

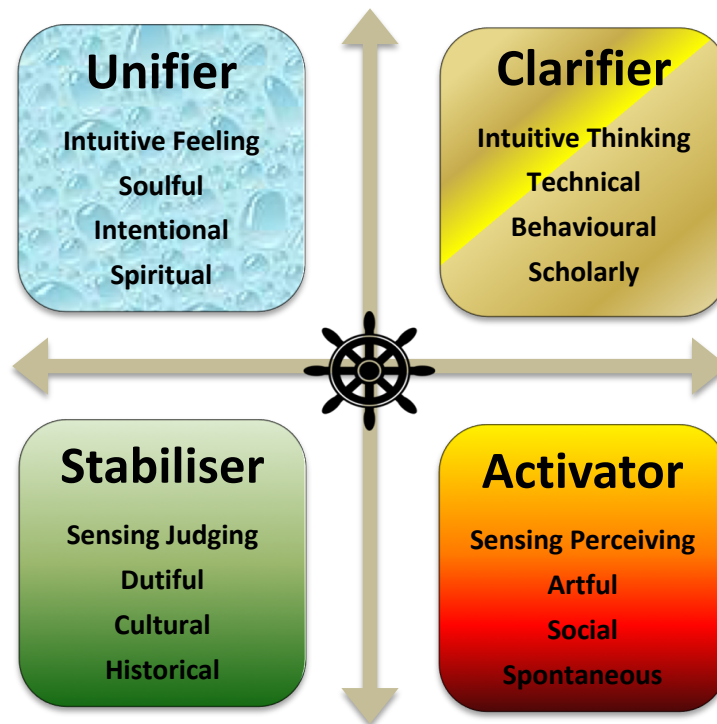
The 4 Faces of Love

Relationship Training

Stabiliser ☉ **Unifier** ☉ **Clarifier** ☉ **Activator**

On becoming a Centred Therapist

A practitioner's guide



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<https://www.integralpsychology.org/the-4-faces-of-love-inventory.html>

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Foreword



Welcome to a new and courageous view of yourself and those around you. I hope you receive insight from this inventory, to use it not only to help yourself, but also to help others where you have been helped. Treat this inventory lightly and please don't just accept these models without testing them out. The map is only a good fit if it makes sense to you personally. Some pages will resonate with you more than others and some will help you set up questions of enquiry about yourself and an intimate partner, your relationship to the world and your spirituality. This inventory is both detailed and simple and is to be used by practitioners called to service as well as for personal enquiry. The therapeutic developments and psychological integrations have become the structural blocks to health and what has now been coined 'Centred Therapy'.

This work stands and builds on the shoulders of giants and uses the gems of contemplative spiritual traditions and contemporary psychological, philosophical and scientific schools of thought. My aim has been to bring together this vast historical body of knowledge and create a consolidated piece of work in a user-friendly format which addresses some of the unanswered questions that have contributed to our age-old levels of anxiety and depression which has awaited 21st-century collective resolution. I encourage you to question these diagrams, tables and questionnaires and discover whether they are true for you (Ethos), and don't let them get stuck in the head as intellectual conversation pieces (Logos). Feel into the work (Pathos) and apply an integral life practice to know yourself in the fullest sense. The relationships inventory will help you do this.

Based on the works of Kabbalah and influential teachers Carl Jung, Ken Wilber, Helen Fisher, Harville Hendrix, Stan Tatkin, Robert Masters, Keith Witt, Jun Po Denis Kelly, Puran Bair, Halko Weiss, Bert Hellinger, Terry Real, Martin Ucik, John Gottman, Richard Schwartz, Alejandro Jodorowsky, Betty Martin, Pia Mellody, David Keirse, Robert Masters, Esther Perel, David Deida, Pat Love, Hal & Sidra Stone, Catherine Shainberg, Ned Herrmann, Otto Kernberg and Carolyn Myss to name a few, this inventory and manual resynthesizes a fresh and novel application. The inventory is based solidly in 4 quadrants, underpinned by temperament (genetic) and attachment style (acquired) factor research. The colours used are drawn from Judea/Christian temperament studies.

When we begin to use our '*tetrabension*' (*thinking in groups of 4*), we begin to open up to a self which is no longer caught by itself. You will discover many aspects of yourself, but as Jung pointed out, we don't want to go reducing ourselves to less than four, as significant meaning then becomes lost. The aim of the inventory is to first find the ground of one's self. The second aim is for you to discover more freedom. The 4 Faces of Love is a journey toward the centre, toward harmony, wholeness, character refinement and peace with yourself and others.

This 1st edition is an introduction to Centred Therapy and its applications. Its use so far has been for the training programs titled 'therapy for therapists' running for the past 12 years. We are supporting therapists to be at their best, doing their own therapy on the retreats, then taking the material home to continue working on themselves, with their partners, families and with their clients.

With warmth,



Nic Morrey

Centred Therapy

Introduction and acknowledgements

Centred therapy rests within many therapeutic approaches. In a way, it brings the best parts of these approaches forward, whilst leaving less useful parts behind. By taking a whole quadrant approach, there is little within the individual left unturned. That is, we take a biological, social, psychological and spiritual developmental approach for an individual in our care. What you are about to read in theory leads to, in the second half of the manual. practical exercises which allow for the integration process.

Our profession is shrouded with complexity and mystery, some things to be understood via science whilst other subjects to remain in the territory for inner discoveries. As therapists we mostly jump in the deep end of delivering therapy not fully understanding the complex dynamics of transference and counter-transference, and before we know it, end up in all sorts of emotional twists. The development of Centred Therapy has come about due to my personal need to embrace the complexities within the role as therapist. To unpack my personal embarrassment I sometimes found myself in as a therapist over the last 20 years in the 'not knowing what to do' space, but fundamentally I began slowly developing a structured way to format the multiple themes which emerge within the discipline which include exercises and take away psycho-ed PDF's. A special acknowledgement to my supervisor Marie Joyce and my own therapists Zita Marks (Lacanian analyst), Chris Walsh (family/systemic constellations) and Melanie Landau (Rabbi/Jewish analyst) who helped me unpack my own love avoidant, love addiction, narcissistic, borderline and neurotic structures. *Thank you*

I began working on this approach with couple's therapy in mind, attempting to find a meeting point between love and desire. Due to a couple's extra levels of overlapping complexities, I needed to work out who's problems were who's and have a clear map to help couples developmentally step up to find their way through the shame-filled battlefields. Character structure has been highlighted here as a crucial investigative starting point for any work to begin at the personal mid-life stage. As equally a starting point as finding a pathway to navigate ones own immature structures, as the therapist.

The majority of clients seeking my support require personal work to unravel rules, roles and scripts, identity neurosis and existential stages of development. Clients in therapy who are successfully able to trailhead back to pre-personal stages where unmet needs are explored, it is possible to begin identifying our defenses, our protectors and managers as 'a line of intelligence', developing co-dependence and how they're showing up in our personal, private and social adult life, ie the ego, whose job it has been to get through life and its pressures (id and superego pressures), to survive and feel a level of safety.

Assessments and diagnoses

Usual psychology classifications from the diagnostic statistic manuals lose some shades of grey. Centred therapy considers and includes the failings of the DSM-VTR, where a developmental theory of trauma, attachment theory, systems theory, integral theory, metagenealogy, neuropsychology, plasticity and resiliency allow for more breadth and depth in understanding the individual in PTSD crisis. In a similar way to Martin Seligman's book *Character Strengths and Virtues* (2004) Centred therapy turns the DSM into positive character strengths as its focus. Centred therapy identifies the self which attempts to stand in its virtuous qualities, but is not yet trusting to do so, and the therapeutic process allows the space to find that trust piece.

Centred Therapy is both Maintenance therapy (solution focused) and Origin therapy and dances between the 2 approaches, titrating with painful emotions as they present currently. Centred therapy grounds itself within psychoanalytic and object relations theory considering our 4 original births. The first Birth at 0-on (*id*) is the physical self. We start off as an autistic self, fused with the environment and gradually become a separate physical self. The second birth, and at the same time as the physical birth, 0-on (*super-ego*) is the emotional self. We all begin as omnipotent narcissists, emotionally fused and develop a sense of specialness, but in order to keep this specialness, we need to control others and the environment to uphold the position. Eventually we crack

into a more developed borderline structure where either/or thinking rules, and eventually the individual gradually realizes that its emotions are separate and projections cease. The third birth from 2 years on (*ego*) is the psychological self which is born under tremendous pressures to become an identity. The fourth birth at age 3 is the social self, and the birth of shame.

Meta-geneology

Centred therapy considers 99% of who we are meta-geneologically. Theoretically, most of who we are comes from the past, with a varyingly small opportunity to curb any negative nature/nurture influences. As therapist's we are working with a small % capacity to alter un-resourceful patterns, hoping to increase levels of choice 1% at a time, shifting identity one new habit at a time toward the desired goals and virtues. Our role is specific to characterological development and identity re-creation 1% at a time.

Relational work

Centred therapy is guided by the wheel of consent. Our balance is achieved within these 4 positions (give, receive, take and allow). The zone of 25% each is called the *connection Zone*, and is felt when 2 people consent and are clear about what position they are in when they are in one. When outside the *connection zone*, we feel shame and disconnected, and the majority of therapy is finding a way through characterological deviations and back to the Centred Self and one's virtues. Our goal is to help clients keep the baby in the bathwater when being washed, finding the gold amongst the rubble. Therapeutically we are required to provide environmental, emotional and psychological consistency by holding space, by re-parenting & re-framing when deviations are noted. With high levels of constancy and safety, the individual in crisis unfolds by finding the courage to turn toward trauma. This work cannot be done alone. Things start to break down when we are stretched outside of the *connection zone* (eg 10% giving/50% taking/5% allowing/35% receiving). Our job is to bring our clients back into the connection zone.

Love, Desire and Intimacy



Centred therapy works toward balancing desire & love with intimacy, i.e presence and connection. Intimacy is at the centre of it all. Without intimacy, the cogs don't turn. Intimacy training is at the core of Centred Therapy and is what we provide for our clients when re-modelling that it is ok to be vulnerable in the presence of an-other, often re-parenting by 1. setting limits 2. offering guidance and 3. providing nurture. Whether working with individuals or couples the technique is the same. Intimacy training is applied firstly to re-parenting the self at a ratio of 90:10. That is, Centred therapy focuses 90% on intimately getting to know thyself and re-parent ones-self whilst 10% learns to intimately engage with the partner, as opposed to

leaning on the partner to provide the 90% nature/nurture longings and unmet needs. i.e. treating symptoms of co-dependence similar to treating a love addiction.

Let's define the difference between love and intimacy in Centred therapy. Love is the balancing point between giving and receiving. All needs to be fair and equal for love to be felt. There are no favors or distortion of the law. Like gravity is a law, in its essence love is morality, ethics and structural stability. It is represented in the green cog as the 'we' space. The blue cog is the "I" intimate subjective self. The blue cog turns the green cog and the green cog turns the red cog desire in this order. Love is the meeting point between giving and receiving and desire and sexual energy (the red cog) is the meeting point between taking and allowing. Without intimacy there is no relationship.

There is intimacy with ones-self and then intimacy with an-other. Practicing intimacy by ones-self is a core practice ideally before being intimate with an-other. Centred therapy encourages the individual in therapy to practice a spiritual contemplative approach to increase empathy as one gains a deeper level of interiority and intimacy with ones-self. The same is true when a client gains deeper interiority via therapy, with a pseudo-other. With this increased awareness of the internal landscape, one then walks toward love, the other, to find out whether this new level of presence and intimacy with ones-self, can be seen, explored and met with an-other. From there, desire unfolds, turning that next cog via further consent.

Typically, a couple present in therapy after traumas in parental inadequacies begin to emerge (*limit setting, guidance and/or nurturing inadequacies*). So, Centred therapy encourages clients to walk toward painful feelings whilst providing the 3 levels of constancy (*environmental, emotional and psychological*) which re-fire the historically shut down neural pathways, re-stimulating proton, electron, neutron cellular activity. If the therapist fails in this re-correcting, the wound is amplified. All is not lost if or when this happens, but to catch it before a client exits therapy is most important, as it needs to be brought into the room as an example of a lack of therapeutic presence (counter-transference) and how this loss of intimate connection relates to the client's original unmet need.

With an inherited contractual limitation within the therapy role, the failing of a therapist is eventually a good thing, where the intimacy appropriately transfers across to the partner, where the domains of love and desire can deepen the intimacy. With a client now being equipped with knowing the difficulties that surround intimacy; that we are all structural products of metagenealogy (nature) and upbringing (nurture), compassion and humility are born. With *compassion and humility* comes *open vulnerability* and capacity for deep lasting intimate relationships with self, others and with that one special other to meet within the crucible of hot monogamy.

You might ask, doesn't a yellow cog (intellectual/rational/logical part) need to be part of the above diagram? The answer is yes and no. 'Yes', because when I rationally understand my own and my partners defenses, this allows me to open toward loving and feeling myself and my partner. 'Yes', because psychologically meeting as mind mates increase connection, by doing all the relationship reading and learning, talking about *it*, enjoying the flow of bouncing ideas around and following each other's thinking. But the answer is 'No' when it is time to enter the libidinal sexual and physical space. This is the time to drop the intellect if one notices it begin to creep into the bedroom as it is more often used to avoid intimacy and gets in the way of presence. It is left out of the diagram because this point needs to be made stronger with a visual representation. Intellectualizing is an extremely strong defense against unresolved trauma, and as therapists, we collude until the client begins to understand *its* limitations. *It* over-compensates to avoid the pain, so the Centred therapist colludes until the environmentally originating wound is re-recognised and then presented for the surgical suture in the safe therapeutic container.

A couple who present for Centred therapy begin to compartmentalize their self-structure before bringing the two parts/holons together. The on-line questionnaire can help with this at the beginning. Couples for example find out through research, who is attracted to who, and if they are genealogically and developmentally a good match. Stabilisers attract Stabilisers, Activators attract Activators, Unifiers attract Clarifiers and Clarifiers attract Unifiers. Through the work of Helen Fisher (2013), Serotonin, Dopamine, Oestrogen and Testosterone become the building blocks of temperament and mate attraction. Clients work out whether they are soul mates, mind mates, play mates or help mates (David Keirse; 1998), they work out the stages of relationship growth (Harville Hendrix; 2014, Robert Sternberg; 2006, Erik Erikson; 1998), which of the 5 languages of love a couple have (Gary Chapman; 1995), which drama role is being played out (Stephen Karpman; 1969), their sexual styles (Barry and Emily McCarthy; 2009) and guided toward healthy sexual relating through the work of Michael and Diana Richardson (2010) and so much more.

The annihilation/engulfment anxiety spectrum

Centred therapy supports a maladaptive couple to reach into higher stages of adult functioning. Usually one of the pair in the relationship is aware of one end of the **annihilation** \longleftrightarrow **engulfment** anxiety spectrum, whilst the other is aware of the other end of the spectrum. Both are not aware of its opposite end. Whilst both sides are affecting the individuals in a relationship, the individuals are positioned with opposing awareness and opposing defenses around both ends. In Centred therapy, couples' therapy is about bringing awareness to both anxiety triggers; i.e. each other. Therapeutic focus becomes building a muscle for developmental awareness of adaptive child protector parts held at the Tier 2 Borderline love addict structure fearing and defending against annihilation and the Tier 1 Narcissistic love avoidant structure fearing and defending against engulfment. Other couples can share a dominant structure, whilst others, one or both individuals can flip into differing structures and oppose the structure that contextually presents; the crazy projecting oppositional defiant couple that can't live with or without each other. Early diagnosis and detection of this destructive dance become paramount and alongside helping them discover healthy

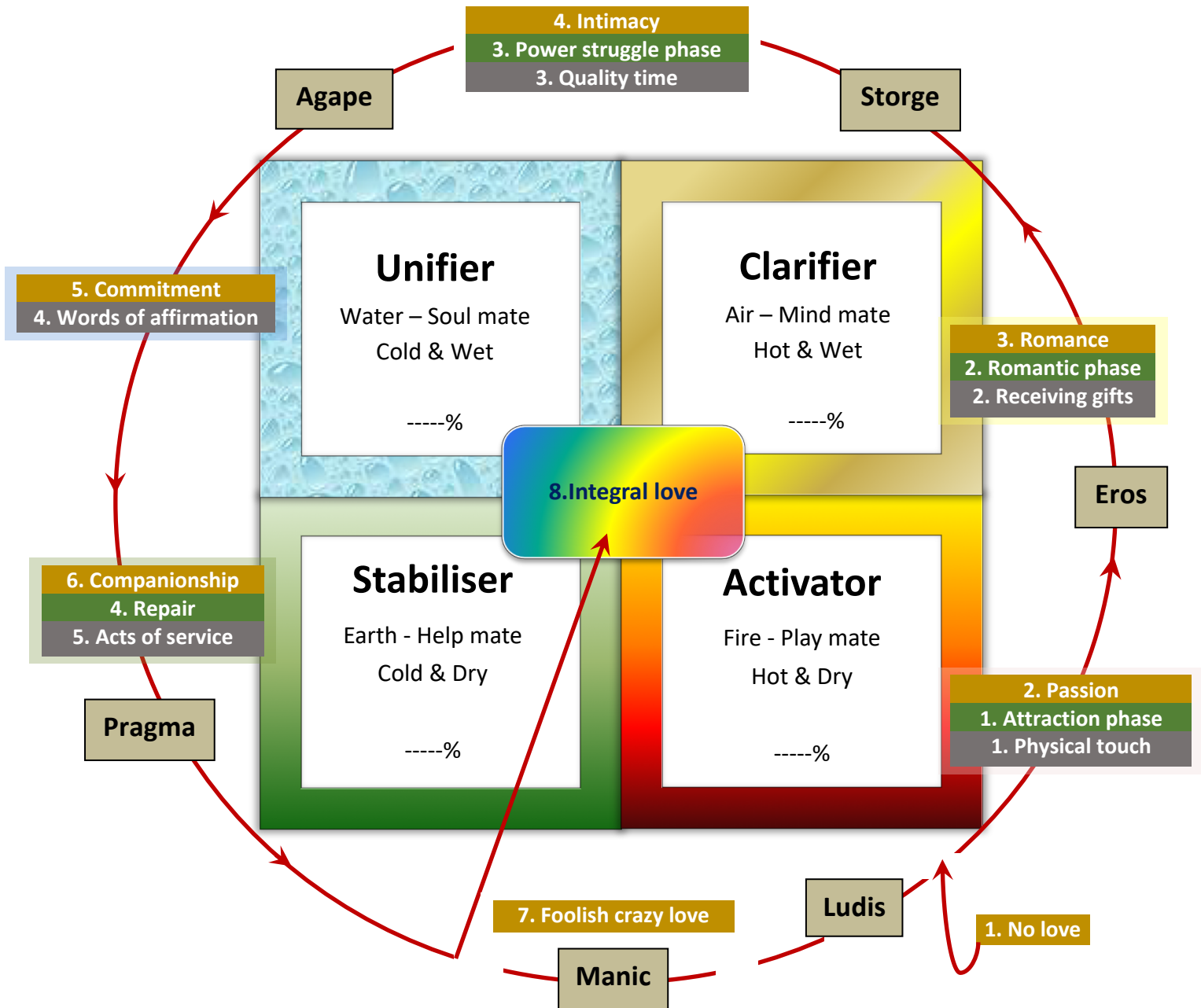
adult relating. The work begins when both admit vulnerability in the space of both engulfment and annihilation/abandonment. The couple transmute vices into virtues like fear into courage and develop care plans for ones-self and together for maintaining relationship health (healthy distance and healthy closeness). The main 2 book resources recommended for couples are Fierce Intimacy (Terry Real) and Facing Love Addiction (Pia Mellody).

