

# CHAPTER VIII

## RELATIONAL AUTHORITY

*How can we know God  
while still separate in gender?  
-Anonymous*

### OVERVIEW

This chapter describes my progressive understanding of Relational authority and the Gendering archetype, and the Inner dyads that manifest both of them. It describes and illustrates three distinct phases of discovery, all of them stimulated and confirmed by clinical interactions. The first phase grew out of my discovery that clients can extract a contra-sexual aspect or consort from a sexed-image. A sexed-image is any image that is biologically male, female, or hermaphroditic. A contra-sexual image would be its gender complement. I quickly learned it is actually possible to extract both gender aspects (masculine and feminine) from the sexed-image of a self or others. That discovery led to a prolonged exploration of the relationship between the two gender aspects and their effects on the sexed-image when Christ alters the aspects and then re-merges them with the sexed-image.

In the initial studies, Christ was only asked to work with the feminine aspect of a sexed-image's Inner dyad. He willingly 'evolved' the feminine aspect and sustained those changes *with his own masculine energy* until the sexed-image's masculine aspect could accommodate to the changes in the feminine aspect. Eventually, I discovered that Christ could *simultaneously* convict any dyadic pair with the power of the Holy Spirit; and that repeated conviction invariably resulted in profound transformations. The conviction process appears to work equally well with self-images and images of others and with all setting conditions. In effect, Christ can convict any sexed-image standing alone, or simultaneously convict a sexed-image and its contra-sexual aspect, or simultaneously convict two extracted gender aspects. All these setting conditions will result in equally profound alterations of the sexed-image. Those findings marked the second phase of discovery. The third phase of discovery followed on the heels of discovering and working with the Familial personality. Work with that sense-of-self demonstrated that providing Ideal pairs (i.e. Christ transformed dyads) unrestricted access to the Heart or heart chakras could also have a positive, demonstrable effect on the personality-core (i.e. Familial personality). I suspect there is much more to learn, but any further findings will have to await another book.

The early studies provided a conceptual paradigm for all that follows. Foremost, was the discovery that Inner dyads underpin all sexed-images constellated by the Gendering archetype. The Gendering archetype is the *image-maker* that constellates all sexed-images accessible through active imagination. The early studies demonstrated conclusively that every sexed-image constellated by the Gendering archetype is sustained by an Inner dyad, which can be transformed and, in turn, transform the sexed-image. The early studies also demonstrate that change is effected by altering the complementarity of the gender aspects. In effect, each dyad is comprised of a feminine aspect that *defines the image*, and a masculine aspect that *animates* the feminine form. Whether male or female, all sexed-images are sustained by a feminine *defining aspect* animated by a masculine *energizing aspect*. Together, the aspects *conjointly sustain* the sexed-image. Using the *Light*, a client can observe this by extracting them, letting Christ change them, and experiencing the effect of reintegration.

During childhood, the Gendering archetype constellates an amalgam of personality characteristics derived from the parents' demeanor and interactions, which manifests in the Mind as the child's Familial personality. This is what the Ego uses to create images of itself (i.e. self-images), which organize its consciousness and free will. (Always bear in mind that the Ego is also an archetype separate and distinct from the Gendering archetype. Invariably, it incorporates, i.e. embodies, the Familial personality constellated by the Gendering archetype, but it is not its creator.) *Relational authority is the power invested in parents by virtue of their roles in the creation of the Familial personality by the Gendering archetype.*

I have not been able to extract masculine and feminine aspects from the Familial personality unless it is *personified* by the Ego. At best, all the client can provide while experiencing the Familial personality qualities and attributes of that personality and a disembodied sense of self. Following the redemption of Dominant selves, the client is only able to consciously experience the *disembodied* Familial personality in the first person. I call this the *Observer's perspective*. When asked, the client will emphatically insist that the Observer is "me." The Familial personality is considered willful when first encountered. After Christ has Integrated Ideal pairs into the Heart of the Aware-ego and the heart chakra of at least one ego-aspect, it appears to become a willing observer of events. As a 'willing observer,' the Observer and Aware-ego appear to be phenomenally indistinguishable while functioning in the first person.

The later studies focus on Christ channeling of the Holy Spirit to *convict* sexed-images and their Inner dyads. Repeated conviction reliably transforms the sexed-image and its Inner dyad into an Ideal pair; and those transformations are *enduring* and can alter the client's inner dynamics and relationships with others. The most recent studies document the effects that an Ideal pair can have on the Familial personality when the pair are allowed to assume permanent residence in the Heart or heart chakra. An Ideal pair is any masculine/feminine dyad that has been repeatedly convicted by Christ until it manifests an ideal state from the client's perspective. Normally, the dyads are extracted from ego-aspects, but Christ can also be asked to identify an Ideal pair that can take up

permanent residence in the Aware-ego's Heart. Christ identifies that Ideal pair by first extracting a personification 'most closely attuned to the totality of Self;' and then identifying its contra-sexual consort. (Note that all of these steps are described in greater detail in Chapter VII.)

The primary difference between the early and later studies is the power of the Christological interventions used to transform sexed-images and/or Inner dyads. In my early work, Christ altered the aspects without reference to how he did so, i.e. his *modus operandi*. The later studies demonstrate Christ simultaneously transforming both aspects of the Inner dyad and/or the sexed-image by convicting them with the power of the Holy Spirit. Convicting with the power of the Holy Spirit is the process whereby the Holy Spirit corrects an ego-aspect's errors in judgment at the dyadic level. Most errors in judgment are the result of shaming judgments accepted by an ego-aspect. It is very likely that the Holy Spirit is operative in both the early and later studies, but its power is made explicit when Christ is asked to convict an image.

The verbatims describing my work with Tory, Marion (Chapter VII), and Leigh (this chapter) illustrate all of the foregoing interventions plus one more: the Holy Spirit's *consecrating* function as I currently understand it. Near the end of the process described in this book, Christ brings an Ideal pair into the Aware-ego's Heart or the heart chakra of an ego-aspect. These pairs are expected to permanently reside in those places and gradually entrain to each other. I also ask that Christ leave a portion of his *Light* in the center of each of those spaces that will function as *a perpetual fountain of the Holy Spirit's forgiveness*. The client's willingness for Christ to do this, allows Christ to *consecrate* the space as a perpetual fount of the Holy Spirit's will for us.

The positing of a Gendering archetype is the most heuristic explanation I have discerned to account for the universal generation of sexed-images in the Mind, be they self-images, images of others, or their gender aspects. Normally, a sexed-image manifests on the *psychological* level, which embodies the *gestalt* of an Inner dyad. The *Light* is the only methodology I have found that can provide access to the gender aspects underpinning the psychological sexed-images. Unlike a sexed-image at the psychological level, gender aspects are explicitly interdependent and complementary, and therefore require each other to be fully appreciated. It is there relational interdependence and complementarity that sets them apart from the sexed image.

To access the dyadic level underpinning the psychological level, an image – say a mother image, is placed in a circle. Then the *Light* is asked to create two more circles overlaying the first circle. Christ or the Aware-ego uses one of those circles to separate the mother's masculine aspect from her image; and the other circle to extract the feminine aspect from her image (the actual order of extraction is immaterial). *The critical point here is that, using the Light, a masculine and feminine aspect can be extracted from any sexed-image*. As a rule, Christ is asked to perform the extraction process, though it is also possible for an Aware-ego to do so using its own *Light*. The dyadic level can look like the psychological level in that gender aspects are likely to be sexed (male/female). However, the pair can be same-sexed as well as opposite sexed or one aspect can be so ephemeral as appear sexless. Those variations notwithstanding, the masculine and feminine aspects

will be inherently relational as both are needed to sustain a sexed-image. In contrast, a sexed-image on the psychological level can meaningfully stand apart from either or both gender aspects, since the both are only partial personifications of its gestalt.

However they manifest, the gender aspects of an Inner dyad will be *complementary* and *interdependent*. The aspects are complementary in that each manifests a different function required to create and sustain a sexed-image; and interdependent insofar as changing either one requires a concomitant change in the other. This complementarity and interdependence makes all sexed-images functionally androgynous – however ‘masculine’ or ‘feminine’ the sexed-image may appear. While several theories postulate the existence of Contra-sexual aspects in all of us,<sup>1</sup> I have not found a methodology – *other than the Light and Christ image* – that demonstrates the inherently androgynous nature of all sexed-images. Nonetheless, anyone willing to use the *Light* and image of Christ will be able to extract masculine and feminine aspects from any sexed-image, transform their relationship, and thereby enduringly alter the sexed-image they sustain.

In this chapter, I explore the relational dynamics of Inner dyads, their effects on behavior and object choices, and the interventions I have found helpful in healing dysfunctional Inner dyads. Individuals, who become aware of the gendering process that creates and sustains their ego-aspects and the sexed-images of others, can ask Christ to transform any relevant Inner dyad. But lacking that awareness, the individual appears fated to repeat the relational dynamics initially shaped by the Gendering archetype.

The protocol for examining Inner dyads is quite straightforward. Circles of *Light* are used to extract masculine and feminine aspects from any sexed-image. Once extracted, each aspect of the Inner dyad can be differentiated by gender (masculine/feminine), sex (male/ female), age (child/ youth/ adolescent/ adult), and their dynamic relationship to each other. The dyadic pairings revealed by this process can be quite varied, complex, and often painfully discordant. Treatment seeks to alter the relationship between the masculine and feminine aspects by changing an aspect’s sex, age, definition, energy, and relationship, as deemed appropriate by the client and therapist. Often, the therapist must take the lead in suggesting the direction of changes (until the client learns to appreciate the profound malleability of images), but in all cases involving a *self-image*, the ego-aspect is the final arbitrator of those changes since the changes cannot be forced upon it. To be affected by changes at the dyadic level, the sexed-image must willingly step inside the circle containing the transformed Inner dyad and re-meld with it (or allow the dyad to enter its circle). Of note, only self-images require voluntary reintegration. The reintegration of other images (e.g. parental images), after a dyad that have been altered, does not require the other’s willingness.

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<sup>1</sup> Carl Jung examines anima and animus in most of his writings, as do all of his expositors.

The gender aspects of an Inner dyad are most often sexed (male/female), *but they may be same sexed or opposite sexed*. In effect, a sexed-image can contain gender aspects that are *both* male sexed, or *both* female sexed, or opposite-sexed. Opposite-sexed gender aspects are the most common and desirable. If the gender aspects are opposite-sexed, the masculine aspect is male sexed and the feminine aspect is female sexed.<sup>2</sup> At the dyadic level, the sex of an aspect is alterable by Christological intervention. Thus, for example, it is possible for Christ to transform a masculine aspect that is female sexed into a masculine aspect that is male sexed. Such transformations are not possible at the psychological level, except by actual sex change operations or cross-dressing. Unless physically altered in some way, the sexed-image of a client is expected to embody their reproductive sex.

All clinical interventions are designed to effect changes in the *characteristics and relationship* of an Inner dyad. Once the masculine and feminine gender aspects have been extracted from a sexed-image their circles are *recombined* so the client can observe the two aspects interacting. The characteristics and interactional ‘body language’ of the two aspects is used to infer the nature of the relationship.<sup>3</sup> *The goal of treatment is an interaction that is non-incestuous, heterosexual, adult, and mutually satisfying*. I elaborate on those qualities in the next section. Recently, I have begun suggesting that the interaction also be ‘unabashedly intimate,’ but not necessarily sexual.

Parents acquire their Relational authority because they are the most visible role models in a child’s worldview when the archetype begins constellating sexed-images of the self. The Anima and Animus have already constellated the mother and father sexed-images that will serve as the bedrock of the child’s self-images. As regards the shaping of personality, the effects of the Gendering archetype are easily the equal in power of the Empowering archetype. But the two archetypes require totally different remedial strategies. A parental image can be *stripped* of its Moral and Temporal authority, which frees an ego-aspect to look elsewhere for guidance. But an individual’s Inner dyads – derived from the sexed-images of parents – must be *transformed* to bring about the desired changes. An ego-aspect cannot be ‘stripped’ of its Inner dyad because that is what defines and sustains it. The Inner dyad must be reshaped to embody more desirable qualities. I have relied on the power of Christ channeling the Holy Spirit to transform the sexed-images of parents and selves. It is possible that alchemical processes, especially those described by Jungians, can achieve the same goal, but I will leave that exploration to others.

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<sup>2</sup> I need to stress here that this conclusion concerning the sex and gender of opposite-sexed aspects is based on a very finite set of observations, namely, the clinical population I have worked with over the years. That population has not included individuals who are transsexual or transvestite. It is possible that when this population is studied there may be found a number of instances when the sex and gender of opposite-sexed genders are much different from what I have found in my clients.

<sup>3</sup> The interactional scene between the two aspects is often ‘frozen,’ not unlike the sculpting techniques developed by Moreno in Psychodrama. See Dayton, T. & Moreno, Z., (2004), *The Living Stage: A Step-by-Step Guide to Psychodrama, Sociometry and Group Psychotherapy*, Health Communications, Inc.: NY.

At the dyadic level, I have only been able to effect changes in dynamics by offering Christological interventions or the interventions of a comparable higher power. The conscious healing of Inner dyads is beyond the Ego's power acting alone, though the Aware-ego can separate out the aspects using the *Light*. The dyadic level is purely archetypal. The age, sex, definition, energy, and relational dynamics of Inner dyads must be altered at that level and the unaided Ego cannot penetrate to that depth on its own. A client can alter the physical sex of its sexed-image by having a sex change operation or cross-dressing, which might make his or her psychological appearance more congruent with what s/he is experiencing at the dyadic level; but the transformation of an Inner dyad always requires the intervention of a higher power.

Some therapists may consider Christological interventions a limitation. While Christ is seen to draw upon the personal and collective unconscious for new definitions, it is likely he also draws upon the dyadic *relationship* informing his own masculine and feminine aspects.<sup>4</sup> Thus, any new relationship between gender aspects must be treated, in some measure, as 'Christ inspired.' Clients who permit this find it rewarding beyond anything they could accomplish with their unaided will. Other 'higher powers' can also be asked to elicit these changes. I have only observed this in rare instances where a comparable higher power worked in concert with a Christ image. Lee's verbatim presented later in the chapter is an example. I will leave it to other therapists to explore the evocation of 'higher powers' other than Christ.<sup>5</sup>

What sets this chapter apart from the others is the transformational power of the Christological interventions. The images are dramatically and permanently changed beyond anything the client could have hoped to achieve with their unaided will. This is true whether Christ works with the Inner dyad, or directly with the sexed-image and its contra-sexual aspect. What the transformation of Inner dyads demonstrates is that changing the gender aspects generates a lasting change in the sexed-image once the aspects are reintegrated with the image. But even where Christ only works with the sexed-image he can bring about comparable transformations by *convicting* the image

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<sup>4</sup> Jeffrey Raff asserts that Sophia – Divine Wisdom, is the feminine aspect of Christ; and that when Christ manifests in active imagination it is also possible for Sophia to assume a unique form as his consort. It is hard to appreciate his 'wording' out of context but the following quote captures the idea somewhat: "Although Sophia and God are two halves becoming one in the ally [Christ], Sophia does not disappear as an individual being, but she is simultaneously part of the ally. As one with the ally, Sophia ceases to be a collective goddess and becomes unique and individualized. Therefore, rather than creating a new collective image of the feminine, psychoidal alchemy personalizes the experience of that image." Raff, J., (2003), *The Wedding of Sophia: The Divine Feminine in Psychoidal Alchemy*, Nicolas-Hays, Inc.: Berwick, ME.

<sup>5</sup> Kabbalists appear to use angels to achieve understanding and experience of the higher realms. There appears to be a long tradition wherein each sefirah is associated with a specific angel and specific manifestation of God. In Kabbalah, each sefirah is identified with one of the ten names of God identified in the Torah. Christians tend to treat the "God of the Old Testament" as singular, but Kabbalists are very clear that in Hebrew there are ten different names of God and these ten comprise the ten sefirot of the Tree of Life.

with the power of the Holy Spirit or *reordering* it by injecting the Holy Spirit into the image at the subatomic level. (Both are illustrated in the later studies). Today, I am likely to work in all of the above contexts. The major difference is that in the early studies Christ is only asked to alter the feminine aspect and use his ‘masculine energy’ to sustain the redefinition until the masculine aspect can accommodate to the changes; and no explanation is given as to how he alters the feminine aspect. In the later studies, he is always asked to *convict* whatever level or combination of levels he is working with. It is likely that the Holy Spirit is operational in both sets of studies, but only explicitly so in the later studies. Also, it is likely that Christ's ‘masculine energy,’ evoked in the early studies is distinctly different from his power to convict but I do not attempt to parcel out the distinctions. In both the early and later studies, the ‘photo’ is changed, but transformation by conviction with the Holy Spirit is more definitive; and moving the Ideal pairs into a purified Heart and heart chakras seems comparable to generating a three dimensional holographic image.

Lastly, I would note that the sexed-image dictates much more than interpersonal relationships. Its Inner dyad also dictates major personality characteristics and character traits, as well as underlying causes of psychosomatic illnesses. These will also be significantly ameliorated or transformed by the Christological interventions described in this chapter. In psychotherapy, my objective is not simply to change an image, but rather to alter the psychology, physiognomy, and energy of the person being controlled by those images. The power of these interventions is their ability to dramatically change the person, as well as the symptoms that brought them to therapy. Altering the Inner dyad and sexed-image gestalt directly affects the person’s character, personality, and physical wellbeing, as well as their interpersonal interactions and object choices.

## THE INNER DYAD

This section provides a general discussion of findings regarding the Inner dyad. The next section will provide case illustrations of the early studies. This is a complex topic with many potential links to the esoteric and religious literature of the world. I report the findings of the early studies because they have helped me (and hopefully the reader) to better understand the assertions of other perspectives such as Hermeticism, Alchemy, Gnosticism, and Kabbalah; and major yogic and medical disciplines of the Near and Far East.

In this work gender is treated as distinctly different from sex. Gender denotes the complementary, interdependent interaction of the masculine and feminine aspects underpinning all sexed-images. It is asserted here, that both aspects are required for the creation of a sexed-image in the Mind. The complementary interdependence of that Inner dyad is a core premise of both Kabbalah and Far Eastern metaphysics. As with those disciplines, in this work the feminine component always provides the definition of the sexed-image, even when the sex of the image is male; and the masculine component

always provides the energy for the sexed-image, even when the sex is female.<sup>6</sup> Electricity passing through a light bulb illustrates the relationship. Electricity and bulb are both needed to create light, which is the bulb's *raison d'être*. Electricity provides the masculine or energetic component, and the bulb provides the feminine or definitional component. The bulb defines the purpose to which the electricity is put. Without the bulb, the electricity has no vessel of expression. Without electricity, the bulb cannot function as defined. In effect, each is complementary in function and dependent upon the other to generate light. Too little electricity and the bulb dims; too much and it is likely to explode. The masculine and feminine gender aspects of every Inner dyad enact a similar complementarity and interdependence. For every human image, the masculine provides the energetic component and the feminine its definitional component.

The Inner dyads described by clients are almost like snowflakes in their variations, even when limited to the small set of variables I have studied. What makes it all manageable – from my perspective, is a definite set of treatment goals. These are admittedly arbitrary insofar as they assign very definite valuations to each variable. My goal of treatment in working with Inner dyads is an *adult, non-incestuous, heterosexual, relationship between two mutually consenting and life enhancing gender aspects*. This goal is based, first, on the observation of numerous, painfully 'deviant,' Inner dyads, and secondly, on Christ's ability to achieve it. Occasionally, for example, the aspects of a dyad will manifest as parent and child (incestuous). In such instances one of the sub-goals of treatment will be raising the child to adulthood and changing the identity of either or both aspects so there emerges a non-incestuous relationship. In a similar vein, gender aspects can be same-sexed as often as they are opposite-sexed. Such aspects will convey masculine and feminine characteristics, but both be of the same sex, e.g. macho and effeminate male, butch and fem female, tomboy, transgendered, etc. Same-sexed aspects generally point to a difficulty in relating to the opposite sex. Less frequently, a gender aspect – most often the masculine, can appear sexless as in ghostlike. But again, the goal remains an adult, sexed, image that matches the gender of the aspect. Relationship is by far the most crucial variable. The body language of the two aspects when seen together is the most telling in terms of treatment goals. For example, if the two images are standing far apart, or back to back, or clearly in a dominant/submissive stance, then the two images must be worked with until they can mutually interact with unconditional positive regard.<sup>7</sup>

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<sup>6</sup> There is a comparable analogy in the quantum paradigm of the New physics that has supplanted Newtonian physics, at least at the level of cellular Biology and the atom. In that paradigm, the masculine would be equated with the wave and the feminine with the discrete. See Lipton, B.H. (2008), *The Biology of Belief: Unleashing the Power of Consciousness, Matter & Miracles*, Hay House, Inc.; or Malkouski, E.F. (2007), *The Spiritual Technology of Ancient Egypt: Sacred Science and the Mystery of Consciousness*, Inner Traditions.

<sup>7</sup> I have worked predominantly with clients who were in opposite-sexed relationships or expressed that preference, as distinct from gay or lesbian relationships. While I find nothing inherently wrong with same-sexed relationships, gender aspects of the same sex are seen as making it difficult for the sexed-image to relate intimately with an opposite-sexed spouse or lover. If I were working with a same-sexed couple or an

All gender pairs can be defined by the *quality* of their connection. The preferred connection is one in which neither overwhelms the other, and the connection is mutually and positively reinforcing. Ideally, I would argue that the aspects be able to ‘lovingly embrace’ or exhibit an ‘unabashed intimacy.’ But regardless of the quality, *no Inner dyad can long function without an ongoing point of contact* however negative or positive. Prolonged withdrawal, or other active interference with a connection, invariably leads to *depression* of the individual if the dyadic pair underpins a dominant ego-aspect. For example, any ego-aspect created to cope with sexual abuse will embody a masculine-feminine interaction that either accedes to or resists the abuse. Either way, the sexed-image embodying the interaction will be conflicted. Resistance will be painful, while acceding is only achieved by morally conflicted sexualization or submission. In either case the probability of eventual psychosomatic illness is near certainty. The Ego is likely to create a number of sexed-images in an effort to cope with sexual abuse – particularly if it is ongoing, in an effort to sustain the least painful connection between the masculine and feminine aspects. Even though one becomes the preferred choice, the others will continue to exist in a repressed or dissociated state. In the remediation of dysfunctional Inner dyads, abusively created Inner dyads are probably the most problematical. This is especially true if the abuse is sexual since the sexed-image is obliged to re-experience the dysfunction at some level every time the individual is aroused. It is possible to put an end to the toxic effects of sexual abuse on ego-aspects; and imperative that therapists do so, if possible, in order to clear the emotional fields of accumulated unexpressed shame that is an inevitable consequence of such conflict. Interventions for ameliorating the effects of sexual abuse are described in Appendix I.

Sometimes, clients will report a lack of form regarding a particular gender aspect, but in all such cases, there is an *acknowledged sense of presence*, what I call a nebulous or sexless presence. When that presence is finally allowed to manifest it is generally opposite-sexed. The existence of a sexless presence generally reflects denial on the part of the client, who has difficulty allowing the gender aspect to have apposite sexed attributes for fear of experiencing those gender qualities in his or her own makeup or parental image. But if queried, the client can generally recall at least one event or trait that characterizes an otherwise sexless aspect. That event or trait generally serves as a first approximation of the opposite-sexed aspect. Wherever the client has difficulty imagining an opposite-sexed aspect, the therapist needs to treat it as a fear of the opposite sex. That fear needs to be addressed and ameliorated before proceeding. In many cases, the fear – particularly for men, is a fear of perceived weakness in their sense-of-self, or fear of an overwhelming power attributed to the opposite sex.

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individual with a desire to only enter into same-sexed relationships, I would be less concerned with the sex of the aspects defining the Inner dyad, unless it was adversely affecting the personality, character, or physical wellbeing of the client. In any case, I not sure that heterosexual aspects would in any way alter an individual’s proclivities regarding the same sex. It is a completely untested hypothesis; and I have found no reason to test it.

### *The Flow of Life Sustaining and Sexual Energy*

The flow of life sustaining energy is neither masculine nor feminine, but appears to be governed by both. The meridians, for example, upon which acupuncture is based, are divided into feminine and masculine; and *all meridians* are needed to sustain the Body. Too much yin or yang, or too little, is always considered detrimental to the health of the individual. In most cases, the goal of acupuncture is an optimum flow of energy within and between meridians. It could be said that life energy is masculine insofar as the masculine gender aspect always personifies the energy of an Inner dyad; but it is difficult to prove since every sexed-image has a feminine component, and that component will govern the *quality of flow* as it manifests in the sexed-image. Even where a masculine aspect appears to overwhelm feminine governance, in actuality what is also being observed is the feminine aspect's resistance to that particular flow of life energy. But whether the observer chooses to identify the feminine as resistant or overwhelmed, the long-term consequence will be pathological. Both aspects of the Inner dyad – their chronological age, parity, and quality of contact, determine the flow of life energy (e.g. chi, ki, prana) permitted by a particular ego-aspect or image of another.

Sexual energy is treated as a distinct manifestation of life energy flowing through sexualized images and organs. Sexual energy appears to be the most consistent manifestation of Kundalini energy, which is also widely posited as the source of life-energy. As sexual energy, life energy will be most often limited in expression to the Emotional auric body.<sup>8</sup> Some Inner dyads draw heavily on sexual energy to maintain a point of contact that would otherwise be too painful and centrifugal. For example, a sado-masochistic relationship is inherently painful. If not for the sexual component there would be little to attract the masochist. Without the sexual attraction, the masochist would be inclined to terminate a relationship with a sadist; and without other manifestations of imagined contact between the sexes, the masochist would eventually become depressed. It is literally like being between a rock and a hard place. Without a sexual attraction, the contact would be too painful to bear, and without the contact depression would ensue. This is why students of sexuality note that every sadist needs a masochist, and every voyeur needs an exhibitionist.

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<sup>8</sup> While sexual energy may be the most common manifestation of Kundalini energy, it is by no means the optimum expression of that energy, especially in its fixation at the abdominal (2<sup>nd</sup>) chakra. Kundalini energy, which can be exceeding dangerous when aroused, is only safe when it can flow unimpeded up the spine and through the crown chakra. It seems possible for Christ to eventually clear that path; but the process is well beyond the scope of this work. It is touched upon to the extent that shame is often the major impediment to its safe rising and many of the interventions used in this work actively strive to remove that shame from any and all chakras.

All sexed-images are potential channels of sexual energy. The quality of flow appears to be determined by the sex, maturational development, and relationship of the aspects comprising the Inner dyad. All else being equal, masculine and feminine aspects that are *both* male-sexed will generate a greater flow of sexual energy than two aspects that are opposite-sexed or female-sexed. All else being equal, two *adult* male gender aspects will generate a greater flow of energy than two prepubescent males. While two adult male gender aspects theoretically channel the greatest amount of sexual energy, this flow is seen on several levels as dissipating rather than optimal. Essentially, the relationship lacks the fuller definition offered by a feminine female aspect. Two male gender aspects exemplify force relating to force, which fails to provide a sufficient container for relationship beyond the sexual encounter, much like water flowing onto a sand dune. I can imagine exceptions, specifically, instances where the feminine aspect – though male sexed – is clearly feminine in the gender relationship (i.e. effeminate male or ‘shemale’). But I can only speculate here since I have not worked with enough gay males to generalize.

Remember that masculine and feminine aspects express functions – the one predominantly energetic and the other predominantly definitional. Whether we are talking about a male person or a female person, their sexed-image will have a masculine *and* feminine aspect. It is the complementary function of the two aspects that defines the flow of energy. Stated another way, at the dyadic level, *sex, gender, age and relationship* all combine to express the complementarity of two aspects. Masculinity reflects the force and form of energy, and femininity reflects the definition that the energy is expected to sustain. For example, egg and sperm are alike as carriers of chromosomal strands, but still different in their contribution to the whole. The female provides a definitional contribution at all levels – from the determination of sex to embryonic development and birth. But note too, that too rigid a definition can restrict the flow of energy. Rigid definition leads to entropy. Whereas two male gender aspects tend to dissipate the flow of sexual energy by providing too little definition, the presence of two female gender aspects can constrict it by providing too much definition. But a very ‘butch’ (female) masculine aspect could approach a heterosexual pair in terms of energy flow, and comparably, a very ‘nurturing male in a gay relationship could also approach that standard.

While a masculine male aspect engaging a feminine female aspect generally indicates an optimal flow of life energy, there are notable exceptions to that as well. One pertinent example is an *adult* feminine female aspect and a *prepubescent* masculine male aspect. An undeveloped youth (e.g. puer), cannot adequately sustain the definition of an adult feminine female aspect whether familial (a mother) or non-familial. Dyads comprised of such ‘mother-puer’ pairs are likely to generate a male *sexed-image* that is ‘effeminate,’ ineffectual, lacking strength or power; or a female *sexed-image* that is low energy and domestic. At the other extreme, an Inner dyad defined by a father-like masculine male aspect and a prepubescent daughter-like feminine female aspect will create a female *sexed-image* that is both emotional and relatively undiscerning (e.g. daddy’s little girl), or a male *sexed-image* that is overly forceful and controlling (e.g. the proverbial male).

Normally, the selves that present for psychotherapy are not particularly sexual in nature. They are personas: sexed-images created to act in public. Some personas can be highly sexualized as when an individual dresses provocatively for all-the-world to see. But I have seen very few clients that present in that way, and those that do have shown little interest in the explorations described in this work. But even clients who come to psychotherapy in non-sexual personas are nonetheless sexual. They just strive to obscure it from most people-in-the-world. What can be problematical is their hiding it from themselves. Individuals appear to function better when they have conscious, unconflicted, access to Inner dyads that facilitate the flow of sexual energy.<sup>9</sup>

### *The Inner dyad*

#### *and Object Choice*

The Gendering archetype appears to draw on parental sexed-images, constellated by Anima and Animus, to constellate the Ego's most enduring Inner dyad, i.e. the Familial personality. The earliest sexed-image of self will be the *Familial personality*, which the Ego eventually incorporates as part of the Dominant self. This Dominant self will initially govern many of the client's interactions in the extended family; and strongly determine the individual's partner choices in adulthood. My clinical observations lead me to conclude that the Familial personality is generally the *recapitulated* image of a grandparent reinforced by the modeled behavior of both parents. Stated another way: the Familial personality generally recapitulates the parent whose extended family makes the strongest claim on a child. Each child has four biological grandparents, each of whom seeks to continue their lineages through grandchildren.<sup>10</sup> This modeling of the grandparent is rarely a perfect identity as it is actually a *recapitulation* of a grandparent's Inner dyad *reactively filtered through the parent and reinforced by the other parent's role enactments*.<sup>11</sup> That is, the Familial personality constellated in the child is the

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<sup>9</sup> Sexual energy can be sublimated, even spiritualized. All my readings suggest that is possible but difficult. For many in celibate religious orders success appears to be a life long struggle. Tantric and Taoist practitioners have long asserted it is possible to spiritualize sexual energy, but in every case the practitioner is obliged to begin by first arousing it and then channeling it 'upward' rather than 'outward.'

<sup>10</sup> I generally refer to this modeling as the theory of generational recapitulation.

<sup>11</sup> The quality of recapitulation is difficult to describe, in part because so many variations are possible. Basically, it is a grandparent's Inner dyad filtered through the experience and reactivity of the parent. The Familial persona is modeled after the Inner dyad of the parent, whose own Familial persona models the grandparent with the greatest claim on both parent and grandchild. The parent's model could be an Inner dyad comprised of grandparents or even great-grandparents. (See the footnote below for a description of the claiming process.) What complicates the process is that family secrets often oblige the individual to consciously disown a Familial persona conferred on them by the parent and extended family, but that

recapitulated effect of the claiming parent's reaction to his or her own parent. The child's birth order most frequently determines which grandparent provides the recapitulated dyad for the child's Familial personality.<sup>12</sup> If the parent and grandparent are positively bonded,

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proviso notwithstanding, tracing the process backward allows us to study the effects of the 'sins of the father for three onto four generations.' In the final analysis all such findings are probably immaterial. They tell us what Christ and the Holy Spirit are empowered to transform, but in no way does this history place limits on that power. Where this understanding may be of value is in appreciating what Christ accomplishes when he convicts the relational dynamics of Inner dyads found in parents, grandparents, and great grandparents.

<sup>12</sup>

Over the years, I have developed a number of hypotheses to account for the differing attitudes of parents toward their children and spouses. These hypotheses have helped me to understand why a particular child is favored or disfavored by a parent, or a particular child is seen as the black-sheep of the family, or "a chip off the old block", etc. These hypotheses were developed before I discovered Relational authority. The hypotheses are introduced here because they serve to support a particular hypothesis concerning Relational authority, namely, that most children are delegated a Familial persona characteristic of a grandparent.

The following hypotheses are identified as 'familial' to distinguish them from birth order hypotheses documented by Toman. (Toman, W., 4th Edition (1992), *Family Constellation: Its Effects on Personality and Social Behavior*, Springer Publishing Co.). Where the familial hypotheses have proven helpful vis-à-vis Relational authority is in highlighting the need to focus on grandparents as well as parents in both the diagnostic and intervention phases. The hypotheses can be summed up in the idea that parents raise grandchildren. Every child is the blood relation of four families represented by the four grandparents. Each of those four families seeks to continue their family of origin (their "line", "name", legacy, heritage) through their grandchildren; and our culture appears to reinforce a claiming process whereby each child can be claimed for a particular family. Under normal circumstances, this process favors a modified patriarchal norm. The first-born child, regardless of sex, will be most identified with the father's side of the family. The father's own birth order will determine whether his first-born is most identified with the paternal grandfather or grandmother. Very likely, one reason for the enduring popularity of British royalty is that it models this claiming process: the first born, regardless of sex, becomes king or queen. Interestingly, this modified form supplants an absolute patriarchal norm that gave priority to the first-born son regardless of birth order - as was the case in the Old Testament. The parents' second born child will be most identified with either the maternal grandfather or maternal grandmother. Which one depends upon the mother's birth order. (This assignment of the second born to the maternal side tacitly recognizes that no mother is likely to invest her life in raising children solely for the perpetuation of the husband's families.) This claiming sequence is repeated back and forth until all four grandparental families have been assigned one child to continue their line. The sequence commences again with the fifth child. A number of subsidiary hypotheses have been found to modify this sequence. For example, parents generally count abortions, miscarriages and stillbirths in determining who belongs to which family. (Not infrequently, such deaths also highlight cutoffs between the parent and a particular grandparent.) The parity issue is also reflected in second marriages. If, for example, a father has children by a first marriage, then divorces, and marries a woman with no children, then the first born of that second marriage will be hers to claim on behalf of one of her two families of origin. Out of wedlock children would also be counted in this process, though the counting may be a secret that only manifests itself in a seemingly out-of-sequence assignment.

The claiming process described above often takes place even before the child is born. Name selection is a good example. But whatever the infant's name, within the first few weeks of birth s/he will be seen as like certain members of the immediate and extended family. Often, the child will know their identity with a particular grandparent from an early age and may show a partiality toward them if they are living and in the good graces of the parents. But note that sometimes the identity can be negative in the sense that the child is identified with a particular family member who has brought shame upon the family, or whose relationship with the parent is strained, estranged or cutoff. If a child and parent both share a primary Familial persona with a particular grandparent, and that grandparent is part of a traumatizing Interactional template (discussed later in the chapter), then the child is likely to replicate that *relationship*, i.e. act it out in their own choice of marital partners. Under normal circumstances, the Interactional

and everyone the same sex, then the child's Familial personality could be very much like the grandparent's personality. If, however, the parent and grandparent have a strained or cutoff relationship, the child's personality could manifest as a not-me complex or one in which the child is treated as a black sheep or rebel in the family. However, this is not an either-or situation. As noted in the endnotes, there are a number of possible permutations in this set of hypotheses that allow for numerous variations between those two extremes.

The Relational authority of parents will also manifest in the child's unconscious modeling of interactional roles modeled by the parents. Those role assimilations can reinforce or mitigate the Inner dyad of the Familial personality. When the client becomes an adult, his or her Familial personality will strive to enact one of the *interactional roles* modeled by the parents (or set of grandparents or parent-grandparent combination). That interactional role and concomitant Inner dyad will greatly influence the adult's choice of partners. The roles are repositories of stereotypic interactional patterns learned from both parents. In theory, the child learns both roles and can assume either one as an adult, but in practice, s/he will generally prefer to reenact the parent/grandparent who constellated the Familial personality. The Familial personality's preference for one role will oblige it to seek partners willing to assume the role of the other parent or grandparent. This can decisively limit the individual's choice of mates insofar as it limits choices to parameters

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template most likely to control a child's choice of mates will be the one generated by his or her parents. The exception is identification with a parent-grandparent legacy wherein the parent felt obliged deny their Familial persona shaped by grandparent.

If a parent - say the father, was traumatized by the parent who shaped his Familial persona, then any of his children who are identified with that grandparent is likely to replicate the traumatizing relationship of the grandparent. As an adult, the child will enact the role of the grandparent with whom it is identified and choose a mate to act out the role of the other grandparent. The reason for this appears to be the parent's need to deny the Familial persona shaped by the grandparent. Any disowned persona has a very high probability of being projected into the child identified with the grandparent.

I would also note, that even though a child, say a son, is identified with a maternal grandfather, this in no way precludes identification with his own father. The old adage that we marry our mothers, or our fathers, is frequently born out in examinations of the Interactional template. A woman who marries a man like her father and then identifies a son as like her father, is also reinforcing the son's identity with his own father. But note, a girl can 'marry her mother' as well as her father. If she is identified with her grandmothers, then she is likely to marry a man like her father. But a first-born daughter identified with her paternal grandfather is likely to exhibit an Inner dyad with a strong masculine cast and likely to marry a man more like her mother.

The above hypotheses provide an added dimension to birth order probabilities and can often account for tensions between parent and child. Many clients spend their lives attempting to be 'not-like' a particular parent or grandparent who has shamed the family, only to discover disowned selves acting like that person or married to someone just like them. Interventions at the archetypal level permit the client to become like that parent or grandparent in healthy way. As ever, the overall thrust of my work is to "honor the parent," and the best way I have found to do that - via Relational authority, is to heal the parent's Inner dyad rather than reject it. What familial birth order hypotheses highlight is the occasional need to focus on the sexed-images of grandparents as well as parents. This is particularly germane when the client appears to idealize their parents or themselves while perceiving their spouse or a particular child in a very bad light. In such cases, they have projected the disowned identity of a grandparent upon the spouse or child. Healing the grandparent's image can redeem those projections.

defined by parental roles and the Familial personality's preference for one role over the other.

Few clients appreciate the Familial personality's investment in a particular parental role until it is consciously visualized. Yet it is easily done. The therapist has only to ask the client to visualize both parents in the same circle of *Light* in a way that reflects their marriage or life together. The observed interaction is generally stereotypic in nature and somewhat timeless as it is rarely affected by events unless consciously addressed. This interaction – the parental 'dance' – is a byproduct of the parents' own Inner dyads, which tend to dovetail each other in a synchronistic way, even if the synchronicity is traumatizing for them and others. The client's own interactions with significant others will likewise dovetail the parental interactions in a way that is, often, painfully obvious. Interactional roles generally encapsulate a series of scripted interactions for entering into and sustaining a relationship with significant others. I imagine it as an album of snapshots showing a husband and wife interacting together. Grown children tend to compulsively reenact these stereotypic interactions in their own relationships with others (even if the parental relationship was, and remains, woefully inadequate). These scripts will extend to the raising of children as well as dictating the relationship with a spouse/lover. Essentially, interactional roles provide the dialogic scripts for two interacting Familial personalities.

The need for a complementary 'fit' governs the individual's selection of mates. The Familial personality normally demands someone whose Familial personality offers a complementary role. In certain circumstances such a partner could even be expected to enact the qualities of an opposite-sexed parent. For example, the firstborn daughter of a firstborn father will be most strongly identified with the paternal grandfather and seek out a spouse most like her mother and/or paternal grandmother. Ideally, interactional roles reflect mutually affirming actions between parents. But that is rarely the case in a clinical population.

If there is severe dissonance or cutoff between a parent and grandparent, the parent is likely to project a not-me self into the image of the child identified with that grandparent. Such projections are likely to generate Bi-polar, Borderline, and/or Paranoid disorders in the child, if the grandparent's legacy is truly dysfunctional. (Alternatively, a miscarriage, stillbirth, or abortion will frequently correlate with a birth order position that would have identified the fetus with a disowned grandparent.<sup>13</sup> Where there is an ongoing, but strained, relationship between the parent and grandparent, the child's Familial personality can be repressed and projected back into that grandparent, and a grandparental identity offered by the other parent can assume dominance. In other words, instead of being identified with the birth order grandparent, the child actually represses the personality in favor of one offered by the other parent. However, if a child is obliged to repress the Familial personality of the parent/grandparent who makes a primary claim, there is a high likelihood that the adult client will find a spouse who will function as a suitable projective 'vessel' for the disowned identity. In one guise or another, 'the sins of

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<sup>13</sup> See claiming process described in preceding footnote.

the parent will be visited on the children for three onto four generations' unless successfully ameliorated by a higher power.

Regardless of which interactional role a client enacts, that role will dictate the need for a complementary, interdependent, counterpart. This is why repeated choices generally repeat past mistakes when it comes to partner choices. Of note, an individual choosing a second spouse can assume the less preferred role dictated by an interactional script, but the relationship will be just as painful and the role a less comfortable fit. Fortunately, interactional roles can be dramatically altered by Christological interventions. That is the basic thrust of both the early and later studies. The only way to free our selves from the 'sins of the fathers and/or the mothers' is to redeem the fathers and/or mothers and the Familial personality emulating them. Christ can be asked to transform the Inner dyad of each parent as well as the Inner dyad of any self that is identified as a personification of the Familial personality. Christ can be asked to convict with the power of the Holy Spirit until the client is totally and completely satisfied with the new image or Inner dyad extracted from any of those images. Then Christ can be asked to *convict the relationship* between the parents until the client is totally and completely satisfied with that relationship. The transformation of parental images and/or their Inner dyads does not automatically alter the Inner dyads of the client, which are self-willed in adulthood; but initial work with them demonstrates that it is possible to do the same for the Familial personality and any other self-image. More to the point, clients are more comfortable with the process if asked to first work with images of parents. Finally, I should stress that the Dominant self's compunction to function as its own conscience overlays the Familial personality or Personality, such that it is near impossible to work with and repair a dysfunctional Familial personality until the power to self-shame is addressed.

