



The
VOICE
DIALOGUE
NEWSLETTER

From the Editor:

Welcome to the third edition of The Voice Dialogue Newsletter. We seem to be expanding in several directions: we have seven articles, five poems, and our very first cartoon; and, our contributors have joined us from Holland and Israel. I think that these developments are very exciting because they are reflective of the growth and evolution of the Voice Dialogue community.

Our authors demonstrate amazing versatility. Larry Novick, Ph.D., is from Los Angeles, California. He is one of the cofounders of the Southern California Voice Dialogue Institute. In addition

to his Voice Dialogue practice, Larry teaches Aikido, and is a composer and performing musician. Larry's poetry begins The Newsletter, and appears throughout. He has also written the final article, "Some Thoughts on The Disowned Selves."

Yolanda Koumidou-Vlesmas, LCSW, is the director of the Koumidou Center in Long Island, New York. She has a private practice, teaches Voice Dialogue, and runs retreats for couples. Yolanda has written about her creation of "The Inner Eaters System," which is an innovative use of Voice Dialogue.

Neil Meili hails from

Austin, Texas, and Alberta, Canada. He describes himself as a cowboy/poet, and a Voice Dialogue facilitator. His poetry appeared in our first issue. Neil's article, "Belling The Fox," is both light-hearted and wise.

Alison Poulsen received her Ph.D. in Clinical Psychology, and then a law degree from University of California at Davis. Her challenging article demonstrates her interest in the connections between Voice Dialogue and Jungian psychology. Alison gives seminars, writes articles, and appears on TV, currently in Couples Solutions on "This Week in Sun Valley" (currently being

transferred to Youtube).

Nomi Weiner lives in Rehovot, Israel. She is a Clinical Psychologist, and Marriage and Family therapist, and also teaches at Machon Magid Institute for Integrative Psychology at Hebrew University in Jerusalem. She has sent us two poems that reflect a Voice Dialogue sensibility.

Tilke Platteel-Deur has been practicing and teaching Breathwork, Voice Dialogue, NLP, and the dynamics of relationship in Holland, Germany, France and Spain. She cofounded and co-leads the Institute for Integrative Breath Therapy, a three

CONTINUED ON PAGE 3

FROM PAGE 2

year program. Her article, "Vulnerability and Power," describes some of her ideas and approaches to working with the Selves.

Ora Gavriely lives in Tel Aviv, Israel. She wrote that she has been using Voice Dialogue on herself for 20 years, and has worked with others for about 11 years. She has written a book in Hebrew about Voice Dialogue, and has translated and submitted excerpt

from two chapters.

Ludita Harlan is a Helperworker and Voice Dialogue facilitator. She practices in Cleveland, Ohio, and Mill Valley, California. Ludita has contributed our first cartoon, and we hope that there will be more to come.

Marcia Singer, MSW, writes to us from Southern California. Her idea of a "Psych Hike" has great appeal to all of us who celebrate the body-mind connection. Her technique

offers a Voice Dialogue session in motion, on the hiking trails. She writes that she has "a rainbow of modalities" in her professional repertoire.

Finally, a heartfelt thank you to all of those who contributed to the third edition of The Voice Dialogue Newsletter. You make my job a pleasure. Please remember that we are interested only in YOUR original material. Thank you to our talented designer, Cassie

Forrington, who makes this Newsletter look so beautiful and professional.

Let's keep The Newsletter in mind as you travel this summer. And we will certainly need coverage for the big international V. D. Convergence in New York City in September. I look forward to meeting many of you there.

We hope that you enjoy these articles, and that they will inspire you to submit your own work to The Newsletter.

The Editor

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Song for Tomorrow

Larry Novick

I

nothing lasts forever
the willow
and the hummingbird
the red rose
and the crested wave

run river river run
beneath the sunrise
the river feeds
the veins of aspen
turning
in the somber winds
that sweep across the hills
through other days
other lives
the wild wolf
the red-tailed hawk
that wings it's way
above the timberline
where the air
sparkles
with the dreams
of summers passing

the fox with her cubs
sheltered in a mountain
hollow
warm against the change
of seasons
lifts her head
and listens
through the rush of pine
that hides the footfall
of her mate returning
in the breaking shadows

II

in a slower time
beneath a melody of stars
a sympathetic gaze
the heart softens

trails of smoke
in a room full of shadows
a shake of the head
eyes close
and the music fades

CONTINUED ON PAGE 5

FROM PAGE 4

III

in the time it takes
to sow the ground
the springtime passes
folding around
calloused fingers
pouring over pages
of all that we take with us
and all we leave behind

in the fragile darkness
in the blessed light

the white porch swing
a tender hand
at the end of a September
evening
crescent moon
in a blue-grey sky
a yellow lantern
to guide the sparrows by

IV

run river
through the tides
flood the valleys
where the weary
and forsaken
walk
with heavy step
among the roses
and the dead

river run
through the heart
ever believing
ever doubting
naked and alone
only to turn
in the splintered sunlight
forgiven
resurrected
in a fortune of tomorrows
and a love that marks the
time

the nature of these gifts
at such a cost

a measure
of what we've gained
and what we've lost

The Inner Eaters System

Identifying natural weight through balancing the parts of the personality that are involved in eating

Yolanda Koumidou-Vlesmas

"This tastes so good. Why stop?

Have some more."

"How dare you waste food?! Don't throw it out... eat it!"

"I want to eat whatever I want to eat, and nobody can stop me."

Sounds familiar? How about these?

"What is wrong with you? Why can't you eat like a normal person?"

"I have been bad last night. Starting today, I'll be good, eat right and exercise every day."

Do you recognize any of these voices? Do you have others?

These are some of our inner eaters, the parts in one's personality that eat without awareness; these parts prevent us from reaching and maintaining "natural weight."

What is natural weight and how is it determined? Natural weight is a

state in which one feels comfortable about one's body image. One knows he or she has arrived at this state because there is no daily struggle in maintaining this weight. One reaches natural weight by reading and following the body's signals when eating. The challenge lies in deciphering WHO (which part of the person) can sense and translate those signals. When the body is fed more than it needs, WHO in the person does the overfeeding and why? In other words, WHO is really eating the food?

The development of the Inner Eaters System was initially influenced by my personal story of yo-yo dieting combined with three decades of experience as a psychotherapist and work in the substance

abuse field. It was further enriched by the process of individuals participating in a program I have developed called Dieting Know More. Another major source of inspiration has been the theories of the internationally renowned psychologists and authors Drs. Hal and Sidra Stone. These theories are known as Voice Dialogue, the Psychology of the Selves, and the Aware Ego Process.

The Inner Eaters System is composed of sub-personalities or inner selves in our psyches that are involved exclusively with food and eating. One group of inner selves uses food as a tool for psychological comfort, protection, pleasure, or stress release instead of

CONTINUED ON PAGE 7

FROM PAGE 6

for its nutritional value. These inner selves misuse food by either over- or under-eating. This group is called the Inner Comfort Eater Selves (ICES). When the ICES take over, the experience of food and eating brings pure ecstasy and/or total escape followed by severe self-criticism.

