voice/ image of a parent*. For most clients, most of the time, parental voices and images are the most powerful voices and images in their consciousness, if they stop to reflect on it. Almost always, Christ appears as lesser in power and authority. In theory, any acknowledged manifestation of God should be more powerful than parents, but in the inner world of imagination, where these assessments are made, God must manifest as an image, and it is difficult to find an ‘image of God’ more powerful than the parental images perceived by most clients. That can and does change over time. In fact, bringing about such a change is one of the primary objectives of my inner work with clients. But in the beginning, it is rarely the case that the Christ image exceeds the parent in authority.

Throughout this work, the reader needs to bear in mind that I only generalize to a clinical population that seeks out psychotherapists for the treatment of psychological

problems. I have not explored any of the issues addressed here with ‘samples of normal people’, much less samples from other countries and cultures. I cannot offer, as evidence, any controlled studies involving ‘normal people’. But within that limitation, the repeated observation that parental images are initially more powerful than the clients’ images of Christ has helped me to finally appreciate the immense power of those parental images. But note, that discovery was dependent upon a juxta-positioning of parental images and the Christ image. If you ask a client to verbally speculate whom s/he thinks is more powerful, most clients would readily give lip service to Jesus Christ. It is only when the Christ image and the parent in question are brought together imaginatively that the distinction is perceived; but given that juxta-positioning, the disparity becomes apparent in a variety of ways. This discovery led me down several paths at once. What, I asked, was the source of this God-like power in parental images? Was it proper for parents to retain this God-like power in the Minds of their adult children even if such authority was unavoidable while the children were physically dependent upon them? Could the power embedded in parental images be removed or transformed? If so, how? These are some of the many questions I seek to answer in this work.

What I have found, using the *Light*, is that clients can discover three different kinds of archetypal authority embedded in parental images. The earliest to emerge developmentally, and the one most directly amenable to change, is *Temporal authority*. This is quite simply the power of an adult to order a child with or without a good reason. The second kind of archetypal authority is the *Moral authority* that generates Ego conscience. At first I thought that each of those authorities was generated by a different archetype. But over time I have concluded that it is the same archetype differentially effecting the child as s/he develops. So far as I can determine, Temporal and Moral authority are both constellated by the same Empowering archetype. The third parental authority is *Relational authority* as constellated by a Gendering archetype, which assigns a gendered composite to all animate images, and most significantly, self-images. The Gendering archetype draws almost exclusively on parental images for its initial constellation of self-images, and in so doing imparts an enduring power to the parental images, that may even exceed what is constellated by the Empowering archetype. The exploration and alteration of these three parental authorities – particularly as they shape and sustain ego-aspects, is the primary focus of this book.

From the outset, I have found it heuristic to distinguish between parental authority and the archetypal energies that constellate it. As I discussed in the first chapter, it is the archetypal energies that give parental images their cumulative authority. These archetypal energies generally ‘freeze’ the parental images by constellating them; those images, in turn, become the model for self-images, reactively as well as proactively.

In the following sections I describe the three kinds of authority in greater detail. Later chapters will describe specific clinical interventions used to explore and alter each authority.

## TEMPORAL AUTHORITY

As I define it, the Empowering archetype assigns God-like power to whatever image it constellates. To the best of my knowledge, Jung never identified this archetype as such. I posit it as the best explanation for the Temporal and Moral authority found in parental images. I will leave it to others to debate its efficacy as an explanatory construct.

The parents' Temporal authority is the first to manifest developmentally (birth to age four), and it is more easily observed and transformed in a clinical setting than Moral authority. It seems best described as the absolute power of life and death exercised by a parent. Its power is culturally sanctioned, but clearly, its source is archetypal. The earliest parental images constellated by the Empowering archetype will reflect the absolute power that parents exercise in the raising of children. It is the power to exclusively nurture a child as well as starve or maim it; the power to give or withhold from a child without having to give a reason. Quite literally, it is the power of life and death. Its source appears to be the Empowering archetype, which constellates 'God-like powers' in the human Mind long before the child can make a distinction between God and people. Temporal authority is constellated in the parent by the child's awareness of absolute dependence on something outside itself for its very survival. If there is no suitable person for the archetype to constellate, then the child languishes and dies since the child is literally as well as symbolically dependent upon this manifestation of 'higher power' for its continued existence.

In infancy and early childhood, both parents exercise Temporal authority. From age three onward, however, Temporal authority appears to be most strongly expressed by one parent in the family. This is generally the father, though there are notable exceptions.<sup>14</sup> I think of Temporal authority as a kind of 'primitive, primordial force.' The

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On occasion, the mother will be identified as 'head-of-household' or the one who 'wears the pants'. Where this is so, it will have an equally profound effect on all children. I am not speaking of a mother who is head-of-household out of necessity, i.e. the father absent, or deceased, or the parents divorced. In such instances, the father's image can still embody Temporal and Moral authority, or another male implicitly assigned his role, e.g. a grandfather or even an eldest son. What I want to highlight here are those instances when the mother is clearly dominant in the household even if the father is present. In the eyes of her children, she is clearly dominant by her force of will, spirit and accomplishments. In such marriages, the husband is more like a househusband or introverted, quiet, and unassuming, even though he may be a breadwinner. In any case, he will acknowledge her dominance in the marriage. One way she may be dominant is in her rages toward the children that the husband does not challenge even when they are clearly shaming. But this is only an example. Often the dominance, while frequently enacted in terms of disciplining the children, is more apparent in strength of character, high energy, determination and the like. These are powerful women who 'do not take kindly to fools' or tolerate opposition even within the extended family. Their image will be clearly superordinate in the hearts of their children. And she, rather than the father, will define Temporal and Moral authority. In some cases, a paternal grandmother rather than the mother may claim that authority. In that case, the child's father is clearly subordinate to his mother and demands his wife's subordination to her as well.

In my clinical experience, firstborn sons raised by dominant mothers will seek to stand 'toe to toe' with their mothers. They are very mindful of their mother's power, but tend to focus on events wherein they stood their own ground with her rather than submitting, as they did in childhood. There is, however, a distinct feeling of never being more than equal, and ever a fear of being overwhelmed if they are not continually vigilant. In general, they will seek a higher ground - temporally or morally, whereby they can hold her at bay. This is in sharp contrast to a son whose father is dominant. While the dominant father also demands submission, for most sons it is only temporary. On becoming an adult, a son can generally expect to take his place in a paternalistic world and receive the blessing of paternalistic

parental images expressing this power can be relatively benign and evenhanded, even loving and compassionate in their exercise of this authority. But when clients seek out these parental images in active imagination, the images are just as likely to be unsympathetically firm, angry, threatening, rageful, cold, aloof, engulfing, devouring, or otherwise intimidating, and exceedingly difficult to approach or reproach. Often, it is an image that appears to not abide any opposition, an image that is difficult for clients to 'stand up to,' challenge, or question. If the client feels the equal of the image, then it is only in his or her ability to go 'toe to toe' without any expectation of overcoming the envisioned parent except by being more like the parent than the parent. These are the images formed when we are youngest and our parents the most powerful. The negative image is not considered universal. Hopefully, many people have images of their parents that are loving and mutually respectful. It is important to reiterate that the experiences described in this book are derived from a clinical population as distinct from a random population sample. But almost without exception, that clinical population appears to share these negative parental images in common. The exception is when the client idealizes the parent, which is equally distorting, and lends itself to equally strong transferences.

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authority. He becomes like the father and can identify with him. In contrast, the son of a dominant mother cannot identify with that mother without a perpetual feeling of submission and loss of masculine identity vis-à-vis a patriarchal culture. But he also cannot identify with his father without also submitting to the mother, since the father has implicitly acknowledged his wife's authority within the family.

In order for a daughter to resist submitting to her father's authority, she must resist identification with her mother if the mother is herself subordinate. A daughter is most likely to do this only if she is identified with a dominant paternal grandmother or grandfather. But, like the son of a dominant mother, this daughter must live in a constant state of tension. To marry, she must find a man willing to implicitly submit to her authority within the home. She must forgo any strong identity with her sex insofar as they are subordinate to males, unless she plays a clearly dominant role in the relationship. The fact that such relationships occur at all in a paternalistic society is a clear reflection of the immediate family's power in shaping identity. The wider community/culture can reinforce family identity but cannot decisively challenge it except through ostracism and the like.

### Temporal Authority and Transference

I strongly suspect that Temporal authority partially underpins the transference phenomenon addressed by psychoanalysis.<sup>15</sup> Transference is a technical term that refers specifically to the analysand's projection of parental characteristics onto the analyst. Counter-transference refers to analyst's projection of unresolved conflicts onto the analysand. Therapists have known for a hundred years that this 'transference' of parental characteristics to others often governs the interaction between self and other; and that it is by no means restricted to the analytic hour. Freud strove to control this phenomenon in the psychoanalytic setting and, where possible, to use it to effect cures; but controlled or uncontrolled, it appears to be present wherever a role is emotionally or culturally invested with Temporal Authority by parents and culture.

In its broader meaning, transference refers to the generalization of parental authority and its characteristic expressions to classes of adults that are then seen to act like parents. Generalization of the transference phenomenon is said to occur whenever a child, or adult, imbues another adult with characteristics of a parent exercising Temporal authority. Transference is such a ubiquitous phenomenon that it is difficult to appreciate its arbitrary nature. The authority is subconsciously projected into most of the adult roles we encounter as children, e.g. policemen, teachers, preachers, other neighborhood mothers, etc.; and to almost as many roles when we become adults, e.g. army officers, judges, doctors, husbands. Without question, parents and other authority figures (who function in loco parentis) have a rightful claim to Temporal authority so long as the culture makes them accountable for a minor child's behavior and well being. But in just about all contemporary cultures, that power appears to be projected, ad infinitum, to status-roles even after the child becomes an adult. So far as I can determine, this transference continues because there is no ritual whereby the power is stripped from the parental image, even in ritualized rites of passage such as Confirmation or Bar Mitzvah. Consequently, Temporal authority tends to remain firmly embedded in parental images and continually projected into numerous 'parent-child' relationships governing cultural interactions. So far as I can determine, *the only way to ameliorate this authority is to divest the parental images that perpetuate its generalization and provide the individual with the discernment of a higher power.*

It is not merely the failure of culture to terminate Temporal Authority that needs to be emphasized. Equally impressive is the active perpetuation of patriarchal institutions that result from this failure to terminate Temporal Authority when children grow to adulthood. Instead of termination, the authority is simply transferred to other adult males and the institutions they represent, even blatantly so, as when a father gives up his

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See Bauer, G. P., Editor (1994), *Essential Papers on Transference Analysis*, Jason Aronson; and Goldberg, S. T. (2006), *Using the Transference in Psychotherapy*, Jason Aronson.

daughter in marriage.<sup>16</sup> This transfer continues to reinforce the status of men at the expense of women.

It is quite possible that the gods and goddesses of most pantheons are constellated by the Empowering archetype, especially if they are empowered to slavishly direct an individual's psyche. 'God the father' is a case in point. More than any other image, this *person* of God – so often confused with the Godhead, reinforces the Temporal and Moral Authority of fathers and males, and they return the favor by insisting he be worshiped as equal to the Godhead, and greater than Christ and the Holy Spirit. Even so, it is possible to remove this constellated authority from any such manifestation of God, if the adult decides that individuation is preferable to continuing enthrallment, and elects to freely choose a higher power. (The interested reader is referred to Appendix II.)

### **Divesting Parents of Constellated Authority**

Christ has no interest in assuming Temporal Authority. Satan is defeated in his efforts to tempt Christ with Temporal authority during Christ's testing in the desert immediately following his baptism by John the Baptist.<sup>17</sup> More to the point, Christ can and will terminate the flow of Temporal Authority in any parental image by simply placing a portion of his own *Light* into the Heart of the parental image. This will immediately produce a change in the image denoting a distinct severing of the archetypal connection. Effectively, the parental image is no longer constellated by the archetype. Once the constellation of authority is terminated, the generalization of the archetypal energy to other adults is greatly diminished, and the affected ego-aspects are free to look elsewhere for guidance. Alternatively, where Temporal Authority is not stripped from a parental image, it will continue to be transferred, ad infinitum, to status-roles in cultural hierarchies.

Some might argue that a method needs to be found for the transfer of Temporal Authority to the child, once the child becomes an adult. But apart from the Self,<sup>18</sup> what

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<sup>16</sup> 'Giving away the bride' is an explicit, ritualized example of transference universally found in patriarchies. At the beginning of the ceremony it is still very common for the father to 'give' the bride to her husband-to-be, in effect, 'transferring' his authority to another male.

<sup>17</sup> The Gospels tell us that Christ is not tempted by earthly or temporal power: "Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! For it is written, Worship the Lord your God, and serve only him." (Matt. 4:8-10). See also Luke 4:1-13. (I wish I could say the same for the religious leaders who did accept the temporal power of a Roman state religion. It seems prophetic that the last line of Luke's passages reads: When the devil had finished all this tempting, he left him [Christ] until an opportune time (Luke 4:13). While Christ is never tempted, the same cannot be said of those who insist they speak for him.)