### **The Interventional Processes for Early and Later Studies**

In the early studies, the interventional process evolved through two stages. In the earliest work, I focused on identifying and altering the contra-sexual aspect of a *sexed-image*. The extraction of a contra-sexual aspect is illustrated in the first two case examples. In the second stage of those early studies, I came to understand that it was possible to extract both gender aspects from the same sexed-image – the Inner dyad.<sup>14</sup>

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<sup>14</sup> The paradigm for this intervention is derived from Kabbalah. They assume we integrate masculine and feminine qualities at all levels of being. The feminine, defined by the pillar of Severity, provides the "container" or "definition" for masculine force and power. It provides structure, form, and limits for masculine energy. As the setter of limits, the feminine manifests as the Wrath of God at the level of body, but not only that. The feminine also provides judgment, logic, feeling and thinking. At the highest level it provides Reason. This Pillar of Severity is best thought of as the pillar of form, which shapes, defines and limits the active energies of yang power and force. The masculine Pillar of Mercy is best thought of as

Once one or both gender aspects are extracted, the two images are examined in detail as regards their physical characteristics, sex, age and relationship. In the earliest studies, Christ was asked to begin the process of transformation by working with the feminine aspect. Since the feminine aspect determines the definition of the dyad, Christ was asked to change her till she achieved an ideal proportion, relationally speaking. Although it was Christ who shaped her, the self from whom the Inner dyad was extracted would have the final say in determining when the Inner dyad was reintegrated. What made all of that possible was Christ's willingness to transform the feminine aspect and then *sustain the changed aspect with his own masculine energy until the dyad's masculine aspect accommodated to the change in the feminine*. In the earliest studies, wherein the client did not work directly with the masculine aspect, I always emphasized to the client that Christ would sustain his transformation of the feminine with his own masculine energy until such time as the masculine aspect accommodated to the change. If Christ did not sustain the transformed feminine with his own masculine energy, the aspect would have been forced to revert back to her original form in order to maintain a continuing a point of contact with the energetic masculine.<sup>15</sup> In the early studies where both aspects were extracted, following the transformation of a feminine aspect, I would shift the focus to the masculine aspect. That aspect was helped to understand that, unless it changed to accommodate the feminine aspect in her new form, it would eventually dissipate from lack of a container; and another sexed-image would supplant the current one. When the Aware-ego was satisfied with the new relationship between the two aspects, s/he would then ask Christ to reintegrate them into the sexed-image. That reintegration could be enacted by the Aware-ego, if the ego-aspect remained merged with it, or by a dissociated image if it was separated from the Aware-ego. Predictably, the sexed-image would change to reflect the new relationship. I always described the steps of this intervention to the client before we started as well as reiterating them throughout the process. Working with the first Inner dyad could take several sessions, but after the first dyad was reintegrated the process moved more quickly. I would also tell each client beforehand that the goal of treatment was a non-incestuous, heterosexual, adult, relationship between the two aspects that was mutually enhancing and satisfying; and I discourage them from accepting anything less.<sup>16</sup>

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affective, emotive, an active energizing force. In effect, feeling evaluates and passes judgment on affect and emotion. Put another way, the masculine pillar provides energy; the feminine pillar provides its definition or container. Without feminine definition, masculine energy dissipates; without renewing energy, feminine definition becomes rigid, dried up, arid. Clearly, each requires the other. In clinical practice, I share these distinctions with clients as they work with masculine-feminine dyads. The reader is referred back to Chapter one for a more detailed discussion.

<sup>15</sup>

Energy is not a formless state. Heat is not the same as electromagnetism or the power of gravity. New forms of definition generally require new kinds of channeled energy.

<sup>16</sup>

I have not had the opportunity to explore the Inner dyads of gay/lesbian clients. Such clients may have a preference for same-sexed Inner dyads. If that were so and they had no desire to alter that configuration I would certainly respect their choice. My hope is that other clinicians – who work with gays or lesbians – will be able to explore the Inner dyads of their clients and shed light on any differentiating dynamics.

In the later studies, which take up the bulk of this chapter, Christ always convicts with the power of the Holy Spirit. That conviction is always *simultaneously* applied to both gender aspects, whether they remain embedded in the sexed-image, or one is extracted and the other remains embedded, or both are extracted. Interventionally, that is the only real difference between the early and later studies.

Functional androgyny has been repeatedly dismissed or denied by Western culture. The *apparent* sex of most images supports this denial. As well, when the client looks inside, s/he sees images of males or females. But using the *Light*, the client can observe a complementary, contra-sexual, aspect embedded in all sexed-images. So denial notwithstanding, individuals who fail to discover internalized masculine-feminine aspects that are interactionally healthy, run a high risk of psychological disorders, psychosomatic illness, or actual suicide. The inability to sustain viable, internalized, masculine-feminine connections is treated here as a potential death knell. Chronic psychic trauma is perceived as inevitable when these complementary masculine and feminine aspects are perpetually at loggerheads, or where one is dominant at the expense of the other. Not surprising, in examining complementarity in a clinical population, it is rare to find Inner dyads that are healthy and mutually empowering. Such distortions may be the primary reason why most individuals enter therapy though they are rarely able to verbalize it as such, except in terms of relational issues with others. Those 'relational issues' are always a reflection of Inner dyad discord. When I am able to work directly with the Inner dyads the client's relationships improve. Equally often, I find that working at dyadic level also has an ameliorative effect on psychological symptoms such as depression, bipolar disorders and substance abuse.

The masculine and feminine gender aspects of the most dominant ego-aspects are initially shaped by parental images. This is why parental images are so critical. Thus far I have not been able to determine whose aspects – mother or father – will be most pivotal for a particular client. Regardless of whom the client identifies as most problematical, when we commence work with the other parent, its role becomes – if anything, equally pivotal. For any particular individual it is reasonable to expect considerable overlap in the Inner dyads of both the parents and client. For example, a son's feminine aspect is likely to dovetail with his father's feminine aspect as well as the mother's. But in conflicted relationships the parents' Inner dyads can be dramatically different. Even if circumstances lead me to address one parent's Inner dyad first, I still push to work with the other parent's Inner dyad as well. They are interlocking. Hence, the greatest shifts occur when all three are addressed (i.e. the Inner dyads of mother, father, and Familial personality). Often, the client will "resist" making changes to any ego-aspect strongly defined by a parent until the parental dyad is also addressed. I suspect this is partially so because that parent's Inner dyad has unilaterally dictated the client's Inner dyads.

### Anima/Animus And The Gendering Archetype

Here I want to differentiate between the Gendering archetype and Carl Jung's belief that each of us has an Animus or Anima archetype that constellates images with contra-sexual energy that strongly complements the conscious self. 'Contra-sexual' is a term used by Carl Jung to denote an archetypal energy that constellates images of the opposite sex, imbuing them with the power to capture and hold an ego-aspect's attention and interest. The archetype is active throughout our lifetime. The images it constellates can be negative as well as positive. The intent in either case is a binding attraction. Jung asserted that all males have an archetype that constellates female images with *Anima* (soul) power to attract; and that all females have an archetype that constellates male images with *Animus* (spirit) power to attract. The contra-sexual image can range from the merely human to images of gods and goddesses. Jung believed that an individual could only be affected by the archetype generating contra-sexual energy. But in recent years an increasing number of Jungians have argued that individuals must be prepared to address both Anima and Animus constellations in inner work.<sup>17, 18</sup>

In my work, I have assumed that the archetypal attractions generated by the Anima/Animus archetypes are *conjointly expressed* via the Gendering archetype. Jung did not treat them as normally relational or modulated by a Gendering archetype. Instead, he identified constellations in which a contra-sexual image *compensates* conscious relational opposites. Our differing perspective may be accounted for by the observation that Jung found these inordinately powerful constellations in his dreams and the dreams of his patients, in alchemical processes, in the myths of different cultures, and in Ego-enthrallements. In contrast, I have explored these energies by asking Christ to extract a masculine and feminine gender aspect while consciously aware of images in active imagination. My understanding does not contradict the thesis put forth by Jung, if the reader can accept that the Anima/Animus archetypes can manifest as modulated expressions of the Gendering archetype *as well as in extremis*, especially during dreaming. The Mind can experience them in a relatively balanced way when they manifest as the underpinning of an image; or in *extremis* when they manifest as an enthralling attraction. I think of Inner dyads as the human experience of Unity's *first*

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<sup>17</sup> The idea of androgyny remains a heated issue even among Jungians. To quote Stevens: "several writers agree with this stance [androgyny]...and suggest that the time has come to reject Jung's generalizations concerning the Logos qualities of male consciousness and the Eros qualities of female consciousness, and to endow everyone, regardless of sex, with an animus *as well as* an anima: anima and animus, should be equally accessible to all, whether they be men or women. Understandably, these developments have promoted interest in the notion of androgyny, which, since primordial times, has been represented by the symbol of the hermaphrodite (p.215)" Stevens goes on to argue against this proposition believing that biology as well as psychology dictates the differences between sexes. My own studies support the analysts that advocate for androgyny. See Stevens, A. (1990), *On Jung*, Routledge: New York.

<sup>18</sup> A series of papers on this issue – both pro and con – can be found in Stein, M., Editor (1991), *Gender and Soul in Psychotherapy*, Chiron Clinical Series.

*division.* Unity encompasses all opposites – the positive and negative of creation, what Jung called the Syzygy. Anima and Animus provide the elemental forms and energies needed by the Gendering archetype to inform and sustain every image within the Mind. *But there are times when one or the other of these core energies exceeds a balancing threshold and effectively overwhelms its opposite. When this happens the energy becomes identifiable as flowing directly from the Anima or Animus archetype.* Ego enthrallments such as those found in Ideal and Temporal personas and during periods of being ‘in love,’ are primary examples of such an infusion. The desire to submit to a powerful male or female would be another example of animus/animus enthrallment. Numinous images actively sought after in the treatment of a Pre-moral aspect would also fall into this category. In effect, the image becomes supersaturated with Anima or Animus energy, which generally imbues it with an archetypal demeanor. Last I would mention the contra-sexual aspect of an Ideal pair found by Christ for residence in the Aware-ego’s Heart. This aspect is also, frequently, an archetypal image.

Super-saturation generates an image that is a full octave above the normal activity of an ego-aspect. It creates an image more resonant with the Soul than the Mind, though otherwise human in its qualities. When experienced *in extremis*, the Anima or Animus archetype *transforms* an image in a way that grants it inordinate power to influence the individual. Jung believed that the Anima (feminine) was most pronounced in its effects on men; and the Animus (masculine) was most pronounced in its effects on women. However, insofar as both are needed to create and sustain an image, I would argue that both gender energies can be felt in *extremis* and transform images of both sexes in the same individual.

When Anima/animus infuses other images – as distinct from infusing ego-aspects – the images become ‘larger than life.’ Generally, an ego-aspect that relates to an anima/animus image will experience it as more powerful or ascendant than itself. For a discerning individual, it will seem less powerful than a mythic image such as Christ, but more powerful than mere Ego.<sup>19</sup> For the undiscerning, such an image is simply enthralling. If it is the image of a real person in the world then that enthrallment is likely to be experienced as ‘anima/animus possession.’ The classic example is ‘falling in love’ wherein the individual willingly deconstructs a life path in pursuit of his or her ‘love.’ But note, archetypal energies can also play a significant role in the ‘veneration’ of figures such as the Blessed Virgin or Mary Magdalene, and it seems immaterial whether the person ‘venerating’ them is a male or female. The same is true for men and women whose followers treat them as avatars or saints.

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<sup>19</sup> The resurrected Christ, who incarnates as the Holy Spirit birthed by the Virgin Mary, is clearly mythic in aspect, but considerably more powerful than mere archetype as his progenitor is the Spirit of God. But the historical, pre-resurrected Christ would have an indeterminate Inner dyad, to be determined by the archetypal energies flowing through the perceiver.

### **But The Archetypal Energy Belongs to the Client**

Every image that *exercises power over an ego-aspect* has been constellated with archetypal energy that belongs to the client. *It is his or her archetypal energy* that imbues any particular image with power over the Ego. Any *father* within the Mind is not inherently 'God the Father' or even his first cousin. Rather, a father image is the constellated effect of one or more archetypes such as the Animus, Gendering, and Empowering archetypes, which imbue the image with god-like powers. The source of that constellating energy abides *within the child, not the image; and under special circumstances the archetypal connection can be removed from the image or transformed*. Since the archetypal constellation of images in early childhood precedes even the creation of a Familial personality intended to cope with those constellations, the most enduring self-images will be created by circumstances well beyond the child's control. If a father repeatedly abuses a child, then his constellated image will necessitate the creation of ego-aspects capable of coping with those interactions. These coping aspects will likely to be slavishly, rebelliously, or submissively bound to that father. *But the energies sustaining the image of that father do not belong to the father; they reside in the child*. Insofar as Christ is allowed to transform any image in the Mind, he can alter the quality of the masculine/feminine bond sustaining the image. In the parlance of acupuncture, he can adjust the flow of yin and yang energies. Once the client has grasped this understanding of archetypally infused images – that it is his or her archetypal energy being channeled by the image, s/he can begin asking her Christ incarnation to transform any negatively charged image or relationship. The Ego does not have the power to transform archetypal constellations with its unaided will, but it can exercise willingness to ask a higher power to do so on its behalf.

### **Gender-Sex and Age Congruence**

A gender aspect is defined as 'contra-sexual' if its gender qualities are the opposite of an image's *biological sex*. But some gender aspects can be "sex deviant," meaning they can exhibit contra-sexual gender qualities but present as the same sex. Consider, for example, the Inner dyad of a female ego-aspect whose feminine aspect is wearing a sundress, and whose masculine aspect (her contra-sexual aspect) is also female but wearing a farmer's overalls. Another example would be the extracted feminine aspect of a male image that is essentially an effeminate male or shemale.

Primary masculine attributes – whether found in a masculine or feminine aspect, are generally expressions of strength, force, or power, or wear masculine apparel, or engage in traditionally male activities. (But note, it is a misnomer to think of the feminine as contrastingly weak or passive. The feminine is only passive in being *receptive* to the energy the masculine aspect generates to sustain her definition. Her 'receptivity' can be decidedly firm.) As a rule, I treat gender/sex disparities as problematical. If disparate, they need to become congruent. For example, if a male client describes his feminine

aspect as feminine in gender but male in sex, then one goal of treatment will be the aspect's transformation into a female, feminine aspect. There can be numerous reasons for sex/gender disparities. A common reason is the perception of contra-sexual attributes as shamefully weakening. Such fears impede the optimal expression of dyadic interaction and bonding. Wherever possible, Christ is asked to remove that fear so the aspect can manifest as gender and sex congruent. In this work, the human image is always treated as androgynous, i.e. bi-gendered and bi-sexed at the dyadic level. Every sexed-image I have explored has been shown to have a contra-sexual gender aspect embedded within it. In order to be completely healed, the contra-sexual aspect needs to become sex congruent if it is not so when it first presents. All Inner dyads, when healed, are expected to reflect a heterosexual relationship irrespective of the client's sexual proclivities.<sup>20</sup>

In the later studies involving contra-sexual aspects, I may have the client extract his or her contra-sexual aspect while the Aware-ego remains merged with the same sexed aspect (the aspect that is the same sex as the client). Since most of my clients are female this means extracting the masculine or animus aspect. However this manifests, the goal will be for the masculine to evolve by *the simultaneous conviction* of the masculine aspect and the feminine aspect that remains merged with the Aware-ego. In this particular intervention, the client assesses Inner dyad changes by observing changes in the personified contra-sexual aspect and felt changes in response to those changes.

Age incongruence is another quality of gender aspects that must be addressed in treatment. Diagnostically, the most common manifestation of age incongruence is where one aspect of the Inner dyad is a child, prepubescent, or adolescent and the other is an adult. Quite often, in addition to being an age issue, these relationships are also incestuous. In these conditions the goal is to reshape the images so that both are adult and the relationship is non-incestuous. It goes without saying that only a higher power such as Christ could effect such changes.

In a clinical setting, *prepubescent* gender aspects are generally indicative of childhood abuse or sexual repression. (I suspect they are also prevalent in pedophiles, but I have not worked with that population) except from the perspective of the adult children they abused. If the abuser is a parent or close relative, and sexualization occurs over a period of time, then the interaction can forge a powerful masculine-feminine dyad in the child that must be corrected in therapy. I have only been able to do this successfully by evoking a Christ who can desexualize and reshape the incestuous relationship.<sup>21</sup> The

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I have not worked with gay or transvestite clients vis-à-vis Relational authority, so I have no idea what effect, if any, these interventions would have on their gender issues or same-sexed preferences. These interventions are not expected to alter sexual proclivities, only to extend the range of object choice to *include* adult, non-incestuous, heterosexual relationships that are mutually enhancing. I personally have no problem with gay and lesbian relationships. I am comfortable working with them in individual and couples therapy and expect them to retain their sexual proclivity throughout therapy.

<sup>21</sup>

These and kindred interventions are described in Appendix I. Prolonged sexual abuse is likely to create a potentially large number of ego-aspects with generally negative responses to sexual arousal, i.e. fear, anger,

most difficult part of this process is appreciating that what is being addressed is not the relationship between the relative and child, but rather the relationship between the child's masculine and feminine aspects, which condition client to repeat those encounters imaginatively or act them out in order to sustain those particular connections. In all cases of childhood sexual abuse, it is imperative that any Inner dyads created by the abuse be addressed and reconciled using the Christ image. I am hard pressed to suggest how this is to be done apart from a Christ image or comparable higher power (i.e. Sophia-Christ, guardian angel, Inner Self Helper, etc.). Often this needs to be done in concert with the sexual interventions described in Appendix I. It needs to be stressed and stressed again that we are dealing here with archetypal energies that are simply not amenable to Ego manipulation, except by defenses that inevitably cripple the Mind and Body. The Ego's willingness is always required for the transformations, but that willingness is always an expression of the Ego acceding to a higher power.

### **Sexual Fantasy as a Counter Balance to Discordant Inner Dyads**

Relational authority plays a significant role in the client's choice of sexual fantasies and preferences.<sup>22</sup> Sexual fantasies serve to overcome, or compensate for, stereotypic discord between parents that threaten to derail the unitive striving of the Gendering archetype. An harmonious, unitive striving of masculine-feminine connections is all-important to the individual's well being. Sexuality – especially as manifest in fantasy, appears to overcome disruptive interactional roles. When used thus, the primary purpose of sexual fantasy – be it pornographic or romantic,<sup>23</sup> is to maintain masculine-feminine connections that would otherwise deteriorate under the assault of negative emotions expressed by stereotypic marital discord or disengagement. Stated another way, where the unitive striving of an interactional role is threatened by disruptive emotions, then sexual fantasy can temporarily overcome the threatened dissolution by injecting sexual attraction. In effect, imaginative connections, particularly of a sexual nature, help

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despair, terror, etc. Sexual interventions offer a way of decoupling the sexual energy from the events and emotions, and allowing the ego-aspects to 'start over.'

<sup>22</sup>

The Psychoanalyst, Robert Stoller provides some anecdotal evidence for this argument. See Stoller, R.J., (1985), *Observing the Erotic Imagination*, Yale University Press: New Haven. It is Stoller's contention that we all construct scripts that are meant to undo childhood traumas, conflicts, and frustrations by converting these past painful experiences to present fantasized triumphs.

<sup>23</sup>

With the advent of the Internet anonymity, pornography has become pervasive. Morally, I make no judgment of it except where it involves children, which I cannot countenance under any circumstance. Romantic novels and tabloids appear to serve the same – though socially more acceptable, purpose. Both provide the viewer/reader with fantasy material that uses *desire* to bring together otherwise painful or shamefully conflicted relationships.

to maintain connections at a psychological level that might otherwise threaten to become centrifugal.<sup>24</sup>

### **The Final Step**

The final step is always the same: gender aspects must be reintegrated with the sexed-image to effectively alter the image. If the client is working with the image of another person, then the reintegration can be done with or without the image's willingness. However, if the client is working with a self-image, then the self-image must willingly accede to the reintegration. The self is not changed until it willingly melds with the transformed Inner dyad. This is most easily done by the Aware-ego or self-image stepping into the circle containing the Inner dyad, or by inviting them to enter its circle.

## **CASE ILLUSTRATIONS**

Being thorough here would require a whole other book. Working with Inner dyads generates myriad variations. The entire process can be lengthy, often extending over several months, in part because numerous other issues are triggered, or emergent life events divert attention from it. But mostly it is the variations that make illustration so difficult. Whatever I offer by way of examples will not even scratch the surface. And frankly, I do not want to bog the reader down in detail here. The major thrust of this chapter is the later work – the conviction of sexed-images by the power of the Holy Spirit. I will leave it to others to write the book on Inner dyads. Hopefully, the following cases will illustrate the process. All of the interventions and issues discussed in the forgoing sections play an integral role in the later studies and are amply illustrated in those later sections. The examples given here are from studies preceding my awareness of Christ's ability to convict images with the power of the Holy Spirit.

**Bethany.** This case illustrates a severe distortion of the feminine extracted from a father image. During this period of time I was still working only with contra-sexual extractions. Bethany needed a felt sense of the feminine that could speak to her father and

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<sup>24</sup> The disruption of marital ties in a child's formative years is likely to result in an increasing need to compensate discordant Inner dyads with a greater degree of imaginative sexual bonding. Our continuing high rate of divorce among families with children and the rampant expansion of pornography on the Internet seems to support that thesis. I do not point this out as a reason for couples to stay in bad marriages. Either option places the child between a rock and hard place. I note it to highlight the need to correct the dissonance created by the Gendering archetype.

be heard by him. Bethany's father had been dead for several months. He died as he had lived, never really hearing his daughter. Bethany has little difficulty extracting the father's contra-sexual aspect and she is not surprised that it models how she always felt in her father's presence. "Her posture is one of 'tell me what to do.'...she does not want to show her face...her posture is twisted, going inward, down...I felt it deeply with him a lot...the image of not having a face, not having a posture (opinion), not having my own voice." Shortly after this description, I suggest she begin the process of letting Christ heal the contra-sexual aspect of her father's image. In response to Christ's ministrations, she describes the image as straightening up, becoming lighter and energetic, but the image still does not have a face. Bethany insists she is most in need of a voice. (I would note here that this client had great difficulty being heard. Often, I had to ask her to repeat herself. Speaking up was a real issue for her.) As Christ continues to heal this image, the image grows in size and, concomitantly, the father's image becomes smaller. This symbolizes for her that in order for her to have more voice the father will have to have less. At this point, I suggest she allow Christ to connect the two images heart to heart. She seeks to do so but immediately loses both images (fear or resistance, I am not sure which). Bethany then voices considerable conflict. Initially, she thought it would be better if Christ connected her father's ears to the feminine image's voice, but then considered that this might be a limitation on the image's voice. This conflict would not be resolved till the following session. Often clients will delay reintegration in order for the Mind to assimilate implications. Implicitly, the client recognizes that reintegration can dramatically alter, not only the parent's image, but his or her self-image as well. In the next session Bethany opts for a heart to heart connection that afforded both her and her father more latitude in speaking and hearing. It definitely improved her ability to be heard in future sessions.

Most of my female clients can extract contra-sexual images from their parental images. For men, it seems more difficult. Men sense, as do women, that these images have had a significant role in shaping the masculine identity. One man, whose father abandoned him at birth, and who lived with his mother most of his adult life, could not imagine his mother having a masculine aspect. (After saying that, he commented that she frequently had to shave the hair from her upper lip.) He felt that, if he had a feminine aspect, it would make him a "sissy." This fear gave his mother undue influence in his sexual development. When he was finally able to identify his mother's contra-sexual aspect, he discovered an effeminate male, much like an image of himself at fourteen, which she had tacitly supported. He remembers consciously forgoing that identity when his father shamed him for it, but encountered it later in his sexual fantasies.

Today, I rarely restrict the process to extracting just the contra-sexual aspect from a sexed-image. If an ego-aspect – usually a Dominant self, resists change by Christ at a psychological level, I will shift the focus to the dyadic level. In that case, I will initially have the Aware-ego extract the contra-sexual aspect first, but invariably, I will then encourage the extraction of the same sexed aspect. (Of note, this extraction process does not need the permission of a self that has been separated from the Aware-ego. But any changes to the dyad absolutely require the ego-aspect's willingness to reintegrate them; and there will be no real change in the sexed-image until there is reintegration.) The above illustration is an example of the earliest work, which eventually led to the

discovery of the Inner dyad and interactional roles; and those, in turn, set the stage for the most powerful interventions I can offer in this book – transformations by the power of the Holy Spirit. The next two verbatims illustrated the exploration of Inner dyads.

*Patty.* Patty is a grade school teacher and divorced mother of two children (both young adolescents). She lives near her parents and relies heavily on her father for emotional support and work chores. She is attractive and fit, with a wiry, muscular, frame. She came to see me for help working through her feelings about dating, and how to respond to her ex-husband who remains actively involved with the kids and occasionally expresses lukewarm interest in her. Both were virgins when they married. She gets on well with female co-workers, wants to date, but is anxious around men. In describing the functional differences to her between masculine and feminine, I used the analogy of a car engine and chassis to differentiate the differences between masculine and feminine. When she first describes her parents she applies the analogy concretely and begins imagining cars that describe her parents. She describes her father as a curvy, old model, Corvette, and her mother as a ‘four cylinder’ Cadillac. She is strongly identified with the masculine of both parents and, not surprisingly, she balks at treating the masculine as energetic and the feminine as defining. I encouraged her to take another stab at describing them. Instead of a Corvette, she now sees her father as a Hummer. She is hard pressed to define her mother. She finally ends up describing her as a small piper cub airplane. I gently point out to Patty that my analogy should not be taken literally and ask if she would go through the process again, this time using human images.

First, her father’s feminine side: “bubbling, smiling, sympathetic...needs to be taken care of...wearing a dress, knee length, dark hair, in a 60’s page boy, very thin, so thin she is weak, lacks strength, not smart about worldly stuff, innocent, not sexual.” But now she adds: “My dad tells me I’m like him, strong, never met a woman like me.” He does not shame you for being weak, I ask? She replies: “I’m not allowed to be weak.” I ask her to describe her father’s masculine side: “Really smart, takes care of the family, anticipates gratitude, muscular, really big - proud looking, very sexual - wearing an old roman shirt - big stick, stuff draped over one of his arms - the spoils of war. Even so she sees two sides of her father: she can see him being feminine, nurturing, sharing tender feelings, but only when they are alone. “In public, he is male and I am female.”

She then goes on to described her mom’s feminine side. “Women are the rock of Gibraltar, a hard look on her face, gladiator stance, does not need anybody, bossy - like directing traffic.” When I ask about her mother’s masculine side, she replies, that “It is difficult to do, don’t see it. She is far more feminine than anything. Innocent, prudish, extremely ladylike, vulnerable, helpless, nonsexual.” If the forgoing description seems confusing, it was so for me as well. Basically, she has reversed the order of description. Both have female bodies. The masculine is the bossy rock of Gibraltar, a director of traffic; and the feminine is “vulnerable, helpless, and non-sexual. Quite perceptively, she adds that it is nearly impossible to see them together.

A great deal can be read from this first attempt to describe her parents' masculine and feminine aspects. It reminds me of a Rorschach test. Patty tends to be very concrete which is not surprising in a grade school teacher. The masculine is clearly dominant. Patty is going to have trouble dating men. She is not allowed to be sexual as a woman; only masculine aspects are imbued with sexuality. She is not allowed to be feminine, without being seen as weak; and she over values her father's perception of her as strong. This was her last session with me. She claimed money had become an issue, when she canceled the next session, and I knew her funds were limited. But I also suspect she was frightened off by what we had tapped into in this session. Knowing money was an issue, I was torn between working safer and slower vs. examining dynamics that might be able to help her resolve her issues more quickly. In retrospect, I would not recommend this series of interventions unless the client can financially commit to six months treatment. The psychological commitment is always iffy, but given six months the therapist can work slower and safer.

**Roger.** Initially, I saw Roger and his wife in therapy. The couple have been married for 34 years and have two grown daughters – also married with children, who live nearby. The couple came to see me because Roger has rekindled a romantic attachment with a woman he knew before he married. She lives several states away so the 'affair' is mostly by Internet exchanges. Roger's wife is basically a passive, introverted, woman who has never worked since marrying and does little else than keep house. For the last several years she has been drinking heavily, is extremely moody, very sensitive to any criticism, and prone to temper outbursts followed by long silences. She was raised Methodist but is an indifferent churchgoer. Roger is a devout Catholic who attends church weekly. He experiences a great deal of emotional conflict over his love affair which, nonetheless, he seems unable to withdraw from emotionally, although he has studiously avoided any contact with her as he attempts to reconcile with his wife. At my suggestion the couple separate. Roger moves into his own apartment, though he remains in close daily contact with his wife.

Roger has no difficulty extracting the Inner dyad from his wife's image. Her feminine aspect is seen as a mother caring for children and clearly submissive to a stern, reserved masculine image, male in sex. It is noteworthy that the aspects are sex appropriate and the parental roles are clearly dominant/submissive, patriarchal, distant and strained. But note, the masculine image in no way fits Roger's demeanor in or out of therapy, and his demeanor will be found to be very congruent with his own parents' Inner dyads. The Inner dyads extracted from both of his parents are quite compatible, close and caring, though in both cases, same-sexed. Roger describes his father's feminine as a male who is compassionate and sensitive – when others are deeply hurt he cries, though not for himself. The masculine side of the father is also male, strong, hardworking, honest, fair, and sincere, with strong family ties. When the masculine and feminine are seen to interact, they seem to fit well together, the sensitive feminine is seen as impacting the honesty of the business man while the protective qualities of the masculine give comfort and strength to the feminine side. Examining his mother's Inner dyad, he sees the feminine side as a devoted, loving mother who enjoys friends and likes to do things, who likes associations beyond the immediate family, extroverted to some degree, a loving wife and mother who has a tenderness about her, but she also has a stronger feminine

able to deal with difficulties. She is happy, very pleasant, and beautiful (and I might add, clearly idealized). Her masculine side is also female, strong, determined, bright, stands her ground, but does it with diplomacy, who can be aroused to the point of being – if not angry, very firm, independent, and able to meet life head on. When her masculine and feminine sides are seen to interact, the masculine side is seen to be in control but not contradictory. With little prompting on my part, Roger is able to see a role reversal true for both parents: whereas his mother's masculine aspect 'diplomatically' dominates her Inner dyad, the father's feminine aspect dominates his Inner dyad.

The above images were quite vivid as Roger describes them to me. Both parents were deceased and this felt like the first time he had clearly visited with their images. When he was done describing this father's Inner dyad his face showed a strong feeling. When I asked him about this he said that he felt his father's disappointment about his love affair. But then he adds, "He would not have had an affair, but he would not have tolerated my wife either." Similarly, when he is done with reviewing his mother's dyad, he comments that his mother would have told his wife to get lost, although she was never outspoken like that in real life, she was always more a lady. At this point, I ask him to contain his paramour with the *Light* and extract her feminine and masculine aspects. They are essentially an idealized amalgam of his parents with the exception that her masculine aspect is male in sex, which seems significant given that neither Inner dyad of the parents exhibits a heterosexual stance.

My question – given the configuration of his parents' dyads, is why did he not marry his paramour when he had the chance, and she was apparently quite willing? Why, instead, did he marry his wife of 34 years who is clearly unlike his parents and whose dyad is clearly unlike any of the other dyads we have examined? (I must confess here that I also tended to side with his parents in their response to his wife. The client and his wife seem totally incompatible by any criterion, other than their 34 years of shared history and two grown children.) Why has he stayed married to her all this time? One clue is in the idealization of the images. There is no negativity in any of the Inner dyads, except his wife's. It is as if he needed her to carry a repressed side of himself. But whose qualities? It was at this point that I began to ask about his grandparents, particularly his grandfathers. He said he knew nothing of his paternal grandfather who died just before he was born, but his maternal grandfather had actually lived with him for some years when he was a child following the death of the maternal grandmother. And what was he like, I asked?

Roger's description of his maternal grandfather goes a long way toward explaining his marital and familial dynamics. Note first, that Roger is the second oldest of two boys, therefore most strongly identified with his mother's side and most likely her father (See Endnote 12). Roger describes the maternal grandfather as a very stern man who never reached out. According to Roger, "He never asked us boys to sit in his lap, I don't know as he ever held me...totally different from my dad who was a touchy/feely type of guy...I imagine my mother and her sibs were expected to be seen and not heard." Not surprisingly, this description fits his wife's *masculine aspect* to a tee. Essentially, his

Roger's wife provides a vessel for the projection of his *disowned familial identity* with his maternal grandfather, while he reenacts his mother's not-me Inner dyad.

My intent here has been to briefly illustrate the extraction process and some exploration of the dynamics encountered. The following sections offer case examples that follow clients for a year or more, and illustrate all of the interventions in the context of later work and previous chapters.

## CONVICTED BY THE HOLY SPIRIT

There is a seven-year span between the early studies described in the previous section and the interventions described in these later sections. During that period, I focused primarily on working through issues related to Temporal and Moral authority. That focus led to the discovery of the Dominant self, which seeks to function as its own conscience. With the redemption of the Dominant self as a Voice-of-conscience, my long-term clients developed a much closer relationship with their Christ. But it was not all I hoped it would be. It seemed to lack the power of my own experience of resting in the Spirit. For me, that was a life-changing event that set me on my current path, as it inaugurated Christ as my higher power.<sup>25</sup> I hoped the redemption of conscience would provide a similar turning point for my clients; and it did move them toward that kind of a relationship with Christ, but that still seemed insufficient of itself. Moreover, my clients' persistent character issues pointed to continuing parental influences of an archetypal nature having little to do with Temporal or Moral authority. When I turned my focus back to the study of Relational authority, I encountered a confluence of events that pointed to what I had failed to see for so long: *the transformational power of the Holy Spirit*. Through most of this book, the Holy Spirit has been overtly restricted to its baptismal role, wherein it releases selves from the bondage of shame. (While Interior baptism seems a small step today, I remember thinking when I first began advocating it, that the concept of Interior baptism verged on heresy.) In retrospect, I can see where the Holy Spirit was present in many of the interventions enacted by Christ, including the transformation of Inner dyads. But once I was able to explicitly ask Christ to convict with the power of the Holy Spirit, the transformations I had sought for so long began to occur.<sup>26</sup>

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Appendix II addresses and formalizes the idea of consciously choosing a higher power. My own conversion was 'more impulsive.' Shortly before I went up to the altar to be prayerfully offered an 'indwelling' of the Spirit, I made the conscious decision that the Spirit, in turn, would commit me to Christ as my higher power. Since that day, Christ has been a daily image in my Mind.

<sup>26</sup>

There is one other variable that I do not address here, but I do address in Appendix II. Most people treat 'God the Father' as their higher power. Most often, when they use the word 'God,' they are not referring to Christ or an ineffable expression of the Godhead, but rather 'God the Father.' That sense of God is rarely experienced as a direct and loving channel of the Holy Spirit. The unreflected choice of 'God the Father' as a higher power is more likely to impede the flow of the Holy Spirit than offer it lovingly and

The ‘confluence of events’ leading to this last series of interventions is difficult to describe, though it remains clear to me that they all came together during a two week period in January, a time of year when I have come to expect a fermentation of ideas for the coming year. It began with my thinking about revising the early studies described in the first section. During this time I came across a book describing the experience of *deeksha*.<sup>27</sup> The interested reader can find a large number of references on this subject on the Internet. Basically, I would liken the idea of receiving deekshas to being touched by the Holy Spirit numerous times. But I have not personally experienced it so that is a deduction on my part. While I was reading the book describing the deeksha experience the word ‘convict’ kept running through my mind. I knew it was pointing me to a prayer I have kept on my writing desk for years. The prayer evokes the Holy Spirit and asks that it ‘Convict us, convert us, and consecrate us, until we are wholly thine.’<sup>28</sup> It occurred to me that Christ convicting an inner image with the power of the Holy Spirit might have a profound effect on that image – be it a parental image, self-image or image of another.

The concept of being ‘convicted by the Holy Spirit’ is difficult for clients to grasp the first time I mention it because ‘convicted’ is most often associated with guilt. It is a strong word with definite negative connotations. Under the law, when one is convicted, they are found guilty as charged. But the noun form – ‘conviction,’ is much broader. It can mean guilty, but also ‘convinced,’ ‘won over,’ ‘belief altering.’ As I have come to use the word it always means a *direct experience* of the Holy Spirit offered by the Christ when he touches an image within our Mind. When Christ convicts by placing his hands

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unconditionally. Christ will offer it when he is asked as often as he is asked. But if he is not present in consciousness as a client’s incarnation of God, he can only do so with conscious intentionality. Where the client becomes aware that s/he has unreflectively chosen ‘God the Father’ as his or her higher power, it is possible to choose again. A ritual for ‘choosing again’ is offered in Appendix II.

<sup>27</sup> Windrider, K. & Sears, G., (2006), *Deeksha: The Fire from Heaven*, New World Library. Based on the description given on the back cover, I could not resist reading the book: “On a trip to India’s Golden City, psychotherapist Kiara Windrider discovered that enlightenment – whether called Christ consciousness or that experienced by Buddha – is not based on a particular teaching, morality, or effort, but is in fact a neurobiological process. Under the guidance of Sri Bhagavan and Sri Amma, he learned that over time, humans developed a membrane that separates their individuality from the collective consciousness. Deeksha – the transfer of enlightened energy from person to person – begins to puncture this membrane, allowing humans to experience oneness and divine grace. In Deeksha, Windrider describes his journey to enlightenment, and explains how readers can experience it as well – and how they can pass the gift on to other seekers. The book also includes seven case studies of others who have experienced Deeksha, an interview with Bhagavan, and two essays on the science of Deeksha.” Given a careful reading of this book, I could not gainsay its claims. I was struck with the fact that the authors and case studies described people who had been intensely searching and meditating for a good number of years, and that the repetition of deekshas brought intense highs and deep lows. It is not a free ride. You still have to go through a period of ‘purification’ requiring intense inner work. Of further note, since reading this book others have been published which now call the process ‘the oneness blessing.’ See, for example, Ardagh, A., (2007), *Awakening into Oneness: The Power of Blessing in the Evolution of Consciousness*, Sounds True: Boulder, CO.

<sup>28</sup> Come Holy Spirit, come/ Come as your fire and burn us/ Come as your rain and cleanse us/ Come as your light and reveal us/ Convict us, convert us, and consecrate us/ Until we are wholly thine. Amen.

on the forehead of any image or sense of self, the Holy Spirit irreversibly alters *our judgment* of the image, which judgment was previously condemnatory or delimiting to some degree. The Holy Spirit *graces* the image, and that gracing is always transformational in the sense of releasing the image from our erroneous judgment. Without exception, some degree of transformation can be expected whenever the client willingly asks Christ to convict an image with the power of the Holy Spirit, be it a self-image or image of another, be it a dissociated image or experienced in the first person. Moreover, Christ can be asked to repeat the process as often as necessary until the client is totally satisfied with the result.

Clinically, the effects of conviction by the Holy Spirit are a magnitude greater than any other intervention offered in this work, excepting its ‘companion’ intervention, which is described in the next section. Hopefully, my case reports will adequately document that assertion. When Christ baptizes, he *releases* an image from any shame that binds it. Conviction is expected to be *transformational*. Clients sense the difference almost immediately even without my defining it. It is the difference between merely *believing* what the gospels say about the Holy Spirit and *experiencing* it first hand.

I generally introduce this intervention by asking the client to identify the parent *who most strongly defined them*. Most clients are initially disbelieving that conviction can dramatically alter that parental image and a bit anxious that it might. Invariably, it often does so in profound ways, which leads the client to deduce that conviction could have a similar effect on any self-image strongly defined by that parent. I always begin this process by having Christ convict a parent because it is easier to assimilate these often, dramatic, changes one step removed.

This intervention can be introduced in a variety of ways, but I have found the most productive way is to pose a question: “Which of your parents *most strongly defined you*?” Ultimately, the answer is immaterial since I expect to work with both parents using the same protocol. But I start with whatever parent the client identifies. However, this protocol is by no means limited to the conviction of parents; it can also be used to transform the images of children, lovers, and problematical relationships between the client and others. Once the client is comfortable with the process it can even be used to convict self-images in the first person.

### **Protocol for Convicting Sexed-images**

As noted, this series of interventions generally begins by asking the client to identify the parent who most strongly defined them – mother or father. Ultimately, both parents will be worked with, but this format has proven the best place to start. If, for example, the father is identified, then Christ is first asked to create an opaqued dome with his *Light* and place within it the self-image most strongly defined by the father. Christ is asked to keep the dome opaqued, since initially the focus of the work will be on the father

(or mother as case may be). If some thoughts come to mind concerning this self, the client is asked to share them, but initially, that self is not the focus.

Next, Christ is asked to draw a circle near the opaqued dome and place the parent's image within it. This image will be the initial focus of the work. The client is encouraged to describe the image in some detail. Then, Christ is asked to enter the circle and convict that image with the power of the Holy Spirit. Normally, Christ convicts by placing his hands on the head of the parental image, by which action he courses the Holy Spirit into the person of the image. But the therapist needs to allow wide latitude here as the Christ image can become quite autonomous during the process.

In some cases the transformation is quick and complete. In others, it may take a series of actions initiated by Christ and – as necessary – repeated convictions. Let me be emphatic here: *Christ cannot convict too many times*. He could convict one of the client's images of self or other every day for the rest of the client's life and it would not be too much. Once the client becomes comfortable with the process, s/he may voluntarily convict an image repeatedly between sessions. In cases where the defining influence of a parent was experienced as negative or the parent lived a bad life, the initial 'conviction' may serve to gently dissolve the parent's defenses before stimulating transformation.

Completed conviction is a subjective evaluation made by the client. Christ is asked to repeat the process until it feels total and complete. As a rule, I prompt the client to continue until the parental image seems completely healed of all defects of character. That assessment will be mitigated by what the ego-aspect merged with the Aware-ego can tolerate. That limitation notwithstanding, when the client feels the transformation is complete, then Christ and the Aware-ego approach the Dome containing the self defined by the parent and enter it. The objective is now to completely convict the self most strongly defined by the parent. That self is given a portion of the *Light* by the Aware-ego. The self in the dome must be willing for Christ to convict of the Holy Spirit. (Note, that is not the case for parental images or gender aspects of an Inner dyad. They can be convicted whenever the Aware-ego is willing for it to occur.) If, for any reason, the self-image seems resistant or reluctant, then Christ and the Aware-ego must engage the self in dialogue to discern the reasons. If s/he is fearful, the Aware-ego can ask the self-image to go with Christ to the ocean and surrender those fears or other negative emotions including any shame; or s/he can be instructed to use the *Light* to create a garment of protection. If the therapist senses that the self-image's free will has been compromised by undue influences, then s/he can ask Christ to place a portion of his *Light* into the heart of the self-image. This will terminate any undue influences – including shame, which may be compromising the self-image's free will. If there are none, then there will be no effect. If, finally, the therapist discerns an issue of pride, then the self-image must become willing for Christ to cancel its effect. That particular intervention is discussed further on. When any or all of these interventions have successfully dissolved the resistance, the self-image must then express its willingness to be convicted by Christ with the power of the Holy Spirit. I generally suggest that willingness be expressed by asking the self to take Christ's hand and place it on his or her forehead.

The act of conviction is always transformative to some degree and the process needs to be continued until the client – as Aware-ego, decides it is total and complete. Remember, Christ cannot be asked to do this too many times.

Next, the process is repeated by containing the other parent within a circle, and asking Christ to identify the self most strongly defined by that second parent. The same dome can be used to contain this new self, or a new one erected. Again, focus is initially on convicting and transforming the second parent. When the client feels that parent is also completely and totally convicted, Christ is then asked to focus on the second self within the dome. Again, the self must express willingness.

The transformation of a parent by conviction frees up any self defined by the parent so its own nature can evolve. But the transformation of self-images is never automatic. In each instance, the self in the dome must explicitly ask Christ to be convicted by the Holy Spirit. I would also note that it is possible for self-images to be convicted of the Holy Spirit without first asking Christ to convict the parent(s). If that is done, then it needs to be done in the first person; that is, the Aware-ego and whoever is co-present with the Aware-ego approaches Christ and opens to being convicted by him. But generally, the best time for conviction of the Aware-ego, and whoever is co-present with it, is after the parents and selves contained within the domes have been convicted.

