

CHAPTER 2: THE CREATION OF THE SUBCONSCIOUS LIFE CONCLUSIONS AND DECISIONS (LIFE BLUEPRINT), MANIFESTING IN THE RE-ENACTMENT OF THE HYPNOTIC BLUEPRINT IN THE FORM OF REPETITIVE LIFE PATTERNS WITH DE-HYPNOTISING AS THE THERAPEUTIC AIM

2.1 INTRODUCTION

“Compared to what we ought to be, we are half awake.”

William James (In Boldt, 1997:41)

“When I awoke I felt as if my memory had been wiped clean. The room had changed. Intense shadows brooded on the walls. Futures not yet visible crowded the spaces. Powers not yet active crowded the air. My eyes filled with the shapes of captors, the albumen of unbounded monsters, genies in murky bottles, homunculi in the nests of bats. Unformed beings everywhere; trapped ghosts and masquerades in unwilling shapes of terror lurked in that forest of shadows.”

Ben Okri (The Famished Road, 1991:293)

In Chapter 2, the researcher is setting out to look at how reality is created by human beings. The ecosystemic model, and specifically cybernetics, constructivism and social constructivism are highlighted. The holographic model, explaining how quanta, and human beings, behave differently the moment the intention changes. The point that he argues is that, during times of trauma (say sexual abuse), the person (during early childhood, birth, pre-birth, or during past lives), forms subconscious conclusions (“*I am bad*”), and makes a decision accordingly (“*therefore, I deserve to be treated badly.*”) These subconscious conclusions and decisions form a hypnotic blueprint, life script or image, which then gets subconsciously repeated in later life. In the example, the person will marry an abusive husband who, as she subconsciously intended, will treat her badly. Her reality will thus attract and create a life for her in which her hypnotic blueprint will be re-enacted, and manifest as her reality. Although, on a conscious level she will complain about her circumstances, on a subconscious level she will maintain the status quo. Case vignettes are utilized throughout this chapter to illustrate how the phenomenon of the Creation and Manifestation of the Hypnotic Blueprint is operational in our lives.

The origin of the hypnotic blueprint formation can be traced back to different times in the existence

of the soul, including past lives, the time between incarnations, the journey of the soul, prenatal experience, birth, early childhood, and life in general. The construction of reality is considered according to this theory, namely the defining moment, the subconscious conclusion and decision, forming the hypnotic blueprint consisting of conflicting ego-states. The hypnotic blueprint manifests as repetitive patterns or re-enactment of the blueprint, with life acting as a holographic mirror of the subconscious request of the psyche. Life or God gives us exactly what we ask, but often the more powerful request comes from the subconscious, which the researcher refers to as the "silent prayer" sent out by the repressed ego-state. Other people are used as props for us to maintain this illusion, and we end up in a victim-persecutor interaction, inter- and intra-psychically. A case study of Multiple Personality Disorder or Dissociative Identity Disorder is used to illustrate the victim-persecutor-saviour triangle. The concept of repression of the unwanted or painful material is elucidated, and the triple allergenic theory as used by medical hypnoanalysis is used to strengthen the theory. The nature of God is considered, as well as de-hypnotising the hypnotic blueprint and replacing it with a consciously-chosen life. The main therapeutic modality helpful for de-hypnotising is Heart Centred Hypnotherapy, which the researcher will briefly pay homage to. The objectives of therapy are discussed, as well as the idea of Transpersonal Psychology, or focusing on the intrinsic good and the power of the human being.

2.2 THE NATURE AND CREATION OF REALITY

2.2.1 INTRODUCTION

"So think as if every thought were to be etched into fire upon this sky for all and everything to see.

For so in truth, it is.

So do as if your every deed were to recoil upon your heads.

And so, in truth, it does."

Michael Naimy: The Book of Mirdad

"The ills from which we are suffering have had their seat in the very foundation of human thought."

Teilhard De Chardin (In Boldt, 1997:32)

"All that is is the result of what we have thought."

Buddha (In Boldt, 1997:32)

The researcher believes that reality is both influenced and created by the projected needs and wants of the individual. This belief is in contrast to the traditional scientific assertion of reality as an entity outside of the individual.

The concept of scientific objectivity rests upon the assumption of external worlds, which are *"out there"* as opposed to an *"I"* which is *"in here"*. The task of the scientist is to observe the *"out there"* phenomenon as objectively as possible. To observe something objectively means to see it as it would appear to an observer without prejudice (Zukaf, 1979:55). Zukaf argues that a problem that went unnoticed for three centuries is that a person is certainly prejudiced, even if his prejudice is to be *"objective"*, or without an opinion. Zukaf (1979:56) asserts that: *"In fact, it is impossible to be without an opinion. An opinion is the point of view. The point of view that we can be without the point of view is a point of view. The decision itself to study one segment of reality instead of another is a subject of expression of the researcher. It affects his perceptions of reality, if nothing else."*

Not only do our prejudices influence our own observations, but our very observations serve to influence that which is being observed. This was clearly demonstrated in the Hawthorne factory experiment where productivity serendipitously increased through the attention the researchers paid to the factory workers. This phenomenon not only holds true for people, as the same thing occurs in the metaphysical study of particles. As researchers study particles, the particles change their behaviour (Zukaf, 1979:56). Our expectations of how the particles should behave influences their behaviour. Therefore, it would be safe to conclude that there is neither objective reality nor objectivity. The moment we interact with our reality, that reality changes according to our projections.

In line with Zukaf's findings, the researcher believes that we create our reality through the process of projecting our denied selves onto the world and other people, and then receiving the inevitable and predestined response from life, or the results that we subconsciously request, but consciously object to. Thus, our projection is our creation. This leads us to the conclusion that our reality is what we choose to make it! Woolger (in Leskowitz 2000:105) makes the statement that: *"All that we are is the result of what we have thought."* The external world is not apart from us.

The construct that we create our personal reality finds its origins in the holographic model.

2.2.2 ECOSYSTEMIC MODEL: CYBERNETICS, CONSTRUCTIVISM AND SOCIAL CONSTRUCTIVISM

2.2.2.1 INTRODUCTION TO ECOSYSTEMIC APPROACH

Although the researcher is of the opinion that the Holographic Model provides a more accurate description of the concept of the creation of reality, the research would be incomplete without referring to the creation or construction of reality according to the ecosystemic model, which includes cybernetics, constructivism and social constructivism. The ecosystemic model provides a widely accepted description of the process of creation or construction of reality.

According to the ecosystemic approach (Meyer, Moore & Viljoen, 2002:463-489):

- A human being is seen as a subsystem within a hierarchy of larger systems, such as the family and the community.
- We are actively involved in the construction of our reality.
- It is maintained by systems that keep that reality in place, for instance, a child who is adopted feels rejected by his biological mother, and recreates behaviour that will get people to reject him, feeding the belief (Hypnotic Blueprint) that he deserves rejection and creating a feedback loop.
- The idea that a person assigns meaning to everything he comes into contact with, and that this meaning represents 'reality' for that person, forms an important concept in the ecosystemic approach. This 'reality' is valid for the person concerned, although someone else might construe that 'reality' differently. The approach therefore recognises different 'realities' which co-exist. People can construct a 'reality' about which they reach consensus.
- The ecosystemic approach recognises the role played by the language a person uses when assigning meaning.
- The meaning a person attaches to a topic or an experience is determined by the person, and not by the topic or experience.
- Human growth and development are therefore also seen in terms of the changes that take place in the patterns of meaning of systems.
- In a therapeutic context, the therapist's role is:
 - To question these myths so that the person or family can explore new, alternative realities and construct another reality that fits in with the system.

- To assign meaning to experience through language, thereby creating a 'reality' that is valid for them.

In terms of research (Meyer, Moore & Viljoen 2002:488-489):

- The assumption of one accurate, objective reality is rejected, and it is instead accepted that a multitude of realities co-exist. Research is therefore not an attempt to reveal the truth about a reality or to determine whether a particular representation of the reality is true or correct, but is rather an **exploration of different realities**.
- Experimental methods are not employed under strictly controlled conditions. Instead, the researcher participates in the co-evolution or the shared construction of ideas within the system under investigation.
- Research will be qualitative rather than quantitative, in view of the virtual impossibility of expressing the myriad of interactional processes between and within systems in a quantitative manner.

2.2.2.2 CYBERNETICS

Moore (In Meyer, Moore & Viljoen, 2002:466) mentions that cybernetics is involved with the basic principles underlying the control, regulation, exchange and processing of information. Gregory Bateson (1972) was particularly influential in emphasising the importance of cybernetics in the field of human relationships. Bateson (Cited in Meyer, Moore & Viljoen, 2002:466) stated that the interactions between the parts of a whole do not imply one-way connections and that there are, in fact, two-way recursive feedback loops. Cybernetics emphasises relations and connections, and highlights the study of interactional, recursive patterns between and within systems. In this study the repetitive nature of patterns will be pointed out, as well as the mechanisms that maintain them. Moore (In Meyer, Moore & Viljoen, 2002:466) provides an example, when a cybernetic thinker studies the patterns in a marital relationship, the focus is not simply on the ideas the man and the woman have of one another, but also on what each believes the other thinks of him or her and on the interactional patterns with other family members and with people in the wider family and community contexts. In second-order cybernetics the observer becomes part of the system. These observations, however, are not objective, but are coloured by the observer's behaviour and how he

or she observes. The researcher maintains that the person is so much part of the system that no objectivity exists. Even as he is researching the thesis, it is HIS REALITY and, therefore, subjective.

The researcher is interested in interpersonal (Imago) and intrapersonal patterns. Intrapersonal patterns are accurately described by Wilber. Wilber (1996:38-39) states that very few individuals survive childhood with an ego intact in consciousness, for "after the superego is established, it decides which drives or needs will be permitted and which suppressed." Under the influence of the superego and dependent upon the whole history of the prior developmental levels of the self, certain concept affects, or parts, are split off, or alienated (May), remain undifferentiated or forgotten (Jung), are projected (Perls), repressed (Freud), or selectively screened out of awareness (Sullivan). The individual is left with a fraudulent self-concept, an idealised self (Horney), a weak ego (Freud), a persona (Jung), as opposed to a realistic or reasonably accurate and flexible self-concept. These suppressed aspects are referred to as the "shadow", and the resultant fraudulent self we call the "persona" (after Jung). The difficulty arises when one particular persona (such as the "dutiful son") capitalises and dominates the field of awareness, so that other legitimate personae or parts (such as the "healthy aggression" or "assertiveness" persona) cannot enter consciousness. These split-off facets of the ego self thus become shadow, or submerged personae or parts, therefore, these parts of the whole would interact with one another, forming a dynamic system, with patterns of self sabotage, amongst others.

2.2.2.3 CONSTRUCTIVISM

According to constructivism, reality is not always a pre-given, but in some significant ways is a construction, an interpretation. Wilber (2000:163) suggests that people create their 'realities' through the meanings they link to what they observe. What people observe does not, therefore, have an independent, objective meaning, but takes on the meaning that the observer attributes to it. The constructing and creating capacity of consciousness where the world is not merely reflected by consciousness, it is co-created by consciousness – "the world is not merely a reflection but a co-creation." (Wilber, 2000:173). A person has access to the reality of the world only as it is filtered by its sensory apparatus and we thus construct our own reality by means of the eyes with which we see it, and it is thus a filtered reality. According to Moore (Meyer, Moore & Viljoen, 2000), Maturana maintains that five members of a family do not have five different view of the same family, but that five different families are actually created, based on the five members' completely different sets of meanings. We refer to Maturana's thinking as radical constructivism.

From a constructivist point of view, there can be no question of one correct, objective truth or reality, 'reality' is created by the observer, who acts in accordance with his or her 'reality' and looks for corroboration of that 'reality'. There need not necessarily be consensus about the 'realities' that develop among the members of a system. When there is consensus about an observation, Maturana maintains that this occurs because a consensual domain in language has come into being among the observers, and not because the phenomenon about which they have agreed has an intrinsic existence independent of its observation (Fourie, 1994:28).

A radical constructivist or solipsist, believes that reality actually exists only in the mind of the observer, and the observation is not influenced by feedback from what is observed, which has the danger that any observation can be regarded as acceptable. However, constructivist thinking that is informed by second-order cybernetics assumes that the observer is part of the system's recursive feedback loop, and that this does not, therefore, imply the kind of solipsistic approach that holds to a philosophy of 'anything goes'.

While all 'realities' are regarded as valid, one 'reality' may well be more useful than another for a given system (Fourie, 1994:34). A family may, for example, reach consensus that they are caught up in a situation where they are powerless. For them, this is a valid 'reality' – but it is not necessarily a functional one. The therapist can help a family such as this to explore other 'realities', and then to co-construct a new, more useful 'reality' in terms of which they can start doing something about their situation.

Constructivism is used as an umbrella term to refer to both constructivism and social constructivism by some researchers. However, due to certain underlying differences it is necessary to differentiate between the two terms.

2.2.2.4 SOCIAL CONSTRUCTIVISM

Meyer, Moore and Viljoen, (2000:469-470) note that constructivist thinking is expanded by social constructivism by including the crucial role that social and cultural contexts play in the way we interpret the world and create meaning. According to this view, the way we derive meaning of our world, our ideas and attitudes, are formed by our interaction with the specific social and cultural context we exist in. Although social constructivism accepts that we create our own realities, it also acknowledges that people from similar social and/or cultural contexts, socially construct reality by their use of shared and agreed meanings communicated via language; in that their beliefs about the

world are social inventions, which can make it easier for people who share such realities to understand each other. In contrast, those who come from different social and cultural contexts may find it difficult to understand each other's perceptions of the world. It becomes important to listen to the 'life stories' that people tell, as these stories are informed by their interaction with a particular social and cultural context. People tend to adhere to these socially constructed belief systems, despite the fact that their personal realities may not fit the socially constructed reality. This may have negative consequences for the functioning of the person, especially where the person feels that he or she is not living up to social expectations.

2.2.3 THE HOLOGRAPHIC MODEL

"Sit down before the fact like a little child, and be prepared to give up every preconceived notion, follow humbly wherever and to whatever abyss Nature leads, or you shall learn nothing."

T H Huxley (in Talbot, 1996:9)

"It isn't that the world of appearances is wrong; it isn't there aren't objects out there, at one level of reality. It's that if you penetrate through and look at the universe with a holographic system, you arrive at a different view, a different reality. And that other reality can explain things that have hitherto remained inexplicable scientifically: paranormal phenomena, synchronicities, the apparent meaningful coincidence of events."

Karl Pibram, interview in Psychology Today (In Talbot, 1996:11)

The holographic model of reality is in direct contrast to the traditional scientific model, including the ecosystemic approach, and has its basis in the study of quantum mechanics.

Talbot (1996:34), a powerful advocate for the holographic model, was astonished by the fact that quanta manifest as particles only when we look at them. When an electron is not being observed, experimental findings suggest that it is always a wave. Talbot quotes physicist Herbert as saying that this causes him to imagine that behind his back the world is a radically ambiguous and ceaselessly flowing quantum soup. But, whenever he turns around and looks at the soup, it turns back to ordinary reality. He comes to the conclusion that humans, similar to King Midas, can never experience the true quality of quantum reality, because everything they touch turns to matter.

Talbot (1996:35) mentions that an aspect of quantum reality that Bohm found especially interesting

was the strange state of interconnectedness that seemed to exist between apparently unrelated subatomic events. Talbot refers to one of the founding fathers of quantum physics, Niels Bohm, who recognized that if subatomic particles only came into existence in the presence of an observer, then it is meaningless to speak of a particle's characteristics and properties as existing before they are observed. This is a disturbing concept for scientists, for much of science is based on discovering the characteristics of phenomena. But how can this be done, if the very act of observing, in fact, creates the phenomenal! In humanities this was proven with the now-famous study of the Hawthorn Electrical Company referred to previously.

Zukaf (1979:56) continues that quantum mechanics states clearly that it is not possible to observe reality without changing it. *"If we are to observe a certain particle collision experiment, not only do we have no way of proving that the result would have been the same if we had not been watching it, all that we know indicates that it would not have been the same, because the result that we got was affected by the fact that we were looking for it"* (Zukaf, 1979:56). This statement supports the findings of the researcher as he believes that individuals operate from their sensory representations of reality and not "reality" itself, giving credence to the Neuro-Linguistic Programming presupposition that *"the map is not the territory"* (Opperman, 1998:51). Behaviour is mediated by internal constructions and experiential representations of the world (Lankton, 1980:17). Neuro-Linguistic Programming proposes to examine the correlations between what we experience as the external environment and our internal representations of that experience (Dilts, Grinder, Bandler and DeLozier, 1980:12)

Quantum mechanics states then that there is no such thing as objectivity. *"We cannot eliminate ourselves from the picture. We are a part of nature, and when we study nature there is no way around the fact that nature is studying itself."* (Zukaf, 1979:56). Zukaf (1997:56), drawing further from quantum mechanics, states there is no such thing as objective reality. We cannot eliminate ourselves from the picture.

As a result of findings in the arena of quantum physics regarding the nature and creation of reality, Talbot (1996:5) provides an argument in favour of the holographic model, namely the paranormal. For the past few decades, a remarkable body of evidence has accrued suggesting that the current understanding of reality, the solid and comforting scientific picture of the world to which we have become accustomed, is erroneous. Because the standard scientific models have been unable to explain paranormal evidence, science has mainly ignored this. Talbot suggests that the body of evidence has reached a point where this is no longer tenable. To provide evidence for his point, he

refers to research done by Jahn and Dunne who found that, through mental concentration alone, human beings are able to affect the way certain machines operate. This astounding finding cannot be accounted for in terms of our standard picture of reality. Talbot argues that the mounting evidence in favour of the paranormal, without a current worldview that can explain it, necessitates the creation of a new theory, and he is of the opinion that the holographic model can supply this explanation.

Acceptance and belief of the holographic model and its vastly different constructs of the nature of reality represents a paradigm shift, one not readily acceptable by the scientific community. The reason for the reluctance to accept a different model of the world and the resultant unchangeability and permanence of this worldview is placed at the door of scientists with *"biases and blind spots"*, and the concept of subjectivity (Talbot, 1996:6). He quotes Dr. Bernie Siegel, who asserts that people are addicted to their beliefs, and when one attempts to change that belief, they behave like addicts. The researcher concurs with this assessment, as this thesis focuses on how we accept a belief, and even though it might be erroneous, we re-enact it throughout our lives. It, therefore, makes perfect sense that the same phenomenon is operational amongst scientists. Talbot (1996:6) elaborates on this point by stating that: *"We are addicted to our beliefs and we do act like addicts when someone tries to wrest from us the powerful opium of our dogmas."*

Regarding the holographic concept, Talbot (1996:7) states that it is still an idea in the making, and as such *"is a mosaic of many different points of view and pieces of evidence, some have argued that it should be called a model or theory until these disparate points of view are integrated into a more unified whole."* As a result, different authors refer to it by different terms, namely the holographic paradigm, holographic analogy, holographic theory or holographic model. The originators of the holographic idea are Bohm and Pibram, but Talbot draws from the ideas and conclusions of numerous researchers who have been influenced by the holographic idea.

The concepts underlying the holographic model of reality, although representing a dramatic shift in thinking and belief, are not actually new. Chopra (1991:42) states that almost every primitive society believes that looking at an object requires *"the mind to shoot forth through the eyes"*. Instead of explaining visions by stating that light comes in, they say that sight goes out. The glance is behaving like a carrier wave, transmitting mental intention out into the world and placing it upon whatever is being observed. *"Instead of understanding visual perception as a taking in of reality, this viewpoint, which was shared by Aristotle and the entire ancient world, says that perception confers reality."* Chopra concludes that it is the flow of attention, not the photons or air molecules that

transmit the powers referred to. *"Reality' is a word that we generally apply in the most impersonal sense. The trees, sky, clouds, buildings, and social institutions that define what is real seem to exist without much regard for our personal thoughts and feelings. Yet the neat division between the inner and the outer world, between 'me' and 'things out there', is not accurate. Everything a person experiences must pass through a mental filter before it registers as real, which means that we are constantly engaged in making reality."* (Chopra, 1991:16)

Ferguson (in Wilber, 1982:15), a proponent of this model, interprets the holographic theory as follows: *"Our brains mathematically construct 'hard' reality by interpreting frequencies from a dimension transcending time and space. The brain is a hologram, interpreting a holographic universe."* She elaborates: *"Psychic phenomena are only by-products of the simultaneous-everywhere matrix. Individual brains are bits of the greater hologram. They have access under certain circumstances to all the information in the total cybernetic system. Synchronicity – those coincidental occurrences that seem to have some higher purpose or connectedness – also fits in with the holographic model. Such meaningful coincidences derive from the purposeful, patterned, organising nature of the matrix. For years those interested in phenomena of the human mind had predicted that a breakthrough theory would emerge; that it would draw on mathematics to establish the supernatural as part of nature. The holographic model is such an integral theory catching all the wildlife of science and spirit. It may well be the paradoxical, borderless paradigm that science had been calling for."* (Ferguson in Wilber, 1982:23). She argues that, implicit in the theory, is the assumption that harmonious, coherent states of consciousness are more nearly attuned to the primary level of reality, a dimension of order and harmony. Such attunement would be hampered by anger, anxiety and fear, and eased by love and empathy. She asks the questions: *"What fragments us? What makes us whole? Do the descriptions of a sense of flow, of working in unison with the universe, in the creative process represent a union with our source?"* (Ferguson in Wilber, 1982:23).

Welwood (in Wilber 1982:127) also proposes that the structure of ordinary experience might be organised on holographic principles. *"Felt meaning"*, the obtaining of experiential knowledge, is described as holographic compression or *"inner experiencing"*, representing our interaction with the world. *"Felt meaning"* is seen as an experiential manifestation of holographic compression. He provides an example, *"get a sense of your father"*. All of your emotions, hurts, disappointments, angers and appreciations – the totality of your experience with him are compressed in this felt sense.

Bohm (in Orser and Zarro, 1989:22) began to tie insights regarding reality construction together into

a far-reaching conceptual framework. In essence, he perceives the universe as being ordered in two ways. *"One order is our ordinary world, in which objects are located in space and move in time from the past, through the present, toward the future. This he calls the explicate or unfolded order. The other order is the implicate, or enfolded order – that which underlies the explicate manifestations (or unfoldings) of our perceived reality."* (Orser and Zarro, 1989:22). This perception of the universe corresponds accurately with the ideas of the researcher, namely that events occur in our past, during which subconscious conclusions and decisions are made, which form our life script (explicate or unfolded order), which then manifest in later life and the future as re-enactments of the same life script (implicate or unfolded order). Talbot (1996:84) quotes Bohm as follows: *"Every action starts from an intention in the implicate order. The imagination is already the creation of form; it already has the intention and all the germs of all the movements needed to carry it out. Any affects the body and so on, so that as creation takes place in that way from the subtler levels of the implicate order, it goes through them until it manifest in the explicate."*

Orser and Zarro (1989:24) also state that *"in a hologram every part of the image interpenetrates every other part, in the same way that Bohm's implicate order universe interpenetrates all its explicate order parts"*. Our lives will thus be interpenetrated by these erroneous life scripts, manifesting against what we consciously desire. Ray and Meyrs (1989) support David Bohm, a protégé of Albert Einstein, and one of today's foremost theoretical physicists. Bohm proposes what Pibram suspected: that the whole world has holographic properties and that each individual represents one fragment. This finding is a scientific depiction of the two main currents of spiritual truth: the Western *"The kingdom of God is within you"* and the Eastern *"As above, so below"* (Ray and Meyrs, 1989:25). They quote Bohm as saying: *"There is an implicate order and there is an infinite sea of energy, and this unfolds to form, space, time and matter". Thought*, Bohm says, *"does not merely reflect things; it is something in and of itself. It is a real factor in the world."* (Ray and Meyrs, 1989:25-26).