People who develop the ICES as a dominant part of their personality view food as being multipurpose, the least important purpose of which is feeding the body. Often they act in highly specialized ways, associating certain groups of food with specific emotional needs. When the ICES take control of eating decisions, they resist the rules set by other selves pertaining to the time, place, or manner of eating.

Usually people identify and name their own group of ICES. For example, an individual might have “The Secret Eater”, a self who eats in secrecy whenever nobody else is around. The same individual might have also developed “The Filling-the-Void Eater”, a self who comes in whenever he or she is

bored or lonely.

The main gift that the ICES bring is the protection they offer from any hurtful, overwhelming, and unpleasant emotions. They protect by blurring these emotions through eating. They act as first responders and are constantly on call. This group of inner eaters takes care of vulnerability that a person may be unwilling or unable to handle directly.

The ICES are limited by the fact that they have no connection to the body, especially to the stomach and taste buds. When the ICES are active, one eats whether or not one is hungry and continues to eat after the stomach is full. There is no tasting of the food; instead, a person will eat large quantities of food very quickly. One of the most serious limitations of this behavior is the way in which the ICES bring on inner critic attacks. These inner critical voices enter after a meal or first thing in the morning. When one tries on clothes in department stores, steps on a scale, or looks in the mirror, he or she suffers attacks severe enough to cause depression. In an

effort to deal with the depression, a person will eat more, thus creating an unending, vicious cycle.

Conversely, another group of selves uses food only for its nutritional value. These selves are known as the Nutrition In-Tune Eater Selves (NITES). When the NITES take control, one treats eating as a strict and serious regimen, categorizes food as either good or bad, defines right and wrong portions, and recognizes correct or incorrect food combinations at all times. For example, one might have developed “The Healthy Eater,” a self who eats only what is considered healthy and rarely buys any products without reading the labels. For another individual, “The Weight Watchers Eater” might have become dominant in his or her personality. This is a self who equates food with points and who carefully counts every time he or she eats.

One of the NITES’ benefits is that they place food in perspective, and their main function is to enable a person to lose weight. This is done by following external cues, usually through prescribed diet plans

and programs. NITES are well educated about the nutritional aspects of food as well as different types of exercise and are extremely concerned with the individual’s health. This group has strict rules, and following these rules can bring concrete results. Identifying with the NITES might very well be the only way for an individual to reach a natural weight, thus maintaining one’s health and saving one’s life.

One of this group’s limitations is that it does not allow for any flexibility in eating. Its rules resemble army commands that sometimes exclude a person from eating entire food groups. NITES are constantly mindful of when, how much, and what one should eat as well as how frequent and intense an exercise regimen should be. They often require the person to measure food, to specify how many meals should be eaten daily, and at what times during the day one should eat them. This consumes a significant amount of energy and removes the natural joy and pleasure

CONTINUED ON PAGE 8

FROM PAGE 7

that eating can provide. The NITES have no connection to the body because a person is forced to follow external cues at all times.

When either the ICES or the NITES become dominant in one's personality, the body's natural rhythms go unnoticed, the taste buds' needs go unmet, and the stomach's signals remain undetected. Therefore, the cues as to when to begin and when to stop eating are dictated by inner selves rather than by the body's physiological needs.

When one becomes available for a transformational shift, the two groups of inner eaters are integrated and the body's signals regarding eating are consistently taken into consideration. This process is called Body In-Tune Eating (BITE). One is ready for such a change when one gets tired of yo-yo dieting and becomes determined to end the struggle with eating once and for all. As one begins to use Body In-Tune Eating, one is able to enjoy and find pleasure in food, making healthy nutritional choices while

staying connected with and tuning in to the body's signals. One reaches this state by learning to identify, understand, and befriend their inner eater selves.

One way of getting to know one's inner eater selves is through the Voice Dialogue method developed by Drs. Hal and Sidra Stone. Voice Dialogue is a transformational tool in which one dialogues with the different parts or selves residing in the psyche for clarification and understanding of their function in one's life.

When utilized with the Inner Eaters System, the goal of Voice Dialogue facilitations is to empower one to separate from his or her dominant inner eaters and to embrace the less dominant or disowned eaters on the opposite side. Through this process the two sides are integrated, promoting more choice and balance in one's eating patterns. The Vulnerability that used to be buried by the inner eaters gradually surfaces and is handled with awareness from a new "middle place" in one's personality the Stones call the Aware Ego Process.

Following is a Voice Dialogue facilitation with Dina. (The name has been changed to honor anonymity.) We dialogued with one of her NITES she called "Healthy Choices Eater" and with one of her ICES she named "Rebellious Eater".

Her "Rebellious Eater" was born when she was 9 years old. Dina was the youngest of four. The only family member paying attention to her, making her feel safe and included was her older sister who was 12 years older than Dina. When Dina was 9, her sister moved out. Dina felt lost, abandoned and unsafe. She started using food to deal with her feelings. She over fed herself and gained weight. The kids in school started making fun of her and she felt humiliated. The more she felt humiliated, the more she ate. The more weight she gained, the more they would make fun of her and so on. That is when her "Rebellious Eater" was born. During our Voice Dialogue facilitation I asked Dina to move to one side so I could speak to this self. This is what the self had to say:

"I am angry. I am rebellious and angry. I bite

my nose to spite my face. I don't have any rules

THE REBELLIOUS EATER

about food. Anything goes. I use food and I abuse food.

She gets to have what she wants with no rules. I can do whatever I want. If I want to go to McDonalds, I go to McDonalds.

I am never satisfied. I want to have everything. I say, 'I want something sweet and salty and that's what I do'

There are no choices. No picking one or the other because I can have everything.

I am angry because of judgements people put on me so what, what my body looks like. I say 'Too bad for you. I can get fat if I want. Too bad if you don't like it.'

I give her a hard shell because if someone hurts your feelings you say, 'I don't care', but you really do but they don't know it.

I protect her hurt feelings.

She got picked on a lot in school. She was hurt. Then I will come in almost like a bully and soothe her with food. I will say to her, 'Have some cookies.'

CONTINUED ON PAGE 9

FROM PAGE 8

I can always nurture her with food. No matter how sad, angry or lonely she feels. If she is alone I comfort her with food and that is why I give her all those choices. She can have anything she wants.

It is like saying, 'I am OK even if somebody thinks I am not OK'.

She always felt inferior when she was overweight. People made fun of her and she was taken advantage of. I despise when she is submissive.

When you are overweight you are submissive to somebody who is not overweight.

When I am around she feels strong. She doesn't have to feel all that hurt."