An Overview: The Pathways of Love

Key Using your % scores ask yourself...

8 Forms of love	Which form of love do you prefer, and which form do you avoid?
5 Love languages	Which love language do you need more of, and which do you have enough of?
4 Imago phases	Which phase of love do you get stuck in that prevents you from entering integral love?

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4 Bases in Centred Therapy

Primarily Centred therapy is individual in its focus, and unpacks co-dependence for couples. The backbone of the approach needs to touch the 4 bases below like in baseball. When the individual is in therapy, the couple benefits i.e. hit a good shot in the game and the team benefits. Relationship maturity training is like swinging in the nets. Most of us are not privileged to observe great relating when young, so we have to learn it and begin to separate the adaptive child from the mature healthy adult.

Base 1: identify the emotion and trailhead back to the impacting age when it was first felt

Base 2: re-parent the self, whilst psycho-educationally learning about the maturation process and relational health

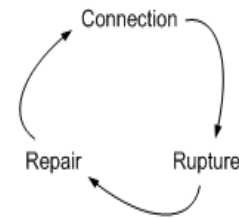
Base 3: identify where the energy is blocked within the body and move it (imagery, breathwork, meditation, yin yoga, exercise)

Base 4: rinse and repeat 1-3 whilst creating new goals, and developing habits 1% at a time which lead to new identity traits.

When couples need help

A typical power struggle cycle might go like this —

- He is quiet; she experiences this as withdrawal.
- She tries to get a response; he experiences this as nagging.
- He walks away; she experiences this as abandonment.
- She explodes in rage; he experiences this as an attack.
- He fights back... and it all ends in tears and resentment.

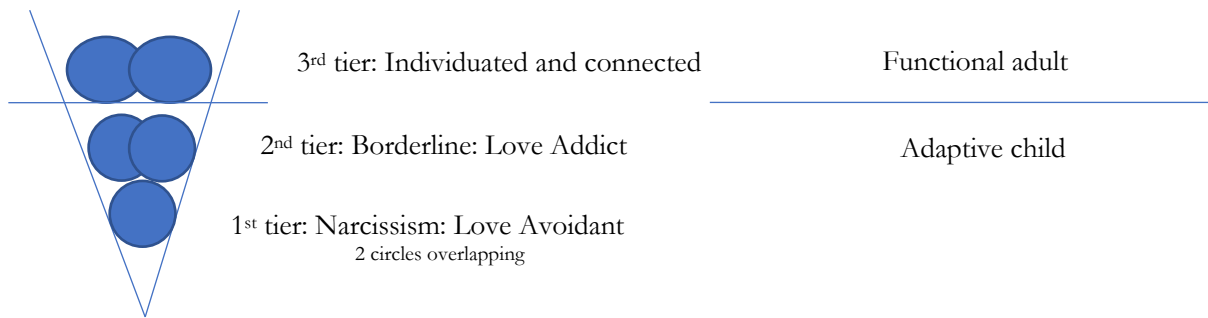


Centred therapy considers connection, rupture and repair as inseparable as Brahma, Shiva and Vishnu are to the Hindu religion. The problem is not the rupture but the failure to reconnect. The conflict is not a fundamental threat to the relationship, the threat is the inability to repair the rupture and get back to intimate connection. In Centred therapy, the obstacle is the way. The Obstacle is ones-self being caught in the adaptive child mode as opposed to when one begins to lean into one's functional adult mode with therapeutic support. Centred therapy facilitates a couples repair by meeting the rupture as well as remembering what is good about the relationship when connected and facilitating a deeper return to connection.

The Centred therapists job is to highlight stonewalling/withdrawal, too much unbridled expression/over sharing, when one tries to control, tries to be right, retaliates, has too high expectations, threatens, stacks issues, interrupts, mind reads, name calls, dumps, uses black and white language (always, never etc), forgetting to use subjective "I" language, unforgiveness, not accepting difference, not seeking consent, blame, keeping score, moping, shaming, arguing over perceptions, contempt, sarcasm, grandiosity and defensiveness in terms of all the protector selves and the numerous psychoanalytic defenses such as projection which keep an individual feeling a pseudo sense of safety which were applicable as an adapting child and are not as applicable as a functional adult.

Centred therapy highlights we are all growing out of 1st tier narcissistic and 2nd tier borderline structures into a healthy, individuated 3rd tier emotional relating. What usually happens in the absence of vulnerability, empathy and the listed micro-skills is that one tries to control the partner to get what one wants using the above covert or overt manipulations (Tier 1 & 2: see appendix 8). The goal is to individuate alongside a partner (rapprochement), not to create the partner into ones-self so there becomes no problem anymore. This creates the opposite of what couples want and need. The Centred therapist, as the pseudo parent, sets limits, guides and cares for the couple because they are unable to do it for themselves in this time of crisis. The Centred therapist creates emotional consistency for the adult/s who is still reacting as the adaptive child who seeks rest and relaxation with calm connection, using clarity, psychology and physiological techniques to cut through the libidinally impulsively driven emotional states and narcissistic/borderline developmental structures often associated with love addiction and love avoidance and their associated relational addictive co-dependence. Healthy adult relating in the illustration below requires a normal developmental separation between the 2 circles representing the subject (self) and the object (other).

Emotional development: from birth to death



Polarity work

The name *Centred Therapy* is derived from Carl Rogers *Person-Centred Therapy*, where the client's subjectivity becomes the guiding principle. The word *Centred* is also used to describe the point between the 4 quadrants (I, We, It & Its) & PQ, EQ, IQ & LQ, and between many polarities. The 'point' is to bring awareness to the quadrants and the polarities within them. Polarities such as being and doing, giving and receiving, taking and allowing, distance and closeness, avoidance and ambivalence, real and ideal, transcendence and immanence, feeling and thinking, intuiting and sensing, judging and perceiving, introversion and extroversion, emptiness and fullness, wisdom and compassion, judgement and mercy, agency and communion, function and flow, reactivity and proactivity, having and wanting, subjectivity and objectivity, hot and cold, dry and wet, saying yes and saying no, too flexible and too rigid, the known and the mysterious, predictability and spontaneity, the familiar and the novel, safety and risk, annihilation and abandonment, too slow or too fast.

Trauma lies at either end of each of these paradoxes above. Bringing awareness to them is central to healing. Awareness is the healer. Trauma is the absence of an-other. A co-dependent or addicted couple will throw anger/love/seduction bombs to cause intensity as a way to connect triggered by the threat of an absence, disconnection and feelings of annihilation. Trauma is broken down by the relational presence within the therapeutic container representing this central position between two opposing forces. If a client resolves the paradox between absence and presence, between trauma and no trauma, then the client is ready to finish therapy. They are ready to bring their essence to the world and begin to shine and thrive; to flow, glow and bestow; to be made by trauma, not caught by it.

Centred therapy works on the principle that we all have a seed which needs attending to for growth. This seed becomes a focus in two ways. Firstly, in one hand, hold a client's need to get through the present crisis/issue and life stage challenge which relates to the past. Secondly, in the other hand, hold their next life stage challenge. It is more often the case that the present crisis is compounded because the next life stage challenge is hoping to be addressed also. So, we have a past-present-future view, and a capacity to contain whichever direction the client steers toward.

Healing with a developmental approach

Centred therapy demands the therapist to become multimodal. To be able to deliver a different approach appropriate for different stages of development. Our practice demands levels of flexibility, to be able to attend to all stages of development. By specialising in one mode of therapy has the danger of losing too much therapeutic gold, whilst specializing is necessary as a starting point. We are now at a psychologically professional stage where we know too much to limit ourselves by a mono-focus. We all probably know when we have delivered techniques which are either too above or too below the meeting of our client's needs. It is often known by a blank stare and a loss in communicative flow. A loss of connection. But if the diagnosis is accurate, and you meet the client's present developmental stage needs first, a gradual introduction of the next life stage challenge will be met with interest. Centred therapy uses Erik Erikson's 9 stages and in correlation with Ken Wilbers' full spectrum approach (3 pre-personal stages, 3 personal and 3 trans-personal stages of development), steered by the content within the session.

The table below identifies the classic disorders (D1-3) with higher stage disorders (D4-9). The terms disorder and pathology are used here to identify problems left unattended within normal life stage development.

(S) Structure		(D1-9) Disorder	Therapeutic technique			
Transpersonal Disorders	S9	Causal Disorders	The Path of Sages			
	S8	Subtle Disorders				The Path of Saints
	S7	Psychic Disorders			The Path of Yogis	
Personal Disorders	S6	Existential Pathology		Existential Therapy		
	S5	Identity Neurosis	Introspection	↓ ↓	↓ ↓	↓ ↓
	S4	Script Pathology	Script Analysis			
Pre-personal Disorders	S3	Psycho Neurosis		Graded uncovering		
	S2	Narcissism/Borderline			Building structure	
	S1	Psychoses				Physiological pacification

Imagine you're on an escalator, taking you through a landscape of stages 1 to 9, and like *time*, it does not stop. Along the way, you collect white or black tokens. The white tokens represent passing through challenging progressions and the black tokens represent the usual/normal or abnormal road blocks which cause suppression and later regressive detours to re-visit and re-member. When re-remembered, the black tokens turn to white tokens and disorder (D1-9) turn to order. i.e (S/D1) Mistrust becomes Trust, (S/D2) Shame becomes Autonomy (S/D3) Guilt becomes Initiative (S/D4) Inferiority becomes Industrious (S/D5) Role confusion becomes Solid identity (S/D6) Isolation becomes Intimacy (S/D7) Stagnation becomes Generativity (S/D8) Despair becomes Integrity and (S/D9) Attached becomes Integrated or Despair becomes Hope & Faith (Erikson, 1998).

What therapy and when to use it

S1- Physiological/Pacification for D1 Psychosis (*mistrust to trust*)– return to pre-personal/Sensory-Physical stage/Oral phase (typically 0-2 years) Loss of Object Constancy/deficiency in the holding environment. A sense that '*something is wrong*'. Needs environmental consistency, physical security, pharmacological solutions, custodial care, some body work (massage therapy), family intervention programs, cognitive therapy for delusions, psychoeducation in combo with interventions, Gym work in a group setting, trust building exercises, ecotherapy. No meditation

S2 – Structure building techniques for D2 Borderline/Narcissism – (*shame to autonomy*) return to pre-personal/Emotional-Sexual stage/Anal/Phallic phase (typically 2-4 years) Loss of Emotional constancy – A sense that '*something is wrong with me*'. Needs to be rewarded for moves toward separation/autonomy, and continuation of routines headed toward individuating. To gently confront fusion, splitting, projections, fantasy, and fear of engulfment. Long term psychoanalysis. Trust building relationship to provide emotional constancy with the therapist, and others within varying contexts, dialectical behaviour therapy, working with images/symbols/cards for preverbal access to the subconscious mind, combined interventions; social skills training for APD; CAT, CBT, family and interpersonal psychotherapy for eating disorders. No meditation

S3 – Uncovering techniques for D3 Psycho Neurosis – (*guilt to initiative*) return to pre-personal/Pre-Operational stage/Oedipal phase (typically 4-6 years) Loss of Construct/psychological constancy – A sense that '*I need to fix something-self or other*'. Need supportive style therapies to remove the symptoms, acknowledge needs, adjust, to socialize and begin to build the ego by confronting disassociation. To resolve anxiety, OCD, Panic, Cognitive/Emotional conflicts, Hypersensitivity, Hysteria, Depression, CFS, Somatic complaints via Behavioural modification, CBT, Crisis intervention, Eco-therapy for flooding, some Gestalt, some Psychoanalysis, basic relaxation, counting breaths, some TA, REBT, Smiling Minds quick meditations, Solution-focused therapy, Eco & Brief therapy, EMDR for PTSD, CBT & RET for OCD & GAD, control & exposure therapy for panic.

S4 – Script Analysis for D4 Script Pathology – personal/conventional issues e.g. adjustment, acceptance, want's work and love, respect, goals & belief in self. Concrete-Operational/Ego Building stage (*inferiority to industrious*) – needs to know what is my role (cognitive script) and what are its rules that have been playing since childhood. Confront, untangle and clarify these possibly formulaic roles and rules to see if they still apply now. NLP, TA, Family Constellations Therapy, Schema Therapy, Imago therapy, Type testing, ACT & introduction to more beginner's meditation. Cognitive focus as opposed to emotional focus.

S5 – Introspection for **D5** Identity neurosis – Personal/Conventional, Formal-Reflexive operational, Ego Extending stage issues (*role confusion to solid identity*) e.g. challenged by choices, capacity for self-reflection, need for autonomy and authenticity, therapy changes from symptom relief to holding space for client to find their own truth, central identity, and residue within previous structure stages. Therapy includes leading pointers to certain themes, lending presence to empathically witness, co-philosophizing, co-educating, engaging, activating and draw out so as to exercise the clients own mind. Psychoanalysis, Jungian, Gestalt, Hakomi, Rogerian, Winnicott, some TA, Primal therapy, dance therapies (*open circle, 5 rhythms, dancing freedom*), Person-centred, Experiential, Psychodrama and Group therapies, Socratic dialogue, Ego therapy, Voice Dialogue & Somatic Trauma work (*TRE, SIBAM, Radix, SE, Rothschild, van der Kolle, Porgas*) to re-integrate unresolved/split off pre-personal residue.

S6 – Existential Therapy for **D6** Existential Pathology – Personal/Conventional – Integral Vision Logic – Ego Extending stage issues (*isolation to intimacy*) e.g. Opening to *the real, the being*, the finite, the mortal individual self via support which encourages higher interiorization of consciousness. Therapy continues to ground autonomy and authenticity that provides existential meaning to combat dread, angst, inauthenticity, a flight from finitude and death, existential depression and assists clients to not forget their centre when challenged by the great paradoxes such as intimacy versus isolation. Encouraged to find meaning on the inside, not from the outside and integrate differences. Humanistic, nature & existential therapy. Challenge narcissism by behavioural corrections without cognitive rationality.

S7 – Path of Yogi's intervention for **D7** Psychic Disorders – Spiritual contemplation beginners stage 1 – Ego reduction stage issues (*stagnation to generativity*) leading to challenges arising from further examination of interiorization such as stagnation and a withdrawal from social/community giving activities, and/or when a yogic practice brings on unsought spontaneous awakenings or insights which cause *regressive* neurotic, psychotic or psychotic-like symptoms due to a loss of *self-sense* boundaries. Therapy encourages *backing-off* from the practice for some time, then returning to the yoga practice in combination with continuing psychotherapy at the identified C1-6 level of care.