On this point, Ray and Meyrs (1989:25), state: *"If the world is a hologram, that means that your perceptions form your world; that your thoughts (in the form of holograms) can have an effect on what you actually experience as the world; and that what exists inside you is what is manifested in your entire world. If the universe is holographic, its concreteness is an illusion created by our own mental construction."*

Regarding the holographic model and its insights into reality, one can reach the conclusion that physics has become a branch of psychology, or alternatively, that psychology has become a branch

of physics. Carl Jung wrote: *"The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner contradictions, the world must perforce act out the conflict or be torn into the opposite halves."* (Jung, 1978:70-71). In this study this refers to the opposing ego-states and how energy can work against energy. Pauli's (Jung and Pauli: 1955:175) opinion on this aspect is: *"From an inner centre the psyche seems to move outward, in the sense of an extraversion, into the physical world"*.

Zukaf (1979:56) concludes that, if these men are correct, then physics is the study of the structure of consciousness. Redfield, Murphy, and Timbers, (2002:19) mention that their core belief is that the universe has a telos, a fundamental tendency to manifest its latent divinity. The researcher is of the opinion that the same is true for human beings, and all suffering is a clumsy process toward the manifestation of our Divinity. Aaron (2001:59) says: *"Your consciousness of reality determines the world you're in."* *"For as he thinketh in his heart, so is he..."* (Proverbs 23:7). Murphy (1980:13) argues that the heart is an old term for the subconscious mind. The Bible says that whatever you think and feel deep down in your heart will come forth and be expressed in all phases of your life.

In addition to the concept that we influence our reality, the researcher believes that we, in fact, create our reality. *"Metaphysically, this is very close to saying that we create certain properties because we choose to measure those properties. Said another way, it is possible that we create something that has position, for example, like a particle, because we are intent on determining position and its impossible to determine position without having some thing occupying the position everyone to determine. Quantum physicists ponder questions like, "Did any particles exist at all before we thought about them and measured them?" "Did we create the particle that we are experimenting with?"* (Zukaf, 1979:54).

Neville (1989:23) suggests: *"The question which I must ultimately wrestle is whether we are manifestations of reality or creators of it."* The author continues that this metaphysical question has been thoroughly argued by materialists and idealists, positivists and phenomenologists, physicalists and vitalists, Darwinists and Lamarckians, determinists and voluntarists. *"After all, Shakespeare and Tolstoy, for all their wrestling, were also only able to express the complexity of the question."* (Neville, 1989:2).

Neville (1989:2) is of the opinion that the mythologies of Western culture dealt with such questions long before philosophers provided us with the words which now enable us to argue about them. Our

monotheistic myth sees God as both creator and manifestor of reality: *"In the beginning God created heaven and earth ... and God said, 'Let there be light.'" (Genesis 1:1-3).* On the other hand, our polytheistic myths present a division of labour. The Greek version, Eros, is the God of creativity or life impulse. Manifestation is attributed to Apollo, imagined in clear sunlight, who makes everything obvious (Neville, 1989:2-3). Berg (1993:84) refers to man as the *"observer-creator"*, *"the initiator of thought"*, and he mentions that all manifestations and actions are the result of prior thought.

"When our attention stays concentrated within at the thinking centre, at the eye centre, then we continue to use our sensory perceptions and motor functions as before, but work from within ourselves. We then experienced these contacts with the world within ourselves. And since there is a cross linkage of these sensory and motor functions that make up our feelings concerning the reality and existence of the outside world, when we find that these are within our own minds, we find that the world that we thought was outside is within our mind too. ... More than that, in fact, for we find that in a most magical way, it is from our own minds that the outside world actually comes into being. Aided and abetted by all the other souls, we share our 'reality'" (Davidson, 1994:314-315).

Walsch (1995:91-92) describes the process of creation, according to him emanating God, as follows:

"Life is a creation, not a discovery.

You do not live each day to discover what it holds for you, but to create it. You are creating reality every minute, probably without knowing it.

Here's why that is so, and how that works.

- 1. I had created you in the image and the likeness of God.*
- 2. God is the creator.*
- 3. You are three beings in one. You can call these three aspects of being anything you want: Father, Son, and Holy Ghost; mind, body, and spirit; superconscious, conscious, subconscious.*
- 4. Creation is the process that proceeds from these three parts of your body. Put another way, you create at three levels. The tools of creation are: thought, word, and deed.*

5. *All creation begins with thought ("Proceeds from the Father"). All creation moves to word ("Ask and you shall receive, speak and it shall be done onto you"). All creation is fulfilled in deed ("And the Word was made flesh, and dwelt among us").*

6. *That which you think of, but thereafter never speak of, creates at one level. That which you think of and speak of creates at another level. That which you think, speak, and do becomes made manifest in your reality.*

7. *To think, speak, and do something which you do not truly believe is impossible. Therefore, the process of creation must include belief, or knowing. This is absolute faith. This is beyond hoping. This knowing of a certainty ("By your faith shall ye be healed"). Therefore, the doing part of creation always includes knowing. It is a gut-level clarity, a total certainty, a complete acceptance as reality of something.*

8. *This place of knowing is the place of intense and incredible gratitude. It is a thankfulness in advance. And that, perhaps, is the biggest key to creation: to be grateful before, and for, the creation. Such taking for granted is not only condoned, but encouraged. It is the sure sign of mastery. All Masters know in advance that the deed has been done.*

9. *Celebrate and enjoy all that you create, have created. To reject any part of it is to reject the part of yourself. Whatever it is that is now presenting itself as part your creation, own it, claim it, bless it, be thankful for it. Seek not to condemn it ("God damn it!"), for to condemn it is to condemn yourself.*

10. *Is there is some aspect of creation you do not enjoy, bless it and simply change it. Choose again. Call forth a new reality. Think a new thought. Say a new word. Do a new thing. Do this magnificently and the rest of the world will follow you. Ask it to. Call for it to. Say, "I am the life and the way, follow me."*

This is how to manifest God's will "on Earth as it is in Heaven."

One of the objectives of this thesis is to delineate the crucial importance regarding the subconscious conclusions and decisions that we make and then subconsciously manifest in our lives. In Walsch's book, his main protagonist, God, expresses Himself on this matter in the following way (Walsch 1995:92):

"Some of you are using the "system" consciously, with full awareness, and some of you are using it

unconsciously, without even knowing what you are doing. Some of you are walking in wakefulness, and some of you are sleepwalking. Yet all of you are creating your reality - creating, not discovering - using the power I have given you, and the process I've just described."

In line with this thinking, the researcher suggests that when human beings project their unfulfilled lives, adaptations and childhood wounds onto the world, the world reacts accordingly. Our life situation responds in a magnificent unison with our projected needs and beliefs, and frequently these function at a subconscious level. These needs are subconscious only because they have not been brought into consciousness. Therefore, people are often unaware of the needs they project onto their world. Thus, if a person, during sexual abuse as a young child concludes that she is bad, at a subconscious level, and makes the decision that, because she is bad, she deserves to be punished, she will attract people and situations, and create a life in which she is *"punished"*, thus re-enacting the childhood sexual abuse. The subconscious need to be punished becomes a "silent prayer". She might be married to an abusive husband or, in whatever way, create a punishing life. People often get offended when they are confronted with this life fact, and respond angrily, *"You want to tell me that I created (whatever misfortune). Why would I want to do that? I actually want (the exact opposite)."*

A typical example that highlights this subconscious construction of reality would be the case of a woman who consulted the therapist about her depression (Case Study 2.1). She mentioned proudly that she divorced her husband of 26 years. She described his alcohol abuse; her efforts to get him to change, her long-suffering patience while waiting for their children to grow up, her courage to finally divorce him, her ambivalence towards her new-found freedom, the sudden emptiness of her life and her depression. But things changed for the better, she assured the psychologist. She moved into a flat, and met her next-door neighbour and a friendship ensued. He was at the flat often, and was, according to him, *"in between jobs"*. The friendship developed into something deeper and more meaningful. Dare she hope for it, that after all these barren and loveless years with her husband, she may rediscover that elusive thing called love?

There was just one small problem, she confessed. He was substantially younger than her, which caused a slight concern. As the relationship deepened, he confided in her. What he kept secret from her was that he was under house arrest and may only leave his domicilium for court-approved activities. The crime for which he received the sentence was, predictably, drunken driving. But she perceived herself as an understanding woman, with a few character blemishes herself. Who was she to be judgemental toward another human being?

However, once he had completed his term of house arrest he started frequenting bars again and flirting with younger women. Whenever she raised the issue, he told her to relax and grant him a bit of freedom after having been contained in his living quarters for so long. He likened her to his prison warden. He was having some innocent fun, and she was the one who needed some professional assistance for her possessiveness.

This scenario represents a clear repeat of her life pattern. He drinks and is becoming abusive towards her. He is younger than she is and she cares for him, emotionally as well as financially. Her children are grown up and have gone out into the world on their own, and she needs someone to care for, to be a co-dependant to. She is so used to the security that the alcoholic pattern provides for her, that she attracted another alcoholic, and in the process recreated her life-long pattern. Not only did she recreate her pattern, but she was blind to her own role in its creation, choosing instead to blame her life circumstances on others.

According to the researcher, we are unable not to impact on our world. Everything that we say or do, everything that we are, gets *"put out there"* in the world. Added to this, in the world that we create, we can either consciously or unconsciously create, but **we cannot not create**. At any moment in our lives, waking or asleep, we create. We are creating our lives around our conscious and subconscious beliefs. In the case example that was used, the last thing that she consciously wanted to do was to get involved with another man with an alcohol problem who would abuse her. But, due to her subconscious beliefs, her "silent prayer" which she retained when she divorced her husband, she had to attract another person with a similar pattern in order to recreate her subconscious need to be a victim of abuse.

Wolinsky (1991:6) affirms that people create their own trance phenomena (which the researcher refers to as unconscious life scripts or hypnotic blueprints), which he describes as the means by which symptoms are created and maintained and which makes their symptoms possible. In some cases, the deep-trance phenomenon is the symptom itself. Wolinsky (1991:6) states that *"Trance was the core of the symptom structure and thus at the core of symptom relief."* He goes on to say that *"Furthermore **the job of the hypnotherapist was no longer to induce a trance but rather to de-hypnotise the individual out of the trance she was already experiencing.** In short, there was no reason to create another trance to counter the system; rather, it was simpler and easier to utilise the trance (symptom) the client brought into the session."*

Wolinsky (1991:6) suggests that deep-trance phenomena are at the core of a wide spectrum of

experience that spans the symptoms, identities, roles and entry actions recreated by adults and that the trance was created and maintained as a symptom in the early family environment. Wolinsky (in Leskowitz 2000:95) differentiates between trance as functional and pleasing, and trance that is functional and pathological. *"Some trances will be in alignment with one's goals, while others will be impediments. What I call deep trance phenomena are, at one and the same time, a means of survival for the overwhelmed child and the core symptom structure for the coping adult. Those trance phenomena that create adult symptomatology usually have the origins in childhood patterns of experience."*

The following case study illustrates the point that what Wolinsky refers to as deep-trance phenomena and what the researcher calls the formation of the life script or blueprint which usually have their origins in childhood experiences.

TM is a 31-year old black executive in a big organisation. Her story, addressed to her boyfriend during an Imago session, which he mirrored, is transcribed as follows:

CASE STUDY 2.2: CASE STUDY TM ILLUSTRATING THE FORMATION AND IMPACT OF THE HYPNOTIC BLUEPRINT IN HER LIFE HISTORY

Client	Interpretation
<p><i>"When I fell in love with you I was in a vulnerable state. My trust in men was shattered. I was afraid to get involved in a relationship. It reminded me of things that I hated when I was growing up. Because I was disappointed by people I trust the most."</i></p> <p><i>"You portrayed a sense that you understood where I came from. You enabled me to feel safe in your presence. That allowed me to open up, sceptic as I was, I felt I met somebody who I can really be truly myself with. I could talk to you about my fears, my anxieties, my dreams, and my aspirations. I shared the part of me with you that I don't display often."</i></p>	<p>Imago refers to this phase as the Romantic Love stage. Here we hope that our dream relationship has come to fruition, proving that all the previous disappointments were just a mistake, which will, at last, will be rectified.</p> <p>We have a need to feel safe within our relationship.</p>
<p><i>"Subsequent to that, you changed, or the</i></p>	<p>This phase is referred to by Imago as the</p>

<p><i>person you pretended to be wasn't really you. You became like all the other people. You started bringing up my worst fears and pains."</i></p>	<p>Power Struggle stage. The trust that was put in the person proves to be misplaced yet again.</p>
<p><i>"I don't know how it felt to have someone that truly cares about me in childhood. Someone that nurtured me, someone who was truly there for me, no matter what. Someone to pat me on the back when I did something wonderful. From when I was nine years old, I learned to take care of others.</i></p>	<p>The client reverted back to the origin of wounding in her childhood, both punishment and in her case a lack of recognition.</p>
<p><i>I learned for me to be loved, I have to be on the straight and narrow. I have to be an exceptionally good girl. One step out of line, and I'll get the beating of my life. If I couldn't distinguish right from wrong, I got beatings. I didn't know what was expected of me. I had to be strong to defend others. I never knew what being strong meant.</i></p>	<p>Childhood conclusion: <i>"For me to be loved".</i></p> <p>Childhood decision: <i>"I have to be an exceptionally good little girl".</i></p>
<p><i>My mother would come home drunk. I was nine years old. And she would beat me senseless. I would do anything to protect my siblings from the beatings. I'll take the beatings. When there was no food at home and there was crying, I couldn't cry. I have to make them feel safe; I had to make them feel better. Although I didn't know how to feel safe myself, I had to do for them. I had to protect them, to be there for them. I had to make sure that they would clean when they went to school. When there was nobody to take care of my little baby brother, I'd stay at home and not go to school. I didn't know how to cook. My father had to show me how to make porridge. And he told me I am all my siblings have. I had to be strong because there was nobody else. The world told me to be strong no matter what. If somebody beat</i></p>	<p>Childhood conclusion: <i>"I can take the beatings".</i></p> <p>Childhood decision: <i>"I have to protect my siblings, make it safe for them. I would not cry".</i></p> <p>This translates into: <i>"I don't have any needs, only the needs of others are important".</i></p> <p>Her having to be strong creates a false self. Her "weak" self was thus banished or repressed in the subconscious mind.</p>

<p><i>up my siblings, I will charge out and start fighting. All I knew was that I had to be strong, I could never break down. I made others feel safe, but I never considered myself. I was never good enough to be shown affection. I don't remember when somebody gave me a thing. When somebody encouraged me. All I know is being put down, being beaten."</i></p>	
<p><i>"When I fell pregnant, I was 16. My father was so disappointed with me. Then he made the whole world know how disappointed he was. My mother was having their time of her life. I was alone that no one to turn to. Six months later I wrote to my exams and I passed. To my father that wasn't good enough. He humiliated me in front of people that were excited for me. Everything I did in my life was to be on the straight and narrow and be perfect. I had to be perfect for my mother to treat me as her child. But that never came about. I had to be perfect for my father to be proud of me. I had to go to the end of the world to be recognised. I always wondered what was expected of me. I grew up believing I wasn't good enough. I grew up believing and protecting other people, and I never did anything for me. I knew for me to be cared for and loved, I had to be absolutely perfect."</i></p>	<p>She is starting to recreate or manifest her reality of: <i>"Whatever I do, it will never be good enough for my father. I can never reach his expectations"</i>. Thus, consciously she works to impress her father, to find his love. Subconsciously she believes that she is not good enough and sets herself up for failure by falling pregnant. This provides an excellent illustration of conflicting ego-states, with the "weak" or "bad" ego-state having the stronger "silent prayer".</p> <p>The opposing ego-states are: <i>"I have to be perfect to be loved"</i> versus <i>"I am not loved, therefore, I can just as well be imperfect/bad"</i>.</p>
<p><i>"When I met you for the first time I felt here was somebody who will take the time. Somebody who knows. Someone who understands what it's like to grow up without somebody to be there for you. Where you had to teach yourself about life. Because nobody took the time to show me in do's and the don'ts. What it takes to be a proper person.</i></p>	<p>Romantic love phase in adulthood. This is the time when we hope that all the hurts of childhood will be taken away by the one with whom we have fallen in love. This is the emotional honeymoon period.</p>

<p><i>And how to avoid pitfalls."</i></p>	
<p><i>"But we started having cracks in our relationship. And we tried to avoid pitfalls. You expected me to be perfect, you expected me to toe the line. One step out of line, and you came down on me like a ton of bricks. I had little safety, and I knew I was back to how it was all those years. I had to be strong. I have to, nothing is expected of me. Even though I wasn't told, even though I didn't know what was expected of me." (Client is tearful).</i></p>	<p>The power struggle is discussed by her again. The disenchantment of broken hopes and dreams, broken expectations, the disappointment that he did not live up to the promise.</p>
<p><i>"I used to feel so safe with you, I don't any more. For you to love me, I have to be perfect. For you to show me that you care, I must be an extremely good girl. I'm never allowed to say what I think. To be angry. To be disappointed." (Tearful). "Even if I did things that were wrong, you never told me. You never took the time to help me to learn from the wrongs that I did. Yet you were all too ready to tell the world what a bad girl I've been. I know I show the world how confident and strong I am. I don't know what it's like to be with somebody, to be secure with somebody. That whatever happens, they will always be there. Even if I fall out of line, they won't whip me. If I do something wonderful, they will marvel at my achievement."</i></p>	<p>The realisation that everything that happened in her childhood home is being repeated now in her adulthood. She combined her critical and disapproving parents in her lover. He has all the worst and best characteristics of her childhood caregivers.</p> <p>Her boyfriend now becomes her punishing father.</p>
<p><i>"I've learned not to be good enough. No matter how wonderful I have achieved, I must be exceptional. I feel more and more that with you, you never see the good I've done. I only know when I've done something wrong. I have to be perfect, no matter what". (Tearful)</i></p>	<p>The re-enactment or manifestation of her deepest childhood and adulthood fear of, "I am not good enough".</p>
<p><i>"The people have come to rely on most, hurt me the most. That no matter what happens; all I had to be was strong. I had to be perfect to</i></p>	<p>The fact that she feels that she cannot rely on the people close to her is a self-fulfilling prophecy that she manifested.</p>

<p><i>be loved and cared for. With you I felt exactly the same. There is no room for mistakes. There is no room for my feelings and my thoughts, its only yours that matters and counts."</i></p>	
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What the researcher found fascinating in this case study is that the client not only repeated her childhood issue in her personal love relationship, but also in the larger life scenario. She is 31 years old, very young to be appointed the first female Vice-President at a large corporation. Being a black woman in South Africa, she is an important political appointment. She is busy with her second Masters degree. In the initial interview she told the therapist that she feels overwhelmed. *"One moment everything works well, but then everything falls apart"*. In the beginning her relationship with her boss was excellent, but as the situation developed she realised that he was very autocratic, and he made sexual advances towards her. *"He made sinister comments and hit on me"*. One day she asserted herself and reported the offences to the Chairman of the Board and a senior politician. They promised to support her, and went through the motions of confronting her wrongdoer. He apologised, but as soon as the big guns pulled out, he started victimising her by bypassing her, and vilifying her to her co-workers. It was: *"The beginning of the road to hell"*. She asked herself whether she really deserved to get the job.

From this it is clear that she manifested the childhood circumstances again in her work situation. The boss is friendly as long as she does what he likes. The moment she oversteps his unwritten rule she complains she is left out in the cold. When she was a little girl and complained to her father about the abuse and beatings she suffered at her mother's hands, her father supported her mother, as the Chairman of the Board and the senior politician, are doing today. So the pattern of her childhood is being repeated. There is perfection in the way our realities are created on a subconscious level and manifested in life. She concludes in her childhood: *"I am not good enough in the eyes of my father, because he takes my mother's word over mine"*. She feels *"not good enough"*, which forms an ego-state and her childhood decision is to try harder (the opposing ego-state). The banished ego-state of *"not being good enough"* keeps manifesting in her relationship and her work, as this is her *"silent prayer"*.

Steiner (1990:69) states that when a child's inborn expectations of protection are not met, adaptation of a script occurs. *"To the child it is as if alien forces were applying pressure against his growth; unless he yields to these pressures life becomes extremely difficult. Thus, the child is*

forced to abdicate his birthright, and he does this by readjusting his expectations and his wish to fit into the situation. This process is a crucial point in the development of scripts and is called the decision." (Steiner, 1990:69). The script decision is made when the child, applying all his creative resources, modifies his expectations and attempts to realign them with the perceived situation.

Wilber (1996:57-58) quotes Jung as noting that *"The inner image is a complex factor, compounded of the most varied material from the most varied sources. It is no conglomerate, however, but an integral product, with its own autonomous purpose. The image is a concentrated expression of the total psychic situation, not merely, nor even pre-eminently, of conscious contexts pure and simple."* He reports that Jung views the complex image as *"an expression of the total being, including both conscious and unconscious aspects. In Jung's own words, 'the image is equally an expression of the unconscious as of the conscious situation of the moment. The interpretation of its meaning, therefore, can proceed exclusively neither from the unconscious nor from the conscious, but only from their reciprocal relation.'"*

In this thesis the impact of our hypnotic blueprints and subsequent actions on other people and the world is researched. The researcher is of the opinion that we are unable not to impact on the world. Zukaf (1979:56) contends that it is not possible to observe reality without changing it. In a later book, Zukaf (1990:136) elaborates on that line of reasoning, saying that intention is the key to creating reality. *"You cannot choose your intentions consciously until you become conscious of each of the different aspects of yourself. If you are not conscious of each part of yourself, you will have the experience of wanting to say, or to intend, one thing, and finding yourself saying or intending something else. You will want your life to move in one direction, and find it moving into another. You will desire to release a painful pattern from your experience, and see it reappear yet again."*

2.3 ORIGINS OF SUBCONSCIOUS CONCLUSIONS AND DECISIONS WHICH CULMINATE IN THE SUBCONSCIOUS LIFE SCRIPT OR HYPNOTIC BLUEPRINT

"If you take the wrong train, every stop you make is wrong. That train gets an early start in life, including gestational life. The train starts out in the dark and once the rails are set, we move on them inexorably to the end of our lives."