The "Healthy Choices Eater" was born in Dina's late 20s after the end of a love affair. At the time, she was so devastated and furious that the only way to punish the ex-boyfriend, she thought, was through losing weight to make him regret what he left. That's when the "Healthy Choices Eater" came in. She lost 33 lbs, kept it off for a year, but then ended up putting it back on. During the same facilitation I asked Dina to move to the other

side and this is what the "Healthy Choices Eater" had to say:

"I have many rules. First and foremost, you have to have a balanced diet. You have to eat all good,

THE HEALTHY CHOICES EATER

healthy foods. Exercise.

Drink lots of water.

Meditate.

I am the one who knows you have to live and food is part of life. It is normal to enjoy food but without the guilt. I know it is OK to have a piece of cake and not lose your mind. Even though my mind knows you have to enjoy food yet when I hear someone saying,

'You can have a piece of cake' it raises anxiety that gets me terrified that I might lose control to the food.

I know it is rational to enjoy the food, but I get afraid that once she tastes that she will knock me right out of the way. I rather have her stick to the healthy choices. Even if I say it is normal to have a piece of cake now and then, someone else does not know that and she takes it as a green light to go with it without stopping."

When she moved back

to the middle, into the Aware Ego Process, she was able to discern the gifts and limitations of this pair of opposites. She identified how the "Rebellious Eater" is a hard shelled protector shielding her from hurt, sadness and loneliness. While in this self, she felt strong and ready to take on the world. At the same time, however, she recognized that since this self places no limitations or restrictions around food it causes binge eating and weight gain leading to self-loathing and depression.

Conversely, the "Healthy Choices Eater" takes care of her need to have self-control, enjoy a state of well-being while enabling her to lose weight and feel attractive. This self takes good care of her, the way a mother takes care of her child. However, the "Healthy Choices Eater" can be quite restricting. Dina experienced this self as regimented and boring, never allowing her to indulge in anything.

Through Voice Dialogue facilitations Dina separated from her "Rebellious Eater" and began embracing her "Healthy Choices Eater"

enabling her to lose and keep off the weight. Gradually, the underlying feelings of abandonment she experienced as a child began to surface, and she slowly learned to handle them from this new place in her personality; the Aware Ego. As her vulnerability appeared from under the inner eaters, it was new and quite scary for her. With time and more Voice Dialogue facilitations, she has been strengthening her ability to soothe and comfort past and present feelings of loss and abandonment. Operating from the Aware Ego, she is holding the tension between the ICES and NITES, controlling their tendency to "rush to her rescue" through the only way they know how: over- or restricted-eating.

These days, when the inner eaters come in, she recognizes them faster, dialogues with them, calming their concern about her safety thus preventing them from taking over for long periods of time. She is learning to utilize their gifts, integrating them in her life. For example, when she puts on

CONTINUED ON PAGE 10

FROM PAGE 9

unwanted pounds, she is aware that an Inner Comfort Eater Self has been present. She looks for situations in her life where she has neglected herself, not taken care of her needs or ignored her feelings. In this way, this eater serves as an alarm system, making her pay attention to the state of her emotional life. When she decides to lose those extra pounds, she is learning to bring in the “Healthy Choices Eater” with awareness to guide her to lose the weight. Through this ongoing process of vigilance, self-responsibility and aware action, she is able to maintain her natural weight and attend better to her vulnerability.

When one discovers his or her own inner eater selves and begins to read the body’s physiological signals, one is empowered to make choices about eating without regrets. When the ICES and NITES stop dominating how, when, and what to

eat, one can reach and maintain natural weight and minimize self-criticism regarding body image. When engaging in Body In-Tune Eating, one reaps the benefits of both types of inner eaters as they become integrated. Vulnerability can be handled directly in a more conscious way. When the Inner Eaters System is balanced, one has a chance to break free from the powerful and self-destructive attachment to eating while developing a natural and pleasurable relationship with food.

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Belling the Fox

Neil Meili

Let's say that you are a public official driven to consort with consorts. The drive may be based on a shortage of linkage, or a surplus of entitlement, or any of a number of needs of any number of Selves. Who sets up the liaisons, arranges the transfers of large sums of money, and covers the trail?

Could it be our little friend *Canis Vulpes*, hiding in the bushes?

Your parents put you on a diet when you're ten pounds heavy at eight. Who finds ways to sneak enough food to satisfy your many hungers?

Forty years later and forty pounds later very little has changed – except that now the fox is taking care of you by sneaking around behind the backs of your other

parts who are trying to keep you to the resolutions they have made. The biggest single cause of every failed diet may be a failure to connect with this Self, hear its concerns, and get its conditional permission to proceed.

You may find that this Self is one of the most difficult to “out” because by its very nature it works under the radar to take care covertly of the needs we could not overtly obtain.

If there was a category for primary-disowned, it might fit as primary in chronology and power, and disowned for its hidden qualities and the reluctance of our presenting parts to admit to its presence.

Even though it might

not show itself in the light of day; its trail, of cookie crumbs, or bank transfers, is often seen or sensed. Also, in some ways it may have a role somewhat like that of the Critic, in that it can serve to take care of the needs of more than one Self.

The secret, I suspect, in establishing connection and dialogue is the same as with more hidden Selves, only more so, remembering what its ability to do the job required.

As a facilitator we will have to “take as long as it takes” to establish enough trust to get to hear its story. When and how did it come into the person's life. How did it serve him or her. How is it feeling now about the person and their role in

his or her life. Is it a little tired of it all. Would our furry friend be okay with a different strategy if it thought, or could feel, that its person, now with an emerging Aware Ego, could appreciate it for all its past efforts and get their needs met in more direct ways.

Or perhaps the process has to start with creating more awareness in the Aware Ego of the fox's role in their lives, some facilitation of the parts that are embarrassed by, or angry with it, and a safe enough container for it to step out into awareness and connection – one soft padded paw at a time.

Enantiadromia *(en-ANT-ee-a-DROH-mee-a)*

When Opposites Converge

Alison Poulsen, PhD

Have you ever known someone who jokes so much that he isn't funny anymore? Or have you wondered how religious extremists can break their own commandments in the name of God? These are cases of enantiadromia, where a quality that becomes extreme transforms into an opposite extreme. Every quality contains the seed of its opposite—reminiscent of the Chinese notion of yin and yang.

THE VOLCANIC UNCONSCIOUS

Carl Jung applied this concept of enantiadromia to describe the sudden emergence of repressed feelings when our conscious life becomes

too one-sided. He stated that the perfection of the mask we present to the world is compensated by turmoil or irritability within our private lives. That turmoil arises out of the unconscious or disowned parts of ourselves.

Given our particular circumstances in life, we all cultivate certain parts of our personality to help us survive and thrive, and we disregard other parts. When the stress of suppressing certain parts of ourselves becomes overwhelming, the forces of the disowned selves burst through layers of neglect or repression, manifesting themselves in unpleasant ways.

CONTINUED ON PAGE 13

FROM PAGE 12

These unconscious forces can break through in the form of irritability, depression, or unexpected outbursts. Or our behavior can unexpectedly flip into its opposite, causing pain and tumult, which can last a moment or a lifetime.