Finally, Christ is asked to contain both parents in the same circle. He is then asked to enter the circle and convict the parental *relationship* by placing a hand on each of their heads as they kneel or stand side by side. This last conviction is always done with the expectation that the two will be reintegrated within the self of the Aware-ego. The integration step can be affected in several ways. Initially, I would have the client ask Christ to place a portion of the client's *Light* in the heart of each parent and then into the heart of the Aware-ego. More recently, I have begun to suggest that the Aware-ego enter the circle containing the parents and allow their images to meld with it.

Bear in mind that the above protocol is intended to facilitate the therapist's initial use of the conviction process. Many different combinations have evolved from the above protocol; and the therapist/reader is expected to develop variations as the clinical situation and experience dictate. For example, in one of the case studies described below, the client contains the parents of her spouse and then asks her higher power to convict them both until she is satisfied with their relationship. Basically, Christ can be asked to convict any image or relationship. The only qualification is that when the conviction involves a self-image, that image must give its willing consent when convicted. Christ is respectful of the images of others but does not require their willingness; in working with others he only needs the willingness of the Aware-ego.

What is conviction? It is Christ 'judging' with the power of the Holy Spirit; it is the judgment of the Holy Spirit channeled by Jesus Christ. It is any self-image or image of another receiving the direct experience of the Holy Spirit as channeled by the Christ within us. *The Holy Spirit never convicts with shame or guilt. Only the law convicts us with shame and guilt.* The Holy Spirit convicts us with the truth of ourselves; it convicts us by grace; and it is irreversibly transformational. The image – be it parent or self, or

other is altered by the experience inside and out. And it is an experience. It is not merely what *we believe* the Holy Spirit can do. This is the experience of what it does, so do not be surprised if you hesitate or want to ‘think about it’ for a while. Just know that it is within you to receive it.

The above protocol for convicting sexed-images was developed *before* I discovered and began working with the Familial personality. Work with that archetypal constellation requires extensive work with gender aspects, consorts, and potential Ideal pairs, all of whom are repeatedly convicted *simultaneously* with the power of the Holy Spirit. Today, I am less likely to ask Christ to convict sexed-images without one manifest gender aspect. At the very least, I expect to work with the sexed-image’s consort. These are contra-sexual gender aspects that a psychological ego-aspect allows to be separated from itself while retaining its same-gender aspect. A consort can also be a gender aspect brought into relational consciousness by Christ. The forgoing protocol demonstrates that the process of conviction can transform sexed-images as well as gender aspects; but working with dyadic modes seems more efficacious. Today, I am most likely to ask Christ to work with dyads and relationships. The conviction process and necessary conditions of willingness remain the same. At the time I developed the above protocol and the one below, I was still attempting to effect changes from outside the Heart and had not even seriously considered that each image would manifest its own heart chakra in need of individual work and an Ideal pair. As ever, it is an ongoing process of discovery.

## REORDERING AT THE MOLECULAR LEVEL

This next intervention also involves Christ explicitly channeling the Holy Spirit. I initially offered it in response to emotional or physical distress (acute and chronic).<sup>29</sup> Most of my clients have taken to it quite readily and frequently repeat it at home. Over time, I have begun to offer it for a wider range of issues, including characterological issues defining particular selves. I really do encourage them to ‘make it their own’ and apply it to any area where there is a felt sense of dis-ease. Over time, I have begun to offer it for a wider range of issues, including characterological issues, such as overeating, that define particular selves such as Egos-in-conflict. The client can also offer it to images of others by envisioning ‘the other’ standing in front of Christ and receiving it.

The protocol is straightforward. I begin by noting that – at the physical level – matter is perceived as quite dense. I emphasize this by lightly jabbing at my own arm. But – I stress – at the sub-atomic level this same *matter is highly organized energy*. When

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<sup>29</sup> I would like to credit Dr. Issam Nemeah’s work for inspiring this intervention. See Zagrans, M. P. (2010), *Miracles Every Day: The Story of One Physician's Inspiring Faith and the Healing Power of Prayer*, Doubleday.

functioning correctly that energy is organized and orderly. Where there is pain, or congestion, or trauma, it is easy to envision the sub-atomic space as disordered, or constricted, or tangled, or otherwise damaged. To correct such disorder, Christ is asked to inject the Holy Spirit into the center of the painfully disordered space where it can re-order the ill-formed energy. In this intervention, *Spirit interacts with the organized energy that underpins our perception of physical matter*. Atoms are the bedrock of reductionistic science. Think of Spirit as able to permeate all atomized matter and reorder it instantly, provided the client is willing for that to happen within some span of time necessary for optimal healing.

For most people, it is hard to imagine how the Spirit can heal *physical matter*, heal flesh and blood. The Spirit does so by working at the sub-atomic or molecular level, which is the energetic blueprint for all flesh and blood. When directed by Christ, the Spirit can easily permeate any disordered field of energy envisioned by the Mind and unerringly bring order to whatever it encounters. I simply encourage the client to imagine standing, sitting, or lying down beside Christ and letting him infuse the Spirit into whatever ‘physical space’ is the source of dis-ease. Christ touches the space, or places his hand over it and the Spirit enters for the sole purpose of healing the disorder envisioned by the client. It is that simple, and it can be asked for time and time again until the malady is healed. It is quite possible for such healing to occur instantaneously, but rarely so quickly without scaring the recipient. So there is generally a period between the Spirit’s instant response, and the client’s growing awareness that something is truly happening. What is infused into the physical space is pure, unconditional love, and the intelligence to order and re-order whatever the Spirit encounters. It only needs our permission to enter. Initially, the client feels a sense of peace almost immediately after Christ is allowed to touch the area in need of healing. This may be followed by a sense of heat radiating from that part of the body. The latter is very likely if there is a need to discharge stored negative energies such as fear or anger.

If the reader is willing to enact this intervention all s/he has to do is imagine Christ standing next to the Aware-ego and separated self-image (front, back, beside, leaning over, kneeling) in whatever position allows him to comfortably access the painful site. It is best if you imagine all this sitting down or reclining. Now feel his hand(s) on the site – and as soon as he makes contact – accept his infusion of the Holy Spirit. I generally suggest that the most appropriate response to his touch is to relax into it.

Recently, I have begun offering a further refinement for selves that are likely to resist this offer of healing at the molecular level. After the self is identified using an intervention such as a capturing circle defined by Christ, the separated self is offered a portion of the Aware-ego’s *Light*. It is instructed to use that portion of the *Light* to draw a circle of protection around itself. It is understood that Christ can only enter that circle when the self becomes willing for Christ to infuse its molecular energy with the Holy Spirit. As often as not, Christ is initially barred from entering, which initiates a dialogue with everyone present. On several occasions, the circle created by Christ has captured two images that the client comes to appreciate as working in collusion. The collusion is that one is generally perceived as strong and the other as seemingly weak, but the weak

one seems to actually govern the resistance. In those cases, the resistance is resolved by the reconciliation of the two.

The inspiration for this intervention came from my reflection on miraculous healings wherein the recipient is completely healed in short order or gradually recovers from terminal, untreatable, chronic injury or illness as diagnosed by one or more physicians and tests. Doctors call this a ‘spontaneous remission.’ What that means, essentially, is that physical medicine can verify the ‘cure,’ but not explain it. What – I wondered – could possibly cause such an event since the *modus operandi* appears to defy the laws of physical matter? It suddenly occurred to me that those ‘laws’ might be very amenable to nearly instantaneous change at the molecular/ quantum level: the level of energy and definition. I hypothesized that it is possible for Christ to infuse any image with the loving, ordering, power of the Holy Spirit, and instantly transform any traumatized space constricting that image. That is the thesis. The intervention is intended to test it as a hypothesis.

## THE PRIDEFUL HEART

For most clients, pride becomes a major impediment at some point in the process of convicting with the power of the Holy Spirit. There are a group of selves - primarily Dominant selves, which invariably resist the above interventions, until their pride is addressed. Not surprisingly, there are a number of verses in the Old and New Testament that also see pride as the greatest impediment to allowing the will of God to work through us. Here are but two examples: “But when his heart became arrogant and hardened with pride, he was deposed from his royal throne and stripped of his glory [Daniel 5:20]”; “The pride of your heart has deceived you, you who live in the clefts of the rocks and make your home on the heights, you who say to yourself, ‘Who can bring me down to the ground?’ [Obadiah 1:3].” Quite often, the self in question is not aware of pride as a major impediment. Instead, the ego-aspect simply feels the need to be ‘in constant control’ so as to avoid ‘chaos.’ This resistance is illustrated in all of verbatims provided in the chapters.

The struggle is always between a self that insists on functioning ‘under the law’ and the Holy Spirit’s offer of a graceful alternative. In one form or another pride is a judgment: an emotion that trusts self-judgment – however constricting and condemning, over the judgment of God’s grace. In my clinical experience, conviction by the Holy Spirit is *always* positively transforming. Consequently, the client’s struggles are often painful to watch. Even the client can anguish, knowing that transformation is possible but continuing to fear the loss of prideful judgment. What the client fails to appreciate is that his or her self-image, or image of the other, is not a ‘fact’ but a judgment sustained by pride. The Holy Spirit’s correction of this error inevitably shows the client a viable image free of *prideful* judgment.

Normally, when issues of pride are encountered, it can be traced to a first person voice that remains merged with the Aware-ego when the client goes inside. Generally, this prideful self makes itself known in the process of working with another self already contained in a dome or otherwise separated. Essentially, the prideful self resists letting Christ convict that self in the dome or infuse a disordered space with the Holy Spirit. This resistance is what initiates a dialogue between therapist and client that strives to understand the reasons for resistance. I have developed three interventions for addressing this impasse. Their varying use is illustrated in the verbatims.

The first intervention is actually the obverse of releasing a self from the bondage of shame. Christ is asked to release the self within the dome from the *bondage of pride* being exercised by a Dominant self. In effect, the separated ego-aspect is seen to be shamed by the prideful judgment of the Dominant self. Often, the severing of this pride-shame connection can be quite dramatic. Christ accomplishes it by entering the circle of protection and severing the connection by convicting or infusing the self with the Holy Spirit. This is very much like being baptized except that what is being convicted is the relationship between the Dominant self and the part being released from prideful bondage. (Shameful bondage is often the same as prideful bondage as the latter frequently expresses its judgment in shaming terms.) I am careful in using this intervention. The Dominant self's prideful resistance must still be addressed and can still sabotage therapy.

The second intervention involves the use of humility as the perfect anecdote to pride. At some point, the Dominant self can be offered the conviction of humility as an *alternative choice* to pride. Here, humility is not seen as supplanting pride, but added as an experiential alternative to pride, thereby providing the Dominant self with a choice between the two. In effect, the Dominant self is expected to *experience humility* in a measure equal to the experience of pride so that choice acquires an *experiential* – as opposed to merely hypothetical – foundation. It goes without saying, that the actual experience of humility can be quite mind altering. The *experience* of humility and the *fear* of humility are distinctly different states of Mind. From the perspective of a prideful self, humility is – at best, humbling, and - at it's feared worse, humiliating. Pride can see no real value in humility. To offset that fear, I encourage the prideful self to expand its choice: to allow itself to experience humility free of its prideful assumptions. It can still choose pride over humility in any future choice. But it is not really free to *choose* until it can experience humility equal in measure to its experience of pride. One way of enacting this choice is to have Christ create a circle infused with humility. The co-conscious self can empty the circle stay as long as it chooses, then step back out.

The third intervention is called the *circle of escape*. This intervention is used when the self co-conscious with the Aware-ego expresses long suppressed anger or another intense negative emotion in addition to pride. Christ is first asked to draw a circle of *Light*. Then he is asked to convict the Aware-ego and any self co-conscious with it. If the co-conscious self is unwilling to be convicted it can 'escape' into the circle of escape provided by Christ. The client and Christ then proceed to work with that image until it is willing to be convicted. Occasionally, when I am required to use this intervention, the

ego-aspects contained in the circle of escape will be found to have spiritual issues requiring some form of deliverance.

I cannot stress enough that pride is the primary source of resistance in this process of being convicted by the Holy Spirit. Often the client is totally unaware of this fact. Rather, s/he feels it would be irresponsible to act otherwise, or 'letting go' would risk humiliation or other sense of shame. And all of this is 'true' from the perspective of a prideful self. To stop whatever s/he is doing would be 'humbling,' if not humiliating. Both possibilities describe pride's understanding of humility. Invariably, these selves always discover that quite the opposite is true once they become willing for Christ to give them a taste of humility. But persuading them to open to that choice is never an easy task. As the verbatims illustrate, issues of pride take the most time.

## THE CLINICAL STUDIES: 'LOOSE ENDS'

The next section comprises the bulk of this chapter. It provides yearlong verbatims of weekly sessions for two different clients, comparable to the yearlong verbatims offered in the previous chapter. Before presenting them, it will be helpful if I briefly address several loose ends by way of a 'heads-up.' Otherwise, it may seem that I am taking the reader into totally new areas without much preamble.

### *Parental Images and Self-images*

In the case studies below, the parents are still living, divorced and remarried, or deceased. Whatever the parental status, the process transforms the image of the parent into one that invites reciprocal caring, often in sharp contrast to previous estrangement or cutoff. This dramatic shift appears to be irreversible and quickly supplants more negative images that the client has held for years. The process even facilitates the reconciliation of otherwise estranged parental relationships. The transformational effects are equally true for self-images. For any therapist who has worked with clients and their parental relationships, this shift is quite amazing. It is not delusional. If the parents are still living, the client perceives them as continuing to enact habitual patterns. The client is simply less reactive, more tolerant, and definitely more open to relationship, but generally non-reactive to negative scripts. In some cases, where idealization was a factor, the client may become 'less tolerant' if other person previously bore actual faults such as selfishness in daily life. Until I came across this series of interventions, the best I could offer a client was a parental image that was less powerful, but otherwise unchanged, coupled with changes in self-images that were less reactive. That is why I see these interventions as a

magnitude greater in effect than everything that precedes them. They allow for the complete and total transformation of parental images that shape – not only parent-child interactions – but also the masculine and feminine aspects of many self-images. The client no longer needs the physical parent to change in order to experience a comparable change in his or her self-image. The very first time I saw the effects of conviction and re-ordering, I ‘knew’ these interventions would complete the work of this book and that has proven to be the case for all clients willing to engage in the process.

### **The Feminine Face of God**

Alchemists – whom Jung considered the medieval equivalent of depth psychologists – have long insisted that individuation requires the redemption of Sophia and her marriage to God in Christ. According to Jeffrey Raff, she is indispensable to the creation of the Philosopher's stone, which is the goal of Alchemy.<sup>30</sup> As the therapist and client work with the masculine and feminine aspects of parental and self-images, a point is reached when clients begin to seek the feminine face of God in Christ; and Christ has always seemed willing to accede to this request. Sometimes, the extracted image is quite profound. On other occasions, however, the client is shown an image of self or parent that must first be addressed. I have yet to decipher why one kind of image and not the other is extracted from the Christ image. The intervention itself is quite simple. If Christ is willing for the Aware-ego to extract his feminine aspect, he gives that self a portion of *his Light*, which the Aware-ego then uses to draw a double circle and extract the feminine aspect of Christ. The opposite is also possible: a Christ image can be extracted from a Mother of God image. I have not had the opportunity to explore this discovery process very much, so there is very little I can say about it. What I have observed in some of my female clients is that, as they proceed through the process, they increasingly evoke Sophia-like images as a companion of their Christ image. This appears to be a felt need on their part; I do not normally suggest it, though I always accede to it. The feminine imagery is by no means restricted to images of Mary. They can be Earth mothers, Goddesses of Compassion, Mary Magdalene, and the like.

### **The Extraction of Masculine and Feminine**

#### **Aspects From First Person Selves**

Generally, I only offer this intervention after the client has worked with parents and images of the self defined by the parents. By then, the client can fully appreciate that every image has a masculine and feminine aspect. In the 'first person' intervention one or both aspects are extracted from whatever self is co-present with the Aware-ego at the time of the intervention. It can be executed in one of two ways. The first option asks Christ to separate out both aspects of the merged self/Aware-ego. The second option asks Christ to only separate out the client's contra-sexual aspect.

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<sup>30</sup> See Raff, J., (2003), *The Wedding of Sophia: The Divine Feminine in Psychoid Alchemy*, Nicolas-Hays, Inc.: Berwick, ME

In the first option, Christ is asked to begin by extracting the client's same-sexed aspect (the feminine in a woman, the masculine in a man). Then Christ is asked to extract the client's contra-sexual aspect. When both aspects have been separated Christ is asked to recombine both circles so as to observe the interaction. Of note, as each aspect is extracted the client is encouraged to describe it and then finally to describe their interactions once the two circles are rejoined. The goal, as ever, is a non-incestuous, adult, heterosexual, and totally satisfying relationship. If the images and their relationship reflect anything less than that, Christ is asked to enter the circle and simultaneously convict both images with the power of the Holy Spirit, and to continue doing so until the client is totally satisfied with the images and relationship. Then, and only then, is the Aware-ego/merged self asked to enter the circle and reintegrate with them.

The second option is much like the first except that *only the contra-sexual aspect* is extracted from the Aware-ego/merged self. The same-sexed aspect remains embedded in the Aware-ego/merged self. In this option the contra-sexual aspect becomes a *mirror* of the relationship by virtue of its demeanor and attractiveness to the client. If it is seen to fall short in any way, then Christ is asked to *simultaneously convict* the contra-sexual aspect and Aware-ego/merged self, until the client feels desirous of re-integrating with the contra-sexual aspect.

Early on, I asked all of my clients working in the 'first person' to extract both aspects – the first option. But I have found that the second option works equally well; so I am inclined to use either one today as seems appropriate. Of course whenever the contra-sexual aspect is worked with alone the same-sexed aspect can still be drawn out and examined – and sometimes the client will do this spontaneously – but I think that leaving the same-sexed aspect embedded with the Aware-ego/ merged self may have a more powerful intermediate effect on the client since it strengthens the idea that this is *my contra-sexual aspect like it or not*. And if it is not valued then it is adversely effecting 'me.'

It is quite possible that what is being extracted in the above interventions are the gender personifications of the Familial personality. I developed this series of interventions before I discovered the existence of that entity and I have yet to determine is this process and working with a personification of the 'personality' would produce the same result.

The two case studies presented in the next section illustrate a number of variations based on the two options as do the two verbatims offered in the previous chapter.

### Grandparents and Great Grandparents

Often, the process of working with parental images, self-images, or even images of grandchildren, leads to a study of relationships going back to the great grandparent generation. Cutoffs and abandonment issues going back that far can necessitate forgiveness and reconciliation over several generations. The process of working with several generations is illustrated in the verbatims.

### Massaging the Brain Stem

Several months into working with the cases described below I developed a new intervention based on observations made by proponents of the Oneness Blessing.<sup>31</sup> They contend that Deekshas have a dampening effect on the parietal parts of the brain, which are seen as responsible for chronic stimulation of the brain stem. The brain stem is commonly referred to as a reptilian brain or the fight-flight brain. Physiological observations of the Deeksha process observe a dampening of the parietal areas, which effectively reduces brain stem stimulation.

In the physical world, the brain is only accessible through surgical intervention. However, in active imagination is quite accessible and mutable to interventions by Christ and/or images of the feminine such as Mary, Mary Magdalene, Sophia, Quan Yin, etc. For example, in active imagination Christ can be asked to insert his hand under the skull and beneath the cerebellum of the Aware-ego – and the self co-conscious with it – so he can gently cover and massage the brain stem with his hand. The clients invited to use this intervention have found it quite easy to imagine; and it has a *very calming effect*. It is especially effective, if the client is feeling terror at the thought of working with a particular self. Part of the calming effect may be due to the fact that it is hard to concentrate attention in two places simultaneously. Asking the client to begin by focusing on letting Christ massage the brain stem, then focusing on the source of terror, appears to abate the palatable sense of the terror. If, at any point, the terror reasserts itself, the client can refocus – as long as necessary – on Christ's calming massage of the brain stem. In this intervention, I imagine Christ actively severing or blocking negative emotional feedback loops between the parietal areas and the brain stem. This does not dampen terrorizing thoughts, only the connections that are forcing the body's unnecessary participation in the memory. It is the bodily reactions to fear that make the terror so difficult to address. Christ's severing of those etheric connections allows the client to sustain focus on the trauma without being undone by the physiological responses

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<sup>31</sup> Ardagh, A., (2007), Op. cit.

generally accompanying such trauma. The associated emotions can be fully felt and released without terrorizing the body. Of course, this is all speculative. I really don't know how Christ or his feminine counterpart accomplishes this intervention; only that they can do so with consistent effect. This intervention is illustrated in the following verbatims.

### **Infusing a Circle with Sensation or Emotion**

I have already noted this intervention above when I described a circle created by Christ, which he infused with humility. A Christ defined circle can be tailored to many, many situations. One kind of circle, which I use repeatedly in the verbatims, is a circle infused with sensation. This is particularly helpful in working with mental components whose sensate component has been shamefully repressed, or with selves whose ability to feel sensation is denied or woefully underdeveloped, e.g. a highly developed thinking self. Use of such a circle can be voluntary or involuntary. In the case of a mental component cutoff from its sensate component it may have be involuntary as the only way to set limits on its insatiable desire. In other instances it can be voluntary as, for example, for a self whose sensation function is woefully underdeveloped. In theory, Christ can suffuse any circle with specific emotions or sensations including unconditional regard, love, or any emotion that a self has habitually avoided. Infused circles allow the client to experience any emotion or sensation missing from its repertoire. It seems to have myriad applications, which I have only begun to explore.

A variation of this intervention is a dome intended to *absorb* excessive negative emotion. Basically, Christ places a portion of his *Light* in the top of the dome or on the floor. He infuses the *Light* with a specific task such as absorbing one or more emotions. The ego-aspect or image of someone else is expected to remain in the dome until the negative emotion is completely absorbed by the *Light*.

### **Asking Christ to Find a 'Soul Mate'**

#### **From Within the Heart**

This particular series of interventions builds on the idea that working within the Heart is closer to the Soul than working outside it in the Mind. The Heart is a waypoint, deeper than the Mind and more clearly accessible to the Soul chakras. In working with clients that have suffered significant neglect, shaming, or abuse in childhood, and even those who have not seemed to suffer, young selves are discovered who are very fearful of the opposite sex. Essentially, these selves are estranged or threatened by contra-sexual aspects, and tend to live in a perpetual state of lack. Since all of the verbatims describe

female clients, the young selves are invariable female. As a first step, Christ can heal these self-images and sustain them with his own masculine energy. As a second step, I have found it *very helpful* if I then suggest that Christ take the child into its heart chakra and bring it a 'soul mate' or 'play mate.' I do not suggest that what he offers has to be a contra-sexual image though it most often is contra-sexual. Basically, I am asking Christ to provide an anima/animus image that will reflect the healed status of the child. In practice, I do not limit this to child images. Particularly, as regards my male clients, I will invite them to let Christ select an anima image for any of their healed self-images. I have done this too few times to generalize, but the reports are consistently positive for the clients who have done it.

### **The Universal Projection Hypothesis**

Finally, I need to put forth an hypothesis of universal projection. In working with masculine and feminine aspects I have gradually come to the conclusion that regardless of *what image is worked with*, all relational images are vessels of the client's masculine and feminine archetypal energy. *The clients are always working with their own masculine-feminine energies.* This is true whether the client is working with a mother-in-law, a grandfather, sibling, child or first person self; a stranger, god, goddess, or devil. All are expressions of the client's masculine and feminine energies. We inherit the unfinished work of our parents and grandparents and we marry our owned and disowned parts. If I ask a client to work with the masculine and feminine extracted from her brother and this turns out to be an image of their mother and drunken maternal grandfather...it is likely akin to her own sense of them. If a client is angry with her husband, then I am quite willing to focus on his masculine and feminine aspects, or even the aspects of either of his parents. Eventually, such a focus on others will bring the client to the first person scenario; and it is amazing how those others are also changed in the process, both in the world – if they are living – and most definitely in the mind of client. Please bear this hypothesis in mind as you read the following verbatims. It will help the reader to understand why I am quite willing to focus on whatever the client's seemingly 'free associative' process brings to the session.

## **THE CLINICAL CASES**

Most of what I can say about working with Inner dyads and convicting or re-ordering images with the power of the Holy Spirit is derived from the clinical effects of the interventions. The best explanations I can give are the experiences of clients. In this section I offer two clinical cases each spanning a year or more. Two cases reported in the

previous chapter – Marion and Tory, also spanned this time period and illustrate the same interventions. During this period I developed many of the interventions described in this chapter and the one preceding it. These clients were literally pioneers as they gamely worked through the process as I was developing it, often as a result of *their work*. The process is often dramatic and always transformational, but not quick; and frequently it is messy as I struggle to clarify what we are about. In the last section, I will attempt to summarize the findings and their implications. The clients described below are both in their fifties. During the period of their work with me they have become much more spiritual, but not particularly religious. In the initial stages of this process, if several weeks have passed they may have very little recall of what transpired. But more often than not, they are quickly reminded once inside. Occasionally, I will read them my notes from the previous session. One has suffered from a fairly severe bi-polar disorder; both have had significant relational difficulties. Both are female. Both have been married and divorced. Both appear to spend increasing amounts of time going inside between sessions (which is in sharp contrast to most clients who tend to avoid going inside between sessions). What they all come to share in common is a radical transformation of parental and self-images as a consequence of letting Christ convict or re-order those images with the power of the Holy Spirit; and a decidedly more centered and at-peace sense of self, despite the slings and arrows of everyday life. Individually, they also experience remissions in physical and psychological symptoms and much better relationships with peers and family. What is also likely to capture the reader's attention is the increasingly powerful interactions between Christ and client.

### Lee

These case notes continue the therapy of the client who, in the previous chapter, evoked both Christ and a spirit guide called Teacher. This guide sees himself as both older than Christ and his mentor. The two images work differently but in concert. As the case notes will illustrate, both Christ and Teacher seem able to convict with the power of the Holy Spirit. In history, the Holy Spirit also precedes the incarnation of Christ, as seen throughout the Old Testament. I am ethically bound to report this case because the interventional results are comparable to all the other cases I have described in this work, even though Teacher is clearly from a different tradition and claims to be a mentor to Christ. But truth be told, I value the experience of Teacher and Lee, whatever the tradition. Lee was raised Roman Catholic. Her father was devout. Out of respect, Lee chooses to call on Christ when convicting her father, but for herself, and her mother, she chooses to call on Teacher with equally profound effects. Actually, as therapy progresses, her old animosity toward Christ and the Catholic Church dissipates and she becomes equally comfortable calling on both higher powers. Of note, the work with Lee covers an earlier period when I began actively working with Inner dyads but before I began working with the Familial personality.

I begin this series of sessions by telling Lee that I am developing a new set of interventions in which Christ is asked to convict images with the power of the Holy Spirit. I am not sure if this is something that Teacher can also do, but I am willing to entertain the idea that he can as well. Currently, Lee has been addressing issues of transference – seeing her new husband as like her father. I suggest that we might begin by asking Christ and/or Teacher to convict her father’s image with the power of the Holy Spirit. (Lee’s father studied to be a priest for several years, but left before completing his studies and later married Lee’s mother. He remained a devout Catholic through his short life. He died of cancer when Lee was eleven years old.) Lee asks Christ to convict her father. She sees Teacher in the background. “Christ steps up to the edge of my father’s circle. My father kneels on one knee and lowers his head. Christ puts a hand over him. It feels like a ‘dove light’ came down from above. The circle is filled with light. Father looks calm and peaceful. He has a soft smile. Now Dad pulls me into his circle, gives me a hug, and tousles my hair. Then he gives me a loving tap on my bottom and says it is OK with him and us.” I ask why Christ did not enter her father’s circle? “There was no need. There is no space, no separation, between them.” I ask Lee to ask Christ if Teacher has the same power to convict with the Holy Spirit. “Christ says it is not for him to answer. Teacher could choose to do it, work the same ‘magic,’ but it would look different from your Christian mindset. Teacher has mentored Christ.” I ask if Teacher is pleased with his mentoring? “His answer is neither yes nor no. He just gave me a big smile and chuckled.” I ask if Christ is pleased with Teacher’s mentoring? “He says ‘yes’ without qualification. It is good.” I decide at this point to shift the focus to her new husband and ask who – Teacher or Christ, will enter his circle and convict his image? “Teacher.” So I ask Lee to have Teacher convict her husband with the power of the Holy Spirit with her as the willing witness. “He stepped into the circle and placed his hand on the frontal lobe (Lee is a nurse; her husband a doctor). He was kneeling on one knee even before Teacher entered. His head is looking straight, but his eyes are downcast. My husband looks up when Teacher places his hand on his forehead. A light came from Teacher’s hand surrounding my husband. I sensed a connection. When the vision cleared, my husband reappeared as a seven-year-old child fidgeting and bouncing, shifting his weight from one foot to another. He could not quite contain himself. As Teacher continued he calmed down and became more focused. There is a sense of peace about him.” (At this point, Lee tells me that her husband started taking a psychotropic drug for anxiety and depression two or three weeks previous. He is more cheerful, sleeping better, and going to bed earlier.) Earlier, I told Lee what I knew about Deekshas.<sup>32</sup> Now I ask her if she can query Teacher about them. “You have to listen to the blackness in the darkness. A tangible feel to it, a brief sense that I was looking at myself in all of us. It is a third-eye energy. That is as much as I can get from him right now.” The session ends here.

In the following session two weeks later, Lee is willing to begin exploring the part of her most strongly defined by her father. In this session Christ continues to provide the

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<sup>32</sup> As I noted in my introduction to this chapter, it was reading about Deekshas that prompted me to have clients begin to ask Christ to convict images with the power of the Holy Spirit. See Windrider, K. & Sears, G., (2006), Op. cit.

interventional conviction. Teacher remains present but in the background. First, Christ creates a dome to contain the part most strongly defined by the father. Lee divides her *Light* and gives a portion to Christ to extend to the self in the dome. “She is fearful. She is younger than me, but no perceptible age. She is fearful of being ridiculed or faulted.” I suggest that Christ teach her to create a garment of protection and test its effect. Then, if she is willing, for Christ to convict her. She can express her willingness by holding the *Light* to her heart; and Christ will place his hand on her forehead. “Her appearance has changed; she seems more at peace. The thought that has come to her is ‘there is no need to defend.’ My interpretation of this is that she does not have to defend against the attacks of others because she is protected against them.” The session ends here.

My goal for this coming session is to begin focusing on the mother and the part of Lee most strongly defined by her. However, when Lee returns she is preoccupied with her addiction to computer games, which can absorb her for hours. This sense of self is seen as an adventure seeker who is also engaged by rock climbing and kayaking, and other activities that give her an adrenalin rush. The downside is the sense of never finishing work tasks she starts. This time, Lee wants Teacher to provide the interventions. Teacher creates a dome. Then Teacher puts the Adventurer to sleep so that whatever part of Lee is being suppressed by her ‘adventures’ can emerge within the dome. Now Lee relates that, “As she was released into the dome, I felt the suppression dissipate, like an intense heat on my back. A part of me is grieving that whoever has emerged is dead, and also a fear that she can be resurrected again. It is a part of myself that has been shamed, and that I hide from myself.” I suggest that she let Teacher baptize this part and release her from all shame so that Lee can observe her nature free of shame. “I asked to see this part of me before he released her and felt her pain and was deeply saddened by it. At the same time I have such disdain and dislike for that part of me. It is hard to look at it.” I ask if there is a prideful part judging her? “Very much so. But I also sense that what will heal her is my ability to not judge her and let her be loved.” I suggest that she ask Teacher to convict her pride and then ask Teacher how to proceed. “When I ask, ‘what do I do here?’, the thought came to me that she is dead because I have slain her with my pride. At first, I thought this was Teacher speaking but then realized it was my thought. I saw her come back to life when I realized that. She did not look haggard or weighted down; she has a sense of vitality when freed of the shame. All this happened before Teacher entered the dome, so I said to him, ‘go inside and fix it.’ When he entered the dome there was a sense of lightness, uplifting, joy; no harshness or sadness. She is a response to my mom’s harshness growing up, my inability to feel like I had her approval. I have worked hard over the years to disconnect from my mom and her harshness. This is the part of me that desires connection.” I suggest that she focus on her mother’s image and ask Teacher to convict it as often as necessary until the part of her that desires connection, is satisfied that it can happen. “Wow...God is just...it feels like connection (sigh)...my mother looked small and distant as if she was dodging Teacher. I asked the Holy Spirit to convict her and that brought the realization that I was also dodging, so I let the Spirit convict me as well. I said, ‘I surrender’ and let us surrender – meaning my mom and me. Then the sense of separateness disappeared. That is where the ‘wow’ came in, the sense of love connecting us both.” At this point, I tell Lee that the ‘hard-hat psychologist’ in me needs to test all of this by bringing her mother into the dome with the part desiring the connection. “Our sense of connection is so refreshing. It makes me realize that I have had

difficulty following through on tasks because of my need to disconnect from her in order to avoid her harsh judgments. But there is no sense of judgment coming from her now.” I suggest that she ask Teacher to instill humility in her to provide a viable option to her shaming judgment. “It is a balance to have the balance. Having humility toward myself is to have some slack. Having humility is like having love for yourself.” The session ends here.

I see Lee a week later. She has just finished a weeklong intensive of meditation study with the man who channels Teacher. During the intensive she was reminded of a “dark angry self” that she had experienced the previous year while on this retreat, and her fear that it would overwhelm her. During the intensive, she reports being able to acknowledge it, and let it go, and experience it’s opposite as love. I do not pursue this as there seems nothing to pursue at the moment. She also shares that she has deleted the computer games from her computer; and that she is more at peace with the clutter at home. “It is not tormenting me. I am paying attention to getting it cleaned in little increments and enjoying doing it. Also, I keep checking how I feel inside and it feels really good. I have warm feelings about mom; I actually miss her. I never thought like that before. She is claiming the part of me that desires connection. I see them walking together, holding hands, and hugging.” I suggest that she go inside for the purpose of letting Teacher bring her parents together and convict their relationship with the power of the Holy Spirit. “OK. They both came into the circle. They are sort of facing each other. Now they both kneel down and bow their heads so Teacher can convict them. Then they stood up and dad hugged my mother. It felt really nice.” I suggest that she divide her *Light* and place a portion into the heart of each parent so she can gradually assimilate these changes in the relationship. “I did not want to come out. It felt really serene inside. I felt surges of energy in my root chakra, not sexual. I am noticing a definite difference in connectedness, acceptance, and love.” The session ends here.

I see Lee two weeks later. On the whole she is feeling very good about herself and the world, but reports that she is still not good about completing projects and still has anxiety around deadlines. I suggest a new intervention for her. She will let Teacher draw a circle of escape and then convict her in the first person. The part of her who dreads deadlines can remain merged or escape to the circle. As Teacher approaches to convict her she is to imagine a task such as mowing the lawn or doing the laundry. I suggest that she ask Teacher to convict both selves: ‘firm intent’ and ‘anxious at the prospect.’ (Remember that Lee is one of those clients who go very deep when she goes inside, so I generally have to wait till she returns to learn what has transpired.) “I was aware of some shift to the circle of escape. I was totally willing to surrender to the conviction. I became aware of my difficulty saying ‘no.’ I over book and over schedule. I use to be distracted by this over scheduling, now it makes me anxious. This part of me needs the power to say ‘no’ to these distractions, the power to strike a balance between free time and structured time. But I have no sense of how to do it.” I suggest that she ask Teacher to help her move through this conundrum. “He says it will be OK. I am creating this difficulty by not doing what I intend. Just go and do what I intend to do.” I ask if she is being distracted from something deeper? “The Distracter is well established. She is most likely to emerge

around paperwork anxiety.” I suggest that she use concentric circles to separate from the Distracter and then describe her to me. “She is tomboyish, a white rumpled shirt, black slacks and wild eyes. Her hair is mussed and she is looking around everywhere. She can’t stay focused. She has drumming fingers and a tapping foot.” I sense a need to terminate undue influences, which she and Teacher agree to do. Afterward, she reports that the Distracter’s hair seems smoothed out and her eyes more subdued. I next suggest that Teacher convict her of the Holy Spirit so she can experience centering equal to her distractibility, so as to maximize her free will. “She does not resist Teacher in this; now there is a sense of needing to rest. It seems easier for her to focus.

Lee returns a month later. She is doing well. I have been asking other clients to ask Christ if he will allow them to see his feminine aspect. I suggest to Lee that she ask the same of Teacher. At first she feels unworthy. “I don’t have any right to request this. There is a sense of being seen, but not heard.” I suggest that if that is so, then she can ask Teacher why it is so. Teacher merely smiles at her discomfiture assuring her that it is OK. He gives her a portion of his *Light*. I ask if she can tell a difference between her *Light* and his. “I feel lighter experiencing it. It seems more active.” She uses his *Light* to draw two circles around Teacher and then separate them. She seems to go very deep and completely silent for an extended period of time. She returns to report that, “It is hard to put into words. Almost looks like a human body, like a fetus. There is an umbilical cord attached to a sac, which outlined the energy within. I heard the words, ‘source of life.’ It was very calm. It is our connection to our higher power, a distinct sense of ‘no strife.’” I have her ask Teacher if she can keep his portion of the *Light* and can she revisit this feminine aspect? He answers ‘yes’ to both requests. The session ends here.

I need to note here that I am seeing Lee and her new husband between our individual sessions. (The couple is unable to consolidate into a common household, in large measure because Lee is unwilling to move to his lake house in another state, which she feels would isolate her. For a variety of reasons I have to agree with her. I have been attempting to help them find a third alternative, which would involve refurbishing a house owned by her husband in another city much closer to the lake home he considers his primary residence where they could reside during the week and one that she could consider ‘her’ home.) Lee comes into this next session saying that her husband is ‘draining’ her. I appreciate that he can be overpowering but note that her reactions may be contributing as well to the sense of being drained, particularly as she imagines him in her own mind. I suggest that, imaginatively, he may have become a major image for the expression of her masculine energy, given there are so few other men in her life. I suggest that she treat his image as an embodiment of her contra-sexual aspect, and allow Teacher to convict both him and her simultaneously. She and Teacher are both agreeable. Initially, her husband’s image is very resistant. “OK, you can convict me, but don’t expect me to give in.” Eventually, he goes down on one knee and does not question it. She, in turn, thanks him for his change of heart. I suggest that she ask Teacher to convict them both again, adding that I do not think resistance is ever an appropriate relationship for masculine and feminine aspects. “I felt more of an acceptance on the part of us both, a sense of healing.” I suggest that she ask Teacher to convict one more time in order to discover what they need to live together. Finally, I ask her to return and share what she has learned. “I saw us standing side by side in partnership. I am as guilty as him in not

joining into a partnership.” When I see the two of them later in the week, she is much more engaged in expressing her needs and negotiating how they can both get what they want. For his part, he seems to hear her better.

Lee returns two weeks later and shares a dream, which suggests to me that we need to address the feminine; very likely, the feminine counterpart to her husband’s masculine. I approach this by suggesting that she allow Teacher to separate out the masculine and feminine aspects defining her husband’s image. Of note, Teacher has continued to convict her husband’s image between sessions. Teacher quickly extracts both images. Not surprisingly, they are images of his parents who are living out a very painful relationship. “His mother’s image looks crippled with a bent broken back, hurt in many places, weighted down, feeling very suppressed, using a lot of energy to keep control. She is furious, absolutely furious. She is running and she does not know why she is angry. She seems to be running to keep the pain at bay and the anger keeps her walled off from her pain.” Now I have her focus on the masculine aspect: “He is indifferent; he does not understand. He wants control. Both of them have gentle sides but they never go there. He will not listen to her. He never listens. She wants to be heard.” Now, I suggest that she ask Teacher to bring both images into the same circle. “He is facing away from the center and walking around the edge of the circle. She is following him but stays close to the center of the circle. She is trying to get his attention. Her back is hunched; she is slamming her cane as if to say ‘listen to me’.” At this juncture I suggest two options: she can ask Teacher to convict both images simultaneously or work only with the feminine at this time. I add that, of course, Teacher can elect a third alternative of his choosing. A long silence ensues. Finally I query her as to what has happened? “I saw her stand straighter and stop banging her cane. She has asked three questions of herself. How can I do it better? How can I do it different? How can I be loving? Each question seemed to open or extend her sense of self. Her anger seems to have dropped away. What I visualize now is her standing still in the circle.” I ask if Teacher is in the circle? “Yes and no, he is on the edge but his energy is there as needed. The question I am hearing is how do I celebrate this gift of life, this opportunity to live life?” For the moment the question is going unanswered. I ask how the father appears to her? “He is on the periphery looking out, but he is no longer walking around the circle. He stopped when she stopped.” The session ends here. As I reflect on this session I make a plan to continue working with these aspects until they can be reconciled and reintegrated into her husband’s image.

Between this next session and the last, I have seen Lee with her husband. He is more willing to talk about his relationship with his mother. I would also note that he is also participating in his wife’s meditation groups. In the interval between these two sessions, Lee has also continued to work with the images of her husband’s parents. She has asked Teacher to convict them repeatedly. She tells me that the results were very powerful. “The masculine turned and faced her and then stepped toward her. The feminine stood next to him and leaned her head on his shoulder. That image has helped me when I have felt tension between my husband and myself. It is very comforting and safe and embracing.” I suggest that she go inside and invite her husband to meld with this new sense of his masculine and feminine. “OK. He did not resist the idea; he is absorbing

them.” I ask if she can perceive any difference? “He has a big smile on his face and a twinkle in his eye. This is what I want from him.” Lee now turns her focus to remembrances of another meditation workshop the couple has attended. This group was led by a leader who channels a spirit guide called Quan Yin, which is the Asian name for the Goddess of Compassion. “I did not want to hear what she had to say to me, that I don’t have to be happy all of the time. The dragon in me – she was out this weekend, growling and hissing on all fours.” I explain the brain-stem massage intervention to Lee and suggest that Christ or Quan Yin can provide this while Teacher is asked to extract from her the masculine and feminine aspects that sustain the Dragon in her. “Quan Yin is providing the massage. I have this sense of a melting of the tension. Teacher extracts the two. The feminine is a monster. The intensity of her rage is viscous and raw. The masculine is very small, like a tiny, tiny, person. It is an image of my father and he is saying ‘please, please, don’t eat me.’ She wants to snap his head off. Her rage make me want to crumble in tears, but when I see it in the context of my father’s pleading image I want to laugh.” Lee goes on to tell me that she has always resented the color pink. I frankly do not remember how this got into the dialogue but it becomes relevant later. She then proceeds to tell me that during the weekend she also felt extreme grief of the death of her dog who died the year before. Lee has always been devoted to her pets. The session ends here.