<sup>18</sup> In his later years, Carl Jung devoted a good deal of reflection to the concept of Self. The Self – capitalized, was seen to encompass the entirety of the person: Body, Mind, Soul and Spirit. Of particular interest to me was Jung's conclusion that the symbols for Self, Christ, and Godhead were seemingly interchangeable. In theory, each concept was treated as archetypal in origin and therefore distinct, but their symbols - particularly as they manifest in dreams, were overlapping and seemingly interchangeable. In effect, what we call the Christ within can be symbolically equated with Jung's concept of the Self, and the imago Dei imprinted on the human soul. Given that assumption, I have identified the proper locus of Temporal authority in adults as God ineffable, and as a working hypothesis, I have identified Christ as the only image capable of directing us to that source without being corrupted by the process. Since we have no

part of us can be trusted to exercise it? In this age, Ego represents self for most of us, much of our lives. Ego-aspects have immense power in their control of free will within the Mind, but no control of archetypal processes except repressively, dissociatively, or projectively. That inherent limitation is not altered by an ego-aspect's assumption of an archetypally constellated Temporal Authority. Moreover, direct transfer of that authority to any ego-aspect - rather than having Christ terminate it, is likely to dangerously inflate the ego-aspect. In Chapter VI, I document conditions wherein ego-aspects are likely to be constellated with Temporal authority, and the effects have proven invariably negative from an individuation perspective. Fortunately, I have also discovered simple interventions for releasing ego-aspects from that enthrallment.

Much less frequently, the exercise of Temporal authority will flow primarily through a mother or grandmother, rather than a paternal image. In those cases, a second step is often called for that involves Christ healing or augmenting some portion of the feminine damaged by maternal abuses of that authority. This is not something that needs to be suggested but seems to occur spontaneously, if it happens at all. As women clients have described the process to me, at the point of divesting a maternal image of Temporal authority, another personification of the feminine appears, receives something from Christ, and then disappears again. Often, where divestiture involves a maternal figure, female clients will express a reluctance to allow divestiture until the potential loss of 'feminine empowerment' is discussed. I must stress that feminine empowerment is not something I have interjected into the process. It is, rather, what emerges as the process unfolds. Especially where maternal images have constellated both Temporal and Moral authority, women want to be assured that the authority will not revert to a masculine image when the maternal image is divested; the spontaneous second step offered by Christ appears to be his way of reassuring the woman that the authority will not revert to a male image.

The divestiture of a mother's Temporal Authority – if she was dominant in a household, poses particular difficulties for male clients as well. Males seem to especially fear an intensification of this authority in other anima manifestations, though I have not been able to demonstrate this clinically. Two male clients with clearly dominate mothers both terminated therapy with me while we were addressing the issue of divesting the mother's Temporal authority. Their relationships with women were repetitively contentious, and I strongly suspect – in retrospect, that they feared that divestiture of the mother would further empower the anima energies of women. It is possible that such fears can be offset by first guiding the client through a resolution of Relational authority issues (discussed below).

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universally accepted image of the Self apart from Christ, he seems the only viable choice to divest parents and culture of Temporal authority and redirect us to its source. For that reason, the Christ image is the only one I have had clients call upon when they become ready to divest their parents of Temporal authority. I have never been specific as to the 'source' of that authority within us. But I am clear that Christ can terminate and re-appropriate it as necessary; and I have come to trust the client's Christ image to act impeccably in this matter. The interested reader is referred to: Jung, C.G. (1961), *Aion: Researches Into the Phenomenology of the Self*, Collected Works, Vol.9, Bollingen Series XX, Princeton University Press, New Jersey; and Jung, C.G. (1963), *Memories, Dreams and Reflections*, Vintage Books, New York.

Often, the Temporal authority of a mother is actually an expression of her own father's authority; that is, the authority of the client's maternal grandfather. Authority derived from a mother's father often manifests as something akin to explosive rages, as if someone has overtaken the mother so she seems like a different person. But however it manifests, such mothers are always seen as the parent in charge of discipline. In such cases where the mother's temper is an issue, I will suggest that the client ask Christ to specifically divest the mother's image of any Temporal authority derived from her father. If the mother is exercising Temporal authority derived from her father, when Christ divests the mother's image by placing a portion of his *Light* in her Heart, there is generally a distinct lightening of the mother's demeanor as if some weight had been lifted from her. Her image will appear calmer, more relaxed, decidedly less judgmental, and much more accepting of her son or daughter's feelings.

Another facet of Temporal Authority that bears noting is what I call disruptions of nurture that create a Pre-moral aspect. Any abuse of Temporal Authority by a parent can severely traumatize a young child. Such abuse appears to be largely responsible for Dissociative disorders originating in early childhood. Object Relationists have long held that such disruptions of nurture are responsible for early ego splitting.<sup>19</sup> I have frequently found this to be the case for clients who exhibit severe psychological symptoms. There are numerous reasons for a severity of symptoms, but one of the most common appears to be a 'disruption of nurture' in very young children. Of note, such disruptions can be unintended as when a child is forcibly taken from a parent in wartime or other catastrophe. But by and large, parents who persistently abuse young children - forcing them to dissociate in order to survive, are the primary cause of most disruptions of nurture. The dissociation can create one or more Pre-moral aspects that become carriers of this painfully felt rejection and abandonment. These ego-aspects are generally hidden, banished to the dark recesses of the Heart; but the ego-aspects that supplant a Pre-moral aspect cannot make the feelings disappear without a trace. Consequently, these disowned selves will be felt in various ways throughout a person's life. Where such aspects are identified in the process of inner work, the therapist can effectively guide the client to provide these abandoned aspects the necessary nurture. That series of interventions is also described in the chapter on Temporal authority.

In sum, I encourage my clients to evoke their Christ for the divestiture of Temporal Authority wherever it is encountered. In no instance have I been willing to suggest that the authority be given to an ego-aspect, other human image, or institution. I treat the Temporal authority embedded in parental images as God-like and therefore likely to corrupt or inflate any merely mortal image or institution. Christ does not appear to be altered by this termination of Temporal authority. Rather, the parental image seems to be diminished in stature. By contrast, of course, Christ seems to gain in power but so too does the client since the resulting parental image is seen as less powerful, with a demeanor more accessible and approachable, or effectively buffered by the Christ image. Also, in many instances, divesting the parent of Temporal authority tends to enhance the client's ability to act willingly.

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Greenberg, J.R. & Mitchell, S.A. (1983), *Object Relations in Psychoanalytic Theory*, 1st Edition, Harvard University Press.

Might we benefit from a communal ritual that returns Temporal authority to an imageless God? Even if such a ritual existed, it is hard to imagine any institution, currently in existence, implementing it as an integral part of its rites. Much of the authority embedded in any contemporary religious or secular institution is derived from the God-like power first constellated in parental images. If Christ divests parental images of Temporal authority, it would no longer be available to support institutions emulating a parent-child relationship. In effect, the very process would be the undoing of authority held by most patriarchal institutions. There are some rites such as adult baptism that ask the participant to declare Christ as their savior, but none ask for a concomitant divestiture of parental authority. Thus, while the *Light* and Christ image do provide the *modus operandi* for divestiture, it is difficult to imagine how that process could be institutionalized given the current cultural milieu. For now, divestiture seems limited to psychotherapists and spiritual directors willing to evoke Christ for the purpose of ameliorating the power of parental images acting and speaking with God-like authority.

## MORAL AUTHORITY

The original focus of this book was the study of Moral authority embedded in parental images and experienced by most people as Ego conscience – what I am calling the unredeemed conscience. Using the *Light* and evoking an image of Christ, it is possible to examine the structure of this unredeemed conscience: the Empowering archetype's constellation of parental images and the reactive creation of ego-aspects, particularly Dominant selves that seek to function as their own conscience. Most important, the *Light* and Christ offer the opportunity to profoundly alter this unredeemed conscience whenever the client becomes willing.

I also refer to conscience as the Voice-of-conscience while it remains in the thrall of parental images and ego-aspects that seek to act as their own conscience (i.e. Dominant selves). Essentially, those voices function as Ego conscience in the absence of any reliable conduit for the Holy Spirit's 'still quiet voice.' Conscience is only redeemed when it becomes a Voice for God (*vox Dei*), which can only happen when ego-aspects accept the power of Christ's discernment and allow the Holy Spirit to move freely through the Heart.

In the first Chapter I provided an historical, psychological, and theological description of the unredeemed conscience, and my understanding of the process needed to redeem it. Chapters VII and VIII will describe the specific clinical interventions used to facilitate a Christ conscience process. Conscience is only redeemed when Christ can (1) terminate the flow of archetypal energy constellating the parentified Voice-of-conscience and its surrogates, (2) instill the power of his discernment in dominant aspects of the Ego, and (3) purify the Heart. All of the clinical interventions offered in Chapters VII and VIII are designed to facilitate that transformation. As previously noted, it is a long-term process, never a single life-changing event.

Except for the past hundred years, Ego conscience has been continuously and exclusively defined by religious traditions and mythology. In all of those traditions, conscience has been assigned the highest moral authority, superordinate to any institutional teaching in the mistaken belief that it expressed the Voice for God. Sigmund Freud was the first theoretician in the 20<sup>th</sup> century, so far as I can determine, to challenge the claim that Ego conscience expresses the Voice for God. From a psychoanalytic perspective, conscience is treated solely as the internalization of *parental* voices and discipline. In effect, Freud treated conscience as the recapitulation of a parent's use of shame, guilt, and fear to reinforce the beliefs and behavior shaped by those parents. While Freud believed that the Voice-of-conscience was only an internalization of parental behaviors and values, he nonetheless saw it as responsible for the most severe neuroses and, from his perspective, all but intransigent to change. By contrast, Carl Jung treated conscience as an archetypal energy, and something more. As such, it could be constellated in parents but existed a priori, and therefore, was potentially amenable to modification by a higher power. This is a crucial distinction. Jung's perspective allows for the constellation of god-like powers in parental images comparable to Freud's hypotheses; but also allows that psychoid forces, i.e. spiritual energies, could override the authority of that constellation.

In his final analysis, Jung concluded that an archetype could not speak as a Voice for God if it merely reflected the mores of parents and culture (Freud's thesis). Jung believed that 'conscience' had the potential of speaking with the moral imperative of *vox Dei*, though it was rarely heard in that capacity. In an effort to reconcile and build on the observations of these two theoreticians, I have put forth the thesis that conscience – as most people experience it – is an archetypal energy that assigns God-like authority to parents, institutions, and mythic figures. But I have also asserted that *only the Holy Spirit* can speak as a Voice for God. Finally, I have also argued that an archetypally defined Ego conscience can only speak as a Voice for God when transformed by Christ channeling the Holy Spirit. Without Christological or comparable intervention, Ego conscience is most likely to impede the Voice for God.

For millennium parents and culture have shaped the unredeemed conscience. I suspect it will always be the case that the Empowering archetype will constellate parental images and voices as the initial expression of conscience. In so doing, this initial constellation of conscience is most likely to recapitulate the 'old covenant,' which essentially demands an eye for an eye. It punishes, and it rarely forgives even after it punishes. By contrast, a *redeemed conscience* is a 'new covenant' shaped within the Mind by Christ and the power of the Holy Spirit. The writer of Hebrews describes this new conscience as a gift of the risen Christ:

For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant (Hebrews 9:13-15).

The redemption of conscience in psychotherapy and spiritual direction entails a process of numerous steps. First, the client must put a face on the Voice-of-Conscience. Invariably, this face will be that of a parent, most likely, the father. Then the client must seek to identify the primary Ideal selves who seek to evade censor by emulating the parentified voices. As these two components are explored, a third image will eventually emerge that I call the Rejected-self. This aspect will always have qualities comparable to the Freudian Id or Jungian shadow. In most cases, it will appear as a self-image with no socially redeeming value. It will be unmitigatingly rejected by the parentified conscience and all primary ego-aspects in equal measure. *Even so, this self is Christ's primary avenue to the redemption of conscience.* To paraphrase the scriptures: The stone rejected by the builders must become the cornerstone [of a redeemed conscience].<sup>20</sup>

The parentified conscience and Ideal-selves hubristically assume the role of judge and jury. They perceive no need of Christ's saving grace and will actively seek to deny him entry to the true seat of conscience, i.e. the Heart. Only the Rejected-self, the proverbial sinner, has need of Christ and readily permits him to become its Voice for God. Thereafter, Christ can begin challenging the reign of the hubristic selves.

What is at stake here? One rarely hears references to conscience in today's psychological literature. It is almost as if it did not exist or rarely posed a problem. But it is only the word we rarely hear. Its effects are still felt as strongly as ever. Today, we know it as chronic feelings of 'low self-esteem,' or the voice of the inner critic,<sup>21</sup> or the parent in parent-child scripts,<sup>22</sup> or the unseen hand in the shame that binds us.<sup>23</sup> Psychology has sought to secularize the concept – to separate it from its religious tradition and underpinnings, but has yet to find a transformative process equal to Christ that is able to mitigate its power to punish. Rightly formed, conscience may speak the will of God and justifiably claim primacy over any other voice or thought process in the Mind of an adult; but as an unredeemed archetypal complex, the parentified conscience can only impart a *wrathful* Moral authority that is difficult to challenge, even by the still quiet voice of the Holy Spirit. The unredeemed conscience confronts the Ego with a superordinate power that it can deny, defy, or emulate, but never with impunity. While conscience remains unredeemed, it will be felt through a host of negative emotions and psychosomatic illnesses whenever its punishing dictums are aroused. Anything short of its actual redemption will invariably result in our exceeding lawful limits and provoking the 'Wrath of God.' Only a Christ conscience process can ameliorate this state of affairs.

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Jesus said to them, "Have you never read in the scriptures: "The stone that the builders rejected has become the cornerstone, this was the Lord's doing, and it is amazing in our eyes'?" (Matt 21:42). Clearly, this is a reference to Christ himself. Yet, as a metaphor it also aptly describes the Rejected-self; especially in the context of Christ's transformational role.

<sup>21</sup>

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

<sup>22</sup>

Berne, E., (1996), *Games People Play: The Psychology of Human Relationships*, (Re-issue Edition), Ballantine Books: New York.

<sup>23</sup>

Bradshaw, J. (1988), *Healing the Shame That Binds You*, Health Communications: New York.