THE ROLE OF VOICE DIALOGUE

Through voice dialogue, we seek to witness and understand the primary selves without deifying or vilifying them. We find that the primary selves cannot do everything that a person needs or desires. Enantiadromia further illustrates that the benefits of each self can be lost in its own excess.

Voice dialogue offers an alternative to enantiadromic eruptions, by facilitating the conscious development of the disowned and undeveloped parts of oneself, while continuing to honor the primary selves. As a result, a person gains better perspective and more choice in how to respond

to myriad situations.

Here are some examples of enantiadromic eruptions of disowned selves within the following primary selves:

A. THE POLITE SELF

The purpose of politeness is to make other people feel comfortable. Yet, the excessively polite person can create an atmosphere of walking on eggshells and make others feel uncomfortable. "What is this person really thinking?" we wonder. The excessively polite person may have difficulty dealing with direct or rude people. Worse, if she reaches a high level of stress, the suppressed feelings may suddenly and unexpectedly erupt, after having broken through thick layers of etiquette.

By developing the possibility of being open and direct, eruptions become less likely. A person can then choose when to be polite and when to be direct, or how to balance the two.

B. THE DIRECT SELF

People who are direct

and straightforward are often counted on for their honesty and candor. Their ability to clearly express their ideas and desires can be a definite advantage. Excessively direct people, however, cannot be trusted to be discrete, sensitive, or diplomatic when appropriate. They can also seem rude or offensive, which results in people feeling defensive and rejecting their ideas.

By developing some sensitivity and courtesy, people who are predominantly direct will be able to adapt to different kinds of people and get their point across without being brusque.

JUDGMENTS AND PROJECTIONS

How do we know when enantiadromic forces lurk in our unconscious? Jung discovered that we often project the unconscious contents of our mind on to other people by judging them negatively or admiring them excessively. Those judgments are key in recognizing our own disowned parts. By taking a look at how

we judge others, we find clues as to how we can better balance ourselves, namely by developing small doses of the dormant qualities we judge in others. Here are two examples:

A. THE ANTI-MATERIALIST

A person who is anti-materialistic in the extreme may harshly criticize materialists. In effect, he is projecting his unconscious materialism onto others. Yet, the same person may end up becoming dependent on or taking advantage of others, thereby unconsciously becoming materialistic and even greedy.

So, an anti-materialist would do well to balance his disdain for materialism by developing a financially and materially responsible part of himself. In other words, if he developed to a small degree the very thing he disparages, he may protect himself from becoming dependent on materialists, thus unwittingly becoming

CONTINUED ON PAGE 14

FROM PAGE 13

materialistic himself.

B. THE MATERIALIST

The Materialist is often in pursuit of material and financial security, which is assumed to provide emotional security. Financial wealth being her number one goal, the Materialist criticizes those who show little concern about their finances. Yet, despite financial success, she may continue to be dominated by feelings of insecurity, which are inherent in the uncertainty in life.

If the Materialist were to become aware of her feelings of insecurity, which may be the very forces that drive her materialistic pursuit, she might begin to accept the uncertainties and brevity of life. By developing appreciation for anti-materialist values—nature, music, friendship, for example—she may learn to enjoy more fully life's fleeting moments, which have little to do with one's

financial or material portfolio.

SWINGING TO THE OPPOSITE EXTREME

The enantiadromia that threatens to tear down one-sidedness is as extreme as a person's original position. A few days after the 9/11 terrorist attack, an acquaintance adamantly proclaimed that although he's always been a strict pacifist, he thought the United States should "nuke those blankety blanks." Here we see how the eruption of the counter-position tears a person "asunder into pairs of opposites."

When people flip to opposite values, they mistakenly convert into just as unbalanced a position as before. Another acquaintance, who was deeply entrenched in the corporate world, decided on a whim to leave her job in order to move to a quiet town in Mexico and become an artist. She was very excited about liberating

this disowned creative part of herself. Yet, as so often happens, she soon felt tremendous remorse in having abandoned the part of herself that had served her so well. After only four days she returned to her corporate life, and decided to seek some balance within her existing corporate life.

CONSERVATION NOT CONVERSION INTO OPPOSITE

Rather than converting one's attitude into the opposite, it is wiser to conserve previous values, while learning to appreciate the value of a newly recognized opposite. A growing ability to sustain the tension of opposites is key in a path toward wholeness.

EXAMPLES OF CONSERVING OPPOSITES

A. PERMISSIVE VS. DISCIPLINARIAN PARENTING

Partners often have opposing parenting

styles. Rather than continuing to polarize, each parent can learn something from the other.

A permissive parent generally wants the children to be happy. Yet, too much permissiveness can prevent children from becoming self-reliant and causes them to be overly focused on their own happiness. This often results in dependence, apathy, or depression—the very opposite of the parent's intention. To avoid the unexpected outcome of enantiadromia, the permissive parent can incorporate a dose of disciplinarian qualities into her permissive parenting by setting boundaries and expectations.

A strongly disciplinarian parent wants to raise obedient, virtuous, and productive children. Yet, too much discipline may result in the children hiding feelings, lying, and rebelling. Again, the

CONTINUED ON PAGE 15

FROM PAGE 14

result is the opposite of the parent's intention. A disciplinarian can achieve balance by developing some permissive qualities, such as kindness and flexibility.

B. SPONTANEITY VS. STRUCTURE

If we value spontaneity, developing some structure and boundaries allows us to experience spontaneity without the risks of reckless abandon. If we value structure, developing some spontaneity will allow us to enjoy the life we've worked hard to make safe.

C. YOUTH VS. AGING

If one over-values youth, one's plastic surgeries will erase the one's inner life and reveal only despair. Remember how Dorian Grey's viciousness and terror of aging are hideously exposed in his portrait. Although his face doesn't change, enantiadromia effectively causes him to become ugly—a reflection of his soul.

If we value the beauty of youth and also find value as we age, we

can age gracefully. The beauty in aging comes from the beauty in our soul that is reflected in our faces with the wrinkles of our experience, laughter, tears, and wisdom. Rather than erasing our individual histories, let our faces be seasoned by the thoughts and actions of our choosing, while having also incorporated good skin care, nutrition, and exercise.

CONCLUSION

The concept of enantiadromia gives us ample reason to consciously begin to develop traits of an opposite nature and recognize their inherent value. When we consciously cultivate the opposites of our primary attitudes, we attain two objectives: First, we diminish the power of enantiadromia to wreak havoc in our lives. Second, we enrich our lives with greater breadth of understanding and the ability to make a wider range of choices.

Two Poems

Nomi Weiner

The Many Me's

The sudden reappearance of this
angry me
surprised me once again
took over my being
entered every vein
used up my lungs
weighed down my bones
and covered me from head to toe
in a coarse blanket of convictions.

then came the judge
not far behind.
you are lost and unloved
she said out loud
and pushing me hard
into an airless cabin
full of buzzing thoughts.

through a cabin window
I could see the day
dancing farther and farther
away from me.