In the next session two weeks later, Lee begins to spontaneously focus on her extended family, particularly her grandparents. “Mom grew up feeling trapped and beholden to her parents. She did not want that for us, but then got angry if we did not follow the rules. She seemed to feel an impotent rage that only came out when she was enforcing the rules. I feel like the Dragon has been holding an incredible sadness in check.” I suggest that Lee needs to know her mother free of anger and grief regarding the maternal grandfather, who had a drinking problem and was a very strict disciplinarian. Lee replies by telling me there is a voice in her head saying “I don’t want to go there” but it has to do with her *paternal grandmother* not her mother’s father. “I feel really angry at dad’s mother. I was always afraid of her, never comfortable with her. Mom shared that she meddled in the marriage. All of her twelve children either moved away or were ruled by her. She tried to raise me when dad was so sick and mom had to work, but she died. My paternal grandfather had Parkinson’s and had to be put in a nursing home. Dad died six month later. My paternal grandmother ruled with an iron hand. At my 5<sup>th</sup> birthday party all the adults were giving me pats on my butt, but she walloped me.” I ask her about the feminine aspect of the Dragon. “There is no longer an overwhelming urge to devour the masculine father, but she is still snarling and pacing as if to say, ‘you can’t intimidate me, nothing you can do to me that will keep me down.’ She feels as if she has to devour the masculine to get its energy.” I suggest to Lee that she go inside and ask Teacher to again extract the masculine and feminine from the Dragon, while Quan Yin provides calming brain-stem massage. “I could not really see anything at first. I felt this calming protective detachment from the Dragon. (Lee has personified the feminine aspect as the Dragon.) She seems to be protecting something that is wounded and in a cave.” I suggest that she ask Teacher to heal whatever it is whether it is in a cave or in her. “I don’t know how to explain this. There was a sense of moving, of traveling a great distance very fast. When I look at the Dragon now there is a sense of calmness. She is no longer pacing. She is wagging her tail, a good sign. She has won the battle.” I ask about the father. “When I

go to look at him he is not small anymore. He is the same height as the Dragon, who is physically changing into a normal woman.” I suggest that she ask Teacher to convict their relationship with the power of the Holy Spirit. “Now they are smiling and dancing – in step. I almost feel that if I use too many words it will sever the connection; they will not fit right.” I suggest that she can meld or assimilate them. I add that if they are prototypic male and female, then she is likely to only assimilate, not absorb. “When I stepped into the circle we all began dancing, the three of us. Then it turned into a spin with me alone in the middle. I will miss not seeing them dancing but they are always there for me to see. All I have to do is look.” I suggest that she can affirm that by looking inside again. “I am. I see the three of us dancing.” The session ends here.

I see Lee again two weeks later. She is reading a book on Deekshas called *Awakening into Oneness*.<sup>33</sup> She tells me that she has felt a real shift at work since our last session. “The panicky feeling is gone. I have the time needed to get the work done; and I have more patience with my husband.” In light of what she is reading, I decide to give her a completely open ended suggestion: that Teacher will decide the intent of the conviction when she goes inside. It will be completely self-directed. “OK. I keep visualizing him holding my head...a sense of energy and lights moving...an experience of peace...I could ignore my ego direction...and ego-watcher...I can step back and detach and know it does not serve constructive purpose to be so bound to them...there is enough time for whatever.” The session ends here.

I do not see Lee again for another month. On returning she begins by talking about a new set of opposites. “I am more consciously aware of the burrs under my feet. I feel disconnected from a rageful part of me as well as a silly girl. These alter egos have not gone away but my reaction to them is different. The Ranter rants because she feels powerless.” I suggest that she go inside and sit with Teacher and the Ranter in a circle and ask to know the seed of her sense of powerlessness. “It is interesting what came up. She is pouting but calmer after I gave her a portion of my *Light*. Nobody will listen to her, others are not hearing me. Especially my husband who is passive-aggressive.” (I need to note here that her husband is exceedingly opinionated, argumentative, and has a hard time hearing anyone’s voice but his own. But he is changing, though slowly; and his mother was ragefully abusive in his childhood, which could account for his difficulty hearing any woman.) I suggest to Lee that she ask the Ranter’s permission to separate out her masculine aspect and feminine counterpart. “He is elderly, in his seventies, frail looking, leaning on a cane. His clothes are worn. She is younger than him, matronly looking, a little overweight. She is dressed in a late 1900’s dress. Life has been hard. She reminds me of Olive Oil, complaining and whining.” There is a sense that Lee is identifying this couple with her husband’s extended family because she now goes on to tell me that her husband’s maternal grandfather very likely suicided in an alcoholic stupor. (Alcohol was a problem for her husband in the past, but he has been abstinent for some years, though not what AA would call sober.) I decide to shift the focus and have

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<sup>33</sup> Ardagh, A. (2007), Op.cit.

Lee ask Teacher if he can recover the soul of her husband's maternal grandfather who suicided and redeem it? "Teacher says yes, if the soul will allow it." I rephrase the request by asking if Christ might intervene here instead? She is agreeable. I then suggest that *if there is redemption of the soul*, then Christ can be asked to present this to the Ranter and her masculine counterpart. "At first there was no specific image. Rather a dance of light moving in and out, a sense of energy, neither painful nor enjoyable...no strong emotion...a sense of loss as I reflect on it...then I felt myself trying to detach from the outcome so I could know his path. I asked to be a witness and know. Then I was the maternal grandfather dressed in white walking as if he was coming out of clouds of light. My feeling is one of joy, my tears were of gratitude and joy for being in the light." I suggest at this point that she ask Teacher to convict the Ranter and her masculine counterpart with the power of the Holy Spirit. "The look on her face is much different. They look more like a matched set. I heard the words: 'I am here to partner with him.' My feminine has had a strong sense of butting heads with males." The session ends here.

I see Lee two weeks later. She feels on the verge of a real crisis with her new husband. He wants her to move to his lake house in another state. Her husband is OCD and has trouble giving up anything and so the house is full of clutter. Admittedly, Lee also has this problem – which she has been working to address, but even at her worse he makes her look like a piker. "My husband's brain is always dissecting and pulling apart. I have a hard time with his needling me about moving to the lake house. I don't have any sense of personal space there. I can't find shit there. The clutter makes me livid." As I listen to her a phrase comes to mind: the heart of the clutter. Lee's reaction to the phrase is that "It scares me shitless." I ask her to describe 'Scared Shitless.' "She is like me but very small. She is standing next to a huge pile of stuff." I suggest that she step back and let Teacher put a dome over it. Then I ask if she feels responsible for whatever is in the dome? "Yes. She is supposed to manage it, but she has no control over it." I ask if she would be willing to delegate her responsibility for changing it to Teacher? "She is struggling with Teacher. She does not feel *worthy* of asking for his help. There is some sense of shame for letting it get out of hand and not staying on top of it." I ask if she shames herself or is she shamed by others? "She shames herself. It stops her from addressing it and then she gets to keep her piles." I ask what she imagines would happen if she gave up her power to shame the piles? "She would have to face her fears." I offer her a proposition. If she is willing for Teacher to remove her power to self-shame then he will give her the power of his discernment. If she is not satisfied with the change, then he will return her sense of unworthiness. She and Teacher both agree to the conditions of the exchange. After the intervention has been effected, I have her and Teacher walk through her house and examine each of her piles. "Interesting. Instead of dread and feeling overwhelmed, I felt love and acceptance of my piles." I talk about the idea of inner piles vs. outer piles suggesting that she start getting rid of the outer piles and begin transforming the inner piles. The session ends here.

I do not see Lee again for nearly a month as she is spending increasing amounts of time at her husband's lake house after they agreed to renovate his house in a nearby city, rather than immediately attempting to fix up the lake house. It is understood that this will be 'her house.' "My husband is a little better to work with, not so contrarian. I am primarily responsible for working with the contractors. I do get homesick for here (her

house in Knoxville).” In a previous session with the couple, they are finally able to discuss their ‘sex life.’ As might be expected, it has grown contentious. I have suggested that they use The Zorba rule: There is one sin that God will not forgive, if a woman calls a man to her bed and he will not go.<sup>34</sup> In effect, Lee will be responsible for clearly calling him to bed and he must punctually respond or forfeit. This seems to be helping. I offer a way to move it forward by suggesting that Lee now go inside and ask Teacher to identify the child most sexually repressed by her mother and convict the mother until she can totally embrace her daughter’s sexuality. Lee goes inside and Teacher convicts mother and child. A long silence ensues. Finally, I ask Lee if she can tell me what is happening. “A part of me is observing and thinking ‘wow.’ The toddler, probably two years old, is amazed and curious at everything around her. She wants to touch and explore. Initially, mom is watching her be curious. Then she picks her up and begins playing with her, gives her a belly kiss, letting the toddler touch and explore her face. Mom seems to be joyfully accepting this, even the pulling of her hair. The observer in me reflects that I have no memory of mom doing that with my younger sister, though she is able to do it somewhat with her granddaughter.” I ask Lee to go back inside and ask Teacher to convict them both again so the child can become an older version of itself. “I see a four year old squatting on the floor and peeing and my mother laughing at her and letting her taste it. She is playing in it but not tasting it. Mother is making a game out of it while also cleaning it up. I am in awe of this.” I have her ask Teacher to convict the two another time. For a while Lee is silent and tearful in a way that I sense is good. Finally, she is able to share with me: “The child is six years old. This time mother is in a rocking chair rocking the child and stroking her hair. The child is feeling very loved and secure. She reaches up and hugs her mother around the neck.” I have her ask Teacher if there can be more? Lee goes back inside. “The child is now older – preteen, then teenager, then a young adult. There is a sense of her and her mother walking hand in hand on a journey, sharing and journeying together.” At this point Lee becomes too emotional for words. Finally, she is able to say: “The journeying is never over and open to many possibilities.” The session ends here.

I see Lee again three weeks later. She has no recall of the previous session until I have her go inside and ‘look around.’ Then she remembers the toddler playing with her pee. She tells me that she has had bladder spasms for years because she frequently ‘forgets’ to go to the bathroom, but now “I am more conscious or attuned to the need to go and it is no longer problem. And I have had some really good phone conversations with my mother. I have even come to miss her, and I am physically enjoying sex more with my husband. My dad was the one who disciplined and humiliated me over wet pants. Mom protected me over that. I remember having accidents and hiding it.” Her reflections seem a perfect entrée to having Teacher convict her father, and the child he sexually repressed, so that her father can completely affirm her sexuality and body functions. “The conviction was instantaneous. This child felt much younger, perhaps ten

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This is a quote from the movie *Zorba the Greek* based on a novel of the same name by Nikos Kazantzakis.

months of age. She sat on the floor in a diaper, fearful of her dad, crying when he approached her, her diaper needing to be changed. He was tender with her, he cleaned her up without being upset or stressed about it. While he was changing her diaper, she began to pee. He picked her up and held her while she peed telling her that ‘daddy loves you.’ I started masturbating in the third grade. I lived to masturbate. They shamed me into stopping it in public places. I quit doing it in school and church, but not in the bedroom.” I suggest that she ask Teacher to convict them again to help her find channels of regulation rather than repression of her sexuality. There is a long silence. Then she tells me, “The girl is older, perhaps nine years old. Dad is playing baseball with me. He picks me up and tosses me in the air and catches me. When he helps me with my homework, I am no longer whining. He looks over my shoulder with words of encouragement. ‘You will make mistakes and it is OK. You are my princess.’ There is a sense of going out in the world and exploring instead of being fearful of my own shadow.” The session ends here. I suggest that next time we can experiment with Teacher healing her root chakra, but she is free for him to work on it between sessions.

I see Lee again two weeks later. First she shares a dream: “It was a dream of evil lurking...a demon-like figure and the fear that it will consume me. On awakening, I instantly asked for Teacher to bless it, and it instantly melted away. It was a part of myself. I also did your homework. When I first asked Teacher to work with the root chakra it was frozen. It was a black square. I noticed some physical energy in my back muscles and a tightness in my left hip. The third time I went inside for this work I noticed my vagina started to spasm, a post orgasmic feeling. Then I had the black square visualization. A white light emerged in the midst of the black square and there was something indistinct in the center of the white light.” Based on what she has shared I sense that she is reticent to let Teacher touch her ‘down there,’ and ask her if that is so? “Yes I am. Laying down so he could do that seems disrespectful in his presence; but I visualized his energy opening it up.” I ask if she is feeling a sense of disrespect or a sense of shame? And whether the feelings are tied to her early Catholic upbringing? If so, she might ask Christ to do the work. “I am hearing a voice telling me to ‘not ask for too much.’ I was taught not to ask, that I was not worthy. The ego will get overindulged by asking.” I suggest that she ask Christ to extract from her brow chakra the idea of ‘don’t ask for too much’ and replace it with the power of his discernment. She is agreeable so next I ask her what she sees in the circle in front of her? “At first I could not see anything. Then I asked. Now I see very interesting colors and a heavy, large, marble looking, stone. It is dome shaped like a stone smoothed by the ocean. It is pretty. It started to collapse in on itself becoming coin-like, a shield.” I ask if this object has any limitation? “The only limitation is what I put on it.” I suggest that she allow Christ to insert the power of his discernment into her brow so she can better read what is in the circle. “I asked. Then I felt physically uncomfortable. My skin began itching. I felt tension in other parts of my body. Then I started to relax with it. Christ tells me that what is in the circle is my discomfort of asking.” I suggest that she may want to permanently give up this discomfort, but do not press her to do it just yet. Instead, I have her ask Christ to gently, safely, open the root chakra.” She is silent for a good while. For much of the time she is uncharacteristically rotating her head. I finally ask what has been happening? “I did not see a lot. I felt a lot. My root chakra was moving counter clockwise and then I felt a release. Just a release and a softening.” The session ends here.

I see Lee one month later. She feels she is in a good place. The house renovations are almost done and she is anticipating moving in after the New Year. "I am working on my root chakra and connecting with my family. I love my husband, but I'm mixed about initiating our sex. My libido is down with all the traveling and work. I know it is an important part of our relationship, one of the few ways we can connect. He is so walled off in a lot of ways. Teacher is touching my root chakra. It is so intense. I have been so disengaged from it for so long. And I am enjoying the feeling of actually missing my parents and wanting to see them." I suggest to Lee that she go inside and ask Teacher to open connections between her root chakra and abdominal (2<sup>nd</sup>) chakra. When she does this, what I hear are sounds, smiles, and humming notes, all of which are uncharacteristic of Lee's response while going inside. Finally, she shares what has been happening. "Wow. That was nice. I saw the root chakra as a round energy. When I asked for connection I saw a beam that went up. Then there was this incredible sense of calmness flowing through every part of my body, every fiber, peace and stillness, light and happy. This is why we meditate." The session ends here.

I see Lee a month later. She is open to exploring her contra-sexual aspect so I suggest we begin there. She is inside for a long time and silent. I finally bring her back so she can share what has transpired. "I could not visualize an image. What I got was an abstract feeling of rigidity that I felt in my upper back and shoulders; and the color red, a glowing orange-red. Then I realized I was standing there as the feminine and the masculine dissipated. I got a sense of bluish-green colors and pinkish. The feeling was different. My shoulders felt slumped, my head down, but not excessive. There was a sense of heaviness...compassion, caring, and heaviness. I wanted to cry. She seems so weak and vulnerable." I make two suggestions: first, that Teacher sustain her sense of the feminine with his own masculine energy; and second, that he begin convicting her and her sense of the extracted masculine with the transformational power of the Holy Spirit. "The center of my energy, the tension, is gone. I feel energy in my head in the front and base, more in the front. The masculine's colors have changed to orange-yellow and a little more pinkish; more like a starburst or burning sun that is round in the center with fire rays close together. He does not feel pumped up, rather he is much lighter." I ask if she feels connected to this sense of the masculine? "Yes. The colors are more muted and swirling with a white energy. There is a sense of strength and calmness, a restfulness. I want to use the word 'joy' too (smiles)." I suggest that she divide her *Light* in two and give a portion to Teacher. Then she is to ask Teacher to place one portion into her heart, another portion into Teacher's own heart, and a third into her sense of the masculine so the masculine can flow safely through Teacher to her. "The masculine's color has mixed more and more with white light so it is now an incredible glowing yellow. I think I saw Teacher with his hand on my forehead. Then the light changed to pink moving from the center of a blue eye. That is when you asked me to come back. There was a distinct sense of Teacher connecting us. I associate all of this with the brow chakra, but I also felt this dancing rhythm in my hips connecting with the root chakra." I am hard pressed to interpret any of this except that it is definitely satisfying for Lee. I will just wait and see what unfolds.

I am unexpectedly called away and not able to see Lee again for almost a month. She is spending more and more time at her husband's lake house and the time is fast approaching when she will have to commit to moving into the remodeled house in a nearby city. But she continues to struggle with resentment. "I resent being at the lake house because my husband cuts me off so much. He finishes my thoughts and always seems to have better ideas as to how I should do something." She then goes on to relate a recent dream. "I am toting around a rambunctious seven year old boy. There is a female Asian woman who is mentoring me, and a masculine figure that is not at all helpful. The boy acts out and I get rigid. My mentor asks why am I so hard on the boy. I immediately have the sense that my dream image is my 'Victorian lady,' the rule maker." I suggest to Lee that someone may be actively blocking the evolution of the masculine aspect that she shares (projects) with her husband. "I can hear all of the voices of shame and humiliation growing up, the idea of never getting it right. There is a sense that this self is angry at the masculine because she feels it has always failed her. It is tied with my father dying when I was so young. She wants to beat the shit out of him for deserting her." Leaving her to do it herself? "Yeah. He was never there to support her. I have no sense of what a supportive masculine looks like. She did not get support when she accepted his suppression, and she is angry at the patriarchal overtones of everything that expects suppression but does not support in turn. Her mindset is that she does not need the masculine except to beat up on. My husband has been beaten up on by his mother all of his life; he was a perfect choice in that regard." I pose the possibility that Teacher could provide an uninterrupted flow of masculine support provided she gave up her power to beat up on images of the masculine. "When you made that suggestion the seven year old boy immediately grew up to a thirty year old adult and the Victorian lady became much softer and is now the same age as the young man." I suggest that she bring Teacher into their relationship and if she is willing to give up her power to angrily suppress the masculine, then he will forge a *Light* connection between himself and both of them as well as a direct connection between the both of them. "My reticence is about having compassion and love fill the space left by the anger. She does not have those experiences." I suggest that she ask Teacher to give her feminine self the experience of giving and receiving love from the masculine. "The two of them went from standing apart to standing side by side, each holding the other. She leaned into him and hugged him and then relaxed again. I feel how the masculine feels when I do not beat up on him – a sense of peace and strength and guided determination. The colors went to intense red after I saw them together." I suggest at this juncture, that the feminine 'give up her capacity for prolonged resentment in exchange for Teacher's discernment of how to approach and receive from her inner masculine.' "What I heard was that the release of all residual resentment would allow for joy between the masculine and feminine. It felt like that is what was happening. As I released the resentment there was a surge of white light that got brighter and brighter and a surge of sexual feeling. I could feel the white light pulsing as it washed downward and then I felt the sexual energy rise up to meet it." The session ends here. Something has definitely transpired, but as ever only time will tell.

I do not see Lee again for five weeks. She is doing well but still playing on the computer, though a lot less. I ask her if she can identify the internalized recipient of all her 'warring,' who she is shooting at inside? (Who is the recipient of her aggression?) "It is the ego self that makes excuses. She is afraid of doing it wrong. She is on the front

lines; the Dragon Lady is not. She can kill safely on the computer.” I suggest that she ask Teacher to show her who is always being shot? “Mmm. The bad little girl.” What, I ask, is the effect of all this shooting on her? “She is wounded, standing there with all these arrows stuck in her and feeling hurt, dejected, looks like depression, hopelessness, loveless, no spirit or sparkle, wants to lay down and die, no engagement with anything around her. I recognize her. She comes up a lot for me in viewing today or tomorrow. Life is a wonderful gift but not for this part of me. She comes up a lot in the lake house. She has no way to express there.” I suggest that she ask the Dragon Lady why she is doing this? I also suggest that Lee tell her that all of the arrows are striking a part of ‘me.’ “The part carrying the arrows has no sense of self; she is the part that wants to hide from everyone else. She is very self-centered. She carries the qualities that are obnoxious to others, the shadow side.” I ask if the Dragon Lady is punishing her for perceived sins? “Funny, the Dragon Lady holds the anger and the other part holds all these qualities, but without anger. The Dragon Lady uses her anger to separate herself from all the negative qualities. The Dragon Lady has disdain for the wimp because she does not get angry. She, at least, can be angry.” I ask Lee what she believes is needed here to reconcile the two? “To surrender to the power of healing.” I concur, and propose the following request: We can get through this impasse if both of you willingly surrender to the power of Teacher’s healing. “Dragon Lady got into Wimp’s face and said, ‘If you would just stop feeling sorry for yourself...’ and Wimp transformed from corpse-like to a fun-loving, giggling, flower child. Wimp says, ‘Is that what you want?’ and Dragon Lady says, ‘That’s better.’” I suggest that Dragon Lady still needs to surrender her anger in exchange for Teacher’s discernment. “They are standing next to each other with their arms linked. Teacher says it feels like they are working together. I can no longer sense the strong separation. Teacher says it is not a bad thing to play the game.” The session ends here.

Lee returns two weeks later. She notes in passing that her husband’s mother also lost her own father when she was a small child and was raised by grandparents. I ask Lee if she and her husband have noted the parallel between the death of Lee’s father and her mother-in-law’s father? “Not much. I have a fear I could become like his mother. She carries my shadow.” The previous session has given Lee food for thought in terms of projecting shadow. I suggest that she ask Teacher to simultaneously convict the shadow shared by Lee and her mother-in-law. “It was instantaneous. My mother-in-law embraced the shadow, which is so unlike her. I sat with it. Then I stepped in and embraced it as well. It looks like a three dimensional shadow, a muddy brown silhouette.” I ask what she is embracing? “My mother-in-law says my hurt, fears, and weaknesses; those things in ourselves pointed out to us as not good enough. Qualities labeled by others as shameful.” I ask if Teacher could baptize this shadow and release it from the shame imposed by others? (Long silence.) “When I asked, the shadow transformed into white roses. I sat with it. First they were flowers and white light and then those muted into swirling colors, which mutated into a younger, more engaged, woman. I physically felt energy moving into the root chakra, and a sense of connecting with family or others. The session ends here.

I see Lee a month later. She continues to complain about her husband ‘cutting her off and finishing her sentences.’ I will be seeing them as a couple the following day and sense that things must change here or Lee is likely to separate from him. I decide to focus on her husband’s image as a conduit of her masculine energy, a fairly powerful conduit given that there are few positive male images in her life. I suggest that she ask Teacher to contain her husband’s image and begin convicting both of them (he and Lee) until his image can provide a sustainable connection to her masculine, her animus. “The feeling has changed. His image did not change, but the feeling for me changed. It feels like I have been disengaged from the emotional triggers. It is very calming. It seems as if what he does or says will not disturb that. I don’t feel like I have to go back to the emotional battlefield. I need to be strong and take care of myself. (Earlier in the session she remembers Teacher telling both of them in one of his recent meditation intensives: you do your thing and let him do his thing.) I ask her, if her husband’s image were to fade for any reason (I am thinking separation but do not say that), will Teacher continue to sustain this connection with her masculine? “Yes. As long as I do my part and follow my heart.” The session ends here.

I see Lee three weeks later. In the interim I have seen both her and her husband in conjoint therapy. Since that session, according to Lee, “He wanted me to talk and he listened. He let me tell him how I was feeling. He has been reflecting on the idea that he sounds like his father speaking to his mother and he does not like that. I am thinking it is time to sell my house or rent it and move into the house we have renovated. But I confess that I am afraid to go back to work. I know I *should* be looking for a job, but I am ashamed to admit that I don’t want to go back into intensive nursing.” I suggest that she go inside and separate from ‘Should.’ Lee becomes tearful. “I hear this litany of shoulds, but then I hear a very emphatic: I do not want to be a nurse; I never wanted to be a nurse. She is really, really, angry at the idea of having to be a nurse. She is terrified of failing on the job.” I ask Lee if this self can identify who – inside, has the power to terrify her with a fear of failure? “She knows the source.” I suggest that Lee give her a portion of the *Light* and teach her how to create a garment of protection so she can approach the source with Teacher. Also, I add, this self can go to the ocean and let Teacher help her release all the accumulated fear. As this is happening, Lee begins to share her understanding of the ‘source’ of her fear. “A lot of the fear has to do with feeling responsible for everything. My father died...” Lee seems to be releasing a lot of tearful grief at this point. I ask if she was trying to keep him alive or felt responsible in some way after he died? (Lee was eleven when her father died.) “She did not know what to do. She was supposed to help him get better.” I wonder aloud if there was anyone she could ask? “She did not know how to ask.” I suggest to Lee that this part of her needs someone who she can ask. Is there anyone inside who can step in and be there for her – Teacher, Christ, Quan Yin? In response, Lee seems to sigh and release. “She is sitting in a circle. I am sitting next to her. Teacher is standing there too. My dad is just holding her. I never got a chance to say goodbye and I can’t remember if I said I loved him the last time I saw him. Life gets in the way; I don’t remember the last time I saw him at home. I remember the morning he died. I was at church. I felt something was wrong. Mom told me when we got home. But he has always been there. There may be a different way to be a nurse.” I ask Lee, ‘If he has to go on, is there someone he can designate that this part of her can easily ask if there is a need?’ “She is terrified of letting him go.” I suggest that she let her father select the

person. “She is not letting him speak. She keeps screaming, ‘no daddy, no, no, no...’ I gently tell Lee to be patient with her, give her all the time she needs to feel her way clear of this. (silence) “He tells her that he loved her very much. She tells him that she loved him. He put her hand into Teacher’s hand and said it was time for him to go. She is OK. Time to grow up. And she is not alone.” The session ends here.

Essentially, the series ends here. The following session, Lee reports that she is actively looking for work. She spontaneously reflects on the last session: “It feels like I got my chance to say goodbye till we meet again. I feel like dad is gone, at peace, our relationship is good. My nurse terrors were her fear of not doing it right. The fear is gone. I’m conscientious and careful. I feel enthusiastic about getting a job. I spend very little time on the computer of late. My husband and I are doing things differently; better. I have decided to go visit my family and old friends without taking him along, so I can just be with them as a daughter, sister, aunt, and friend.”

### Leigh

Leigh is a divorced woman in her early 50’s. I have worked with her off and on for the past ten years. During all that time she has been diagnosed Bi-polar (with strong manic features) by all of her psychiatrists and heavily medicated by them. Earlier in her life she was successful in the finance field. She gave up that career to follow her husband to Knoxville. After the divorce, which he initiated, she found work in various financial positions until she finally decided to on her current job. She has done very well despite being heavily medicated to the point where she has to write down nearly everything to remember it. Often, when she comes to see me in the afternoons, she all but falls asleep when she goes inside. Whenever possible, I push to schedule morning sessions. Her own father was a very successful corporate lawyer when he was younger, but his own Bi-polar disorder, coupled with heavy drinking, left him emotionally and financially bankrupt at the end of his life. He died when Leigh was 42 years old. Her mother survived him by nearly three years. She was actively alcoholic while raising Leigh, and remained so till she died, though she drank less after the death of her husband. Leigh is the youngest of five children. The second youngest, a sister, died several years ago of cancer. She has difficulty relating to her middle sister; gets on better with her older brother. She relies very heavily on her assistant at work, but their relationship is very strained. It becomes an issue during the sessions described below. While I have ‘tolerated’ her psychiatrist’s medication regimen for some years, I am convinced that it does nothing for her constant lack of sleep, and greatly impedes her ability to function cognitively. In this series of sessions begins with my encouraging her to withdraw from all of her medication. I refer her to a very competent physician who is also an acupuncturist and, because of a severe brain injury, had to take similar medication for a period of time. As we begin these sessions, Leigh is taking 250 mg. 3x daily of Depakote, an anti-depressant, Adderall for ADD, and Ambien at night to help her sleep. None of them really help her to sleep.

This series is longer than the other three. Leigh's case is by far the most severe. Her mother was a life-long alcoholic who conceived Leigh when she was forty. Her father was a life-long workaholic and alcoholic who was physically and sexually abusive to his wife and children. Basically, Leigh had to 'survive' these parents from infancy onward. They have scarred every stage of her childhood development. What she did not experience herself she had to witness her older siblings and mother enduring. As the therapy progresses it will seem like the same themes are being repeatedly visited. Just remember that Leigh's scarring began in infancy and continued throughout her development. The therapeutic process is essentially peeling away layer by layer and healing it. The process will draw on most of the interventions described in this book.

I need to make one other point. Leigh is manic-depressive. This 'disease' is treated as incurable by Western medicine and progressive: it is expected to get worse with age. The only accepted treatments are medication which essentially seek to 'strait jacket' the mania and attenuate the depression. This is why she is so heavily medicated. The general consensus is that 'seeking remission' is out of the question, but that is my goal; or, at the very least, to give her a renewed access to healthy energy and cognitive memory and a flexible regimen of medication.

Leigh is scheduled to be evaluated by the physician who will help in reducing her medications so I can evaluate her drug-free. I have worked with Leigh for a number of years and feel she can handle being off the drugs. And if it turns out that she cannot, then I will tell her and she can restart her regimen after a drug holiday. Leigh comes into this session reporting that she feels like she is walking through syrup. Leigh has no recall of the previous session. While not my usual practice with clients who forget, I read her my notes. I suggest that this time we take a different tack and have Christ contain the image of her father that has shaped a father's daughter – the compulsive workaholic. (We identified and contained this part of her the previous week. This image of herself will 'return' time and again throughout the verbatim. I suspect it is the primary source of her manic episodes.) I explain that this image of her father is also shaping the masculine within herself. I go on to explain that the purpose of containing the father is so Christ can enter the circle and convict his image with the power of the Holy Spirit. She will remain outside the circle as a witness. Leigh is disturbed by my use of the word 'convict.' She hears it as judgment and condemnation. She has always seen her father as evil. It would be fine by her if he's convicted of evil, but not fine if some part of her (the masculine) is also convicted. In her experience, the word conviction means guilty as charged (her ex-husband is also a lawyer). I stress that conviction does mean judgment, insofar as the Holy Spirit lovingly corrects Ego errors in judgment. However, if she leaves things as they stand, her self-image will continue to convict/condemn her father just as the father convicts the self-image he has defined: a no-win situation. Leigh goes inside. A long silence follows. I finally break in to ask what has happened? She replies, "Just what you thought would happen." Again, another silence, broken by my gently asking her to explain. "When I first went inside I immediately understood it is all about the disease (Bipolar disorder). We both have it. I realized that no one wants to act the way he has acted or I have acted. But outside of his circle, I am angry. I am really anchored in seeing him as a son-of-a-bitch. But now Christ has asked me to imagine what it was like for him. He knew what he had done to us all; and when he was alive and growing up there was no

comprehension of his disease or how it might be treated. Any form of mental illness was a stigma. But I don't want to hear it. I am so invested in maintaining this image of him as evil, and the belief that he has ruined my life. If he changes, then I must take an active role. I must totally shift my view of him 180 degrees. I have defined him purely by his behaviors instead of how it must have been for him. I am feeling like a spoiled brat right now." In the midst of these reflections, I ask Leigh if there have been any changes in her father as a result of Christ convicting him of the Holy Spirit? "My father was an atheist during his life, but in the circle he has fallen on his knees before Christ. His image is looking better and better and younger and younger. (At this juncture Leigh shares with me that she has been reading about Bi-polar disorder in adolescents. It is the first book she has ever read on Bi-polar disorder despite having been treated for it for the past 10 years. She picked up the book in the library after our last session. I suspect it has been contributing to her inner experience over the past twenty minutes.) I suggest that she go back inside and let Christ re-maturate the image of her father. "I see him in mid-life, still on his knees. Christ is holding his head and kissing his forehead, bathing him in *Light*." I ask what she is experiencing as she witnesses this? "I see him stroking my father's head in a gesture of healing and forgiveness. My congestion is cleared up, just like that!" I briefly ask Leigh to return to me and ask her about the congestion, which she had not shared with me beforehand. It had gotten so bad that she finally called the doctor for medication. The moment Christ touched her father in a healing way it instantly cleared up. It was still clear 30 minutes later when she left the office. But who knows, perhaps the medicine kicked in during the session. Leigh goes back inside and reports, "Christ is turning to me where I am standing outside the circle. He is asking about me. Healing is available for me as well. He steps out and comes to me. Draws a circle around us both. I am on my knees. Now he is stroking my head. I had a headache in my temple area; it has gone away (again, not something she mentioned previously)." I ask if he is making her mindful of anything? "He squats down in front of me – eye to eye and tells me to listen! 'You have to be a better parent to yourself. Your parents were not good models to follow. I can be your father. You have to actively do your part. It will not come naturally. You will need to keep turning your will and life over to my care.' (Leigh has been attending Al-Anon for years. This is the program's Third Step.) He says two things are going on. He will parent me and I must learn to parent myself; and a third thing: I must actively let go of my judgmental, unforgiving, attitude. That resentment is no good and does a lot of harm. A lot of my depression stems from my anger toward my dad." Leigh returns to me and we process what Christ has told her. I ask her to go inside one more time and focus on the 'father's daughter' in the dome. "I still see her in the rain, but now she is coming into a brightly lit area, and she is having fun splashing puddles with her boots. Its corny, but I can also see the dawn coming." We end the session here.

Over the next two weekly sessions I monitor Leigh as she begins stopping a number of medications under the direction of her new physician, who maintains active contact with her psychiatrist. (Both are women. The physician is senior and widely respected in town. I will be triangled in later. It gets hairy for awhile, but in serendipitous ways we will all manage to work together to get her off all medication.) This promises to be a difficult time. There will be withdrawal effects, which will take several weeks to

manifest; but even more - from my perspective, there will be all the issues that have been suppressed by the medication. In the first week she stopped taking her sleeping pill, and could report sleeping through the night. She also began cutting down on her anti-depressant. By the third weekly session she has stopped the anti-depressant, as well as her medication for ADD and has begun cutting back on her primary medication, Depakote, for the Bi-polar disorder. She has been taking these medications for years. She reports having more energy and greater focus, though not manic. (She sees the mania as seasonal so its non-appearance is not surprising.) Her behavior at work is reportedly better. The weekend before her next session she goes skiing, which she has not done in years, and sprains her back. (This 'sprain' will become chronic and debilitating over the next year.) While in some pain she is able to go inside and do some work. So I decide to have her focus on letting Christ identify the part of her most strongly defined by her mother and then have Christ begin by convicting her deceased mother with the power of the Holy Spirit. She gets a brief glance of the self contained within the dome. Later she tells me that she immediately identified it as the 'victim' part of herself. Leigh's father physically and emotionally abused his wife throughout their marriage, as well as Leigh and her siblings. Leigh visualizes the mother sitting in her favorite chair. She crocheted compulsively, which seemed to ease the pain in her arthritic hands. The mother suffered from systemic arthritis in her later years. Leigh describes what happens when Christ enters the mother's circle: "Mother looks up as Christ enters her circle and stops crocheting. Christ stands in front of her and makes the sign of the cross on her forehead. She immediately begins to change." Leigh is first aware of her mother's hands becoming younger and free of arthritis; and then the rest of her – even her face, becomes clear and younger. "She is made new. Now mother takes his hand. She stands up. Christ draws her to him and begins hugging her. She is crying. It is a sense of release but also a sense of why could she not feel this way while alive. Christ directs her to the thought that it is enough that she can feel it now." Leigh goes on to share the mother's other regrets, and to each Christ redirects her to the present and how she can feel now. After awhile, I direct Leigh to her 'victim' self in the opaqued circle. Leigh says she is aware of changes in the domed self as her mother has changed. Initially, she seemed stooped over. Now she has started jumping up and down. When Leigh enters the dome with Christ and gives this self a portion of her *Light*, the self immediately expresses her willingness to 'receive the grace of the Holy Spirit through Christ.' She has been joyful but now she kneels reverently in front of him. Leigh sees her being bathed in a luminous light. When Leigh returns to me she does not want to speak a lot. "I just want to savor what has happened."

Leigh returns two weeks later. Her back is much improved after several visits to a chiropractor. She has now been off her anti-depressant for three weeks, and is only taking half of her Depakote for the Bi-polar disorder. "I am sleeping through the night. I can focus. I feel like I have my brain back!" What most impresses me, however, are her next comments: I have been having *positive* sexual fantasies. But I have also begun to feel as if Satan is using my sexual pleasure to distract me from Christ. I never thought of Satan as being real till these past two weeks."<sup>35</sup> The positive sexual fantasies seem particularly

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I have had other clients express similar fears after their initial experience of being convicted with the power of the Holy Spirit. It is as if the world of Spirit becomes much more real to them – good spirit as

significant as previously Leigh could only arouse herself with masochistic fantasies. I have her imagine Christ convicting this sexual part of her. She quickly replies that this part is now associated with Georgia O'Keefe paintings, which she thinks of as pure. So I ask her who is dwelling on the idea of Satan? "I sense a part of me which has low self-esteem, who recognizes her imperfections and weaknesses, and desires to be a *good* child of God. She fears Satan." As she speaks, I sense pride here in a self that desires to be a *good* child of God. But I do not address this directly. Instead, I speak to Leigh about the idea that experiencing the actuality of Spirit, pushes us to dwell on the idea that there can be bad spirits as well as good spirits; but that Christ can easily transform any bad spirits into pure white light as they are acknowledged. I then note that I also sense a secret pride in this desire to be a *good* child of God and suggest that she might want to separate from that part and convict her of her pride. Once inside, Leigh responds, "The Good child feels she has no choice, if she wants to be free of her fear of Satan. I am talking to her about willingness." I ask her if she has given Good child a portion of her *Light*? "No. I forgot to do that. She looks more like a tent, a head on a pyramid of cloth. The cloth is ripped, cold, and black. My *Light* makes everything very bright; there is a circular whirling." I ask if Christ has touched her? "No. Let me start again. This seems all wrong." I suggest that she let Christ place a portion of his *Light* into the heart of Good child to terminate undue influences, if there are any. "Now Good child is a self-image, submissive, calmed down. The image is more human and she is on her knees, focused and penitent." I ask if she is willing. "She does what she is told and holds the *Light* to her brow. Christ places his hand on her head in a comforting way. Now he has gotten down on his haunches and is hugging her. She has the feeling of overwhelming acceptance and love." The session ends here.

Leigh continues to improve. She seems more rested and alert than I have ever seen her. In this session I focus on having Christ convict the parental relationship. I tell her that when that is done she can begin the process of integrating their healed relationship into herself using her *Light* as the conduit. When Leigh goes inside and has Christ place the parents in a circle, her imagery surprises me. Normally, the images are parental images healed by Christ's previous convictions. In this instance, Leigh evokes a series of memories of her parents when she was six years old. She sees them both as working very hard. She visualizes her mother in wool and red bandana cutting a hedge in the summer. She sees her father coming home from work looking ten years older than his chronological age. "Their respective lives were all about hard, hard, work...lives of survival...any sense of intimacy was far away from how they looked at life." But then she focuses on her mother – an excellent seamstress, making a party dress for her when she was six years old. While this seems to be a diversion, it becomes quite central when she then focuses on letting Christ convict her parents' relationship. "I keep trying to imagine an earlier image of my mother. Of course it is not working. I realize I am trying to control the process." I reiterate that she really needs to be a witness to the process and only decide after the fact whether the changes are sufficient. (Long silence.) I ask what is

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well as bad spirit; and not unlike Christ's experience of being tempted in the desert following his own baptism by John the Baptist.

happening? “I am having trouble concentrating. I can’t see the circle, or I can’t see Christ, or I can’t see them both.” I suggest she accept that there is someone co-present with her who is at odds with this. She is quickly able to separate from this self using concentric circles. What she senses is quite emotional for her. “I see a six year old. It is so sad. The only parenting I ever got was up to that age.” What are you feeling? “Angry and bitter, not fair. I was the littlest angel (youngest of five). Mother loved to see me dressed up. I seem to be really invested in there not being a graceful alternative. She never said anything explicitly bad about my father – except when we could hear her pleading with him not to hit her. My relationship with her was probably unhealthy but you take it from where you can. I did not know the difference.” At this point, I note to Leigh that the child’s judgment regarding her parenting stunted her growth. If she was willing to accept the Holy Spirit’s judgment, perhaps she could grow to full adulthood and have parents that facilitated that growth. I suggest to Leigh that she go back inside and see if the Six-year-old is willing to be convicted? “The moment I closed my eyes I saw her divide her *Light* (indicating willingness). Then Christ touched her and she was bathed in light. Now she is in a small dark circle. I have based my whole life on her judgments.” The session ends here. I will not see Leigh for another two weeks but she understands that she can proceed with letting Christ convict her parents’ relationship – assuming the Six-year-old does not object.

Leigh returns after two weeks. She has attempted to see her parents inside but cannot visualize them together. She has attempted to obtain Christ's help in her relationship with her assistant, which has been strained for months, but to no avail. She is off all medication except her Depakote, and taking one third less of that. She is sleeping through the night, and no longer feels frazzled by work. She is much more able to focus. I have her reflect on the previous session. She reports that she still cannot see her parents together. She can evoke images of each one separately. She comments that she never saw them touch each other – ever. “One time, I did walk in on them making love, at age 14, but even that was doggie style. They initially slept in twin beds and later they slept in separate bedrooms.” Leigh wants to focus on her relationship with her assistant. She comments that she, herself, has won a trip because of her performance, but is unwilling to give her assistant the bonus she agreed to pay her. “I know I am being small (petty) about this.” I suggest that her unresolved issues regarding her parents’ relationship may be bleeding into her workplace. As I draw a number of parallels Leigh reluctantly agrees. I suggest that she give the Six-year-old a choice by asking Christ to convict the parents’ relationship. “I am having trouble seeing them together. Dad was always working; I never saw them together. My image of Dad is twenty years later. Mother seems to be looking through a window trying to connect with him.” At this point, I realize there is one occasion when Leigh did see them together – when she was 14 and walked in on them making love. I suggest she let Christ enter that bedroom and let Christ convict them there. “That is disgusting. I don’t want to go there – see them naked.” (This client was fearfully touched by her father, but was finally able to rebuff him. She suspects he also molested her older sisters; and all of the siblings had to witness the sounds of the father beating the mother and then having sex with her. All of that will make the following changes even more significant.) I suggest she let Christ precede her into the bedroom, convict her parents, and attire them modestly. A long silence ensues. In response to my queries she begins to describe what has transpired. “When I entered the room, they were like two

different people. There is an easygoing air about them. They were touching. Their body language was like two people who care for each other and have just made love. I don't see their faces clearly, but I can see the setting very clearly. I could sense Christ coming into the house and bedroom before I went in. I know it is his effect. I did not realize the tension between them had been 24/7 all the time they lived together. My parents were really uptight about their bodies." I ask her how they respond to her presence in the bedroom." They do not seem to mind. My father invites me to come into the bed and cuddle with him." How do you respond? "No way!" I suggest that she might allow Christ to convict her so she can be more in sync with this image of her parents as if they have always been this way. Are you willing for him to do that? "Oh, Yeah." There follows a long silence, then a sigh and sense of release. At my suggestion she comes back to me. Still, she does not speak. I have to ask if she got in bed with them? "Oh, yeah. But not under the covers." Did it feel good? "Oh, yeah." I ask her if she would invite the Six-year-old to join the parents. It is then she tells me that she has already been with them. That while she was inside she saw herself as a Six-year-old and a 14 year old cuddling with her parents, and then she adds, "Just now I saw the two of them together in the bed with my parents." The session ends here. Leigh assures me that between now and our next session she will revisit this scene.