We all would be better off if the initial formation of conscience did speak as the Voice for God and God only. But clearly, parents and surrogates are the initial manifestation of this archetypal power. Ponder this for just a moment: parents speaking with a God-like voice. The ‘principalities and powers’ of culture enforce the Temporal authority of parents, but the Moral authority of parents is likened to God’s own voice. Is it any wonder that parents play so central a role in shaping us?

There are no final solutions in this book, and probably more questions than answers, but I hope this work will at least convey the awesome power of parental images that embody Temporal, Moral, and Relational authority. I have not found, nor ventured to find, any ritual for circumventing the constellation of Temporal and Moral authority during childhood. That is not possible or even advisable while adults are the caretakers of children. However, as children become adults, it behooves them to find more appropriate vessels, particularly if their upbringing left something to be desired.<sup>24</sup> To that end, I can offer interventions for mitigating much of the authority embedded in those images. And those interventions have proven a great help to clients whose parents clearly abused their power during the clients’ development.

### **Sexual Energy and Moral Authority**

More often than not, the Rejected-self – so pivotal to the transformation of Ego conscience, is also a primary container of sexual energy because these ego-aspects are quite often the earliest expressers of sexual energy condemned by parental and religious shaming. The more repressive a culture is sexually, the more likely its sexual repressions will be embodied in aspects of the Rejected-self. This is especially true of religious sub-cultures that have traditionally treated “all flesh” as corrupt. Patriarchal Christianity has long sought to control the sexual energy of women and, wherever possible, to restrict it to its reproductive function. To that end it has treated all other expressions pejoratively, e.g. as seductive, sluttish, whorish, shameful, etc. It should not be surprising, therefore, that one finds condemnatory expressions of sexuality embedded in many images of the Rejected-self.

The presence of sexual proclivities in a Rejected-self may pose a conundrum for some Christians, especially denominations that are sexually repressive. Almost without exception, repressive dogma and gender inequality will create ego-aspects perceived by self and others as sexually deviant. Concomitantly, one could expect such individuals to resist even acknowledging the existence of those ego-aspects.<sup>25</sup> Nonetheless, in the transformation of conscience described in this work, Christ is expected to enter into an

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Several of my clients have recently worded a prayer to be offered by a Minister at a healing service: “I ask the Holy Spirit in Christ’s name to enter your worst shame, that you may totally, completely, surrender it. I ask the Holy Spirit in Christ’s name to release your painful, darkest memories from this bondage of shame that you leave now free and cleansed in the name of Jesus. Go in peace.”

<sup>25</sup>

Sarah Denning, a Jungian therapist, makes a similar observation regarding Old Testament prophets who seemingly went to great lengths to avoid naming the penis out of fear the naming would attract evil. As an example, she quotes Genesis 32:32 - “Therefore the children of Israel eat not of the sinew of the shrank which is upon the hollow of the thigh to this day...” See Denning, S., (1996), *The Mythology of Sex*, MacMillan-: New York, p. 133.

active relationship with these sexualized self-images without condemnation. Likewise, at some point in the process he will be asked to baptize these ego-aspects. Moreover, these images are not expected to alter their ‘deviance’ *as a pre-condition of redemptive baptism*. In fact, immediately following their redemption, the only change most likely to manifest is a complete lack of shame regarding their particular mode of sexual expression. Thus, for example, a Rejected-self that exhibits strong masochistic tendencies may continue to do so after it’s baptismal transformation by Christ, only now the sexual arousal is clearly pleasurable without being shaming. With further interventions these characteristic tendencies will evolve. In the case of the masochist, for example, rather than being ‘forced’ to experience pleasurable interactions, s/he will eventually assert a right to them. Stated another way, Christ appears to liberate sexuality from guilt and shame regardless of context, and allow it to seek new channels of expression without condemnation. Initially, these new channels may be expressed sensually and sexually, not unlike the New Testament story of the woman who expresses love for Christ by washing his feet with her tears and drying them with her hair.<sup>26</sup> Christ does not condemn or rebuke her for this; indeed, in the gospels we find him defending her against such accusations:

Now when the Pharisee who had invited him saw it, he said to himself, “If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.” Jesus spoke up and said to him, “Simon, I have something to say to you.” “Teacher,” he replied, “Speak.” “A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he canceled the debts for both of them. Now which of them will love him more?” Simon answered, “I suppose the one for whom he canceled the greater debt.” And Jesus said to him, “You have judged rightly.” Then turning toward the woman, he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.” Then he said to her, “Your sins are forgiven.” But those who were at the table with him began to say among themselves, “Who is this who even forgives sins?” And he said to the woman, “Your faith has saved you; go in peace (Luke 7:39-50).

And again, in John, Christ rebukes any who would condemn her:

Mary took a pound of costly perfume made of pure nard, anointed Jesus’ feet, and wiped them with her hair. The house was filled with the

<sup>26</sup>

This is an exceedingly intimate vignette. Only a lover with her beloved would unhesitatingly use her hair to wash the feet of her beloved and kiss them. Anyone other than a beloved would reflexively withdraw from such a self-conscious intimacy.

fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, “Why was this perfume not sold for three hundred denarii and the money given to the poor?” (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, “Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me (John 12:3-8).<sup>27</sup>

Sexual expression has always been among the most contentious and repressive issues in Christian churches. But Christ does not condemn it. However deviant, he answers with love, forgiveness and understanding. We do not appreciate the value of this answer because it is so little in evidence in the world around us. But it has tremendous power for those willing to join with him in that context. In this respect Christ’s love is like Tantric yoga, which seeks to transform the crudest expressions of sexuality into its most sublime conjunctions.<sup>28</sup> He is always willing to receive our sexual attractions as a first response to his love and transform them with his loving response. We find this to be true in the mystical literature of Judaism, Hinduism, Christianity, Taoism, Sufism, and Buddhism, and no less for our clients.

### *Dissociative Vs. Repressive Dynamics*

Most of the forgoing discussion on Ego conscience is based on a dissociative dynamic. In early childhood development the archetypal Ego fragments in response to shameful trauma. This is called *dissociative* fragmentation. When an ego-aspect is enthralled by shame, a new ego-aspect is created to replace it. When a child reaches the age of reason – age seven or there about – s/he acquires the ability to formulate and internalize absolute opposites, e.g. good/evil, right/wrong, etc. This ability will precipitate the creation of Ideal selves – prideful selves who can do no wrong. Some time later the Ego learns to create a Dominant self. A Dominant self becomes the Ego’s primary solution for evading the otherwise painful experience of fragmentation caused by a parentified conscience. It accomplishes this by simultaneously emulating and preempting the parental voice. Essentially, the Dominant self assumes to itself the power to self-shame. In this way it can preemptively feel ashamed, but no longer be subject to the threat of dissociation that would hold it in shameful bondage (which is the fate of all Rejected selves created in dissociative stage of development). The power of self-shaming

<sup>27</sup>

Mark describes a seemingly different event, but makes the same point: (Mark 14:3-9) - “While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, “Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her. But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

<sup>28</sup>

Frost, G. & Frost, Y. (1998), *Tantric Yoga: The Royal Path to Raising Kundalini Power*, Weiser Books: New York.

allows a Dominant self to sustain its identity by *repressing* shameful experiences within the Heart. While this strategy is generally sufficient to preempt the Voice-of-conscience, it also blocks entry to the Heart and the still quiet Voice for God. Convincing a Dominant self to relinquish its power to self-shame is a major step toward the final redemption of conscience.

While the evolution from dissociative to repressive Ego development is the normal progression found in most clients, it does not preclude further dissociation as a consequence of continuing abuse by parents, other adults, or shock trauma. The Ego of a child needing to survive horrendous, ongoing, abuse throughout childhood is capable of creating hundreds of fragments and alters in a valiant effort to live through the abuse. That Ego can also create alters with the characteristics of a Dominant self whose sole purpose is the denial of abuse by functioning as if it never happened.

### **The Heart and Conscience**

While the Voice-of-conscience persists, and any Dominant self continues to block entry to the Heart by hiding its shame within it, Christ cannot clear the Heart for a revitalized flow of the Holy Spirit into the Mind. But in psycho-imagination, it is possible for Christ to enter the Heart of any self within the Mind, once the client becomes willing. Essentially, Christ enters the Heart auric body of the Aware-ego followed by the Aware-ego and any others involved in the process. The client immediately experiences a shift in perception. Once inside Christ is asked to identify and heal any shameful image or cluster of shameful emotion. Thereafter, Christ and the Aware-ego will frequently return to do more work. It is a ‘heartfelt’ experience that the client comes to value highly.

Wherever I capitalize Heart in this book, I am referring to the Heart auric body with its interconnecting heart chakras, which culminate in anatomical heart’s activity. For thousands of years, Eastern cultures have recognized the existence of at least seven auric bodies, each embedded with the others via comparable sets of chakra energy centers. They are widely recognized by all energy therapists practicing today in the West as well as East. I treat the Heart auric body as the seat of the Soul and proper dwelling place of the Voice for God. The Old Testament also identifies the Heart as the source of conscience (as well as the center of the human being). Conscience – as *Vox Dei*, must speak *from within the Heart*, i.e. the auric body and its heart chakras. While the parentified conscience and Dominant selves remain dominant, they will inadvertently block Ego consciousness from hearing this center of being except ‘through a glass darkly.’ Consequently, the client’s willingness to enter his or her Heart is a vital step toward the redemption of conscience.

## RELATIONAL AUTHORITY

To understand Relational authority, the reader needs to appreciate a particular ability of the *Light*. Very quickly, on going inside, the client can be taught to use the *Light* to draw circles of *Light*. A circle of *Light* can be used to contain anything imaginable within the Mind ranging from the emotions evoked by a butterfly to the powers of an evil spirit; but most often it is used to contain images of self and others. Within the human Mind nothing can gainsay the absolute free will of the *Light*, which it expresses whenever a circle is drawn. That means that whatever is contained within a circle must remain there while it threatens the client in any way. Once this containment strategy is learned, the client can be quickly taught to use *double circles* - one circle of *Light* on top of another. The double circle quickly becomes an indispensable tool for the client and therapist alike. Basically, it can be used to extract anything embedded within an image. Let me illustrate using the image of a client's father. First the *Light* is asked to contain the father's image within a circle of *Light*. Next the *Light* is asked to overlay the first circle with a second circle of *Light*. The *Light* is then asked to separate the two circles thereby extracting whatever is embedded in the father's image. (Remember that images are not flesh and blood, but comprised of energy and myriad definitions. 'Extraction' is the process of separating out one or more definitions hypothesized to be distorting or confabulating an image, including energetic images.)

The extraction process just described can be used to illuminate the *gendering process inherent in every sexed-image within the Mind*. By sexed-image, I mean any image identifiable as biologically male or female. *It is asserted here that every sexed-image within the Mind contains an Inner dyad comprised of one masculine and one feminine aspect. Each aspect can be extracted from a sexed-image using the Light and the process just described.* The demonstrable existence of an Inner dyad in every sexed-image allows me to posit the existence of a Gendering archetype, which begins constellating sexed-images around age three and continues throughout the individual's life span.

Inner dyads come in a large number of variations but all seem to share a number of characteristics in common. First, each aspect will generally manifest as a sexed-image. Most often, the aspects of the Inner dyad are opposite-sexed, but can also be same-sexed. Less frequently, a gender aspect can be amorphous to the point of appearing sexless but still identified as masculine or feminine. Opposite-sexed Inner dyads are considered optimum. Second, Inner dyads are always *complementary* insofar as each aspect serves a function that is indispensable to the sexed-image. Specifically, the masculine-aspect performs an *energetic* function and the feminine-aspect provides the *definitional* function. This 'division of labor' attributed to the aspects will hold true regardless of the sex of the sexed-image. The analogy I use most often to describe this complementarity is that of a car comprised of engine and chassis. The masculine-aspect functions as the engine, the feminine-aspect as the chassis. An engine can operate on blocks, but apart from the chassis it has little meaning and no purpose or reason for being. Likewise, a chassis can

exist apart from the engine but is unable to function as defined. The feminine aspect always provides the definition even as she may appear to play a subordinate role.

Another characteristic of Inner dyads is a corollary to complementarity: masculine and feminine aspects are *relationally interdependent*. In order to function as a whole, any significant change in one aspect requires a change in the other. This particular quality of Inner dyads is best appreciated when the *Light* is asked to place both aspects in the same circle so they can be observed in relationship. The clinician is likely to observe a wide variety of relationships across clients, but all will reflect a covariant interdependence *that insures some form of connectedness however strong or tenuous*. A stereotypic example would be a dominant masculine-aspect and submissive feminine-aspect. This interdependence is dynamic. If one of the aspects - most often the feminine, is altered in a significant way, then the masculine must also change in order to remain in relationship. Even as a feminine image may appear to be submitting, it is nonetheless defining the relationship. If, for example, the feminine image is altered to act as an empowered peer, then the masculine must accommodate to this new definition in order to maintain a connection. This accommodation is rarely immediate but it is inevitable over time, *provided the newly defined feminine has a transitional source of masculine energy to sustain it*. A transitional source of masculine energy is necessary for otherwise the feminine would have to revert back to its previous form in order to maintain an energetic connection. For this reason, Christ's role is twofold. First, he is asked to heal, or redefine, the feminine as needed. Second, he is asked to sustain this new image with his own masculine energy until the masculine aspect accommodates to the 'new creation' defined by Christ. In practice, Christ is often asked to also facilitate the masculine aspect's accommodation.

Yet another quality of all sexed-images is androgyny. The complementarity and relational interdependence of Inner dyads strongly supports the conclusion that all sexed-images are *androgynous*. Within the Mind, no sexed-image is exclusively male or female. Using the double circle, the *Light* can extract a masculine and feminine aspect from *every* sexed-image. However 'male' an image may look, the *Light* can extract a feminine aspect from that image reflecting the quality of this "maleness". If such a dyad is altered by Christological intervention then the sexed-image will also change when the dyad is reintegrated with it. I liken these changes to updating a computer with a new version of its operating system. In effect, every image is dependent upon its Inner dyad for its appearance and demeanor. If the Inner dyad is altered by intervention, then the image will also be altered when the Inner dyad is reintegrated back into the image.