Paraphrased from Saul Bellow (In Janov, 2000:6)

2.3.1 INTRODUCTION

In this section, the origins, or the *“when”* and *“where”* of subconscious conclusions and decisions resulting in life scripts or hypnotic blue prints are discussed. The origins focused on in this thesis and which relate to the researcher's theory are: past lives, lives between lives, the journey of the soul, birth, early childhood and family life themes. Although the researcher suggests that there is a specific origin of the problem, this can be inaccurate, as the symptom, or problem manifestation, being the core issue, could have been with us for many lifetimes and, as such, does not have a clear point where it actually began. They are universal needs, like a need to be loved. We are energy, and energy just is, it can be transformed, but cannot stop existing or being, and therefore it could also not have started being. The search for the beginning is thus often symbolic or metaphorical, but therapeutically still adds a crucial contribution in that, at some point, that core pattern was brought into being by us.

2.3.2 PAST LIVES

Unresolved issues from past lives could replay themselves in this lifetime. Knight (1997:xii) states that past-life experience is often interpreted as evidence for or against the concept of reincarnation. She states further that *“However, recent research reveals that a belief in reincarnation is not a necessary prerequisite for this occurrence since this experience may often occur in psychotherapy despite the disbelief of both the client and the therapist. Additional interpretations are that this experience is the material from the collective unconscious, or that it is the result of cryptoamnesia.”*

Although the researcher is of the opinion that past lives and reincarnation exist as part of the *“Web of Life”* (Bache, 1994:187), the theoretical position of this thesis is that, regardless of their source, past-life experiences are perceived as an attempt at healing the psyche in which personal realities and conflicts are created and re-enacted in day-to-day life.

Woolger (1994:39-40) admits that he speculated a great deal with the *“tantalizing questions of whether all this is memory or fantasy, whether these really are our other lives and whether there truly is a continued existence of the soul, as so many religious traditions assert.”* He mentions that, for the therapist, there is one kind of truth: *“that which is real for the patient”*. The researcher fully concurs with this statement. The purpose of this thesis is not to prove the reincarnation hypothesis, but to determine how the life blueprint acts through time, potentially even through lifetimes, as a

repetitive theme. Woolger (1994:39-43) provides three explanations for the past-life phenomenon:

- The positivist or tabula rasa position extrapolates from the axiom that the mind is a blank slate at birth, and that we only have one life or identity. *“The only way a positivist is commonly prepared to explain past life reports, however historically accurate, is to see them as the result of unconscious imagining and confabulation of long forgotten stories, TV shows, or family gossip overheard in early childhood.”* (Woolger, 1994:40-41)
- The second position on the past-life phenomenon is the Great Memory opinion, which includes the belief that we all have access, via dreams, meditation, or hypnosis, to a stratum of the unconscious mind which is universal and consists of the vast collective memory bank of mankind, including the Askaric record, the collective unconscious (Jung), or the Great Mind. The Great Mind does not require reincarnation for the person to tune into its resources.
- The reincarnationist position states that the soul that rises at birth has lived many lives in numerous bodies accumulating either merit or demerit as the karmic consequences of prior actions. Eloquent testimony to this belief is to be found in almost all religious traditions.

2.3.3 LIFE BETWEEN LIVES

“The full lifecycle of a human spirit/being runs not from birth to death but from birth to birth, with ‘death’ as a transitional midpoint. Like the Taoist symbol of spinning yin and yang forces, our complete lifecycle encompasses two phases, one earthbound and the other spiritbound. The spiritual phase of our life is as important to our development as our earthy phase is. Our activities there balance and complement our activities here. It is therefore important that we incorporate this hidden side of our lifecycle into our understanding of reincarnation if we want to have an adequate vision of how life works.” (Bache, 1994:129).

2.3.4 THE MOMENT OF DEATH

The researcher specifically wanted to highlight the moment of death during previous incarnations, as, per definition, the death moment is a pivotal moment, often saturated in high emotion, the ideal breeding place for the formation of subconscious conclusions and decisions, which follow the patient into the current life time. *“Death is the ending of one phase of consciousness. It is only a process where we have to hand ourselves over to something bigger than ourselves. We have to be willing to die to our own selves so we can grow into the next phase of consciousness. This is a process which goes on all our lives. Every step of trust and surrender where we give ourselves*

over to something bigger than ourselves – love, children, or compassion for humanity – is really just a practice and preparation for dying” (Bishop Barrington Ward as quoted by O’Sullivan and O’Sullivan, 1999:16). However, in reality, the researcher found that often during moments of death, people are fearful, alone, or angry, retaining intense emotions which influence blueprints and which will affect the soul in its next incarnation. Yan Su Lu, as quoted by Jussek (1994:108), is of the opinion that: “With all the different religions of your world, each preaching different ways to heaven, different ways to avoid hell, and what to expect after death, one would listen to this and become confused during transition.”

2.3.5 THE JOURNEY OF THE SOUL

Thesenga (1994:94) mentions that, from the soul level, we come into incarnation with a plan to face and resolve certain issues in this lifetime. From this point of view, our parents and the difficult circumstances of our childhood are the conditions we have set up for ourselves in order to illuminate our areas of difficulty so that they can be brought to the foreground in our childhood and, later on, faced and transformed.

Bache (1994:186) states: *“If we think of ourselves as cantered within a constellation of energy that is drawing certain people, certain places, and certain events into our lives, we being to develop a feeling for ourselves as a being existing outside of the particular moment – as spread across time, so to speak. If people and events that will prove to be decisive to my unfolding are already being slowly drawn to me through some reciprocal attraction, then I might think of myself as existing in some sense outside of today. If part of my karmic script is to find, fall in love with, and marry a particular person, then part of me is even now reaching out across time to bring this person into my life and vice versa. Therefore, at least part of my energy - part of me, if you will – is not confined to the energy of this twenty four hour period, but instead reaches outward toward a future that is, in some respects at least, inevitable. If my energy reaches beyond the present, in some sense I reach beyond the present. I exist then in addition to now.”*

He continues this fascinating and thought provoking argument by saying: *“If my life is connected to lives separated from me not only in time but by great distances, then somehow my very being must allow these connections. **In the end, it seems artificial to distinguish between the energy that constitutes me and the energy that creates the relationship that holds the key for my future unfoldment.** I am not some sort of solid ‘thing’ connected to other things through filaments of*

energy. Rather, I exist as living energy who together with other nuclei of living energy form the tapestry of energy I call the web of life." (Bache, 1994:187).

Many images, or blueprints, originate in this lifetime's infancy and childhood, a time of the soul's heightened vulnerability. Although, according to Thesenga (1994:103), images often pre-exist in a person's soul prior to this incarnation. For pre-existing images, the experiences in this lifetime during infancy and childhood usually solidify or draw out the deeper dysfunctional patterns, which are attractors of negative experience in life. Past-life work can reveal the origin of these deeper blueprints. Since the reason for incarnation is precisely to bring the soul distortions into manifestation, most of the de-hypnotising of our blueprints can be accomplished by a deep exploration of the issues manifested in this life. The researcher concurs with this opinion. This life's themes are the same themes that get uncovered in past-life work.

2.3.6 THE PRENATAL EXPERIENCE

The prenatal experience consists of the perceptions of the foetus in the womb. The foetus has the ability to hear, touch and sense differences in light and colour. Modlin (1999:66) states that the foetus has the ability to experience emotion from very early on in the womb. A telepathic bond between mother and foetus exists, and the foetus forms perceptions originating from the emotions it perceives from the mother. It can be argued that the initial thought pattern about the self is created in the psyche of the unborn infant resulting from its perception of its mother's emotions and thoughts during her pregnancy. The flow of thought from mother to child is strong and clear (Verny, 1981:42; Scott, 1996:59-61; Hull, 1984:9; Scott, 1975:179, 1993:221; Modlin, 1999:67; Herrenkohl in Mathew, 1982:51; Rossi and Cheek, 1988:413; Grof, 1985:250).

The foundations of a healthy personality are based on perceptions of the foetus of unconditional love and acceptance from within the womb. When the child is unloved or unwelcome, the infant enters the world in a state of existential confusion and guilt, which affects the infant's concept of self-worth, as well as the amounts of love he is capable of receiving and expressing. Since love is a healing energy, a diminished ability to store love can lead to numerous psychological symptoms, manifesting in different areas, including health. The real problem often occurs in the prenatal experience (Modlin, 1999:66-68; 1997:15; Ritzman, 1997:12-13; 1984:51; Scott, 1975:179; Hull, 1984:7).

2.3.7 BIRTH

Janov (1996:74) is of the opinion that, for most people, birth is the first life-and-death experience. Our reaction to our birth, be it a massive struggle crowned with success or a brief struggle curtailed by drugs, will forever be associated with the outcome. Although we survived the birth process, it will be re-enacted later as when we are in a frightening situation, we will react in the way that originally kept us alive. Under stress, the brain scans one's history for survival clues. *"Ultimately, the scanning stops at the prototype: what we did originally in the birth struggle to save our lives, or if not at the birth struggle, then some other early, serious trauma."* (Janov, 1996:74).

Salk et al (1985:624-627) found that respiratory distress lasting more than an hour at birth is associated with increased risk of teenage suicide. Mednick (1971:49) reviews research findings among a group of 2000 Danish males born in the same year; of the 16 men who committed violent crimes, 15 of them had difficult conditions at birth, and the 16th had an epileptic mother. Janov (1996:32) quotes the findings of a study published in the American Journal of Obstetrics and Gynaecology that, among 1700 nine-year-old children studied, 25% of those that were breach births had failed at least one grade at school and 25% needed remedial help. Other research finds that Caesarean babies are more emotionally disturbed, fearful and restless, while simultaneously being more passive in their responses compared to babies born normally.

Ritzman (1992:101), a gynaecologist who delivered more than 5000 babies during his career, mentions that a baby experiences fear as soon as it becomes aware of leaving the mother's womb, and it starts to cry as soon as it can breathe, as the birth experience and the separation from its mother is a fearful experience. The author emphasises that the *"Exploration of birth should be a standard part of the treatment in any case where anxiety is involved."* (Ritzman, 1992:101). He adds, in another publication, that the birth experience creates a *"latent death expectancy"* that remains in the subconscious mind and can provide voltage to subsequent experience (Ritzman, 1989:28). The concept of voltage provides an accurate understanding of why seemingly unimportant or inconsequential things can trigger huge emotional reactions in people. Often patients will mention to the psychologist that they experienced terrible anger or abandonment for something that is seemingly insignificant, and illogical. Consciously, they often know that they are reacting irrationally, but they are unable to prevent the intensity of the emotion from boiling over because of the huge subconscious voltage.

If we work from the premise that *"The child is the father of the man"* (Alfred Lord Tennyson in Andreas and Andreas), we then understand that what happens to the child will determine the nature of the man. Thesenga (1994:99) explains this process as follows: *"The baby at birth is a wide-open system with free flowing breath and an undefended responsiveness to the world. The separate self is not yet formed, though there are certain predispositions and tendencies inherent in the soul at birth. During the course of our birth, infancy, and childhood we have experiences, which seem to teach us that certain aspects of ourselves and of life are unsafe, wrong, and painful, and, on the basis of this negative learning, we obstruct the full flow of life through our bodies."*

2.3.8 EARLY CHILDHOOD

Thesenga (1994:103-104) provides an answer to the question of why different people react very differently to the same stimulus in childhood. She answers that it depends on the predisposition of our soul. Some childhood experiences are indisputably threatening to the child's mental, emotional, or physical well-being. Some traumas, which are not life-threatening, will be perceived as such due to the pre-existing soul damage of the child. The perspective of the deep-soul origin of some life patterns assists us in comprehending their hold over our lives. Connecting with specific material from other lives can provide depth and insight to our present struggles. Obviously, whatever patterns we do not disperse in this lifetime will be carried over to another.

Janov (1993:xviii) explains that the pains underlying his Primal Scream Therapy that manifested in the screams he heard, and which he refers to as Primal Pains, originate from any source early in life – surgery, physical abuse, or simple neglect. The core element of these pains derives from the lack of love. The explanation is that the event from which they arise contains a greater amount of pain than can be integrated at the time, requiring that a substantial part of the pain must be repressed and put in safekeeping for future reference. Primal Pains arise not only from this lack of love but from those epiphanic insights or moments where a child realizes he is not loved and never will be.

Relating to her work on early childhood, Thesenga (1994) posits that children who encounter traumatic events tend to ward off similar experiences in the future by making particular generalizations and deductions about life. These then are absorbed into the unconscious and become the *"lens"* through which life is perceived. Continuing with this theme, Thesenga maintains that these unconscious deductions or conclusions are projected upon our lives, thereby limiting our

experience and understanding of life as a whole and, more specifically, how we anticipate our place in and treatment by life. More often than not our expectations are satisfied by our experience, given that the inner reality we have produced is so convincing. We are inclined not to notice whatever does not suit our preconceptions and we attract whatever fits. Furthermore, our defensive responses and behaviour, designed to support our expectations, often guarantee the result we expect. Thus, our limited reality becomes a self-reinforcing vicious circle. We expect a certain destructive reaction from life and act in accordance with that belief. When the anticipated response is elicited, it re-enforces our original mistaken assumption. Additionally, according to Thesenga, since our mistaken assumptions originate in childhood, the means to healing ourselves has to include the revisitation of childhood experiences. In so doing, we strengthen our adult capacity for accepting the opposites within - the positive and negative aspects of our caregivers, and of our own inner child. In this way, we develop a larger capacity to manage and understand hurts and betrayals inflicted on the sensitive child self and become happier and healthier adults.

2.3.9 FAMILY / HEREDITARY LIFE THEMES

Thesenga (1994:109) states that, when we feel particularly desperate about a personal state of affairs, we can be certain that a deeply-entrenched image is at work. Such an image, or blueprint, may be passed down from generation to generation in a specific family, and thus be particularly challenging to extricate in a single lifetime. Every family maintains certain impressions common to all members of that family system; bringing these fallacies to consciousness greatly releases their hold on us.

2.4 THE CONSTRUCTION OR FORMATION OF SUBCONSCIOUS CONCLUSIONS AND DECISIONS

2.4.1 INTRODUCTION

Having understood where and when subconscious conclusions and decisions are formed, the question this thesis now attempts to answer is how the creation of the hypnotic blueprint occurs. In other words, the objective of this section of the study is the exploration of the construction of reality, including subconscious conclusions and decisions.

LeDoux (1998:32-33), conducting split-brain research, concluded that people are at times unable to explain the reason for their behaviour and, *"when salient and plausible stimuli are not available, people make up reasons and believe in them. In other words, the inner workings of important aspects of the mind, including our understanding of why we do what we do, are not necessarily knowable to the conscious self."* The author provides a theory of how consciousness deals with information generated by an unconscious mental system. *"Time after time, the left hemisphere made up explanations as if it knew why the response was performed. We concluded that people normally do all sorts of things for reasons they are not consciously aware of (because the behaviour is produced by brain systems that operate unconsciously) and that one of the main jobs of consciousness is to keep our life together in a coherent story, a self-concept. Although a good deal remains uncertain about the cognitive unconscious, it seems clear that much of mental life occurs out of conscious awareness. We can have introspective access to the outcome of processing (in the form of conscious content), but not all processing gives rise to conscious content. Stimulus processing that does not reach awareness in the form of conscious content can nevertheless be stored implicitly or unconsciously and have important influences on thought and behaviour at some later time. We may sometimes be able to introspect and verbally describe the workings of the systems that create and use conscious representations, but introspection is not going to be very useful as a window into the workings of the vast unconscious facets of the mind"* (LeDoux, 1998:32-33). Researchers have different descriptions of what the researcher refers to as reality creation - Reality criteria by Stadler and Kruse (1990), the Bio-information model by Lang (1985 in Buckhard, 2000:117-123), McGraw (2001), Wiener (1990), and Thesenga (1994).

The following theory for the process of the construction of reality is proposed by the researcher:

- **The Defining Moment:** During emotional and psychological traumas, referred to by McGraw (2001:98) as defining moments the person (often a child) perceives the event as potentially life-threatening for him or his loved ones, for instance *"my father is hitting my mother"* (Pivotal Event or Defining Moment). Children's vulnerability to trauma is influenced by the severity of the exposure, the developmental level, personality styles and environmental factors (Greenwald, 2001:277-280). The researcher adds to this list the developmental level of Hendrix (1997), and proposes that a person traumatised/arrested in Attachment (Stage 1) between the ages of 0-18 months will be more greatly traumatised by an event than a person arrested in a later stage, for instance Competence (Stage 4) – between the ages of 5-7 years. More attention will be paid to this in Chapter 3. It is widely recognised that virtually all children exposed to extremely traumatic

events retain post-traumatic reactions for over a year (if untreated), and perhaps indefinitely (Greening and Dolliger 1992; Holaday, Armsworth, Swank, and Vincent, 1992:119-129; Newman, 1976:306-312; Terr, 1979:547-623; van der Kolk 1987:1-30). Vulnerability is increased by *severity of exposure*. The severity of the exposure is mediated by perception, personal meaning of the event and emotional reactivity. In terms of the developmental level, Greenwald (2001:278) reasons that: "*Children may be particularly vulnerable in general, as they are more helpless and easier to frighten*". The author then argues that certain *personality styles* will respond differently to trauma. Although not entirely in disagreement with the author, who is writing about Post-Traumatic Stress Disorder, the researcher asserts that the perception of, and the meaning given to the event and subsequent decisions and conclusions are not only affected by personality styles but, in fact, provide for the structure of personality. *Environmental factors* in the child's life subsequent to a critical incident can also be influential in supporting or limiting expression of feeling and integration of traumatic experiences. *Syntactic reality criteria* or *situational proposition* relates to the sensory apparatus, i.e. *how* is the experience perceived? This appears to be similar to the *perception* of the original event. (Stadler and Kruse, 1990; Lang 1985 in Burckhard, 2000:117-123)

- **Subconscious Conclusions:** After undergoing a traumatic event, children often make erroneous subconscious conclusions about themselves in relation to the event, such as "*I am powerless to protect her*". (Referring to the incident where the father assaults the mother.) *Semantic reality criteria* or *meaning proposition* relates to the cognitive apparatus which enables children to define the *what* of a situation or the *meaning* of the perceived reality. Children, however, lack the ego strength and the insight to interpret events correctly. Therefore, certain *thought distortions* occur. Bradshaw, using the research of developmental psychologist Jean Piaget, states that children interpret life events by absolutising, being non-logical, egocentric, universalising and detailing (Bradshaw, 1995:23-24). Emotional attributions contribute significantly to this construction of reality. There is an overlap between the meaning the person attributes and the life conclusion proposed by the researcher. (Stadler and Kruse, 1990; and Lang 1985 in Buckhard, 2000:117-123)
- **Subconscious Decisions:** These traumas act as formative events. "*The child makes certain wrong conclusions about life, which sink into the unconscious, and then mould the life of the adult*" (Thesenga, 1994:93). As a result of the subconscious conclusion, a child then makes a subconscious decision, for example, "*Because I am powerless to protect her, I must be bad (subconscious conclusion) and I will try to be a super good person so that my daddy will love me (subconscious decision)*". McGraw (2001:98) refers to these conclusions and decisions as

"critical choices". Pragmatic reality criteria or Reaction proposition refers to the action or interaction (Stadler and Kruse, 1990; and Lang 1985 in Buckhard, 2000:117-123), which correlates with the decision the person makes that guides his behaviour. It must be emphasised that the decision made, lacking the resources of the adult who revisits the experience in the hypnotic process, is perceived as the most functional decision the child can make at that moment to survive. In time this decision could become dysfunctional.

- **Subconscious Consequence:** *"Because I am bad I deserve to... be punished."*
- **Subconscious Action:** *"I punish myself by (behaviour) ...getting into trouble."*
- **Hypnotic Blueprint:** The culmination of this process is the manifestation of a repetitive life pattern or life script (Steiner, 1990:51), Hypnotic Blueprint (Researcher), Images (Thesenga, 1994) or Deep-Trance Phenomena (Wolinsky in Leskowitz, 2000). Weiner (1990:51) defines a script as: *"essentially the blueprint for a life course. Like a theatrical tragedy ... A script is a life plan, containing within its lines what of significance will happen to the person; a plan not decided on by the gods, but finding its origin early in life, in a premature decision by the youngster. The script guides the person's behaviour from late childhood throughout life, determining its general but most basic outlines, and the trained observer is often able to detect and predict the course of a person's life quite accurately."*

Weiner (1990:69) emphasizes the time of the decision, or the age at which the decision is made. *"In a life course that develops normally a decision of such importance as to what one's identity is to be and what goals one will pursue, should be made late enough in life so that a certain measure of knowledge informs that choice. A script results in a decision which is both premature and forced, because it is made under pressure and therefore long before a decision can be properly made."* (Weiner, 1990:69). Hendrix (1997:59) concurs that the age at which we get stuck is of crucial importance in our lives as adults: *"We are all wounded, to some extent, at every stage of development. But there is always one stage at which we really got 'stuck'."* Hendrix (1997:59) argues that this is the result of the way our caretakers handled a particular stage. A major developmental task left incomplete, or inappropriately completed, will follow us through life, and emerge as a core issue around which all our current problems manifest.

Thesenga (1994:102) states that an image originates from the dualistic belief that aspects of life are unsafe and must be defended against. The child encountered a specific disappointment or hurt and made a generalisation regarding life based on this subjective and unique experience. It is

illuminating to discover the impact of the immature reasoning of the child and how it continues to dominate our adult behaviour, and to realise how our present difficulties are rooted in our subconscious childhood logic. Once this child-like thinking is revealed, we are presented an opportunity to undo the pattern. Until then, we will keep unconsciously re-enacting the inexorable pattern of re-creating our childhood experience within our adult lives.

2.4.2 SUBCONSCIOUS CONCLUSIONS

Thesenga (1994:104) declares that the child thinks in absolutes and generalities. Such conclusions assist the child in attempting to comprehend and defend against being overwhelmed by painful experiences. The goal is that the adult, with a stronger ego, is able to open up the subconscious assumptions about life and explore these generalities to locate the factual personal experiences behind them. And then, with greater maturity, the unfelt childhood pain behind the false conclusion can be experienced and integrated. Wolinsky (in Leskowitz 2000:41) refers to this phenomenon in his later works as the *"False Core Driver"*, which he defines as *"the underlying conclusion, premise, concept, belief, or idea you hold about yourself which drives all of your psychology and all you think you are. By being brought to the light of consciousness and 'on screen', we can learn to confront, investigate, question, enquire, dismantle, and go beyond it."* He quotes Nisargatta Maharaj who said: *"In order to let go of something, you must first know what it is."*

Images can take the following forms (Thesenga, 1994:104-105):

- **Simple generalisations:** On the basis of experiences with a cruel father, we conclude: *"All men are cruel."* A family had many fights about money, we conclude: *"Money just causes trouble."*
- **Always – never (Absolutes) generalisations:** When generalisations are used, especially toward someone with whom we are in close relationship, such as: *"Men always _"* or *"Men never _"* or even *"You always _"* or *"You never _"*, we are in the territory of our own childhood images rather than responding accurately to the present situation. We are seeing the present through the generalisations we made based on our past unhappy experiences, which we are using to defend against the pain of the present situation.
- **Causal conclusions (Since – Then)** Another wrong conclusion takes the form of, *"Since (men/women/authorities/etc.) are ____, then I should behave in such and such a way."* We base our current emotional responses on this conclusion from the distant past.