Now it all begins in earnest. Over the weekend, Leigh calls in something of a panic. She is sleeping less. This is the time of year when she has historically become quite manic. She is suffering recurring pains in her abdomen related to a surgery eight months earlier. She knows she needs to go for a follow-up exam but keeps putting it off. Given her steady decrease in medications and my recent interventions, I am concerned that she is at a cusp point; that the previous session has precipitated this panic. (My surmise will prove correct but it will take a few sessions before she is able to resolve the issue upsetting her.) I suggest a session over the phone as both of us have the time then and there. It will go on for over an hour. I begin by suggesting that she ask Christ to help her separate from the 'pain in her abdomen' and/or the part of her that is waking up earlier in the morning. I suspect they are one and the same. Immediately on separating from the 'abdominal pain' she briefly sees a wildfire or flame. But no self-image emerges in the separated circle. She does hear, almost immediately, a voice saying 'not going there.' Whoever it is perceives the flame as being like hell fire. I suggest that she ask Christ to help her separate from the fearful 'Not going there'; then have him put that part of her to sleep and/or give her a garment of protection for her fear so Leigh can obtain a more 'objective' assessment of the fire. Instead, her Christ improvises by first taking her to a beautiful waterfall and then to a very still pond close to the waterfall, all of which has a very calming effect on her. He invites her to look into the pond. Initially, she is fearful. She sees a beautiful, multi-colored, fire with a light in the center that scares her. (Some months later, Leigh will finally 'touch' this fire, which symbolizes severe trauma in infancy.) I suggest that she use her *Light* to control what she is receiving by looking into the pond over her *Light*; in effect, letting the *Light* screen what she is receiving so she is not overwhelmed by it. When she returns her focus to the pond the first thing she 'receives' is confirmation that she needs to keep her follow-up appointment with her Radiologist. Next, she understands that the wild fire image is the combined energies of

her parents acting in concert – a strength that she can draw upon, if she chooses. The prospect excites her, but also makes her fearful it could precipitate a bout of mania. (It does, but not for the reasons she believes.) At this point she shares with me that for the last couple of days there has been a third self – an older version of the Six-year-old and 14 year old identified in the previous session. This new self owns that she is prideful and fearful of ‘hellfire’ if she does not give up her pridefulness. I suggest – as an alternative, that she allow Christ to give her an experience of humility equal to her experience of prideful judgment. (At this point in the series I had yet to work out the need for these selves to forgo their self-shaming.) She seems open to that and as far as I can discern accepts the intervention from Christ. Finally, I suggest that she can ideally access the wild fire by asking Christ to become her constant companion and letting him be the guardian of that flame. That way she can have constant access to it without fear of being overwhelmed by it (made manic). She agrees to this and allows Christ to touch her forehead by way of sealing the agreement. A long silence ensues. Essentially, she reports feeling very good. Shortly afterward, we end the telephone session. This is a very abbreviated version as it is hard to write and hold a telephone. I sense that overall she has come to some resolution vis-à-vis her parents’ relationship and Christ. But as ever, only time will tell. (What I will not learn till several weeks later is that about this time she will begin to masturbate to climax for the first time in years. It is likely the arousal is stirring up abuse memories.)

I see Leigh at the end of the week. At the beginning of the week she kept a scheduled follow-up MRI. She apparently has a reaction to the medication given in connection with the exam. She schedules two sessions with her acupuncturist physician who is also closely following her medication withdrawals, and she decides to take off the remainder of the week. This is unheard of for her. In the past, she would have pushed beyond the point of exhaustion or illness before taking some time off. Since lack of sleep is still the primary issue, I have her focus on who is keeping her awake. Immediately, she can tell me it is the Vigilant one, the willful one that does not want to submit to God. (This is a new self. It is especially fearful of men; and appears to have emerged with the sexual reconciliation of her parents.) This sense of herself is new to me, at least in its guise as the one who does not want to submit to God. At this point, I suggest a totally new intervention that I only just discovered that morning. I tell Leigh that the Vigilant one is very likely co-present with her. In a moment I am going to ask her to go inside and ask Christ to convict them both. Before doing that, however, I am going to ask her to draw a circle of escape. If the Vigilant one does not want to be convicted of the Holy Spirit, then she can escape into that circle. Leigh goes inside and reports the following: “I drew the circle and approached Christ. What immediately came to mind was one of Georgia O’Keefe’s paintings of flowers and stamen. It represents the part of me that is willing to be convicted (her sexuality). The Vigilant one surrounding the real me is like a petal dying off, not in the picture anymore. I saw ‘me’ standing before Christ who is there purely to support me, rubbing my back, holding me. I also visualize the Six-year-old and 14 year old. He put his hand on my forehead and put me to bed with his hand on my forehead. Very restful.” Leigh reports nothing in the other circle. I decide to have her reenact the scenario. “This time I see me like a kid skipping down into a garden, me as one person. I also felt the image of the dying flower wanting to bargain, make him promise that we will not flip out anymore (manic episode). The real me, not the

bargaining one, asks him to convict us. I have to go through all of her mental chatter to get to that point. Out of the blue, I felt him drawing a cross on my forehead. It felt so soothing." I ask if the Bargainer was also convicted. "I gave her a choice to stay or leave. I told her *I was going to be convicted*. She vaporized again." I press Leigh to tell me more about the Vigilant one. "She is afraid to trust God. She trusts herself more. She is the part of my father in me; the part that has been molested by men." I note to her that her image of her father has been healed, which she affirms. I suggest that the Vigilant one may not have experienced this healed image of the father. I suggest that she use concentric circles to separate from the Vigilant one, the one who distrusts men. "I am not seeing a human image. Words come to mind. When I was in the center of her circle all of me wanted to run out to Christ. The circle is a dark green slime pool. There is feeling of a self older than me, suspicious, fearful, distrustful." I ask if there is any sense of her in the pool? "Oh yeah. This is the part of me that has been treating my assistant so shabbily. She is modeled after my mother. She is a victim; attached to property and prestige. I see an old woman with an upraised umbrella ready to beat off the men. She is reacting to my parents as they were before the change." I suggest that she ask Christ to place the reconciled parents within a circle and insert that circle into the circle with the Vigilant one. "I get a couple of cool pictures. I see my parents healed, like 20 year olds in love, not forty years old when my mother conceived me. The images went in like a drop of water into the pool. They are in a capsule of *Light*. The distrustful figure moved toward the bubble, intrigued and curious, knowing it is good. I sense she knows she has a choice. She can become the old lady with the umbrella or embrace my parents' healing." At this point I make one more observation and suggestion. I point out that this Vigilant self still has the power to either keep her awake or wake her up in the night. Either way, whenever that happens she is to immediately ask Christ to convict them both. I point out that the only way this self can allow herself to be convicted will be by making herself felt, so conviction will serve to change her, or oblige her to return to her circle.

Leigh's psychiatrist calls me several days later to express her concern. She writes a letter for Leigh prescribing two weeks medical leave, and places her on Abilify in addition to the Depakote. Her physician is also expressing concern. I am feeling torn. I avoid the psychiatrist by playing phone tag until I can see Leigh for two more sessions. In effect, I bow to the new medication and hope I can resolve the crisis necessitating it. I am grateful Leigh has so willingly acceded to the medical leave; it is an ideal solution that buys us all some time. After carefully reviewing my notes, I am also aware of an unaddressed issue: the green slime pool. I ask Leigh about this when she returns. She believes the pond is gone, that the Vigilant one is with her most of the time, and that she is looking at the parents healed and is in awe of it. I suggest that she let Christ just remove any vestige of the green slime, just to be on the safe side. (In retrospect, I suspect that the green 'slime' symbolizes her power to self-shame but have yet to formulate it during this period.) Leigh is hesitant. "It feels like the Vigilant one is invested in keeping things just the way they have always been. She is afraid she cannot be who she is if the pool is cleansed." Even so, Leigh is willing to go inside and ask Christ to cleanse the pool. In the process she will come face to face with a fear that has been gnawing at her for months. "I can sense his presence in the circle and feel it change to a white sandy

beach with an ocean breeze. It is relaxing. Then I feel blinds casting shadows over everything and a strong resistance to change. *In the past three months I have felt like I am fighting for my soul.*” I immediately suggest that she let Christ clean her mind completely of the slime. “Christ is just inside the circle with me. He called the Vigilant one and she came right over. He held us both. I ask him to clean the slime. It looked like a fried egg. I’m aware of trying to control the process.” I suggest that she let Christ convict her ‘control’ by taking his hand and placing it on her brow. “I immediately saw myself in my bedroom trying to fight it alone. Now he is working on my headache. I am definitely understanding this at a deeper level. I am not strong enough to fight this evil. It is the spirit of my father that is not yet healed. So many nights growing up I would be freaked out by something awful from him, like his getting me up at 2 a.m. in the morning to wash the dishes. At night, when I saw him pulling into the driveway, I would turn off my light and pretend to be asleep. I have to give up my avoidance of him and let Christ heal it. I have been investing so much energy in avoiding the terror in the night. He is healing my father’s insanity in me now. Christ is clearing it out. The remembered terror is what has been waking me up. I was his prey at night. Christ’s *Light* is washing through my brain. The session ends here.

I see Leigh two days later. She has gone to an Alanon meeting and one of the participants has prayed a deliverance prayer over her. She believes now that the ‘devil,’ or someone very strong, has been controlling her. I agree there may be issues. I suggest that the Vigilant one has probably suffered from Post-traumatic stress disorder all of these years, and that could make her vulnerable to harassment. I suggest that the best way to address this in our session would be to let Christ convict any spiritual forces with the power of the Holy Spirit. I stress that we do not need the permission of any selves for this to happen. “Oh good, we don’t need her permission. I caught myself trying to control the process again. I’m exhausted.” I suggest that she again ask Christ to convict her control by taking his hand and placing it on her brow. When she reports feeling better I suggest that she have him step into the circle and ‘clean house.’ “Mostly the space is now clear and very bright. There is a corner off to the right. There are two portals and beyond that is darkness. The Vigilant one was in the shadow but I do not see her there now. The shadow area beyond the pillars is a choice. The Vigilant one’s history kept her focused on the darkness. Now she is with Christ.” I suggest that she ask Christ to baptize her and place his seal on her. “He placed his hand on her forehead. She is so tired from all the fighting. Now he has placed the sign of the cross on her forehead, and claimed her in that way. She asked to be claimed by him.” The session ends her. Later in the day I speak with her psychiatrist. She accepts my interpretation of the crisis and tells me that she will begin withdrawing Leigh from her Depakote once she is stabilized on the new medication, which is expected to produce less memory impairment.

When Leigh returns she reports that her psychiatrist has further reduced her Depakote. She is sleeping better, but still unable to go back to sleep if she wakes early. She tells me that she has checked in on the Vigilant One who seems both afraid and excited at the prospect of getting off the medication. She equates it with getting sober, turning her will and life over to the care of God. “Christ is telling me how to take care of myself. I experience his words as ‘go home and eat lunch. I did not want to quit working but I did and I worked better the rest of the day. I still believe there is an element of the

devil using my weakness, playing on my fears of my father at his worse. That is my Achilles heal. It probably has to do with sex because I do not want to talk about it.” Her comment suggests to me that maybe the unresolved darkness in one of Vigilant’s circles has to do with a disowned sexual part. I suggest that she go inside, ask the Vigilant one to again accept conviction from Christ and then tell us about the dark portal in her circle. (Recall that in the previous session the dark slime pool in the Vigilant one’s circle was pushed back but not completely transformed.) “I see the Vigilant one with Christ. She is on her knees. He is putting a cross on her forehead and then holding her. At one point she had a feeling of unworthiness. He is washing that away. As the Holy Spirit was washing through *me* we became one, washed clean. (Notice Leigh’s merger with this self). I did not think it was sin, just darkness. I became transparent, a sense of exhaustion being wiped away, a willingness to stop being willful, a healing from being deadly tired. It is a lot easier when I can plug into the power rather than fighting it.” At this point, I have Leigh return to me as I have just had a thought that I want to share with her and get her response. I ask if the Vigilant one, in addition to being fearful of male approaches, might also be fearful of any part of her that would invite ‘attack’ from a male by being attractive to males? “That nailed it”, she replies. I suggest that she go back inside and ask Christ to illuminate whatever is in the shadow. “Christ is in the light area. There is a sense of buoyancy and celebration there. When he approaches the darkness with his *Light* it feels like we are in a dark cellar. There are slimy things there and crickets that jump out at me. Christ says these are my fears of being sexually molested, which I hold on to even if it means living alone for the rest of my life. It is true I have no interest in sex outside of marriage, I want commitment and security with it.” At this point Leigh and I enter into a discussion about sexuality generally. I suggest that she really does need to bring it out from the shadows or it will continue to be a ‘weakness’ that could be preyed upon by spiritual forces, that the Vigilant one needs to embrace it rather than avoid it. I suggest that she allow this disowned part of her to emerge into an opaqued dome. When Leigh goes back inside she sees Christ contain the darkness in a separate circle. I suspect this is where the disowned sexuality is residing. For the moment that seems sufficient, since it is now clearly contained and separated out whatever it is. The session ends here.

Leigh returns three days later. She reports having slept eight hours the night before, but is still taking three meds in the evening, including a sleeping pill. She seems clearer in her thinking. I suggest that she go inside and ask Christ to place a dome over the circle containing the darkness and, I surmise, her sexuality. Then I have her ask Christ to enter the dome and transform the darkness into pure white light and/or convict it of the Holy Spirit. It is not clear to me what is needed here. She says that immediately after I made the suggestion she saw a dark figure popping out of a black well in the dome. Then she tells me her belief that the darkness has to do with her *shame* about sexuality – something she realized in the previous session but had not voiced to me. What she describes next confuses me, even after I have her return and draw it on paper. She reports seeing three arcs, like the iron on a Victorian greenhouse. The light is so brilliant it almost has a fearful quality, as if it was very cold or hot. The shadow in the dome went from black to white and then disappeared. Within the dome she sees only the arc of a circle, not a complete circle. In the past, I have come to associate an incomplete circle

with the loss of a soul part in need of recovery. But for now, I choose not to pursue it as the dome is complete. Instead, I focus on her sexuality. I reiterate my thesis that sexuality can be moderated but never repressed with impunity. Leigh grasps my meaning. I note further that in order for Christ to liberate her sexuality, the Vigilant one must allow Christ to convict her negative judgment of sexuality as dangerous. She can do this by taking Christ's hand and placing it on her forehead. What follows is the long silence I have come to associate with conviction of a self by the Holy Spirit. When I finally ask her what has happened she says: "When you get me that deep, I don't want to come back. It felt really good." I suggest she go back inside and ask Christ to convict her once again. She does and comments, "It happened quicker that time." I assure her she can go inside and ask for this conviction as often as she wants. She then goes on to tell me that I might phrase it differently for my clients. "I have difficulty deciding which of his hands to take and how to place it. Instead, he took me in his arms first and kissed me on the forehead. It was extremely intimate, a really private thing." I told her that others have had similar experiences, but it probably would not have been a good idea for me to suggest that to the Vigilant one at the outset. The session ends here.

In the next session Leigh shares that she is sleeping better, but still wakes up in the night. She also shares for the first time that she has started masturbating during the day and has been doing so for the past week or so. I suggest that she do it again before going to sleep and see if that helps.

Two days later she comes in for our last session before I go on vacation. She reports that she has increased her "regimen" to twice a day, once before sleep, and that she has slept from 9:30 pm till 4:30 am. She woke up, called on Christ, rolled over and went back to sleep till the alarm went off at 7:30 am. She says that her psychiatrist wants to increase her new med – Abilify, by having her take it in the morning as well as evening. Then she will take her off the Depakote. Leigh decides it will only interfere with her cognition and not really help her to sleep any better than she is. Before leaving for vacation, I fax a letter to the psychiatrist summarizing the previous two weeks and diplomatically ask that she not insist on increasing Leigh's meds at this time.

When Leigh returns she tells me that her psychiatrist is planning to take her off of the Depakote. She complains that her back is hurting. I have her go inside and ask Christ about the pain. She immediately sees a picture of herself holding up a leg bone and using it to club her work assistant. I suggest that she have Christ contain the two of them in different circles and then convict both images simultaneously. "In my anger at her I have treated her unfairly. I have not given her the bonuses I promised. I am ashamed of that. The anger is related to being ashamed." I suggest that she approach Christ and ask him to convict her sense of shame with the power of the Holy Spirit. "He says that he is undoing it; that it need not be this way. I can see myself being washed clean of it." I ask if the relationship can be repaired? "I do not sense any closure here. I can make amends. My back does not hurt as much. The hipbone is back in place. I am aware of my assistant being overweight. She plays the victim too. I'm stepping back instead of being alpha." I ask if 'being alpha' is a handicap? "Me being in charge instead of her, oh yeah. But the alternative seems to be getting stomped on by her. I suggest she tell Christ that she is willing to give up her either/or, no-win belief for a third alternative. "I immediately have

a sense of heart and head coming together, but also of that being fearful.” I suggest that she let Christ keep his hand on her forehead for awhile till something emerges. “I sense it has to be him, but my head is arguing.” I decide to shift her focus. I am beginning to suspect that her masculine sense of self is struggling with feminine alternatives. I suggest that she ask Christ for a portion of *his Light* as an expression of *his willingness* for her to extract his feminine aspect. I phrase it as her separating out the feminine side of Christ, the feminine side of God. He gives her a portion of his *Light* and she initiates the extraction. “I see the circle and a brilliant light inside. There is no image, but definitely a female presence. When he gave me his *Light* it also felt brilliant, buoyant, playful and glowing. Now it is bathing me and healing – the caring that a female presence gives, attentive to my needs, a tender hand on my back. My eyes – I did not realize how tired I am – they are a window to my soul. She is healing my inner eyes and my physical eyes and it is going into my soul.” I suggest that she get her assistant and bring her into the presence of this feminine and, if Christ is agreeable, Leigh can share a portion of his *Light* with her. “Wild. Initially I did not see a positive image of her. Then I gave her the *Light* and she took it like a new toy. She put it all over her body. Now I envision her sharing it with her family. I see them at a dinner table. The *Light* surrounds them. They are happy together. I sense myself letting go of jealousy toward them. I am happy for them. She has made a choice to place her family first.” I suggest that she take the assistant’s hand and bring them both closer to the feminine presence. “My hand is tingling. She is embracing the circle of the feminine presence with a strong sense of physicality. She likes, needs, wants the feminine. She needs it, wants it, likes it.” I suggest that she thrust her tingling hand into the circle. “Immediately, an image came to me of the fires of hell. My job is hellish. This is my dominant hand, my work hand. I don’t know what I would do without my right hand.” I suggest that her hand is expressing resistance to the feminine side of Christ, but perhaps through the week she can place her hand into his *Light* for healing. The session ends here.

Leigh reports that she left the last session free of hip pain; and that she is planning to give her assistant her bonus as soon as she is paid. I have her go inside and revisit what her hand experiences when placed in Christ's *Light*. She has a number of images in response, which frighten her. I finally have her provide herself with a circle of protection and an image of Christ, which she screens and trusts as safe. Next I suggest that she draw a circle of escape, and have her again place her hand into Christ's *Light*. She still feels pain, but no longer believes it is related to drug withdrawal or a side effect of the new drug she is taking. I ask if there is anything in the circle of escape? “I see some little black sheep part of me. It is active and small. It has low self-esteem. It is like a lamb. Christ takes it into his lap and strokes it, and it becomes white. It is really nice just to see him holding and stroking it.” The session ends here. I decide not to press for more as she is going on vacation, and it seems best to leave off in a good spot.

Before actually seeing her in this next session, I decide beforehand to examine her masculine side if the occasion presents itself. The idea of her ‘dominant right hand’ being so essential for work, suggests the masculine feminine relationship of her current Dominant self may be at issue. She comes in to tell me that she is still angry with her

assistant, but has promised she will pay her bonus. No change in her meds; she expects her psychiatrist to take her off the Depakote next week. I suggest that she go inside and work with her masculine side by letting Christ extract it from her ‘right hand.’ She immediately has an image of sliding a glove off of that hand. When she goes inside Christ is able to quickly extract the masculine. “You were right in saying the masculine has not been serving me well. He is kicking and screaming, like a temper tantrum from a child; *and I am angry with him*. He is not protecting me. I have turned to Christ and asked him to hold me. There is more than anger on both sides’...frustration and despair. I feel like I have hit bottom; despair with a capital ‘D.’ I have been feeling like this for a while. If it were not for my daughter, I’d be doing stupid stuff.” (Her sense of despair is quite pronounced; the medication is no longer masking these kinds of feelings.) I suggest to her that she let Christ convict both her and the image of the masculine. I note that Christ does not need the permission of her masculine side to do this so long as she is willing. (Silence) “I see the visual of Christ putting his hands on both our foreheads.” (Silence) “While I want to be sure that my circle is safe, I do not see us as physically so far apart. I say to Christ ‘this is really hopeless.’ Christ replies to me that wherever he is there is hope.” I tell her that each time she allows Christ to convict there will be further results. “The first time he convicted us, he put a half-nelson on the masculine’s head making it quite clear who was in charge, which was comforting to my female side. Now my protecting circle does not have to be such a thick wall. Now it is more like transparent glass with two children trying to touch each other through it. Christ kisses us both on the forehead.” I suggest that she just let Christ convict them again. “I see the wall dissolve. Now I don’t see either of us, just blackness. I have been invested in hating the masculine side of me. I am being told that it will be transformed if I will continually ask Christ to convict us both.” I suggest that she ask Christ to convict one more time. “I lost my concentration. I feel OK, but not centered, my thoughts are all over the place.” I suggest that she is searching and scanning for clues to what kind of masculine will emerge. I suggest that she go inside one more time to receive Christ’s assurance that he will sustain her with his masculine energy until the new form of the masculine emerges; that her requests for conviction will be like receiving her ‘daily bread.’ When she comes back to me I ask how she is feeling? “Better...glad that you are here.” The session ends here.

I do not see the Leigh again for almost a month. In the interval her psychiatrist has taken her off her Depakote, but continued the Abilify and has added Wellbutrin, at Leigh’s request. She reports feeling a lot of fear and terror. I introduce her to the brain-stem massage. I suggest that she let Mother Mary work with Christ when she goes inside. “I see them both. I was really scared. I feel her hand as a caress. It is making me aware of how I feel – fearful, despairing, and angry at my disease.” I suggest that she just allow herself to feel those feelings for a bit. “Inside, it is just boiling up. I can feel Mary drawing it out. There is so much there, like a miasma. It has got to be cleared out.” I suggest that she give her undivided attention to Mary drawing it out. “She is making a gesture of holding and clearing out. I feel like both of my eyes are sore and tender, my brain is tired.” I suggest that she let Mary give healing energy to her brain. “There is still a lot of anger there. I have an image of myself looking out of a window at rain and pounding on the glass.” I suggest that she let Christ open the window. “I saw a white Lilly and sunshine; a part of me is fighting against that image. Now a bush is growing over the window and shading me from the sun. I realize that I can choose sun or

darkness.” I am aware that Leigh has extracted her sense of the masculine, but has yet to examine her sense of the feminine. I suggest that she let Mary continue to calm and clear her negative emotions and then ask Christ to extract her feminine sense of self. “I am not seeing anything clear, but from the moment you suggested this I had a distinct sense of a lack of development, almost fetal. There are some bright spots...a sense of something getting lighter...rising like dough...afraid of what would happen if it grew up...it was terrorized into not wanting to ever grow up...that rings true of a good portion of my personality...I skipped growing up and escaped into drugs, like my parents escaped into alcohol...it has made me overly cautious in everything...I see the danger of going so slowly, never really participating in life.” I suggest that she allow Christ to remove feminine aspect’s terror of growing up so she can enter a self-confident adulthood. “It is unbelievable that I am still so terrified of my father. I saw a plastic pet cage holding the terror. When it opened up all that came out were these harmless, plastic things. I sense Christ raising me up. Now I have a sickening image. I am terrified of heights. It is nauseating.” I suggest that she refocus on Mary working behind her and look down. “I looked down and threw up. Then I backed away and sat down. I am concentrating on her helping me. I just keep retching... fear, hatred, anger, and resentment. Christ holds me and that feels better. Both of them are encouraging me to let go of it all. Mary is holding a bucket. Now I have this awful image of throwing up frogs and insects. They are creatures of terror. I feel like I am going crazy.” At this point, I briefly distract her with a bantering comment. Then refocus her on letting Mary and Christ help her. “The retching has turned to clear water and now light. I can go back if I need to. I probably have more to get out. I feel both drained and exhilarated, and a little fearful. What started all of this was your reference to the reptilian brain (a comment I made at the beginning of the session in describing the brain-stem massage). The session ends here. Hopefully, in the next session, we will be able to start redressing the imbalances between her masculine and feminine aspects. It is no wonder the masculine has terrorized her. All this feminine aspect has wanted to do was evade and escape and remain essentially a terrorized child.

Leigh returns the following week. She reports that her psychiatrist wants to double her Wellbutrin. “My Assistant and the stock market are depressing. I am going on my vacation to Ireland in ten days.” (It will be her first vacation in years.) I suggest that her ‘depression’ is a reflection of her current state of being which the Wellbutrin may mask, but cannot heal; and that she needs to go inside and let Christ convict her feminine side; and let Mary massage her brain stem. “I used the massage several times during the week. I have a toothache.” I suggest that she let Mary work with the nerves of the tooth; that she let Mary reach in and ‘read’ the nerve. This is not so difficult given that Mary’s hand is already able to penetrate her skull. “It is a different kind of retching.” I suggest that she ask Mary to release it; that she think of it as an ‘energy cyst.’ “I feel as if I am being held down or jailed and a feeling of quicksand.” I ask her what emotion is she attempting to evade? “Anger and resentment.” I suggest that she allow herself to experience the anger with the assurance that it will not overwhelm the body. “Terrifying. Images of being underwater and drowning, images of water moving really fast and me being caught underground.” I suggest that she let Christ swim with her sense of self that is feeling this. I then suggest that she let Christ teach her how to ‘breathe’ the water. “No.

I feel alone like I was little. How terrified I was when I was little. Now I am letting Mary comfort me.” I suggest to her that this ‘little child’ felt the feelings she has just experienced. I suggest that she ask Christ to rescue the little child, to dive down and get her. “That is exactly what he did. He got her out of there in a heartbeat. He has taken her to a beach and is comforting both of us. She is going back inside of me. I was really scared. I had no idea how afraid I was of deep water. There was no safe place growing up. Any time I went to mother and she was too drunk. I could be angry at her as a teen, but this is me as child. I am also angry (meaning her current sense of self).” I suggest to Leigh that the world would be a safer place if she will allow Christ to raise up her feminine sense of self and connect it with a safe masculine. “I see her getting larger and running to someone her size and age.” I suggest that she have the feminine bring the male to Christ and ask him to convict them both into a safe relationship. “They both went from 20 to 30s’ and got stronger when he convicted them. I then saw them growing to the wisdom of middle age. They feel capable and calm, sturdy and serene.” I suggest that she ‘update her body’ by re-assimilating these images. “I feel shy for some reason, but OK. I see all three being playful together. (Note the dissociation.) Now the three are becoming one. I feel calm now, which I have not felt all day.” I ask about the tooth. “I think it will require a root canal.” I suggest that she ask Mary to ‘drain it’ completely by tomorrow morning when she wakes up. The session ends here.

I see Leigh again the following week just three days before she goes on vacation. She has decided that her toothache is the result of TMJ and is going to a dentist tomorrow. I suggest she go inside, let Mary massage her brain stem and then touch the tooth and see what comes to mind. “I see stairs and the feeling of running up and down them; lots of book pages turning, the idea that time is fleeting and getting away from me. A male client has offered to take me to dinner.” At this point, I am moved to suggest a radical intervention: that she let Christ convict her mother during the period when she was pregnant with Leigh, as well as convict everything built on that foundation. “I need to do that more, it is giving me a totally different perspective. She was forty when she had me. She was drinking and really tired. I could see her putting the drink down and really tired. Christ is getting her to rest. I can see Christ combing energy through her belly and head, getting her to rest. It was hard for her to rest. Both parents were drivers. Amazing what she accomplished while being drunk all the time. My jaw really hurt while we were doing that, but it feels better now.” I suggest that she go back inside and ask Christ to convict the conception so she can be born fully into the world without hindrance. “I am feeling pain and having trouble getting past it. I see a plane wreck.” I suggest that she move into the pain and let Christ relax what is constricted. “When I went into the pain it got worse.” I suggest that she let Mary massage her from the back and let Mary point out – touch, what she needs to know, let her use both of her hands. “It feels like TMJ on both sides of my face. I am aware of a Worrier.” I suggest that she offer it a circle of escape. “It goes directly to the circle.” I suggest that she let Christ enter that circle and terminate any undue influences. “I do not see an image of me. I see ‘gremlins’ and ‘pirates.’ He is terminating the ‘pirate stuff.’ When I was a teen my father had to declare bankruptcy twice. I have a fear of it happening to me.” I suggest that Christ step back out of the circle where the teen seems to have emerged, and if she is willing, she can leave the circle and come to him. “I see her disappearing.” I suggest that Leigh stand in front of Christ and let him convict the Worrier in her. “I can't, I can't, I can't.” I suggest

that she can at the very least ask Christ to give her the experience of 'can' equal to her experience of 'can't' so as to have a real choice. The session ends here all very unresolved as she is leaving for Ireland in two days. I will not see her again for three weeks.

Leigh returns three weeks later having 'survived' her vacation. I decide to focus as quickly as possible on 'I can't,' and suggest to Leigh that she go inside and have Christ create a circle of escape and then convict the Aware-ego sense of self with the power of the Holy Spirit. "She ran into the circle as soon as I closed my eyes. She is real young, small, and terrified. Age four, huddled up, arms around the knees, just like the fear of when my father came home." I suggest that she let Mary enter the circle and provide the four year old with brain-stem massage. "She jumps into Mary's lap. She is rocking *me*." Leigh says this holding back strong emotion. I tell her that she does not have to express whatever she is feeling but to allow herself to feel it. "She is just really comforting me, working with the fear, reminding me that I am loved. She too [Mary] lost someone...the pain of it...it was terrifying and painful. Negative emotions are OK but not to dwell on them 24/7. The four year old says it is not fair. She hops off of Mary's lap and pounds the ground. She is having a tantrum. Mary is encouraging her to come back into her lap and calms her down. Mary tells her that she can thrive in an 'unfair' world without being a part of the unfairness, but not a victim of it either. Mary's hands on *my* head are so calming. I see Niagara Falls – how fast life goes by. Mary says that she and Christ are a way out of the terror. I see a sliding pole like a fire escape. I slide down to the bottom and Christ is there with open arms to catch me. Mary is holding me while another part of me slides down the pole into Christ's arms." I suggest that she let this child self repeat the experience till she is completely relaxed; that he is offering her the release from fear. I ask what is happening inside. "It has become a slide. I am going down all sorts of ways...on my back, head first, turning in circles, somersaults, like an airplane with my arms out. That part of me has grown up and now I even saw her going down in a bikini. Christ is telling me he is here for me. 'I convict you and that other part (bikini), all of you. You two can learn to play together.' He is showing me a musical instrument unlike any I've seen before. He is telling me that music is my life; that increasing the Wellbutrin is not the answer. That if I come to Christ he will really heal me, surprise me with how much I can be healed, exceed all the limits I place on my self. I will be loved and looked after." The session ends here.

Despite the previous session, or perhaps because of it, Leigh returns the following week feeling like a failure professionally. "In 18 years it has never been this bad" (Indeed, this is 2008 and the stock market is going to 'hell in a hand basket.') I suggest she go inside and ask Christ to convict her for insight. Initially, she is so fearful she cannot find Christ or her *Light*. So I have her sense a circle of protection and enter that. She immediately starts telling me how she is feeling. "The job has worn me out. I am really tired. It makes me feel old, tired, and exhausted. I am fighting it. It is not fundamentally rewarding. I may be through in this field. It is too exhausting; zero quality of life." I have her ask Christ what, from his perspective, is the major impediment to a quality of life? "Energy and passion. I don't feel strongly about anything. I am so

absorbed with survival; I am terrified of economic insecurity.” I ask her if she is willing to be released of her fear of economic insecurity in favor of a quality of life? “It is so much of who I am. I feel bound to it literally. I feel tied to a pole with rope; my hands are tied.” I note that this belief guided her father all of his life. I suggest that she let Christ convict the tied-up sense of self with the power of the Holy Spirit. “I see myself going into a laundry shoot, falling into the unknown. It is uncomfortable. I see him at the bottom to catch me. This past week I have been thinking that this is not what I had in mind in terms of a life. I feel immobilized, but I also see I am where my choices have led me.” I affirm her perception by noting that she is squarely where her parents shaped her to be. I suggest it is time to get over them; better, to love them free of their baggage. Let Christ liberate them and their fear of economic insecurity. “For a moment I saw them dancing. It felt good. Then I saw myself looking up stairs and Christ's light at the top. Whatever door I choose he will be with me. Where I am now is no longer meaningful to me.” The session ends here.

Leigh returns a week later to report that she has upped her Wellbutrin by a third and that she feels better. “But I am still in survival mode; everyday is a grind.” I suggest that she go inside and separate from whoever feels she needs the Wellbutrin. “I am observing myself lying down in a circle. It is the Driver. She is pounding on the ground angry and tired. She is dominating me now. She is impatient with the process. She just wants to be well. Christ is stroking her hair. She plays the victim. It is a habit. She does not know any other way and she cannot turn it over. She is too afraid.” I suggest that she ask Mary to enter the circle and provide brain stem massage. “She had her head on Christ's lap for awhile. Now it is on Mary's lap.” I suggest that she let Christ convict her role as ‘victim’ to provide insight. “I see him doing that. She turns on her back and looks up at clouds as a child would on a summer day. It comes to her that she needs to dream. She fights the idea but now she sees a cross covered with gauze. There is lots of light around it and Mary is there decorating it with flowers. It is a resurrection cross. I have an image of stairs again going up and down and a sense that I am really changing what I want to do during the day. The stairs are lined with shelves and boxes suggestive of that changing; there are grocery bags full of excess clutter in my home. I sense a bright light coming through a window, a dream or new direction is coming to me having to do with stairwell stuff. The Driver is sleeping. I think what she has lacked is the ability to connect with her dreams. I had a dream of lots of trees this past week that were real crowded together. Some started to uproot themselves and start walking. I have not looked forward for a long time. I need to start simplifying my life; that does not have to be bad.” The session ends here.

Leigh returns a week later complaining about her sleep pattern. “I am in bed by 9 p.m. and then up at 2 or 3 a.m. sometimes I am awake till 4 a.m. It is hard to drag myself out of bed in the morning. I don't want to do my job. I just lost a million dollar account.” I suggest she go inside and separate from the part that has trouble getting out of bed. “She feels younger than adolescent, age six or seven. She is sitting on her haunches in a fetal-like position. Not the way I wanted my life to turn out. *I am being so hard on her.* She is immature. She needs to shape up and grow up and do the work. She feels overwhelmed; can't do anything about any part of her life. She seems to wake up every morning depressed. She is terrified, immobilized by her fear of failing. I am watching myself fail.

She feels suicidal.” I suggest that Leigh let Christ enter the circle of this Six-year-old and identify her need. “She has a need for basic human companionship and eating right. She feels out of sync.” I ask Leigh who it is that is shaming her? My parents and my office assistant, and the Driver. “I can see Christ terminating their power to shame. And I am asking him to convict me for willingness. I am afraid to give up that power. How will I relate to her.” I suggest that he can offer her a quid pro quo. She gives up the power to shame and he will give her a path to love her – discernment in exchange for her power to shame. I tell her that Christ has an unerring sense of judgment in these matters. Leigh is silent. I ask her what is happening inside. “I am questioning him how it will take place.” I suggest that if she is willing for anything to happen, then she is to walk up to him and let him place his hands on the side of her head for a few moments. (At this juncture, I have yet to discover the penetration and exchange process.) I add that when he takes his hands away, she is to come back to me. “While he was holding my head I saw a bright light coming out of his heart and into me and then back. I felt him holding me close to his body. We are standing on a stair landing. Just above I see a door brightly lit. There is a feeling of change in the air.” I ask her if she wants to go through the door? “Yes. I suggest that she let him hold her head again and feel the heat of his hands. “There are lots of images. I kept praying for discernment. Where would I be living? I see myself walking into a neat bedroom, a bread and breakfast. I would be happier in new surroundings.” The session ends here.

I see her again in two weeks. She is still taking the Wellbutrin and Abilify. She tells me that she is feeling terrified, meaning I suspect, the Six-year-old. “She is most afraid of abandonment by me.” I ask how Leigh continues to abandon her. “I stop eating, I’ve lost ten pounds, or I sleep.” I contend Leigh is using shame to banish and I tell her so, and ask her why? “She is so honest. My life is not a life. It is too frightening to contemplate.” I tell Leigh that she must give up the power to shame; it is terrifying the Six-year-old. It is the most corrosive emotion she can use. It destroyed her father and crippled her mother and is doing the same to her. It has no socially redeeming value for the doer or the receiver. “I guess that explains my feeling of despair.” Silence. “I am angry and frustrated.” I tell her that those emotions will not deter Christ, only her unwillingness to stand before him and let him remove the power to shamefully banish. “It is a control issue.” I have her ask Christ if he would accept her power to shame in exchange for his power of discernment. “He says ‘yes,’ people are always giving him odd gifts and he takes them.” I have finally figured out the needed intervention and so tell her to focus on his fingers going into the center of her brain, drawing out the power to shame and replacing it with the light of his discernment. I add that it is like the brain stem massage only now he is entering her brow. “I sense some penetration, but now I am resisting. I see a file cabinet being pulled open like one I had as a child. A sense that all these bad things about me will come out; things I am ashamed of, my deep dark secrets. Now I have the image of a water wheel. His *Light* is right behind the water coming down as if I was at the bottom of a cave.” Ask Christ if he can baptize all of the shame hidden in your heart? “When I handed him those shamed things they became roses...a glimpse of heaven...a millisecond of real intimacy with him. He is baptizing me. I did not feel his fingers in my brain.” I ask her if she is ready to feel them now? “I think so. I have oddball

images of summer time with wicker porch furniture and a picnic. It is all around me and I can't get willing enough." Then she breathes deeply as if experiencing a release, but the session ends without a true sense of closure. I schedule to see her the following day. We both know she is on the cusp, so she is willing to come.

Leigh returns the next day to tell me "She is not optimistic about doing this today." I reiterate that Christ is able to terminate other shaming voices, to which she replies, "I can remember yesterday clearly hearing my father say, 'shame on you, shame on you.'" I immediately have her go inside and ask Christ to contain the shaming image of her father and terminate his power to ever shame her again. I tell her to see her father shaming her and then seeing Christ place a portion of his *Light* into her father's heart. "I saw bird's wings, a sense of a burden lightened, and then I saw him sitting down, more mellow, but he also looks beaten by life, crushed." I ask here if she is fearful she will also be crushed if she gives up the power of self-shame? "No. But I have felt shaky yesterday and today. "Now my father looks like a young man. He has jumped up and started doing ballet." I reiterate to her that self-hatred is not worth whatever power she seems to feel it offers her. "I saw my self in front of Christ, him holding me and conveying to me that it is all about trust, my core issue. We are both on planks of wood over a stream. We are coming from opposite sides. My plank cannot support me but he is supporting me. It has the flavor of walking on water. Now I am standing on the land and asking him for conviction. I was asking for an image of change rather than conviction and that is what was holding things up." Silence. "My whole forehead feels like it was bathed in light. I looked backward at my job. He says my worries are just a second in time; not what is important here. The job will work itself out one way or another. This is true." I reiterate that she needs to let his *Light* penetrate her mind. Silence. "For a split second it felt like great sex and then relief. Lots of images of water flowing down...a great amount...a giant hole...like Niagara Falls. I keep begging for conviction and get more comfortable with the images he wants to give me. Now I see a tree trunk cut off, a stump. I have to get comfortable. I see a serene pool of water, dusk, a farmhouse. The stump symbolizes the cutting away of how I had been living. I have been head strong for a long time; pining away for a long time. Now I do not see that tree at all just the stump." I ask about her child-self? "Before you mentioned that I saw an alpine lake, then me or the child in a rowboat quite relaxed. I see the child running along the dock, carefree, and then meld with the spirit in the rowboat. I see her – the adult, holding the child and becoming one with her. The message I am getting from Christ is that, 'It is not so hard; I do not have to be ashamed for shaming myself; it is all I knew.' Then he tells me, 'I have created this beautiful world; you need to take advantage of my world.' I feel like I have been on a real vacation. I just need to choose where I want to spend my mind, and I do not have to do it alone. And I need less drugs to do it, I need to own my own mind." The session ends here.

I see Leigh again in two weeks. She is doing well. She has reduced her anti-depressant to once a day and cut back on her sleeping pill. I suggest that we begin examining the part of her that clamps down on her sexual desire. (Anti-depressants, whatever else they do, invariably suppress the sexual libido. As Leigh comes off this medication she needs to resolve any remaining sexual conflicts.) When Leigh goes inside she finds herself under the stairs of a general store afraid to come out. She can see the

part of her that holds the *Light*. I suggest that this part will extend a portion of the *Light* to the part hiding under the stairs. "She rolls the *Light* to my feet." I ask her if she knows Jesus Christ? "Yes." I tell her that I am going to ask him to join her under the stairs so he can teach her how to create a garment of protection against the fear of exposure. "At first everything seemed murky. As he put the *Light* around me I felt comforted. I can see light when I look up. I can sense myself saying, 'I am so scared.' It feels like I am in a minefield of discarded furniture that is all broken up and jagged." I decide to treat this sense of Leigh as a shamed part of her sexuality and ask her if I could have her permission to ask Christ to baptize her? "Yes." So I ask him. "It is really abstract. I am not seeing my body; I am seeing arches of light and darkness. I am trying to distance myself." At this point it is not clear to me who is speaking, only that it is fearful of being shamed. So I ask her if she can tell me what is shaming? "When I was really little – age 3, I was ashamed to have sexual thoughts, ashamed for acting on those thoughts (playing with herself), being little and weak. Dad said 'shame on me'." I ask her if she would be willing for Christ to contain her father and terminate his power to shame her sexuality now and forever so that here after the only one who could shame her would be her, and I don't advise that. "I have been really angry at my father for doing that. He was being hateful. I boarded him up." I am not sure what she means by this but tell her that the three year old will be under Christ's protection hereafter. The session ends here.

I feel the need to make an observation here regarding Leigh's selves. An overriding characteristic of Leigh's interior life is the large number of selves age six and younger. As each emerges, the feelings and defenses they enact dominate Leigh's emotional life. Each self must be respectfully worked with. The large number is indicative of the trauma wrought by both parents when Leigh was a child. I have only seen this quantity of young selves in MPD clients. Leigh is bi-polar, not MPD, but the limited coping skills of these children definitely exacerbate her mood swings. The only 'adult' in the group appears to be the Teenager or Driver, who is largely responsible for Leigh's manic episodes. This work does call for patience. As each self is addressed another will emerge to take its place. There is a distinct 'regressive' quality to it that cannot be avoided. It would be impossible to get to this depth with all the medication she was previously taking, but I am also asking a great deal of her as she struggles with these selves, a very demanding job, parental responsibilities, and life's general hassles.