CONTINUED ON PAGE 17

FROM PAGE 16

then suddenly a mother me appeared
looked through the cabin door
at my trapped child
her soft voice touched my shoulder
she came close
wrapped herself round
and whispered gently in my ear.
You are loved and cherished
then held me close
and pulled my body to her words
until I curled and rested
in her arms.

my edges softened

and my weight began to lift.

so that my bones could carry once again

within the many me's

a centered, peaceful I.

CONTINUED ON PAGE 18

Divided Selves

I live among divided selves.

One self swings like a kite
in a detached forgiving breeze
enjoys a plunge into a brook
or sways upon a simple song
spends languid afternoons afloat
or moves at last with evening's wind

to a soft halt

in a light and tender bush.

The other rams through the thin air
in a terrifying dizzy haze
falls into potholes of despair
is crushed on pavements
finding no reprieve
lies still and silent on cold stones
waits endlessly to be repaired

then sinks at last

into a disappointed crumpled mess.

I live among you both

holding you each in one hand

finding a balance in the wind.

Vulnerability and Power

Tilke Platteel-Deur

Every human being is born into this world helpless; the immensity of the soul with its entire potential, its wisdom, seems to be trapped in a small and helpless baby-body. It is a crucial moment, because as a newborn baby, we are dependent and in constant need of being taken care of, which causes our first experience in life to be one of extreme vulnerability. This sense of vulnerability, which is the energy of the 'Inner Child', is still very close to our original sense of uniqueness, of who we truly are. As such, it is the doorway to our Essence.

Growing up and developing the many parts of our personality that protect the vulnerable Inner Child, the child energy gets buried; we lose the connection with Essence to a large extent.

In order to survive in this world, we need to develop a certain power and hide our vulnerability.

The Inner Child energy is the part in us that has an extremely fine-tuned sensitivity to the moods of people and is able to detect the slightest changes in the atmosphere around us. It is the part in us that enables us to be truly intimate with others. Therefore, it's important to rediscover it in the course of the inner work we do with ourselves.

Conversely, the strong parts of our personality stand between us and our deeper contact with other people. Having our vulnerability and our Inner Child energy available to us enriches our relationships. It seems a paradox. We need our strong parts to get along

in life but we also need to wake up to who we really are and stop being just the strong parts, in order to be whole again. Blocking the vulnerability blocks the passageway to our core being.

Each year on the first day of our five-day training, we give all the participants a raw egg to carry with them - day and night - for the duration of the training, as a symbol of the vulnerability of their inner child.

Carrying the egg on their body helps them remember, both mentally and physically, how vulnerable they are in many different situations, including on a physical level.

They become more sensitive to the needs of their own 'Inner Child' as

CONTINUED ON PAGE 20

FROM PAGE 19

well as the needs of other people; they become more caring, which expresses itself in opening a door for someone or getting them a cup of tea. Even hugging becomes an act of conscious holding, respectful of the boundaries that are so easily trodden over.

Being identified with power - with the strong parts of the personality - is one of the main reasons that many intellectual, powerful people are often cut off from their vulnerability. They consider vulnerability equal to weakness, as having no backbone, or being a wimp, and they look upon power as the utmost goal in life; they have forgotten that love and affection are the basis of true strength and that genuine power ultimately derives from balance.

They may concentrate on developing power, financial success, and recognition, which might make them a successful businessman, but if they forget to develop other qualities such as sensitivity, social awareness, and the ability to be close to someone, they may ultimately find themselves incapable of

playing some of the cards that life might deal them. They may not be prepared to have a fulfilling, intimate, and meaningful relationship, to deal with personal loss, or the death of a loved one.

It is significant to note, the number of high-powered businessmen who radically alter the course of their lives after a heart attack or a life threatening illness. It is as if they suddenly realise that there is a whole other life to be lived and cherished.

They open their eyes to a whole new set of values and wonder how they could ever have survived without them. They begin to recognize that daring to be vulnerable is the same as true strength.

Ben, a banker, had been working and working and working for years, often neglecting himself as well as his wife and kids. He loved them dearly but was so identified with being the 'responsible father' that he often forgot about his inner needs and failed to see that neither he, nor his wife and children, were truly happy.

At 48, Ben had a heart attack and was rushed into hospital. When he came round, his wife was sitting next to him. He

looked at her with tears in his eyes saying, "I love you so much. I have been neglecting you as well as myself. I needed to nearly die to understand what I have been doing. I need and I want to change. I want to come back to being close to you and the children."

Ben got well and altered his way of living dramatically. He acknowledged his physical vulnerability as well as his inner needs. He began to see how he had cut himself off from feeling by just living his power side. The atmosphere in the family changed and they all became conscious of the values of love, care, and affection. Ben began to control his workload so that he and his family could finally spend more time together.

In therapy, we are always in search of the original sense of 'Self' and the connection to Essence, without losing the indispensable sense of power we need to function in the world. The road leading there is through the rediscovery of our vulnerability. It demands that we be completely and brutally honest with ourselves. It needs us to acknowledge our failures, our distress,

our fears, our pain, our compulsive behaviour, and our weaknesses as parts that belong to us. We need to stop denying what has gone wrong. Only then will the space for change be created.

On the other hand, being identified with weakness, feeling like a victim, is not the same as being conscious about vulnerability; vulnerability is certainly not the same as weakness.

Sometimes clients are identified with the victim part in their personality. We have to support them to re-connect with their strength by becoming conscious about which areas they still act like victims. Acting like a victim means not taking responsibility for who they are and will most often cause them to become angry, which seems - only temporarily - to bring back the power they were looking for. The moment they take responsibility for their thoughts and feelings, giving up the blame, they begin to honour both sides of their personality, both the power side and the vulnerable side. Taking responsibility is just the same as being conscious

CONTINUED ON PAGE 21

FROM PAGE 20

about themselves.

People regularly confuse anger with being powerful. When we get angry we first need to reflect, stop re-acting, and look inside to feel what is going on, then ask ourselves some serious questions.

Because anger comes from fear, we need to ask, "What am I afraid of, underneath my anger?" Then, we need to ask ourselves if we really want to make decisions from the part of us that is afraid. And finally, we need to know what we would do if we were wise and compassionate. Then we can create authentic power.

Anita, a woman with a good job, was making herself emotionally completely dependent on the man she was with. Whenever he treated her in an unfriendly way, which happened regularly, she would make excuses for him,

denying the true nature of their relationship. Even during her sessions, she swallowed her anger to the point where she was nearly suffocating. When Anita finally exploded, I asked her, "Underneath your anger, what are you afraid of?" She became conscious of her belief of not being able to survive without a man. "Would you decide what you need from that position of fear, or would you rather decide from a position of inner wisdom?"

She recognised the unhealthy space she was in, a space from which she didn't want to decide about staying in the relationship.