Parental images provide the Gendering archetype a prototype for engendering the earliest and most enduring ego-aspects. The Relational authority of parents is predicated on the archetype's use of *their images* – both singly and as a couple. This is deduced from the fact that most inner dyads explicitly or characteristically reflect the parental relationship or the Inner dyad of one parent. In effect, the Gendering archetype uses parental images – sometimes one parent, most often both, to engender all ego-aspects. It goes without saying, that the Inner dyads constellated in ego-aspects are powerful governors of human behavior. Even a cursory exploration of Inner dyads extracted from a

client's parental images and self-images will highlight - not only sources of inner tension, but also the reasons for an individual's partner choices and the ways s/he interacts with that partner. It accounts, in no small measure, for the oft-observed phenomenon of daughters marry men like their fathers and sons marry women like their mothers. Generally, parental images are congruent; that is to say, each parent tends to reinforce the Inner dyad of the other parent. However, the congruence is not always favorable to the child. Extreme discord in the marital relationship can result in the creation of Inner dyads within a child that are so painful in their dissonance that death may seem the only way to resolve it. For many clients, survival often requires that they repress any ego-aspects identified with one of the parents to weaken the combined effect of their negative mutual reinforcement. This is likely to lead to bi-polar or dissociative disorders in adult life, not to mention a myriad of other compulsive behaviors. What the client can never do with impunity is attempt to sever the connection between two aspects of an Inner dyad. Depression appears to be the most pervasive effect of any such attempt. In such instances, the feminine-aspect will appear as withdrawing or rigidifying in an attempt to break or resist contact with a negative energetic masculine. In such cases, the individual experiences a loss of interest or lack of energy and/or direction; or experiences the inner anger of a feminine aspect rejecting the masculine or a masculine aspect angrily seeking to reinstate contact.

Most discussions of archetypal complexes (e.g. mother complex, father complex, etc.) tend to treat them as islands in the sea. The focus is generally on the particular archetype, such as the mother, without regard for any effect the complex has in conjunction with another archetype.<sup>29</sup> In contrast to that isolation, Relational authority addresses the inherent, demanding, interaction of masculine and feminine aspects. The Gendering archetype is seen as an imperative, archetypal, energy that shapes masculine-feminine interactions at all levels of being; a categorical imperative that strives for the continuing connection of dyadic aspects however painful or sublime the union.

Aspects of an Inner dyad need not be opposite sexed or sexual. By sexed, I mean male vs. female. Clients often describe Inner dyads that are same-sexed but clearly of a masculine and feminine gender, e.g. fem-but, top-bottom, etc. Nor are Inner dyads normally sexual except in fantasy; and the fact that fantasy dyads are often sexualized has more to do with the untenable connections provided by parental relationships than any inherent need for a sexual connection. *Romantic or pornographic sexual fantasy helps to overcome otherwise untenable relationships such as those reflecting dominant-submissive roles so prevalent in patriarchal cultures.* Without the impetus of sexual attraction, it is likely that many of the female sex would simply and rightly withdraw from all emotional encounters with the male sex. In effect, sexual attraction, at least in fantasy, often serves to offset what would otherwise be a purely shameful encounter. Truly embracing and enduring masculine-feminine dyads must be forged with positive emotions, i.e., acceptance, mutual willingness, love, joy, etc. Any form of dominance-submission likely to generate a shameful, despairing, fearful, or resentful response is

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For the reader well versed in Jungian Psychology, and most especially his alchemical studies, Jung clearly attempted to address relational issues in such works as *Mysterium Coniunctionis* (1963, Collected Works, Vol. 14, Princeton University Press: NJ); but on the whole, we still seem to treat archetypes as islands in the sea.

counterproductive to the formation of enduring masculine-feminine bonds. Where negative emotions define an individual's relationships, fantasy dyads will be sexualized in order to forge more viable dyads, be they sexually blatant, masturbatory, or disguised as romance. As regards the last, it is interesting to note how often the heroine is strongly attracted to a relationally unsuitable male. In the absence of a 'strong, implicitly sexual, attraction' there would be no romance. At the level of pornography, the role of sadist and masochist, voyeur and exhibitionist - to mention but two examples, also require sexual attraction to sustain an otherwise shaming relationship that would likely be centrifugal in the absence of sexual arousal.

The easiest way to appreciate the effect of Relational authority is to ask someone for an image of their parents together *that seems to characterize their relationship through the years*. If the individual is in therapy, this image will generally reflect a conflictual stance. (Please continue to bear in mind throughout this discussion that I only generalize to a clinical population.) Ideally, we would like to visualize our parents lovingly engaging each other. But this ideal is rarely achieved without Christ's intervention. More often, the images seem to reflect a tension of one form or another between the parents. One or both parents may seem argumentative, even rageful or explosive, while the other seems withdrawing, turned away, sickly, codependent or equally rageful. In other cases, the relational images can be milder but still difficult as in the case of one parent appearing to talk excessively while the other appears quiet and distant. Often, the client is unaware of these images on a day-to-day basis. Though easily brought to Mind, they remain for the most part subliminal. Interestingly, these images often do not reflect the current status of the parents who may in actuality be divorced, deceased or somewhat reconciled in their later years. They appear to be the images most strongly felt in childhood and adolescence, which capture the individual's perception of the parents' relationship as the client contemplated their own relational future.

For many adults, the relational images of parents will function as *active templates shaping the individual's own adult relationships with significant others*. A dyadic template is a stereotypic interaction of parents replicated by one or more of the client's Inner dyads. Further, when the dyadic template of the client's partner is examined it will generally be congruent with the client's dyadic template. Essentially, an individual recapitulates parental interactions in their interactions with significant others; and the controlling mechanism for that recapitulation appears to be the congruent dyadic templates of partners. This can be seen whenever a client is asked to describe their parents' habitual interactions and then later asked to describe interactional issues with a spouse or lover. The overlap is often uncanny, most particularly around marital issues which bring a couple to therapy, or in repetitive patterns of interaction found in two or more successive relationships, e.g. repeatedly marrying spouses who drink in excess.

As a rule, the client will identify with one or the other of their parents, as they are visualized in a typical interaction, and play out this role with the spouse or lover. But significantly, the client may not always identify with the same parent in successive relationships. In one relationship s/he may act out the part of the father, and in the next, the part of the mother. This is most likely to occur where the parental relationship was

highly conflicted. It is as if the client was seeking to discern which of the two roles is most powerful or desirable within marriage. Of course, neither is more enviable since the felt experience of the marital tension will manifest regardless of which role is played out. But it does demonstrate that neither role enactment is determined by the sex of the spouse or parent.

An appreciation of Inner dyads is also helpful when a client comes to therapy with a sense of desperation related to the loss of a lover or spouse. I have found it helpful to treat such losses as the feared loss of a contra-sexual connection or tearing of the Inner dyad. Often, clients in the throes of a separation will visualize the lover as turning away from them, or otherwise withdrawing, or with another person. In such cases, I encourage the client to let Christ insert a portion of the *Light* into the Heart of the lover's image, and another portion into their own Heart. This new form of connectedness seems to put the client at ease in the ensuing weeks. Although they will still think about the person, they seem able to get on with their lives in healthy, and often, quite dramatic ways compared to their previous pattern of desperation. The lover's embodiment as an aspect of the masculine or feminine no longer threatens the Inner dyad. Significantly, this new kind of connectedness does not distort their perception of the relationship's current status. If anything, the client will act as if the relationship is over for the foreseeable future and they must look elsewhere for that degree of intimacy. Of note, this intervention is effective for the short term, and should only be treated as a temporary reprieve. Clinically, these obsessions are generally indicative of chronic discord between aspects of the Inner dyads defining parents and self; and that needs to be rectified or the client will simply continue to repeat the pattern.

The above process is also helpful in a general way whenever the client obsesses about another person's behavior, and perhaps even more so, if the other person threatens the client. An example of this would be a spouse in a contested divorce. In such cases, the hardest part of this process is convincing clients that it is truly in their best interest to 're-connect' with the person in question, since in most inner dialogues, the angry or otherwise threatened client has sought to 'vanquish' the image by one means or another. While it is possible to distance ourselves from people in-the-world, attempts to do so in our imagination generally increase the negative energy of the very images we seek to vanquish. The most dreaded images within us are the ones we most need to connect with via the *Light*. This connection is always transformative at both ends of the connection, and always for the better. Again and again, I will repeat: any connection made with the *Light* automatically protects from threat of inner attack since the *Light* now serves as a connective and protective link of communication between Ego and other. All such connections are most effective when made by the client's higher power who can be asked to be the sustaining provider of the connection.

Often, clients who have lost a parent by divorce, death, or abandonment in early childhood have great difficulty believing the spousal relationship can be reconstituted. Even if the surviving parent remarries, the stepparent will rarely serve as an adequate substitute, particularly if the family openly shares the circumstances of the biological parent's loss. Part of the difficulty may involve the client's mistaken belief that it is impossible to reconstitute a relationship involving a living parent and a missing or deceased parent. One client, for example, could envision her father, who died in the

Vietnam War when she was a young child; and she could visualize her mother who was still living and remarried. But she could not visualize the two together. She was finally able to do this for the first time when prompted by me to connect them using her *Light*. Such cases validate my basic premise that the in-the-world status of a particular parent is irrelevant. While the physical life-status of parent is pertinent, it is not crucial to desired changes. Those changes seem most easily accomplished if both parents are deceased, and most difficult if both parents are living, and somewhere in between if one parent is deceased. But in all three conditions, change is equally possible. In the first condition, it is clearer that we are only dealing with images of the Mind whereas, when both parents are living, it is as if we were distorting photographic representations of real people.<sup>30</sup> It also helps to emphasize to clients that we are not attempting to change living parents; we are only interested in re-channeling energies interrupted or distorted by their relational images in the Mind. Where the client's Christ image is allowed to alter the Inner dyads of parental images, or the inner template defined by parental images, the client's felt need for change in the actual parents greatly diminishes.

Insofar as parental images act as templates for the Inner dyads of ego-aspects, and in so doing control our interactions with significant others in-the-world, it behooves us to have self-images and parental images whose Relational authority conveys a loving connection. Interventions using Christ and the *Light* have proven immensely successful in providing this type of connection. Of note, no attempt is made in our interventions to remove or lessen the Relational authority contained in parental images. Unlike Temporal and Moral authority – where the intent is to divest the parental image of its power, with Relational authority all efforts are directed at *redeeming* the engenderment embedded in the images. This redemption of parental images seems the best way to honor our parents and claim the promise of the Fourth Commandment.

### *Early and Later Studies*

Relational authority is examined at length in Chapter VIII. That chapter is divided into two major sections. The first section – what I am calling the early studies, elaborate and illustrate all of the findings discussed above, including specific interventions for altering the Inner dyads of the person, parents, and grandparents.

The later studies document the discovery of Christ's willingness to 'convict any image with the power of the Holy Spirit.' Christ is asked to 'convict' any pertinent image *until the client is totally and completely satisfied with its transformation*. Conviction can be asked for repeatedly until the desired goal is achieved. As needed, Christ can also extend the power of conviction to each gender aspect of an Inner dyad. Essentially, Christ is asked to provide each image with the direct experience of the Holy Spirit, as often as

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One way of getting around the issue of images treated as a 'photographic representation' is to have the client focus on the image of someone in the extended family who is deceased, and after they have done so, to point out that if the image was a 'true' photographic representation the client should have seen the body in a state of death or decomposition or Soul embodiment - which is rarely the case.

necessary, to effect its complete transformation as a manifestation of the grace. In civil law conviction generally refers to guilt, but when the Holy Spirit convicts, the result is an image 'won over' by grace. Ample case studies are provided in the chapters VII and VIII to demonstrate the immense transformational power of this kind of intervention. I appreciate that such assertions may seem highly improbable at this juncture. All I ask is that the reader reserve judgment until s/he has finished reading Chapter VIII. I am hopeful that both the assertions and interventions will become completely tenable by the end of that chapter. Extensive verbatims are offered to that end.

When I began the study of parental authority using the *Light* methodology, I was focused primarily on Temporal and Moral authority. I intuited that something called Relational authority also played a role, but my early attempts to correct those dynamics were only marginally successful. It was not until I discovered the androgynous nature of sexed-images that the real impact of Relational authority became apparent. That discovery, coupled with Christ's role in the healing of Inner dyads and dyadic templates, extends to my clients the greatest power for transformation I can offer them.

## **LEVELS OF PERCEPTION IN PSYCHO-IMAGINATIVE WORK**

While I rely heavily on Jungian Psychology for a theoretical context, there is a metaphysical theory of levels explicit in my work, which I have chosen to treat as superordinate to Jung's stated positions.<sup>31</sup> For many years, I sought a metaphysical perspective capable of encompassing Spirit, Soul, Heart, Mind and Body (brain-body), which could also define their relationship to each other. Eastern thought offers Chakra and Meridian theory, which are experientially demonstrable in their energy therapy applications. I have found both theories helpful in understanding energy dynamics found within active imagination, and rely heavily on those conceptualizations throughout this work. But Jewish Mysticism seems to better serve my overall objective as it offers an explicit theory of levels that has its roots in the Old Testament shared by the three major religions shaping Western and Near-Eastern thought. This Jewish tradition - commonly referred to as the Kabbalah,<sup>32</sup> has at various times been instrumental in guiding the Jewish community worldwide. Since the Renaissance, however, with the exception of Hassidic Judaism, it had fallen into disrepute among most Jews and remained unknown to

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Jung's theory did not explicitly allow for influences beyond the Self; that is, everything affecting the Self had to be contained within the Self. However, in his Memoirs he did acknowledge the possibility of outside forces as manifested in paranormal phenomena, evil and the like. See Jung, C.G., (1963), *Memories, Dreams, Reflections*, Random House: New York.