Our blueprints take the form of **false connections between cause and effect**: *"If _ (some stimulus happens), then _ (we expect a certain result)."* *"If I behave in a certain way, Mommy will punish me. Therefore it is dangerous to express that part of myself."* Eventually the part that has been considered unacceptable departs to the subconscious and is disowned by the child. Only the adult can go back and correct the child's wrong cause-and-effect conclusion by affirming, for example, that just because my mother punished me for touching my private parts does not mean that part is unacceptable.

Thesenga (1994:105) states the child lives in an instinctively dualistic world in which things and people, attitudes and feelings are either good or bad. Images always reinforce dualistic beliefs of either/or. For example, if mother punished us in some way that feels unfair, we conclude either that *"I am good and Mommy is bad"* or, more likely, *"I am bad and Mommy is good."* Only the adult we now are can correct these conclusions and expand the thinking to both/and. *"Both Mommy and I are right. Mommy was justified in responding to what I did, but she overreacted badly because of her own unresolved issues."* The *"thinking"* involved in the process of creating an image is non-rational, but has an emotional logic of its own (Thesenga, 1994:104-105). To understand how these wrong beliefs get solidified as the basis for our emotional responses to others, the mind of the inner child needs to be entered, and the erroneous conclusions and decisions be transformed.

2.4.3 SUBCONSCIOUS DECISIONS

Warren (2002:436-437) states: *"People are imprinted with mindsets that originate in their families of origin and are incorporated into the unconscious. People organize their personalities and acts around these imprints. We do not operate directly on the world, but through the map or model of the world, a created representation of what we believe. In hypnosis, the therapist aims at changing or otherwise influencing the maps we hold in our minds."* The researcher disagrees with Warren on the minor point that these imprints originate in their families and maintains that these imprints could be repeated through lifetimes and could represent universal archetypes, and are often only reinforced in the current lifetime's family of origin.

Thesenga (1994:110) mentions that images originate in false deductions about life formed during upheavals during childhood or an *"enveloping feeling of disgrace and a sentiment of not being worthy or deserving."* A particular indignity resides in the inner child, stemming from the moment we discover that our parents and our world were imperfect. The child has a profound need to trust that

his parents are flawless, since they are all that stand between him and pandemonium or death. When the child first learns that he is not loved perfectly or even taken care of sufficiently, he presumes it must be due to his imperfection, because he does not know any other family thoroughly enough to compare against his circumstances. He will then be ashamed of whatever in him (which he erroneously perceives) deserves to be chastised or deserted. By the time the growing child realises that parents and other adults are themselves imperfect and disturbed, the shame is already deeply ingrained and the self-esteem damaged. Thesenga (1994:110) explains how the whole progression discovering that something is amiss in the family, believing that one is at fault, while also generalising that people are not to be depended upon, and building defences against the pain and humiliation endured becomes repressed. And, similar to a plant that is kept in the dark, a significant part of the persona cannot develop. The illumination of consciousness must break through the fear, bitterness and shame of the child in order to unearth the images that have become hidden in the unconscious psyche. We must be prepared to see the truth of our ill-treatment as children, including our parents' imperfections, without having to eliminate the good that may also have been present.

In order to do this, Thesenga believes that adults can be led by feelings of disgrace or disillusionment in the present back to concealed childhood disturbance. If we fully understand our existing pain, it will lead us back to the early, formative incidents. We can return to the origin of the constant destructive pattern or a profound inner shame. Every time we "*discover*" the character blemishes of partners, bosses, or of life itself, we re-experience the original upsets of childhood. Whenever we feel shame, or blame ourselves for the mistakes of others, we can be sure we are reacting from a childhood image. Thesenga believes that, by bringing the initial disillusionments to consciousness, we can then confront the truth of the shortcomings in our parents, and intentionally pass through the unavoidable hurt, anger and resentment that are part of the entire human experience. Until we make this conscious migration, we will go on trying to coerce others into being our "*perfect parents*" in our adult life circumstances, and we will be let down time and time again. In fact, no souls are flawless, or can feel affection for us perfectly, and that is just the way it is. It is not our shortcoming, and there is nothing we can do to oblige others to be more perfect. Every person is flawed, and everyone is pardonable.

Thesenga (1994:112) is of the opinion that our main image or hypnotic blueprint includes the central misconceptions we hold about life and ourselves, along with the resulting emotions and defences which support those false beliefs. The main image is the cornerstone in our character structure, or

principal pattern of personality defences. It is the nuclear point of our incorrect attitudes and our particular dualities. Once we uncover our main image, we no longer have to maintain our defences and beliefs about reality so adamantly, which then provides us with the key to unlocking the prison of our limited consciousness. Whether or not we are able at any particular moment to transcend our limitations, we cannot, from that point on, take our negative beliefs and anxieties quite so seriously, and life becomes lighter and more joyful.

Furthermore, Thesenga is of the opinion that the human soul contains all wisdom and all truth deep down. But erroneous conclusions, or images, conceal it. By making these images conscious, both emotionally and intellectually, the patient finally reaches the goal of unfolding their inner voice of wisdom that guides them according to the divine conscience, according to their personal plan. She comments further on the nature of transpersonal work by mentioning that the spiritual path progresses in circles that create an ever-deepening spiral of growth: *“We dissolve images and learn new ways of being, then we go deeper and see the errors in the ways we now follow, and we dissolve those blockages. Facing a particular issue, we work something through only to circle around at a later time and face the same issue at a deeper or more subtle level of its manifestation in our lives. We work until we eventually dissolve the image at its nuclear point in our soul.”* (Thesenga, 1994:112).

TABLE 2.1: NEGATIVE RULES AND NEGATIVE MESSAGES COMMONLY HEARD IN DYSFUNCTIONAL FAMILIES (Whitfield, 1987:47)

Possible Subconscious Conclusions	Possible Subconscious Decisions
Shame on you	Don't express your feelings
You're not good enough	Don't get angry
I wish I'd never had you	Don't get upset
Your needs are not alright with me	Don't cry
Hurry up and grow up	Do as I say, not as I do
Be dependant	Be good, "nice", perfect
Be a man	Avoid conflict (or avoid dealing with conflict)
Big boys don't cry	Don't think or talk; just follow
Act like a nice girl (or a lady)	Directions
You don't feel that way	Do well in school
Don't be like that	Don't ask questions
You're so stupid (or bad, etc.)	Don't betray the family
You caused it	Don't discuss the family with outsiders;
You owe it to us	Keep the family secret
Of course we love you!	Be seen and not heard!
I'm sacrificing myself for you	No back talk

How can you do this to me?	Don't contradict me
We won't love you if you ...	Always look good
You're driving me crazy!	I'm always right, you're always wrong
You'll never accomplish anything	Always be in control
It didn't really hurt	Focus on the alcoholic's drinking (or troubled person's behaviour)
You're so selfish	Drinking (or other troubled behaviour is not the cause of our problems.
You'll be the death of me yet	Always maintain the status quo
That's not true	Everyone in the family must be an enabler
I promise (though breaks it)	
You make me sick!	
You're so stupid	
We wanted a boy/girl	
You _____	

2.4.4 THE FORMATION OF THE SUBCONSCIOUS LIFE-SCRIPT, HYPNOTIC BLUEPRINT, IMAGE OR DEEP-TRANCE PHENOMENA

“Whatever we call reality, it is revealed to us only through active construction in which we participate”

Ilya Prigogine (In Kennedy Pike, 1997:8)

“There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of the symbol, and that it really reflects something that lies hidden in the subject himself, in his own transjective reality”

Carl Jung (in Kennedy Pike, 1997:8)

Dilts et al (1990:63-65) defines an imprint as a significant event from the past in which you formed a belief or cluster of beliefs. He suggests that what is important for the (Neuro-Linguistic Programming) therapist about past experience is not the content of what happened, but the impression or belief that the person built from that experience. The notion of imprinting comes from the research of Konrad Lorenz, who studied the behaviour of ducklings when they hatched. Ducklings imprint the mother figure in the first day or so of life by responding to movement. This means that, if something moves just after they hatch, they follow it and adopt it as their *“mother”*. Even when reintroduced to their real mother, they ignore her and follow their imprinted mother.

Lorenz believed that imprints were established at certain neurologically-critical periods and, once that critical period passes, whatever was *"imprinted"* is permanent. Adult ducks imprinted on a ball will ignore their own kind during mating season, and attempt to mate with any round object. Timothy Leary investigated the imprint phenomenon in humans, concluding that the human imprint system is more sophisticated than that of animals. Although imprinting also occurred in humans, he established that content imprinted during critical periods could be accessed and reprogrammed or re-imprinted. *"Leary also identified several significant developmental critical periods in human beings. Imprints established during those periods established core beliefs that shaped the personality and intelligence of the individual"* (Dilts et. al., 1990:64).

Thesenga (1994:101-102) refers to false and limiting beliefs about life as *"images"*, whereas the researcher prefers the term hypnotic blueprint. The incorrect belief creates cramped energy in the body, resulting in constricted emotions and defensive attitudes that further support the misconception. Thus, images define and limit our reality and function as blinkers that inhibit and circumscribe our vision and experience of life in its entirety. The word *"image"* is justified because this false view of life is something that overlays pure life experience, a *"picture"* through which life is viewed. An image is defined as *"a compact configuration of thoughts and emotions which have become a rigid mass in the soul substance, a stuck place in the energy of our body-mind, which then blinds us from a clear perception of reality"* (Thesenga 1994:101-102). She goes on to say that thoughts, feelings and attitudes that are unconnected with an image flow harmoniously with the divine forces and currents, adapting themselves spontaneously to the immediate need, subject to change according to the current necessities. All such thoughts and feelings are fluctuating, dynamic, relaxed; and flexible. But the thought-and-feeling forms emanating from wrong beliefs or images are static and congested, and do not adapt to different circumstances. Thus, they create disorder and disharmony. A short circuit is established. The way the person becomes aware of this is through unhappiness, anxiety and puzzlement over many apparently inexplicable things in life, or the fact that you are unable to change what you desire to change, or that certain happenings in your life seem to repeat regularly.

Kennedy Pike (1997:3) verbalizes a similar debate, but from a different angle. She relates that sometimes our life experiences seem almost unreal, as if orchestrated by an unseen composer, and metaphorically compares life to a waking dream. She defines a dream as an experience we have while our consciousness is not awake to the world around us (Kennedy Pike, 1997:9). This is similar to explaining life as Trance Phenomena (Wolinsky), Image (Thesenga), Transsubjective

Reality (Jung), or Hypnotic Blueprint (Researcher). Awakening from the dream enables us to live with greater freedom, purpose, creativity, and power. *"We can begin to discover the power of our own consciousness by giving up the illusion that our lives are happening to us, and learning instead to change them by changing ourselves."* In support of this sense of life as a dream, Walsch (2000:17) says that, in most of the moments in your life, you are living an illusion.

Bennet-Goleman (2001:59-60) refers to hypnotic blueprints as **Schemas**, and defines them as well-learned habits of the mind. *"A schema, in the most general sense, is a packet of ways in which the mind organizes, stores, and acts on a given task. Schemas help us to make order out of the chaos that surrounds us. They are at work as the mind takes in the welter of physical signals that enter the eye and ear and makes sense of it all. Significantly, they also select for our attention what matters and weed out what they deem irrelevant – in other words, schemas determine what goes on into that invisible mental compartment and what comes into the clear light of awareness. Schemas are mental models of our experience and are essential mental devices for navigating a complex world. We use them so often – in effect, rehearsing them over and over – that after the first few times we learn to apply one of them, we don't have to think about it much, or at all."* She mentions further that the schemas that govern emotional habits can prove problematic, counterproductive and self-defeating. *"In such instance we find ourselves repeating a pattern that we may later realize leads nowhere, but at the time we seem powerless to change."* She states that these self-defeating schemas are propelled forward by the momentum of habit. Personal schemas colour and define the most intimate territory of our lives. *"When these lenses in our minds are clear and accurate, so is our perception of ourselves and others. But when these models of reality are distorted, trouble lurks."* The author adds: *"These emotional habits are learned so thoroughly that they operate outside out awareness, and so much of their power over our lives comes from the fact that they are largely unconscious. Just as we are unaware that they are being formed as they take shape, and we don't remember most of the specifics about how they become our preferred habits, we remain unaware of how they control us"* (Bennet-Goleman, 2001:61).

Janov (1993:109) defines imprints as repressed memories which find their way into the biological system and produce distorted functions. These distortions can be both organic and psychological. Janov feels that the formation of imprints takes place during early childhood, and diminishes after about the age of ten. He distinguishes two ways in which imprints are installed. One is through the experience of a single, excruciating event. The other is through a series of dramas during which certain needs remain chronically unfulfilled over a period of several years. For example, the feeling

"No one wants me" may have its origins in a specific traumatic event (being sent to boarding school very early), or it may arise from a series of minor events which produce an incremental impact over time. After enough rejection it starts to dawn on the child that no one wants him. Janov mentions that, before full realisation can occur, it is repressed and begins its underground life. The aboveground life becomes an effort to get everyone to want him to counteract the belowground feeling is that no one wants him. For every underground feeling there is an aboveground counterpart act-out. The connections to the belowground are severed and rerouted so that the acting out seems natural and evident and thus the person plays out his hypnotic blueprint.

Janov (1993:110) goes on to say that the illnesses we suffer from later in life – both psychological and physiological - are the result of these fragments of frozen history. *"Feelings of loneliness, worthlessness (if no one wants me it must be because I'm worthless), despair and hopelessness are all translated into disease. These early memories and feelings will continue to warp the system as long as they remain repressed, blocked and unconscious. Changes in the biochemistry and neurology of an individual contain the memory. It is one way the memory is imprinted. The imprint then becomes a danger, a 'foreign element' to be reckoned with. And the system thereafter cannot be itself but spends its life trying to get back to normal."*

Wilber (1996:57) quotes Jung (1959) as saying: *"The inner image is a complex factor, compounded of the most varied material from the most varied sources. It is no conglomerate, however, but an integral product, with its own autonomous purpose. The image is a concentrated expression of the total psychic situation, not merely, nor even pre-eminently, of unconscious contents pure and simple."* It then operates as a hidden pattern. Bennett-Goleman then concludes: *"In our emotional lives much of the chaotic turmoil is imposed by our own deepest emotional schemas, ingrained patterns of perception and response that leads us over and over to react to similar triggers with a maladaptive, habitual set of thoughts, feelings and reactions. ... Schemas dictate their own reality – things as they seem while we are under their spell"* (Bennet-Goleman, 2001:62). Perhaps it is not so farfetched in stories of our childhood where the wicked witch puts us under a spell, except that we put the *"bad spell"* on ourselves; we hypnotise ourselves with the subconscious conclusions and decisions.

Markides (1989:25), Professor of Sociology at the University of Maine, did fascinating research on the philosophy of the Magus of Strovolos, Daskolos, who for lack of a better term is seen as a modern-day prophet. *"When something gets imprinted in the subconscious it tends to reach the surface of consciousness and presses for repetition. From our perspective we say that one projects*

an elemental which eventually returns to its source. It then absorbs energy from the etheric-double of the individual and becomes stronger." On being asked what he meant by elementals, Daskalos (master) replied to his disciples as follows: *"Every thought and every desire are psychonoetic energy charges that are projected into the environment. Once the 'elementals' are thrust outwards they have a shape and an existence of their own. Elementals, therefore, can affect others who vibrate on the same frequency as the person or persons that projected them"* (Markides, 1989:11). Daskalos calls the hypnotic blueprint an "elemental". This will correlate with the Imago position that like will attract like, especially in the attraction of potential life partners. Only people who are emotionally arrested at the same developmental level will be attractive to one another. Markides (1989:11) goes on to say that the elementals we project outwards will eventually return to us either in this or future incarnations. *"Its how the law of Karma works."* The researcher shares the opinion that individuals who create these life blueprints (or elementals) are accountable either for their resolution or their continuation as repetitive patterns.

2.4.5 MANIFESTATION IN LIFE AS A MIRROR

Celinsky (2001:145) mentions that the ego has abilities to ascertain its stability and to increase the chances for successful functioning of the whole person based on what the ego recognises as promoting its own sustenance and interests. *"In its major role, the ego organises a person's experiences in the form of metaphors (or schemas) that conceptualise both life problems and solutions, and imposes its objectives on reality by implementing certain goal-oriented plans so that the individual's needs be satisfied. The ego is prepared to defend the self-created images by expending great effort and by rejecting (or suppressing) everything that is identified as part of itself. In cases of irreconcilable differences, it may attempt to even 'recreate' reality on an imaginary level in order to maintain its internal coherence."*

Life serves as a metaphorical mirror, providing a mere reflection of that we create. Thus, blaming our circumstances or the people or conditions that we feel obstruct us is fruitless as we have created our own circumstances in life. This is the greatest lesson in life. The Foundation for Inner Peace in their book, *A Course in Miracles* (1996:xi), states: *"When you have been caught in the world of perception you are caught in a dream. You cannot escape without help, because everything your senses show merely witnesses to the reality of the dream. The world we see merely reflects our own internal frame of reference. Projection makes perception. We look inside first, decide the world we want to see and then project that world outside, making it true as we see it. We*

make it true by our interpretations of what it is we are seeing. We have distorted the world by our twisted defences, and are therefore seeing what is not there."

2.5 THE CREATION OF DUALITIES OR OPPOSING PARTS OR CONFLICTING EGO STATES, MANIFESTING IN THE VICTIM-PERSECUTOR-SAVIOUR TRIANGLE

"Everywhere in nature ... the reproduction of any kind of form, emotion or thought must arise from the union of two polar opposites"

Manly P. Hall (In Kennedy Pike, 1997:99)

"Every event or experience represents a combination of yang and yin, masculine and feminine energies in varying degrees of emphasis ... On the cosmic level, it is through the interplay of the masculine and feminine aspects of the Divine nature that the universe and its "ten thousand things" arises ... On the individual level, this same basic polarity manifests as the principles of active and passive awareness, observer and observed ... The act of self-reflection is continually ... bringing about the variations and secondary qualities which makes up each person's symbolic drama."

Ray Grasse (in Kennedy Pike, 1997:99)

2.5.1 INTRODUCTION

Opposing ego-states are formed as part of the formation of the subconscious or hypnotic blueprint. Firstly, the formation of the opposing ego-states will be discussed, as well as their power to create the reality of the person. A further consequence is the creation of the victim-persecutor-saviour triangle, and a case study of Dissociative Personality Disorder will be used to illustrate this triangle.

2.5.2 THE CREATION OF OPPOSING EGO-STATES

At the same time that the hypnotic blueprint is formed, opposing ego-states come into existence. The researcher struggled in understanding the formation of these ego-states and, in reading

Demartini (2002), was struck by the simplicity of the dynamic that eluded him until that time. If the adopted child says to himself, *"I must be bad because my mother abandoned me at birth"*, this *"I am bad"* blueprint forms an ego-state. The psyche needs to maintain an equilibrium or inner balance, and, if he creates a negative he needs to balance it out with the opposite: *"... therefore, I will be good to get her love back"*. This then forms the opposing or conflicting ego-state, and a push-pull dynamic or interaction is present between them, as they are two sides of the same coin. Together they form a unit; on their own they are incomplete. If the person then splits off his *"bad"* side, and banishes it to the outer reaches of his subconscious mind, that part will send out a *"Silent Prayer"* to be acknowledged, to be integrated with its other half, from which it split off. If it is repressed and gated, and the energy of that part is silently scheming retribution. Gregg Braden (2000:186) states that: *"From the Essene perspective, as we sense, perceive, and express ourselves throughout our day, we are in constant prayer."* The part that is repressed, the *"badness"*, is sensed, and feared, and is sent thus out as a *"constant silent prayer"*. He adds: *"A prayer is, in fact, the forgotten language through which we choose the outcomes and possibilities of life, in a very real sense each moment may be considered as a prayer. In each moment of our waking and sleeping lives, we are continuously thinking, feeling, and emoting, contributing to the outcome of the world."* Zukaf (1979:56) says the same thing in a different way, referring to the work of Carl Jung: *"The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner contradictions, the world must perforce act out the conflict and be torn into opposite halves."* Braden (2000:187) refers to a new science exploring the relationship between vibration and form. Each pattern, he concludes, is simply the visible form of an invisible force. The researcher argues that the banished ego-state creates a subconscious pattern which manifests in time. The good news is: *"When we change the vibration, we change the pattern."* (Braden, 2000:187). He deduces that we project our vibrations into the substance of consciousness. *"When thought, feeling and emotion are not aligned, each may be considered as out of phase with the others. While there may be brief areas of overlap, much of the pattern is unfocused, working in different directions, independent of the rest of the pattern. The result is a scattering of energy."* (Braden, 2000:188-189). Demartini (2002:79) proposes an easy solution to the problem of splitting, namely revealing your true self, *"... if you can take the private things that you don't like about yourself and embrace them to the point where it doesn't matter if people find out about them or not, then you love yourself. When you love yourself, people can't push your buttons, but they will automatically attack you in whatever areas you attack yourself."*

2.5.3 THE VICTIM-PERSECUTOR-SAVIOUR TRIANGLE

"If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"

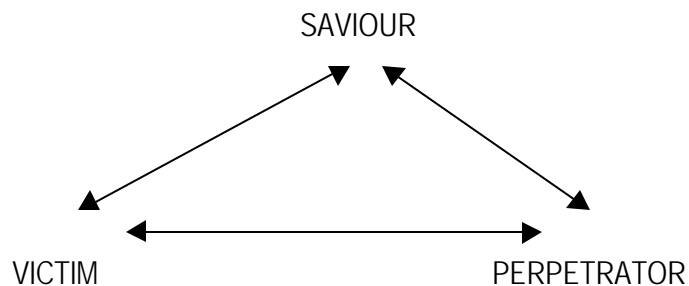
Aleksandr Solzhenitsyn (in Zweig and Wolf, 1997:8)

"Without contraries is no progression."

William Blake (In Woolger, 1994:218)

The victim-persecutor-saviour triangle is a psychological dynamic that can occur intra-psychically, interpersonally, societally, nationally and internationally. It operates primarily through the conflict between two apparent opposites, namely protectors and perpetrators. The conflict revolves around the victim, which is often a child, but can be an adult, group or nation unable to protect itself, being vulnerable to abuse. The phenomenon could be illustrated graphically as such:

FIGURE 2.1: THE VICTIM-PERSECUTOR-SAVIOUR TRIANGLE



The curious aspect of this triangle is that it often occurs in families. Imagine a father who is disappointed that his only son does not live up to his ideal expectations. The son likes the arts while the father would prefer for him to be rough and tough. The father then starts giving his son this message at every opportunity, calling him names, embarrassing him in front of people and attempting to force him into becoming the son he wanted. The mother, feeling sorry for her son being bullied by his father, tries to protect the son against the father. The triangle is now in place, the father being the perpetrator, the son the victim and the mother the protector.