I see Leigh the following week. She tells me that she has begun to dream again about her future, which includes holding babies, volunteering to work in a hospice, and helping people to the next spiritual level. Then she relates how she has become concerned about floaters in her eyes because her father had macular degeneration. I relate the story of a client who recently told of a 'miraculous' healing when he let Mary join her hands with his hands that were over his eyes. When he took his hands away all of the floaters in his eyes were gone. I suggest to Leigh that she ask Christ to free her from the fear of her father's legacy; to convict that fearful legacy with the power of the Holy Spirit. Silence. "I picture myself kneeling before Christ asking him to lift my fear. I immediately saw I have been trapped by all of these 'spider webs.' They were pulled off to the upper right and then to the right. Now I am asking him to put his fingers on my forehead and calm

my brain, massage it. I see myself looking down on a palisade. This past week or two I have been thinking of fun things to do. The palisade is a symbol for fun.” I ask about her sexuality or lack of it. “I see a line across my right eye. The lack of sex is just about the drugs. I am taking too much.” The session ends here.

When Leigh returns the following week she tells me that she has further reduced her Wellbutrin but now is having trouble getting out of bed in the morning. I suggest we continue focusing on the father and the child whose sexuality he repressed. “I cannot deal with both at the same time so I have asked Christ to just work on me. But then I just see a very young carefree child, so I have asked Christ to work with my father. After Christ convicted him I see my father much younger – maybe eighteen years old. Christ is helping him to make different and better choices. I see him pushing my older sister in a swing, which is something he would have never done. Now he is helping my brother with his studies, another thing he would never have done, and affirming him. My brother’s life as a bad student and asthmatic is totally different as a result. I see dad’s life evolved so that he can now be affectionate with our mother in front of the kids. I feel compassion for him; I appreciate how lonely it was for him. Even if he evolved, my mom would still have been an alcoholic. At age twelve my father gave me a pink mini-slip. I felt it was inappropriate, too sexual coming from a father; something a mother would give to you privately. But I loved it. I just realized this. I never thought of it as an invitation from him.” I ask her if she can tell her father she appreciated the slip? “My mother abandoned me to him; she turned a blind eye, got drunk and passed out. I am angry about it.” I ask her if Christ can convey to the child that this was not a healthy environment in which to learn about sexuality. “Christ does. My mother’s reaction is to sob and feel ashamed. Christ is trying to comfort her.” I suggest to Leigh that she tell her mother that it is nearly impossible for Christ to comfort her while she continues to shame herself. She needs to give up her power to shame her sexuality, her husband’s, and Leigh’s. “When Christ draws out her power it looks like shit on a rock. It definitely casts a pall over everything. She is willing to give it up for Christ’s discernment. The *Light* just came and replaced everything. As sick as she was with alcohol, she did have a good heart. I suspect the root of her sickness was all of that shaming.” I suggest that she offer her father the same option. “I don’t think it can happen; he was basically evil. My father worked side by side with very important people who hurt the country. His self-shaming drove him to work 36 hours straight at one stretch. He had self-hatred and hatred for whole groups of people. It was insane.” I ask again if Christ can help him see the effects of his self-shame? “I see a big hole, straight down, emptiness.” I ask her if he really wants to retain that power if this is the effect? Silence. “He would get into terrible dark depressions. In those episodes he saw what he was like. He is choosing Christ now, but as I see the light filling the hole it only goes from dark to gray. It is not the dazzling light I saw for mother.” I suggest that he was very sick and this may take some time. “The hole is gone now but I don’t know if he is willing to accept Christ’s discernment. He had no spiritual life while he was alive.” The session ends here.

When Leigh returns a week later, I decide to take a different tack and invite her to let Christ work directly with her root chakra. She tells me that it feels shameful ‘down there.’ I ask her to let Christ do whatever he needs to do to free it from shame. “It is shame. He is making it clear to me that I need to be comfortable for him to do this. The

shame started with my father shaming me and it became a habit where now I do it to myself.” I ask her if she can give up the power of this habit? “It would be hard to do.” I suggest that she allow Christ to extract it from her head and observe its effect on her root chakra. “It keeps me bowled over in a fetal position.” I tell her that I do not believe he can clear the root chakra while she keeps shaming it. “I am feeling healing energy in the circle where I am in the fetal position. I see a beach and a big sailboat up the beach. When he started I just wanted ‘to get out of here,’ but then he put his hand on my root chakra and I had this feeling of healing. His discernment is such a more comfortable choice, so much more loving to myself than that power to shame. Now I see a giant ship pulling onto the beach, a black hull. It seems dangerous. I scurry to get out of the way. It is an example of where I am not to go with my thoughts; that I must focus on the healing. Discernment is a choice. Now I see the black-hulled ship as a toy on a pond – that is the power of discernment, I can choose how I look at things. Christ wants me to get back to healing the spot. He has been drawing something out. It has been all tangled; the nerves have been stunted in growth when they should be free like hair. It was like they were burned off; now there is a sense of cleaning and straightening. Christ says that he has been waiting to do this for me.” The session ends here.

When Leigh returns the following week she summarizes her ‘progress’: “I am off Wellbutrin. My libido is back and everything works...for the first time in months.” I suggest that she let Christ work with her abdominal chakra (sexual). “Christ still wants to focus on the root chakra. I am anxious over talking about sex with you.” I suggest that her fear is arbitrary and she can ask Christ to identify the part that is anxious and release it from fear. A long silence ensues. I tell her that I need to know she is working, not sleeping. “I am not sleeping.” More silence. I ask her if – whatever it is, feels good? “Yeah. Not sexual. The shame is being lifted and cleansed. Funny, I see the edge of a square table suggesting that I am on the edge of something. Everything around the corner is hazy. The tip is bright. I am on the tip of a freedom, a butterfly comes to mind, the idea of flight and change, bluffs and a really blue sky, and Victorian houses perched on a bluff.” I have her ask for discernment of what she is seeing. “It signifies liberation from the Victorian attitudes of my childhood. There is a feeling of release and expansiveness.” Her free associations continue in much the same way for the remainder of the session.

I do not see Leigh for another three weeks. She reports sleeping well but still taking ¼ milligram of Ambien. She is off all anti-depressants, but still taking 2 ½ milligrams of Abilify. She tells me that both her niece and sister have been diagnosed as bi-polar. She does not look forward to work, which is understandable given the whole country is going deeper into recession. I suggest that she go inside, lie on a massage table in her imagination and let Christ do whatever he has been wanting to do for a long time – obviously, a very open ended suggestion that picks up on his saying that he wanted to work with her root chakra for a long time. “He is working with my root chakra drawing out more energy, evil, bad feelings. He is pulling out self-destructive feelings. Now he has stopped.” I ask why? “I thought we were out of time.” I have her tell him she was mistaken. “Now I see some sort of box, an obstruction. It is where the heart is.” I suggest that she let him enter her heart and for her to follow. “He is inside. There is something

wooden, like an arch with light coming out.” I ask if it is ‘good light’? “It has a greenish cast.” I ask if it is sexual? (Sexual energy often has a greenish cast.) “Yeah. It is a core issue. I am still confused about what is good and bad.” I ask if she would be willing for Christ to penetrate the box containing the greenish energy with his *Light*, purify the energy and begin the process of altering her false beliefs and attitudes? “Yeah. He has cleared it. The box has become a sleigh in the snow with a feeling a speed and going fast.” The session ends here.

I see her the following week. “I am thinking more about sex. I have been sexual on the weekends. I did not want to be here today.” I suggest that she consider dividing her Abilify in half. We talk about the coming holiday. I encourage her to make more plans. I do not see her again till after Christmas, just before New Years. She tells me she has cut her Abilify in half and stopped her hormone replacement therapy. (I do not say so, but the latter may be a mistake as she had a complete hysterectomy the year before.) She tells me she is feeling sad, that she needs to get people in her life who will not grow up and go away (a reference to her daughter becoming a teenager). I suggest that she go inside with Christ, enter her heart, and let him take her to a place where she can learn her soul’s desire for her. “Christ is comforting me. I have not a clue what my soul wants for me. Years ago I attempted to find out by journaling a la Ira Progoff. I saw my soul as a little slip of a thing surrounded by sharks in the water.” I ask her if she worries that she might be at odds with it? “No. Well, maybe. What am I doing with my life?” I suggest a partnership with Christ and her soul. “I don’t feel passionate about anything. I can’t put my soul into anything. It is not even there. Now Christ is reassuring me that I have a soul, that I have been going through a period of darkness, maybe even estrangement.” I ask her if he can help her reconnect? “I need to do some stuff on my own, too. I need to make decisions regarding my church membership. Do I want to be there or not. I am so passive. I let things slide.” I ask her what prevents her from being more active? “Too much energy.” I ask her if she can identify the source of her energy drain, but we are out of time.

I see Leigh again two weeks later. She tells me that she has stopped taking her Abilify. She is off all medication except ¼ milligram of Ambien to sleep. But, she says, “I have no interest in doing anything at all and I don’t want to work.” My sense is that her ‘energy drain’ is due to her relationship with her masculine aspect. (It may also be the result of her stopping her hormone replacement regimen, but I fail to see this.) I suggest she go inside and let Christ extract her contra-sexual aspect. “I see a crumpled up figure lying on its stomach on the ground in a fetal position.” I suggest that she lie down beside this male figure and let Christ convict the two of them simultaneously. She lets this happen and then reports that, “The male figure is relaxing. It has turned onto its back and stretches. I feel more relaxed and more uptight.” I suggest that she ask Christ to convict again for greater insight as to what it all means. “He went back into his fetal position.” I ask if he reminds her of anybody? “I am depressed by all of this. The image is of a younger man in his 30’s with a beard. It feels like my ex-husband. I realize that I am causing him to be in the fetal position. I have all of these negative thoughts. I don’t want to go on doing this for another ten years. I don’t have the energy.” I pose a hypothesis to her: if he is energy and she has hardened herself against him how can he energize her? I

suggest that she say to him ‘I am sorry, please forgive me, I do love you.’<sup>36</sup> Emphatically, she tells me, “No. I don’t love that part of me. I am angry that he let me down. He does not give me energy.” I ask her if she can appreciate the paradox she is creating for herself? “I do feel like someone who does not want to do their part and grow up. Why am I so resistant?” I suggest that she ask her *Light* if she is willing to hear the answer to that question? “I am pissed off at all males. That figure represents my father. I have nurtured that anger all of my life. It is so self-defeating.” I remind her that this is *her masculine that she is attacking, her source of energy*. “I see myself comforting him. He is sitting up. It feels different.” I suggest to her that she let Christ convict her till she becomes one hundred percent responsible for him. “If I let Christ do that then I can no longer be a victim.” I tell her that if Christ gives her the authority commensurate with this responsibility, then she will probably have to repent of her past attitude, but his need for her is equal to her need for him so I am guessing he will be quick to forgive her. “I will work on it.” I push her to ask; that it only takes an instant of willingness. “OK.” The session ends here.

I see Leigh two weeks later. She is feeling ‘wired, fried, and panicky. All the masculine wants to do is sleep. She also shares that after attending Alanon for 14 years she is finally going to tell her story. She underplays this but I know it is a major step for her. She also reflects on how she has nursed all her anger-resentment toward men. “I don’t like the word repent. It is strong word. To look at my part in all this is depressing. I have not looked inside with Christ present.” I suggest that she go inside and let Christ convict her and her contra-sexual aspects for ‘embracing balance.’ “I could see Christ putting his hand on both our foreheads. I could see energy flowing from the masculine to me and from Christ to me. There is a triangular flow from Christ to the masculine, and Christ to me, and the masculine to me. And I need to give him energy too. I need to concentrate on the energy being lighter and cleaner.” I suggest that she allow Christ to effect the necessary change. “What I see is that the center of the triangle is white, yellow, and hot.” I suggest that she ask Christ to name what is in the center. “It looks like a campfire, it feels like Christ’s power. I want to draw close but there is an element of danger. I could burn myself. Christ is saying, ‘Yeah, my power is pretty powerful. There are levels of my power that would be dangerous in your hands.’” I suggest that she ask Christ to insert the power of his discernment in both of them. “The masculine is sitting up by himself. I have been so aware the last two weeks of being manic.” This is the other time of year when she has historically experienced manic episodes. The session ends here. I am unexpectedly called away and do not see her again for three weeks. However, I do talk to her on the telephone and actually have her come to my house for some CDs. She is going through a manic episode without medication. She manages to stay focused at work and even to tell her story in Al-Anon for the first time in fourteen years. She also manages to sleep through the nights. I ask her to go inside and re-embed the feminine sense of self within her person and then ask Christ to sustain her energy. “Her first

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The Hawaiians have what they call the ho’oponopono method, which means to set something right. The mantra for doing this is: I am sorry, please forgive me, I thank you, and I love you.

thought is that, “I get to go shopping and I get to leave by 5 pm. Christ will provide the energy and light the fire as needed. I will continue putting the well being of my clients first...and maybe Christ will provide enough points for me to go on a cruise.” Basically, she is through the worst of it. We schedule weekly sessions for the next three weeks. What most impresses me about the previous session is Christ's uncharacteristic warning about getting too close to the fire. She seems to have heeded it without benefit of drugs.

When Leigh returns a week later she seems much the same – what I might call a controlled manic state, but reportedly able to sleep and maintain focus. I suggest that we go inside and ask Christ to place the fire, which the three images previously circled, into a dome. I tell her my suspicion that this fire may be responsible for her manic episodes insofar as she finds its ‘warmth’ very tempting and I think it would be helpful if we can explore it in greater detail. On going inside she immediately associates it with ‘pride wanting to play god.’ I suggest she use concentric circles to separate from the part of her most strongly drawn to it. “I see a small child, age 3-4, terrified and afraid she will not be taken care of. I tried to mother her but it does not satisfy her.” This is clearly a Pre-moral aspect as described in Chapter VI. I suggest that she allow Christ to enter the circle and taking the child by the hand lead her to a mother who can provide her with a ‘safe warmth.’ “He immediately takes her to a room with a hearth and cozily burning fire and a woman in a rocker. The child is in her lap. I see her being rocked and cuddled instead of being freaked out and freezing. The woman is stroking her back like my mother sometimes did to me as a child. It feels like a good start but the child wants to see her face, which is covered with a shawl. She wants to be able to touch the face and look into her eyes.” I immediately begin to suspect that this is an image created by Leigh based on her best memory of her mother. I ask if she can see Christ? “I want him to be there but it is hard to see him.” I suggest that she focus on Christ taking the child. “Yes. Now he has the child and is sitting in the rocker with her.” I tell Leigh that she is attempting to control the outcome – a typical response by most clients, to the suggestion that Christ find an archetypal mother for the child. I suggest that she must let the child be the judge just as, in this instance, the child continues to feel a sense of lack. In reply, Leigh comments that she has thought a lot about the female aspect of Christ, his Shekinah, and she remembers quite clearly that when this sense of Christ cradled her in recent weeks she could quickly go to sleep. I tell her that if she will give over control of the process to Christ he will find this feminine presence for the child and in the interim he will carry and keep the child warm. We are well over time and I have to hurriedly usher her out. When I have my new client comfortably situated in my office I excuse myself for a bathroom break. I pass by Leigh who has remained in the waiting area savoring the last of her coffee and a cookie in a very relaxed state, and clearly in no rush to let go of whatever she is experiencing inwardly.

Leigh asks for another appointment three days later. I anticipate that she wants to move the process forward but mostly she needs to vent, and feels a little insecure as to what may be pushing her buttons. The stock market is going crazy (which she seems to be handling both assertively and professionally) and her assistant is both somatic and even more OCD than Leigh, and all but telling Leigh that she is looking elsewhere for work. I suggest to Leigh that she tell her assistant, ‘that if she is looking elsewhere for work, Leigh will be glad to give her a good recommendation, but if she chooses to stay,

her attitude toward Leigh must change starting now.’ Leigh is aware that she must move the process forward and let Christ find an archetypal mother for the infant. She also tells me that she has been assiduously avoiding the dome where the white core of energy is contained. I reiterate that the infant will know the ‘satisfying mother’ when Christ is allowed to bring them together. That there is a point on the cheek that correlates with the heart chakra of the physical auric body, which is an infant’s primary experience of the world.<sup>37</sup> That is why the infant became agitated when she could not touch it. The session ends here.

Leigh returns the following week. We discuss the infant. I tell her my sense of it: the infant got enough attachment from her mother to keep her alive but not enough for a firm foundation. Now she needs a mother who can nurture her ‘taste’ of attachment into a totally satisfying meal. Leigh goes inside and is quiet for a long time. I finally ask what is happening. “I’ve been trying to quiet myself, submit to Christ and find the willingness to be willing. I sensed the infant and a quick flash of a child being totally happy, sitting on a knee totally relaxed, which it will not do unless it is totally satisfied. Prior to that I had images of how exhausted and strung out we are. I need this through her. I can see an infant who could sit up with a happy gurgle.” I ask if any part of her is averse to allowing such a feminine sense of nurture into her life. “No. I like an occasional frill.” That phrasing catches my attention so I ask ‘how much is too much’? And then go on to ask if she would be willing to give up this power of judging ‘how much is too much’ forever - in this matter of the infant and her need for nurture, in exchange for the power of Christ’s discernment in judging such matters? Leigh grows very quiet in response to my questions. Finally, at my prompting, she tells me that, “This judging is pretty strong in me. I am all about being a strong female, and you are talking about a weak yielding side.” I reply, that her power will always limit the infant from being totally satisfied. At this point, Leigh’s ‘inner clock’ is convinced that the session is over and we need to stop. I assure her otherwise and send her back inside. “I am working on being willing. I got this flash of ‘Thank God, now I can get to sleep through the night followed by a moment of elation. But I cannot tell you there has been physical contact between Christ and me. I saw myself kneeling in front him.” I tell her that Christ has been giving her vicarious experiences of what she can expect, but she still needs to willingly accept his intervention in the first person. I give her an analogy. I ask her to imagine she is in a church where congregants can go up for an alter call. She observes a person beside her doing it and how profoundly it effects her, but she will only experience it herself when she accepts the call to go to the altar. The session ends here.

My verbatim for this next session is quite long. Even so, it is difficult to convey what finally happens. When Leigh returns she tells me more about the strong woman in her: “She was strong enough to walk away from a very successful career and follow her husband here to Knoxville; she was strong enough to give ‘lip service’ to nurture by

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<sup>37</sup> This point is identified as such by a Chakra therapist whose work I discuss in the last section of this book. See Paulson, G.L. (2002), *Kundalini and the Chakras*, Llewellyn Publications.

adopting a child; and she has been strong enough to accept the burden of a Bi-polar diagnosis and its medication handicap...I almost went to the altar this past week. Christ came to me from two sides. I felt total healing around me – like a cloud. But as soon as I try to control the process it dissipates. Then my mind goes to the business of earning money.” My comment on all she is telling me is that she does not seem to have the strength to let a helpless child be totally nurtured. Then I suggest that she go inside and let Christ personify her sense of strength. Without going inside she immediately describes it as a gremlin that is blatantly addictive. Then she begins to reflect on how, for years, when she went inside on her own she would go to a column of light, her inner core, for strength and centering. “ I learned it from Ira Progoff.<sup>38</sup> I saw it as the Christ in me. But now the light is not a light. It is a fire and it is not in me at all. I cannot go there. I have also developed a splitting headache since coming here from the acupuncturist’s office.” I think I have been fighting the flow of energy she was attempting to stimulate in me. Our dialogue goes on in a similar vein for another twenty minutes. Finally, she is ready to go inside. I ask her to have Christ draw a circle of escape. Then I suggest that she ask Christ to convict her with the power of the Holy Spirit for the purpose of removing all obstacles preventing Christ from bringing the infant to the mother who can satisfy and heal her. Anyone objecting can escape to the circle beside her. I even have her repeat out loud what I have suggested. A long silence ensues. Finally, I prompt her to share what has been happening inside. “I got to a place that I did not want to leave. I kept asking the Holy Spirit to wash through me. My headache is gone. I just felt healing from Christ on different levels of my being, my feminine side, different forgotten hurts melted away. It all happened so fast. I am understanding that all of those hurts do not matter. There is a sense of closure. I am asking for help.” Clearly, something has happened, but I will have to wait till the next session to evaluate exactly what has occurred.

I see Leigh three weeks later. It is clear that she has yet to relinquish her judgments of ‘how much is too much nurture.’ She attempts to do so again. She reports feeling that this time Christ has penetrated her brain, but I am feeling more and more that there is a significant resistance that is unaccounted for. All we can determine in this session is that she is afraid of finding her way, and fearful of running after it blindly; a true double bind.

In the next session she is preoccupied with an MRI report that says she has a ‘mass’ in her brain, which her doctor tells her could have been there from birth. She is also preoccupied with pains in her toes, which she is attributing to meridian dysfunctions. I suggest she go inside and ask Christ to draw out any emotion associated with the ‘brain mass.’ “My fear of males and females comes together in it. I am really afraid of this brain thing.” I encourage her to let Christ intervene. “His hand came into my brain over and under the mass. He is combing it, which is having a rippling effect. It feels enormously healing.” She commits to letting Christ repeat this two or three times a day for as long as she is concerned. We do nothing about the child in need of maternal nurture.

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<sup>38</sup> Ira Progoff was a Jungian psychotherapist, popular in the 1980's and 90's, who promoted self-discovery by having clients keep daily journals. See Progoff, I. (1992), *At a Journal Workshop: Writing to Access the Power of the Unconscious and Evoke Creative Ability*, Tarcher.

I see Leigh again a few days later. She is calm enough to at least make another attempt at letting Christ find a nurturing mother for the child. She has accepted that she cannot do this and that it has to be done blindly. But nothing seems to happen. I see her again two days later. She is again distracted by fearful diagnoses from doctors. I listen sympathetically, but I'm increasingly convinced that she is doing all of this to herself to avoid some trauma related to the child connecting with an archetypal mother. She has allowed Christ to hand the child to a woman who is unknown to Leigh. She senses the child is in much pain; but again she is distracted by the pain in her toes. I suggest that she say to Control: you focus on the toes and I will focus on Mary and the child. Control is directed to hold points that may be related to whatever meridians are creating the pain. I have her move back and forth between checking in on what is happening with Mary and the child and whatever Control is doing for the pain in her toes. "You are right. I can move back and forth. The baby looks little, no more than nine months. She is not quite asleep. She is getting healing energy from Christ and comforted. Control seems to be setting criteria but the child is comforted. She is quiet even when traffic runs by her." The session ends here.

In the next session two weeks later Leigh reports that she has seen her gynecologist and has gone back on her hormonal meds on his recommendation; and she feels better. I suggest that she go inside and ask Christ to 'personify' her resistance to letting Mary nurture the child. "It is no big surprise. I am fearful of being vulnerable, a terror of exposure. I ask if Christ can *help her to safely touch the exposure and vulnerability?* (For some time I have strongly suspected some kind of shock trauma.) "It is raw, red, and painful. It does not want to be touched and I don't want to touch it. There is a sexual aspect; it may be vaginal. I can ask Christ to heal it. It is a burning redness. It feels like an internal view of an organ, an exposed heart; a part of me is repulsed by it; it is dangerous to get too close to it. It will hurt the organ and me." I have her ask Christ: if she gives up the repulsion can he heal it? "Of course, I know that my shaming is a big part of it. He says that I can do the judging or he can. If he does it, then the outcome will not be negative. It was not my fault." Again, there is a seeming struggle between retaining control vs. giving it over to Christ. "For a moment, instead of red, I saw a naked, healthy infant sitting up, healthy and happy." Again, Christ is showing her a positive outcome, but it is still not clear to me that she has relinquished control. The session ends here.

Leigh returns the following week seeming very relaxed. She reports having spent a good weekend with her brother who visited. She is exercising and continues to be sexual. Still using Benadryl to sleep at night and, occasionally, when she cannot sleep, she finds that soaking her feet in hot water helps. The 'sexual' is something she treats like an exercise, which she does even when she does not feel like it. It offers release. Apparently, Christ is her partner in this and she finds his presence healing. Over the past several days she has checked on the infant who seems to be in a good way. It is not with a mother, but the mother's presence is sensed as watchful and nearby. The infant is about nine months old. When she checks inside her sense is that the red rawness is not completely healed. I reiterate that she needs to relinquish her power to be repulsed by it

in order for Christ to heal the red rawness completely. When she goes inside, she becomes aware that the repulsion permeates her body; one image in particular grabs her: her feet seem reptilian. She also remembers herself saying for years that ‘she should have fought that off; and she can remember her father saying, ‘In case I figured it out, it was my fault, not his.’ I tell her that the ‘who’ is unimportant at this point. It could have been her father or mother, or any of her siblings, all of whom were at least ten years older than her. The important thing is that *her repulsion* is preventing Christ from healing the red rawness completely. Leigh goes inside and begins reporting: “I have a sense of Christ’s hands pulling a rope of green slime out of a well. I am saying ‘take it all.’ Now Christ is pulling more with both of his hands. I am impatient for him to take it all but he is telling me to be patient. He says this is a big change and I have been heavily invested in not changing it. He is getting more and more with each pull. I feel I need to write this down so he can continue over the next week.” She returns to me and immediately starts writing down what he is doing and what she is asking. I have her add that, if she hears any other voices being critical of her during the week, she can immediately ask Christ to terminate them. She writes down the idea that Control has been functioning as her own conscience in order to preempt such voices. The session ends here.

Leigh returns a week later and tells me she feels “anxious and depressed;” but frankly she seems much calmer and more alert than I have ever seen her. She tells me that when she imagines people who make her anxious, she is asking Christ to place a portion of his *Light* into their hearts. “It works. I can sleep better when I let Christ ‘cool’ the voices.” I suggest that the infant is still in need of connection with a mother of her choosing. Leigh agrees to go inside. Immediately, she reports being frightened and unable to see the child. After Christ provides her with a garment of protection, she describes her feeling as one of “being cornered, trapped, vulnerable.” I suggest to her that she let Christ help her to safely touch this early trauma so he can discharge it. “I see a closet. My siblings told me that when I was little they put me in a closet. I have this feeling of being in a closet and terrified.” I ask if Christ can enter the closet, rescue her from that fear, bring her a portion of *Light* and protection? “I see several closets from my childhood.” Again, I reiterate my suggestion that she let Christ go to each child, give them a garment of protection from fear. I note that the ‘who’ is unimportant; that what is crucial here is her willingness to let Christ discharge the negative emotions attached to these memories. Leigh responds with a sigh of release and a long silence. Finally, she shares with me that “I saw a younger version of me with Christ, age 4-6. I felt Christ comforting me, reassuring me it was not my fault; that I don’t need to carry the shame over what happened. I felt anger and the unfairness of it. I am not seeing the youngest one.” I ask Leigh if she can share what she remembers: what is ‘not fair’? “It was my brother and father molesting me. She is mad about it; for being shamed about it.” At this point I take a different tack. I have the sense that this ego-aspect has been sexualized; that the father created a lot of sexual tension between the two of them. I suggest that she ask Christ to separate out the sexual energy that may be connecting them. Leigh responds with the insight: “That is how he bonded with me!” I reiterate my suggestion that she ask Christ to separate out the sexual energy connecting them and let him purify it so that, thereafter, it will no longer serve as a connection between them. Only she will have access to the energy as she chooses. After she does this I ask how she feels? “Revulsion and pity. She sees him as a sick old man.” I ask if she can feel connected to the energy

apart from him? “Yes. It feels healthy.” I ask if she would like Christ to become the gatekeeper of masculine access to this energy insuring that no male can forcibly access it? “When I answered ‘yes,’ a division of light grew up between me and my father. His image was ‘drowned’ in light. Now he has disappeared behind a fenced area.” The session ends here.

Leigh returns a week later reporting that she is feeling ‘tense.’ “Mostly, I have just been going to Christ. I saw the infant crying out reaching up to be comforted. No mother is responding to her. I am sleeping a lot more.” I tell her my sense is that she is still holding on to her power to repulse herself and this control is blocking the child’s ability to connect with the mother. Leigh agrees to this interpretation and is willing to give ‘the turning over’ a good faith shot. But once inside she again becomes resistant. I suggest that she literally take Christ’s fingers and push them into her brow. “When I picture doing that some part of me becomes really afraid, nauseous, and frightened.” I suggest that she ask Christ to show her how to safely touch that fear; then I add: can Christ bring peace to that part of you? “He wants too. I see him combing through the black fear in the closet, but now I feel this thing in my stomach.” I suggest that she let him provide her a garment of protection so he can safely dispel the fear in her stomach. I remind her that fear has no power to heal the infant or her stomach, only to avoid what ails them. More silence. Finally, after several more comments of encouragement, I ask her ‘what is the sticking point?’ and then tell her she just needs to ‘grit her teeth and do it,’ and she does. “There is a big hole in the center of my brain. Now I see it bathed in light and love. I say to myself, ‘test it.’ I look over at the infant. A youthful mother is picking her up. She is young in features, but wise. She is putting the infant’s head close to her chest. This gesture is calming the child. I cannot see her clearly; she has a covering over her head. The infant is really relaxing. She takes her head covering and puts it over the infant. It is very soothing. Now it seems as if the infant has grown from four months to one and a half years. I feel calm and tired from all the internal struggling. I continue to sense a young baby and loving presence. I can see the child crawling around. There is sense of safety. The ‘sticking point’ was my lack of trust. The child is definitely trusting the mother.” The session ends here.

Leigh returns two weeks later still struggling with a sense of self-hatred. Going inside, she visualizes the child crawling toward the archetypal mother and into her lap. Leigh seems to experience this – at first, with sighs of comfort and silence, but then focuses on her own feeling of being wired and tired. “I go to Christ and feel him comforting me. My brain is irritated at me and others; that is where the self-hatred lives. The irritated brain feels like a kind of sponge.” Leigh allows Christ to dissolve some of the accumulation in the ocean, but is unwilling to address the issue of judging herself hatefully. The session ends here.

Leigh returns two weeks later again complaining of insomnia. “Someone inside is having another temper tantrum. I’m so angry and tired. She cannot get off the floor.” I suggest to Leigh that she let Christ calm her and give her some energy so she can stand up and speak coherently. “I’ve reached the end of myself. I’m so sad.” Even so, I note,

this part of her remains very powerful. I again make suggestions about sleep including taking a short nap after work that would allow her to stay up till 11 p.m. As we discuss the pros and cons, I suddenly realize that her father also suffered from driving himself to *exhaustion and probably insomnia as well*. He often came home very late from work and might then be up at 2 a.m. It seems quite possible that her father is providing the masculine energy for the self-hating self in Leigh, and I tell her as much. I suggest a series of interventions. First she put the overworking, insomniac, father in a dome and then ask Christ to enter the dome and put her father into a deep sleep. Then I suggest that she access the part of her that is so tired and have Christ bring her into the dome with her father and let Christ show her that he can put the father into a deep sleep the moment he is asked. Then I have Christ, Leigh's Aware-ego, and the temper tantrum girl step back outside. Christ then wakes the father up. The three are instructed to go back inside wherein the Temper tantrum girl asks Christ to put him back to sleep. The Temper tantrum girl observes Christ successfully enacting her request. I then go on to explain that she is to ask this of Christ each time she goes to sleep and specify the period of time he will be kept asleep, i.e. eight hours. I explain to Leigh that it is her masculine energy flowing through her father that is keeping everyone awake at night, but Christ can control the flow of that energy through her father. If this intervention is effective, then I will have Leigh work with the insomniac father in the next session as well.

I see Leigh a week later. She reports sleeping better. When she wakes up, she says the Jesus prayer and goes back to sleep. "I have checked in on the child when I wake up at night. She is a little restless, but there is a feminine presence with her. That image is still not clear to me beyond a sense of presence. This weekend it felt as if I had crossed over into the depressed side of my disorder. I hardly got out of bed." I ask if she did her homework. She does not remember. Though she wrote it down, she did not read what she wrote. When I remind her that she was going to put her father in a dome every night, she replies that, "Actually, I did do that. I did it Thursday and Friday. I did ask Christ to put my father to sleep in the dome and to convict me." I suggest that she go inside and check on the Driver (aka Teen) who seems to be so identified with her father. At first she is unable to find her *Light*. I suggest that she sense it with her eyes open and have it draw a circle of protection that she will enter on going back inside. This seems to work. Next, I have her invite Christ into the circle and *connect her to his masculine energy by having him place a portion of her Light into her heart and his*. I explain that her depression may be the result of not receiving masculine energy from her 'sleeping father.' She reports that the experience of Christ's energy "Feels good." When she then locates the Driver she describes the image as "Old and shriveled and lying on its back; an old way that does not work anymore; all used up. She just wants to lie down and go to sleep." It is not clear to me if she is speaking about the Driver or the part of her merged with the Aware-ego. I decide to treat them as equally co-present. I ask if her father is awake or asleep? "He is awake and haranguing like Fidel Castro. Some part of me is saying 'why don't you just die'." At this point I decide to take a different tack. I presume that these images are being defined by her father's feminine; and that is what I tell Leigh. I suggest that she let Christ redefine her father's feminine in a way that is more attune to how Christ would see it. She reports that her father's immediate response is to pull back saying, "Oh, that is a sensitive, private area." Even so, she allows Christ to convict her father's feminine aspect and then reports what she observes: "I feel a nurturing kind of energy, loving and

creative, regenerative and human, not at all like him, youthful.” I ask if she can see the effect on Driver? “Yeah. It is mirrored in her...restorative, hopeful, and enthusiastic. I am asking ‘why was he the way I knew him.’ I am still nurturing that anger.” I ask if her anger is pointing to something that his old behavior withheld from her (the part of her merged with the Aware-ego)? “Yes. He did not give her positive direction.” I ask if she is willing to be connected to his healed feminine definition? Quite astutely, Leigh asks about his masculine side. I tell her that Christ will sustain what he has redefined in her father. Leigh now shares an insight. “Until I am comfortable with the feminine in my dad, I will not have a clear image of the mother comforting the child. It is interesting that the one seems dependent upon the other. But I’m more comfortable with Christ’s energy; I distrust my father’s definition. But Christ is reminding me that it was my *Light* that he took to connect us. He is encouraging me to stay with what you are suggesting. Christ is saying that I am so tired and this is the only way to change that. ‘You are at the end of your rope and this is the way back.’ Christ keeps nudging me toward my dad. I am seeing a precipice. Dad is on the other side. Christ has made a bridge of light.” I suggest that Christ can help her *to touch him safely*. I also encourage her to provide herself with a garment of protection against any fear of her father. “I don’t see an image of him, but I sense that he is pleading with me to touch him as if his salvation is on the line. But what part of him would I want to touch? There is fear on my part. I try to touch his cheek, but if I actually do he will become a monster.” I suggest that she let Christ touch him first on the cheek and if he becomes a monster then Christ can absorb that definition. “When Christ does that my father seems to mellow. His desperation was greedily wanting me; but now he seems instantly accepting of the next step. His eyes get intense when I get close. Christ puts his hand on his head to calm him down; and he puts his fingers on my brow. Christ goes into my brain and pulls out the fear. Then he puts his hand on my shoulder and I put my fingers on my dad’s cheek. It seems safe while Christ has his hand on both of us to absorb any toxicity. My dad gives me a one armed hug so I don’t get a trapped feeling. Christ conveys that his intensity is sufficient. My dad puts his hand on my cheek and looks into my eyes. Instead of the desperate greedy self he is now conveying a sense of steadiness. There is gratitude and self-assurance and a desire to comfort me that I never saw before. For myself, there is a sense of curiosity about what I am seeing in his eyes, and a gratitude.” I ask Leigh to cross back over the bridge of *Light* with Christ before returning to me. I also encourage her to cross back several times in the coming week and allow this reconciliation to evolve. The session ends here. The interventions in this session are a blend of working with shock trauma and her father’s feminine aspect in order to alter his masculine energy. Basically, Leigh is asked to approach a man she has spent her whole life fearfully avoiding. It is significant that both she and Christ focus primarily on her fear of her father. This session also highlights my thesis that the attenuation of a strong masculine/feminine connection is likely to lead to depression. Leigh experiences her father’s masculine energy as a greedy, intense, desperation. Imagine that kind of energy having to sustain your feminine sense of self. It is no wonder that she sees her Driver as old, shriveled, and used up; but even so it is the only masculine energy she has had access to. Hopefully, all this will change for the better in the coming weeks.

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Over the next six months Leigh will continue to discover, explore and ask Christ to redeem numerous selves. Her psychiatrist will retire and her new psychiatrist, also a woman, will change her meds to a very low dose of Risperidone. Her assistant decides to stop working with Leigh and is quickly replaced by a competent, pleasant woman. Leigh continues taking dancing lessons, and walking or bicycling most days. She takes another vacation with her daughter which is much more pleasant. But she is still having problems sleeping. She has a cycling accident, which stains her back. Gradually, the back pain becomes more persistent and the inflammation produces sciatica. The doctor gives her prednisone. The combination of stimulant, back pain, and lack of sleep precipitate a psychotic break requiring her hospitalization. This is her first psychiatric hospitalization; and I suspect it is an unconscious push for short-term disability. Her psychiatrist temporarily ups her Risperidone and releases her within a week. She is placed on short-term disability. The psychiatrist treats the cause of the hospitalization as a drug reaction to the prednisone, but it is very clear to me at this point that the Driver (Teen), who remains in charge of Leigh's behavior, has pushed her to the point of exhaustion by keeping her sleepless at night and driven during the day. Over the next two months Leigh continues to struggle with unremitting back pain; and I struggle to understand and resolve the Driver's issues. In the process of helping her to find relief from the back pain, I begin focusing on helping her to find an Ideal pair for the Aware-ego's Heart. She identifies a pair of youths who she calls the wise youths, who were extracted from the Driver. The verbatims resume as I attempt to work more directly with the Driver's heart chakra.

Intuitively, I have sensed a disconnection between the Driver and the physical body, but cannot name it as such. Instead, I attempt to address it by encouraging Leigh to bring her 'medical body' (her current physical sense of self) into the Aware-ego's Heart where Christ can work with it. That is where this session begins. Leigh immediately feels a sense of congestion that will not allow her to bend her back or legs. "I have to stretch out the heart really long. I can't bend. The right side feels unyielding and congested. Christ wants to loosen it up. He wants to take me to the water and run his whole hand though that part of me. More than cleansing it, he wants to free it up. It is a tight pain. His hands relax it. He is telling me that he can really help when I trust him. I see myself in my heart bending now so I can move throughout my body. (When the Wise youths were inserted into the Aware-ego's Heart Leigh had experienced an immediate sense of fluidity throughout her body.) The youths are this free flowing energy that goes to all of the chakras. Christ encourages her to leave the 'body' in the heart. The session ends here.

In the next session, Leigh immediately goes back into the Heart. "I immediately lie down beside the water and Christ rubs his hand over the leg with the sciatic pain. There is a piece of wood stuck in my leg. It is my stubbornness; a small child that wants to be in control again who is fearful the pain will never go away. She wants to be in charge of the pain. She wants to control it. She says I have given all of the other control to Christ. The pain is all she has to hold onto." I ask if she can identify the opposite of control? "Giving up the pain would mean she is nothing. I want to be somebody. I don't want to be a no-body. I want to be in charge of something. She is six years old." I suggest that she be given responsibility and authority for *her body*. She likes that. She says that

*her body is not feeling any body.* (This is significant, but I miss it. The six-year-old is saying she wants a body that does not feel the body, i.e. depersonalization.) The six-year-old wants to remain in the Heart, literally asleep in Christ's lap. While she remains in the Heart, this self will not feel the body's pain. This self appears to be the analogue of the Driver who actually does achieve a pain free existence by depersonalization. But I am far from appreciating in this session. Instead, I continue to quixotically to seek healthy pain-free solutions for Leigh.

Leigh returns the following week complaining that the pain has not stopped. She is pain free while she is in the Heart letting Christ work with her 'body,' but outside she continues to feel the pain. I am aware that she must begin working with a heart chakra, but still not clear whose heart chakra. I suggest that she allow Christ to enter the heart chakra of whoever stops Christ from healing the body when she is not in the Heart. She willingly goes inside and stands in front of Christ for that purpose and he pushes into her heart chakra. "I see him in a big cavern brightly lit. It is empty. There is fear and aloneness. The fear is that the pain will go on forever. It hurts in this heart space. It holds all of my fear and aloneness and it has no end." I suggest that she allow Christ to collect it all in circle and temporarily insulate her from it in such a way that she can also see it. "It becomes dark like a chunk of coal. I feel like I can breath easier; I am not so frightened. I want to touch it, but not. I have some connection with it. Christ does not want me to touch it. With his other hand he is drawing out the pain, the pain of that connection. The pain and fear feed on each other. The pain brings my fear to the surface. It is a long comfortable pattern. I am used it." How can he intervene? "He is doing that now by lessening the pain. But it is ultimately up to me. I must continue turning to him for a solution instead of always turning to fear and loneliness."

The following week she complains that the pain is getting worse. "Not a lot of success with going inside. When I did get in I would see turbulent waters that scared me." She has no recall of what we did last week. She has been attempting to reenter the Aware-ego's Heart and I have a sense that she cannot do so until she has purified the heart chakra she entered last week. I suggest she go inside and let Christ take her into her heart chakra. "I see us in a brightly lit cavern. He is running his fingers through my brain." There is a long silence here and a sense of concentration. I ask her what is happening. "I am feeling this sense of gloom. It is a longstanding bad habit. When I feel it, I don't want to take care of myself, I can't be bothered." I ask if she can remember how old she was when it started? "About age five. I was playing in the dirt and felt really sad; feels like there is one to make a difference. Christ is hugging her." I ask if he can take her to someone who can lift her spirits, turn this around? "He gets her out of the dirt and takes her to Mary. She sits her down and gives her some milk and cookies." For some reason I am prompted to ask if she has been squatting all of this time? "I can feel it in my hip as we speak. I know in the past weeks that Christ has wanted to repeatedly work with my thighs. The child is sitting in Mary's lap. She immediately bonded with her. She has a real deep need for that. I did not realize how deep and ongoing that need was. I have had a rash under my arms and down my chest for the past week. I feel it is clearing up now that she is with Mary. I really like the feeling of that child with Mary. I

had no idea she needed that much attention. Christ says I still have a long way to go.” The session ends here. I will not appreciate this till some weeks later, but what seems to be hidden in this heart chakra are sensate connections of the physical pains that Leigh is feeling in her body. Eventually, she – herself – will identify it as tissue memory. Whatever self is dominant outside of the sessions has little or no access to these sensate correlates to emotion or, for that matter, the emotions that would connect her to the sensate tissue memories. All of the significant emotions and sensations appear to have been repressed into the heart chakra.

When Leigh returns the following week she tells me that she will be getting a shot in the lower spine later in week that should greatly lessen the pain. She also shares that the rash has not abated, but has not spread. “My leg hurts like crazy.” I suggest that she allow Christ to capture whatever self is looking to the shot on Friday as her only source of relief. “I get elements of her. She is the lazy one. She does not want to fight the pain, but hopes the shot will make it better. She has given into the pain. It is all there is in her world view.” I ask if Christ can sever her connection with the body. “No she is too integrated with the pain and it is in charge.” I am prompted to ask if the pain is *masculine*? “Yes. It is all around her.” I suggest that she ask Christ to collect it into a circle and give it a masculine form. “All I see is a rocky, hard form. This masculine is in charge and all it does is inflict pain.” Again, I ask, is it her masculine? “Yes.” I suggest that Christ bring the circle containing the form close to her; and convict both with the power of the Holy Spirit. “My mind goes to the fear that I will have to live with this pain forever. It is what my old age will be consumed by.” I challenge her by saying that it seems she is unwilling for them to be convicted. “I am afraid that messing with it in any way will make it worse.” You trust your fear over Christ? “He touched the masculine but not the feminine. The masculine is taking a more human form and chatting with Christ.” But, I note, he will still be the source of pain in her eyes till she is also willing to receive the conviction. “It relaxes me to see him as different. I don’t feel as threatened. She seems to be relaxing a little bit. Christ has convicted both of them. She is now sitting comfortably in a chair with Christ and the masculine. Christ convicts them again and now they are dancing. Incredibly, my leg does not hurt.” The session ends here. She leaves pain-free but it will be short lived.