<sup>32</sup>

There is actually considerable correspondence between Jungian theory and Kabbalistic theory. The interested reader is referred to the works of Z'ev ben Shimon Halevi which demonstrate the correspondences in considerable detail, especially his *Adam and the Kabbalistic Tree*, (1974), Samuel Weiser: York Beach, Maine.

all but a handful of Christians.<sup>33</sup> Only in the past sixty years, in no small measure due to the scholarship of Gershom Scholem,<sup>34</sup> has it regained some of its lost stature. Indeed, as I write, there are a number of good books describing the theory and practice, and that number is growing each year.<sup>35</sup> The theory can be exceedingly obtuse, and I would only claim a reader's grasp of its basic tenets. It offers many parallels to Jungian theory but goes considerably beyond it in scope. Like Jung's Analytical Psychology, it encompasses what is not visible to the physical senses, and deduces its assertions from the Mind's images and dynamics as experienced in active imagination. I am repeatedly drawn to study it for its promise of offering a coherent understanding of the relationship between Spirit, Soul, Heart, Mind and Body, which is currently beyond the scope of science.<sup>36</sup> (Note that I am capitalizing these words as a way of emphasizing that each can encompass worlds of knowledge and experience distinctly different from the world of Mind and Ego.)

Basically, a theory of levels – as used here, refers to 'worlds' of energy/information dynamics, which effect levels subordinate to them, as well as being affected in turn by those lower worlds. A classic example of level effects would be the sun's effect on the earth, the earth's effect on humankind, and humankind's effect on the individual. Each 'world' (sun, earth, humankind, individual) is completely dependent on the world 'above' it. Spirit *emanating* Soul, Soul *creating* Mind, and Mind *forming* Body (read brain-body) describes a comparable series of levels wherein Spirit is the first cause and Body the final effect.

The current scientific paradigm generally argues for an inverse theory of levels based upon a reductionistic metaphysic. To illustrate: Microbiology determines Physiology, Physiology determines Biology, Biology determines Ethology. In science, in direct contrast to Kabbalah, only parallel or reductionistic disciplines are treated as causal or explanatory. Behavioral psychology is a good example. At the level of individual behavior, one looks to either the environment (a parallel world) or brain physiology (a reductionistic world) for the determinants of behavior. The idea of looking to Mind as a determinant of behavior would be verboten from a Behaviorist's scientific perspective. Most often, Behaviorists would treat Mind as an epiphenomenon, if they considered it at

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MacDermot's translation of the *Pistis Sophia* includes a lengthy introduction of Kabbalistic influence on Christian thinkers from the earliest periods of Christian theological development. See MacDermot, V. (2001), *The Fall of Sophia: A Gnostic Text on the Redemption of Universal Consciousness*, Translated with Commentary by Violet MacDermot, Forward by Stephan A. Hoeller, Lindisfarne Books: Great Barrington, MA.

<sup>34</sup>

Gershom Scholem's writings are extensive. The interested reader is referred to his best-known and earliest translated book: *Major Trends in Jewish Mysticism*, 1941, Schocken: New York.

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The interested reader is referred to the following books which offer good expositions of the basic tenets of Kabbalah: Cooper, D.A., (1997), *God Is A Verb*, Riverhead Books: New York; Halevi, Z'ev ben Shimon, (1985), *The Work of the Kabbalist*, Samuel Weiser: York Beach, Maine; Kaplan, A. (1997), *Sefer Yetzirah: The Book of Creation In theory and Practice*, Samuel Weiser: York Beach, Maine; Sheinkin, D. (E. Hoffman, Ed.), (1986), *Path of the Kabbalah*, Paragon House: New York; Williams-Heller, A., (1990), *Kabbalah: Your Path to Inner Freedom*, Quest Books: Weaton, IL; Steinsaltz, A. (Hanegbi, Y. Trans.), (1985), *The Thirteen-Petalled Rose*, Basic Books: New York.

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There are notable exceptions. See, for example Wolf, F.A. (2000), *Mind Into Matter: A New Alchemy of Science and Spirit*, Moment Point Press: New York.

all. The same is also true of Medicine. Even today, it is difficult for physicians to consider the effects of Mind on the Body, the placebo effect notwithstanding.<sup>37</sup> Only parallel physical interventions (e.g. surgery, drugs, nutrition) are acceptable solutions to physical manifestations of bodily disease. This is due in large measure to the reductionistic metaphysic still dominant in much of scientific thought.<sup>38</sup>

A number of influential writers over the past century have asserted that the reductionistic approach offered by science is an inadequate *metaphysical* approach, especially for the study of consciousness. It is not my intention to reiterate their arguments here.<sup>39</sup> In any case, none of them specifically offer constructs comparable to Kabbalah's spiritual theory of levels. But as one reads them side by side with Kabbalistic sources there are major correspondences. I would also note that the resurgent interest in the Kabbalah post-dates many of those authors. Though older by thousands of years, the Kabbalah has remained largely unknown to most of us. Very much like the Tibetan Book of the Dead, which was only translated into English in the 1930's, reputable translations and scholarship on Kabbalistic theory, aside from Scholem's, have only emerged in the last fifty years, which is a small amount of time for arguing a paradigm shift.

The following discourse is a greatly simplified version of Kabbalah, but still likely to be seen as dense and abstract by any reader who has not read on the subject. I suggest the reader absorb what s/he can on first reading and appreciate that none of it is crucial to the method or interventions that follow. It needs to be introduced at some point because it has provided me the most comprehensive and heuristic body of theory I have found to illuminate the relationships between Spirit, Soul, Mind and Body. It illustrates my conviction that Soul activity can be altered via active imagination, but to do so the Ego must become willing to call upon a higher power. (In traditional Judaic understandings of the Kabbalah, angels are seen to function as higher powers.)

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<sup>37</sup>

See Brody, H. & Brody, D. (2000), *The Placebo Response: How You Can Release the Body's Inner Pharmacy for Better Health*, Cliff Street Books: New York.

<sup>38</sup>

Most theories of levels are antithetical to the prevailing metaphysic applied by science that restricts its current scope to a physically objective, reductionistic approach. This view of science, which treats the material and physical as the only 'reality' capable of producing causality, only emerged in the seventeenth century. Willis Harman, a futurist, describes it as "...a declaration of faith in the senses as opposed to the speculative mind, and in the visible world as opposed to the unseen. It emphasized the empirical (as a reaction against the authority of Scholasticism) and the reductionistic (as a better explanation than the medieval 'spiritual forces'.)" From Harman, W. (1998), *Global Mind Change: The Promise of the 21st Century*, Barrett-Koehler Publishers, Inc.: San Francisco, p.20.

Reductionism arose out of the Copernican revolution where the idea of man and earth as the center of the universe was decisively turned on its heel. The hallmark of this metaphysic is that 'reality' is only what can be seen and measured. For all practical purposes, this metaphysic makes Spirit, Soul, Mind and Heart epiphenomenon of the brain. When the brain ceases to function, Mind, Heart, Soul and Spirit cease to function; and that is certainly true insofar as the Body is concerned. Empiricism asserts there is no measurable life after death; no conscious existence precedes birth or succeeds death. In psychology, the best known form of this reductionism is Behaviorism, which dominated academic psychology for much of the 20th Century. Psychoanalysis offers a variant of this reductionistic stance by insisting that current behavior be explained by early childhood experiences. But that said, Harman and others insist that we are on the verge of a global mind change, no less dramatic than the Copernican revolution.

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The interested reader is referred to the following writers: Kuhn, T. (1970), *The Structure of Scientific Revolutions*, University of Chicago Press: Chicago; Bohm, D. (1980), *Wholeness and the Implicate Order*, Routledge & Kegan Paul: New York; Capra, F. (1984), *The Turning Point: Science, Society, and the Rising Culture*, Bantam: New York; Chardin, P.T. (1961), *The Phenomenon of Man*, Harper Torchbooks: New York; Popper, K.R. & Eccles, J.C. (1981), *The Self and Its Brain*, Springer International: New York.

Very few psychological theories acknowledge the existence of Soul much less, the exercise of its own will within the psyche. Jung's theory comes closest in his discussions of the Collective unconscious, which implicitly defines Soul as the progenitor of archetypal images. It is asserted here that Soul shapes Mind. Treating Soul as a controlling force in the Mind adds considerable complexity to any theory of psychology. It is very much like adding a third dimension to a chessboard: the levels of complexity with which therapist and client must grapple become exponential. But, hopefully, the added complexity will provide a fuller grasp of the 'world of active imagination' (i.e. the Mind) and an enlarged field of options for discerning interventions on the client's behalf.

To better appreciate what I am about here, the reader must grasp the centrality of active imagination in my work. Clients execute all of the interventions described in this book by entering their active imagination. Active imagination is the arena in which most esoteric religious practices achieve their effects, e.g. all forms of meditation, centering prayer, Alchemy, Shamanism, Kabbalah, etc. When a client engages their active imagination they consciously enter the world of Mind. By working in that world, the client and I anticipate effecting changes that will influence all spheres of being as well as other people. A theory of levels helps to establish the limits and possibilities of working in active imagination wherein it is possible to experience Spirit and Soul as well as Mind and Body.

To begin: the theory of levels offered here is based on the Kabbalistic view of four worlds (levels) manifesting God and derived from the Old Testament. The common English words for describing the primary *activity* of each world are: emanation, creation, formation and action.<sup>40</sup> Each world is seen as superordinate to the one it generates, insofar as it is closer to its godly origin. God *emanates* the world of Spirit, which *creates* the world of Soul, which *forms* the world of Mind, which *enacts* the world of Body (brain-body) in a physical universe. The four worlds correspond to the four aspects of *being* (Spirit, Soul, Mind, Body) that have been used to define human beings throughout our oral and written history.

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According to Z'ev ben Shimon Halevi, "The division into four levels stems from the text of Isaiah 3:7, in which it is said 'Even everyone that is called by my Name: for I have created him for my glory, I have formed him; yea, I have made him.'" Halevi, Z'ev ben Shimon (1977), *A Kabbalistic Universe*, Samuel Weiser, Inc.: York Beach, Maine, p. 27.

Figure 2.1 – KABBALISTIC TREE OF LIFE

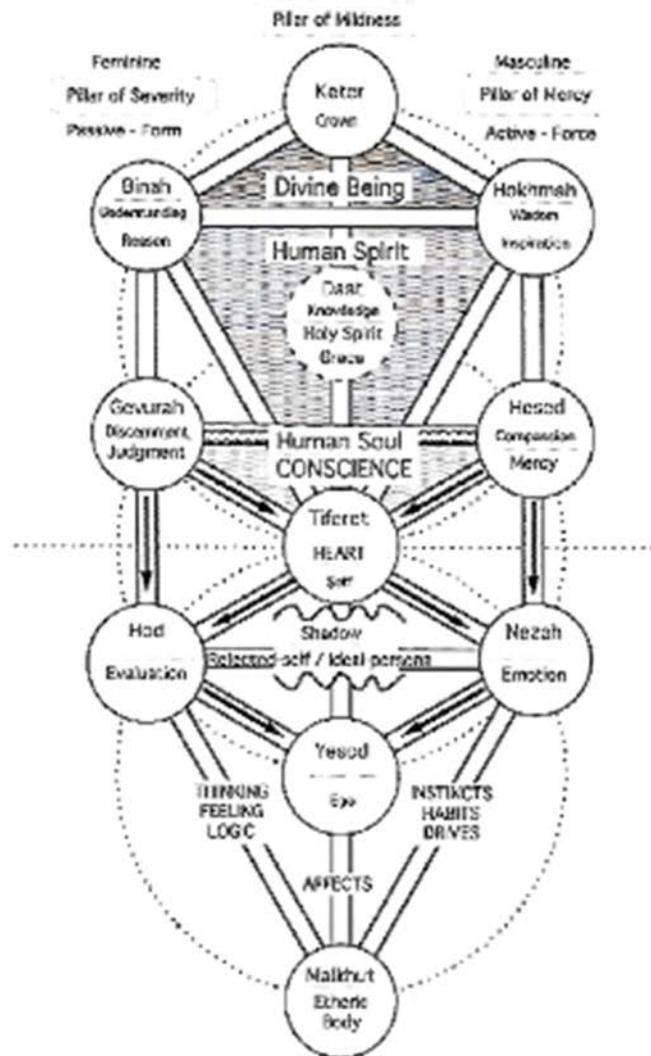


Figure 2.1 - Illustrates the traditional schema of the ten sefirot of the Tree of Life in Kabbalistic literature. The names at the top of each sefirah are the common Hebrew names. This particular schema has been adapted to show how an unredeemed conscience blocks the flow of will through the Pillar of Mildness forcing it to effect Yesod via Hod and Nezah.

Generally, Kabbalistic thought is schematized using ten sefirot organized as a Tree of Life. These ten sefirot reflect the ten different names or aspects of God found in Genesis.<sup>41</sup> The twenty-two letters of the Hebrew alphabet comprise the connections between sefirot.<sup>42</sup> Figure 2.1 is an example of a Tree of Life schematic that can be used to illustrate relationships within and between Spirit, Soul, Mind and Body *from the perspective of Mind*. I choose to organize this discussion from the perspective of Mind because that is the domain of Ego and our sense of ‘I’ and ‘me.’ But the Tree of Life can be used to visualize many perspectives and subjects, e.g. the human body, the human brain, principalities and powers, the world of angels, etc. There are easily hundreds of different Tree of Life schematics. Each schematic generally illustrates one world, its connections to other parts of that world, as well as the worlds above and below it. Figure 2.1 is an adaptation of this approach designed to illustrate functional connections within the world of Formation (Mind); it also provides a graphic description of conscience in its *unredeemed* state viewed within a Kabbalistic context.