- With psychotic residue, meditation should stop immediately and be re-engaged at C2 structure building (psychoanalytic), until *the self* has more structure.
- Therapy includes inquiry into faulty spiritual technique or inadequate spiritual teacher qualifications.
- Therapy includes differentiating from **D7** depression which does not lead to suicidal ideation, with **D6** existential or **D2** Borderline depression which can lead to suicide.
- Therapy includes steering client away from ascetic withdrawal and encouraged to incorporate the ideal into the real (routines, workplace, family life).
- With Anxiety, meditations should be simplified or stopped for a few months to work out whether it is a borderline, neurotic or existential anxiety and to be re-engaged at C2,3 or 6 level of care.
- With Hysteria residue, this can turn into psychosomatic disease and may require a combination of bodywork like acupuncture, good spiritual guidance from the teacher and psychotherapy.
- If the physical-emotional body is strained and fatigued, a Sattvic diet is encouraged with restricted intake of stimulants (caffeine, sugar, nicotine, social drugs), and a return to C5 somatic trauma work.
- When **S7** is stable, modalities to encourage *progression* are Psychosynthesis, Transpersonal, Hakomi, Diamond approach, Arni Mindell, Kabbalah, Tantra, Shamanism, Nature Mysticism, Core process group work, Jungian analytic & Eco-therapy.

S8 – Path of Saints intervention for **D8** Subtle Disorders – Spiritual contemplation intermediate stage 2 – (*despair to integrity*) Encountering and understanding deep-seated defilements that give rise to all forms of human suffering and pathology, and blocking this understanding due to an inability to let go of one's identity, its attachments, and desires. Destroyed by luminosity or by denying/resisting Gods/Spirit's love. If understood, this can lead to a false enlightenment, a delusion of feeling more advanced than one is, and requires, alongside the care of the spiritual discipline teachings, a psychotherapist who is empathic/sympathetic to spiritual concerns, advocating the adept to intensify meditation, keeping in mind that the development of emotional constancy at the pre-egoic **D2** & egoic **D5** levels should have by now been successfully integrated. Modes of therapy include teachings from the highest levels of any of the main religions which advocate being fully present, wisdom, compassion, stability, activation, mysticism, devotion, commitment, silence, holding space etc; embodied archetypal attributes in which one might consider to be the view from the highest point.

S9 – Path of Sages intervention for **D9** Causal pathology – Spiritual contemplation advanced stage 3 – (*attached to integrated*). Final detachment from all manifest form requires a 'fall' into the heart of being, into perfectly ordinary enlightenment. The two obstacles which cause the pathology are 1. Failing to detach from attachments and 2. Failing to integrate the physical/gross, emotional/subtle and thoughts/causal states; not overcoming the disjunction between form and emptiness. Therapeutic support

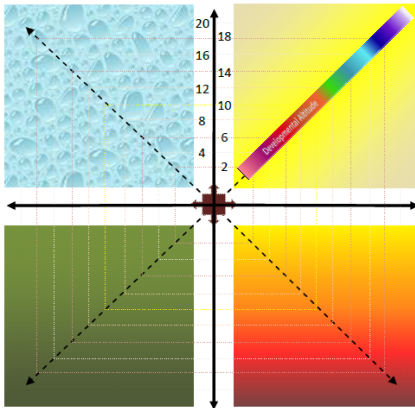
simply requires staying with 'ordinary, everyday mind' with open eyes. 'Before enlightenment chopping wood, after enlightenment chopping wood', where all phenomena are already perfect expressions without the need for further meaning or interpretation.

3rd Base in Centred therapy: Body work

Base 3: "identify where the energy is blocked within the body and move it"... sounds simple but there's more to it than that. If the disassociation defense is there for a reason, sensitivity is required to bring the body back to its life force and 99% oxygen levels. The conversion defense highlights how intra-psychic conflicts become physical symptoms. The combination of the 2 defenses create a negative spiral toward physical ill health. In other words, the body holds the score and is the royal road to the unconscious that requires re-membering; remembering, i.e. to process the long past meta-genealogical memory. Moving and giving attention to the physical blocks allow emotional blocks to find the doorway for their release. The body is an ancient information system that gives access to meta-genealogical gold when certain blockages become associated again with ones centre. The body is the access point to deep knowing and radical subjectivity, as equally as the original in-forming e-motions grief and fear. The goal in Centred therapy is to bring a client's awareness to the body's holding patterns, impulses, sensations and tensions that are not presently serving function and flow, observed and talked about with complete care and compassion. Using strength and flexibility exercises, breath awareness techniques, awareness of heart rhythms, nourishment rhythms, fertility rhythms, comfort rhythms are all to be added to movement rhythms if we are to support a clients revised care plan which likely includes, as one gets older and feels compiling ailments, jumping onto the path toward glowing bestowal and conscious healthy choices within the corporeal green stabilizing quadrant.

Finding your developmental colours in relationship

The 4 colours (dark GREEN, azure BLUE, golden YELLOW, flame RED) are used to represent the 4 quadrants based on the Judea/Christian representation of the elements (EARTH, WATER, AIR, FIRE). Now use the integral rainbow as a developmental altitude scale (INFRARED to TURQUOISE) and discover a possible meaning to your inventory raw scores and associated 4 colours (*1 rainbow colour within each quadrant*). Find your 1 developmental altitude colour within each quadrant as well as your partners within that same quadrant. Think of yourself as attempting to have 4 types of relationships with your 1 partner; cognitively, emotionally, materially and playfully/sexually. Using the graph below, discover how in some quadrants you will meet well and others you won't. Remember that in every relationship, conflict is normal. Write down on the coloured lines below how you match your partner within each quadrant using the phrases from the table below. Use this page to stimulate a conversation that aims toward getting the love you desire from each other now that the gaps have been more defined.



Mind mate

(Clarifier): _____

Soul mate

(Unifier): _____

Help mate

(Stabiliser): _____

Play mate

(Activator): _____

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♂ \ ♀	1-2 Infrared	3-4 Magenta	5-6 Red	7-8 Amber	9-10 Orange	11-12 Green	13-14 Teal	15-16+ Turquoise
15-16+ Turquoise	Caretaker/Dependent	Caretaker/Dependent/Magic Connection	No Partnership	Friendship	Mentor Friendship Lovers	Mentor Friendship Lovers	Co-creation/Opposites	Inter-being
13-14 Teal	Caretaker/Dependent	Caretaker/Dependent	No Partnership	Friendship	Mentor Friendship Lovers	Mentor Friendship Lovers	Co-creation Opposites and equals	Co-Creation/Opposites
11-12 Green	Caretaker/Dependent	Caretaker/Dependent Pre/Trans Fallacy	Pre/Trans Fallacy	No Partnership	Confusion Frustration Incompatible	Feminine Masculine role reversal Incompatible	Mentor Friendship Lovers	Mentor Friendship Lovers
9-10 Orange	Caretaker/Dependent	No Partnership	Trophy Wife/Boy Toy	Opposites not equals Incompatible	Independence Equals/Not opposites Incompatible	Confusion Frustration Incompatible	Mentor Friendship Lovers	Mentor Friendship Lovers
7-8 Amber	Caretaker/Dependent	No Partnership	Frustration/Incompatible	Co-creation/Opposites not equals	Opposites/not Equals Incompatible	No Partnership	Friendship	Friendship
5-6 Red	No relationship	Red abuse of Magenta	Co-dependence Marry-Divorce Cycle	Frustration/Incompatible	Trophy Wife/Boy Toy	Pre/Trans Fallacy	No Partnership	No Partnership
3-4 magenta	Survival Bond	Survival Bond	Red abuse of Magenta	No Partnership	No Partnership	Caretaker/Dependent Pre/Trans Fallacy	Caretaker/Dependent	Caretaker/Dependent Magic Connection
1-2-Infrared	Survival Bond	Survival Bond	No Relationship	Caretaker/Dependent	Caretaker/Dependent	Caretaker/Dependent	Caretaker/Dependent	Caretaker/Dependent

A re-framing aspect of Centred therapy uses imagery and visualisations based on the work of Catherine Shainberg (2005) and her school of images (SOI), based on the work of Colette Simhah Aboulker-Muscat. SOI is a Kabbalah school founded to advance awareness of imagination as the foremost language for instantaneous insight and transformation. *The image* is the collective universal language of the soul. What we see in our subtle theta states, within the inner *dreaming whilst awake* lens, is what is true. Images from the unconscious, become subconscious and end in conscious awareness. The content is used to reveal, to cleanse, to revivify, to motivate, to re-frame, to transform, to heal and reflect upon. This contemplative tradition derives its methods from early Jewish, Sephardic, and Mediterranean sources. The lineage dates back to two kabbalists, Isaac the Blind of Provence and Rabbi Jacob Ben Sheshet of Gerona, Spain from the 13th century. Kabbalah means ‘to receive’ from the inner gaze. This contemplative tradition has been a major influence to Centred Therapy, (*see the tree of life inventory*) another contemplative healing pathway misunderstood or ignored by soulless contemporary western healing modalities.

This imagery technique has no buffer to usual defensive strategies such as over-compensating, avoiding or helplessness/surrender defensive triad (18 Schemas), or the victim, persecutor, or rescuer defensive triad. Due to the direct access to ‘the real’, one’s essence unfolds through guided imagery exercises at the pace which a client is ready and more often longing for. The exercises range from 1 to 3-minute visualisations but are not used within every session or with every client.

Meditations and breathwork

With similar universal effectiveness in breaking through defences, 5 to 10-minute meditations are also included within therapeutic sessions, consisting of breath and heart awareness. These meditations can be found at iamHEART institute for applied meditation on the heart, based on Sufism, brought to the West by Hazrat Inayat Khan, compiled by Bair & Bair (2009) *Living from the Heart*. The Wim Hof technique is also used for emotional regulation to get a quick result of deep relaxation.

The use of language

Another re-framing technique used is considering how you use language. The Lacanian Psychoanalytic approach is an area worthy of study or to become exposed to therapeutically; analyst as analysand. Consider that the way language is structured, is the same way that the unconscious is structured. The unconscious is the intersubjective space between the self and an-other. As it is between one word and an-other word next to it. The therapist’s role thus becomes the other word. If a client for example uses words to mask and disguise the impossibility of LQ and desire, then it is the therapist’s role to use a word or sentence which is truer in revealing unspeakable desire. The Centred Self stays with pure subjectivity. So, whatever is there needs to be spoken, and when a client speaks around the issue, accurate and direct re-framing gives permission for the subject to name that which is prohibited, and in doing so, turn it into an object and move to the next challenge.

Understanding character/temperament

Understanding character structure from the beginning allows us to use a particular therapeutic style above another within the context of an individual’s core issues. For example, in LQ care, uncovering defenses at S3 is the technique to help a client face the unconscious defensive neurotic symptom (Depression and/or Anxiety) associated with Grief and Fear and driven by repressed Desire (Anger and Shame). To help a client say what can’t be said. But for later stages of adult development at S6, this stage consists of having developed many techniques to avoid Despair and thus turn toward Desire as the way to escape it. With Desire combatting Despair, the therapist needs to understand how to work with Narcissistic and offensive characterological disturbances. A confrontationally caring therapeutic approach is required, with the introduction of behavioural techniques. They can talk their way out of anything (IQ/LQ), but they need to walk the walk (PQ/EQ). S6 structures are aware of what they are doing to get their own way, whilst S3 are still unaware of how they use desire manipulatively.

So, in reading an individual’s shape on completion of their 20 questions (*see Appendix 2*), an individual leaning to the left (fear and grief) will have a different set of therapeutic techniques to an individual who is leaning to the right (anger and shame). The individual on the PQ/EQ left will need uncovering techniques, whilst the individual on the right (LQ/IQ) need to be confronted

with tough love, boundaries and behavioural techniques and sometimes require consequences from societally set norms and laws to set the limitations.

Centred Therapy assesses character, steering vices toward virtues. Not a harsh assessment, but with sensitive compassion and flexible enquiry to gain greater accuracy. It holds neurosis in the left hand and narcissism in the right hand. The left is unaware of their manipulation whilst the right is too aware of their manipulation. The left is fully caught by an unconscious fear and grief and the right has no fear and grief at all. The left defends against experiencing emotional pain whilst the right uses that defensive vulnerability to gain more leverage, control and power. In the centre we have Metanoia, a change of heart.

Using the material in this booklet

The pages within the manual are set up on single A4 pages for easy copying. The inventory (*see Appendix 1*) is here as a hard copy but is available on-line for client use. You will know when the exercises are appropriate and when they're not, depending on the content within the room. Whether they are to be used to get through past or present blockages or to help a client navigate the next stage challenge, or not presented at all for the above reasons, use your wisdom to discern when a page is truly helpful and when you're in danger of either going too far over the client's head, or colluding with theories to avoid direct behaviour change.

The temptation is to use all the pages and exercises, but don't. It is suggested you use them for yourself first and feel into their strengths and limitations, and so when you do use them with your clients, they don't come across as if you are attempting to fix them with psycho-educational material. Stay with subjectivity first and foremost. The IQ path is necessary but not sufficient on its own. It can only take a client so far, so know when to flip to EQ or PQ or LQ development with the ultimate aim toward your client's Spiritual Intelligence which lies in the centre.

Character list of Virtues

Stabiliser	Unifier	Clarifier	Activator
Fearless	Believable	Authentic	Enduring
Decent	Trustworthy	Genuine	Assuring
Righteous	Dependable	Natural	Confident
Committed	Reliable	Substantial	Conviction
Bold	Modest	Pure	Faithful
Brave	Dignity	Wholesome	Hopeful
Courageous	Humble	Deep conscience	Honesty
Leaderly	Kind	Religious	Spontaneous
Independent	Meek	Focused	Decisive
Confident	Chivalrous	Clever	Active
Valiant	Subjective	Objective	Tireless
Venturesome	Adaptable	Precise	Vigorous
Caring	Compassionate	Accommodating	Blissful
Historical	Spiritual	Brilliant	Cheerful
Resilient	Present	Agreeable	Gaiety
Busy	Discerning	Neat	Energetic
Industrious	Flexible	Reasonable	Happy
Persistent	Empathic	Scholarly	Patient
Generous	Temperance	Intelligent	Joyful
Frugal	Affable	Truthful	Willful
Orderly	Amiable	Knowing	Merry
Graceful	Charming	Competent	Mirthful
Noble	Genial & Congenial	Effective	Sincere
Just	Delightful	Open-minded	Dedicated
Neutral	Friendly	Masterly	Passionate
Unbiased	Communal	Clear	Activating
Disciplined	Pleasant	Clarifying	Certitude
Forgiving	Pleasing	Humble	Agency
Punctual	Unifying	Modest	Vital
Reliable	Bonding	Yielding	Adventurous
Honorable	Harmonious	Reflective	Determined
Solid	Ethical	Expansive	Sensual

Character list of Vices

Stabiliser	Unifier	Clarifier	Activator
Rigid	Disassociated	Inflexible	Cheerless
Stubborn	Fatigued	Opinionated	Burnt out
Immodest	Untidy	Perverse	Mirthless
Lavish	Thoughtless	Irreverent	Serious
Pompous	Careless	Disrespectful	Overwhelmed
Shameless	Lazy	Artificial	Compulsive
Wasteful	Disorganized	Deceitful	Idolatry
Aggressive	Unpredictable	Insincere	Impulsive
Autocratic	Neglectful	Crooked	Destructive
Coercive	Self-indulgent	Cunning	Prejudice
Dictatorial	Absentminded	Dishonest	Petty
Dominating	Aloof	Antagonistic	Intolerant
Manipulative	Indifference	Argumentative	Extravagant
Oppressive	Gullible	Contentious	Overconfident
Sadistic	Masochistic	Critical	Ungrounded
Tyrannical	Powerless	Defensive	Blasphemous
Intrusive	Negligent	Disagreeable	Facetious
Vicious	Short-sighted	Sarcastic	Flighty
Lawless	Stupid	Unkind	Flippant
Uncaring	Feebleminded	Unpleasant	Frivolous
Relentless	Irrational	Objectifying	Immoral
Offensive	Foolish	Cynical	Manic
Bitter	Naive	Dull	Despairing
Fearful	Ineffective	Unaffectionate	Distrustful
Frustrated	Incompetent	Callous	Faithless
Morbid	Ungrateful	Arrogant	Hopeless
Wicked	Hesitant	Insensitive	Suspicious
Immoral	Doubtful	Unfriendly	Gossiper
Cruel	Aimless	Shallow	Revengeful
Possessive	Impolite	Callous	Hateful
Liar	Cowardice	Caustic	Vindictive
Corrupt	Unreliable	Smug	Addictive
Disloyal	Irresponsible	Superficial	Insecure
Treacherous	Untrustworthy	Pretentious	Bashful
Conscienceless	Subservient	Complacent	Exhibitionistic
Greedy	Gluttonous	Lustful	Wrathful

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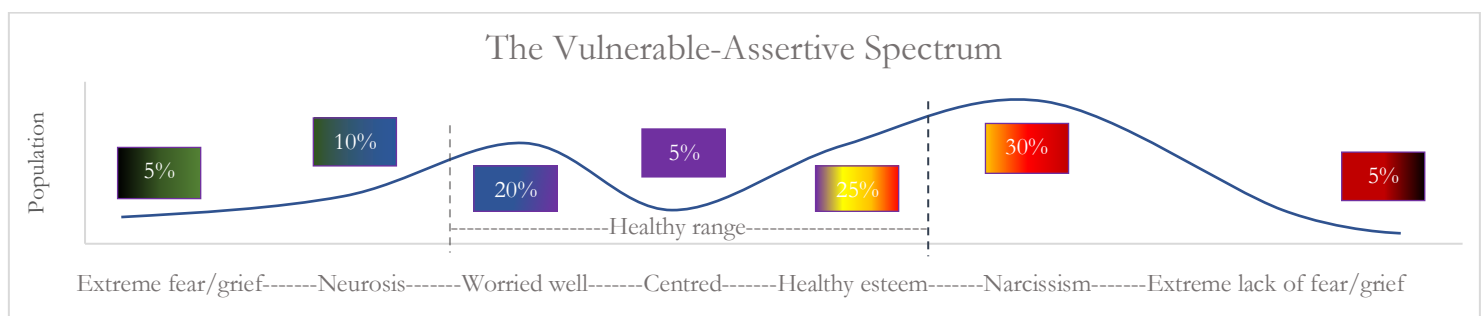
Making a diagnosis

Characterological accuracy is central to formulating diagnoses and treatment plans. Centred therapy picks up on the defences associated with the 1st, 2nd, 3rd and 4th births (ie psychosis, narcissism, borderline, neurosis) Our characters are built upon the missteps between trust versus mistrust or shame versus autonomy for example. We provide little support if we only deliver uncovering techniques meant for neurosis, to narcissism or borderline structures for example. Borderline (between psychosis and neurosis) require structure building techniques rewarding moves toward autonomy whilst narcissistic structures (a structure less developed than borderline) are encouraged to break denial and may require behavioural consequences for actions. For the narcissist, they can leave therapy having won, (over a therapist with a subjugating schema) an ultimate sense of IQ conquest of having being able to deceive even a professional therapist. They can then justify getting away with their negative and abusive behaviours in their own relationship and in society, with little consequence. For the narcissist, the uncovering techniques and exercises within the manual are returned to once there is evidence of behavior change, and not before. If they are still in therapy after a few weeks, and have complied with behaviour interventions, they may be ready to become a little vulnerable themselves, instead of using others vulnerability to their advantage.