However, the same dynamic can be operational with only two people involved. For example, imagine an alcoholic wife whose husband is trying to get her to stop drinking and protect her from

her alcohol abuse. When she is inebriated, she becomes abusive towards him, calling him names. He then becomes the victim of her abuse, and she the perpetrator. The next day, realising what she has done, she attempts to apologise to him, becoming the rescuer, but he is hurt and brushes off her apology. The balance of power now shifts and the wife is the victim, and the husband the perpetrator. If not brought into awareness, this game can continue into perpetuity.

The entire victim-persecutor-saviour phenomenon has its foundation in the principle that life is, in reality, an illusion. Certain happenings in life activate this triangular interaction within the lives of humans. Often a baby, provided that he was wanted, will have his tranquil pre-birth or womb existence disturbed by the birth process. As the baby is being born, he may feel that his previously gentle and kind womb that acted as his protector has suddenly turned against him, transforming itself into the perpetrator, resulting in the creation of ego-states as well as the baby's subconscious conclusion that the world is unsafe; therefore he has to protect himself by being strong. At that moment splitting off from the personality occurs, because, in this example, the baby then denies his weak or gentle self, in favour of being strong and in command. The strong part will then victimise the weak part, planting the seeds for the triangle to come into operation.

The strong part perceives the weak part as an enemy to the ego, which immediately implies an adversarial relationship with a winner and a loser. The moment that thought pattern or illusion comes into play, the victim-perpetrator dance is activated, which is the dance that maintains life's illusion. As long as a need is created to blame something or somebody, or a part of the self is denied, the victim-perpetrator pattern is being fuelled.

The typical victim-perpetrator pattern starts off with a *"bad guy"* doing something bad to the *"good guy"*, this being a vast oversimplification of these polarities. In a family it could be as obvious as an abused wife who complains to her friends about her husband. He immediately becomes the perpetrator or the *"bad guy"*. What is not understood is that this interaction between people is based on a subconscious contract whereby people use each other to create the circumstances which enable them to re-enact their childhood patterns or hypnotic blueprints. Thus, the victim of the abuse is as *"guilty"* as the perpetrator because she *"invited"* the antagonistic behaviour into her life, albeit subconsciously. People are often offended by the idea that they subconsciously choose this pattern, and pose the valid question: *"But why would I invite harm into my life?"* This question, which relates to the meaning of suffering, has preoccupied philosophers and religions for centuries. In attempting to answer that question the researcher posits that by inviting the antagonistic behaviour, the individual is re-enacting their life script, which was formed by subconscious

conclusion and decision. For instance, if a child is abused sexually, they form the conclusion *"I am bad"* and the decision *"I deserve to be punished"*. The person will then re-enact a pattern by attracting people and situations that will fulfil this unconscious desire to be punished. The life script, or characterological pattern, coupled with the belief systems that feed it, becomes a magnet or self-fulfilling prophecy that keeps on creating and attracting life experiences and people to confirm and reinforce this erroneous pattern, forming a feedback loop. Consequently, the magnet becomes increasingly strong, resulting in the repetition of these pervasive patterns throughout our lives. Life then merely mirrors what the individual has created.

It is critical to comprehend that none of the polar roles of victim, antagonist and guardian remain static. These roles are dynamic and interchanging. For example, when couples meet originally, there is an attraction occurring on two levels. Opposites attract, and these disparate individuals are the victims and perpetrators. Similarities also attract, which is represented by the development level at which these people are stuck. When partners meet, and the man starts confiding the depth of his childhood hurt, the woman's sympathies are evoked. She sees him as the victim, and feels that all he needs to heal is love and care, which she is prepared to provide. She feels an overwhelming urge to rescue and protect him from the cruelties of his childhood and provide the love that he needs. This compulsion as they get sucked into the triangle feels like love. The need to rescue and to be rescued combined with a strong physical attraction, presents as love.

The pattern becomes more complicated as soon they commit to a meaningful relationship. Since he was the *"victim"* of his father's rageful parenting, the only role modelling he received as a child was that to deal with crises he has to become angry himself. This may play out in the form of abusive behaviour towards his partner. He thus recreates the pattern of childhood, and becomes the person he most despised as a child, his father, because at a subconscious level that is all he knows. He might not repeat the exact pattern, but it will have similar results. He might, for instance, have vowed never to lift his hands to his children, and may never touch them physically, but may emotionally abuse or neglect them. So, in a way, he becomes like his physically-abusive father. It is obvious from this example how patterns get re-enacted through generations in families. *"The sins of the fathers ..."*

Zweig and Wolf (1997:11) mention that healing is not simply about blaming perpetrators indiscriminately and protecting victims blindly. This viewpoint *"...tends to displace the adult victim's opportunity for personal responsibility while maintaining the split between evil and good, thereby obviating the need for inner work and the realisation that each person contains both darkness and*

light."

Thesenga (1994:34) notes the force of progression is driving us continually in the direction of development, toward opening up more and more facets of ourselves in order to generate greater awareness and harmony. When we elect to share consciously in the collective task of evolution by following our own divine growth, our lives overflow with value and intention as we happily take part in the cosmic drama.

Hendrix (1997:125) asks the crucial question: *"Who's to Blame?"* and attempts to answer the question as follows: *"In many abusive families, there appears to be a victim and a tormenter. Perhaps this takes the form of the alcoholic and her all-suffering husband. Or it is the man who beats his wife and then children, while she cowers in the corner and silently comforts her children when it is over. It seems easy to fix the blame in these situations, but this is dangerously misguided. It takes two to create this warped ballet. What is rarely acknowledged is that the battered wife knows only one way – the way she learned from her own mother – to get attention, and that is to provoke her distant, silent husband with relentless, though perhaps subtle, criticism, complaints, and rejection – until he explodes. It's her only strategy for getting his attention, for making him available to her. His violence is the only behaviour she recognizes as love and caring. What is going on is a reply of the unavailable parent and the needy child, the Clinger/Avoider dynamic carried to its dysfunctional limit, the ultimate in Maximiser/Minimiser behaviour. It's an intact system in which both parties have something to gain from their exchange. What we treat as social problems are often actually psychological dynamics being acted out on the world stage."*

It is crucial for therapists to take a *blameless* look at partner and life dynamics if problems are to be resolved. The emergence of an understanding of co-dependency is an important step in acknowledging shared responsibility rather than meting out blame to the perpetrator. Addressing the participation of the passive-aggressive woman who provokes the batterer's wrath, the suffering wife who neither leaves her partner nor defends her children – however unsympathetic it seems – will go a long way toward re-evaluating the unproductive *"poor victim"* and *"awful tormentor"* scenario.

For a true understanding of dysfunctional behaviour, we have to look more deeply into what is happening when a man beats his wife – or when she conspires to provoke him. Hendrix (1997:125) reminds the reader of his refrain: what we want is to feel fully alive. We want to recover our lost selves, to regain joy and pleasure, to be whole. We want ourselves back. The victim-perpetrator

interaction is a person's attempt toward wholeness, albeit in a dysfunctional and counterproductive way, to get what they need to be themselves again. *"Violence, substance abuse, provocation, depressive withdrawal: are all frustrated, angry, inappropriate reactions to powerlessness. People who feel that they have an impact – that they are listened to, that they have the wherewithal to get what they want – do not need to resort to violence, nor are they depressed. Studies show that hyper-aggressiveness is connected not to power but to the lack of it, and that the attainment of real power makes one less warlike. Delinquent teenagers and violent criminals almost without exception come from troubled homes."* (Hendrix, 1997:125).

Only the child is innocent of blame. He has no need for sexual contact with his father, no need to be beaten in order to experience pleasure or to confront his self-image. He is only complying with a system, which he feels protects him from death, which keeps him connected to the parent, and to which he sees no alternative. But this is an unwitting act of self-betrayal, which he will pay for later. His behaviour becomes part of a habituated survival response, frozen into character adaptation and rigid belief that is not altered easily by contradictory life experience. Any new environment is perceived as being the same as the one he came from. He will respond to the new situation robotically with whatever behaviour he felt enabled him to survive at home. Perhaps that means submitting to abuse, because he saw this as the best way to survive. Or he becomes the abuser for the same reason. The child will usually identify with the parent whose behaviour had the greater survival value.

Greenwood (2000:12) offers a simple solution to a universal problem: *"You either take responsibility for your life or you feel victimised by the world. Your choice to play the victim or take responsibility will determine whose power grows – yours or someone else's. If you chose responsibility, you have the power to do something about the situation."*

Perhaps the best way to describe the dynamic would be to illuminate it via a case illustration (CASE STUDY 2.3):

RD, a 20-year-old university student, was brought to his first session by his grandparents, with whom he lives. He reportedly saw his mother from time to time but had a bad relationship with his father, who he feels did not like him. He described his parents as dysfunctional and felt like an orphan. RD mentioned that he was called a *"nerd"* daily at school. In Grade 8 he started feeling worthless and stated that he hated himself, hated what he looked like, and wished that he hadn't been born. He also said he feels worthless, stupid, and inferior. From Grade 10 he began drinking

to alleviate his depression. He takes anti-depression medication, and once took an overdose.

(The researcher selected the relevant portions of information from the total text for the purpose of brevity):

CASE STUDY 2.3: CASE STUDY RD ILLUSTRATING THE INTRAPSYCHIC VICTIM-PERSECUTOR-SAVIOUR TRIANGLE

<p><i>"I feel angry, nervous, inadequate. I feel like I just want to say Mommy. I feel helpless, scared. Like I cannot be helped. I need to be helped. People are laughing at me. I am not normal. I am inadequate. I am not like other people. They are laughing. I want my Mommy. No one is here for me." (Sobbing). "I am not good enough. I'm not good enough for anything or anyone." (Sobbing softly). "I just feel useless and there's nothing I can do about it". (Sobbing) "And nobody loves me."</i></p>	<p>The child's position as victim in the triangle is demonstrated by this interchange.</p>
<p><i>"I hate myself. I can hear my dad's voice. He is saying I am no good. Sorry, I'm just frustrated. I know I am no good. I'm not good at anything. I'm not good enough. I'm not good enough, dad." (Sobbing). "I'm sorry. I'm sorry. I'm angry".</i></p>	<p>Dad is the original perpetrator, but his role has been assimilated by RD himself. He does not need his father to tell him he is worthless, as he now self affirms his worthlessness.</p>
<p><i>"I've had enough of feeling like this. I just want to be normal. I would love to do well, to be successful, to show them. I am going to show you. You will be proud of me. I promise you. You will say 'that's my son'." (sobbing). "I will show you. I wanna be successful. I wanna be successful. I have to believe in myself. I wanna do this."</i></p>	<p>This part represents his protector, or that part of him that wants to make it all right.</p>
<p><i>(Laughs) "You are just worthless. There is nothing you can do about it. You deserve it, whatever you get. You are worthless, you deserve this. I don't want to be like this but</i></p>	<p>Here is a perfect illustration of the introjected ego state of the perpetrator.</p>

<p><i>you deserve it. You are a worthless person. I know you want it, but you don't deserve it. You are worthless". (He laughs sadistically). "You are a piece of sh*t. When you are miserable I'm happy." (Laughs). "You deserve every single bit of it. I am worthless; it's just the way it is, that little boy who could do nothing."</i></p>	
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It comes as no surprise that RD attempted suicide on one occasion, and represents a fair suicide risk. The point that requires illumination is the flexibility of the different points on the triangle and how easy it is for a victim to become an abuser.

The next case study used to illustrate the triangle involves Dissociative Identity Disorder, which is a complex and intricate diagnosis, and is used in this instance only to illustrate how the triangle can manifest within an individual.

Hales and Hales (1996:445) describe Dissociative Identity Disorder, formerly called *Multiple Personality Disorder (MPD)* and renamed in the *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition (DMS-IV)*, as a complex and chronic illness, involving both identity and memory for important personal information.

In classic cases of Dissociative Identity Disorder, there are at least two personalities or *alters*, although they can number more than one hundred. At present in the therapeutic work with the fourth case study, NS (CASE STUDY 2.4), 53 alters have been identified. In this research it is asserted that these distinct personalities or *alters* fall into three categories represented by the victim (the abused, lonely and frightened children), the persecutor (in the case study, her grandfather) and the saviour or protector (in this case, also her grandfather, who helped her, gave her love and attention, and protected her from her bigger brother who bullied her).

Hales and Hales (1996:446) state that in the overwhelming majority of cases, intense and repeated physical, sexual or emotional abuse in childhood leads to the creation of dissociative personalities. The disorder may also develop after other severe emotional traumas in childhood such as continued neglect, the loss of a loved one, illness and pain, or exposure to brutal accidents or violence. Whatever the nature of the intolerable circumstances, a terrified, emotionally-overwhelmed child, unable to understand and escape, may dissociate as a way of dealing with the trauma. Dissociative Identity Disorder is a way of making the unbearable bearable. A child will not

feel completely vulnerable if she can say, *"It happened to her, not me"*. Betrayed by the persons they love or need most as in the case of NS, her maternal grandfather, traumatised youngsters too small and too powerless to fight or to flee, escape in the only way they can – by running away in their minds.

NS's grandfather was her abuser (Persecutor), but simultaneously her confidant and her protector (Saviour). As a young child, she (the Victim) endured sustained, chronic sexual abuse over many years, resulting in the development of her many alters.

Sooner or later – most often between 28-32 years of age – the intricate inner world of alters breaks down. With NS the trigger was work-related stress. As an adolescent she presented with anorexia and sexual acting out, and as an adult she attempted to find herself in the church. She manifested with mental disorders such as depression, alcohol abuse, self-mutilation and numerous suicide attempts. By attempting to kill herself, she became the abuser whom she feared so much in her childhood. But her protectors (alters) also want to kill her, because they believe it is the only way for her not to feel pain.

Individuals with Dissociative Identity Disorder blame themselves for whatever happens to them. All NS knows is pain, and she reasons that this is what she deserves. She has great difficulty showing anger toward her grandfather who abused her, made more difficult by the fact that he is a decrepit old man with Alzheimer's disease. She makes excuses for him and questions the accuracy of her memories, as opposed to accepting them as fact. She thinks that she did something to deserve what happened, and therefore she is the one who is bad and who should be punished.

This self-hatred lead to mutilation and suicide attempts. Hales and Hales (1996:448) accurately testify that Dissociative Identity Disorder is a lethal disease. Many patients hear commands from their alters to hurt or kill the host or other alters. Because of their delusion of actual separateness, the alters understand this as homicide rather than suicide. NS has a grouping of alter perpetrators, namely stranglers, snakes, laughers, rapists, shadows, big black birds (*"digging their claws into me"*), soldiers (*"that blindfold and rape me"*) and a dark demon. From the ferociousness of their names, their function in her psychic world is obvious.

Alters are as different as separate people. Researchers have documented dramatic differences in their handwriting, voice patterns, brain waves, visual acuity, allergic reactions and medical symptoms.

FIGURE 2.2: GRAPHIC REPRESENTATION OF THE DYNAMIC BETWEEN GROUPINGS OF ALTERS WITHIN THE DISSOCIATIVE IDENTITY DISORDER PATIENT

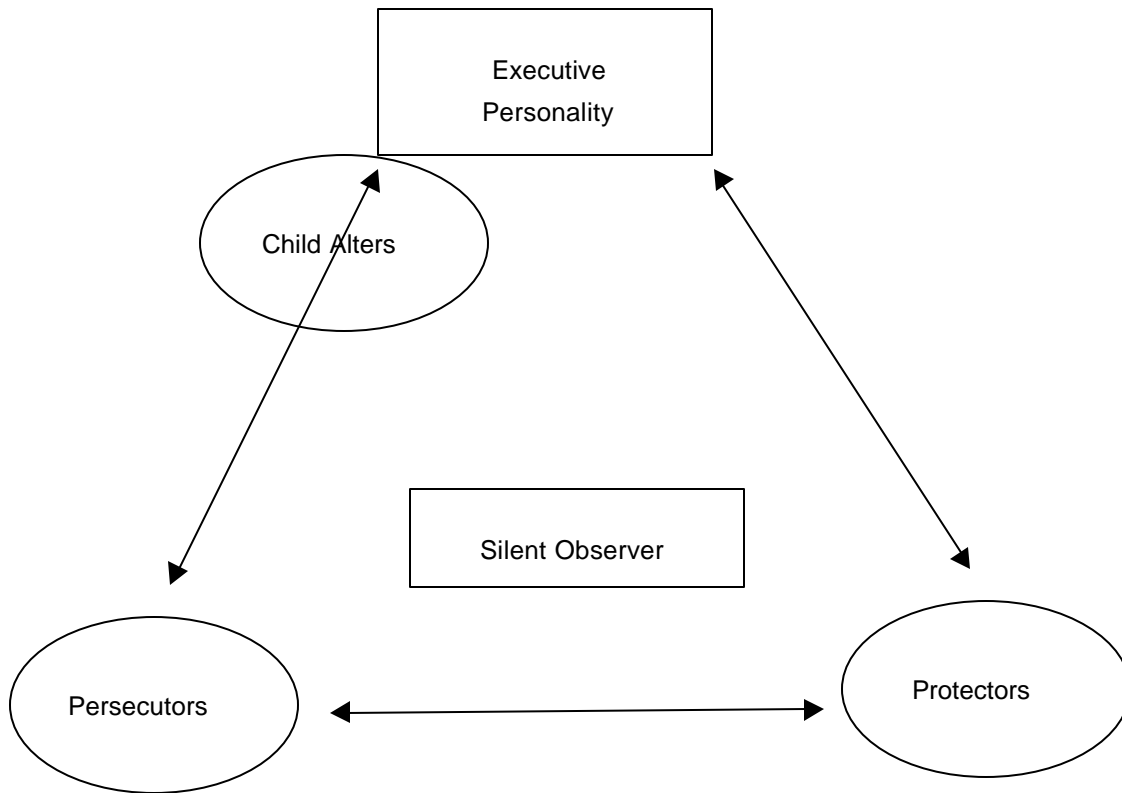


FIGURE 2.3: CASE STUDY NS ILLUSTRATING THE DYNAMIC BETWEEN GROUPINGS OF ALTERS WITHIN THE DISSOCIATIVE IDENTITY DISORDER

Grouping of alters in case study of NS		
Persecutor alters	Child Alters	Protector alters
Strangler	Little girls	Big male
Snakes		Angel
Laughers		Protector
Rapist		Jolene
Shadows		Georgia
Black birds		Vivienne
Big eagles		Nikita
Demon		Singers

The point the researcher is attempting to convey is one where the different groupings will operate according to the conclusions and decisions made.

FIGURE 2.4: CASE STUDY NS ILLUSTRATING THE DYNAMIC BETWEEN GROUPINGS OF ALTERS WITHIN THE DISSOCIATIVE IDENTITY DISORDER

PERPETRATORS	PROTECTOR	VICTIMS/ CHILDREN
CONCLUSION	CONCLUSION	CONCLUSION
She is bad, she enjoyed the sex →	She is innocent, she had no choice, she was forced	I am bad because this happened to me
DECISION	DECISION	DECISION
→ She deserves to be punished, we will punish her	We need to protect her	I deserve to be punished for being bad

NS's alters represent a triangle, with scared and traumatised children representing the apex, protectors in the one corner, and persecutors in the other. The centre is occupied by silent observers. Hales and Hales (1996:448) mention that: *"The personalities may see themselves as being of different ages, genders, ethnic backgrounds, and physical types. They may differ in perceptions, values, purposes, memories, ways of dressing, and individual interests. One may be prim and shy, another reckless and promiscuous, and still another macho and tough. They also cope with difficult issues and problems in different ways. For example, one might respond to a physical attack with panic, one might submit passively, one might fight back, one might become seductive. Often they reflect the age of the child at time of a trauma. Some may be based on characters seen in childhood on television or in the movies."*

A verbatim transcript of the first hypnotherapy session (in the presence of her Methodist minister) is used to illustrate that although the perpetrator is her grandfather, the persecutors are introjected into her psyche in the process where the splitting of the personality occurs, along with the little victims and protectors:

THERAPIST: "What emotion do you feel?"

CLIENT: "Anxiety."

THERAPIST: "Where do you feel this emotion?"

CLIENT: "In my stomach."

THERAPIST: "What is the intensity of this emotion on a scale of one to ten?"

CLIENT: "Seven or eight out of ten."

THERAPIST: NS is tearful. "Are you crying because you are sad?"

CLIENT: "Yes, I feel fearful, but I don't know of what. My body is shaking. It is dark and black and I feel small."

THERAPIST: "What age are you?"

CLIENT: "Five years old."

THERAPIST: "What clothes are you wearing?"

CLIENT: "I can't see."

THERAPIST: "Why is your whole body shaking?"

CLIENT: "It's the same fear."

THERAPIST: "If your body could talk, what would it say?"

CLIENT: "Help."

THERAPIST: "Help from what?"

CLIENT: "I don't know."

THERAPIST: The tears are running down NS's face. "Why are your legs moving?"

CLIENT: "They are trembling. I am scared."

THERAPIST: "Are you running away from what it is you are scared of?"

CLIENT: "Yes."

THERAPIST: "Ask God's angel to help you see."

CLIENT: "I hear footsteps. On a carpeted floor. It is coming towards me, softly."

THERAPIST: "Where are you?"

CLIENT: "I am sitting. On a bed. It's dark again. I'm scared." (NS is shaking and crying). "Just fear. Just

scared and out of control."

THERAPIST: "What do you see on the screen?"

CLIENT: "Someone is walking in."

THERAPIST: "Is he or she big?"

CLIENT: "Yes. It looks like a monster."

THERAPIST: "What do you do?"

CLIENT: "Try to run away. I'm scared. It's fear."

THERAPIST: "What is the monster doing?"

CLIENT: "He is too close. It's just black. I black out. I can't see."

THERAPIST: "Let God's angel light the scene."

CLIENT: "The screen is black, I can't see."

THERAPIST: "Use the dimmer switch. God's angel is keeping you safe." NS is crying. "You know, express it."

CLIENT: "I cannot see the little girl. I see the monster on top of her."

THERAPIST: "What is the monster doing?"

CLIENT: "I can't see." NS's face contorts. "He is abusing her."

THERAPIST: "Do you feel it?"

CLIENT: "No, I can't feel."

THERAPIST: "Do you know who the monster is?"

CLIENT: "No."

THERAPIST: "What is the little girl doing now?"

CLIENT: "She just lies quietly."

THERAPIST: "What decisions does she make?"

CLIENT: "She does nothing. Don't tell anybody. She is going to feel nothing."

THERAPIST: "Is it a secret?"

CLIENT: "Yes."

THERAPIST: "The sexual abuse was happening because I ..."

CLIENT: "Was bad."

THERAPIST: "What conclusion does the little girl reach?"

CLIENT: "She's just bad."

NS, the victim of the sexual abuse, makes a subconscious conclusion, "*I am bad*", and combines it with the subconscious decision, "*therefore I deserve to be punished.*" She then creates an internal world of opposing forces of perpetrators, victims and protectors to re-enact this pattern until therapeutic involvement allows her to make it conscious and allow the different alters and groupings of alters to make new decisions.

Thesenga (1994:21) states that our healing depends on a process of incorporating opposites, which is what the researcher is illustrating. The competent adult moves aside and reveals the damaged child. The wounded victim yields to uncover the cruel perpetrator. Our spiritual path will lead us to embrace every pair of inner opposites, bringing from the shadow whatever has been hidden away. Only in this way can the dark, undeveloped side be integrated into consciousness, and the excitement and pleasure that is locked in the negative shadow be released back into the pool of our available energy.