Honouring her fear, while seeing that in reality she was very well capable of fending for herself, Anita decided to take a two-month break from the relationship to test her true feelings. She re-discovered her strength, found that her dependency was not love, and broke up with her

partner permanently.

Both man and woman have to develop their power side, their male energy. Both man and woman need to develop their intuitive and sensitive side, their female energy. Without female energy, male energy may express itself as brutal force, manipulative behaviour, and misuse of power. Without male energy, female energy may express itself as dependency, manipulative behaviour, and misuse of weakness. We always need a balance between these two energies.

Memoirs

Larry Novick

I

down the same slope
of all memory
I have slipped into a dream

while the yellow leaves of summer
have fallen
between all-too-familiar days

that roll and turn
like cards
played while the seasons
write their wishes
on a parchment sky

II

sunlight paints the day
like golden petals
blowing through Spanish courtyards

settling in empty footprints

and scattering
in the quiet
of the afternoon

CONTINUED ON PAGE 23

III

now the light
turns slowly gray
as evening weaves the
world
in shadow

through the eyes of the
wind
I see around the corners
of all my days

in the fleeting mist
of life gone by

draped in threads
of an Autumn sky

IV

until my sullen gaze
comes to rest
upon forgotten prayers
that hold the secret
of the world's great light

danced
upon the fragments
of a Spirit
left to ponder
the now-cold sun

floating
in the purple air

V

and in this litany of silence
my heart sings the child-song
held in a shadow-land
of summer's tears

but for all the roads
that fly before me
as ripening flowers fold
and fall from view

in the bright and ever-turning morning
of the blue and forging sea

we will sail
and sing again
these sunlit blossoms

that will burn
and last
forever

in the simple splendor
of our undying dreams

Demons in the Basement —the Dark and Demonic Selves

Excerpts from two chapters in *The Demon, the Nun and the Magical Child – A Journey to the Selves within Us*

Ora Gavriely

In this chapter I will

introduce a few selves that may frighten or evoke criticism and dislike in some readers. Indeed, for most of us, the meeting with dark and demonic sides is not easy. The notion that, in good, nice people like us, there can be dark, sadistic, evil or mad selves is bad enough. The possibility that it might be a good idea to get to know them and accept them might sound downright stupid, dangerous and totally unnecessary. To those furiously opposing the idea, I will remind you that sometimes the medicine we need in order to heal is bitter and that what we most fear and detest is often a deep dark blessing. As a rule, it is better to see whatever is within us than to pretend

it isn't there. This way we can learn to live with whatever it is in a way that is less likely to harm us or others and might even be beneficial. That is why, when meeting the darkest sides of our soul, it is good to remember that the bad news, that is, the discovery that we have dark and demonic sides, is really good news, or what I call 'good bad news'.

When we realize that the whole includes the light and the dark, the high and the low, what is considered good and what is considered bad, we also understand that there is no way to experience wholeness without accepting everything within us, including the dark sides. When we set to meet the demonic in this spirit, with curiosity and

CONTINUED ON PAGE 25

FROM PAGE 24

without thinking that if we have an evil side it means we are evil, the encounter becomes easier. We respect whatever we find and may even be in awe of it, yet we don't make too much fuss about every self we meet: "aha," we say, "it turns out I have an evil side. Since you are there anyway, I am pleased to meet you. From now on I will be more aware of your existence which might even prevent some injuries and miseries." This is one good way of relating to a demonic side we encounter. As individuals and as members of the human race, we all pay a devastating price for ignoring the dark sides of our psyche. As long as we don't accept our dark selves, in a responsible and cautious manner, we can never feel truly whole or peaceful. As long as we don't acknowledge the darkness within we continue to project it onto others: our spouses, our children, our friends, members of other religions, other countries, other races. With our own hands we create a rift in the fabric of our world in which there must always be a 'bad guy' so that we

can be the 'good guy' and refrain from seeing the darkness within ourselves. [...] This tears the very tapestry of our souls, which is sad and harmful enough, but it causes other damage as well. It takes a lot of effort to suppress these energy patterns and this can cause fatigue, depression, health problems, violent outbursts and all sorts of harmful behaviors and unpleasant symptoms. [...]

The encounter with the demonic selves raises an important question: are all the demonic selves instinctual energies that have been twisted and crushed into becoming frightening and dangerous or may some of them be essentially and originally evil? This age-old question will remain open and I will not attempt to provide a finite answer to it. It does seem to me, however, that some selves are essentially and originally evil and have not become so just because they have been disowned. To support this possibility, here is a conversation with Varda's fascinating, though cruel, dictator self:

Facilitator: "Can I speak with Varda's dictator, the one who wants her under his heel, who dictates

rules that may not be broken?"

The Dictator: "Hello hello. At last you remember me. I have been trying to get your attention for too long, you slut."

Facilitator: "Slut?"

The Dictator: "You piece of shit."

Facilitator: "I realize that's what you think of me, but I'd like to know what you think of Varda? What do you try to do to her?"

[...]

The Dictator: "Sometimes I get worried – she starts flying high and dreaming. Her wings must be clipped!"

Facilitator: "Why?"

The Dictator: "I hate seeing someone stronger or freer than I am. I need to be the highest authority here."

Facilitator: "What would Varda's life look like if you controlled her?"

The Dictator: "She would be miserable and small and depressed and I would walk all over her and abuse her all the time. I love humiliating people and making them feel bad about themselves. I enjoy seeing them suffer."

Facilitator: "So if Varda allowed you to control things she would not only be miserable and

depressed, she would also be cruel and cold and abusive?"

The Dictator: "Yes – so what? Is there value only in being fucking nice?"

Facilitator: "What do you think?"

The Dictator: "What I think is clear. I lick my lips when I think of cruelty and abuse and mutilation and exploitation. If I were in power, I would abuse all the time. I would make her humiliate herself and do whatever she's told. I like being cruel to her and it's fun being cruel to others too."

Facilitator: "And does Varda give you a chance to be cruel?"

The Dictator: "not really. She prefers to ignore me most of the time which I really don't like."

Facilitator: "But why would she like you to be there? She needs to understand what you can offer her."

The Dictator: "What is this – a shop? You can pick and choose? I'm here and that's that! If she doesn't take me this way, she'll get me another way. That's the rule. She'll run into me whatever she does. She'd be better off remembering she's not

CONTINUED ON PAGE 26

FROM PAGE 25

all sweet and nice and give me some respect or else...”

Facilitator: “How would you like this respect to manifest?”

The Dictator: “She must at least remember me, write about me, do something. She must remember my power. She’s better off remembering my power – on the whole it balances her.”