Keep in mind that our clients are rarely purely neurotic, psychotic, borderline or narcissistic but plotted with percentages of each as defenses appear under certain contexts. That is, we have all of these 4 tendencies, and therefore as therapists who ideally sit in the individuated centre (having identified psychotic, narcissistic, borderline and neurotic structures), can deliver both strong and weak boundary interventions sometimes within the same session.

In the recent history of psychology, attention has been given toward helping the left side with a central focus on managing grief and fear, depression, anxiety and neurosis (helping individuals uncover the various defences against feeling emotional pain). Although these issues are still and will always be a focus, there is an area within the profession which has been unattended to; the right side. Consider the water in which Narcissus drinks and looks into, as deep grief. If he saw further, he would see the ground, as deep fear. But his surface image is reflected back to him and he is caught on the outside of the pool, the side of the pool which represents the objective outer world and an inability to access the coolness of the inner subjective life. Caught on the outside, unable to experience grief and fear, unable to hear even an Echo from an-other. The time has come for psychology to not only hear that Echo, but to also finish her sentence via identifying the source of the sound; the centre.

Narcissus faded away and now rests on the surface as a lily, as Pride and Vanity. The lily has not died. It is easily mistaken as something quite beautiful. The psychology today says..."learn to love yourself", "don't feel shame", "face your fears", "go out and get what you want", "get through your reservations", "get through your sadness", "find the courage to achieve" and "build your self-esteem". These statements are all relevant to uncovering neurosis, but extremely unhelpful to individuals who have problems on the other end of the spectrum; Narcissism. The flowers beauty allows narcissism to hide. A psychology which leans toward neurosis allows narcissism to thrive. The narcissist/psychotic uses vulnerability for leverage and boosts self-esteem too far. We are caught in a zeitgeist of having gone too far with healing neurosis, and have created a society of "I, me, mine" individuals who have run too far with the phrase 'healthy ego development'.

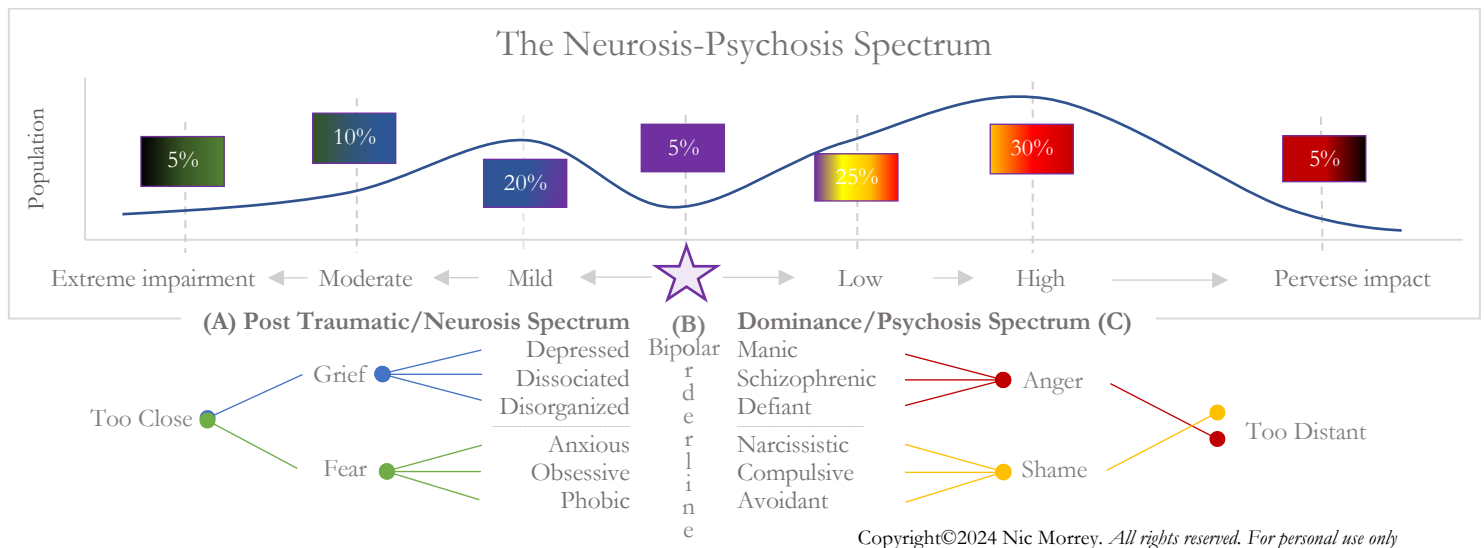


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A majority of the population in need of treatment are slipping through the system. The right side avoids therapy, and if they do show up for example via a couple therapy rupture or criminal rehabilitation, require a therapeutic style unlike the style delivered

to cure neurosis and the worried well. The two reflections of Narcissus are the avoidant and the ambivalent attachment style character traits. They both have their unique persecuting expressions, active covert aggression versus active overt aggression. One uses shame to get what he/she wants versus the other using anger. Combining the two narcissistic forces leads to deep Pride, Vanity, Envy and Perversion, driven to cover up anxiety and grief, driven to do what it takes, without conscience, without shame, without guilt, to get to the goal by dividing and conquering. Motivated by the thrill of control and desire for power, with agency gone too far, the prerequisite of remorse becomes a technique to hide behind. The only resolve is a crash into despair. To acknowledge I have come to hate what I have become and the sins I have committed. To firstly acknowledge my pride and vanity and secondly crush it like a cockroach under foot via feeling guilt and shame. To feel contrition, broken, caught by despair, and from there (*the left*), turn back toward the centre. A true repair requires feeling shame deeply, crossed with a willingness to make a deep commitment to making behaviour amendments via non-negotiable and positively reinforced action plans.

The Neurosis-Psychosis Spectrum below places all disorder categories at either end and with combinations of both ends. A characterological spectrum from which all personality disorder diagnoses hang; 15% of the population on the left and 35% on the right. Of that 50%, 10% are borderline (multiple polarities), 15% bipolar (single polarity) and 25% omnidirectional. A Post-Traumatic spectrum which brings awareness to a client's attempts to avoid feeling fear and/or grief on the left, and on the right, a Dominance spectrum which highlights strategies for feigning innocence through covert shaming and/or overt anger.

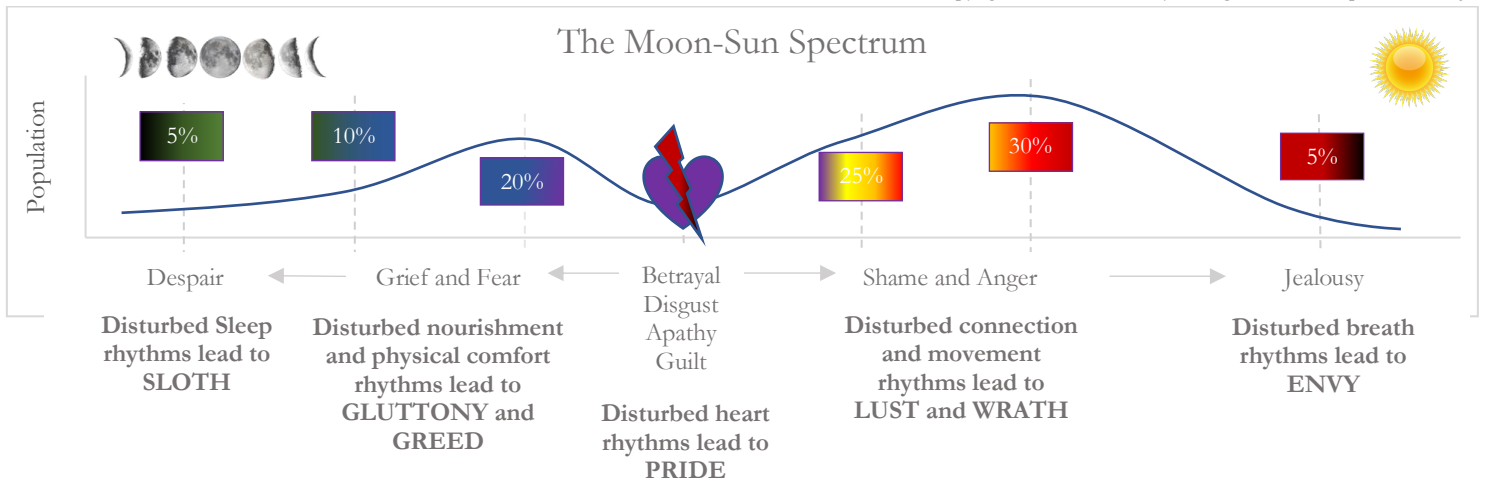


Secondary emotions crush the heart and cloud the centres' humility, with most of our population functioning under a borderline radar (multiple spectrums). The reason why so few are in the healthy centre is because the therapeutic roadmap of the territory is not accurate enough. Spectrographs are along a line, but the walk is wiggly, nature is squiggly, we are wiggling sinewaves. There are no straight lines in nature and therefore a malleable humanistic, clinically informed, yet non-clinically delivered approach is required when unwrapping the boxed up and incorrectly/faded labelled delivery; our clients. Categorical identification is useful, but only when the 3 personality disorder categories (Cluster A,B,C) are accurate, the 4 elements of functioning and the 5 (FFM) trait dimensions are redefined. I have included 6 bipolar categories; 3 originating from unconscious Grief and 3 from unconscious Fear, which then, in the attempt toward making them conscious, are expressed as Anger and Shame.

The APA recognizes the importance of a dimensional and categorical combination, presenting a slightly better alternative DSM 5 model for personality disorders. Selfishness, grandiosity and vanity (Narcissism) are hard to measure. It doesn't mean they don't exist if they're hard to measure. Schizophrenia is now on a spectrum. Medical & Psychiatric domains have a crude way to categorize PD, but when it comes to treating those who fall within the DSM's Siberian desert, this dis-order needs to be clarified by psychological experiential expertise. Character study is an art and a science, highlighting the science -practice schism. Accurate treatment of PD requires both, and referrers need simply write PD-Non-trait specified, to keep the dimensional aspect of the category active. By clearing the road, the drive is smoother. A client has more chance of healing when a clinician knows *where* to take the client, and more importantly *how*, otherwise it's all statistical and mechanical trial and error and no humanness. In Centred

therapy everyone (both inside and outside the therapeutic room) has narcissistic, borderline and neurotic qualities and must be treated as equally as the one who winds up with one of these clinical diagnoses.

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Sensitivity is lost when diagnoses are made with old road maps where the client is misdirected down the long road home, or worse, hit a dead end. Knowledge is updated rapidly in the medical profession, and unfortunately, the new knowledge is that categorical empiricism has its limits, especially when limited information inform average hypotheses. Getting rid of the Axial categories was a good start.

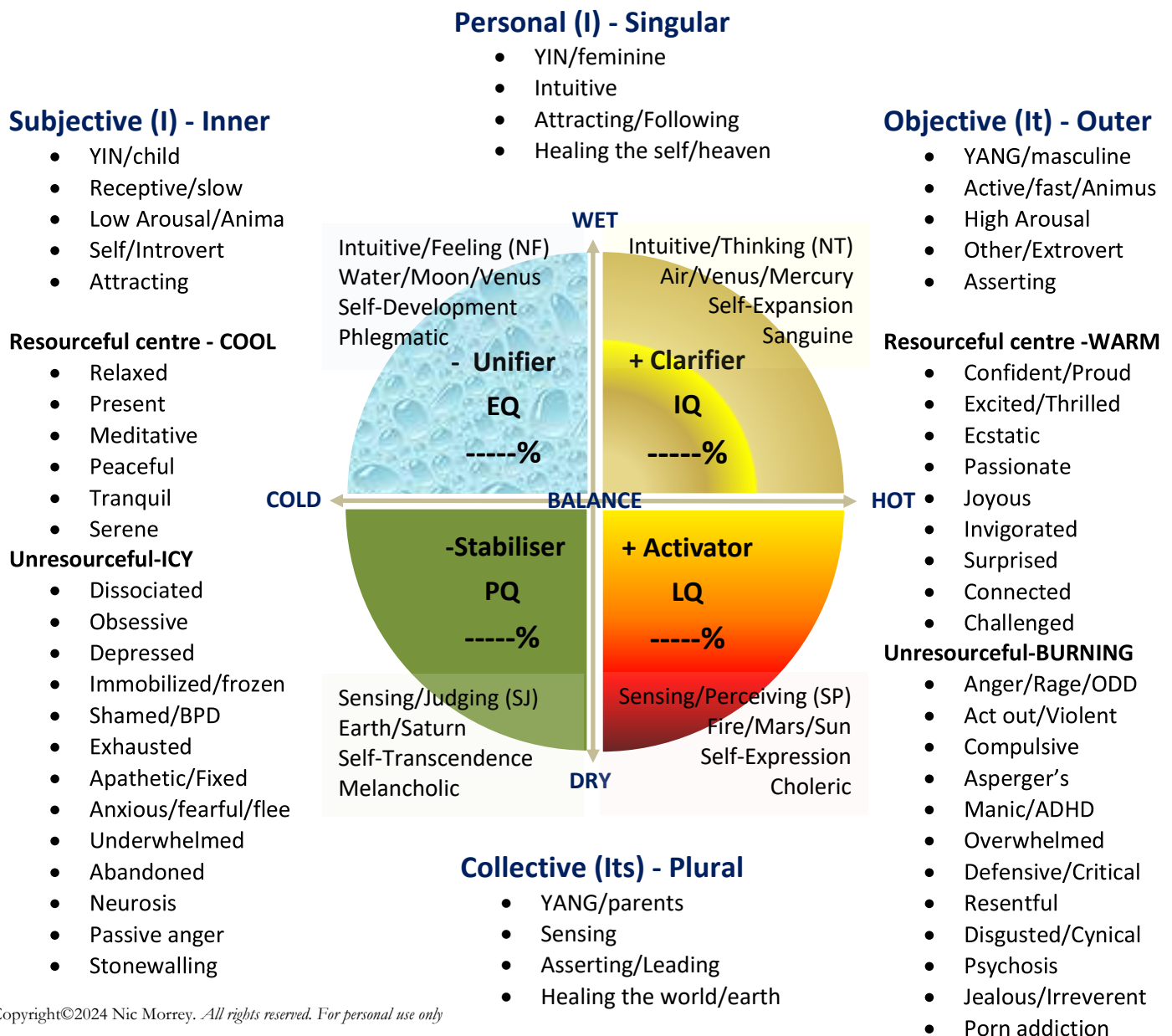
Like a self-fulfilling prophecy, if the therapist does not focus on regaining the 7 natural rhythms, starting with providing connection (*to close the gap in being too relationally distant*), the original narcissistic/psychotic wounds remain. The DSM 5's new premenstrual dysphoric disorder related to reproductive rhythm, like heart, sleep and breath rhythms, feel the pressure. As the sun and moon are central to survival, the heart and breath are intricately woven with sleep and bodily reproductive rhythms. The health of our species depends on rhythmical realignment. The Moon and Sun spectrum takes the spectrum into art, leaving science to catch up. The Moon and Sun are equal size when viewed at a total eclipse, yet the Moon is getting 4cm smaller and further away every year. Whether by day or night, their influences on us are still presently equal. Nature's rhythms are where we go for answers, and the answers are within us all, revealed to us within the dream pool. It is an art to see past our own reflection and let go of narcissistic traits and all of us have some. Anyone seeking power is at risk. The weak need more power and the powerful need humility.