2.6 REPRESSION AND THE TRIPLE ALLERGENIC THEORY

2.6.1 INTRODUCTION

Thesenga (1994:24) argues that a person learns to identify some parts of himself as acceptable and to reject others. The ideas, thoughts and parts of ourselves judged unacceptable are relegated to the subconscious mind. Aspects which fall outside of the boundary of what the family and society accepts as normal are perceived as "*other*", or separate from self. In the course of our growth towards adulthood, we erect more and more barriers to our knowing of ourselves by banishing unacceptable parts of ourselves into the subconscious mind. Many experiences of our physical, emotional and mental reality, and many aspects of our relationship with others, are labelled or judged as undesirable, even intolerable. By the time we reach adulthood, these rejected aspects of ourselves have become buried in the subconscious. Our self-definition has been limited to a small territory of experience that is deemed acceptable, and we erroneously believe in only our idealised

image of ourselves. This section then deals with repression as a means to dealing with those parts of our self deemed unacceptable, and the resultant outcome of repression described within the context of the triple allergenic theory.

2.6.2 REPRESSION

Andreas (1994:62) tells a story about a Japanese soldier:

"During World War II, at the height of Japanese expansion in the Pacific, there were Japanese garrisons on thousands of tiny islands scattered across an enormous expanse of ocean. When the tide of battle turned, many of these were overrun and defeated. Unfortunately some were entirely missed and on these small groups of soldiers or isolated survivors hide in caves and other inaccessible areas. A few years later, the war was over. But since these survivors didn't know this, they continued to struggle, maintaining their rusting weapons and tattered uniforms as best they could, totally isolated, yearning to be reunited with their command."

"In the years immediately following the war, many of these soldiers were discovered when they shot at fishermen or tourist boats, or were found by natives. As the years passed, these discoveries became less frequent. The last one was some thirty years after the war had ended."

"Consider the position of such a soldier. His government had called him, trained him, and sent him off to a jungle island to defend and protect his people against great external threat. As a loyal and obedient citizen, he had survived many privations and battles through the years of war. When the ebb and flow of battle passed him by, he was left alone or with a few other survivors. During all those years, he had carried on the battle in the best way he could, surviving against incredible odds. Despite the heat, the insects and the jungle rains, he carried on, still loyal to the instructions given to him by his government so long ago."

"How should such a soldier be treated when he is found? It would be easy to laugh at him, and call him stupid for continuing to fight a war that has been over for 30 years.

Instead, whenever one of these soldiers was located, the first contact was always made very carefully. Someone who had been a high-ranking Japanese officer during the war would take his old uniform and samurai sword out of the closet, and take an old military boat to the area where the lost soldier had been sighted. The officer would walk through the jungle, calling out for the

soldier until he was found. When they met, the officer would thank the soldier, with tears in his eyes, for his loyalty and courage in continuing to defend his country for so many years. Then he would ask him about his experiences, and welcome him back. Only after some time would the soldier gently be told that the war was over, and that his country was at peace again, so he would not have to fight any more. When he reached home he would be given a hero's welcome, with parades and medals, and crowds thanking him and celebrating his arduous struggle and his return and reunion with his people."

The researcher feels that this story provides a metaphor that illustrates the concept of repression. An original trauma (war) places soldiers on the island (repression), who believe that the war is still on long after it is over. Nobody ever bothered to tell them the war was over.

Janov (1993:xxiii) summarises the four basic principles of repression as:

1. Pain that comes from trauma and unmet needs is at the core of mental and physical illness.
2. There are three distinct levels of consciousness dealing with this pain.
3. Early traumas leave a permanent imprint on the system.
4. It is possible to relive these imprinted memories and resolve neurosis and physical disease.

Janov (1993:30) describes the principal mechanism through which pain is repressed as gating. Gating is a process which controls the *perception* of pain, not the pain itself, by blocking the mass of electrical impulses which constitute pain from reaching the higher levels of the brain. Through gating, overwhelming pain, either physical or psychological, activates its own repression. This occurs through an electrochemical process whereby certain nerve cells and their connecting points inhibit the transmission of information. This gating system works throughout the brain.

"Once gating and repression set in, neural circuits are functionally disconnected and seem to take on independent lives. Thoughts, disengaged from feelings, have a viability of their own. The energy of the feelings, meanwhile, reverberates in loops on the lower levels of the brain, cut off from thought processes." (Janov, 1993:30).

Gating works in two directions: it keeps feeling and sensation from the thinking level, and it prevents ideas and concepts from affecting our emotional level. When it is said that someone has

"lost touch with reality", we are in fact referring to the process of gating, which has effectively disengaged one level of consciousness from another. *"One loses touch with the outside world only after one has lost touch with the inner world. Losing touch with inside is a precondition for losing touch with the external world."* (Janov, 1993:30). The effect of gating then is the dislocation of one level of consciousness to another which explains why some memories are conscious and others apparently *"forgotten"*. Janov adds that the experience of great pain in one's early years can, in effect, become its antithesis – no feeling. The phenomenon of gating enables us to understand how this takes place. As a first step, we need to consider how pain enters the mind. Research into pain and its mechanisms has shed important light on emotional suffering and how it is processed. Janov (1993:32) says that Transcutaneous Electroneurostimulation, TENS, explains the mechanism through which we repress emotional pain. Pain is ultimately a mass of electrochemical impulses. When this mass becomes too great, impulses flood the brain, producing an overload, which stimulates the brain to gate pain and produce repression. The mechanism is automatic, and responds in the same manner to both physical and emotional pain. Janov (1993:32-33) states further that gating emotional pain works in two ways: when intensity levels tend to overwhelm the threshold, and when there is a cumulative effect that arrives at that same threshold. As the gates are not concerned about content, it is the intensity or force of the trauma that is significant. The gates swing shut when the level of trauma, say incest, is great enough. Unfortunately, when the gates in the brain shut down against pain they also shut off our memory and the trauma, and the needs and feelings that went with it become blocked and we are robbed of precisely the kind of memory we need to resolve the effects of the trauma.

Janov (1993:37) testifies that the price of repression is diminished consciousness. Neurosis is the outcome of the natural process of shutting out overwhelming amounts of information for the purpose of protecting the organism from overload. Janov describes pain as pandemic, and sees therapy as a means to reducing pain to acceptable levels within the system. He proposes that it is impossible to be one hundred per cent free of pain, considering the society we live in. Janov (1993:40) also says that there are a series of pains that dislocate the system and produce one neurosis. There is one primary mode of defence – repression – with a multitude of symptoms that arise from that defence. He argues that the tendency in psychotherapy has been to focus on all those diversions from the defence, to concentrate on the many forms of neurosis rather than on its generating sources.

Janov (1993:45) pinpoints endorphins as holding the secret to unlocking the cause of many

diseases. They might even function as a barometer of disease in our system, as their levels indicate the amount of pain we are coping with. High levels of endorphins often accompany the onset of disease. We stop feeling once repression is operational, and the painkilling effects of endorphins prevents us from knowing that we are repressed. Only when repression reaches a critical level called depression are we confronted with its effects. An interesting fact about repression is that it sets the parameters of feeling, as almost everyone believes they feel which is accurate – but only up to their repressive limit.

Janov (1993:49) creates the following equations:

FIGURE 2.5: GRAPHIC REPRESENTATION OF THE EQUATION OF DISEASE VERSUS SURVIVAL

Pain + Repression = Disease	BUT	Pain + Suffering = Survival
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Janov (1993:56) describes pain as the organizer of the mind. He reasons that pain dictates the structure of consciousness because it is an extraordinary experience: Pain occurs as a result of threats to the survival of the system. The capability to feel pain is the key to survival, biologically and psychologically. Bereft of the ability to feel pain, we are in danger of being destroyed by something we are unable to feel and therefore cannot avoid. Janov is of the opinion that one of the root problems in psychology to date is that consciousness and pain have been studied independently of each other rather than as an interactive system. Pain is the organizing principle in the development of our own consciousness from the embryo to adulthood. Janov is also of the opinion that gated pain is the basis for impeded communication between the levels of consciousness and causes fragmentation and disconnectedness. *“Bringing pain to full consciousness will liberate a whole new system of consciousness rather than simply produce an awareness of one specific pain or another”.*

Janov (1993:57) mentions that, during trauma, the cortex or the thinking mind becomes involved in trying to explain the inexplicable. Because there is a re-representation of the early trauma on this level, there is an attempt to make sense of the hurt. Without full access to its source, the cortex does the best it can to impart logic to the irrational. Paranoid reactions can therefore be said to be an attempt to comprehend, without the proper historical information, a distant and inaccessible hurt. In an effort to create logical meaning from pain, the cortex, as the unwitting accomplice, projects the pain outside, resulting in conclusions like: *“They are laughing at me behind my back,”*

or *"They are out to hurt me."* Janov (1993:65) concludes by saying: *"One responds to one's inner programme rather than what is in front of one's eyes."* This description correlates with the formation of the hypnotic blueprint.

After explaining the process of repression, Janov (1993:xix) then refers to the duality created via repression: *This repression effectively produces two selves at war with each other more: the real self, loaded with needs and pain, and the unreal self, the self out of touch with the other self that was still able to deal with the outside world. The function of the unreal self is to keep the real self from showing its face. Its role is to make the body perform despite the turmoil going on below. The best way to do this, it seems, is for the unreal self to remain ignorant of its own history. That is why I think neurotics are ahistoric beings. They have been robbed of their past by pain."*

Janov (1993:xx) maintains that the primary killer in the world is neither cancer nor heart disease, but repression. *"Unconsciousness is the real danger, and neurosis the hidden killer"*. Repression is a stealthy, secret, intangible force striking many of us down in disguised forms like cancer, diabetes and colitis which we do not see for what they really are. That is the nature of repression: diabolic, complex, pervasive, yet denied because its mechanism is to conceal the truth. Denial is the inevitable consequence of its structure.

Janov (1993:xxi) identifies the *"what"* being repressed as being mostly needs and feelings, which is how someone becomes *"feeling"* again by experiencing repressed pain. The re-awakening of awareness and feeling is what restores meaning and allows one to finally experience joy, beauty and the vividness of life. It involves unifying the selves and making someone organic, integrated and whole. Becoming a feeling person is vital, as it puts an end to both the symptoms as well as the struggle for symbolic fulfilment. The real self emerges, and the search for oneself ceases. The real self, once veiled in pain, is discovered.

2.6.3 THE TRIPLE ALLERGENIC THEORY

The Triple Allergenic Theory provides a framework to allow understanding of the origin of the current symptom in a subconscious place, referred to as the Initial Sensitising Event. The researcher prefers the term Life Defining moment, which is the original trauma as perceived by the patient. The researcher grapples with the concept of whether there is a single moment where the Life Definition takes place, or whether it is a series of occurrences, perhaps spanning lifetimes, and repeated in the current life, forming a *"critical event"* or series of events. It appears both could be

applicable. In the words of the researcher the theory argues that, the Defining Moment and subsequent Hypnotic Blueprint remains latent for a period of time before it is triggered into active existence, called the Symptom Producing Event (Medical Hypno-analysis), or Triggering Event (Researcher). Numerous other events will follow to reinforce the symptom, until it is fully fledged and active in the life of the individual as a trance phenomenon (Wolinsky). An example would be a child born with the cord around his neck. The harder he pushes and is pushed to be born, the tighter the cord becomes. His subconscious conclusion is *"Effort causes death"* and his subsequent decision is, *"To prevent myself from dying, I make no effort"*. He, after a 30-hour birth, is rescued by an emergency caesarean section. This forms a Hypnotic Blueprint, which remains latent or inactive until he goes to High School. The transition of his body from puberty to adolescence, the move to another school, and other subconscious re-enactments of the birth trauma, triggers the Hypnotic Blueprint into active existence in his life, referred to as the Symptom Producing Event by Medical Hypno-analysis. Unsurprisingly, he becomes lethargic and depressed, feeling life has no meaning. The harder his parents and teachers push him to perform, the more he subconsciously recognizes the push of birth that pushed him nearly to his death. He gives up by refusing to be pushed; he resists the push of life. All these events are seen as Symptom Intensifying events.

The triple Allergenic Theory uses the metaphor of the development of a physical allergy (Scott, 1993:68; Modlin, 1999:51) to describe the development of an emotional disorder or problem. Modlin (1999:14) states that *"a disorder is determined by an individual's learned emotional reaction to a specific event"*. The author is of the opinion that, in the majority of cases, the emotions that cause the disorder are anxiety, fear and guilt (Modlin, 1999:14). Modlin (1991:171; 1999:14), Scott (1993:68-69), Zelling (1995:54; 1988:60) and Matez (1992:7) explain this theory as follows:

When a person is first stung by a bee, which represents exposure to something that he is allergic to, no allergic reaction would occur. Antibodies are, however, produced in the bloodstream, as a reaction to the foreign substance or antigen. The antibodies remain in the bloodstream to protect and defend so that, at a subsequent exposure to the same antigen, the antibodies immediately counter to defend and trigger the *"allergic reaction"*. Medical Hypno-analysis posits that this allergic reaction is similar to the *"emotional allergy"* that a client is experiencing. According to Modlin (1991:71), the Triple Allergenic Theory describes *"a cascade of perceived life-threatening events which have a highly charged emotional impact and which initiate the learned negative emotional response, produce the symptom with the second event, and intensify the response with*

subsequent events". Thus the original traumatic event is seen as the Initial Sensitising Event, and the event that triggers the symptom from its latent state years later is called the Symptom Producing Event, followed by other life experiences that will reinforce the symptom, named the Symptom Intensifying Event.

The three events are described as follows:

2.6.3.1 INITIAL SENSITISING EVENT (ISE)

The Initial Sensitising Event is that event "*which produced a sufficient threat to the patient's survival that an area of anxiety was established in the patient's mind*" (Ritzman, 1992:100; Scott, 1993:69; Modlin, 1999:63; Matez, 1992:5). If the client in later life is presented with perceived threats to his survival, these threats will produce greater anxiety in the client's mind, because the subconscious fear of the Initial Sensitising Event will also be triggered. If the client's subconscious perceives the threat to its survival as real, and actual fear for survival is created, in the case study the symbolic birth or transition of changing schools and being pressurized to achieve good marks, triggered the original fear of death during birth. The Hypnotic Blueprint is hidden in the subconscious mind and the fear can only be eliminated or resolved by returning to the Initial Sensitising Event and restructuring the original conclusions and decisions. The original trauma or life-defining moment and the subsequent hypnotic blueprint has to be de-hypnotised.

TABLE 2.2: CHARACTERISTICS OF THE INITIAL SENSITISING EVENT

- | |
|---|
| <ul style="list-style-type: none">• It is not remembered by the conscious mind.• The individual is affected or sensitized by an emotionally powerful past incident. Psychological antibodies build up to the Initial Sensitising Event, but no symptoms occur. It remains latent or unseen.• It is the underlying or real problem, and is subconsciously portrayed via semantics and body language. It is the origin of the Hypnotic Blueprint.• The Initial Sensitising Event is often difficult to locate, and is subject to recurrence of symptoms if not de-hypnotised.• It represents the etiology of the problem, which initiates a learned emotional response or subconscious conclusion and decision, and potential future problems, which would represent the re-enactment of the ISE. |
|---|

(Scott, 1993:69; Modlin, 1999:14; Zelling, 1995:54; Ritzman, 1992:99; Roets, 2001:73).

2.6.3.2 SYMPTOM PRODUCING EVENT (SPE)

According to Medical Hypnoanalysis, the Symptom Producing Event is that event or situation where the client is exposed to the same kind of threat for the second time. In the case example provided, this is not entirely accurate, as the adolescent has been through other life transitions or re-enactments of his birth, including going to nursery school, primary school, the divorce of his parents, his mother's remarriage and puberty. The researcher thus proposes that the original metaphorical trauma of the bee sting can be repeated numerous times in the person's life before it reaches a crucial "*tipping point*" (Gladwell, 2000), where the symptomatic behaviour is triggered. The client is often able to remember the "*tipping point*" event and is able to make a direct association between the symptom and the event (Scott, 1993:69; Modlin, 1999:63; Matez, 1992:6). The tipping point is where the symptom reaches a saturation point and tips from unconsciousness to awareness, it breaks through the surface of latency to being manifest, and the symptom starts being re-enacted.

2.6.3.3 SYMPTOM INTENSIFYING EVENT (SIE)

The Symptom Intensifying Event is that event where the client has had successive contact with a "*threat*" to his survival. The symptoms may become worse over a period of time and may sometimes be linked to other symptoms (Scott, 1993:69). The following aspects are characteristic of the Symptom Intensifying Event:

TABLE 2.3: CHARACTERISTICS OF THE SYMPTOM INTENSIFYING EVENT

<ul style="list-style-type: none">• Symptoms are reproduced every time there is contact with the learned emotional response (the "real problem") and the symptoms may become worse, which strengthens the survival response.• The SIE happens over a period of time and creates a threat to the survival of the client. It is recallable to the conscious mind.• The SIE may be made up of many different events.• The patient often seeks help here: This is when the symptoms have worsened and prompts the need for help.• Other related events may be connected and become more life-threatening.

(Scott, 1993:69; Modlin, 1999:14; Zelling, 1995:54; Ritzman, 1992:99; Roets, 2001:75).

The above theory supports the viewpoint that the issue as the symptom (SIE) originates from an earlier non-recallable traumatic experience (ISE).

2.7 REPETITION COMPULSION OR THE RE-ENACTMENT OF LIFE PATTERNS

AUTOBIOGRAPHY IN FIVE SHORT CHAPTERS

by Portia Nelson

I

I walk down the street.

There is a deep hole in the sidewalk.

I fall in

I am lost ... I am helpless

It isn't my fault.

It takes forever to find a way out.

II

I walk down the same street,

There is a deep hole in the sidewalk.

I pretend I don't see it.

I fall in again.

I can't believe I am in the same place.

But it isn't my fault.

It still takes a long time to get out.

III

I walk down the same street

There is a deep hole in the sidewalk.

I see it is there.

I still fall in ... it's a habit.

My eyes are open.

I know where I am.

It is my fault.

I get out immediately.

IV

I walk down the same street.

There is a deep hole in the sidewalk.

I walk around it.

V

I walk down another street.

The Courage to Heal: A Guide for Women Survivors of Child Sexual Abuse

Ellen Bass & Laura Davis (1992)

"We are acting parts in a play that we have never read and never seen, whose plot we don't know, whose existence we can glimpse, but whose beginnings and end are beyond our present imagination and conception."

R. D. Laing (In James, 2002:33)

James (2002:82-83) states that the discovery that our childhood scripts govern the way in which we interpret the adult present has been proven in the last forty years. We constantly transfer our childhood experiences onto our adult circumstances and we project the traits of a person from our childhood onto people in our present. For instance, we may meet a person who resembles our brother who made us feel inferior. As a result of this, we may project superiority onto the newcomer, simultaneously reinventing ourselves in relation to them and, in fact, feeling inadequate next to this person. *"Most dramatic of all, we are liable to manipulate people to behave in ways that actually resemble the originals – so powerful is our need to reconstruct the past in the present. For example, most of us are unaware of recreating patterns in our friendships and our love life, and up until now you might have contributed this to a tendency to fall for the same sort of lover or to seek out certain kinds of people as friends. This certainly happens, but in addition it seems we actually manipulate*

those who are close to us to behave to us in ways that we were used to as a child. So if we found a parent domineering, we may actually cause a new person who resembles them to behave like that too, by baiting them or encouraging them to control us. The implication is that the sort of people we get close to are the ones we can persuade – all done unconsciously – to play the role we demand of them from our past. But even that may not be enough for intimacy to happen, because it works both ways: on top of what we need from them there is the matter of what they need us to be, based on their childhood. Friendship and love, it seems, go beyond two people finding compatibility based on their pasts; to achieve that kind of relationship, both parties must feel at home with being fashioned by the other to fit the other's precise childhood prototypes.” (James, 2002:83)

Thesenga (1994:107), on the issue of the re-enactments of patterns maintains that as long as there is unawareness of the longing for perfect love from our parents, and of the hurts and resentments suffered, the person is bound to try remedying the situation in later years. The person will attempt to reproduce or re-create the childhood situation so as to correct it. This unconscious compulsion is a powerful factor, but is usually hidden deeply from your conscious awareness. The entire procedure is absolutely destructive. Firstly, it is an illusion that one was defeated. Therefore, it is an illusion that one can be victorious. Moreover, as tragic as is the lack of love in childhood, the real tragedy lies in the fact that one can obstruct one's own happiness by continuing to replicate, and thereby attempt to master, the situation. Thesenga (1994:108) continues by saying that beneath the negative compulsion to re-create childhood hurts, there is also a higher purpose. Eventually we will be confronted with our pattern and we have the choice to take responsibility for it. Because we recreate our present lives in response to past hurts, we will ultimately return to the source in ourselves to find the root causes.

Janov (1993:xix) provides his own explanation regarding re-enactment by stating that the major source of emotional pain is prolonged, unfulfilled need early in life. At a particular pivotal juncture, unmet needs for love, shelter and protection turn into pain which, in turn, are repressed. Splitting occurs between the part with needs (real self) and the part that denies the needs (unreal self). After the split, the unreal self continues to act out on the basis of these needs. He refers to this process as “*symbolic acting out*”, which is an attempt to obtain fulfilment in symbolic ways, and which forms the basis for neuroses. Old pains are repressed and then re-enacted in ways which are unreal and merely symbolic.

Phillips and Frederick (1995:250) state that trauma victims tend to relive the original trauma in

various ways, often becoming retraumatised in the process (Goodwin, 1990; Terr, 1991; van der Kolk, 1989). The trauma may return later in life in many forms, including behavioural re-enactments, or attracting life situations in which the trauma is replayed in emotionally significant ways. Phillips and Frederick (1995:250) assert that: *“Trauma re-enactments can result in harm to others in the form of family violence and sexual abuse; self-destructive acts such as self-starving, bulimia, and cutting; and revictimisation”*. Phillips and Frederick (1995:250) also refer to a statement by Herman indicating that traumatic re-enactments often act mysteriously, in that, irrelevant of *“the level of conscious awareness that accompanies them, they seem to have a quality of complete involuntariness and driven tenacity”*. The objective of the traumatic re-enactments is to offer an opportunity for learning and healing, but they come at a hefty penalty, as they provoke severe emotional distress, which can lead to retraumatisation responses.

A variety of psychological explanations of traumatic re-enactments, or what the researcher refers to as the re-enactments of life patterns, including Freud's repetition compulsion theory and social treatment theory, are viewed below.

Phillips and Frederick (1995:250) mention that there is evidence to suggest that repetition may be an accurate indicator of childhood psychic trauma since these individuals are unable to make sense of the source of their terror, they have difficulty in integrating subsequent experiences, as if their personality development had stopped. This will be discussed in more detail in the next chapter. The Imago Developmental Stage theory proves this point. Freud (1914 in Phillips and Fredericks 1995:250) described the repetition compulsion as an activity in which remembering the original traumatic situation is replaced by behavioural re-enactment.