Among the shadows within our souls there is another family of selves that we tend not to welcome. These are the depressed, melancholy sides. Many selves can experience depression, sadness or despair even if they are not naturally despondent. A happy child who is allowed no expression can become gloomy and hopeless although he is naturally cheerful. Even the vulnerable child who can so often be sad and desperate feels this way because she feels neglected and deserted and not because that is her essence. As opposed to these two examples, it seems there are also selves within us that are naturally and essentially deeply

introverted, depressed and melancholy. In our culture, such selves get very bad publicity. What won’t we do to feel good? What won’t we do to make sure others don’t think we aren’t feeling so great? It seems these darkish sides get no respect or appreciation at all. The best psychiatrists fight them with antidepressants, and millions of people go to treatment and workshops in order to annihilate them. Perhaps, if these sides received some acknowledgment and respect, less people would be depressed.

When talking about the depression encompassing the globe it’s important to remind ourselves that depression, like everything else, comes in many shapes and colors. There is the deep dangerous depression that can even lead to suicide and there is, at the other side of the scale, the almost invisible depression that makes us feel there is no point to life, that we exist rather than live, a sort of thin film of despair clinging to all that we do.

Dror experienced depression a few times in his life. He was worried he was about to plunge into

another depression and wished to avoid it at all costs. Here is a dialogue with the self in Dror that experienced depression:

Facilitator: “Hello to the depressed self.”

King of Darkness: “I don’t much like this name.”

Facilitator: “Why don’t you tell Dror and me about your feelings and character? You can give yourself any name you wish.”

King of Darkness (in a deep, slow voice as if coming from a deep well): “I am very serious, very male. I am even regal in a depressed way. You can call me the king of darkness. I sit in a deep dark place, like a huge deep dry well in the ground. It’s dark. I’m alone. I have a sad expression, frozen and hard, and a deep furrow between my eyebrows. The corners of my mouth droop a little, and there’s a hard, bitter taste in my heart. I sit at the bottom of this huge underground cavern on a sort of stone or metal throne and I don’t move. You don’t appreciate me. Okay.”

Facilitator: “You don’t sound too happy about that. What should you be appreciated for?”

King of Darkness: “I

am like a big metal bell. A very deep sound you can hear in your stomach and bones. I remind you of death. I remind you of the darkness that is always behind the light and inside it. I remind you that there is immobility. When you feel me there is a presence of respect and power. I don’t smile to please. Others don’t especially interest me. I am alone and it’s okay to be alone. I don’t need anybody. That gives strength. When I am there, things have a depth and a solid base. It’s not just clouds in the sky. Down here there is a special black beauty. It’s not for everybody.”

Facilitator: “Some of the things you said about yourself still reminded me of depression. Do you always feel this way?”

King of Darkness: “This is who I am. I am king of the nether worlds. This is who I am and that is my job.”

Facilitator: “Would you say it’s a good idea for people to visit you?”

King of Darkness: “Some people come and become stuck here. For them it can be dangerous. I collect them. But whoever is willing to travel underground in

CONTINUED ON PAGE 27

FROM PAGE 26

dark tunnels without fear, will find his way up again. Sometimes it is the people that most fear me that can find themselves here without choosing to come. I have my rights too and I cannot be ignored. It's better to come willingly."

As Dror's king of darkness said, darkness and the experience of depression, introversion and deep sadness, are all parts of the human condition. When we accept the darkness as part of us, it can become a passing mental season, like a rainy day, an interesting part of life. We can even celebrate it and receive its gifts. Many mythologies have gods that can remind us of Dror's king of darkness, chthonic gods who are related to hell, death and darkness. Some of them, such as Persephone, queen of the underworld, go into the underworld for annual visits and others remain down below on a regular basis.

The ability to acknowledge our depressed side may allow us to experience times of depression, if they occur, without being

frightened and without attempting to evade them. When we allow ourselves to experience something to the full, the experience often shifts and transforms. The sun finally comes out and joy returns. When we run away from a self or an experience, however, it tends to pursue us. We have seen that a self such as the king of darkness who demands our respect, will not rest until it gets it. That is why, when we experience depression or darkness, if we do not feel that the situation is really dangerous (sometimes it may be wise to consult with an expert on the subject), it can be good to look the depressed self in the eye and see what happens when we allow ourselves to listen, feel, see and honor it as it is. We can embrace the dark self in our mind and see what happens when we do so. Do we feel empowered? Does a thin line of joy appear in the darkness? Are we flexible enough to move to some degree from the dark self to a 'daylight' self? This is a good time to remind ourselves that it is wise to balance any conversation with a dark self by a meeting with an opposite

self such as, for example, a light, cheerful or rational self. This prevents us from being 'swallowed' into the dark self's world and point of view.

The path to being whole and at peace (we are, of course, talking of the experience of feeling whole, not of being perfect) cannot bypass the darkness inside us. Ultimately, there is no way to feel at peace without descending into the dark cellars of our soul, a flickering candle in our hand, to see what's there. As long as we avoid doing that, we are sleep-walking, going through life blind and somewhat foolish. Once we go down into the damp dungeons and light up the dark caverns, we can gradually and safely allow some of the selves imprisoned there to come out into the light and those preferring to stay below we can visit once in a while, enjoying their unique qualities and presence.

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Cartoon

Iudita Harlan



Winter

Larry Novick

I

here in the high country
september
and the year turns early

sparrows empty the feeder
by nightfall

chipmunks
shop for winter
below the porch

blue
rises from the canyons

we are not alone
voices of the medicine men
bless the land
bringing aid to the squirrels
the deer
coyote
hawk

instincts run deep
under the
pine-covered
forest floor

II

we are the same
as we were yesterday
if only in memory

the river runs through the wild
lighting a path
to the mountain's door

sunset
upturned leaves
edged in flame

the wind
changes the season

all time merges

the night
and stars

The Psych Hike

Where Dialoguing and Nature Meet

Marcia Singer, MSW

Walking along a nature

trail affords me a perfect setting and opportunity to listen to my inner cast of characters. Quite organically, I move from one side of the path to the other, zigzagging along with the shifting of inner promptings. As one voice/self/character shows up, I express it and bear witness to it, feeling my way along, allowing opposing side to respond, or react, as naturally, energetically, they do. I've named this dialoguing process the "Psych Hike." Evolved out of my own private process, I've adapted it to clients who enjoy being active, or to quell agitation.

If you were to watch me, you'd see me ambling along the road, back and forth, side-to-side, talking to myself as I go along. But while it might look

odd to an outsider, deep listening technique allows movement from within, clarifying what is alive in me at any given moment. By the time I've heard it all (all that is pertinent for the time being), I find myself back in the center of the path, centered within myself again, more balanced, Aware.

If you are a seasoned Voice Dialogue vet, Psych Hiking might be an instant adaptation to your private or professional repertoire. If you are less experienced, with practice you will sense/read energetic movements, choreographing the trail dance beautifully. Sometimes one Self will try to dominate the whole thing (what else is new?). You will want to give the whole spectrum of Selves room to be experienced.

Sometimes stepping to the opposite side of the path will be a quiet time, just feeling what it's like to hear the opposition, to feel those feelings. Perhaps Sadness will emerge, of a very young Child who doesn't wish to speak.