Diagnosing the temperature of temperament

Here's an overview diagram combining eastern contemplative with western contemporary diagnostics. Unrest is caused by an unequal distribution of energy. With your % scores, notice if your centre of gravity is...

- 1. Dry:** (Bottom) Stabiliser/Activator = a need to go within and develop intuition.
- 2. Wet:** (Top) Unifier/Clarifier = a need to be less romantically idealistic and more sensing/realistic
- 3. Hot:** (Right) Activator/Clarifier = too actively extroverted, (burning) independent and in need of cooling down
- 4. Cold:** (Left) Stabiliser/Unifier = too passively introverted, (icy) co-dependent and in need of warming up

There are many relationship worlds within yourself as modelled below. Do you lean toward subjectivity or objectivity? Toward the life on the inside or the life on the outside? When two worlds come together, we form a 'we' or 'thou' and that's when the fun begins. Each half is ruled by the other half. We attract our opposite in search of wholeness and that magic miracle feeling of union. But there is work to be done post-romance bliss if this wholeness is to be further explored (breaking addictive co-dependence). The Anima is the split-off and disowned feminine aspect in men and the Animus is the split-off and disowned masculine aspect in women. Instead of relying on your partner to complete the whole, use this map to highlight which areas you would like to develop primarily for yourself and secondarily for your relationship.



The origins of Affect

Esoteric anatomy is a separate discipline to psychology, as one would argue philosophy, science or psychiatry are, but there are overlaps between these disciplines which can come together. Society requires their separation due to the need for categorization of discipline streams, but what of the individual? To understand the Self (*capital S*) requires a discipline of pushing subjectivity to its furthest reaches, and in doing so, allows other disciplines to catch up to this inner knowing, and to be later 'proven' by science to *in fact* be objectively true also.

So, with this deep subjectivity in mind, Centred therapy is structured as a road map, influenced by a combination of some of the great contemplative, psychoanalytic and esoteric traditions. A road map which has the purpose of giving permission to the individual to explore these inner reaches of subjectivity which rests at the core of who we are, and is represented by the Centred Self, the fifth element Ether, and pure humility as our ultimate goal. There is no arguing, with this goal in mind, which includes overcoming inner and outer violence, the core principle within all contemplative traditions, that this enquiry is not relevant to the field of psychology. This goal should equally in-form all objective disciplines. It must be remembered that in our psychological discipline, we lead with our subjective left foot to connect with the core of an individual in crisis and allow the objective right foot to follow and complement an inner validity claim, and should never be steered in the reverse order.

We have so far used tetrahension to understand our selves in 4 parts, Earth (Stabiliser) Water (Unifier) Air (Clarifier) and Fire (Activator). The fifth element introduced now is Ether representing the Centred Self, proposing 5 elemental parts.

Transmuting emotional vices into virtues

1: PQ Earth – *Fear/Greed transmute to Courage/Stability,*

2: EQ Water – *Attachment/Gluttony transmute to Detachment/Temperance,*

3: IQ Air – *Lust transmute to Contentment/Clarity,*

4: LQ Fire – *Anger/Wrath transmute to Forgiveness/Patience*

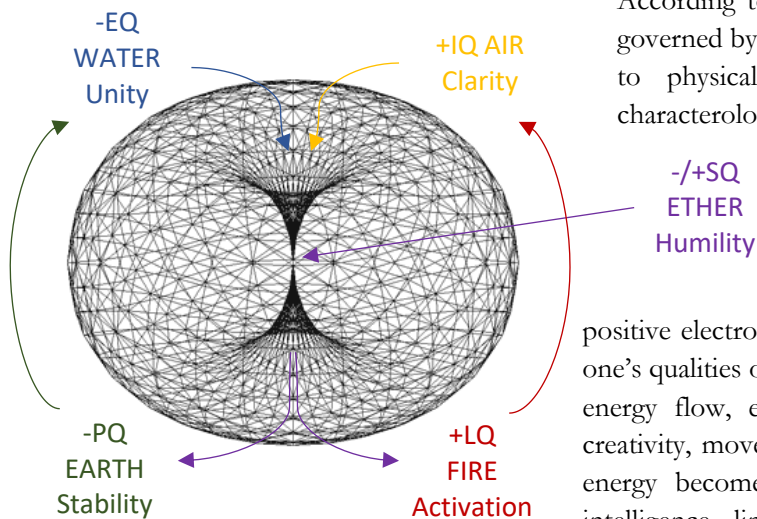
5: SQ Ether at the centre of the four parts – *Pride/Vanity transmute to Humility/Love and Desire in harmony*

1&2: -Gluttony and -Greed together create *Sloth transmuting to Diligence.*

3&4: +Lust and +Wrath together create *Envy transmuting to Kindness.*

E-motion (Energy in motion)

The interplay between the four elements, and the way they influence each other are important in discovering how to pinpoint our unconscious shadows, how we get caught up, lose sight or appreciate our inner swayings. But their purpose is to lead us to the Ether, to humility, to SQ, to the toroidal Vortex, to Kabbalah's harmony called 'Tiferet'. Without the fifth element, we do not know who we are, where we are and where we are going. 'Into the Centre'.



According to most of the contemplative traditions, we are also governed by 3 principles of motion which set the stage for energy to physically manifest, creating our 4 + 1 elementary characterological and bodily structures. They are the positive, the negative and the neutral.

So, imagine this toroidal doughnut rotates and folds in on itself, where negative electromagnetic forces -PQ & -EQ, and positive electromagnetic forces +LQ & +IQ vibrationally influence one's qualities of SQ at the centre. The centre is free, uninterrupted energy flow, experienced as a state of freedom of expression, creativity, movement and health; to flow, glow and bestow. If the energy becomes blocked via the over-compensations of the 4 intelligence lines/elements, this produces physical, emotional,

creative and/or mental ill health. Where the energy is disrupted in its flow, it requires a release in order for the energy to find its way back to zero point, to the centre, the home of pure interiority, essence and our original energy source. (IFS 8C's- Compassion, Creativity, Curiosity, Confidence, Courage, Calm, Connectedness and Clarity. 5P's- Presence, Persistence, Perspective, Playfulness and Patience).

The idea of blocked energy is central to all psychoanalytic and contemplative enquiry which more than hints at body-mind connections, psycho-somatic or soma-psyche illness. These 4 intelligences are the 4 worlds within Kabbalah's Earth-Assiah-material-H, Air-Yetzirah-formation-V, Water-Briah-creative-H and Fire-Atziluth-Archetypal-Y. Hidden within the world of Briah are the 32 paths of wisdom found within the first chapter of Genesis's creation story (10 Sephirot and 22 pathways between them as the Major Arcana). Grief and EQ hold the key to the door of interiority. (See *Pardes legend*)

4 original driving forces

In Centred therapy, -PQ's Fear and -EQ's Grief are the two driving forces of the receptive energy in motion (e-motion), and +LQ's Anger and +IQ's Shame are the two driving forces of the active energy in motion, all of which require transmutation to access Joy and Humility at the heart of -/+SQ.

Consider grief as the central motivation which opens the doorway to EQ (all emotions). Grief is the emotion we feel when our attachments are governed by a lacking. A lack of environmental, emotional and psychological constancy via nature and nurture sources. Similar to fear being inherently installed, seen in the Moro reflex at birth, Grief is also inherently installed, independent from our caregivers, yet mirrored by their capacity of care. Grief is the meta genealogically accumulated attachments from our ancestry which show up as attachment disorders. We need to attach before we can create some slack, fuse before we differentiate. Successful early attachment leads to healthy differentiation. Blaming these failings on the m-other or f-ather leads to blaming the other (*many others*) and leads to attempts to co-dependently or addictively attach to the other, the thing or things outside of oneself to replace the lacking. In Centred therapy, the therapist is the pseudo parent who, through the doorway of grief, resolves attachment trauma by giving the client opportunities to securely attach and receive a correct response to the unmet need.

From the receptive combination of -fear and -grief as the negative polarity which unifies & stabilises to promotes closeness (left side), the combination is not complete without the active positive polarity of +anger and +shame which activates & clarifies by creating some distance (right side). When all working together, they create the energy in motion. So, the receptive side represents *Needs* and the active side represents *Wants*. Our seven primary instincts are supported via; -PQ represents rhythms of comfort, -EQ represents rhythms of nourishment, LQ represents rhythms of movement and IQ represents rhythms of connection. Sleep rhythms are at the core of receptivity and breath rhythms are at the core of activity. In the centre are the heart rhythms and deep -/+SQ sensitivity and potential serenity.

At the centre of the toroidal field, we have our set amount energy to be managed. Our first -in-breath and +out-breath instinctually set one's energy into motion, and the pattern of equal/unequal giving and receiving begins with an impulse. Breathwork interventions are very effective when we understand that fear/grief resides within too much in breath and anger/shame resides within too much out-breath. Long, deep and even breaths lead to the centre. Similar to the in-breath which instinctively stimulates the out-breath, first light stimulates the eyes to see, sounds stimulate hearing, touch stimulates connection, sensation stimulates movement, empty stomach stimulates eating and overstimulation stimulates sleep. When natural rhythms are interrupted, our energy levels become compromised. Blocking the big 7 instinctual rhythms; breath, physical movement, physical comfort, sleep, connection, nourishment and heart coherence, is like blocking a volcano, leading to cardiac arrest.

When instincts are blocked, the primary emotions are activated in the developmental order of -fear, then -grief, then +anger and then +shame; known later through the voices... and their developmental arrests...

1. **Fear-:** “*The physical world is not safe*” (= arrested development - psychosis)
2. **Grief-:** “*The emotional world is not safe*” (= arrested development – narcissism and borderline)
3. **Anger+:** “*The thinking world is not safe*” (= arrested development – neurosis)
4. **Shame+:** “*The social world is not safe*”. (= arrested development – rule/role and script pathology)

The primary and secondary emotions

Let's discuss the four primary emotions in pairs, and how their paired combinations produce secondary emotions.

Combining **-Fear & +Anger = -/+Disgust**, set in motion due to the combination of environmental (fear) and libidinal (anger) inconsistencies and blocked primary instincts. When the primary instincts (*breath, physical movement, comfort, sleep & nourishment*) are free and in a natural rhythm, the primary emotions convert to SQ feeling responses of courage and forgiveness.

Combining **-Grief & +Shame = -/+Apathy**, set in motion due to the combination of emotional (grief) and construct (shame) inconsistencies and blocked primary instincts. When the primary instincts are free and in a natural rhythm, the primary emotions convert to SQ feeling responses of unity/differentiation and contentment.

Combining **-Grief & +Anger = -/+Betrayal**, set in motion due to the combination of emotional (grief) and Libidinal (anger) inconsistencies and blocked primary instincts. When the primary instincts are free and in a natural rhythm, the primary emotions convert to SQ feeling responses of unity/differentiation and forgiveness.

Combining **-Fear & +Shame = -/+Guilt**, set in motion due to the combination of environmental (fear) and construct (shame) inconsistencies and blocked primary instincts. When the primary instincts are free and in a natural rhythm, the primary emotions convert to SQ feeling responses of courage and contentment.

Combining **-Fear & -Grief = -/-Despair**, set in motion due to the combination of environmental (fear) and emotional (grief) inconsistencies and blocked primary instincts. When the primary instincts are free and in a natural rhythm, the primary emotions convert to SQ feeling responses of courage and unity/differentiation.

Combining **+Anger & +Shame = +/+ Envy**, set in motion due to the combination of libidinal (anger) and construct (shame) inconsistencies and blocked primary instincts. When the primary instincts are free and in a natural rhythm, the primary emotions convert to SQ feeling responses of forgiveness and contentment.

The combination of the 4 primary emotions create these six secondary emotions which are one step away from primary expression. This combination eventually leads to trapped movement and a rigid trait of **Righteous Pride/Vanity** (*having an overly*

high opinion of one's importance: Narcissism), where energy capacities are crippled down to a minimum, and bypasses the -/+SQ source of pure Humility/ Joy. The secondary reactive emotions create mutiny on the ship steered by Pride. But the ships name is called Humility with a course set to sail home toward the *Harmonic Centre*. Like Odysseus who rides through libidinally driven emotional reactivity, tempted by the sirens, the functional adult emerges.

Transmuting the 7 main vices to virtues by re-correcting the 7 instinctual rhythms

So, we have four primary emotions (Fear, Grief, Anger and Shame) and six secondary emotions (Guilt, Betrayal, Disgust, Despair, Apathy & Envy), which are all gateways back toward the primary energy source, heading toward the central source of Humility. The therapeutic approach thus becomes two-fold, unfolding in any order. The first is to identify the primary emotion, and secondly to identify which of the big 7 primary instinctual physical natural rhythms; breathing, movement, physical comfort, nourishment, connection, sleep needs and/or heart relaxation, have been interrupted and *need* to return.

When secondary emotions are in force, primary instincts become blocked, causing eating, sleeping, breathing, sexual disorders, agitation, addictions, and the plethora of psycho-somatic, psyche-soma illnesses such as those listed within Tension Myositis Syndrome (Sarno, 1998) via a conversion defense. Physical and emotional pain identification opens the gateway to their tightly woven relationship. If we repress the big 4 primary emotions (*Fear, Grief, Anger, Shame*), the big 7 primary instincts become infected (*Nourishment, Sleep, Comforts, Movement, Breath, Connection, Heart*). *Needs* then become *Wants*, longings and the big 4 accumulated lackings (*environmental, emotional, libidinal and construct object inconsistencies*), and *Desire is Born* due to the energy needing to go somewhere else. This leads to the question, 'What if desire could be tamed?' Not repressed, but harnessed. Would this not open the doorway to your life plan, to high PQ, EQ, LQ, IQ and SQ's Humility, Joy, True Happiness and Fulfilment? This is the goal of centred therapy, for the client to *arrive*.

Attachment disorders

When considering attachment disorders, objective observations, as accurate as they are, have steered attachment theory in a particular direction. Centred therapy proposes that emotions and attachment style are meta genealogically inherited (nature) and awaiting the context for expression. That we are not a tabula rasa on arrival subject to our formation via parental influence alone (nurture). Due to trauma being carried through from past generations, this gives rise to understanding both anxiety and grief as developmental spectrums. A PTSD spectrum illustrated below which gives rise to most disorders within the DSM-5.

Graded defences against anxiety		Anxiety 0			Anxiety 10		
Graded defences against grief/depression		Grief 0			Grief 10		
Affected Intelligence line	1-Stabiliser (-PQ)	2-Unifier (-EQ)	3-Clarifier (+IQ)	4-Activator (+LQ)			
Loss of object constancy	Environmental	Emotional	Psychological	Social			
Trauma exposure begins	0-2 years	0-2 years	2-3 years	3-4 years			
Associated affect	Fear	Grief	Anger	Shame			
Attachment disorder (AD)	Anxious 9 to 10	Disorganized 9 to 10	Ambivalent 9 to 10	Avoidant 9 to 10			
Childs developing defensive script	"The physical world is not safe"	"The emotional world is not safe"	"The thinking world is not safe"	"The social world is not safe"			
	"I'm not ok, you're not ok"	"I'm not ok, I'm ok, you're not ok, you're ok"	"I'm not ok, you're ok"	"I'm ok, you're not ok"			
Confirming parental script	"Because I said so"	"Whatever you want"	"I don't care"	"You're overwhelming"			

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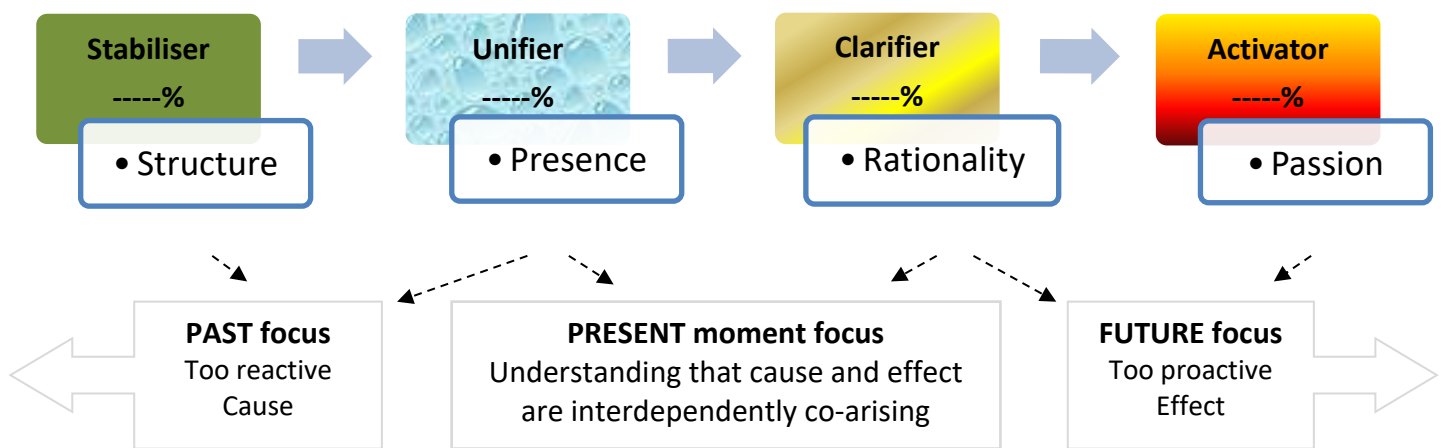
So, we all have differing degrees of attachment issues, some more prevalent than others. At the extreme end of the spectrum (*scores of 9 or 10*), our population is approximately consisting of 5% Anxious, 10% Disorganized, 15% Ambivalent, 20% Avoidant and 50% Securely attached (*Cassidy & Shaver, 2008, Levine & Heller, 2010*). The wide scoring range of the securely attached is anywhere between 0 and 8. As anxiety compounds with a buildup of the 4 losses of object constancy, our defences become stronger against anxiety & grief (*Trust versus Mistrust*). Our life then follows a recurring holding patterned path of the lemniscate (*infinity symbol*) on a flatland 2-dimensional map of the 4 faces of love (*from 1-Stabiliser, 2-Unifier, 3-Activator to 4-Clarifier*), or in the

context of insecurity, the loss of the 4 faces of love. It is proposed that extreme anxiety and grief are the sources of extreme anger and shame; ambivalence and avoidance. Good enough parenting in combination with minimal meta genealogical trauma are the contributing factors to secure attachment (*"I'm ok, you're ok"*), found via the past and present parental humility traits within the functional adult -/+SQ development.