In my work, the focus is on Mind: the exploration and transformation of its emotional contents in active imagination using the *Light* and Christ within us. This is the world where Ego manifests and organizes consciousness. It is called the world of Formation because it is most often likened to blueprints and plans shaping and directing the Body, which is comprised of body and brain functioning in a physical universe. Mind is *the intermediary level* between Soul and Body. Soul creates the Mind by generating a nearly infinite set of opposites, which are the *prima materia* of images, and then constellating images capable of shaping and directing the Ego. In turn, Mind forms the Body (the world of action), which physically enacts the imaginal blueprints generated by Mind.

In Figure 2.1, the Heart is defined as the seat of Soul –the Soul’s primary power for affecting the Mind minute by minute. Not surprising, the Heart has more connections to and from it than any other sefirot in the Tree of Life. The Heart is to Soul as Ego is to Mind. The Heart’s centrality reflects the Old Testament assertion that the Heart, not the head (Ego) is the center of being.<sup>43</sup> In my schema, as well as that offered by all Kabbalists, the Heart directs the Mind. In addition to being the conscious expression of the Soul, Heart also has direct connections to the world of Spirit and Divine Being, which also makes it the proper locus of the Voice for God. The connection between Divine Being and the Heart is experienced within the Mind as the grace of God or inspiration of the Holy Spirit.

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<sup>41</sup> Christians tend to treat the names of God found in the Old Testament as all referring to the same God; but Kabbalists see each different Hebrew name as a different manifestation of God; just as Christians would see Father, Son and Holy Spirit as different manifestations of God.

<sup>42</sup> To complicate matters further, each letter of the Hebrew alphabet has a meaning. It is not only a sign, but also a symbol such that a single Hebrew *word* in the Old Testament can be assigned both numerical weights and the equivalent meaning of a whole sentence. See for example: Soares, C. (2005), *The Cipher of Genesis: Using the Qabalistic Code to Interpret the First Book of the Bible and Teachings of Jesus*, Weiser Books.

<sup>43</sup> See Shackelford, J. (1996), *The Biblical Heart: The Dynamic Union of Flesh and Spirit*, Factor Press: Mobile, AL; also, Bovenmars, J.G. (1991), *Biblical Spirituality of the Heart*, Alba House: New York.

Ego consciousness will always reflect the matrix created by Soul, Mind, and Body *interacting within the Mind*. The Ego governs interactions between Mind and Body and copes with the varied demands of environment and culture on the Body by its exercise of free will. In much the same way, the Soul directs the Mind's activity via the Heart. In effect, the Ego – directing the Body's activity, and the Heart directing the Mind's activity, both exercise a will of their own. (Concomitantly, *instinct* expresses the Body's exercise of will in the physical world.) While the Ego's primary *raison d'être* is the direction of the Body, it can also willfully obstruct the Soul's agenda at the risk of evoking Wrath. To safely mitigate the Soul's agenda it must call on a higher power. The Soul's influence can be observed in the Mind's psycho-imaginative process and bodily experiences, but its effects can only be treated palliatively at the level of Body or Mind. Doctoring the Soul is much different from doctoring either the Mind or Body. First and foremost, doctoring the Soul requires willing access to a higher power. The Soul is a superordinate world relative to Mind, which places it well beyond the purview of Ego and its aspects. The Ego can witness the Soul's effects, and suffer them, but its free will is insufficient to change them because the Soul exercises the more powerful will. Change at the level of Soul can only occur when the Ego is willing to allow a higher power to intervene on its behalf.

Some readers may find the idea of 'Soul exercising its own will' a disturbing concept because 'will' is normally treated as the sole prerogative of Ego consciousness. But in striving to understand Soul, one point becomes very clear: the Soul has a will of its own. That will has been cloaked in the concept of *unconsciousness*: the perpetual frustrater of Ego control. Every therapist eventually learns that the primary characteristic of 'unconscious' forces is their power to disrupt and disturb Ego activity and 'frustrate' the best efforts of the therapist. Freud chose to treat that disruption as a function of primitive Id or Superego activity, which he treated as atavistic and unrealistic. Jung, by contrast, insisted that a respectful attitude toward the personal unconscious, and particularly the collective unconscious, was absolutely essential to the individuation process and our wellbeing. Stated another way, he treated the collective unconscious as an operational definition of Soul. These 'unconscious' powers exercise a superordinate will, as measured by their ability to disrupt Ego function and resist all Ego efforts to forcibly curtail the constellations of its archetypal activity. In sum, the exercise of will is not the sole prerogative of Ego consciousness. In fact, I would argue that it is Soul, which most strongly exercises will in its seemingly unilateral effect on the Mind and Body. This may be a novel idea in an egocentric world, but one that must be given increased consideration as we assess the nature of Soul and its effects on the Mind and Body.

Most people tend to treat their 'imagination' as 'a fantasy-making modality' not to be confused with 'the real world of the Ego.' This egocentricity has a similar view of the Soul. Most Christians believe their Soul survives death, and either suffers the pains of hell or the bliss of heaven as a consequence of the Ego's actions. That being so, one might expect the Soul to have a vested interest in the Ego's actions, but most people treat it as a mere passive sojourner rather than an active agent of our affairs (if they think about it at all). In contrast, in my work with clients, I treat the archetypal energies generated by Soul as decisive in their effects on ego-aspects.

One last set of observations regarding the Kabbalah's Tree of Life will prove helpful later on. There are numerous ways of describing the relationships between the different sefirot. One way distinguishes three perpendicular 'pillars' created by the sefirot – see Figure 2.1. The central pillar is described as the pillar of Mildness or Equanimity. It reflects the power of will sequentially exercised by Spirit, Soul, Mind and Body. Ideally, this pillar reconciles the extremes reflected in the other two pillars. It is this pillar which channels the grace of Spirit, the willingness of Soul, the free will of Ego, and finally, the instinctual will of Body. On either side are the pillars of Severity and Mercy. The pillar of Severity is said to embody feminine or yin attributes. It provides structure, definition, form, and limits. As the setter of limits, it precipitates the Wrath of God, but not only that. It is also reason, intellect, judgment, logic, feeling, and thinking. (Note that thinking – an Ego function, is considered by Kabbalists to be a very pale reflection of Reason, which identifies the principles or eternal truths guiding the Soul. Also note that feeling is treated as Jung defined it, as a rational, evaluative, function.) The pillar of Severity can also be thought of as the pillar of form that shapes and limits power and force. Those are defined by the pillar of Mercy, which is identified as masculine or yang in nature. It provides all the energies sustaining the Mind and Body including the affective and emotive energies motivating the Mind and Body. At the highest level, the pillar of Mercy (masculine) embodies wisdom followed by compassion. At the level of Ego it embodies affect, emotion, drives, habits, and desire. The pillars of Severity and Mercy also reflect what is found when feminine and masculine aspects are extracted from sexed-images (reference the discussion on Relational authority). In effect, every animate image reflects the amalgam of the feminine pillar of Severity and the masculine pillar of Mercy.

In this work, I am primarily concerned with the links between Body, Mind, Ego, Heart, and Soul, and the transformative power of the Holy Spirit's grace as channeled by the inner Christ. The Heart, when it functions as an unimpeded conduit of the Holy Spirit, is treated as the fount of a redeemed conscience. The process of redeeming conscience can be thought of as clearing a path between Heart and Ego. Where this path is blocked, generally by the Voice-of-conscience and Dominant selves, conscience will be experienced, quite literally, *in extremis*, rather than through the moderating effect afforded by the Heart. Stated another way, conscience, while unredeemed, must flow through the Pillars of Severity and Mercy rather than being mediated by the Heart. Where that is so, the expression of conscience will be limited to the Body's affects for expression, rather than the higher emotions afforded by the Heart, i.e. discernment, forgiveness and compassion vs. shaming judgment and pain. Further on, I revisit these distinctions in greater detail.

### **The World of Soul**

Thanks to a number of pioneers, a great deal of clinical work has already been done in working with the Soul's effect on the Mind. Soul work is very much like praying for exorcism, but often more effective, and offering a degree of discernment not found in most Christian sources on the subject. In Soul work, identified "dark forces" are treated

as a ‘second patient’ in need of redemption. Thus Soul work contrasts with traditional deliverance prayers, which only evoke Christ to refute, bind, and remove unclean spirits. Such prayer, one imagines, sends the spirit away defeated, yet unrepentant, and quite capable of infesting the individual or someone else at a later date. In the clinical literature of Soul work, that spirit – whatever its nature, is first transformed or redeemed, and then returned to God in its redeemed state. But the clinical and Christian literatures do agree that some form of higher power is always required for the intervention. I cannot stress this point enough. Interventions at this level are exceedingly powerful in terms of the individual’s mental and physical well being, but all of them require the manifestation of power greater than anything the Ego can claim for itself.<sup>44</sup>

Without question, one of the most comprehensive books on clinical Soul work that I have studied is by Shakuntala Modi,<sup>45</sup> a psychiatric physician. Her work is remarkable in several ways. First, it is exceedingly comprehensive both in terms of the severity of patient symptoms she treats and the number of interventions she describes. Of note, everything she does can be replicated using the *Light* and an image of Christ without recourse to the hypnosis she uses in her own interventions. In effect, while her methodology differs from mine, I have obtained essentially the same results. It should be noted that most therapists doing clinical Soul work have used some form of hypnosis to intervene whether it be for the purpose of discerning past life influences, the presence of earthbound or demonic entities, negative devices, Soul loss or fragmentation. Where I differ with these authors is in my assertion that none of these interventions require hypnosis. All of them can be accomplished by the client’s exercise of *willingness* expressed through the *Light* and their inner Christ, as distinct from relinquishing free will to the hypnotherapist and whoever guides that therapist. But it behooves any reader who would venture into this area to study the works of these pioneers, most especially Modi.

Clearly, an example would be helpful at this point. Consider the following. A client is taught to use the *Light* and evoke an image of Christ. On her initial foray inside to start working on issues, she reports that a grayness appears to surround her *Light*. I direct her to have the *Light* contain it in a circle. She does so, and using the *Light* she identifies it as *doubt*, which she describes as looking like a gray blob in the circle. (Whenever such emotions are encountered, I encourage the client to examine them at length. Quite often they will manifest as dark, almost formless, shapes. A lack of form is always a clear indication that the therapist is dealing with something ‘extra-ordinary’.) She owns that she has valued this *doubt* in the past believing it kept her from making bad choices. But what she now begins to appreciate through my respectful questioning is that such doubt, of itself, undermines all choices or exercise of free will. In effect, whatever

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The need for a higher power is also asserted in Shamanistic literature that heretofore has had the most to say about the effects of Soul on the individual and how its aberrations are to be treated. Shamans only exercise their powers after they have connected with helping spirits, guardians and/or power animals. The Shaman never acts alone. See Eliade, M. (1964), *Shamanism: Archaic Techniques of Ecstasy*, Bollingen Series LXXVI, Princeton University Press: NJ; Harner, M. (1980), *The Way of the Shaman*, 3d ed. Harper & Row: San Francisco; Walsh, R. (2007) *The World of Shamanism*, Llewellyn Publications: Woodbury, MA; and Ingerman, S., (1991), *Soul retrieval: Mending the Fragmented Self*, Harper: San Francisco.

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

this *doubt* touches becomes doubtful as a choice; doubt can never affirm a choice, only undermine it. Moreover, it appears to feed upon itself. To illuminate this self-feeding, I suggest she release the *doubt* from its circle of containment and give it free reign. Immediately, it begins to fill her Mind with darkness so that everything but her *Light* is obscured. At this point I suggest she ask her Christ image to re-contain it. Immediately, on doing this, she experiences a burst of anger coming from it and sees within the darkness a fearsome face. I suggest she allow Christ, using his *Light*, to turn everything in that circle into pure white light, and return it to the source of light. This is done and the *doubt* completely disappears after being turned into light.

Modi, and not a few Christians, would call the client's *doubt* a demonic Spirit. As a rule, I do not use this kind of nomenclature with clients. I call it, rather, an autonomous emotion. But it should be clear that this is not ordinary emotion. It appears to have a life of its own, seeks to increase its power within the Mind, and would exaggerate ordinary doubt out of all proportion if given the opportunity. Its primary purpose appears to be the undermining of discernment. By discernment I mean the ability to clearly differentiate good from bad choices as distinct from doubting either the goodness or badness of everything it touches. Insofar as such discernment is needed for the proper exercise of free will, the client's doubt would appear to undermine the Ego's judgment. But by whatever name we call this *doubt*, others and I are in agreement on one point: its removal as a force in the Mind always requires a higher power. No amount of Ego exertion can remove such doubt. The Ego can use counter-phobic mechanisms, but such defenses are limited to resisting the *doubt*; and require the ego-aspect act *despite* it. And more to the point, those defenses cannot dispel it. One other point: what is true of the Ego is also true of the *Light* when used by the Ego alone. That is, the Ego can use the *Light* to contain anything within the Mind - with the exception of Soul parts belonging to others,<sup>46</sup> but it cannot transform them. In this matter, the *Light* is limited to the Ego's exercise of will. Only when the *Light* is exercised by a higher power such as Christ can it exercise a transforming function. And one final point: *doubt*, as experienced above, is most likely to attach to an ego-aspect that uses denial as a primary defense. That ego-aspect must give up its strong reliance on that defense or risk later infestation by kindred spirits. The need to forgo such 'ego powers' in favor of those exercised by a higher power is highlighted in the Gospels.<sup>47</sup> Interventions for addressing 'ego powers' are described in Chapters VII and VIII.