On either given side of an issue, there are energy aspects/Selves that congregate there. Frequently one is primary (or more familiar), and the other disowned or unknown. Often one side is more extroverted or dynamic; it may seem to be about power, or overpowering its opposing partners which (at least initially) is more introverted, vulnerable, passive or submissive. Let your Awareness take

CONTINUED ON PAGE 31

FROM PAGE 30

in the whole. As the “alchemy of opposites” takes place, you’ll be off the teeter-totter, out of the mind-chatter, and into the center, Being. If you can be fully present as you walk along a path, it enables you to bring “at-tension” to the matter, whether you are wanting resolution to a relatively simple quandary, or resolving an issue that has triggered an ancient psychic injury, and the accompanying stress.

A number of Voices may compete to be heard: the walk-about seems to naturally direct the walker to whatever side of the quandary (and path) a particular Voice belongs. If this does not happen naturally, just keep moving, speaking out or being silent, allowing

feelings and thoughts to come forward to your awareness. It can all work.

Last note: You may bump into clusters of Selves. I’m referring to an entourage of inner sub-personalities congregated in a general zone. For example, an angry Critic might use a Responsible self of a Pusher to get things done. Or a High Achiever/Star may be found denying the cry of a weary, stressed contemplative Nature Lover who wants rest, stillness and ordinariness. And it may have in its entourage a Child, a Rebel or a Dispirited Drop-Out.

Happy Hiking, Happy Living.

Marcia Singer, MSW,
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Some Thoughts on Working With Dis-Owned Selves

(With thanks to Martha-Lou Cohen, Hal Stone, and Dassie Hoffman for input and editing)

Lawrence Novick, PhD

A fundamental aspect of Voice Dialogue work is the notion of facilitating Disowned Selves and helping to bring them into the light of consciousness. As a person builds new relationships with these parts through a developing Aware Ego Process, having a sense of the appropriate way in which to relate to, embrace, and express them, is vital. However, there are potential misconceptions about the nature of the process that may be confusing. This can lead to negative consequences that can be avoided through proper explanation, monitoring, and guidance.

This is especially important when someone discovers a Disowned Self through observing or experiencing it in another person. It is

essential to point out that they are seeing that energy expressed by an individual who is personalizing a quality of being in their own unique way, particularly when the relationship with the part is negative. The core quality that the particular self carries is discernable in-and-of-itself, but how it is expressed varies from person to person, often to a great extent. This is the key point.

What is important is clarity about what the essence of the particular energy or self is, in contrast to the form in which it is being expressed. It is then crucial to determine what is the appropriate and positive way for the individual to embrace and express it consciously.

CONTINUED ON PAGE 33

FROM PAGE 32

This way of relating to and using disowned energy is very different from seeing it solely defined by the way another person articulates or models it and mistakenly assuming that is the way it should be mirrored in oneself.

If it is unacceptable when growing up to have a relationship with the essential energy of a particular self, we compensate for that by either disowning it, or finding some more extreme version of it to identify with so that it at least has some presence in our life. In both cases, we lose our relationship with that essence.

However, that is what our psyche needs and is ultimately seeking.

Difficulties arise when a person wants to embrace a Disowned Self and doesn't make this distinction between form and essence. The common mistake made is attempting to incorporate the Self in terms of personal, conventional, or stereotypic behavior, i.e., how it may be portrayed by someone else. This may not be consonant with the person's core being or Psychic Fingerprint, if you

will. Or, it may simply be behavior that intrinsically is undesirable. The more advantageous path lies in finding a healthy expression of its essence, and making it one's own.

In exploring the concept of Disowned Selves with people, one may often hear: "... but I don't want to be like him/her..." or "I don't want to act that way..." This is to be expected, because of the negative feeling the individual carries for the disowned way of being. If the person being facilitated thinks that what they see in another is the correct way to express that self in their own life, they not only tend to meet resistance from their Primary Selves, they also run the risk of acting inappropriately. Even more important, they risk misunderstanding the true nature and role of that energy in their own consciousness and everyday life. Once re-framed, the person can begin to see the value of the energy in their life, and how the other person holding the disowned self can be a teacher for them.

For example, when working with someone identified with Personal energy, it is inevitable that someone who carries the

Impersonal will show up in their life process. There is a huge difference between carrying a conscious sense of the Impersonal through an Aware Ego Process (and therefore having available to us the positive boundaries and strength that it brings with it), as opposed to being an Impersonal person. When that distinction becomes clear, both cognitively and energetically, the process of both accepting and accessing the energy within oneself, and dealing with the other person carrying the disowned self, becomes much easier.

This speaks to the ability, through an Aware Ego Process, to be informed by a previously disowned part, as opposed to mistakenly becoming identified with it. This is what Hal and Sidra teach when they discuss carrying a "homeopathic dose" of an energy or self. Being informed by new energy opens up new possibilities for dealing with situations, people, even one's own feelings.

The language used by the facilitator to initially identify and explain a disowned Self is extremely important to this process, because it can contribute to the confusion. It is a good

idea to be careful about being extreme when characterizing a particular self or its behavior. Also, the facilitator's relationship to that specific type of energy can determine how it will be described. It is prudent to illuminate the positive qualities the self carries that would be desirable to embrace. Hal and Sidra talk about this when referring to the "gifts (and limitations)" of a part.

This is not to say that it is a "bad idea", or wrong, to facilitate a part that is defined by how another person is expressing it. On the contrary, since at some level we carry all Selves within us, it can be a profoundly eye-opening experience to see a self in our own being that we dislike or polarize against in someone else. It is also a good entry into the energy system. But to be prudent, we must be sensitive to possible confusion this may cause, and hold a broader perspective. The key is to include the process of discovering what that energy is specifically about for the person being facilitated, as well as its more obvious expression or form.

CONTINUED ON PAGE 34

FROM PAGE 33

A good example would be when working with a part that one might call the “Self-Centered Jerk.” This self is easily disowned in a person primarily identified with Being Nice. Directly facilitating that part, can be eye-opening. In terms of actually bringing it into one’s being, one would ultimately want to think of it in terms of its essence: the sub-personality that carries our Healthy Self-Involvement and Self-Attention (something that we all need to survive and thrive in life). Rather than owning it in a more extreme form, and risk acting inappropriately (literally acting like a “self-centered jerk”), embracing it in its “healthy essence” (and knowing when and how to put oneself first properly), is more positive and advisable, and leads to more conscious and authentic behavior.

A related example might involve working with the “Entitled Child.” The unconscious underlying vulnerability (that a person actually does not feel deserving), can fuel a compensatory identification with this more extreme expression of an essential energy that

is important to emotional well-being: that is, The Deserving Part - the part of us that has an appropriate and healthy sense of Self-Value and Self-Worth. Ultimately, that is the energy that we would want to be informed by, rather than the overly indulgent ways we might see it portrayed.

Simply put, keeping an eye on the distinction between form and essence is an invaluable process when helping to activate and facilitate dis-owned selves, and further someone’s Aware Ego Process.