On the problematic attachment style side of the street, a plethora of observable symptoms come about due to the combination of disrupting primary instincts and emotions. 50% (or more) of the general population have symptoms which range from superficially engaging & charming, lack of eye contact on parents' terms, indiscriminately affectionate with strangers, not affectionate on parents' terms (not 'cuddly'), destructive to self, others and material things ('accident prone'), cruelty to animals, lying about the obvious ('crazy' lying), stealing, no impulse controls (frequently acts hyperactive), learning lags, lack of cause-and-effect thinking, lack of conscience, abnormal eating patterns, poor peer relationships, preoccupation with fire, preoccupation with blood & gore, persistent nonsense questions & chatter, inappropriately demanding & clingy, abnormal speech patterns, triangulation of adults, false allegations of abuse and presumptive entitlement issues (*Thomas 2008*).

Temperament & time: The cause and effect of anxiety

Write down your % scores below. Your two highest %'s will indicate where you spend most of your time. Your temperament has a centre of gravity which, if you are unaware, will keep you stuck at a particular point or points on the time line. For example, if we have too much energy in the future then the application of goals can be difficult due to over-thinking about the greener pastures. If we have too much energy in the past then our goals can become inflexible and narrow sighted. If we have too much energy in the present then we can become too spontaneous and/or existential. If we have too much energy in both the past and the future and not enough in the present, this will cause a great deal of anxiety, and maintain the avoidance of it. An over-focus on the present can also cause anxiety (existential). Too much meditating and observing creates a build-up of energy which needs a release. Being in a relationship requires passion and presence as well as stability and rationality. It takes a lot of courage to chase desire and repair ruptures and remain in an authentic relationship.



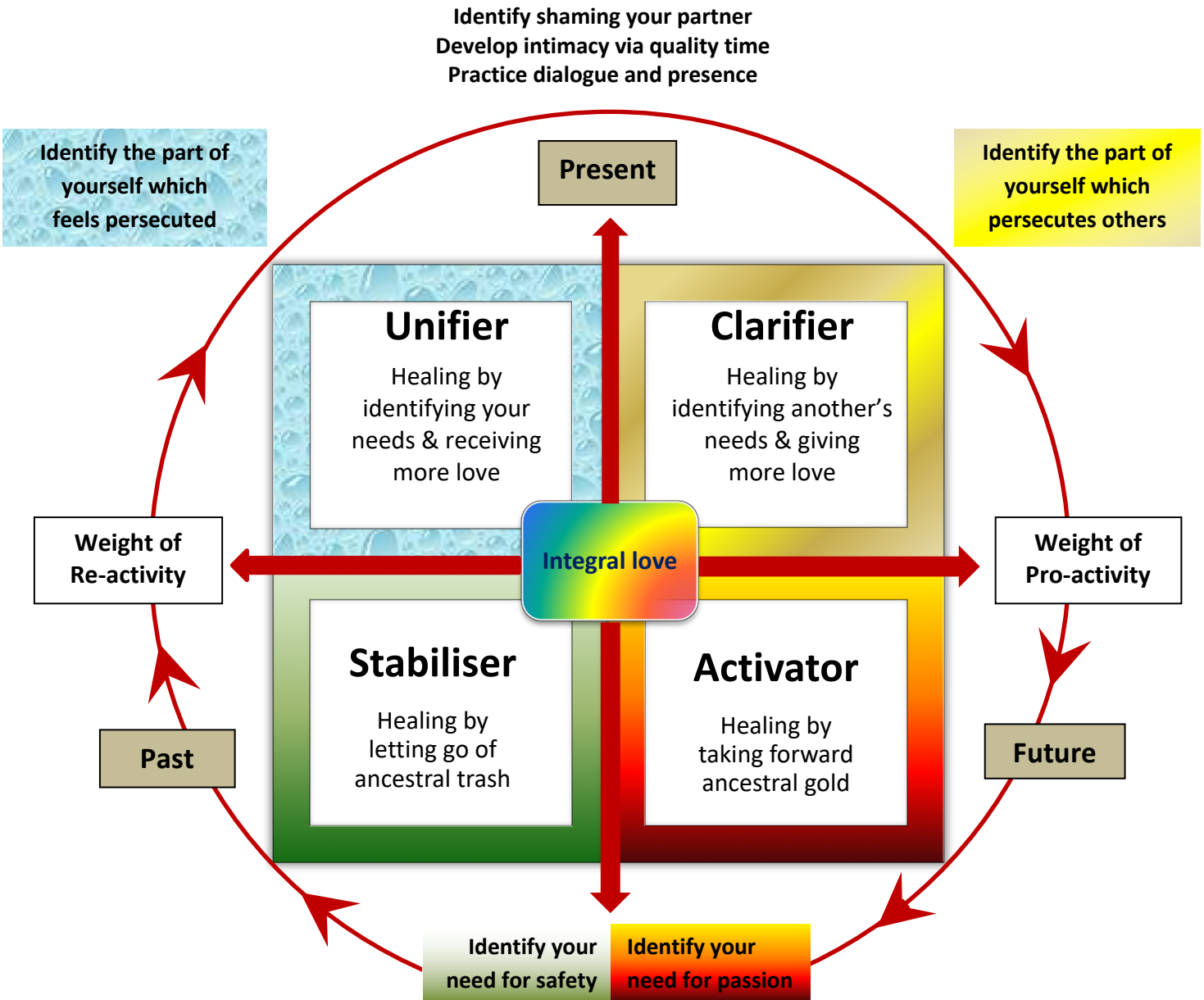
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Being aware of yourself 'in time' will allow you to identify whether you are on the cause (past) and/or effect (future) side of the street. It will also allow you to wonder about whether you have enough stability, presence, rationality and/or passion in your life. Research has found that Stabilisers attract Stabilisers, Activators attract Activators, and Unifiers and Clarifiers attract each other (Fisher, 2009). It is more difficult for Stabilisers and Activators to get on because of the unspoken positions between them (*unravelling shame*) which requires presence, clear cognition and dialogue. When in partnership, the Stabiliser and Activator often express foolish crazy and manic love which usually does not last long and can be abusive. The Unifier (feeling- women from Venus) and Clarifier (thinking – men from Mars) is the other great attractor of opposites. When we consider our genealogical past which is riddled with the historical power struggle between the sexes, it takes a lot of courage to face our shared history built on the victim/persecutor model. Being *still enough* to face the emotions (fear, grief, anger &/or shame) which reside in the present is the antidote to anxiety. Although it is very confronting to acknowledge our inner victim and/or persecutor, we do more damage to ourselves and to others if these qualities of ours go unnamed.

When completing this as a couple, which one of you is being too active (*right side dominance*) and which one of you is being too reactive (*left side dominance*)? Who wants to live in the now versus the other being too historical, bringing up hurt from the past? Are you both caught in the past or stuck in a future dream? When completing this as a family, parents who are on one side of the quadrants usually attract children who will fulfil the opposite to achieve systemic balance. For example, if you as parents are both too proactively engaged with the future (*right side dominance*), the kids will fill the % of reactivity (*left side dominance*) the need for presence (now) and structure (past). Have you spread your energy evenly (*mindfully proactive*) – 33% in the past, present and future, where your anxiety can be used as your guide?

Past influences: Healing trans-generational wounds

A non-negotiable in being in relationship with others is to study one's own reactivity. This includes facing childhood wounds as well as taking a further step back into Meta-genealogical patterns which made us *who we are*. *Who you are* comes from the past with a small capacity remaining to curb the unwanted trash from your ancestry.



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Exercise:

1. **Stabiliser:** What will you be leaving behind?...*contemplating the ancestral baggage you no longer need to carry*
2. **Unifier:** Can you receive love for its own sake?... *contemplating whether you give the love that you ought to be receiving*
3. **Clarifier:** Can you simply give love?...*contemplating whether you will lose touch with yourself in the process of giving*
4. **Activator:** What will you be taking with you?...*contemplating how to use your passed down ancestral gifts*

The consequences of blocking the 7 instinctual rhythms

Whether inherited (nature) or accumulated via our parent’s good enough care (nurture), the blocked rhythms from the dead past need to flow again to experience a life of harmony. Musically speaking, the left side is the 1st note, the right side is the 3rd harmonic and the centre is the 5th harmonic. When we are in rhythm, the notes and melody played have a beat to follow. Without that rhythm, all hell breaks loose, giving birth to the 7 deadly sins and attachment disorders when left unattended and cared for. Secure attachment (SQ) is felt when all 7 instinctual rhythms are energetically moving and playing along to nature’s tune (sleep, comfort, nourishment, movement, connection, breath and heart coherence).

Which of the 6 rhythms are needing to follow the main beat; from the heart? What’s in the way of returning to the primary instincts? Write down your insecure attachment memories using the next page. You may not need to confess to a deadly sin when you understand its origin. Just find ways to return to the rhythms by creating an action plan and include the words connect, nourish, move, rest, breathe, comfort and harmony.

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**HEART RHYTHM BLOCKS
CREATE PRIDE & VANITY**

UNIFIER

**NOURISHMENT RHYTHM BLOCKS
CREATE GLUTTONY**

DISORGANIZED ATTACHMENT
(Is my caregiver present?)
Unresolved **GRIEF** from 6 weeks+
“I’m not ok, you’re ok, I’m ok, you’re not ok, we’re ok, we’re not ok”
Memories include:

**SLEEP RHYTHM BLOCKS
CREATE SLOTH & DESPAIR**

STABILISER

**PHYSICAL COMFORT RHYTHM BLOCKS
CREATE GREED**

ANXIOUS ATTACHMENT
(Is this environment safe?)
Unresolved **FEAR** from birth+
I’m not ok, you’re not ok”
Memories include:

APATHY
toward faith

20
18
16
14
12
10
8
6

6
8
10
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20

DISGUST
toward the world

CLARIFIER

**CONNECTION RHYTHM BLOCKS
CREATE LUST**

AVOIDANT ATTACHMENT
(Can my caregiver understand me?)
Unresolved **SHAME** from 9 months+
“I’m ok, you’re not ok”
Memories include:

**BREATH RHYTHM BLOCKS
CREATE ENVY**

ACTIVATOR

**MOVEMENT RHYTHM BLOCKS
CREATE WRATH**

AMBIVALENT ATTACHMENT
(Is my caregiver full of life?)
Unresolved **ANGER** from 7 months+
“I’m not ok, you’re ok”
Memories include:

Insecure Attachment Styles

Exercise: Remembering your first 7 years of childhood, highlight statements which were active back then. Write 5 important memories on the previous page. Have they been resolved in adulthood?

Disorganized (child) – Fearful (adult)

I couldn't trust an absence in my mother
 I felt so chaotic and disordered in my thoughts
 I remember disassociating into trances
 I did have learning difficulties
 I needed more nourishment
 I was so unpredictable in my behaviours back then
 I always had lots of problems arise as a child
 I remember being too friendly with strangers
 I was never good at giving others their personal space
 I was a little socially isolated
 I did have regular melt-downs
 I didn't feel emotionally safe
 I would get hurt just to receive some care
 I would become frozen with overwhelming fear
 I did have really bad nightmares
 I was lost as to how to cope
 I remember being so upset, but then flip back to ok
 I did perceive threats regularly
 I was aware of my parents own trauma
 I didn't know if closeness or distance provided safety
 I did feel that closeness increased my fear
 I do remember wandering off topic in conversation
 I was a victim back then

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Avoidant (child) – Dismissive (adult)

I felt an eternal emptiness as a child
 I lost my sense of self
 I was rarely relaxed
 I kept busy to avoid my fear, sadness, anger and shame
 I avoided closeness to dodge exposing my vulnerability
 I would feel anxious only in quieter moments
 I never showed my vulnerability as I wanted to be strong
 I would be sad, but only to cover up feelings of shame
 I would persecute others to hide my own inadequacies
 I was open to care, but only when sick or injured
 I was a trickster and broke promises
 I was passive-aggressive, never assertive
 I was always pretty slow to finish a task
 I always thought others had the problem, not me
 I talked a lot, and abstractly, to hide my shame
 I did avoid physical contact with mum
 I did freeze up when I was touch by someone
 I was not very emotional
 I did use my body to express my need for distance
 I used aggression to create distance
 I was isolated because I actively avoided others
 I did deny my needs as a child
 I did avoid eye contact back then
 I remember not wanting to be so inadequate

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Anxious (child/adult)

I did lose a sense of trusting my environment
 I was afraid I would be abandoned as a child
 I connected with others mainly to relieve anxiety
 I did feel an inner emptiness
 I was terrified of being forgotten about
 I did have a tendency to obsessively complain
 I managed others so they would like me
 I did lie a lot and invented compelling tales
 I was a non-stop talker back then
 I didn't express my own thoughts back then
 I asked a lot of meaningless questions
 I tried to make good impressions via charm
 I would elicit all my cues from the environment
 I never felt comfortable in my environment
 I needed prompts to craft a perfect answer
 I thought I was insightful, but I lacked meaningfulness
 I evaded real feelings like fear, grief, anger and shame
 I remember avoiding feeling left out
 I did deceive others
 I remember being obsessive about things
 I achieved well mostly to be liked
 I remember being intrusive & interruptive in conversation
 I wanted to be in the centre of it all
 I gave my friends gifts mostly to be liked
 I elicited empathy in others, but only to avoid my terror
 I did maintain problems of others to avoid my own fears

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Ambivalent (child) – Preoccupied (adult)

I remember being so dissatisfied
 I was interested in fire, gore and death
 I was not interested in morals, values and ethics
 I remember being quite manipulative
 I was a real dramatist back then
 I remember destroying my own and others property
 I did get into fights in the playground
 I didn't really care about others back then
 I was an extreme risk-taker
 I was quite unaware of the dangers to myself or others
 I stole stuff because I felt a scarcity
 I exploited others as they were a means to an end
 I was incapable of receiving or giving affection back then
 I never touched affectionately because it felt meaningless
 I did enjoy causing levels of distress in others
 I had short lived friendships because of levels of drama
 I was a deliberate academic under-achiever
 I had behaviour issues at home and at school
 I remember being angry a lot
 I could never sit still as I had too much energy
 I was a rebel
 I wanted to connect with people but didn't know how
 I was a gossip
 I would never let my fear or sadness show
 I remember burning myself out and then switching off
 I remember being a bully

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Switching primary reactive emotions to feeling responses

But how do we switch from primary reactive emotions and their numerous symptoms which have steered our genealogical line for centuries, to feeling responses? Feeling responses come from the heart's centre. From a point in the heart where we commune with spiritual principles such as the 21 skills of spiritual intelligence (*Wigglesworth 2014*) or feelings such as joy, compassion, clarity, stability, creativity, patience, success, peace, gratitude, fulfilment, belonging, harmony, calmness, courage, confidence, bliss, order, mercy, innocence, unity, differentiation, tranquility, wholeness, happiness, inspiration, contentment, altruism, humor and above all, humility. The Kabbalists call this process *devekut*, translated as *cleaving with G-d*. From repression to suppression to progression, we turn toward the trauma, name the reactive emotion, dissect characterological influence, find the old scripts and now unresourceful adaptive child identities and finally reach out for new possibilities by transmuting vices into virtues 1% at a time; switching reactive emotions into the functional adult feeling responses. In other words, development into being human requires facing pain, walking the heroine or hero's journey, crossing that bridge, facing that dragon, and in doing so, increase inclusivity and complexity and finally nobly return to the 7 primary instinctual rhythms.

E-Motion as information

There is a gift within each of the primary emotions. When they arise, the Centred therapist supports the client to pick up the phone call and hear the message. Imagine the Centred Self having a conversation with each primary emotion in turn.