Any sojourn into the realm of Soul, i.e. the Collective unconscious, must eventually address our capacity for evil. I, for one, have come to accept the existence of

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When the *Light* is used to control anything containing a Soul part the circle will be incomplete, usually on the part of the circumference away from the client's Aware-ego. This incompleteness should always be taken as indicative of a Soul part hidden within whatever is being contained. Christ's *Light* can completely contain a Soul part. The issue is addressed in a later chapter.

<sup>47</sup>

"When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' When it arrives, it finds the house unoccupied, swept clean and put in order. Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first." (Matthew 12:44-45). Christ can remove the evil spirit; but unless the Ego is willing to invite a higher power into the space vacated by that spirit, it is likely to return.

'autonomous' forces within the world of the Soul capable of tempting, harassing, and even possessing the Soul - but never the Spirit, and capable of raising great havoc with the Mind and Body. I also accept that wherever these forces of darkness are called to task by forces of light, be it in the form of angels, or Jesus Christ, or any other manifestation of the Godhead, then the evil must give way and relinquish all claim to that Soul or its parts. But always, this relinquishment requires a *willingness* on the part of the individual to effect the intervention, and the recruitment of a higher power to exercise that willingness.

One last thought before addressing the emotions. The Soul can err. Nothing I have read ever placed the Soul on a pedestal. It is fallible. It is the Mind's link to Spirit and God, but it can trip and falter and wander off the path. It is governed by imperatives and a history that we, as Ego, know little of, all the more so when we deny its very presence as an active force in our lives. As Soul is credited with our best, it must also accept responsibility for our worst. Our salvation is in the dialogue. Our path is true only if the Mind and Heart learn to speak with one voice, and even then, only by the *grace* of God are we saved.

## THE ROLE AND SCOPE OF AFFECT AND EMOTION

Affect and emotion are integral to everything I address in this work. Psychological theory and research this past half century have increasingly focused on affect and emotion as the underpinning of all motivation. Whether we are speaking of simple pain and pleasure as reinforcers, or the power of shame and forgiveness to guide our behavior, it is clear that affect and emotion guide our thoughts and motivate our behavior. As Nathanson notes, "Despite our view of ourselves as thinking beings, cognition is but a frail craft floating on a sea of emotion."<sup>48</sup> Something becomes the focus of consciousness to the extent it has an affect or emotion attached to it. It is affect and emotion, which makes the world figural. Nowhere is this more evident than with conscience, which is always experienced emotionally or not at all. In its unredeemed state, conscience is experienced as shaming, guilt, fear instilling, or somatically painful. When redeemed it will manifest as discerning, loving and forgiving. To fully appreciate conscience, a therapist must become very conversant with emotions, especially shame. Shame is experienced as taboo (unforgiving) in all cultures. Consequently, most people go to great lengths to hide or deny shame to the extent that they are often unaware of feeling shame, though they name it daily in a number of coded forms. They will tell you that they feel inadequate or inferior, suffer from low self-esteem, are easily embarrassed, are shy in social settings, have their feelings easily hurt, feel self-conscious, blush easily, have difficulty making eye contact, feel inept, stupid, ineffectual, powerless, masochistic, etc. This list could go on for pages. People rarely connect those feelings with shame, but shame is the root of them all.

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Nathanson, D.L. (1992), *Shame and Pride: Affect, Sex, and the Birth of the Self*, Norton: New York, p.47.

Guilt infers shame. Some clients, perhaps most, report feeling guilty. Most often, this feeling of guilt is for covert, unobserved, thoughts or actions that, if exposed to the world, would generate shame. In effect, if the actions about which the client feels guilty were actually observed, they would experience the exposure as some gradient of shame, from mild embarrassment to extreme mortification. It is the difference between someone caught bingeing vs. remembering bingeing, or someone caught masturbating vs. confessing to it. So long as the actual act remains hidden or unobserved it is only guilt after the fact. Fear provides a similar defense against experiencing shame. When I go into a restaurant, there are hundreds of behaviors I will not enact – from picking my nose to flatulence, for *fear* of being shamed. Much of our social intercourse is governed by the *fear* of shame.

In the following discussion, affect, feeling and emotion must be clearly distinguished since these words are often used incorrectly and indiscriminately. Feeling is the Ego's capacity to directly evaluate and name an affect or emotion. It is treated here as Jung defined it: a rational, evaluative function available to the Ego for naming the felt experience of physical (affect) and mental (emotional) events. As Jung noted, this function can be primary for an individual – traditionally women, or woefully undeveloped as in the case of most men, past and present. The feeling function is evaluative rather than evocative. Consequently, affect and emotion can be experienced without our 'feeling' them. If the feeling function is undeveloped, crippled, or suppressed, the individual can have great difficulty naming what is being emoted. Aside from Jung's description of the feeling function in *Psychological Types*,<sup>49</sup> one of the best books I have read on the topic of feeling is by Eugene Gendlin<sup>50</sup> who was a major expositor of Carl Rogers. According to Gendlin, much of Roger's work was aimed at helping people develop their feeling function and using it to resolve psychological conflicts. It was Gendlin's contention that all psychological change was experienced affectively and generally followed on the heels of a client being able to accurately name a felt experience.

Affect is the *body's experience* of emotion. It is genetically programmed and discernible even in infants. Enjoyment, excitement, surprise, anger, desire, fear, distress, dissmell, disgust and shame are the basic affects observed in infants. As a rule, *affects are short lived*. They are intended as physiological reactions to environmental and proprioceptive stimuli. But internal associations can indefinitely prolong affects. When affects are experienced and/or expressed by the Ego, then they are called emotions. Emotion is always mediated by attributes within the Mind be it memories, archetypal energies, or heartfelt connections. Resentment and smoldering rage are good examples of emotion. Both are *prolonged* experiences of anger (an affect). Resentment is a low intensity response 'nursed' by memories of past slights; and smoldering rage is an extreme form of barely suppressed anger, intensified by remembered associations to shame and/or fear.

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<sup>49</sup>Jung, C.G. (1971), *Psychological Types*, Collected Works, Vol. 6, Princeton University Press: New Jersey.<sup>50</sup>Gendlin, E. (1981), *Focusing*, Bantam Books: New York

My purpose in this section is to compare and contrast two theories of emotion put forward by Silvan Tomkins and David Hawkins, that have shaped my thinking on affect and emotion; and to append both with a Kabbalistic perspective. Tomkins's theory of affect dovetails the one put forth by Hawkins. What sets each theory apart is the methodology used to construct them. To quote one of my own mentors, "method dictates results; change the method and you will likely get different results."<sup>51</sup> The first theory was developed by Silvan Tomkins whose work spanned the last fifty years of the 20<sup>th</sup> century.<sup>52</sup> (In describing Tomkins's theory, I rely heavily on the work of Donald Nathanson who is a major expositor of Tomkins's work. Nathanson brings a degree of clinical acumen to the discussion lacking in Tomkins discourses and he is definitely more readable.<sup>53</sup>) Tomkins is brilliant but difficult to read. As an academician, writing in an era when the power of emotions was denigrated as a subject of study, he felt obliged to shape his theory within a cognitive/learning model.

Tomkins anchors his theory in the observation of infants, not unlike his contemporary, Jean Piaget, who also relied on the observation of infants to develop his theory of cognitive development.<sup>54</sup> But unlike Piaget, Tomkins was interested in emotional development. To that end, he observed that infants universally express stereotypic, physically observable, behaviors that can be identified as affects. These affects are the strictly biological expression of emotion. Affect is hardwired into the human organism; it is an innate, genetic response, programmed at birth; it is the earliest, visible, form of emotional life, and our first language. Figure 2.2 identifies the nine affects that Tomkins identified as innate. Each is identifiable by characteristic physiological responses that are also described in Figure 2.2.<sup>55</sup>

Tomkins identifies two positive, one neutral, and six negative affects. He uses descriptors that span a range of intensity. The first positive emotion is enjoyment, which becomes joy at its highest intensity. Nathanson and others see enjoyment-joy as the affect used to express what they call healthy pride. Broucek calls this competence pleasure, which is said to occur when competence is tested in an atmosphere of interest-excitement.<sup>56</sup> Nathanson sees pride and shame as forming an axis, or gradient, whose

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William S. Verplank, Ph.D., Professor of Psychology, University of Tennessee, for many years taught a seminar on Operations Analysis. It was his way of getting at the meat of a reported experiment. He cared little for what the experimenter planned to accomplish (introduction) or thought s/he had accomplished (discussion). The method dictated the result and little else mattered. It was a humbling process, but an invaluable lesson, hopefully, well learned; though I suspect he is 'turning over in his grave' given my choice of methods, strict behaviorist that he was. God bless him.

<sup>52</sup>

Tomkins expounded his theory in three volumes spanning 30 years: Tomkins, S.S., (1962), *Affect/Imagery/Consciousness, Vol. 1: The Positive Affects*, Springer: New York; Tomkins, S.S., (1963), *Affect/Imagery/Consciousness, Vol. 2: The Negative Affects*, Springer: New York; Tomkins, S.S., (1991), *Affect/Imagery/Consciousness, Vol.3: The Negative Affects: Anger and Fear*, Springer: New York.

<sup>53</sup>

Nathanson, op. cit.

<sup>54</sup>

Jean Piaget is much better known than Tomkins and there are numerous books by him and others, describing his theory of cognitive development in children. See Piaget, J. (1990), *The child's Conception of the World*, Littlefield Adam: New York.

<sup>55</sup>

These descriptions are taken from Nathanson, op. cit. p.136.

<sup>56</sup>

Broucek, F. (1979), 'Efficacy in infancy', *International Journal of Psychoanalysis*, 60:311-16.

balance creates our sense of self. According to Nathanson, the extremes of this axis are a “hoped-for *personal best* that hovers as an unreachable image within most of us, and the

**Figure 2.2 - Typologies of Emotion**

	HAWKINS RANKING OF EMOTIONS	TOMKINS INNATE AFFECTS
EMOTIONS EXPRESSING ABUNDANCE	ENLIGHTENMENT (700-1000) PEACE (600) JOY (540) LOVE (500) UNDERSTANDING (400) FORGIVENESS (350) WILLINGNESS (310) TRUST (250) COURAGE (200)	ENJOYMENT-JOY Smile, lips widened and out INTEREST- EXCITMENT Eyebrows down, track, look, listen SURPRISE-STARTLE Eyebrows up, eyes blink  ANGER-RAGE Frown, clenched jaw, red face  FEAR-TERROR Frozen stare, face pale, cold, sweaty, hair erect  DISTRESS-ANGUISH Cry, rhythmic sobbing, arched eyebrows, mouth down DISGUST Lower lip lowered and protruded, head forward and down  DISSMELL Upper lip raised, head pulled back  SHAME-HUMILIATION eyes down, head down and averted, blush
EGO EMOTIONS EXPRESSING ENTITLEMENT AND LACK	PRIDE (175) ANGER (150) DESIRE (125) FEAR (100) GRIEF (75) DEPRESSION (50) GUILT (30) SHAME (20) MERE EXISTENCE (1)	
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terribly feared *personal worst* that, when revealed, will trigger an avalanche of deadly shame.”<sup>57</sup> These extremes correspond with the self-images I have identified as the Ideal-

<sup>57</sup> Nathanson, op. cit. p.20

self and Rejected-self. They are also reflected in the components of Freud's superego. In Nathanson's view, healthy pride is the only antidote for shame, though there are also numerous defenses against being shamed or denying shame such as anger-rage. The other positive affect identified by Tomkins is interest-excitement. Both of these positive affects can be interrupted by Shame-humiliation. *It is this power to interrupt ongoing positive affects which makes shame such a painful experience.* The Neutral affect is Surprise-startle, or recognition of the unexpected. Nathanson contends that "the real function of the innate affect, surprise-startle, is to clear the mental apparatus so that the organism can remove attention from whatever else might have been occupying it and focus on whatever startled it."<sup>58</sup> The other six affects are all negative. They are fear-terror, distress-anguish, anger-rage, dissmell, disgust, and shame-humiliation. Dissmell and disgust deserve special mention here because they are similar to shame in their effect. Dissmell basically refers to something smelling bad, and disgust to something tasting bad. According to Nathanson, "a great deal of our personal concept of what is shameful comes from our lifetime response to the affects dissmell and disgust."<sup>59</sup> The final negative affect identified by Tomkins is shame-humiliation. In infants, and adults, the purest bodily expression of shame-humiliation is eyes averted and downcast, neck and shoulders beginning to slump.<sup>60</sup> Other characteristic responses are blushing and turning the head away. This affect is considered painfully aversive because it can interrupt the positive affects. It can stop pleasure, excitement, and enjoyment in its tracks. Phylogenetically, it has a high survival value. In a dangerous world, the ability of a parent to abruptly stop a child's excited activity can mean the difference between life and death. Shame, the affect, serves just this purpose. But its effect is the same whether the excitable activity is dangerous or not. Shaming makes an activity painfully dangerous whether or not it is so.

Tomkins makes two basic assertions regarding his nine, observable, affects. The first, according to Nathanson, is "...Tomkins's idea that the function of any affect is to amplify the highly specific stimulus that set it in motion."<sup>61</sup>

No matter whether that stimulus has come from what the infant has just seen, heard, smelled, tasted, or remembered, if the stimulus triggers an affect, the stimulus will now become important in the way typical of that affect. Affect, says Tomkins, makes good things better and bad things worse...Whenever we are said to be *motivated*, it is because affect has made us so, and we are motivated in the direction and form characteristic of that affect. Whatever is important to us is made so by affect. Affect is the engine that drives us.<sup>62</sup>

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<sup>58</sup> Nathanson, op. cit. p.88

<sup>59</sup> Nathanson, op. cit. p.120

<sup>60</sup> Individuals with chronically tight shoulders and neck problems could be thought of as exercising a postural defense against shameful affect.