I see Leigh two days later, the day before she is scheduled to get her shot. I strongly suspect that the ‘masculine pain’ is related to her father. I suggest that she allow Christ to convict her parents until they are sufficiently purified to abide in her heart chakra. Leigh replies that, “It is a tall order. I still resent them.” I suggest that her attitude places grave limits on her. As her father’s daughter, she is condemned to their existence unless she can allow Christ to alter their images. “The willingness is there for my mother to change, but not my father. Christ convicts her. Electricity goes through her and she now seems relaxed and beautiful. I am praying for the willingness to let Christ convict my father as well, but aware of how invested I am in my unwillingness. OK. I see him convicting my father too. I see a gradual softening of his features. *It feels like he is convicting me too*; and saying that I have no right to judge him. It wears me out for him to keep doing that. Now I am seated with him and more relaxed. Christ is still standing. He says, ‘I have been waiting to do this for a long time.’ Then he told me that I am stubborn, historically speaking.” I ask if she is willing to let Christ bring them into her

heart chakra? “I don’t feel that yet. Dad is quite ready. My mom is passive. She says, ‘when I [Leigh] am ready’.” The session ends here. Unbeknownst to me, we are working with a teenage self that is the Mirror aspect of her father. This is why she feels the father’s conviction so strongly and why for reasons of ‘other tissue memories’ she remains unwilling to absorb them into her heart chakra.

I see Leigh two days before Thanksgiving. She is still feeling leg pain despite her shot on Friday. By Sunday she was ‘manic,’ which she correlates with reading three books that day. She is aware of making lists. I suggest that she let Christ capture whoever is in charge today? “First, I see her as a five-year-old, not in control, not knowing how to make the holiday happy. Now I see her as an adolescent, during a powerless and difficult time. She is trapped, trapped.” I ask Leigh to let Christ identify the masculine counterpart of this adolescent. He is a bully. He is younger version of my father, an SOB. He picks on anyone smaller than him.” I suggest that she let Christ ‘alter’ him. “When you said altered I was really willing. She is now moving around happy. The bullying characteristics have been lifted. Now he is a nice young man. The two of them want to join up in the same circle. Christ thinks it is safe for them to do that. I see them walking together like beauty and the beast; the male is now blond, slim, well manner and not driven.” Note, these changes are not inculcated into the heart. They address the same theme as the previous session and once again point to the father as pivotal. Moreover, I am increasingly aware of their symbolic, almost fanciful, wish fulfilling quality.

I see Leigh a week later. It is after Thanksgiving, which she claims is the best she has had in the last 20 years. She spent it with her ex-husband, adopted daughter, and the daughter’s birth father who always comes to visit this time of year. “I have always had trouble relating to men, but I have realized my ‘ex’ has become my best friend. We worked like an incredibly functional family this year.” She has been relatively pain free since our last session, but that will be short-lived. Our conversation turns to her efforts to keep her teenage daughter on the straight and narrow. I wonder aloud if she is hiding some part of herself in the image of her adopted daughter, but then immediately shift to a focus on the part of her that seeks to constantly ‘control’ her daughter’s behavior. I encourage Leigh to let Christ contain Control and enter her heart. “I am sobbing inside because I am so afraid. The interior of her heart is dirty, yukky and dark.” I suggest that she allow Christ to place a portion of his *Light* in the center of the heart that will function as a perpetual channel of the Holy Spirit. “Christ and I swim into the heart chakra. He is comforting me. I am scared of not being in charge. I see the image of a drop of light in a pool of water.” Basically, that is all that happens in this session. I tell her that the ‘drop of light’ will allow the Holy Spirit to begin interacting with Control’s dynamics from within the heart chakra.

In the next session the following day Leigh shares that her back seems much better. She has an image of Control in a cage wanting to burst out, “Like a lion’s claw reaching at me.” I have her ask Christ if she is talking about the interior or Control’s heart? And wonder aloud if the Holy Spirit is willing to dissolve the cage? I suggest that wherever the cage is, she can ask Christ to contain it in a circle of *Light*. “I am scared, I

want to cry and run out of here. The fear is in my stomach, but it is in my heart chakra. The world is not a safe place. I suggest that she allow Christ to absorb the pent up emotion of whoever is in the cage. “Christ is comforting me. We are arguing. It is abandonment. This part embodies abandonment.” In other words, you fear it and this part embodies it? “It is so powerful; it feels like it must be male. But it is tired and old, hoary, sinking to its knees, asking for relief. It wants the feeling of being cared for. Christ puts a kitten in its cage. It was wounded when it was little. He tells me I need not be afraid of it.” Again, while the work seems positive, it still has a symbolic, fanciful, air about it. The session ends here.

The following week Leigh reports that her daughter precipitated a significant crisis over the weekend. “Christ got me through it; and he has started raising the six-year-old. This morning when I asked him to do that, I saw myself taller, fully grown, about 20 years old. I also sense I can deal with this coming week (meeting with psychiatrist concerning her disability and return to work, and taking a professional test). I suggest that she go inside and see what the masculine is about. “I see Christ and me sitting by a comfortable campfire,” which Leigh identifies as her masculine. “Christ says it will burn me if I get too close to it, unless he acts as a buffer. It could not be my consort.” Essentially, Christ continues to affirm her and caution her. The session ends here.

When Leigh returns two weeks later she reports on inner work. “Christ raised me to adulthood. I asked him to check on the six and four year olds’ as they were anxious. I asked him to hold and calm them, which he did. When we checked in on Control/Abandoned it felt like a raging sand storm. I asked for Christ to put us under a dome for protection and for him to deal with the dust storm. Eventually, he rose above it and sent a great wave, which washed it clean. A peaceful landscape then appeared. I don’t know if I feel raised up to adulthood or not, or that I am doing what I am supposed to do. Even when the ice was thin and I fell into the water I did get right back out.” I suggest to Leigh that she enter her heart chakra with Christ and just tell me what she sees? I see Christ in me, the four and Six-year-olds. We are all huddled around the campfire getting warm. I am fearful. I feel that I am between fourteen and twenty years of age; that I am physically grown.” I ask if she is afraid of her sense of the masculine? “I don’t understand what has happened. I don’t remember. The fire starts to get out of control. Christ puts it back.” I ask her what made her anxious at fourteen? “My dad coming home always made me anxious. And I worried whether I would ever have friends.” What about sex I ask? “Fourteen is when my father climbed into bed with me. At the campfire I am telling Christ I do not want to talk about this. My experiences were not a good way to start a life of intimacy with a man. I start shouting it at Christ. I am pounding his shoulder. I just want to mad.” I suggest that her anger indicates to me that she is threatened with shame and suggest she ask Christ for a garment to shield her from the fear of shame. When she says she feels a little calmer I ask her what could shame her at this age? “My father would say ‘shame on you.’ He thought I was a little slut.” I suggest that she needs to allow her sexuality to manifest in her heart and then allow Christ to remove all vestiges of her father’s *slander* of it. “My sister called it mind rape. My father had more power than a stranger doing it. Now I am standing before Christ. He is drawing his *Light* through me, and cleaning it out. My image gets bigger and bigger.” I suggest that she ‘rejoin’ with this image so she can experience this in the first person.

“Yes. I’ve done that. Now, Christ is comforting and reassuring me. Yes, he says, it happened you told him [therapist], but it was not the real me. It is time to set it all down; too much for me to carry. It has shaped my relationship with myself for too many years. All he needs for this to be done with is my willingness.” I suggest that she ask him to draw a circle that will express her willingness. When she becomes willing she is to step into it and stand before him in its center. “I see it happen. I leave a lot of dark, heavy, something or another, a lot of baggage. I leave it in the circle where I was standing and step over into Christ’s circle of willingness. He holds me.” I suggest that she ask him to dissolve it and safely remove it from the body. “He just dissolved it. That was an important step.” The session ends here.

I failed to mention this in the forgoing verbatim: in the previous session Leigh identifies the fourteen year old as an ice skater. In this session she first tells me that, “I have an attitude that is not going to get better.” But she does not provide any context for the statement. In turn, I ask her if she can identify her masculine? Leigh replies, “I just see the fire. The skater is afraid of it.” I have been thinking about Leigh’s lack of a masculine image, which is what prompted me to ask in response to her negativity. Now, I tell Leigh that she needs a masculine that can *corporally* relate to the skater. She immediately tells me that whoever holds the negative attitude has “gone to Christ as a whimpering Six-year-old.” When I suggest that she ask Christ to raise her up to adulthood, she replies, “I asked him, but now I see myself as a sad adult.” This exchange reminds me of the Six-year-old who has remained in the heart chakra detached from any sense of the body. My suggestion that Leigh needs to find a *corporal* male has sent her into a tizzy of confusion and despair. I suggest that everyone enter the heart chakra. Christ takes them into a black cave. There is no fire there. The campfire has only been envisioned from outside the heart chakra. Christ provides everyone a light when I suggest it. I ask if the Skater banished the fire? “Of course, I would rather just be with Christ.” I sense this is the Six-year-old talking and challenge her to tell the Skater that this fear of the fire is responsible for her sadness and anxiety. Leigh tells me, “Do you think I care? Let me tell you about that fear. She is sobbing; she is feeling it is hopeless. Some of you have made peace with the masculine, but they need a connection they do not control. Yes, the skater is manic. Her fire is out. Now Christ catches the Six-year-old and holds her.” I suggest that she can ask Christ to convict her till there emerges a masculine she can connect with. “She asks, but now she is impatient and insisting that it happen right now. Christ is telling her that she has to be patient; that it will only happen in his time not hers. She *wants* it to happen now. He says that ‘want’ is not powerful enough; she needs to give him an instant of willingness. Apparently, the Six-year-old becomes willing as the *Skater*. This allows the skater to envision standing in front of Christ and receiving conviction, which lifts a lot of hatred and anger. The skater sees the six and four year olds’ warm around the fire. She feels another hand take her hand and it is warm, but there is no visual presence, only the sensation that she is no longer alone. She then reports a feeling of feeling hands on her hips and being kissed lightly, and hands run through her hair. “While I do not see him I can put my hand on his face even though I can’t see him. He wants me to be at ease.” The session ends here.

I need to make some sense of the above session, if only in retrospect. It will soon become apparent that the manic, driven, teenage part of Leigh (most recently manifest as the Ice Skater) is a disembodied self identified as the Six-year-old (aka Driver, Teen, Ice Skater, etc.). The depersonalization represents a continuing effort to repress both a strong, mirror-like, masculine identity with her father, and a ‘tissue memory’ of feeling his erect penis in the small of her back when he climbed into her bed that fateful night. Very likely, her strongest and most consistent manifestation is as the Teen, who was promiscuous and driven at that age. I will not become aware of all these connections till sometime later; but Christ is and will not allow Leigh or me to address them prematurely, even as he brings us closer and closer to her self revelation. This depersonalized self appears to be both intuitively symbolic and concomitantly fanciful. She also mirrors her father’s own manic behavior. She uses prescription drugs rather than alcohol, but she is just as psychologically and physiologically addicted to them. Her lack of connection with the body allows her to drive it mercilessly to the point of exhaustion. Last, but not least, she must be brought to heel; she must be obliged to feel the *effects* her dissociative behavior is having on the body. But believe me when I tell you she is subtle, baffling, powerful, and very slippery. She has been ‘slipping’ through my fingers for years.

The next session is just after Christmas. We discuss her concerns about the crisis that her daughter is going through. She does not go inside. She tells me that, “Sometimes the skater falls down and sometimes she is with Christ or her sense of the masculine.”

I see Leigh a week later. She tells me, “I go in all the time and ask Christ to convict the male and female skaters. My leg is getting worse. They seem fine.” I ask if they seem ‘ideal’ to her? “Yes, except I can’t see him as more than as a shadow.” I suggest she allow Christ to create a ‘circle of growing awareness’ so she can willingly grapple with any resistance regarding the masculine. “I am afraid of intimacy.” I tell her that their intimacy will only effect her as and when she reintegrates them into her heart chakra. “As soon as you said that I saw them putting their hands on each other’s faces, but he is not much more substantial.” I suggest that she allow Christ to bring the three of them into each other’s line of sight. “He wants to keep a little distance from me. Both of them are wary of me. All of us are not sure we want to be within each other’s space. I do allow Christ to convict us and then they say, ‘do you want to see us skate, see what a good couple we are?’ when I say, yes, they begin doing all this inter-dependent skating.” I ask how it feels? “I wish I could be her.” I ask if she would like them to be an Ideal pair in her heart chakra? Her apparent unwillingness breaks her focus and she immediately returns to me. She claims to have been distracted by thoughts of her daughter. Leigh goes back inside to ask Christ to convict them so she “can have an Ideal pair for her heart chakra. “I seem more comfortable with them. He is just kissing her. It was really important for me to get a sense of how tall he was. He is not overwhelming her that way. They are telling me that they would still have this good of a relationship in my heart. “ I tell her that if she is willing, Christ will stand in front of her with one of the skaters on each side of him. He will then push through and all of you will follow him. “Yes (good sigh). He has already set his *Light* in the center of the heart. They want him to stay. He says that he is leaving the Holy Spirit with them via his *Light*. So they are OK with it. But we can visit.” The session ends here. I do suggest that she arrange to see a Physical Therapist whose methods appear to be helpful in ameliorating sciatic pain.

Leigh returns the following week. She is still in pain. I decide to focus on her sensate body and suggest that she allow Christ to capture whatever he thinks we need to address. "My heart chakra is sad." Clearly, a reference to the Six-year-old. I ask her for a visual. "It looks like an ethereal ball, like a cloud. It is all of who I am and really lost. A lot of my life is not looking good. I don't want to live the rest of my life with this much pain." I ask if she is referring to a specific pain? "The pain in my right hip." Can Christ capture it? "It is a screaming monkey baby; that will not stop crying. No one gives a damn about it." Are you willing for someone to care about it? "Yes, I am asking Mary to go and pick it up. She says that is not easy. It is kicking and screaming. And it runs away from her. It is climbing the wall it is so out of control." I suggest that she give them both a dome of *Light*, which immediately relaxes the 'monkey' baby. "Mary has entered the dome now and is just holding the baby, settling it down. My pain is easing. I must have been neglected as a child...the youngest of five kids of an alcoholic mother." I suggest to Leigh that she ask Christ to identify who has disowned this child and place her in a dome? "It is myself when I was 14-17 years old. I was not taking care of myself." I suggest that she ask Christ to convict this Teen till the baby is healed. "She does not want to be judged. She hates it (the child). So instead, I suggest that Christ be allowed to place her in a dome that will oblige her to feel the effects of her attitude. "She does not like that. She is feeling totally alone and helpless, the misery of abandonment." I suggest to Leigh that she ask Christ to identify the Teen's masculine counterpart. "It is just like my father at his most judgmental. They like each other; they glom together. She is modeling her father." *Finally understanding that this self is a Mirror aspect*, I reinforce her observations by saying she is out-fathering her father. I suggest to Leigh that she ask Christ to extract the Teen's feminine. "It is an ethereal nothing. There is hardly any feminine left. It hurts me to look at them. At first, I felt it was too hard, too revolting, but then I heard that I am finally well enough to deal with this core issue. The Teen goes to her knees when Christ convicts her, but she is rebellious. She is speaking like her father telling Christ 'I made her what she is and I don't want to change. The baby should be abandoned. It is not even his; he cursed its seed. It is a devil kind of talk. She is openly challenging Christ, telling him 'I can go to hell, I don't care.' Now I see Christ convicting her and her father; and now both of them are on their knees. This is not going to happen in a second. I have to pray for his soul. I want this conviction and I don't. I am biting my nose to spite my face." I am frankly at a loss for words. Basically, the session ends here. In every sense of the word, this Teen is defined by her father's definition of the masculine. It is so overpowering, not to say incestuous, that there is no room for the feminine either figuratively or definitionally. She is a mental construct of pure energy unbounded by any feminine definition that would connect her to the physical body and the pain she is inflicting on it by her incessant activity. This seems to be as succinct a definition of mania as any I can muster. But how to address it?

The evening before our next scheduled session I get a call from Leigh. She is in intense pain. I suggest that she ask Christ to place a portion of his *Light* into the energy center that connects her with the Teen. She thinks he should place it in the brain, but *he places it in her root chakra*. Next, he places a portion into the Teens root chakra. Leigh begins to feel her self relax. The next morning she gets a Lidocaine patch and a week off

from her doctor. She is still in too much pain to drive herself to our next session so I conduct it over the phone. I tell her that, eventually, the Teen will have to choose a new higher power in lieu of her father (See Appendix II). I have Christ place the Teen and father's circle touching each other with him standing between them. "Christ is gently holding the Teen's head and bathing her in light. His hand on the male's head is loving, but very firm, like holding a two-year-old having a temper tantrum firmly in place. There is a sense of gears falling in place." Leigh agrees to continue letting Christ convict the two whenever she looks inside. And she will also read the prayer in Appendix III in the presence of the three of them. The session ends here.

When Leigh returns the following week her back is as bad as it has ever been; and her leg pain is getting worse and worse. "The teen seem incredibly determined and I am tired of fighting with her. She is so fucking willful." I ask Leigh who she thinks would take the Teen's place if Christ put her to sleep for awhile? "Christ would take her place, but she never sleeps. I am so angry at her I use all of these swear words at home and then I crawl into his lap. He loves her and asks if she is OK." I suggest that she allow Christ to create a dome for the Teen that will dissipate some of 'her heat.' "I am afraid to have her cornered; the pain can be intense when she gets agitated. I am saying both things to him: I am thanking him for putting a dome over her and telling him I am scared. He puts a prayer shawl on me." I suggest that she ask Christ to sever the connection between the Teen and whoever. Christ is to decide which connections to sever. "He has a giant ax that he is using to cut again and again. He is severing her connections to spiritual contaminations, hatred, killer drive, mental calculating...." I refine the suggestion by encouraging her to let Christ sever any connections that prevent him from giving her a healthy sense of the masculine. "Now the shooting pain and numbness are gone. Now Christ lifts up the dome and goes in to convict her. The Teen is kneeling in front of him. She has her hands on her face, weeping with gratitude and saying 'home, home at last.' Christ asks her if she is ready for a new sense of the masculine? He puts his hands around her shoulders and on her face. She is bathed in this light from head to feet. She knows that it is good coming from Christ." At this point I suggest that she needs to let Christ convict her parents till they are redeemed, till here images are no longer a threat. "Christ has each one in a circle and his hands on each of them. Both of them scare me. I focus on Christ. I can't focus on both at once." I quickly remind her that she is not doing this; Christ is. "They embody so much for me...my mother at her worse...inside a reptile and sea monster...and all the terrors of my father." Again, I encourage her to let Christ do it his way. "The little person in me is so terrified of being blown away like a tumbleweed. It is so painful to realize the images have to be completely dried up, nothing left, not even the crumbs of connection. Now I see Christ embracing two indistinct figures. The little one says 'this is going to be good.' The female is young, in her early 20's, she has a cute figure (strong upwelling of emotion) and running pants. She is healthy looking. She seems full of vitality with a feeling of her whole life ahead of her." We are well over time. I encourage Leigh to allow Christ to continue the convictions at home; but I am wary. It feels like another fantasy fabricated by a mental self.

Leigh asks me to call her in the evening. She is in great pain – 8 on a scale of 1 to 10. She has pushed herself and the stress is threatening to send her to the ER. Her solution to the pain, actually the Teen's solution, is to focus on collecting the reports

asked for by a neurosurgeon who will see her in two weeks. I begin by noting that she has put her faith in the surgeon and so no help can come till then. It comes to me to make a suggestion that has worked in other contexts. I suggest that she ask Christ to place the Teen in a new circle that will obliged her to feel the total effect that her behavior is having on the physical body. Almost instantly, the teen is crying out in pain behaving like a woman at the height of labor. I keep Leigh focused on the Teen's reaction. The teen's response does not surprise me as it simply indicates that the circle is having its desired effect. What does surprise me is Leigh's comment that she is not feeling any pain; that her own pain is gone. When I have her focus on herself for a minute or two she reports that, yes, it is like a .5 or 1 on a scale of 1 to 10. She is lying in bed as we speak, I have her get up and move around. She reports pains ranging from 2 to 3. The Teen in the circle continues to experience severe pain. I can make a clear distinction: The pain from 0 to 3 is her body's complaint in response to all the abuse the Teen has heaped upon it. The pain from 3 to 8 is a direct consequence of the Teen's behavior, and from hereon out it will be the Teen's problem to solve. Leigh's job will be to manage her experience of the body (the pain from 0 to 3); and allow Christ to work with the Teen to the extent the Teen is willing to accept his help. Leigh can measure the Teen's progress by her experience of the Teen's pain: all pain rated 3+ is to be attributed to the Teen. I will repeatedly remind her of this distinction when she tells me the pain is more than 3 on a scale of 10.

In one regard, the drama of Leigh's travail is not caught so much in the sessions as in telephone calls – like the one above, and her discovery and frequent use of texting (learned from her daughter). At first, I found the texting annoying, but gradually discovered it could be quite useful in addressing the Teen's machinations; and I was quite willing not to respond or only respond when I felt the time was right. (I also levied a texting charge above and beyond my customary charges). Basically, for the remainder of this series I made the Teen totally responsible for the back pain. I also insisted that she remain in the circle of effect and challenged Leigh any time I thought she had gotten out.

I see Leigh the following day. We work inside for the better part of her session. Leigh is still in pain. The Teen readily accedes to everything I suggest and the inner life seems to get better and better (e.g. the Teen gets a 'white knight' and the parents seek to become more worthy), but nothing has changed on the outside. I think our 'mental construct' is deluding herself and us, but doing the best she can under the circumstances. She needs to become a more active participant in healing the body.

I see Leigh a week later. She is being driven by a neighbor as she can no longer drive herself. She goes inside and describes the changes in her parents. They have become archetypal. It is all very idyllic. I go with it, as I suspect it is helpful rather than harmful, but it lacks substance.

Between this next session and the last I receive a text from Leigh. She has been working with the Physical therapist I have recommended and during one of their sessions she has what she is calling a 'tissue memory.' When I see her a week later, she can tell me that when her father crawled into her bed, she could distinctly 'feel' his erect penis in

the small of her back. “That is how I learned what an erection is.” We discuss this and, particularly, the idea that such a body memory could be significantly contributing to her back pain. I also couch it as a chakra issue: that very likely the Teen has closed down her root chakra in a concerted effort to disconnect from that particular memory and all its ramifications. Leigh now reports that she can see the Teen lying in bed with the parents kneeling at each side of her praying for her recovery. “I also see Christ coming out of the dome where the Teen is and reassuring the Six-year-old and asking Mary to hold her. I have told Christ that you want him to begin healing the Teen’s root chakra.” I sense it would be premature to ask Christ to work directly with the Teen’s root chakra. Instead, I suggest that he create a dome of pure sensation that will allow him to access whatever she has felt obliged to dissociate. “I see a black twisted figure.” I reassure her that Christ can separate and purify all of the emotions and sexual energy bound up in that figure, but first he must be allowed to bring it to the surface. “I keep seeing an amorphous light in the dome; my heart is beating very fast.” I suggest that Christ give both of them garments of protection. “He has given the Six-year-old a baby blanket.” Again, I encourage her to let him show her what he can do. Christ gently guides her toward a clear vision of what is in the dome: “I see a black shape like a volcanic rock with green ferns on it. I am not now in pain but beg Christ to heal it. I sense of tremendous rushing of light and air over it that has blown it away. Now I am looking down on a deep flower. He asks me again if I am willing to let go and turn my life over to him. I feel his *Light* surrounding the dome; Mary has joined us and even my parents are looking from where they are standing. I see the remains of the island turned into brilliant white clouds. But now I see another black volcanic thing, but without ferns. Everyone is supporting my willingness. Something like shit – disgusting – is coming up out of it. I keep asking Christ to heal it. He tells me that this is my root chakra and shows me a tunnel of light like a penis. I know it is the sexual part of all this; like the awful memories I have been experiencing for the last week or two. The light is going away leaving a light gray image of the island oozing shit...that may be the emotional part of it. Christ’s *Light* is over the island again and it is growing larger and larger in my field of vision. It stops and I ask again for it to continue.” I tell her at some point the Teen must actually experience the reconnection with the root chakra; she still needs to experience it open. “When you said that I felt another rush of sexual release. The island has been blown away. Now it is only mist and light and rain washing the rest away. Now everything is frozen and white. I pray for him to melt the ice. He is encouraging me to look into the pool and see myself healthy and restored. I’m afraid to look; that’s probably the Teen. It’s the part of me that needs to be brought to the surface.” Frankly, I am not sure what the last means, but we are overtime. The session ends here.

I see Leigh the following week. She tells me that she has scheduled a minimally invasive surgery in three weeks. The surgeon will shave a small piece of bone from the vertebra pressing on the nerve. She also tells me that the Teen is feeling a lot of pain and is very restless, and it too frightened to identify the source. I suggest that she may be anticipating Christ working directly with her root chakra. Leigh is willing to go inside. I explain that the root chakra is between the vagina and anus, and that the feeling of it is distinctly different from those two; further, that Christ will be obliged to touch that area and even enter the chakra with his *Light* in order to clear the space. I ask her to identify whether the root chakra is closed or open? She tells me she sees ‘white puffs of smoke’ coming out. This is likely an association to the work we did the previous week when

Christ worked symbolically with the root chakra/volcano. However, I intuit that the root chakra is open and turning counter-clockwise; that it is expelling energy rather than drawing it in, which is its normal function. I ask her if she is willing for Christ to reverse the flow? "Christ is asking her. She says yes." I tell her that Christ needs to place his hand there and also in the small of her back on the pain. "She is embarrassed for him to place his hand there." I gently challenge Leigh: does she really want to be guided by shame? How will it be helpful here? "She is calming down. *The root chakra is not connected to her. It is separate from her body.* I am telling her that letting the energy flow out may kill her. I am thankful that Christ is working anyway she will allow. We are both concerned about the disconnection." I assume that the Teen has lived exclusively in the mind as distinct from mind and body. So I suggest to Leigh that Christ might helpfully 'clear a path' between the mind and root chakra. "Yeah. She is open to that. I see a canal. First it was filled with light and then the darkness of shame and fear...the experience of my dad climbing into bed." I start to make several suggestions, but decide she must ask Christ to resolve this issue. "I see Christ placing his hand on her face. He is emanating love and encouraging her to relax. She says she is powerless to dispel the shame and hatred and asks him to dispel them. She begs him for forgiveness. I saw an image of the cross. Now I feel myself in an underground sewer with dark pipes surrounding me, lost. Christ says this is where I have been and asks if I want to get out? I take his hand. At first I only see a single candlelight and then there is light all around him that is getting brighter. He is showing her the way out. He is pulling me up by my jumper straps." I now ask if he can work directly with her root chakra? "He says I have been in the abstract." I reiterate my thought that he must also be allowed to work directly with it concretely; that she has to experience the sensations. "I see a big hole in her chakra. She is not ashamed anymore but she is afraid of too much energy. Christ reassures her. He puts his hand into her chakra. It is like he has entered her whole body, and his *Light* has cleared out a connection to her brain. He is cleansing her whole body and she has tears of gratitude." The session ends here. Over the weekend there are a number of text exchanges. In the first she reports that: "I am seeing peaceful light-filled images of Teen and her space. Very comforting." The next day she asks for suggestions about working with the Teen. In return I ask about the Teen's pain level. "If I am lying down it is between 1 and 4. When I am up it ranges from 4 to 6. If I continue to stand it is 8." I ask her what the Teen is doing when she is up? Leigh replies, "Screaming for me to lie down." My first response is 'Hmm...' But then I add: 'Give the Teen the opportunity to work with Christ in healing your shared body. Healing requires focus, concentration and willingness, which she can provide. Allow the two to collaborate on your behalf.'

I see Leigh later in the week. She remains in pain and seems convinced that nothing will change short of whatever miracle surgery can provide, though that is still two weeks off. I challenge her that looking to surgery for her salvation insures there is no release till then. This angers the Teen. "She is pounding the bed with her fists and saying, 'what did I do to deserve this?' She insists the continuing source of her pain is her father climbing into bed with her. Her father's penis is still causing the pain." I reply that her masculine energy does not get any release from this belief. I make what must seem an audacious proposal. I conclude that her father's erect penis describes the state of her own

masculine energy. Therefore, I suggest that, if she is willing, Leigh can ask Christ to release the sexual tension reflected in her father's erect penis and thereby reduce its effect on her. "I saw him ejaculate and then she kicked him out of bed and got clean sheets. Now the pain is not so bad. I did not see Christ. She was willing and it just happened. Now I see Christ holding her face and telling her it was not her fault. He is directly addressing her pain telling her it will not go on forever." I ask if it has registered with her that her willingness was sufficient to reduce the tension of her masculine? "She gets it now." I ask if she can do it again as I suspect there may have been a lot of sexual tension stored up? "Yeah. Christ is there encouraging her to just let it keep happening and the pain will go down. She says, 'wow,' I did not realize I was holding all of this in. Her father is ejaculating time and time again; and she is sobbing with her head in Christ's lap. He is reassuring her it is not her fault and she is not to feel guilt or shame about it all. She gets up and runs across a field to Christ symbolic of running free." I further encourage her by saying that Christ can direct the release if she is willing to stop blocking it. I have her check the emotional chakra to ascertain if there are any blocks. She tells me that they are clear front and back. I ask her how her back feels? "She is calmly resting in Christ's arms. Her back has no pain. I feel pain in my legs, three on a scale of 1 to 10." I suggest that she allow Christ to work directly with her sensate body by placing her in a dome of pure sensation. When Leigh enters the dome she reports that the body's right leg is glowing green from hip to toe. "It is attacking me. I want to cut it off. I can't seem to love it." I ask her, who is the leg that you want to cut it off? I suggest, that she can use her *Light* to express her willingness to see this 'other' by drawing two circles in the dome, one for it and the other for her. They both share the same leg. (This is a variant of the addictive bond hypothesis discussed in the previous chapter. Pain is treated as equivalent to an addiction shared by the conscious self and a secret sharer.) "It is the male part of me like my father, hateful, who only knows how to cause pain and offers no comfort. It is willful." I reply that he is *her masculine* and she defines him. So right now the only way he can connect is through the painful right leg. If she allows Christ to convict her and him, then to the extent that he changes she should also observe a change in the sensate body. "I sense more positive characteristics now, a can-do attitude; he can take care of me, fix things. The leg is not glowing anymore. It is bare, new, and pink; not covered by pants. It is still getting a lot of attention from Christ who runs his hand down it. I need to keep working on this. The male is sitting in a rocking chair. He can patiently wait for the leg to heal. I see me standing up strong. Christ is encouraging me to stay with the process." The session ends here.

Unfortunately, but not surprising, Leigh returns the following week in severe pain and completely amnesic of everything that occurred the previous week. I suggest that she go inside and let Christ capture whoever is blocking her memory. "I let him draw the circle and I walked through it, but I do not see anything." I suggest that she ask her *Light* to provide a garment of protection. She then asks Christ to draw another circle, which she runs through. This time: "She looks like a bear, very threatening. We are all scared of her." Even so, I challenge Leigh to learn how this 'bear' can repress Leigh's memory of the previous session? I surmise that she may be using pain to suppress the memory and suggest that she ask Christ to provide a sensory block against her use of pain. Christ does something that reduces the pain somewhat. "Yes. She is using pain to repress the memory. She will use anything." I suggest that she ask Christ if he can tell Leigh the

particular threat arising from last week's session? "I have no idea." I suggest that she ask Christ to transform the bear's circle to a circle of effect. "Yes. She is howling now; and that relieves the pain for me. The Teen is restless but no longer out-of-her mind with the pain. The bear is female. She has claws like a bear." I ask Leigh to ask Christ if the bear has been *cut off* from a vital part of herself? "I hear her say, 'you bet your sweet ass I have, but then she gets real silent. The cut off has stunted her.'" I ask if she knows the cut off has stunted her? "She has never thought about that. She is really malevolent. She wants to go back into her den." (Note: my unspoken surmise is that the Leigh is cut off from her sexuality; and the bear is an ego-aspect called Control, who appears to be a Mirror aspect of the father.) I tell Leigh that she needs to recover whatever the bear has cut off from her. Leigh becomes reflective: "Why is she desperate to keep me from remembering?" I suggest that it is her way of maintaining control. I wonder aloud if she also control's Leigh's father? (My thought here is that she might be a manifestation of his mother, but Leigh's answer points to the bear being a Mirror aspect.) "No, but she is his surrogate. They get along fine. He goes into her circle and they start dancing together. He likes what she is doing. He does not think that it is a problem. But she says there is a problem now that she is required to take the pain. He tells her we will deal with it." I have her ask Christ if he can insure that he also feels the pain? "I did not realize how much I still hate him. Christ asks me if I am sure I want him to make my father feel the pain? I say damn straight. But as I look at the Teen and six-year-old I begin to cry because I realize I have become just like him." I ask if Christ can show her, but not them, what they cut off? "It has to do with sex, but that is all I know." I ask if she has gone along with them all these years? Has she also cut off sex? "The pain is worse for me but not the Teen. It has to do with shame, their shaming me all of these years. He acted so wrongly and made it my fault. He repeatedly said 'shame on you' and I took it in." I suggest here that he cut himself off from his own sexuality and blamed the women in his life for it. Then I challenge her: what did we do last week that upset the cut off? You have a choice here, pain or knowledge. What do you have to give up in order to remember? "Control." How do you control? "Fear of pain. They use pain and shame. I use shame and pain." I tell her that Christ does not inflict her with pain; she inflicts herself. She is doing what they taught her. "I don't remember (what happened last week)." I reply: You insist on holding on to your pain and shame; and no amount of surgery or drugs will protect you from that. The session ends here. I have decided to tell her nothing about the previous session. Leigh leaves the session angry and in much the same amount of pain she was in when she began, except for the period of time when she was willing to place the bear in a circle of effect. The next day I get a text asking me to call her. When I do she tells me she left angry, but over the next 24 hours she recalled that the pain had something to do with sex. She masturbated and that seemed to release a lot of the pain. But she still could not recall the previous session. I am not sure how this will work itself out. I will be gone the following week and Leigh is scheduled for a neurosurgical intervention while I am gone. The surgery may ease the pain, but I have a strong sense that this will not be resolved until the sexual issue is resolved and Leigh can find a suitable masculine counterpart for the Teen.

I see Leigh two weeks later. She is recovering from the surgical intervention a week earlier intended to reduce the pressure on the sciatic nerves. The surgeon considers the operation successful. The first day after the surgery Leigh experiences tremendous relief but for the rest of the week the pain is as bad as ever. She finally starts taking muscle relaxers the day before she sees me, and that has helped some. She is now using a walker. It is not easy to get to my second floor office but she manages the stairs. I ask if she has recovered any memory of the previous two sessions? She says “No.” I ask about the Teen? “She is asleep. Abba (God the Father) is curled up behind her.” What? I have never heard of this image. It is totally new. I immediately surmise it is a ‘morphed’ image of the Teen’s masculine that Christ identified and transformed during the now ‘repressed’ session. Leigh’s explanation for him is that the Teen ‘needed’ him and he came from her prayers, which always include references to God the Father, who she identifies as Abba. “He has been with the Teen for much of the past week. She needs him and accepts instruction from him.” Based on Leigh’s history it is a perfect fit. All I can do is accept it and work with it. I suggest that she ask Christ to add pure sensation to the circle of effect containing the Teen and Abba. My hope is that this will provide the Teen with a sensate grounding she has lacked. Leigh does as asked and then reports that “Now the Teen is restless. She wakes up and remembers that the pain is still there but leaving. ‘I am doing so much better.’ Abba says the surgery was good.” I suggest that she now ask if Abba can place his hand on the Teen’s back and provide healing energy? “The Teen is awake. She turns to Abba and tells him she is so grateful that he is taking care of her every step of the way. He kisses her on the forehead. She snuggles in tighter to him.” I ask if she likes the sensations? “She loves them.” Leigh is quiet for a while. I ask what she is thinking. She tells me that she is obsessing about the drugs she is taking, especially the muscle relaxant, which makes her dizzy. She experiences little pain in her legs when she is sitting, but it goes to a 6 or when she stands up to walk. I ask if, perhaps, Abba and Christ could balance her energies better so there is less tension? (Frankly, I am remembering that before the surgery, her resumption of masturbation reduced the tension but make no mention of that.) “Christ says ‘yes,’ all of the chakras need to be balanced. One of them says that I need more sex. They remind me that it helped a lot before the surgery. I have stopped it since the surgery. Both are telling me it will not harm the body and I need to make it a priority now.” I ask if the Teen is ambivalent? “No. She says, ‘I understand;’ she accepts instruction.” I ask if there is a part that is prudish about this at all? “No, not at all. Now I pray to Christ and Abba all the time rather than going for the drugs. They are affirming me in every way, and telling me that now I need to take time for sex.” I suggest that she ask the Teen to allow Abba to place his hand on her back so he can provide healing energy. “She turns toward him. He has placed his hand on her back...and the other hand on her root chakra.” The session ends here. Leigh has a friend who has driven her to the session. They manage to get her and her walker down the stairs without any incident. I might also mention that Leigh has gone into her office to work during the past week and received ‘unprecedented’ new accounts during the few hours she has worked. On reflection, I am also struck by the fact that during the preceding months, while Leigh has experienced a great deal of pain as the Teen has been forced to feel the effects of her behavior and slow down, there have been no manic episodes.

I see Leigh the following week. She is still using a walker. Not surprising, she has no recall of the previous session, though she still calls on Abba and Christ daily. When I

have her go inside and press her for what she does remember, she says, "I remember dad climbed into bed with me; I don't know if he ejaculated or not. I think I kicked him out before he did." I encourage Leigh to ask Christ/Abba if she remembers last week's session? "They are telling me that, of course, I remember. I am pissed and I am expressing it. I am angry at my father. The anger has been expressed by back pain. I have been fooling with this back pain for a year." I suggest to Leigh that she ask Christ to capture any self that may be interfering with her remembering. "I am afraid. When I try to enter the circle it gives way instead of letting me in. now it is convex." I suggest that she ask her *Light* for a garment of protection and assistance from Abba. "I am backing up. Now the circle looks like a circle." I suggest that what she is experiencing is her 'control.' "Now my legs and back are really hurting. I see an iron cylinder about the height of my body. It is an 'iron will.' Abba says I can walk around it. I am afraid that if I walked in it would close me off forever. Christ is rooting for me. The cylinder is about being in charge. It is male. The open part looks safe to walk into but then it clamps shut." I tell Leigh that, she was given explicit instructions last week by Abba and Christ, but she is still in pain because Control remains in charge. I ask her how the Teen feels about this? "She is still grateful that the parents remain on either side of her bed praying for her, and for Abba and Christ too. She is thrashing." I suggest that rebellion and control are flip sides of the same coin. I suggest that that Control and the Teen both need to be convicted by Christ. "I see us both on our knees accepting Christ's conviction." I tell her that the conviction will be sufficient when both of them can remember. I also tell them that if they cannot remember they are likely to suffer another week. "The Teen says, 'I don't like it when he talks like that, but he is right. Christ holds my face and says, 'It is Ok., Everybody gets to this point. You are just slower than the rest.' A wonderful feeling of energy and light is coming into my face. I am so exhausted. I am remembering that Christ said, 'Come back to me and I will give you rest.' I remember Abba putting his hand over the incision when I laid down each night." The session ends here. I'm guessing I have angered Control, but with everyone inside contributing their input, I am not sure what will remain figural.

Leigh returns the following week. She is managing without a walker. When she looks inside she can see herself on her knees receiving conviction from Christ. "The Teen is looking at me. She is comfortable. The parents are on each side of her bed praying for her." But she has no real memory of the previous three sessions. I ask her, why the need for this control? "I get fearful. I am afraid of the pain." I ask if she can tell me the opposite of fear? "Love." I ask if she is willing for Christ to give her a major infusion of love? "Yes. I saw this rush of energy coming into me. I tell him I need more." I ask if the energy has the power to melt the fear and pain? Or does her belief in them reject the possibility? "I am reminded of lying on the beach in the warm sun. Christ is only giving me the doses I can manage. He is really ready to give me more." I ask if she knows the memory she is protecting herself from? "It was the time my dad climbed into bed, but also something earlier. I was five years old. He said I did not need under panties in bed. I told him did. And a sense of me as an infant, somebody penetrating me with a finger in the crib. Christ is saying that I am whole and not cut off from my sexuality." I ask if Christ can neutralize the negative emotions associated with the memories so she can

remember them clearly? “Yes. He is taking a big net or screen through what he did to me and my sister, and the stories I heard. He captures the emotions and casts them out. I can see what happened without getting worked up. I am thanking him for that. That is so wondrous. All week the Teen has been on the bed. She tells me to get on my knees and accept conviction. She names the truth.” I ask her who is interfering with recall of the sessions? “Christ says its me.” I ask if she is willing to give up this power to block memory? “It is a mainstay. I am afraid I will freak out, that it will be too horrifying for me.” I suggest that she ask Christ to collect all the imagined horror in a circle. “I see images of cockroaches, big trucks on the highway, my father running after me with a belt. All of that authority.” I ask her how Christ would have her perceive all of this? What emotion would he have you use? “His love. His love is more powerful than mine.” Is there a way for him to flood that circle of horrors with his love? Can he give you the power of choice? Convict you for the power of choice? “It is really good now that I see what I am asking for. Looking back without staring at the memories, choosing not to look back. I can choose to ask him to help me. Ask him to show me what I can remember. His hand is on my head, gentle but firm. I just threw off my clothes running free in the rain, dancing with Christ. I see him bike riding with me. Now he is telling me to remember. We are walking and I am pouting with my lower lip stuck out. I see the Teen and a handsome companion. Christ is putting his hand on my root chakra. I am aware that my father and I both cut off our sexuality.” I ask if the object of Control’s power is to cut off her sexuality? “Yes. That rings true.” I ask if that has been a painful choice? “Christ say, yes! You were created to love sex.” I ask if Control also cut the Teen off from her sexuality? “I took in what my father said, that I was a slut.” I suggest that she let Christ capture the slut, the part that embodies her sexual expression? “The circle starts to bend, but I am finally able to walk through. I see someone with curly hair. Christ takes her face and says, ‘It is OK. No one got hurt.’ I tell Leigh, that the Slut is her father’s creation; can Christ make her his creation? “He convicts her. She is so grateful.” And sexual? “Yes. Christ introduces her to the Teen and me. It is like old home week. He blesses us all.” The session ends here. I have not the slightest idea what to expect of the coming week.