- **When Fear speaks** (PQ), the Centred Self (SQ) hears that something is wrong with the environment...that safety, stability, comfort, breathing, sleep, nourishment need attending to. The Centred Self reassures the Anxious self, thank you, I got the message. I will attend to the concerns with priority.
- **When Grief speaks** (EQ), the Centred Self (SQ) hears that there is an absence of presence...that a space for vulnerability, dependability and closeness are lacking. The Centred Self reassures the Depressed self, thank you, I got the message. I will attend to your attachment and instinctual needs so you feel secure enough to detach a little and hatch.
- **When Anger speaks** (LQ), the Centred Self (SQ) hears that something is being expressed which is very important...that freedom, energy release, creativity, playfulness, expression, movement, cannot be held down. The Centred Self reassures the Rageful self, thank you, I got the message, and I will attend via actions over the course of time.
- **When Shame speaks** (IQ), the Centred Self (SQ) hears that something is needing to be seen, recognized, spoken, written and understood...The Centred Self reassures the Humiliated self, thank you, I got the message. I now understand what is true and I will let them know this truth by providing the evidence.

When the messages have been received, and the gold extracted, the four reactive emotions or selves hang up the phone and allow the Centred Self to steer the ship. The primary emotions can call at any time, as can any of the secondary emotions. When a secondary emotion calls, the Centred Self picks up the phone call hearing two voices (*primary reactive emotions*) on the phone. The Centred Self chooses which one to attend to first by putting one of the voices on hold and attends to them separately. Eventually, all the small selves begin to understand that the Centred Self is a reliable mediator and begin to trust and use this central guidance with frequency. They begin to invest all their energy in this central position, giving over to the remarkable level of sensitivity it claims to possess. It's capacity for stability, compassion, wisdom and life force. It's capacity for justice, fairness and equality. Imagine the big 4 emotions sit at the round table all needing to in-form and speak from their unique PQ, EQ, LQ,

IQ perspectives. The candle flame in the centre (SQ) of the round table is the activated listener who attends to the needs, but only when the needs are spoken, and only when a resolution is requested. This becomes the work of a Centred therapist.

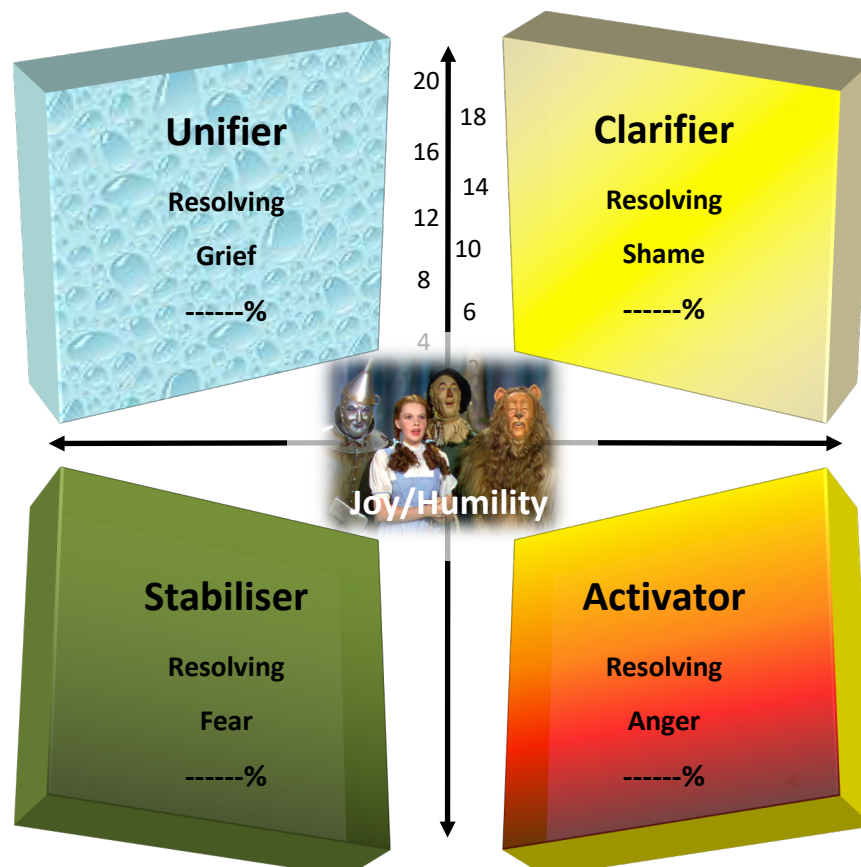
You're energy in motion

Which of the *big 4* emotions do you lean toward, *Fear, Grief, Anger and/or Shame*. The temperaments amplify certain emotions to suppress other emotions. The aim is to know yourself in the fullest sense by connecting and empathizing with all 4 emotions evenly as they come up contextually. The *big 4* must be experienced, harnessed and transmuted from lead into gold; Joy and Humility depend on this process. The wizard of Oz characters transmute these emotions to find joy and humility by uniting together; Dorothy (*Stabiliser*), Tin Man (*Unifier*), Scarecrow (*Clarifier*) & Lion (*Activator*).

Primary E-motion	Worrisome- Fear -Anxious 0-1-2-3-4-5-6-7-8-9-10	Sadness- Grief -Depressed 0-1-2-3-4-5-6-7-8-9-10	Irritated- Anger -Rageful 0-1-2-3-4-5-6-7-8-9-10	Embarrassed- Shame -Humiliated 0-1-2-3-4-5-6-7-8-9-10
-Archetype	Anxious Stabiliser	Depressed Unifier	Rageful Activator	Humiliated Clarifier
Question	Can you trust me? Can I trust you? Can we trust each other?	Can you love me? Can I love you? Can we love each other?	Can you give me freedom? Can I give you freedom? Can we give each-other freedom?	Can I accept you? Can you accept me? Can we accept each other?
Transmute via	Exploring courage, confidence and taking risks.	Feeling more attached, connected and close.	Expressing passion, invigoration & caring autonomy.	Asserting with loving-kindness.
To find	Courage via Stability	Differentiation via Unity	Forgiveness via Activation	Contentment via Clarity
Secondary E-motions	Grief & Anger=Betrayal Anger & Shame=Envy Grief & Shame=Apathy Grief & Fear=Despair Fear & Anger=Disgust Fear & Shame=Guilt			

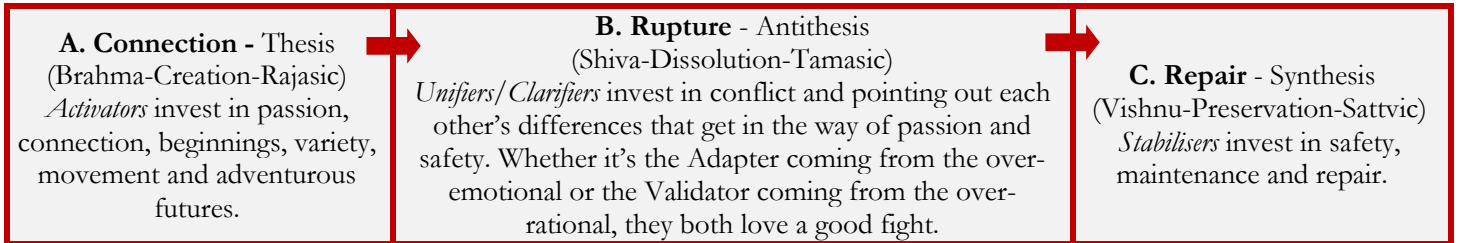
Exercise: Take it in turns

1. Think of a recent stalemate argument with your partner. Identify which emotion/s needs resolution. Give yourself a score from 0-10 in each primary emotion to indicate which one needs your attention.
2. Identify which question needs an answer.
3. Discuss a strategy to transmute an emotion and whether this involves your partners help.



Identify your blocked energy & over-investments

It's very common for a couple not to be in sync with each other. One way to think about this is to identify which of the three phases you are both in, as well as whether one or both of you have an overinvestment in one or two of the three phases. The three phases of all relationships are... and in sequential order –



1. Identify your pattern – Your shape indicates your investments PQ, EQ, LQ, IQ.

Identify which phase is your dominant and which you most avoid.

It is important to be open to 'divine love' or the energy in all three phases.

If we're not open, we get stuck.

Here are a few examples of how couples get stuck.

A- Investment in Passion/Connection

"I am so connected to you, you seem different to the other

7 women/men I've been with this year.

Let's go away together on an adventure tomorrow"

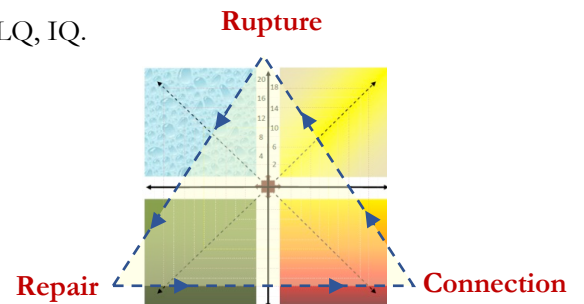
B- Investment in Conflict/Rupture

"I won't back down because if I do I won't feel safe, and I don't feel like sex anyway. Let's keep shaming each other, stay in our righteousness and differences and just agree to be miserable together"

C- Investment in Safety/Repair

"I don't like confrontation and judgement. I try to repair something even before I fully understand what the problem is.

Maybe sex would fix it"



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2. Understand your pattern - With your partner inquire into the good reasons for your over-investments (then alternate).

Perhaps an investment into rupture might be your reaction to an early longing to be understood. Perhaps an investment into passion might be your reaction to early disappointments of unmet desires and loss of freedom. Perhaps an investment into safety might be your reaction to past trauma and loss of connection.

3. Change your pattern - Can your present relationship help you to undo old patterns? It is usual for relationships to reinforce old patterns. A cure is to identify and understand the pattern. Some transitions feel more natural than others (listed below). For example, passion has a deeper emotional connection when it arrives out of safety. Ruptures are only accessible if we have accessed our passion; repressed passions fester. Repairs are more substantial when the passion is acted upon, acknowledged, understood, tempered then cooled within the tensions of rupture.

Using the list below, highlight just one difficult transition in your relationship. With your partner, take it in turns to discuss this difficulty when moving from one phase toward another and what you might do differently to promote change. Consider the difficulty especially when your phase needs may be different to your partner needs.

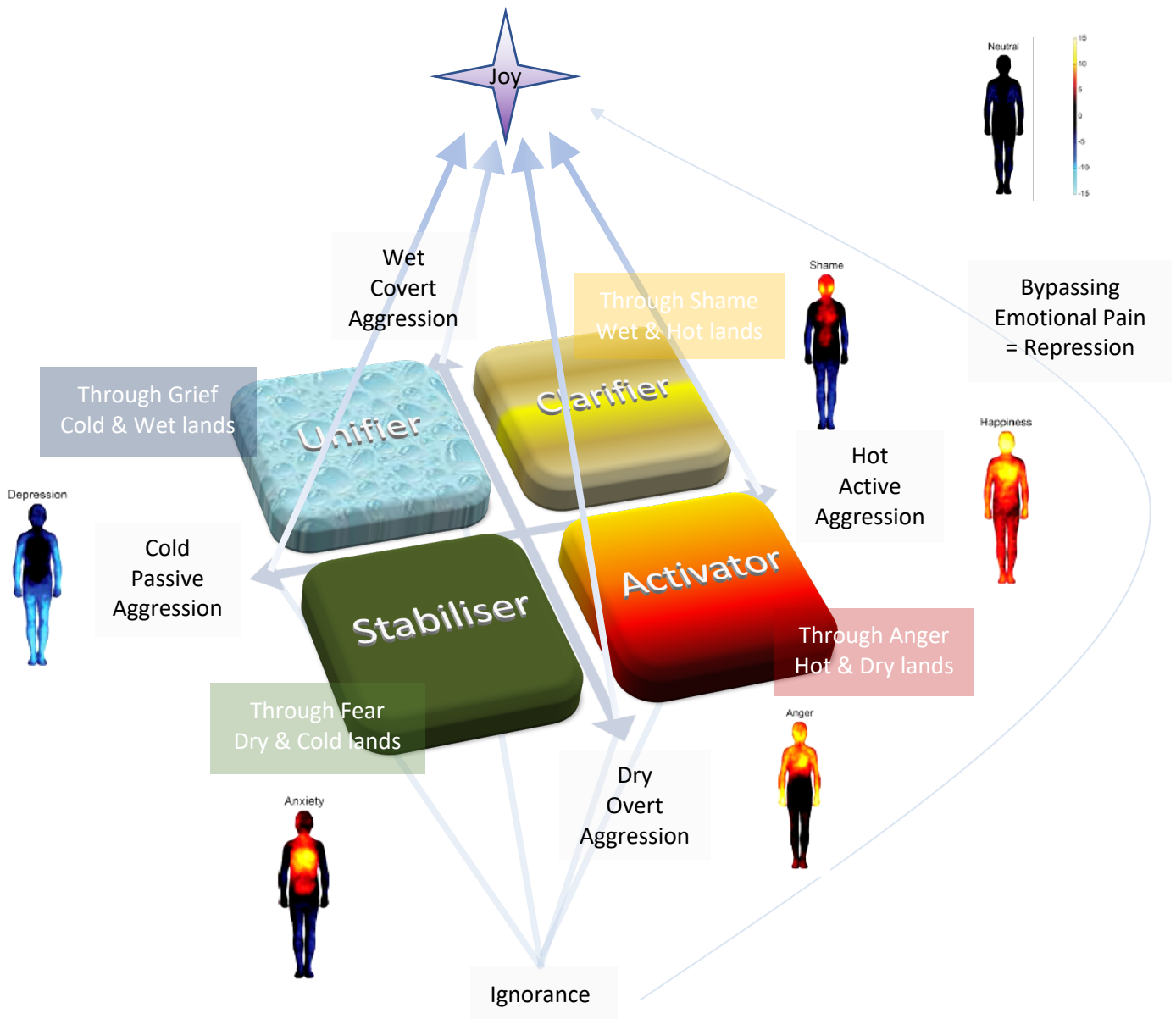
Natural flow	Unnatural flow (builds tension)
1. Connection to Rupture	4. Connection to Repair (skips Rupture)
2. Rupture to Repair	5. Rupture to Connection (skips Repair)
3. Repair to Connection	6. Repair to Rupture (skips Connection)

Happiness and joy via anger

This diagram explores the journey from ignorance to joy via the big 4 emotions. You are more likely to access certain emotions more readily due to the temperature (*Nummenmaa, 2014*) of your temperament identified via your inventory score. We're all after happiness and warmth in the body, and sustained warmth in the body requires harnessing anger. Without harnessing this energy, we lose invigoration and passion. Harnessing anger simply means anger with deep care = genuine power, (*as opposed to rage or wrath without care = false power*). Notice the temperature similarities (*yellow/red*) between anger and happiness. Suppressing anger and passion promotes depression and inner rage. On the other hand, repressing and avoiding grief, sadness and depression can be a cause for inappropriate anger - aggression. Balanced anger must hold the hand of sadness/grief to undo the knot of betrayal. Working with anger/shaming (*needing distance - independence*) and grief/fear (*needing closeness - co-dependence*) promotes the *interdependence* necessary for balanced healthy relating and feeling true joy/happiness.

Exercise: Take it in turns to discuss a recent argument.

1. Identify whether you had a need for more distance or closeness and which emotions you used in your attempt.
2. Could you have expressed your anger with more care or with a greater expression of fear, shame and/or grief?