<sup>61</sup> Nathanson, op. cit. p.59

<sup>62</sup> Nathanson, op. cit. p. 59

According to Tomkins, affect and memory create emotion. This is his second major assertion. “Swiftly, the growing organism learns to associate the experience of affect with what triggered it, to form the linkages that, as it’s powers of memory and higher cognition improve with age, will become adult emotion.”<sup>63</sup> To paraphrase with an example: the parent’s expression of distaste, in response to a child’s particular activity, evokes a shameful affect in the child that then becomes a conditioned response whenever the activity is remembered or reenacted. Shame acts as a negative reinforcer such that even the memory becomes aversive. This definition also provides a description of conscience in its unredeemed state.

Tomkins definition of emotion assumes the classical reductionistic stance of Behaviorism: the *cause* of all emotions *must be reducible* to nine, *observable*, affect clusters coupled with the observable stimuli that triggered them. In effect, all emotion is perceived as shaped by environmental stimuli, e.g. parental actions reinforced by affective responses. Let us grant that the *bodily expression* of emotion is limited to a finite number of affect clusters.<sup>64</sup> This does not require that affect be a necessary cause of all emotion. All it demonstrates is that affect is often a concomitant of emotion. But there are a number of emotions that seem to have only minimal, or no connection, to identifiable affects: courage, willingness, forgiveness, and love come to mind as examples. In fact, arguing from a Kabbalistic perspective, emotions can have causes quite apart from affect. The Kabbalistic theory of levels allows for the Mindful expression of emotion, or even more provocatively, the Soul’s expression of emotion. Quite conceivably, it is the Soul – via the Heart, that most adroitly communicates the emotions motivating thinking, feeling, and behavior. Before going there, however, I want to examine David Hawkins ranking of emotions since it introduces a broader range of emotions and provides another context for assessing Tomkins’s theory.<sup>65</sup>

Where Tomkins focused on infant behavior in developing his theory of affect, David Hawkins used the physiological responses of adults to a specific kind of test that allowed him to rank order all discernible emotions. Essentially, he used kinesiology to test the *power* of emotions, e.g. how powerful is a particular emotion compared to others? Kinesiology uses muscle testing to assess the relative value of something. This method is based on the pioneering work of George Goodheart, who found that

“...benign physical stimuli – for instance, beneficial nutritional supplements – would increase the strength of certain indicator muscles, whereas inimical stimuli would cause those muscles to suddenly weaken. The implication was that at a level far below conceptual consciousness the body ‘knew’, and through muscle testing was able to signal, what was good and bad for it. The classic example...is a universally observed

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<sup>63</sup> Nathanson, op. cit. p. 61

<sup>64</sup> Ekman, another exponent of Tomkins, provides an excellent description of universally expressed affects, providing extensive pictures for the facial expression of various affects. See Ekman, P. (2003), *Emotions Revealed: Recognizing Faces and Feelings to Improve Communications and Emotional Life*, Henry Holt and Co.: New York.

<sup>65</sup> Hawkins, D. (1998), *Power Verses Force: An Anatomy of Consciousness*, Veritas Publishing: Sedona, AZ.

weakening of indicator muscles in the presence of a chemical sweetener; the same muscles strengthen in the presence of a healthful natural supplement.”<sup>66</sup>

Hawkins uses kinesiology to rank order the power of emotions. Higher numbers reflect exponentially more powerful emotions compared to emotions receiving a lesser value. Hawkins describes the testing procedure thus:

The numerical scale, elicited spontaneously from test subjects, ranges from the value of mere physical existence at 1, to 600, the apex of ordinary consciousness, and then on to 1,000, comprehending advanced states of enlightenment. Responses in the form of simple yes-or-no answers determine the calibration of the subject. For example, “If just being alive is one, then the power of love is over 200?” (Subject goes strong, indicating a yes.) “Love is over 300?” (Subject still goes strong.) “Love is over 400?” (Subject stays strong.) “Love is 500 or over?” (Subject still strong.) In this case love calibrated at 500, and this figure proved reproducible regardless how many test subjects were tested. With repeated testing using individuals or groups of testers with individuals or groups of subjects, a consistent scale emerged which correlates well with human experience, history, and common opinion, as well as the findings of psychology, sociology, psychoanalysis, philosophy and medicine.<sup>67</sup>

A sampling of the emotions tested by Hawkins is given in Figure 2.2. No one, even Hawkins, can tell us why a subject tests weak when a value greater than 20 is assigned to shame, or why the same subject still tests strong when a value of 300 is assigned to willingness, but reportedly, such results are consistent across a large spectrum of subjects. According to Hawkins, all emotions with a value less than 200 are negative. *That is, all such emotions will test weak except where the emotion is tested for a specific value.* What I find significant is that even negative emotions have a range of values, some testing less weak than others and therefore relatively preferable. In effect, the experience of pride, while negative, is still preferable to shame, which is extremely negative. The same could be said of other negative emotions such as anger, fear, desire (craving), grief and apathy: all are preferable to shame, though none of them has the power of any of the positive emotions.

Consider, as an example, the power of responding to a situation courageously rather than despairingly. Certainly, a courageous response would offer the individual a greater range of options than despair. Anger too would offer more options to an individual than responding shamefully, even though both are negative. In many respects, Hawkins ratings are self-evident. It is not difficult to imagine shame as debilitating and love as empowering. The point I consider significant is that none of his positive emotions (200+) are easily reducible to affects as progenitors. It is hard to imagine any of the affects described by Tomkins producing the emotional power assigned to willingness or forgiveness. Yet every book on healing I have ever read will tell you that something

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<sup>66</sup> Hawkins, op. cit. p.2.

<sup>67</sup> Hawkins, op. cit. p.48

called ‘forgiveness of self and other’ is a major prerequisite to healing. According to Nathanson, the most powerful emotion generated by affects is a healthy form of pride, but in Hawkins topology it is merely the least negative of the negative emotions. Hawkins description of pride might prove helpful here in showing both its power and limitations:

Pride, which calibrates at 175, has enough energy to run the United States Marine Corps. It is the level aspired to by the majority of our kind today. People feel positive as they reach this level, in contrast to the lower energy fields. This rise in self-esteem is a balm to all the pain experienced at lower levels of consciousness. Pride looks good and knows it; it struts its stuff in the parade of life...Pride is at a far remove from Shame, Guilt, or Fear that to rise, for instance, out of the despair of the ghetto to the pride of being a Marine is an enormous jump...The problem, as we all know, is that ‘Pride goeth before a fall.’ Pride is defensive and vulnerable because it is dependent upon external conditions, without which it can suddenly revert to a lower level. The inflated ego is vulnerable to attack. Pride remains weak because it can be knocked off its pedestal into Shame, which is the threat that fires the fear of loss of pride.<sup>68</sup>

I will discuss pride at greater length throughout the book. What I want to stress here is that Silvan Tomkins’s theory of affect identifies pride as the only possible emotion available to the Ego as an anecdote to shame. Hawkins argues otherwise. From his perspective, pride is only the *least* negative of the negative emotions, and even though Nathanson’s pride-shame axis accurately describes the level of consciousness for most of us, most of the time, there are many more powerful emotions discerned by Hawkins kinesiology studies. This is graphically illustrated by Hawkins ratings. But even without ratings to bolster the argument, it is clear there is a qualitative difference in emotions. This is not to say that Tomkins theory is in error; only that his theory has a delimited range dictated by its restriction to observable behaviors in infants and children.

Hawkins’s ratings divide emotion into two groups. Those scoring less than 200 always tested weak, and those 200 and above always tested strong. This bifurcation is similar to findings published by Abraham Maslow in the 1960’s. He found that needs - which he identified as the motivators of behavior, could be grouped as “deficiency needs” or “being needs”.<sup>69</sup> I would prefer to embed these groupings in a Kabbalistic context. The Ego moderates between Mind and Body. As such, it needs access to bodily affect, experientially and generatively. It needs this limited range of affective emotions to control the body; the same emotions that Nathanson describes as the pride-shame axis. But what then is the source of the positive emotions? In Kabbalah, those emotions are seen as flowing from the interaction between Soul and Mind and, on rare occasions between Spirit, Soul, and Mind.

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<sup>68</sup> Hawkins, op. cit. p.66

<sup>69</sup> Maslow, A., (1968), *Toward a Psychology of Being*, Van Nostrand Reinhold: New York.

Return briefly to Figure 2.1. Notice that in the Tree of Life schema, the Soul is comprised of three sefirot forming a triangle comprised of Tiferet on the central Pillar, Gevurah on the Pillar of Severity, and Hesed on the Pillar of Mercy. Tiferet is the name for Heart – Seat of the Soul. Hesed is said to be the source of Mercy and Compassion, while Gevurah is seen as the source of Judgment and Discernment. Imagine for a moment that these descriptives defined a redeemed conscience. Now consider what happens if the channel from Tiferet to Yesod – the Ego, is blocked, specifically by a Dominant self that shames disowned parts it has hidden in the ‘dark recesses of the heart,’ e.g. the unconscious. While this blockage is present, the *downward thrust* of Gevurah and Hesed will only be felt by Hod and Nezah respectively rather than moderated through the Heart (Tiferet). Likewise, while blocked, Tiferet can only express itself via Hod and Nezah as well. In effect, one could surmise that the proper sphere of conscience is Heart – as the Old Testament has long claimed, but where the flow of that will is obstructed, the Ego is obliged to experience that Voice for God through the limitation of affective emotions, which are essentially the negative axis of pride-shame. As used here, affective emotions will always refer to emotions that correspond to the nine affective clusters identified by Tomkins.

My own study of conscience has led me to this conclusion: Christ seeks to clear a path between Ego and Heart, by exercising the power of the Holy Spirit within the world of Mind. During the redemption process, the Voice for God channeled through Christ can act directly upon the Ego who can experience it as discerning, forgiving, and finally transformative. But while the Ego is unwilling to call on a higher power, the Heart-to-Ego connection remains blocked and conscience will be forced to manifest as affective emotions, in which case the Ego is forced to experience it as prideful, fearful, or shameful. The Voice-of-conscience constellated by the Empowering archetype initially blocks the flow; later, Dominant selves will exacerbate the blockage. In sum, conscience can rightly claim to speak as a Voice for God when it flows unimpeded from the Soul’s Heart or the actions of a higher power such as Christ; but while the Heart connection remains blocked, it can only manifest as affective emotion. Only when the Heart is reinstated as an unimpeded conduit of the Voice for God, can conscience express itself as discerning, forgiving and transformative. As an intermediary step, an ego-aspect’s willingness to accept the power of Christ’s discernment and his power to channel Holy Spirit, will provide the necessary purification needed to clear the link. For just about everyone raised in our contemporary cultures, unredeemed conscience is almost a certainty, while redemption is only a possibility. Even so, the work of this book suggests it is a viable option and one worth pursuing.

### **Looking Ahead**

Chapter III introduces the reader to various methodologies for finding and using the *Light* that I have found indispensable for examination of an unredeemed conscience and other forms of parental authority. Chapter IV seeks to demonstrate the numerous ways in which the Christ image has proven itself invaluable in work with clients; it also provides a description of other images likely to be encountered on going inside. The last part of that chapter looks at the concept of selves as defined by other theorists. We build

on their work by providing a method for reconciling opposites created by the emotional polarization of selves.

Chapter V revisits the whole issue of emotions in the context of duality or pairs of opposites. The structure of Mind demands that everything within it be seen in the context of opposites. By examining opposites it is possible to distinguish levels of activity within the Mind comparable to the Soul, Mind, and Body interactions discussed above. In that chapter I also describe the importance of remediating instinctual rhythms and functional opposites such as feeling/thinking.

The final three chapters focus on clinical interventions and issues. Chapter VI describes interventions for depotentiating the Temporal authority of parents and healing ego-aspects traumatized by that authority. Chapter VII describes interventions for the redemption of conscience. Chapter VIII describes methods for identifying and transforming Relational authority and the final steps needed to redeem conscience. The interventions introduced in chapter VIII – all of them predicated on evoking the Holy Spirit, are by far the most transformational of any in this work. Chapters VII and VIII include extensive, year long, verbatims of work with a small group of clients. Hopefully, they will provide the reader an in-depth look at the actual process of redeeming conscience and transformation of images.

The chapter sequence mirrors the developmental effects of parental authority. Moral authority a primary thrust of this book, but all three forms of parental authority - Temporal, Moral, and Relational, are equally powerful in their effects on the individual. Each is constellated at different points in the child's development, the first two by the Empowering archetype and the last by the Gendering archetype. While Relational authority actually emerges before Moral authority, its full effects are only felt when the individual develops sexually and seeks a mate. For that reason it is treated last.

Another way of thinking about the sequence of chapters is to imagine it as a long series of experiments, which I generally refer to as interventions. Chapters I and II introduce the series. Chapters III and IV define the method. From my perspective, the chapters on method are the most critical since they have dictated the results. Without the *Light* or the Christ within, none of the interventions described in the rest of the chapters would be possible. This is not to say, they are the only way to assess and alter the different authorities embedded in parental images, but that I have not found any way that is equally viable. Chapters V through VIII describe the results of the methodology used in this work, hopefully in a way that is replicable by anyone who employs the method.

There is one other progression in this book, which will become apparent as the reader moves through the chapters. The role of Christ, Christ's *Light*, and the power of the Holy Spirit channeled by Christ, all become demonstrably more powerful as the reader progresses through the chapters. This is due largely to my own 'learning curve.' The more one works with the method, the more powerful it becomes. This work spans a period of nearly twenty years. It reflects both my tentative beginnings and what feels like the first fruits of that labor.