Dilts (1990:65) mentions that research validates the notion that often people who have been abused as children will unconsciously enter relationships as adults that repeat their childhood experience. For example: *“often women who have been abused as children marry men who abuse them as adults. Males who were abused as children will abuse their own children.”*

Phillips and Frederick (1995:250) state that related to this issue of re-enactment, is Horowitz's “completion principle” or information-processing model. Horowitz (1986) postulated that the brain has the intrinsic capacity to continually update the inner schemata of self and the world. When these inner schemata are shattered through trauma, the traumatic experiences cannot be assimilated into the individual's existing cognitive schema, resulting in an “information overload” of trauma-related images that cannot be integrated within the self, and which also affect the

individual's ability to process new information. Denial, numbing and other defensive manoeuvres are employed to repress traumatic information.

Phillips and Frederick (1995:250) note that social attachment has also been shown to play a significant role in explaining traumatic re-enactment and the ability to deal with external danger. If the caregiver is abusive, children are likely to become hyper-aroused and, when the individuals who are needed as sources of safety and nurture, simultaneously become the source of danger, children attempt to re-establish some sense of safety by blaming themselves (van der Kolk, 1989), or becoming fearfully attached and anxiously obedient (Cicchetti, 1984 in Phillips and Frederick 1995:250).

Thus people recreate patterns automatically and unconsciously in the present from past trance phenomena. Wolinsky in Leskowitz (2000) refers to these patterns as states of awareness.

2.8 THE PERSONALITY OF GOD

"We can't imagine nothingness, or a vacuum, or infinity or eternity. It makes our heads swim. But we must have been somewhere before we were born. Perhaps that's why we believe we always existed and always will. To me, God is a word for something we don't understand. And other words like that we are a vacuum, nothingness, eternity and infinity. We cling to words we don't understand. Still, they save us from going crazy. Anyone who says he can get his mind around the idea of God is lying. Or else he is God himself. I guess I'll never be a devout believer"

(Jung, 2000:80-81)

"In ultimate analysis, the universe can be nothing less than the progressive manifestation of God"

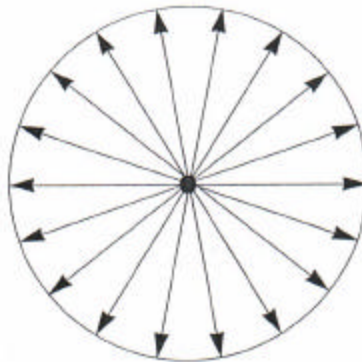
(Haldane in Jones, 1994:44)

Dyer (2000:66) summarises Jung's understanding of the personality of God. This involved description and analysis of God that human beings hold as attributes, characteristics and qualities of their God-images, which includes both the God "out-there" as well as the God "in-here". He observed that one can assert nothing except that the outside world and the psyche are a reflection of the God that one imagines, which commonly involves a body perceived by the senses and a

spirit which is conscious of itself. He commented that a psychological God would be real, including an identity and personal characteristics and a personality or the mask with which the individual confronts the world, as well as the shadow or the negative side of the personality, the sum of all the unpleasant qualities one wants to hide.

Freke and Gandy (2001:5) in their research about Gnosticism, mention that: *"The good news is that a complete transformation of consciousness is possible. The good news is that there is a way to transcend suffering. The good news is that there is a natural state of happiness which is our birthright. This is a gospel of absolute freedom. It is not a set of rules we must follow to become 'good'. It is about discovering our essential nature, which is good already, so that we can live spontaneously."* The authors reveal further that: *"The great revelation of Gnosticism is that our essential identity is Consciousness. For the Gnostics, the quest for self-knowledge is identical with the quest to know God, because when we discover our deepest identity, we discover we are God"* (Freke & Gandy, 2002:93-95). Using the analogy of the circle, the Gnostics imagine us as many radii emanating out from a common centre. God is represented by the centre shared by all the radii, the indivisible point, which is the source of it all. If we hold through our own centre to that centre of all centres, we will discover that our consciousness is the one Consciousness of God.

FIGURE 2.6: Gnostic Circle: God as Central Point Radiating Consciousness to Individuals



Bromhall (2004:239) asserts that, to a species of insecure individuals, the extended *"family"* of the Church, with its guiding Father figure at the head, is a necessary provider of comfort and security. *"From the local vicar being referred to as 'Father', to 'God the Father', every aspect of religion has been designed to satisfy our species' extraordinary need for parental protection and craving for guidance regardless of age"*. He argues that humans have *"...the burden of lifelong insecurity and a need to be looked after. More dangerously, it has also led to a desire to hand over responsibility for*

our actions to a higher ranking body, be it real or imaginary." According to the researcher, the abdication of responsibility is a contentious issue, because if one holds someone else responsible for his happiness, one feels entitled to blame that person for not achieving that goal, recreating and re-enacting the dynamics of the victim-perpetrator-triangle. However, if one accepted the idea of the God power within every one of us, the responsibility for our actions cannot be abdicated. Like God the Creator, we then have the power to recreate our reality.

Chopra (2000:49) posits that if you accept that the world is as we are, it is only logical to accept God as we are:

TABLE 2.4: THE DIFFERENT PERCEPTIONS WE HAVE OF GOD

- | |
|---|
| <ul style="list-style-type: none">• <i>"God the protector fits a world of bare survival, full of physical threats and danger".</i>• <i>"God the almighty fits a world of power struggles and ambition, where fierce competition rules".</i>• <i>"A God of peace fits a world of inner solitude where reflection and contemplation are possible".</i>• <i>"God the redeemer fits a world where personal growth is encouraged and insights prove fruitful".</i>• <i>"God the creator fits a world that is constantly renewing itself, where innovation and discovery are valued."</i>• <i>"A God of miracles fits a world that contains prophets and seers, where spiritual vision is nurtured."</i>• <i>"A God of pure being – 'I am' – fits a world that transcends all boundaries, a world of infinite possibilities."</i> |
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Furthermore, Chopra (2000:50) asserts that God is a projection that originates inside you, the observer. *"God cannot just be about you but the portion of him that you perceive must be about you, because you are using your own brain and senses and memory. Since you are the observer, it is right to see him through an image that is meaningful to you."*

2.9 THE NATURE OF THERAPY IN RELATION TO THE CREATION AND MANIFESTATION OF REALITY THEORY: DEHYPNOTIZING OF THE SUB-CONSCIOUS BLUEPRINT

"After God created the world and settled Man and Woman there, He wanted to place the

Truth somewhere in the world where humans would eventually find it, but not before they attempted to figure it out for themselves. He asked the Archangels for advice. One Archangel suggested that the Truth be placed on top of the highest mountain. A second Archangel cautioned that man would quickly crown the highest mountain peak. The first Archangel suggested placing the Truth at the bottom of the sea. The second Archangel again cautioned that man would soon fathom the deepest ocean. Suddenly inspired, the third Archangel enthused 'Let's place the Truth deep inside every person. They won't look there for a long time.' And that's exactly what he did."

(Baldwin, 1992:xxi)

"Only within yourself exists that other reality for which you long. I can give you nothing that has not already its being within yourself. I can throw open to you no picture gallery but your own soul."

Herman Hesse: Steppenwolf (In Woolger, 1994:1)

2.9.1 INTRODUCTION

To date, the nature of reality has been discussed, with the holographic model proposed as an attempt at providing a theory of how the individual impacts on his reality, to the extent that reality is not only influenced, but actually created. How reality is created, or the formation of the Hypnotic Blueprint that forms the basis of that reality, has been elucidated. Although it was pointed out that the researcher battles with the concept of the origin of things, including the origin of the Hypnotic Blueprint, for he believes energy has no beginning or end, as it just is, he provided locations where the subconscious blueprint of life script originally came into existence, including birth, conception, past lives, and life between lifetimes, among others. A lot of space is devoted to the perceived trauma of the defining moment (even if the defining moment is perhaps only symbolic), and the subsequent subconscious conclusions and decisions, forming the hypnotic blueprint. In this section the researcher looks at how empowering the fact is that we created our hypnotic blueprints, namely that **we created the subconscious blueprint**. The real reality is our ability to create. Once the hypnotic blueprint has been made conscious we can consciously, and with full awareness and ego strength, decide whether this decision still serves our purposes. If not, we have the power to create a new and conscious reality because it is our creation, and we are the creators of our lives. By using techniques to locate the life-defining moment, releasing the trauma, and making the subconscious conclusions and decisions conscious and aware, we now can create a different reality to change or

present and future patterns to being more functional for us. The potential healing power of crisis is discussed, in this section as crisis is more often than not the factor that brings individuals, couples or families into therapy. Once in therapy the patient should be introduced to the fact that we are creators of our own reality, and we have the power to change it to a more functional reality if that reality no longer suits our needs. As the patient in therapy enters trance or hypnotic reality, the Ericksonian principle of trance utilisation comes into play as the patient is already in a state of hypnotic trance. A bridging mechanism, whether an affect, a linguistic or somatic bridge, or Breathwork is used to reintroduce the original trauma or psychological discomfort. For example, anger at a spouse, becomes a bridge into the past to the life-defining moment or the Initial Sensitising Event. Once the original trauma/s is/are re-accessed, preferably with a complete emotional catharsis, the subconscious conclusions and decisions can be elucidated, and the Hypnotic Blueprint resolved. Alternative conscious conclusions and decisions should be formulated at this point, creating a new and conscious life blueprint, using the ego strength of the adult or older self in therapy to assist and heal the *"inner child"*. This is done with the aim of transcending the individual, reconnecting him with the ultimate creative force, God or the life force, so as to form a new and healthier relationship with the transcendental. The form of psychology that the psychologist practices falls under the wide umbrella of transpersonal or spiritual psychologies, and this is discussed shortly.

The therapist is grateful to the creator of Heart-Centred Hypnotherapy, Dianne Zimberoff, for the creation and dissemination of her model. His personal life and his reality have been transformed by her in a single therapeutic intervention, and her training enhanced his practice and the quality of work with his patients. Unfortunately, due to space limitations, the researcher is unable to describe Heart-Centred Hypnotherapy in great detail, but would rather include applicable parts in the theory elucidated by the researcher, namely the Creation and Manifestation of Reality-theory.

2.9.2 THE OBJECTIVES OF THERAPY

The therapeutic objectives or the goals of therapy include:

1. Acceptance of oneself, meaning the unconditional positive regard for the integrated totality of one's many aspects;
2. The "death of the ego", meaning transcending the narrow definition of our self as separate from the rest of creation and the creator;
3. Preparation for a conscious and enlightened physical death through self-actualised full

participation in life. (Zimberoff and Hartman, 1998:3-49)

4. Integrating disconnected or shadow parts of ourselves (Thesenga)
5. Becoming all you were meant to be.
6. Becoming aware of your subconscious conclusions and decisions, choosing whether this reality is functional, and changing it if required by dehypnotising the subconscious blueprint and replacing it with a more functional reality.

Zimberoff and Hartman (1999:7) mention that transformations are made permanent in our lives when we:

- *“Avoid dissociation and instead are fully, spontaneously present in every moment.*
- *Maintain clarity, basing our daily choices on our intuitive knowledge, wisdom and love, rather than fear.*
- *Learn to identify and use positive energy and not take on negative energy.*
- *Exist in full integrity.*
- *Practice spiritual manifestation of what is in our highest interest.*
- *Accept ourselves for who we are, acknowledging the continued growth we desire.*
- *Heal and resolve out unhealthy relationships and begin to attract healthy ones.*
- *Freely express our emotions spontaneously through healthy release.*
- *Live currently and complete, not unfinished, in every interaction of every relationship.*
- *Live life prepared for conscious death, no matter how unexpectedly it may come.*
- *Recognize the karmic patterns being fulfilled and stop creating new karma (accept that 'I am 100% responsible for my experience of life.')*”

Whitfield (1987:109) provides a list of recovery issues that he subdivides into stages of recovery, including early, middle and advanced stages. He provides a list of what can be expected when the person is fully recovered:

TABLE 2.5: SOME STEPS IN TRANSFORMING AND INTEGRATING RECOVERY ISSUES IN HEALING OUR CHILD WITHIN (Whitfield 1987: 109)

Recovery Issues	Early	Middle	Advanced	Recovered
1) Grieving	Identifying our Losses	Learning to grieve	Grieving	Grieving current losses
2) Being real	Identifying our real self	Practicing being real		Being real
3) Neglecting our own needs	Realizing we have needs	Identifying our needs	Beginning to get our needs met	Getting our needs met
4) Being over-responsible for others, etc.	Identifying boundaries	Clarifying boundaries	Learning to set limits	Being responsible for self, with clear boundaries
5) Low self-esteem	Identifying	Sharing	Affirming	Improved self-esteem
6) Control	Identifying	Beginning to let go	Taking responsibility	Taking responsibility while letting go
7) All-or-None	Recognizing and identifying	Learning <i>both / and</i> choices	Getting free	Freedom from all-or-none choices
8) Trust	Realizing trusting can be helpful	Trusting selectively	Learning to trust safe people	Trusting appropriately
9) Feeling	Recognizing and identifying	Experiencing	Using	Observing and using feelings
10) High tolerance for inappropriate behaviour	Questioning what is appropriate and what is not	Learning what is appropriate and what is not	Learning to set limits	Knowing what is appropriate, or if not, asking a safe person
11) Fear of abandonment	Realizing we were abandoned or neglected	Talking about it	Grieving our abandonment	Freedom from fear of abandonment
12) Difficulty in handling and resolving conflict	Recognizing and risking	Practicing expressing feelings	Resolving conflicts	Working through current conflicts
13) Difficulty giving and receiving love	Defining love	Practicing love	Forgiving and refining	Loving self, others, and Higher Power

The researcher is of the opinion that the most important task the therapist has in relation to the patient is assistance toward being de-hypnotised (Maltz, 2002:74). In the victim-perpetrator-saviour triangle, the victim often feels hard done by another person, often their parents. Then it is the task of the psychologist to lead them towards forgiveness. Luskin (2002:110) reasons that forgiving is the key to healing. He defines forgiveness as:

- *"take a hurt less personally*
- *take responsibility for how you feel*
- *become a hero instead of a victim in the story you tell."*

According to Thesenga (1994:27), our spiritual purpose is to come into manifestation, into a separate human existence, in order to purify and unify those aspects of ourselves which are disconnected from the whole. Our disconnection becomes evident during the course of our childhood experiences during which we separate and reject as intolerable aspects of ourselves. These rejected aspects exist in the unconscious as separated aspects, unaware of their true origin in God. These banished aspects are described metaphorically by Thesenga as *"the lost sheep of*

our psyches", and the goal of therapy is for the patient to *"become the good shepherd who welcomes them home."* Baldwin (1992:xxi) asserts that there is one established fact which remains unchangeable: *"The client has the answers to all of his or her own problems. The solution lies within each person. It is the therapist's job to assist in the discovery."*

William James (1985:110) in his classic book *The Varieties of Religious Experience*, mentions *"surrender"* as the way to success. *"Give up your feeling of responsibility, let go of your hold, resign the care of your destiny to higher powers, be genuinely indifferent as to what becomes of it all, and you will find not only that you gain a perfect inward relief, but often also, in addition, the particular goods you sincerely thought you were renouncing. This is the salvation through self despair, the dying to be truly born"*.

Thesenga (1994:28) succinctly summarizes the goal of spiritual growth as union, which is accomplished by *"the re-unification of every piece and fragment of consciousness that has ever split itself off from the original union with God"*. Healing includes seeking experiences of union, but it is also about integrating all those perceived negative fragments of self that have been split off or dissociated from unitive consciousness. This requires our commitment to self-purification, to becoming aware of our imperfections and limitations, and transformation of our blind spots by extrication of those aspects that got buried in the unconscious and accordingly took on a separate identity. Bly (1988:42) provides a useful metaphor, describing the process of shadow integration as: *"So the person who has eaten his shadow spreads calmness, and shows more grief than anger. If the ancients were right that darkness contains intelligence and nourishment and even information, then the person who has eaten some of his or her shadow is more energetic as well as more intelligent."*

Regarding spiritual healing as it relates to transpersonal therapy, Thesenga (1994:28) mentions that we incarnate in order to know our humanness intimately. Spiritual transformation and healing has the function of expanding what it means to be human and releasing our blemishes at their origin. Humans have an innate desire to activate the capacities of the spiritual self, to be able to attend to and be receptive to its ever-present voice. Similarly, we need to create an awareness of deeply-masked negative aspects of our personality which also need to be integrated on the evolutionary journey to healing. Thesenga goes on to say that all human beings, however evolved, are flawed and that, however enlightened we may be in certain aspects, other aspects remain undeveloped as long as we are in the human state. Our spiritual assignment is to focus specifically on these imperfections in order to transform and integrate them. Thesenga describes negative,

repressed aspects of self as *"the beast within"* which can be redeemed by love and acceptance only. She states further that, *"there is nothing so dark within the human psyche that it cannot be transformed if brought to the light of awareness,"* and that *"Negativity that is met within the self can be embraced, forgiven, and released."* She concludes by saying that *"Spiritual growth requires that we face the negative within. Each time we delay self-facing, the manifestation of crisis and difficulty in our outer lives will escalate."* (Thesenga, 1994:32)

In relation to transformational work, Zimberoff and Hartman (2000:46) mention that the goal is to *"regress the client to the developmental stages where the trauma exists and/or where the developmental tasks were derailed."*

2.9.3 THE POTENTIAL HEALING POWER OF CRISIS

Crisis, according to Thesenga (1994:31), whether it is on a personal, species or global level, is a call toward spiritual evolution and growth. The crisis should be viewed as a call toward change. Crisis attempts to destroy old structures based on erroneous conclusions, and unsettles ingrained frozen lifestyles, allowing place for new growth. Although crisis is painful, transformation and change is unthinkable in its absence. Thesenga (1994:31) goes on to say that crisis disrupts and destroys the old to create space for creation. We start to grow if we accept the lessons of crisis and disruption in our lives, revealing deeper levels of buried distortion that require our conscious awareness and transformation. The researcher perceives the inner part as having been gated and repressed and abandoned and banished to the realm of our subconscious, but this shadow part has a life force that needs to be expressed, and will attract energy to itself by creating crisis. Crisis can thus be seen as a cry for help by our lost part, banished in our deep subconscious. Crisis is thus an invitation toward growth and unity from the life-force within. Crisis is accordingly self-created, albeit from a subconscious origin. If the crisis is ignored or brushed over, it will retaliate with a stronger or more resounding crisis until it is noticed and healed. Crisis wakens the person out of the "comfort zone" of their repetitive Hypnotic Blueprint, which for them is their reality. As that is the only reality they know, they are unable to see that their reality is not "the" reality. They blame the unfairness on others - their boss, partner, wife, husband. But crisis or discomfort is what gets people out of the reverie of their Hypnotic Scripts, with a therapist to confront the crisis. Crisis is thus a very powerful agent of chance. It forces people to re-evaluate and challenge their lives. Crisis is the mirror of what we are creating in our subconscious mind, which the researcher refers to as a *"silent prayer"*. What happens in our lives is due to the silent prayer or subconscious

request that we submit to the universe. If I believe I am bad and deserve to be punished, the silent prayer that I will send into the universe will be exactly that: *"Please God, send me experiences that will punish me and make me feel bad about myself"*, with the aim of healing it.

2.9.4 AWARENESS OF THE CREATION AND MANIFESTATION OF REALITY-THEORY

When people decide to enter into therapy, they need to be made aware of the fact that they have created their reality. The psychologist will use an illustrative case (Case Study 5 [VP]) of parents struggling with their sexually-indiscriminate 18-year-old daughter, who is lazy at school, uncaring about personal hygiene, is unable to maintain friendships, phones people for hours at a time, oversteps boundaries of interpersonal relationships, is being dishonest in her dealings with her parents, et cetera. The psychologist is informed that their child has been adopted. The psychologist explains the theory to the parents:

CASE STUDY 2.5: CASE STUDY VP ILLUSTRATING THE CREATION AND MANIFESTATION OF REALITY-THEORY

The child is adopted.



The foetus and newly born baby feels rightfully rejected by her biological mother.



Because she is newly born, and already aware of the rejection in the womb, the baby/foetus concludes: *"My mother rejects me because I am bad."* She cannot say that the mother is bad, as the mother is the only way she feels she can hold onto love. By rejecting the mother, she will reject her only chance at love. The only option is thus to reject herself. She also has no ego strength or frame of reference, and can therefore not reason that *"I am an innocent little baby, I did nothing wrong"*.



"Therefore, I decide to ... be bad. I deserve to be rejected."



This is the deciding moment, creation of the Hypnotic Blueprint or Initial Sensitising Event.



Numerous reinforcing events will occur to cement the Hypnotic Blueprint.



Acting out / Manifestation: First sexual experience at sixteen with an older boy. After the sex act she is rejected. The only way she knows to be *"attractive"*/lovable to boys is to be sexually available, and she thus becomes promiscuous. This leads to young men just using her sexually, and then rejecting her.



Her parents are angry about her promiscuity and she feels rejected.



This feeds into her original rejection at the adoption and becomes a self-fulfilling circle.

She is now engaging in behaviour that results in her being rejected. She will attract boyfriends who will use her sexually and then reject her. When her parents find out about her behaviour, they are angry and disappointed, reaffirming the rejection and *"I am bad"* Hypnotic Blueprint. This Hypnotic Blueprint / Life Script has to be changed in order to avoid creating a situation that attracts people who will reject her. She needs to learn to love herself and learn to engage in self-loving and self-nurturing behaviour.

According to Thesenga (1994:112-113) the first step in dissolving a Hypnotic Blueprint, or an image, is to open our minds to the possibility that the way we experience life individually is not the only way, or the right way, but is the way shaped by our particular history, and that our life experience could be different. If we are able to challenge the false conclusions we have made about life which create our negative experiences thereof, we could open up to the deeper reality already alive in us which is free of our self-imposed limitations. Furthermore, Thesenga believes that thoughts and thought processes that are directed into an erroneous channel affect all other levels of will, feeling and physical expression. They always create vicious circles which trap individuals into feelings and situations of hopelessness. The moment the vicious circle is broken, the individual is free from the entrapment. The goal of therapy is therefore to intercept the vicious

cycle by bringing the origins and functioning of the erroneous thoughts and thought processes to conscious awareness and emotional experience (supporting Janov's belief in the importance of feeling). Thesenga is of the belief that emotional experience only can replace personal misconceptions by a new reality.

Origins in childhood, or occasionally even past life, need to be explored and the original emotions re-experienced. When we experience the pain that we resisted as a child, it loses its early terror. Our sense of safety can be redefined from the vantage point of the resources of the adult ego which is able to tolerate the feelings that threatened to devastate the inner child's still-unformed and defenceless ego. By confronting these painful feelings to avoid pain, we no longer need the erroneous generalization and hypnotic blueprints accepted in life as gospel.

"If we do not fight the painful or scary side of life, we can let go of the defences that consume so much energy and prevent a direct, open-hearted experience of life" (Thesenga 1994:114). The researcher is uncomfortable with the word *"fight"*, as fight implies to oppose, go to battle with, wrestle. As the subconscious blueprint is part of the person and fulfilled a survival function, it would be inappropriate to fight it. It needs to be acknowledged for helping us to survive up to this point, and dissolved gently. Once the work gets done, there is no fighting involved. The word fighting is stuck in the victim triangle. Life is not a fight to be won, it is an experience to be lived and to learn and discover *Who you Really are*.