Leigh returns the following week. She is doing better but complaining of great weakness from overexerting herself. She tells me that the Teen is ready to throw up from nausea. She blames Control for “putting me in this state.” When she goes inside, she immediately complains that Control is beating herself up and complaining to Christ.” Whoever is in charge – most likely Control – is not aware of the Slut or cannot offer any recall of anything that occurred the previous week. But she is very aware of Christ and Abba. “They are what I focused on all week. I saw incredible love from them.” Frankly, I am suspicious. I have a real sense that Control is being manipulative. I suggest that when Leigh goes inside again, the part of her who ‘holds the *Light*’ needs to ask Christ to place Control into a circle of effect. “Christ did it, but now *he* is a wild beast, really angry, raging that I would have done that; and now *he* is sweating. He looks ashamed for a moment, but the other part of him is manipulative, wanting me to feel sorry for him. I did not know I had such an anger in me. I am asking Christ to convict me; I am more than just control. This is new: when I previously asked him to convict me I was on my knees and he held my head *firmly*. Now he is not holding my head firmly and it feels really good. Our eyes are meeting. He says I do not have to be afraid of authority. He is holding

me and I am fine. There are tears of relief and gratitude. I am really afraid of Control. Christ says that he and Abba can be in charge.” I ask her to name the opposite of control. “Control is all about fear, so love must be its opposite.” I suggest that she let Christ infuse her with his love and see what effect that has on his fear? “Funny, I am a little afraid of that.” Ask for a garment of protection? Ask the Teen if she would like some? Test it on her? “He is sending her rays or warm sunlight. She says it is great. Our stomach is calming down. Like being in a spa together. Christ is saying he will help me deal with Control, that he will love me back to health.” At this point I tell Leigh that she must address Control. That when she leaves the session, Control’s circle of effect will dissolve unless we do something more. “Christ is reminding me of your idea of control of *affects*.” Frankly, I do not remember ever talking about it as such, but willingly go along with the idea. I suggest that she ask Christ to place a portion of his *Light* into Control’s circle that will neutralize all of his negative affects. “It relaxes him almost immediately. It is like he wants to take a nap. I don’t feel angry at him now. He was doing the best he could. It is good to see how angry I was at him. Christ loves Control as much as he loves me.” I ask if Christ can sustain the neutralization indefinitely? “Yes, but he needs my cooperation. I need to ask Christ to be in charge every day. I am practicing and getting better at that. But he says I have a ways to go. I will have to remind myself that I have asked for this. I need to let go of my pride. He will give me a life that is less *clutching*.” I reiterate the intent of Christ’s *Light*: it is set at a frequency that cancels out the negative affects generated by Control. “I am aware that Control tries to control through worry.” The session ends here. Later in the day I receive two texts from Leigh: she remains nauseous and has thrown up twice. I suggest that she ask Christ to place a portion of his *Light* into Control’s heart that will terminate any undue influences. Her whole session suggests a real struggle going on within Control.

A week later, Leigh calls me the morning of our scheduled session. She has been diarrhetic for the past 24 hours and is too weak to come in. As she is relating this, I intuit that the problem is a lack of masculine energy. Control is her primary source of masculine energy, and the circle of affect is diminishing its conditional flow, which is why she continues to be ‘weak’ and diarrhetic. I suggest that Christ draw a circle around her and infuse it with sexual energy. We agree that she can call me for a telephone session during her scheduled hour. Surprisingly, she is in my office at our scheduled time; she has regained sufficient strength to get there (with the help of a driver she has been employing to get her around for the past several weeks). She tells me that late last week her Doctor stopped a pain medication with opiates because it appeared to be adversely affecting her parasympathetic system and replaced it with another. I ask her if she has been ‘sexual’ during the past week? She recalls relieving herself afterward for the first time in a good while. I suspect the drug withdrawal and tension release have precipitated the diarrhea. But I am also convinced more than ever that Control does not want her to be sexual and that he generally sets too many conditions in exchange for giving her access to his masculine energy. I have her ask Christ and Abba how often they have encouraged her to be sexual? “Never. But I remember that Christ loves the slut.” So she still does not remember, but she does. I ask her if she has relied on Control for her sexual energy? “Yes.” That, I tell her, is the problem. I ask if Abba and Christ can

provide an alternative source of sexual energy that will allow her to unconditionally and freely choose to be sexual? Leigh imagines a cloud like a blanket. Then she remembers a picture of a Greek god in the shape of a cloud raping a woman. I suspect Control is still able to generate such images. I suggest, instead, that she ask Christ/Abba to create a circle suffused with sexual energy. When Leigh steps into it, she can bring any fantasy she chooses. She steps in and imagines a naked 9-14 year old running, and another image of her bicycling. I have her move that circle near to the circle containing Control and ask her to compare the two. “When I first moved the circle next to each other, Control fought it, but now he is resigned. I turn my back on him. I can be as sexual as I want in the other circle. Now Mary is in my circle. She confirms that sex is good; like appetite and good things to eat. I don’t need Control to drive me.” I reinforce these thoughts by noting that Control has set a lot of conditions on his supply of masculine energy: worry, obsessiveness, manic-depression, fear of sex. To this list, Leigh adds “He kept me too busy to think about it. He is horrified that he has been revealed for what he is.” I suggest that she ask Christ to terminate any undue influences in Control. Apparently, he does so because Leigh notes that, “He looks thankful for that.” Even so, I suggest that he be kept in his circle of affect for the foreseeable future. Finally, I have her focus on the Teen. “She is curled up sleeping like a baby.” I ask if it would be appropriate to provide her access to this energy. “She is grateful. She wakes up. She likes it.” The session ends here. Over the next two days I receive texts from Leigh, telling me that the effects have continued to provide her improved ability to exercise and work and appreciate her surroundings.

It is easy to fit what has been happening into my addiction bond hypothesis put forth in the previous chapter. Control has been Leigh’s primary source of masculine energy. He has used a host of defenses – even more than those listed above – to suppress her sexuality in response to its historical expressions by the slut. The above intervention finally provides her Teen and dissociated Slut an *unconditional* access to masculine/sexual energy. Now, we have to consciously reconcile the Teen and Slut – the mental and sensate components, and devise a way to integrate them with a ‘reformed’ Control.

When Leigh returns the following week she is quick to tell me that she had sex five times the previous week (with herself). She is walking. It is painful when she stops, but the pain quickly subsides. I tell her my thesis that the three selves need to be reconciled; that Control needs to become unconditional in his giving of masculine energy. “He has been learning a lot this past week. I pray daily for Christ to place his *Light* in Control’s heart, and shield him from undue influences. I have a sense that a lot of spiritual forces have been in control of Control.” I ask if she can identify what it is about Control that makes him so vulnerable? “He likes to be in charge. He has to submit to Christ’s authority. Control sees himself as his own higher power. Like my dad, he does not have one. Satan stepped into the void and took advantage.” What about the Slut? “When I look in on her she is unconditionally loved.” I ask if she has access to masculine energy. “When we were having sex I would see shameful arousal, but then it would dissipate. It is not what either of us wants.” I suggest to Leigh that she focus on the Slut and Teen, and bring both of them to the circle that Christ is suffusing with masculine energy. “The Teen is out of bed now; she is curious about the circle. I did see her out a

couple of times this past week in a bikini. She looked hot. The Slut is 25 years old. She sees what is in the circle as a pool of water. She looks at it with wonderment.” I have Leigh ask Christ/Abba how to proceed? I am particularly concerned as whether the Teen should have direct access to this energy. “Christ says to include the Teen.” I suggest that each connect to Christ – Heart to Heart – using his *Light*. Leigh adds that she would also like them to be connected to other. “Both are standing outside the circle.” I suggest to Leigh that the circle will become permeable to each one as they are willing to accept Christ/Abba. “She (not clear to me who) indents the circle, but she cannot penetrate it.” I suggest they accept conviction from Christ. “The Teen needs more discipline. She is on her knees, in her bikini, in front of Christ. She is very grateful for the energy to get out of bed. Christ is kissing her on the forehead. He tells her that she is ‘his chosen one’ and is bathing her in light. She is really feeling the healing. She is tired. She curls up right next to the circle on the outside. She did not realize how exhausting it was to do it on her own without help. Christ offers to let her in, but now she is rebelling. Christ says, ‘OK. I will still bath you in healing light. Now, she can’t go to sleep.’” I suggest to Leigh that she focus on the Slut. “The Teen says, ‘don’t leave me. Now the circle looks like a dotted line, very permeable.’” I suggest it will be permeable when she is willing to embrace Christ. “I see her in the circle embracing Christ and he is saying ‘welcome home.’ She is asking if she can leave. He says, ‘Of course, but why would you?’ So, she asks, ‘can I go topless down here? She is imagining being on the beach at St. Barts. Christ says the circle can enlarge for this. Now the Teen is asking us to look to the Slut, who sees the circle as a fenced in area; she wants to go in to the topless beach.” I ask if she understands the rule that she must embrace Christ to gain access to the circle? Actually, Christ has come out. She has felt out of the circle (sic) mainstream all of her life. She is happy with her life choices. Christ is bathing her in healing light and embracing her. She says it felt so good.” I note that she still has to embrace him. “She recognizes the rule. She does not want him to go back inside. *I want him to hug me till I can hug him back.* I did not realize how wounded she was.” I tell Leigh that the Slut needs to open herself up to all of the energy, not just the sexual. Her value is more than sex. She is loved for more than her sexuality. The session ends here, sort of. That afternoon I get a text: What was the rule that the Slut has to adhere to? Was it that she needs to submit to Christ’s authority, that she must be willing to embrace Christ back, or that she must consciously choose Christ over Control as her higher power? My reply was longer than I expected. Very likely I wrote it to clarify my own thinking as well: ‘When she enters his circle they need to embrace each other so she can receive the optimum flow of energy – masculine as well as sexual, and so she is no longer dependent on Control’s energy. She could accept him as her higher power, but the flow of energy Christ is offering is not dependent on that. Likewise, the flow is not dependent on embracing him, but it is likely to be much more satisfying if she does. Eventually, the offer may be extended to Control, but for now I would leave him in his circle of effect so the Teen and Slut can be firmly assured that they are no longer dependent on his masculine energy.’

Leigh has been working inside during the week: “My leg hurts when I have sex but it helps me to sleep. There is overflowing love coming from Christ and Abba for the Slut and Teen. At first, the Slut was outside the circle of masculine energy. She did not

seem to respond to all the love Christ was giving her. She was emotionally dead. But then she began to respond a little. Yesterday, she entered the circle. Now, she likes being in the circle with the Teen and me. She likes Christ's hand on her root chakra. She is experiencing her value as a person rather than as a sex object. We still need to work with her to increase her comfort level in the circle. I had no idea how wounded she was. She is so fundamental to my being and so wounded. There is a lot of shame stuff in her that now seems about 80 percent cleared." I tell Leigh that I am convinced that the remaining pain in her leg is psychosomatic, and will abate when we have successfully worked with Control and Slut. "Control is anxious to get to the part where Christ blesses him. He wants Christ to convict him too." I tell her that all of them can gain their Christ perceived nature in that circle. "When you said that I got a visual of the Teen dancing and me riding on my bicycle." I have Leigh ask Christ what Control lacks. "He says 'good orderly direction' (An Alanon name for God). Christ loves him. If he can learn to love back it will be better than staying attached to Satanic forces and insisting on being in charge." I suggest that she let Christ place the appropriate *Light* in Control's circle. "Control backs away. He is still a beast. Now he is lying on his back totally relaxed. My leg is not throbbing anymore, which it has been doing for most of this session. Christ and Abba are rubbing Control's belly. Now, I am totally pain free." At this juncture, I suggest a new intervention based on what she is telling me. I ask her to let Christ place a 'screen of *Light* over the place on her back that will block Control's access to their shared sensation, and prevent him regaining access till he is proven safe. The session ends here, sort of. Later in the day I get a text: Control has been transformed into a cute, white, rambunctious puppy, which Christ has allowed into the circle of masculine energy. But the Slut is scared of him and hiding behind Christ. I immediately texted back that Christ needs to put him on a leash for the foreseeable future. Leigh texts again to tell me it happened as soon as she read my text; and now he is 'heeled' next to Christ, but snarly toward the Slut. (I might add here that Leigh has really gotten into texting. To offset her enthusiasm, we have agreed to a 'text-charge' for these mini-sessions, though I would have answered in any case.)

This series ends here. The sessions are continued on the website: The Unredeemed Conscience.org.

What strikes me, as I reflect on the verbatims thus far, is the strong focus on the regulation of masculine energy, whose unmitigated intensity appears to be largely responsible for Leigh's mania and depressions. Leigh has a number of selves that appear to mirror her father. In the verbatims I find myself repeatedly striving to rebalance their masculine and feminine aspects. The masculine containers have made her exceedingly strong willed, prideful, and resistant to change, even as they repeatedly drove her to the point of exhaustion. This past year, Leigh has been able to function on a minimum of psychotropics as a result of this work, maintain her job, and struggle with some truly complicating issues in her immediate family that I have left out of the verbatims. I expect we will be at it for several more years.

## SUMMARY AND REFLECTIONS

The forgoing verbatims are extensive. All four verbatims – Marion and Tory in Chapter VII, Lee in both chapters, and Leigh in this chapter – span two plus years. Hopefully, they provide the practitioner a better idea of how the therapy process ebbs and flows on a weekly basis. As I noted at the beginning of this work, what is offered here clearly cannot be done in twelve sessions or less, though I know based on current work that it can be shortened. For example, I now use infused circles with most of my clients once they are familiar with the process, but I had not developed them till late in my sessions with the above four. It may be that future practitioners will find other creative ways to lessen the time, but it will remain a journey as well as a treatment. As *The Course in Miracles* asserts: We can choose *when* to do the work, and how much at any given time, but not the curriculum. It is possible to focus on Relational authority early in therapy, provided the client has done a modicum of work with the *Light* and Christ image. Wherever the client and therapist start, the most pressing issues will find a way to be ‘heard’ until addressed. But the more time the client has spent addressing psychosomatic and character issues, as well as Temporal and Moral authority issues, the easier the relational work will be. Even more than the client, the therapist needs to have some experience with all facets of this work. You can start anyplace in the process once you – the therapist, have been through it, but trust me when I say, a full appreciation can take years. At least initially, it is good to move through the process as it has been outlined in the chapters. It has taken me twenty plus years to discover the interventions in this book, and believe me when I say I am still learning. Using what I have learned, but not being bound by it, a clinician could demonstrate competence in far less time, but not by attempting end runs. As the above verbatims demonstrate, if you start by working with Relational authority, then relevant issues of Temporal and Moral authority will emerge in the midst of those interventions and you will need to shift focus accordingly. In the final analysis, there is a force in every human mind directing the process of *redeeming the person*, not just their conscience; what Jung called the Transcendent function that seeks to unify all opposites. That function will use whatever means we offer to achieve its goal. It will guide both client and therapist, provided the therapist is open enough. Keep good notes. You will definitely get ‘sidetracked’ by the pride and fear of ego-aspects.

The four verbatims describe clients who experienced most of the interventions outlined in all eight chapters. There was improvement in all of them as a result of that earlier work, but frankly, nothing we accomplished compares to the results described in this and the previous chapter. At least from my perspective, the interventions described in these last two chapters definitely move the process forward. There is much more to be explored, but I must leave that to other books and clinicians.

It is difficult to highlight everything discovered by the process of repeated conviction beyond what I noted. But that said, six sets of observations become quite discernible in the verbatims: 1) the progressive power and autonomy of Christ and the

Holy Spirit, 2) shock trauma, 3) the conviction of negative bonds defining a relationship, 4) the various interventions involving auric bodies, 5) anima-animus actualizations; and finally, 6) the use of infused circles.

### **The Increased Autonomy of Christ and the Holy Spirit**

There is a definite shift as one moves through the verbatims of the last two chapters. The relationship between Christ (Teacher) and the Aware-ego becomes a dialogue; he is no longer merely a representational figure standing silently by until called upon. He becomes increasingly co-present whenever the client goes inside, in the session as well as between sessions. The more he is engaged, the more active he becomes as a partner in the process. There is a felt shift after a primary self accepts the gift of Christ's discernment and allows him to enter the Heart. Once Christ has entered the Heart and redeemed the shameful core, the client becomes more willing to enter the Mind between sessions, which is rarely the case beforehand. There is a comparable shift vis-à-vis the Holy Spirit. The client *comes to expect* that if s/he asks for conviction, there will be insight or transformation.

Christ and the Holy Spirit working together acquire the power to reconcile and transform any image within the human Mind. I challenge the reader to find another methodology that readily and consistently offers this redeeming power. I cannot claim this power as a therapist. It is an inherent aspect of the methodology; it is of Christ, or a comparable higher power, working in concert with the Holy Spirit. It is transformative in a way that points out the real limitation of any therapy that relies solely on Ego and therapist.

*Conviction* becomes a process whereby the Holy Spirit *corrects* errors of judgment sustaining self-condemning polarizations. The Holy Spirit is asked to convict numerous times because the process is progressive. With each conviction, the Holy Spirit guides the client toward an altered relationship with self or other that liberates both from self-condemning negative emotions. Once the effects of this progression are grasped, the client seems willing to extend the intervention to any situation within the imagination.

### **Shock Trauma**

The concept of shock trauma is taken from Peter Levine's work, which I described in Chapter V.<sup>39</sup> This phenomenon can be likened to the concept of *cathexis* as

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<sup>39</sup> Levine, P.E. & Frederick, A. (1997), *Waking the Tiger: Healing Trauma: The Innate Capacity to Transform Overwhelming Experiences*, North Atlantic Books.

described by traditional psychoanalysts. Basically, 'cathexis' refers to the unhealthy concentration of mental energy around the image of a particular person, idea, or event. For Levine, shock trauma results from the *abrupt blocking* of intense fight-flight energies when that response seems about to fail. An organism is seen to block the energy of that reflex in order to 'play dead' as a last ditch effort to evade a predator. This is analogous to the process of repressive dissociation. The fight-flight reflex galvanizes the body for intense activity so when it is blocked the accumulated undischarged energy must be released soon after the blockage. Most animals can be observed to 'shake it off' soon afterward, if the 'playing dead' strategy allows them to escape. Humans have difficulty shaking it off. From a psychodynamic perspective, the Ego's response to such trauma appears to be dissociation of the ego-aspect that directed the initial fight-flight response, leaving it in a perpetual state similar to shameful enthrallment. Many individuals come to 'fear' the self that is dissociated, which prevents their helping it shake off the excess energy. While most shock trauma is the direct result of dissociating intense anger, fear, or pain, shame seems to exacerbate the trauma by producing a concomitant sense of *defectiveness* that makes it difficult for the individual to overcome their fears regarding the trauma. Shame can also be directly responsible for a repressing response when it is used to block intense arousal that was near climax.

More than fifty percent of my clients have suffered shock trauma events. Of the four cases examined extensively in this and the previous chapter, all four of them discover and work through shock traumas. In the previous chapter both Marion and Tory needed to address shock trauma issues. Marion's life-long struggle with masturbation and lack of orgasm can be traced to her mother walking in on her while she was masturbating. Her humiliation was extreme, especially since the mother said nothing in attempt to minimize what she saw. In Tory's case, she witnessed a man being hit by a car that then sped away. She felt it as if she had been hit. Her mother completely denied the effect it had on her daughter by shaming her response. Of the two clients whose cases are presented in this chapter, one of them – Lee, reports trauma of a lesser degree that must be addressed, and the second, Leigh, must confront a major trauma in connection with her father's molestation of her as a very young child and her early teens. In each of these cases, the discharge of pent up emotion greatly reduces their compulsivity, guardedness, and need for control. Suffice to say, any therapist doing long-term therapy is likely to encounter shock trauma events in the lives of their clients.

Shock trauma most often emerges as the root cause of prolonged resistance; or in the context of working with strong undischarged emotion discovered while using a well of pure sensation. The primary goal in working with shock trauma is the discharge of strong pent up emotion, most likely, accumulated unexpressed anger, fear, shame, and/or pain; the actual event or 'memory' is secondary. Once the emotion has been safely discharged some selves may express anger, which can be treated as a healthy venting of residual emotion, but also bear in mind that continuing anger suggests that the experience may have to be revisited until the client feels it is completely cleared.

The energies accumulated in the course of dealing with shock can be spontaneously discharged. One client shared the experience of coming home after major surgery that required a short hospital stay. As soon as he got in the car to go home he began shaking. By the time he got home his hands and fingers were numb with shaking ‘cold.’ Climbing into bed under numerous covers he continued to shake for a good twenty minutes when it stopped as quickly as it began and his temperature returned to normal. While in the car, he had the sudden insight that he was discharging all the accumulated undischarged fear he had been ‘manfully’ controlling in the days leading up to, during, and following the surgery. Getting in the car and going home seemed to mark for him that the crisis was over. *He reported having to go through a similar, less intense, ‘shaking off’ the following week.* But this spontaneous ‘shaking off’ is more difficult if the event precipitating it is familial/social and threatens to repeat itself.

I do not have a particular protocol for working with shock trauma. Its emergence is generally the unintended result of other interventions. But I am always quick to suggest that Christ help the client *safely touch* whatever it is that has riveted their attention, e.g. the red rawness; in effect, Christ is encouraged to take the lead in *reducing the intensity of the emotion* and insuring that any self fused with the Aware-ego has a garment of protection against the fear of it, which is invariably the primary impediment to discharging the emotion. The client must become free enough of fear to *consciously* connect with the emotion in question. Christ's *Light* can absorb most of it but the client must ‘touch’ the residual in order to name it and bring the experience fully into consciousness where Christ can further resolve it.

### *Convicting the Negative Bonds*

#### *Defining a Relationship*

In Chapter II, I described the law of connection: the idea that everything in the Mind is connected to everything else. Whereas, in-the-world a wall *separates* us from whatever is behind the wall, within the Mind a wall connects us to whatever is on the other side. Affective emotion is a proverbial wall. Hate, for example, binds us to whatever is hated. It is a particularly onerous bond since it leaves us helplessly angry with the recipient of our hate, and repetitively pollutes the Body with anger. The same is true of every other polarizing emotion. However onerous, such emotions bind us to the recipient who, in turn, continues to provoke the same negative emotions. Even fear, which seeks to evade, perpetually binds us to the source of fear.

Once a client has learned to ask Christ to convict with the power of the Holy Spirit, s/he can ask Christ to convict any relationship defined by a negative bond until it becomes one of wholesome embrace or at least neutral. As the above cases illustrate, the intervention can be applied to any 'judgment' that negatively affects the client. However *justified* a negative judgment may seem, the negative emotion it generates ends up polluting the client. The Body will suffer the Wrath of the accumulated emotion. This is true whether the emotion is generated by self-shaming a disowned self, or by perpetually resenting the imagined sense of another. In the case of relationships between self and other, Christ is asked to stand between the Aware-ego and other and simultaneously convict both.

Conviction by the power of the Holy Spirit is essentially the correction of erroneous judgments made by an ego-aspect. The judgments are considered erroneous because they condemn the client to repeatedly experiencing the negative emotions resulting from the judgment. The Holy Spirit cancels those judgments in favor of less onerous images until, finally, the image achieves an approachable, desirable, cast. *Any polarizing emotion that pollutes the Mind and Body is considered an erroneous judgment amenable to conviction by the Holy Spirit.* What I want to stress here is how quickly the client becomes willing to extend the power of this intervention to all kinds of relationships, be they self-self, self-other, or other-other. Anyone using this intervention the first few times will hesitate; it will seem as if the therapist is asking for the impossible. But each time the client allows Christ to convict with the power of the Holy Spirit, and the image changes, s/he becomes less hesitant and disbelieving and increasingly willing to extend the intervention's range.

### *The Forty-nine Chakra Points*

Throughout this book I have introduced a number of interventions ‘transliterated’ from the work of others. Once the therapist has grasped the centrality of Mind and power of the *Light* and Christ channeling the Holy Spirit, just about any didactic therapy can be added to the therapist’s options. This is so, because all such therapies are dependent upon conscious or subliminal images evoked by their therapy. Working with the concepts offered by Levine’s discourse on shock trauma is one example. The ideas offered by the concept of forty-nine chakra points is another.

Throughout much of this work I have referred to chakras mostly in the abstract. But the need to resolve Ego polarization and defenses has led me to explore chakras imaginatively as well as conceptually. For example, from the outset, I have treated *Heart* as the combined effect of seven auric bodies connected by their heart chakras whose expression culminates in the regulation of the physical heartbeat. Stated another way, the physical heart is the primary transmitter of emotion experienced by the Body, and the physical heartbeat is directed by the combined activity of the Heart’s seven auric heart chakras. Over time, I discovered that Christ could work with the Heart auric body and clear it of undue influences; that he can actually enter the Heart and clear it of shame, guilt and anger; and that if the client was willing, Christ could even use the Heart as an avenue for moving the client within hearing of the Soul’s desire. Likewise, I gradually found myself encouraging clients to allow Christ to work with the Root auric body, because the literature identifies it with Body acceptance and the capacity to hear the Body’s needs. It is also the chakra energy most likely to be damaged by early childhood trauma. Concurrent with those discoveries came the realization that Christ could ‘penetrate’ the Brow auric body and replace the Ego’s willful powers of defense with the power of his discernment. Finally, in this and the previous chapter, I demonstrated the accumulation of negative emotions in the Brow, Heart and Abdominal auric bodies as a consequence of immoderate and willful desire; and the need to clear those fields of negative emotions to stave off the Wrath of their accumulation.

The in-depth clinical use of Chakra theory is beyond the scope of this book or my current expertise. But the felt need to extricate the Body from the toxic effects of accumulated emotions such as shame and fear, have pressed me to delve ever deeper into the subject. That exploration has convinced me that any reader interested in using the interventions described in this book will also need to accept the existence of auric fields of energy and acquire some knowledge of Chakra theory. Grasping Chakra theory can be difficult given its subjective nature and the heavy reliance of its expositors on psychic powers; few of us are psychic. But that is equally true of our efforts to understand the path Jesus Christ directs us to follow. Initially, we must take his direction on *faith* in order to finally *experience* it as truly pointing in the right direction. And what my interventions have demonstrated is that it is possible for ‘ordinary people’ to work imaginatively with auric bodies and their energy centers in ways that facilitate the healing of psychological, psychosomatic, and spiritual issues.

In Chapter I, ‘Consecrating the Heart for the indwelling of the Holy Spirit’ was set as a final goal of treatment in the redemption of conscience. I have satisfied myself that this has happened for my clients; that Christ can be asked to place a portion of his *Light* in the Heart of the Aware-ego and the heart chakra of any ego-aspect, which will serve as a perpetual fount of the Holy Spirit. If one imagines the first four heart chakras as separate chambers of the Heart, then the goal is for Christ to move through the first three heart chakras to the heart chakra of the Heart auric body, the fourth chamber of a four-chambered heart. I know it is possible for Christ to enter the Heart. And my sense is that his initial entry is always at the level of the Heart auric body. Likewise, Christ can be asked to take the client further into the Heart to a point where s/he can hear the Soul’s desire. How far is that? Those few clients who have ventured to do this describe the ‘space’ as much different from the place of initial entry. Where the initial entry is generally described as a cave-like, cavernous, space, moving closer to Soul’s voice is described as a brighter, warmer, more enclosed space.

The concept of ‘forty-nine chakras’ derives from the work of Genevieve Paulson.<sup>40</sup> I have not seen it reported elsewhere. Most diagrams and commentary on chakras leave the reader with the impression that there are seven major chakras. In fact, what the diagrams infer but rarely show is that there are seven major *auric bodies* each of which is primarily sustained by the energy centers identified in most chakra charts. Each of these seven auric bodies has their own set of seven energy centers connecting them to the other six auric bodies. In total, the system is actually comprised of forty-nine primary energy centers connecting and sustaining seven auric bodies, which in turn form and sustain our physical brain and body.<sup>41</sup> What sets Paulson’s work apart from others I have read is her identification of each of the forty-nine chakra centers with points on the physical body.<sup>42</sup> Thus, for example, the heart chakra of the Root auric body manifests as points on the cheeks of the face just below the upper jaw, which babies are often seen to touch on the mother. Each chakra of each auric body is similarly identifiable by points on the human body. Theoretically, ‘painful’ areas on or near these points will correlate with an auric energy center or entire auric body that is out of balance, i.e. too open or too constricted. (A cluster of painful points on the physical body that correlate with a particular auric body will generally point to a strong unbalancing conflict that threatens to precipitate or sustain a physical or mental dis-ease.) More to point, once a correlated chakra point is identified, Christ can be asked to extract and personify whatever is unbalancing that particular energy center. This use of the points is illustrated in Tory’s

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<sup>40</sup> Paulson, G.L. (2002), Op. cit.

<sup>41</sup> Some authors actually identify ten chakras – three above the crown chakra, which makes the theory comparable to Kabbalah’s ten sefirah found in the Tree of Life.

<sup>42</sup> Barbara Brennan, who I have referenced in other chapters also provides excellent descriptions of the auric bodies and their concomitant chakras, but as far as I can determine makes no reference to physical counterpoints on the body. See, for example, Brennan, B. & Smith, J.A. (1988), *Hands of Light: A Guide to Healing Through the Human Energy Field*, Bantam.

case described in Chapter VII, and Leigh's case in this chapter. In sum, these diagnostic points have proven helpful in the identification of ego-aspects whose defenses are disrupting the proper function of an auric body.<sup>43</sup>

Another source of auric dysfunction is *unwillingness*. I have not actually addressed unwillingness in this book except as regards an ego-aspect's refusal to enact a suggestion. But I have come to appreciate that it too can be *actively* used by the Ego to obstruct communication between chakras. To be *unwilling* is distinctly different from willfulness, which is the Ego's exercise of will in the context of the pride-shame axis. Unwillingness is the *active withholding* of will as in being 'unwilling to understand' (crown) or 'unwilling to see' (brow) or 'unwilling to speak' (throat) or 'unwilling to feel' (heart). It is tantamount to shaming an auric body in that it curtails that body's ability to communicate by the Ego's refusal to receive. This active withholding of receptivity is the *negative* exercise of willingness. It is most likely to block the Soul chakras (crown, brow and throat), which give conviction, emotion, and 'voice' to the expression of willingness. In effect, unwillingness can be used to 'hold in check' or prevent expression by withholding the will needed to sustain receptivity. This withholding will generally

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My clients regularly report allergies and colds of varying duration. When these are closely examined they frequently point to a conflict between head and heart that manifests in the throat (5<sup>th</sup> chakra) by coughing, soreness, rawness, etc. It is relatively easy to ask Christ to draw out the source of the irritation, place it in a circle in front of the Aware-ego and identify its emotional quality. A recent example will illustrate the process. Joan has suffered from severe respiratory conditions since childhood. She has been treated for 'allergies' all of her adult life. I always know when she arrives for a session because of her distinctive cough heard from the waiting area. I ask Joan to focus on her throat, particularly the phlegm she is constantly attempting to cough up that keeps irritating her airway. I have her imagine that if the phlegm were an emotion, what emotion would it feel like? "I feel resentment toward my son." I interpret this to mean that 'she doesn't want to feel that and keeps trying to clear it out, but some part remains resentful, and has been for a long time. I suggest that she use concentric circles to separate out the part that generates the resentment aka phlegm. "It is an image of me with a big frown on my face." I ask where it holds the power to keep generating all this resentment. "In my head, all of my sinuses." I ask if 'Frown' is masculine? When she affirms that it seems to be, I suggest that she ask Christ to extract the resentment from out of her brow and objectify it in a circle in front of Frown. "It is a black blob." I ask her how he thinks that black blob is affecting his brain? "Painful, like a wet blanket." I ask if he has ever known his vision free of this resentment? If he is willing, Christ will clean the *accumulated* resentment so he can visualize free of it for a little while. "He is willing for Christ to do that." What, I ask, does the black blob look like when it is not filled to overflowing? "It is a resentment that I could not control things. I work hard at controlling. I was sick so much as a child. I was kept home most of the year in third grade. I got so bored and resentful that I was sick." What was causing the sickness? Did resentment or anger contribute to it? "I wailed when my mother left me in the hospital for a little while to get a bite to eat." I ask if resentment is attempting to cope with her felt lack of nurture. (The mother went back to work when Joan was a year old leaving her in the care of a black maid; but she would come home to check on her daughter when she was sick.) I suggest that perhaps Resentment uses its anger to cloud his mind to cover up what he needs but does not know how to get. Then I suggest that if he released the denial of his need into the ocean, Christ could offer him its satisfaction. "What he needs to release looks like a stone lying on my heart", to which I add 'and blocking the upward flow of heart energy.' I suggest that she ask Christ to remove the stone, place it in the ocean, and watch it dissolve. "He has done that and now the frown is gone from my image." I suggest that she now ask Christ to return him to the beach and see how he responds. "He is looking renewed and sees hope all around him." I suggest that she ask Christ to give this masculine sense of herself the necessary feminine connection needed to maintain his sense of hope. I further suggest that she let Christ plant the seed of fruition in the heart so he can eventually realize that hope.

manifest as a constriction of muscular activity at related points on the body.<sup>44</sup> In sum, unwillingness appears to block our conscious experience of the Soul in our Mind.

Implicit throughout this book is the further assertion that: free will that is willful is not free. It is bound up by negative emotions and self-limiting beliefs that prevent the full exercise of free will. Only will unencumbered by negative emotions and denial can provide the fullest access to free will.

### *Images Infused with Anima or Animus*

Anima and Animus are different from the Gendering archetype. They are separate and distinct archetypes. Like the Gendering archetype, an image infused with anima (soul) or animus (spirit) is not something we choose; but with Christ's help we can choose to reduce its effect or facilitate its evolution. It is not the same as the contra-sexual aspect of an Inner dyad or even a contra-sexual aspect extracted from a self in the first person. Those may provide the 'bones' for an archetypal infusion of anima or animus, but the actual constellation most often emerges spontaneously during active imagination, real life experiences, or dreams. What I want to focus on here is Christ's ability to defuse the effect or facilitate the evolution of an image constellated by either archetype. When Christ is allowed to work with these constellations they tend to become very actualized human beings that offer the client a fitting vessel for anima or animus with whom the Aware-ego can partner without risk of enthrallment. Candidates for this type of evolution can to be strongly sexual at the outset, but they can also manifest as powerful healing figures. However they manifest initially, quickly 'pairing' them with Christ is what assures their evolution. If allowed to evolve, their primary influence will be felt within the Heart and Soul chakras (e.g. crown, brow, throat, and heart chakras).

Never underestimate the power of Anima or Animus to enthrall the Ego, or Christ's ability to mediate that power. Recently, one of my client's, who I had not seen in awhile, called in something of a panic. When I saw him the next day he shared with me that he was 'making a fool of himself' with a young woman, with whom he had been exchanging text messages the past six months. The previous week they finally connected for a date. He became quite smitten very quickly. The following night he joined her and

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For the past thirty years I have been observing the evolution of Body therapies that focus on the release of muscle constrictions: Reflexology, Myotherapy, Polarity therapy, Rubinfeld Synergy, Bioenergetics, etc. What they all seem to share in common is a concerted effort to reduce painful constrictions of musculature. The face has over three hundred and sixty muscles that the Ego can use to express chronic frowns, sneers, disgust, fear, disbelief, etc. or constrict sinus flow or bite down to the point of TMJ, to mention but a few examples. And that is only the face. The Ego has voluntary control of most muscles in the body. It would not be difficult for it to willfully constrict any of the physical areas manifesting one of the forty-nine major chakras.

another couple at her home where he felt in complete rapport with her. He left the house anticipating many such nights to come, but then heard nothing more from her. Finally, after numerous attempts to reach her by voice mail and text, she finally replied asking him to stop all communication, without any real explanation. (We surmised that she could not handle him in addition to a current boyfriend, ex-husband, and young son.) But even his sense of humiliation was insufficient to keep him from obsessing about her. He had a cursory understanding of the idea of Anima possession. I told him his experience of this woman was an Anima infusion if ever I saw one. Rather than trying to get her out of his mind, he needed to accept that her image was being used by his Anima to connect with him. He willingly went inside and asked Christ to forge a safe connection using a portion of his *Light* to connect him with her image, heart to heart. Then I suggested that he let Christ simultaneously convict the two of them with the power of the Holy Spirit. Immediately, she changed from a girl in shorts and a ponytail to a serious woman in a business suit. He agreed that any time he thought about her in the coming week he would immediately go inside and ask Christ to continue convicting the two of them. When I saw him the following week he could report having been very productive during the week and no longer obsessing about her or wanting to contact her, even as he felt comfortable with her image in his mind. This image could quite possibly endure as an Anima image for my client. Dante's Beatrice – one of the most notable Anima figures in Western literature, was drawn from a brief, chaste, encounter with a married woman some years before Dante wrote *The Inferno*. Only time will tell. But I am convinced he would still be obsessing about her if Christ or a comparable higher power were unavailable to mediate.

Ideally, every person needs an 'other woman' or 'other man' in their life that is not their spouse, lover, or Christ image; someone who can strongly embody their Anima/Animus and channel the powers of that archetype on behalf of the individual. The image's relationship with the Aware-ego will be greatly nurtured by allowing Christ to enter into a non-competitive relationship with both. In Western culture, there are relatively few figures tailored to receive infusions of Anima/Animus energies in ways helpful to the individual. For men, the Virgin Mary and Mary Magdalene readily come to mind; but most men initially pass them over in favor of Anima figures they can sexualize. The need to initially sexualize feminine images may account for our perennial attraction to myths in which Christ is married to Mary Magdalene. For women, Christ definitely has the potential of serving as a vessel for Animus, which may also account for their attraction to the same myths. But on the whole we lack a pantheon comparable to ancient Greece and Rome, or the contemporary pantheons of Hindu and Buddhist gods and goddesses. Consequently, whatever *prima materia* is offered up by the unconscious will be tailored to what the individual can tolerate and accept at any given time. Christ can and will facilitate its evolution and transformation. Christ's willingness to reveal his own feminine aspect is one more example of his willingness to engage us at this level.

### *Infused Circles*

The use of infused circles evolved from my reflections on a group of exercises described in *The Healing Code* by Alexander Loyd and Ben Johnson.<sup>45</sup> The book echoes much of my own work. Basically, they ask their clients to use a series of exercises intended to heal an immune system compromised by stress. It is their contention, based on well documented studies, that 95 percent of all disease is stress related; that stress compromises the immune system's ability to heal. Their exercises are intended to generate a 'healing frequency' within the brain and adjunctive hormonal glands. Basically, they are drawing on the directed use of chi or prana found in therapies such as Reiki and Healing Touch. It occurred to me that Christ could provide a comparable experience for my clients. If asked, Christ can 'set' his *Light* to any emotional frequency as well including optimum flows of masculine and sexual energy, and use that specific *Light* to saturate or suffuse a circle. An ego-aspect can, in turn, step into the circle and experience that healing frequency. The effects appear to be immediate and ongoing for as long as the client chooses to remain in the circle; and renewable if s/he chooses to leave it, and then periodically return to it. With the discovery of these infused circles, I began to reword my closure statement. Instead of simply asking the client to 'return to me,' I now give them a choice: They can stay in the circle and return to me, or simply leave the circle and return to me. The first choice appears to partially anchor them in the circle even as they reorient to a face-to-face encounter.

What has most impressed me about this intervention is Christ's power and willingness in executing it. Essentially, Christ sets the frequency of emotion to be experienced. Sometimes my suggestions are quite specific; more often they are very general. But in each case it is Christ saturating the circle with a frequency intended to ameliorate whatever negativity the client is experiencing. I use this intervention repeatedly in the last sessions of Leigh, Tory, and Marion's verbatims. Space does not allow me to explore it further, but I have already begun a series of observations and further applications will be posted on my website (unredeemedconscience.org.).

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Loyd, A. with Johnson, B. (2011), *The Healing Code*, Grand Central Life and Style.

### *Final Thoughts*

Pride, and the fear of falling from pride, are the major impediments to a harmonious inner life. I am not speaking of pride as most understand it, i.e. issues of self-esteem, arrogance, idolatry, and the like, but rather the pride implicit in all Ego self-judgments: the pride that trusts self-judgment over and against the discernment of a higher power, particularly the Holy Spirit as channeled by Christ. The Ego's use of physical desire, guilt, and shame to evade further experiences of shame invariably induces Wrath. The prideful judgments required for these defenses cannot evade the Wrath of an unredeemed conscience. Prideful self-judgment is the means by which the law described by St. Paul becomes manifest: the same law whose implicit sense of lack always condemns us. Only by grace are we liberated from that law.

The thrust of these final thoughts can be summed up by the following assertion: *Any ego-aspect, whose defenses abuse the Mind or Body, must accept transformation and give way to the Aware-ego's choices.* Throughout this work I have treated ego-aspects as constellations of the Ego archetype. I have been exceedingly respectful of these constellations because they control the daily lives of most people. But in the final analysis, they are mutable images, as is amply demonstrated by Christ's transformative convictions of them. If they are destroying the Mind/Body, they must be brought to heel.

If any manifestation of the Ego is altered, the Ego is not destroyed. In fact, it will itself readily abandon any ego-aspect enthralled to shame or compromised by component dissociation, which is probably the preeminent argument for its status as an archetype. The Ego can constellate new ego-aspects as necessary. The need to reconcile or transform an ego-aspect only arises if it is abusing the Body and refuses to relinquish its control. By abusing the Body, I mean any ego-aspect's behavior that precipitates or aggravates physical dysfunction, or harbors a belief that blocks healing. To the best of my knowledge, there are very few medical maladies, other than 'acts of God,' that have proven to be *100 percent fatal*. Even where the cure is considered miraculous it can nonetheless be counted a cure. If an ego-aspect can be shown to play a role in precipitating illness – spiritual, psychological or physical, then it is argued here that it must come to accept reconciliation or transformation. It defeats its intended purpose of protecting the Mind and Body if its defenses actually abuse the Mind or Body.

When the Aware-ego first emerges in the active imagination of the individual, it is generally a fragile force easily overwhelmed by the willful emotions of the ego-aspects merged with it. As the Aware-ego learns to call on the *Light* and Christ, it becomes stronger in its willingness to turn to them. Initially, it turns to them out of need. But if this interaction is allowed to continue over time, a point is reached where the Aware-ego automatically turns to Christ to contend with willful ego-aspects. I, for one, can feel this change in the verbatims offered in this and the previous chapter. Even in the midst of

willful angst, the Aware-ego can be heard as quite willing to call on its *Light* and higher power.

Finally, the therapist's willingness to encourage acceptance of a higher power with the power to convict with the Holy Spirit allows the client to work with Inner dyads. Every working day, therapists hear histories of parents fighting, distancing, estranging, separating, cutting off, or abandoning. For many clients, the experience is unbearably painful, and for good reason: the parental dyads that lead to those discords have also shaped the client's Inner dyads and interactional roles. The tumult without becomes the tumult within. Yet it is difficult to appreciate the full effects of such chronic discord while the *denial of bi-gendered images* remains a cultural standard. It is hard to see the trees from the forest. I do not know of any nation or people who seek harmonious interaction of their inner masculine-feminine as a cultural standard.<sup>46</sup> So long as we continue to support a patriarchal standard with its emphasis on "one sex - one gender" the resulting discord will be perpetuated at the expense of realizing harmonious, androgynous, interaction. While we remain mired in our cultural resistance it is impossible to know how many untold health problems, deaths, and emotional traumas are attributable to this inner discord and distortion; and we will not know until some headway is made in acknowledging our androgynous status and fostering harmonious Inner dyads. In this chapter, I have described a number of interventions for identifying and rectifying these inner relationships so they can truly reflect a full partnership. As with other interventions described in this work, Christ channeling the Holy Spirit (or comparable higher power) must be an indispensable participant in the process. At all the critical junctures, his intervention is requisite to a full partnership between opposites. That such interventions are helpful is validated by the fact that they are often instrumental in correcting the client's most significant symptomatology and interpersonal discord.

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<sup>46</sup> India may be a notable exception. While strongly Patriarchal, their religions and culture have embodied an inner masculine-feminine mythos for millennia; and they are described as a happy people, their abject poverty notwithstanding.