Thesenga (1994:114) provides hope in that at any stage of the work on our Hypnotic Blueprints, their hold on the unconscious can be lessened immediately by our willingness to take responsibility for our lives. It frees us of the feeling of victimization which is part of the origin of all images. As children we felt genuinely helpless, and therefore tried to gain control of our environment as best we could by drawing conclusions from our experience, and making subconscious decisions which we hoped would make us invulnerable to pain in the future. As adults we will only feel as victimized by life as we believe we are through our life blueprints. As we take responsibility for ourselves, we no longer need to constantly recreate our childhood sense of total helplessness. Thesenga (1994:115) suggests that, throughout the process, therapists activate their higher self through prayer and meditation—asking to live in truth and to align with love. The researcher concurs with this recommendation.

2.9.5 TRANCE UTILISATION

Wolinsky (in Leskowitz, 2000:99) concludes that *"...the person who brings his trance state to me is already in a trance state, and it is this very trance state that is interrupting his or her experience in the present moment, blocking unconscious potentials and resources, and creating problems and symptoms. The therapeutic intervention then involves working with the trance state the person has already created (which dehypnotizes him or her), rather than inducing or facilitating another kind of trance that may or may not be pivotal to the patient's symptom structure."* He goes on to say *"I am interested in observing and utilizing the Deep trance Phenomena that are creating the symptom."* The researcher shares the opinion that, when the patient enters the consulting rooms, they are already in a state of hypnosis, or under the control of the Hypnotic Blueprint that manifests undesirable patterns in their lives. This is not bad news, as the key point to this section, according to Wolinsky (In Leskowitz, 2000:100), is that *"you are not your problem; you are not your trance states that create your problem. You are the creator and the knower and the perceiver of the problem"*. As the creator of the problem, one can then, through recreating the life blueprint, the researcher reasons, take conscious charge of your life.

2.9.6 AFFECT, SOMATIC AND LINGUISTIC BRIDGE

In Heart-Centred Hypnotherapy, Zimberoff and Hartman (1998:8-9) mention that the client embarks with the current pattern of emotion powerful in their life at that time. The therapist will encourage the patient to follow the affect bridge back in life to the origin of this pattern. It is during these earlier life-defining and decisive moments that many self-limiting unconscious conclusions and decisions are made and placed in the deep recesses of our minds. In order to transform these patterns, the precise moment when the conclusion and decisions were made needs to be accessed. The authors compare the process with the programming of a computer, thus to create a different result, the *original program* must be changed. Zimberoff and Hartman (1998:6-7) agree that the corrective emotion experience is best accomplished in the state in which the original trauma was experienced, namely at the formation of the Hypnotic Blueprint. A hypnotic approach to childhood and past lives can uncover a tapestry of emotional threads and patterns that typically would remain too far enmeshed in the unconscious to come to the surface. Work in this state deepens and extends the usual scope of childhood memories, and often also corrects it; therefore it is referred to as a corrective emotional experience.

Taylor (1994:8) states that Holotropic Breathwork operates under the principle that we are our own best healers. The main purpose for utilising breathwork is to enter a non-ordinary state. In non-ordinary states we are able to move more profoundly and rapidly toward wholeness as physical, emotional, mental and spiritual beings. Many experiences appear in the process of this work, but having breathwork experiences per se (or any particular experience, such as rebirth or ecstasy) is not the objective. The goals are wholeness, healing and wisdom, and experiences are perceived as the means to these goals. Since the 1950s, psychiatrist Stanislav Grof has been supervising sessions for people in non-ordinary states of consciousness. He accumulated extensive experience, is a keen observer, major researcher and theorist of transpersonal psychology and as designer of Holotropic Breathwork. Taylor (1994:9), describes it as a safe and powerful way to enter non-ordinary states of consciousness. Using controlled breathing and focused energy release work, participants may see emotionally-charged images, sense energy moving through their bodies, receive intuitive insights and clarify troublesome issues in their lives. The name *holotropic* is derived from Greek roots meaning *moving toward wholeness*. Plants turn in the direction of the sun in heliotropic motion. Similarly, during a holotropic session, the human organism moves to integrate, to make itself whole, and to heal the various injured or fragmented parts of the self. Holotropic Breathwork assists this process by inducing the state of non-ordinary consciousness and by creating a safe context for this important work. The psychologist is fond of using Holotropic Breathwork as the breathing, similar to inducing a state of hyperventilation for the patient, induces a bodily discomfort that often serves the purpose of a somatic bridging into the affect.

2.9.7 EXPRESSION OF THE EMOTION OF THE ORIGINAL TRAUMA

Janov (1993:xxiii) discusses his therapeutic finding to reverse repression by having patients gradually return to and re-experience the original overwhelming trauma until it is finally resolved and out of the system. In re-experiencing the trauma, the neurotic evolutionary process is reversed and can subsequently be healed. A vital element of this process employs re-experiencing and ultimately feeling early traumas, which he refers to as the affect bridge which patients use to journey to the unconscious. Janov is of the opinion that a lack of feeling is one of today's fundamental problems, and developing the ability to feel is a primary goal of therapy. He describes repeated encounters with people who are unable to feel, cannot get much out of life, and describes their existence as colourless. This dull reality is, according to Janov, a result of repressed pain and a resultant lack of feeling. Consequently, Janov believes that there is nothing more to healing than using feeling as a means to penetrating protective ego defence systems and illuminating and

feeling the pain of early trauma. Thus, to become emotionally healthy, the individual needs to confront and feel his history rather than employ his energies by fleeing from past traumatic events. The researcher concurs with Janov's conclusive statement regarding therapy, which states that therapists should strive to make people real, not according to external rules and conventions, but according to the inner reality which exists within every human. By repressing "bad" feelings, they later repress all feeling, and life becomes dull and grey.

By mediating its strangulating affect through expression, Heart Centred Hypnotherapy terminates the operative power of the traumatic incident which was not abreacted in the first instance. Problems and symptoms are often related to historical factors like trauma, and/or serve adaptive functions and purposes that are beyond conscious awareness. In these cases, delivering hypnotic suggestions and metaphors will be most effective following uncovering and age regression (abreactive) work. A comprehensive, integrative approach to hypnosis thus includes the use of exploratory and insight-oriented hypnotic techniques (Hammond, 1990:4).

Zimberoff and Hartman (1998:4) explain that the advantage of hypnosis is the ease of accessing a state of reliving the memory through age regression. Of course, regression does not automatically create healing or cause symptoms to disappear. In the words of Alice Givens, *"It is not enough merely to go to a childhood trauma. That trauma must be expressed in order for a person to release the energy from it. Some scenes need to be repeated many times in order to release the feelings and beliefs."* (Givens, 1996, p. 104) Herein lie the skill and the art of hypnotherapy, however. Hammond summarizes this point:

"Skills in conducting hypnotic induction, deepening, and age regression to a past event are relatively easy to teach. It is, however, much more difficult to readily impart skills for how to facilitate intense abreactions and to then cognitively reframe and work through trauma in such a manner that it provides a corrective emotional experience." (Hammond, 1990, p. 514)

Grof (1985:340) argues that the powerful humanistic and transpersonal techniques of psychotherapy originated in reaction to the unproductive verbal and intellectualised orientation of traditional psychotherapies. The rapid mobilization of energy and release of emotional and psychosomatic blocks that these revolutionary methods made possible tend to open the way to perinatal and transpersonal experiences.

2.9.8 LOCATION AND RESOLUTION OF SUBCONSCIOUS CONCLUSIONS AND DECISIONS

Hoyt (1995:96-99) state that Robert and Mary Goulding (1978, 1979) have provided a major contribution by combining the theory of transactional analysis (Berne, 1961, 1972) with Gestalt techniques, plus their own unique innovations. Their approach is built on the basic theory that, as children, people make key life decisions (such as Don't Feel, Don't Think, Don't Be Close, Don't Grow Up, Don't Be Important, Don't Enjoy, or Don't Be) in order to survive or adapt to perceived and often veridical parental pressures. In treatment, the patient re-enters and re-experiences the pathogenic scene as a child, via imagery and Gestalt work, and with the encouragement and support of the therapist makes a *re*-decision that frees the patient from the pernicious injunction that he had earlier accepted. This here-and-now work involves a powerful combination of affect and insight, with support and behavioural anchors maintaining the gains achieved.

Their therapy takes the person back to early childhood decisions where they assist the client in bringing to vivid awareness a re-experiencing of childhood feelings via the imaginable reliving of an early pathogenic scene, including recognition of the chief parental messages (injunctions and counterinjunctions), childhood script formation, and stroking (reinforcement) patterns. What the researcher refers to as De-hypnotising, the Gouldings name *impasse resolution*, which includes redecisions, ego state decontamination and reconstruction (involving the strengthening of distinctions between Parent, Adult, and Child functions), re-parenting, and other techniques. Two-chair Gestalt work is often used to help the client "extroject" a pathogenic parental introject and then, in powerful dialogue, reclaim a sense of autonomy and self-determination (Hoyt, 1995:96-99).

Zimberoff and Hartman (1998:9) continue that, after the emotions have been released, the client then becomes able to make a new decision from her *adult ego state*. Once the new decision is made on the deepest of unconscious levels, the patterns change. The client will then be directed to create an internal *nurturing parent* who will give the child the new messages. This inner dialogue, performed simultaneously on the conscious and unconscious level, is the closest experience we have to re-parenting the inner child. Because trance-state work elicits the senses, the client actually experiences the unconditional love that the inner child has always craved. This also relieves the therapist from having to meet the needs of the client or his dependent inner child. This greatly reduces the need for transference and teaches the client to develop his own internal ego structures.

According to Zimberoff and Hartman (1998:9-10) the experiential therapist trusts the ability of the client's unconscious to spontaneously select the most pertinent material to bring into conscious

insight, and set in motion the self-healing force within the person. The therapist has no prior insight into the direction where the person's unconscious mind will lead him. The therapist's role in experiential therapy is one of facilitator and the lead given by the client's subconscious revelations is respected, as opposed to having a prior agenda for what the client needs. The task of the therapist, as seen by Jung, is the mediation of contact and exchange with his inner self, on behalf of the client including the individual and collective unconscious.

"Jung's understanding of psychopathology and psychotherapy was altogether unique. According to him, when drives, archetypal urges, creative impulses, talents, or other qualities of the psyche are repressed or not allowed to develop, they remain primitive and undifferentiated. As a result, they exert a potentially destructive influence on the personality, interfere with adaptation to reality, and manifest themselves as psychopathological symptoms. Once the conscious ego is able to confront these previously unconscious or repressed components, they can be integrated in a constructive way into the individual's life. Jung's therapeutic approach does not emphasize rational understanding and sublimation, but active transformation of one's innermost being through direct symbolic experiencing of the psyche..." (Grof, 1985:339)

2.9.9 FORMATION OF REVISED CONSCIOUS BLUEPRINT

The thing we fear the most is the thing that we continuously desire most (to heal). However, there is a huge amount of emotion invested in this scenario, for instance, a woman who has been abused sexually by her father now fearing the same thing might happen to her children. She is vigilant to ascertain that nothing sexual happens to her children. She watches her husband and other men with a hawk eye, in order to protect her children against their potential lecherous advances. But because she is so fearful of it, the intensity of the fear becomes a self-fulfilling prophecy, a "prayer" of sorts. So her eldest son sexually abuses his younger sisters over a period of time. The family becomes aware of this and the issue is confronted.

2.9.10 TRANSPERSONAL PSYCHOLOGY AS A THERAPEUTIC MODEL

"We spent so many hours of every day indulging in material things when, in fact, we are not material beings. We are spiritual beings. You and I are in these physical bodies now, but these outer forms are not us. Each of us is an immortal soul, an indestructible spark of Spirit, dwelling temporarily in the body

(Sri Daya Mata, in Rosen, 1998:129).

According to Zimberoff and Hartman (1999:10), in transformational work *"we understand that the sources of most fear and rage comes from being separate from God. That early separation is what most people need to heal and what many people go through life projecting onto their partners in the form of fear of abandonment and separation rage".* The authors state that they do not wish to diminish the actual abandonment issues from the client's early childhood experiences, and that full expression of these experiences are encouraged, and they state that *"... in transformational therapy we go back even further to the source, which may be very primal anger at God. ... As children we are taught that we weren't supposed to be angry at God and therefore most people don't even allow for that possibility. Since God is the ultimate authority figure, most people who have anger towards authority may actually have this anger at God. Sometimes this anger stems from the perceived separation from God at birth. As soon as the soul realizes that it has once again chosen to come into human form, there may be feelings of resistance and desire to 'go back'. When the realization comes, there is no turning back, the person comes into this life kicking and screaming with rage and resentment about 'having to go it alone'. Life on earth is experienced as exile, banishment, or expulsion from paradise."* (Zimberoff & Hartman, 1999:10). God and spirituality thus forms and integral part of the therapeutic process, and the authors provide a powerful motivation as to why God-work or transpersonal work should be included.

The authors provide a continuum of therapy, moving into healing, and finally into transformation.

TABLE 2.6: THE CONTINUUM OF THERAPY, HEALING AND TRANSFORMATION (Zimberoff & Hartmann, 1999:16)

Therapy	Healing	Transformation
<u>The hierarchical needs</u>		
(Maslow)		
	Basic needs	Meta-needs
Neurotic needs		
<u>The source</u>		
Therapist and client	Therapist, client and God	God
<u>The energies</u>		
Intellectual	Intellectual	Intellectual
Emotional	Emotional	Emotional
Physical (symptomatic)	Physical (wellness)	Physical (attachment)
-	Intuitive (psychic)	Intuitive (shamanic)
-	Spiritual (grace from God)	Spiritual (the soul)
<u>Release work</u>		
Emotional (pain)	Emotional (trauma)	Emotional (attachment)
Patterns (neurotic)	Patterns (early decision)	Patterns (karmic)
<u>Access to</u>		
Unconscious (drives)	Unconscious (shadow)	Unconscious (collective)
Consciousness (ordinary)	Consciousness (non-ordinary)	Consciousness (metaconsciousness)

The tools

Breath (not dissociating)	Breath (receiving life)	Breath (<i>pranayama</i>)
Insight (analysis)	Insight (acceptance)	Insight (clarity)
Regression (early trauma)	Regression (pre- and perinatal)	Regression (soul)

Preparation for

Well-adapted life	Self-actualization	Spiritual realization
Healthy relationships	Healthy community	Contribution
Service	<i>Seva</i>	<i>Karma Yoga</i>
Personal Power	Unconditional love	Clarity

Ultimate goal

A happy life	A harmonious life	A conscious death
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An observation regarding regression work is made by Zimberoff and Hartman (1998:8), namely that *"the earlier the trauma, the more global the insights"*. Hendrix's Imago Developmental stages concur with this, as does Janov (1996:231), who states the further into the past one regresses (to childhood, infancy, birth, in utero, preconception or past lives), the more transpersonal the re-experiencing is and the more far-reaching the life pattern exposed. Regression to childhood draws attention to patterns of behaviour replayed in the present learned in that state. *"Regression to pre- and perinatal experiences reveals deeper, more encompassing patterns related to underlying existential and safety issues, with generalizations of life on earth and God. Regression to pre-conception or past lives adds a cosmic element to the patterns revealed, with generalizations regarding purpose. With each deeper level of transpersonal experience, the same generalization or 'core issue' (such as shame, abandonment, engulfment, and worthiness) is revisited with higher level implications."* (Janov, 1996:231)

Kushner (1989:35-36) refers to the classic work of William James, *The Varieties of Religious Experience*, where James writes of “*once born*” and “*twice born*” people. Once-born people go through life without ever experiencing anything serious enough to shatter their lives or their faith. Twice-born people, according to James, are people who have lost their faith and regained it, but their new faith differs from the one lost. Instead of experiencing a world flooded with sunshine, they see the world where the sun struggles to come out after the storm, but it manages to reappear. Kushner (1989:36) also states that twice-born peoples’ definition of God changes: “*God is no longer the parent who keeps them safe and dry; He is the power that enables them to keep going in a stormy and dangerous world.*”

The word *transpersonal*, according to Braud and Anderson (1998:xxi), has its etymological roots in two Latin words: *trans*, meaning beyond or through, and *personal*, meaning mask or façade – in other words, beyond or through the personally-identified aspects of self. Transpersonal psychology seeks to delve deeply into the most profound aspects of the human experience, such as mythical and unitive experiences, personal transformation, awareness, experiences of ecstasy and alternative states of consciousness. Lajoie and Shapiro (1992:91) define the field of Transpersonal Psychology as “*concerned with the study of humanity’s highest potential, and with the recognition, understanding, and realization of unitive spiritual and transcendent states of consciousness.*” Walsh and Vaughan (1980:16) describe transcendent awareness as going “*beyond the limits of ego and personality*”. Tart (1995:5) mentions that the transpersonal perspective seeks to understand “*our fundamental unity with each other and with all life.*”

Transpersonal Psychology is the extension of psychological studies into consciousness, spiritual inquiry, body-mind relationships and transformation. Carl Jung first coined the term transpersonal when he used the phrase “transpersonal unconscious” as a synonym for “collective unconscious”.

A key stimulus for the establishment of transpersonal psychology as a distinct field of inquiry was Abraham H. Maslow’s research on self-actualizing persons. Maslow’s work addressed not only psychological wounding and personal development, but also the study of peak experiences, inspired creativity, altruistic ideals and personal actions that transcend “ordinary” personality.

Refined by the work of scholars such as Carl Jung, Roger Walsh, Frances Vaughan, Stanislav Grof, Arthur J. Deikman, Ken Wilber and Charles T. Tart, transpersonal psychology now encompasses the study of the full range of human experience from abnormal behaviour to healthy normal functioning, to spiritual embodied and transcendent consciousness.

The following compilation by Hutchins, Ph.D. (in Christman 2003:8-12), offers, in summary form, ten characteristics of transpersonal psychology:

- Transpersonal psychology is a psychology of health and human potential and, while acknowledging and addressing human psychopathology, it is not a model based on the illness or disease of the human psyche.
- Transpersonal psychology and transpersonal psychotherapy, in particular, does not view the human personality as an end in itself. The personality is the vehicle, which enables the soul to navigate the world. Thus, the actual role of the personality is to be a translucent window, a servant to divinity within.
- Transpersonal psychology is a psychology of human development. As developmental psychologists, they agree with the object relations theorists who state that there is a continuum of development regarding the sense and stability of self. This continuum begins with individuals who have not yet achieved object constancy and strong ego identity, people who might be called psychotic. The next step up the development ladder is those people with "borderline personality disorder", in whom an unstable sense of self and object constancy have developed. A further step towards full functionality is those with a strong sense of ego identity and clear object relations, the so-called "normals". Transpersonal psychology does not stop here but extends object relations theory by pointing to the next stages of human development, where there is misidentification from one's personal identity and the recognition of object impermanence or transiency. This stage is typified by the states of consciousness obtained by advanced meditators. The final step in development occurs where the person realises the Supreme Identity (i.e., enlightenment or connection with God), and the relative nature of normal reality, as understood by saints and mystics.
- Transpersonal psychology is a holistic approach which has as its goal the balanced development of the intellectual, emotional, spiritual, physical, social and creative elements of a person's life. To this end, all six areas are addressed scholastically and therapeutically in an effort to create integration and balance.
- Transpersonal psychology aims to transcend the personal to the transpersonal. Far from just transcending our humanity, it is a process of working through our humanity, in a holistic way, to reach the recognition of divinity within.
- Transpersonal psychology is the future norm in psychology, as yet unrecognised by the mainstream. It is largely inclusive of the psychoanalytic, behavioural and humanistic psychologies but it provides both an extension of, and a different perspective from, these

previous traditions. It does not deny the validity of these theories, but simply places them in a new context. Transpersonal psychology asserts that perspectives derived from religious and mystical experiences are valid approaches to reality and that these most meaningful of human experiences can be studied scientifically.

- To this end, transpersonal psychology recognises and studies the different states of consciousness, including dreaming, hypnotic trance and “waking” consciousness, which all contain sub-levels which possess their own state-specific systems or realities. Added to this, transpersonal psychology acknowledges that not only are there different states of consciousness that one may move in and out of during the course of the day, but that there are also stages of consciousness that, through development, one can come to live in relatively permanently. This position correlates with the assertion of the researcher, who proposes that the Imago Developmental Stages are indeed states of consciousness.
- Rather than being a recent innovation, transpersonal psychology is largely a return to the perennial philosophy identified by Aldous Huxley, which focuses on mystical experience and shamanistic healing practices
- Transpersonal psychology is depth psychology and forms part of the therapeutic stream started by Freud and his successors, Jung, Rank and Reich. Roberto Assagioli (1984) posited a superconscious, as well as subconscious, integrated transpersonal and depth psychology, as did Carl Jung.
- To conclude: in its simplest terms, transpersonal psychology is spiritual psychology in that it recognises that humanity has both drives toward sex and aggression and drives toward connecting with, and experiencing, the divine in an effort to create wholeness.

2.10 CONCLUSION

In Chapter 2 the researcher wrestled with the problem of reality, and specifically whether we are passive receivers or interpreters of reality, versus the argument that he favours, namely that we are active creators of our reality. He used the controversial yet interesting theory of the holographic model, which states, in short, that atoms, the smallest building blocks of the universe, behave differently when they are being observed. Human beings also change their behaviour through the intention that they receive. Thus, he argues, the subconscious and conscious intentions that we, project into the world wittingly and unwittingly, create the reality which we accept is just happening to us. We are active contributors and co-creators in our reality as it unfolds for us. When the

subconscious and conscious desires are different, the subconscious could destroy the hard work of many years in one intensely emotional moment. The silent prayer of the subconscious is powerful as it originated with great emotion, and emotion is the power that lets things happen. Thus, a woman who has been abused sexually as a child will, in spite of making a promise to herself that it will never happen to her children, create the circumstances for it to occur through her fear. The power of the emotion will thus serve as a self-fulfilling prophecy. Through her not healing her own pain about the abuse, she will re-create the abuse in her own life, albeit perhaps only symbolically. Her husband will practice infidelity, her eldest son will abuse his sisters sexually, and she will feel abused at work and be humiliated publicly by her superior. That is how we create and manifest our reality, and that is in short, what this chapter set out to convey, using a literature study and case studies as illustration.

The researcher is contending that we are 100% responsible for whatever happens to us. The fact that we are most often not aware of why things are happening to us does not imply that we are not fully accountable and responsible. It only means that the creation is happening in the subconscious mind. Karmically we accepted this lifetime, co-selected the people and conditions, the challenges we need to experience to learn the learnings and achieve the growth that we set out to accomplish. Thus, our lives have been predetermined, with the possibility of numerous outcomes, depending on the choices we exercise.

In the next chapter, the researcher adds the Imago Developmental Stages to strengthen the Creation and Manifestation of Reality-theory.

Herewith follows a graphical representation of the Creation and Manifestation of Reality-theory as developed and discussed so far.