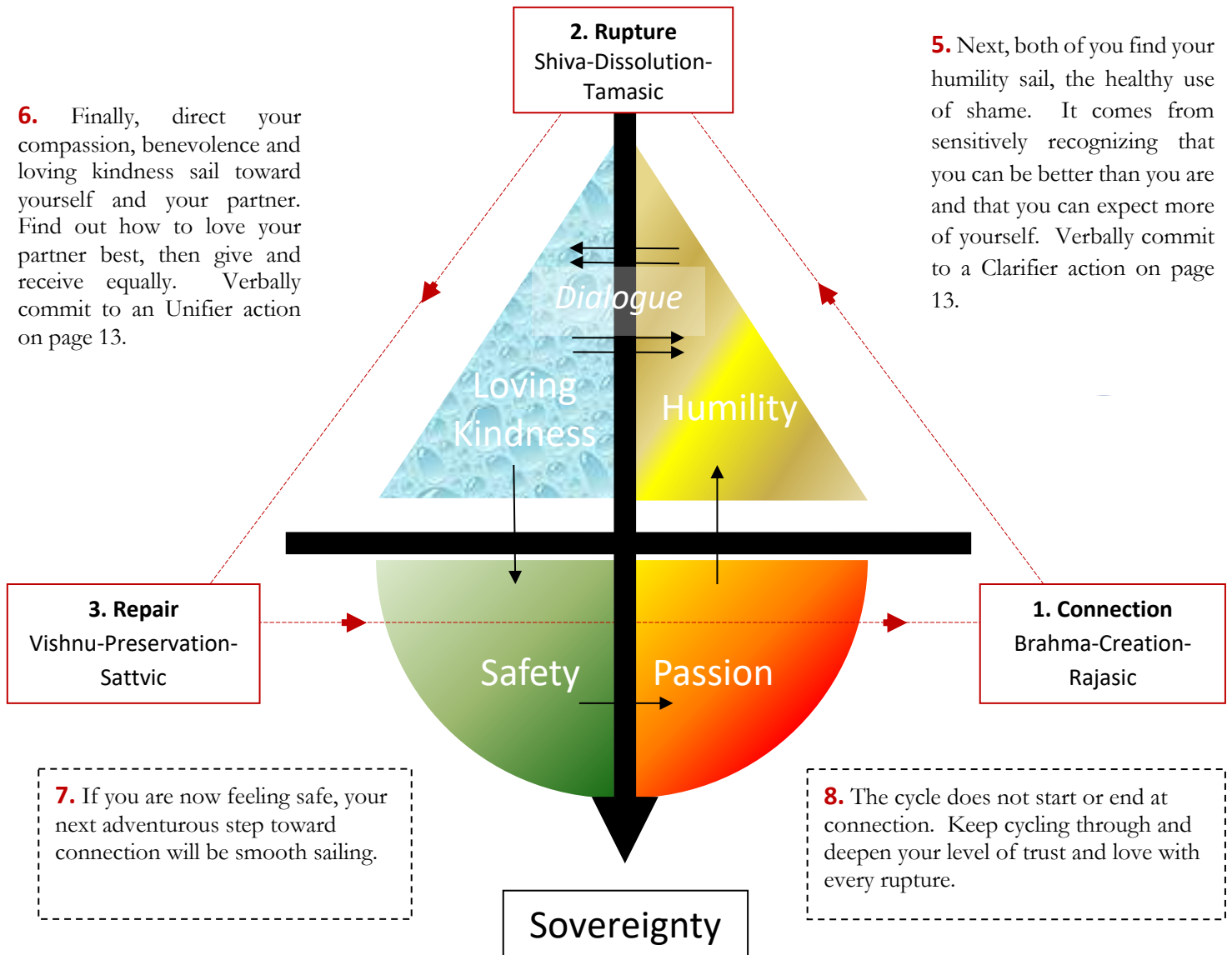
Unravelling shame to sail through the rupture phase

Loving kindness and humility are two non-negotiable aspects we need to develop within ourselves. These are the two sails on your ship which require hoisting. Only then can dialogue between you and your partner be a successful exchange of communication, so you both move through the stage of rupture and into repair and reconnection. Ruptures commonly result in shaming one another until one of the pair retreats. Shame is the most crippling voice of the psyche. When we are made to feel wrong, it sets up a pattern of attacking others, attacking oneself, avoiding others and avoiding oneself. It dampens excitement (weakening the energizer) and leaves us feeling very unsafe (weakening the stabilizer), causing a leaky boat. It leads to blaming, punishment, criticism, stonewalling, defensiveness, contempt, justification, resentment and vengeance. This is why dialogue is so important at the stage of rupture. Shame hides behind anger, fear and/or grief. So, let's uncover it now in 8 steps. Invite your partner to listen only. To validate, mirror and empathize without reactivity.

1. Tell your partner about a time in your childhood when you were shamed or humiliated. Let your partner know whether this experience has impacted your present relationship.
2. Talk about a time when you belittled your partner.
3. Talk about a time when your partner belittled you. *(as the listening partner, stay present)*
4. Now invite your partner to share that same process *(steps 1,2 & 3)* with you, then move to step 5.

6. Finally, direct your compassion, benevolence and loving kindness sail toward yourself and your partner. Find out how to love your partner best, then give and receive equally. Verbally commit to an Unifier action on page 13.

5. Next, both of you find your humility sail, the healthy use of shame. It comes from sensitively recognizing that you can be better than you are and that you can expect more of yourself. Verbally commit to a Clarifier action on page 13.



Intelligence lines and the psychograph

-PQ = (Physical) Driven to master the self and what is good (*Plato/Kant*). How aware am I of my 5 senses, body, kinaesthesia (*Gardner*), my instincts (*James/Darwin/Hebb*), natural rhythms (*Shainberg*), naturalistic, environmental (*Gardner*), cultural, historical, developmental, corporeal needs (*Vygotsky/ Mead/Gebser/ Wilber/Elgin/Kegan/Maslow*), and the structures of loving equality (*Hellinger*)?

-EQ = (Emotional) Driven to know thyself and what is unifying (*Plato/Socrates/Aristotle*). How aware am I of my full range of my energy in motion e-motions (*Goleman*) as a state and/or trait, namely my origins of Fear (*Watson/Plutchik/Ekman*), Anger (*Freud/Kohut*), Shame (*Kaufman/Brown*) and Grief associated with early attachment/differentiation capacities (*Bowlby/Anisworth/Kubler-Ross*), affect regulation (*Winnicott/Kohut/Bion/Fonagy*), vulnerability, intimacy, compassion, empathy (*Brown/Gottman*) and state training (*Wilber*) to turn positive states into lasting traits?

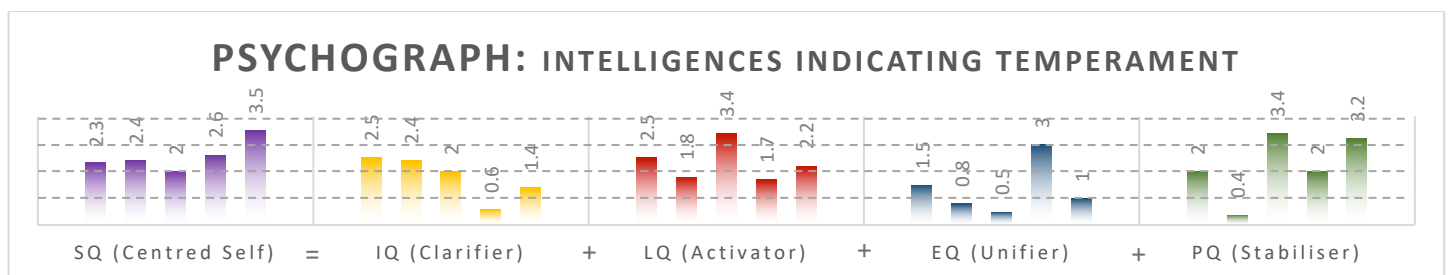
+LQ = (Libidinal) Driven to creatively play with others in what is beautiful (*Plato/Kant*). With social, sexual, & libidinal impulse, how aware am I of what fuels desire (*Freud/Kant/Lacan/Girard*), attractions (*Fisher/Housen*), drive to socially connect (*Perry/Selman*), drive for sex (*Perel/Freud*), eroticism (*Fortune*), romance (*Fisher*) creative potential (*Sternberg/Wallas/Kaufman*), our collective group mind intelligence (*Lery/Kerckhove*) and discovery of healthy power?

+IQ = (Intellectual) Driven to know the other and what is true (*Plato/Kant*). How aware am I of concepts, ideas, constructs, objectivity (*Kegan*), maths, logic, reason (*Pythagoras/Kant/Plato/Piaget*), spatial (*Gardner*), rationality, verbal, memory (*Wechsler*) financial, language (*Vygotsky/Chomsky*) and ability to think about the world and orally define what it is?

All of the above equates to Spiritual Intelligence, and further includes;

SQ = (Spiritual) Driven by harmony. How aware am I of my true identity (*Loevinger/Cook-Greuter/Gilligan*), gender (*Wilber*), intrapersonal inner life (*Aurobindo/Underhill/Avila/Buddha/Wilber*), energy source (*Siegel/Shaniberg*) faith (*James/Fowler*) morals (*Kohlberg*), values (*Graves/Beck*) and unveiling paradox/existentialism (*Frankl/Gardner*)? What is my view of something greater and more inclusive from my unique temperament & intelligence psychograph (*Wilber*)? What is of ultimate concern for our future trajectory together? how should I/we act/not act? How are we all connected (*Wigglesworth*)? And what's holding me back from my true potential (*Dweck/Witt/Wilber/Masters*)? Of all the arts, I have added musical intelligence (*Inayat Khan/Steiner*) as a spiritual intelligence due to its vibratory nature (music of the spheres); the tone, timbre, rhythm, melody, pitch, sensitivity, creation, recognition, reflection, mathematical and emotional expression which, like SQ, requires the combination of all lines of intelligence.

So, we notice that all intelligence lines of development (*I'm sure I have missed some of them*) are covered in the 4 major lines and the 1 overarching spiritual line. This leads to the 4 major lines of intelligence becoming the 4 personality types, **PQ = Stabilizer**, **EQ = Unifier**, **LQ = Activator** and **IQ = Clarifier** and **SQ = the all-encompassing Centred Self**. In essence, we have collapsed *lines of intelligence* with *personality types* to highlight an individual's awareness levels on a 4-tiered developmental psychograph. The closer we get to tier-4, the greater the view. The more we develop in one colour, the more the other colours want to catch up in search of wholeness. Here's an example.



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Intelligence invasions

It is often the case that the 4 intelligences (IQ-ideas, EQ-feelings, LQ-desires, and PQ-needs) are like 4 untrained horses in a chariot race, still unclear of the destination or goal (SQ). There are 12 variations or characterological deviations which are a useful starting point to highlight a client's particular structure (*Jodorowsky 2014*). In Christian terminology, the 12 positions represent the 12 Apostle archetypes that deviate from the centred self (the Christ).

When the material centre PQ is invaded by the

1. Over-compensating IQ - Intellectual: Obsessive disorders, living according to rigid rules without paying attention to the body's needs.
2. Over-compensating EQ - Emotional: Feeding, financial, and physical behaviours show a need for affection (Overeating or malnourished, thoughtless spending, excessive attachment to a place, a house or an object, economic distress or physical demands).
3. Over-compensating LQ - Sexual-creative: Systemically sexualizing the body, obsession with seduction, material disorder because of excessive creativity.

When the emotional centre EQ is invaded by the

4. Over-compensating IQ - Intellectual: Emotional coldness, calculating, incapable of expressing emotions, detours due to rational explanations.
5. Over-compensating LQ - Sexual-creative: Passionate and possessive affection, jealousy, emotional dependence, sexual obsession.
6. Over-compensating PQ - Material: Blackmail, calculating, emotional manipulation to obtain something, love of a person for what he/she has and not what he/she is.

When the intellectual centre IQ is invaded by the

7. Over-compensating EQ - Emotional: Affectivity makes thought too subjective, it becomes inaccurate and inconsistent, it excites without motive or, to the contrary, discourages or undervalues.
8. Over-compensating LQ - Sexual-Creative: Competitive intellect, sexual obsessions, a boundless creativity that makes thoughts drift off into all directions.
9. Over-compensating PQ - Material: Ultra-materialistic thinking, incapacity for abstraction, incomprehension of all that is metaphysical.

When the sexual-creative LQ is invaded by the

10. Over-compensating IQ - Intellectual: Cold, extreme ritualization of sexuality, sexual and creative impotence - knowing how to invent and analyze, but not being able to create.
11. Over-compensating EQ - Emotional: Tenderness takes the place of sexuality and refuses to enter the energy of desire, creativity becomes sentimental, libido and creativity are infantilized.
12. Over-compensating PQ - Material: Prostitution, overvaluing of the body or money in the field of sexual attraction, profit oriented creativity or, conversely, extreme material insecurity blocking access to creative and sexual energy.

Intelligence as an ally

Centred therapy identifies which of the 12 deviations relate to a client along side the list of 12 antidotes as the repair.

As an ally, the material centre PQ can accept the

1. Unintrusive IQ - Intellectual: The intellectual, moral or spiritual (dharma) permits the organization of one's time and one's existence; having our mortality in mind we do not waste our lives.
2. Unintrusive EQ - Emotional: Acts of love with the love, knows the value of the caress, of the delicacy in relationships with others, of the affectionate care that gives a unique flavor to everyday existence.
3. Unintrusive LQ - Sexual-creative: Introduces beauty in daily life, allows oneself to be creative and to understand that the best path to take from one point to another is not necessarily shorter, but the more beautiful way

As an ally, the emotional centre EQ can accept the

4. Unintrusive IQ - Intellectual: Chooses one's affections and understands that of others, clarifies one's emotions.
5. Unintrusive LQ - Sexual-creative: Discovers the pleasure of acting with feeling and of creating in oneself beautiful or sublime emotions.
6. Unintrusive PQ - Material: Learns to love not only similar people but everything that exists (since everything is alive, everything deserves to be loved).

As an Ally, the intellectual centre IQ can accept the

7. Unintrusive EQ - Emotional: Learns to listen, opens the emotional intelligence, takes into account the more subtle aspects of one's reasoning.
8. Unintrusive LQ - Sexual-creative: Discovers mental creativity and the pleasure of expressing ideas with abundance without necessarily fishing for them.
9. Unintrusive PQ - Material: The intellect anchors in the body and assumes its presence, which takes it to a silent regenerator.

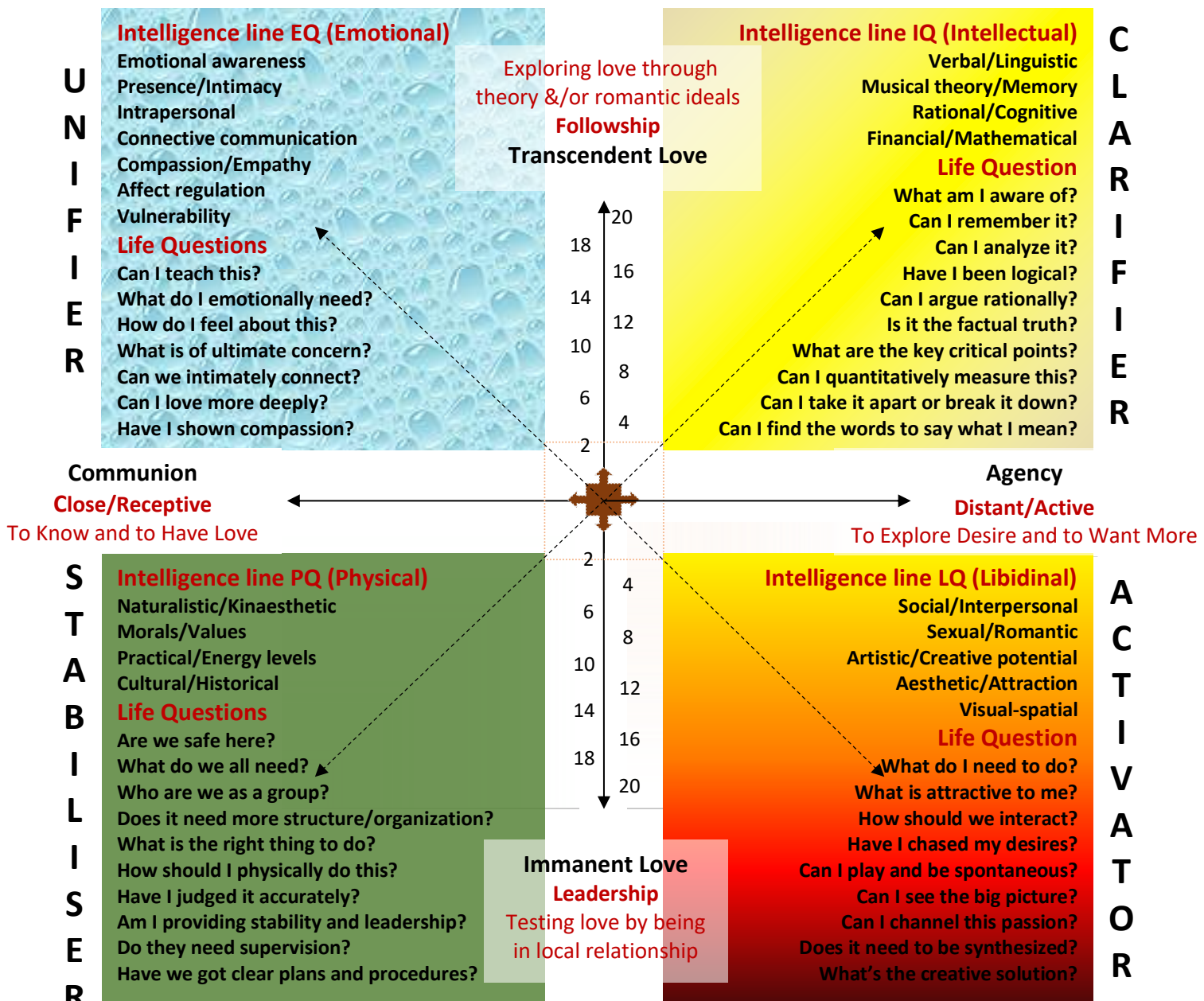
As an ally, the sexual centre LQ can accept the

10. Unintrusive IQ - Intellectual: Gets to know one's own processes of desire and enjoyment and also those of others.
11. Unintrusive EQ - Emotional: Is open to listening to others, creates and desires love.
12. Unintrusive PQ - Material: Learns to passionately desire everything already possessed, in other words, renewing one's view of what's already known. Learns also that money and health do not bring happiness but are helpful.

Lines of intelligence

Which intelligence lines have you developed, and which are less important to you? Which ones would you consider you were born with? Are there any areas you see as weaknesses and would like to develop? If so, find answers to the life questions. Do you need to develop more stability, have more clarity, be more connected or get more active?

In the context of relational intelligence, this emerges when we marry the paradox between the need for closeness and distance and the paradox between 'the ideal' transcendent love and 'the real' Immanent love.

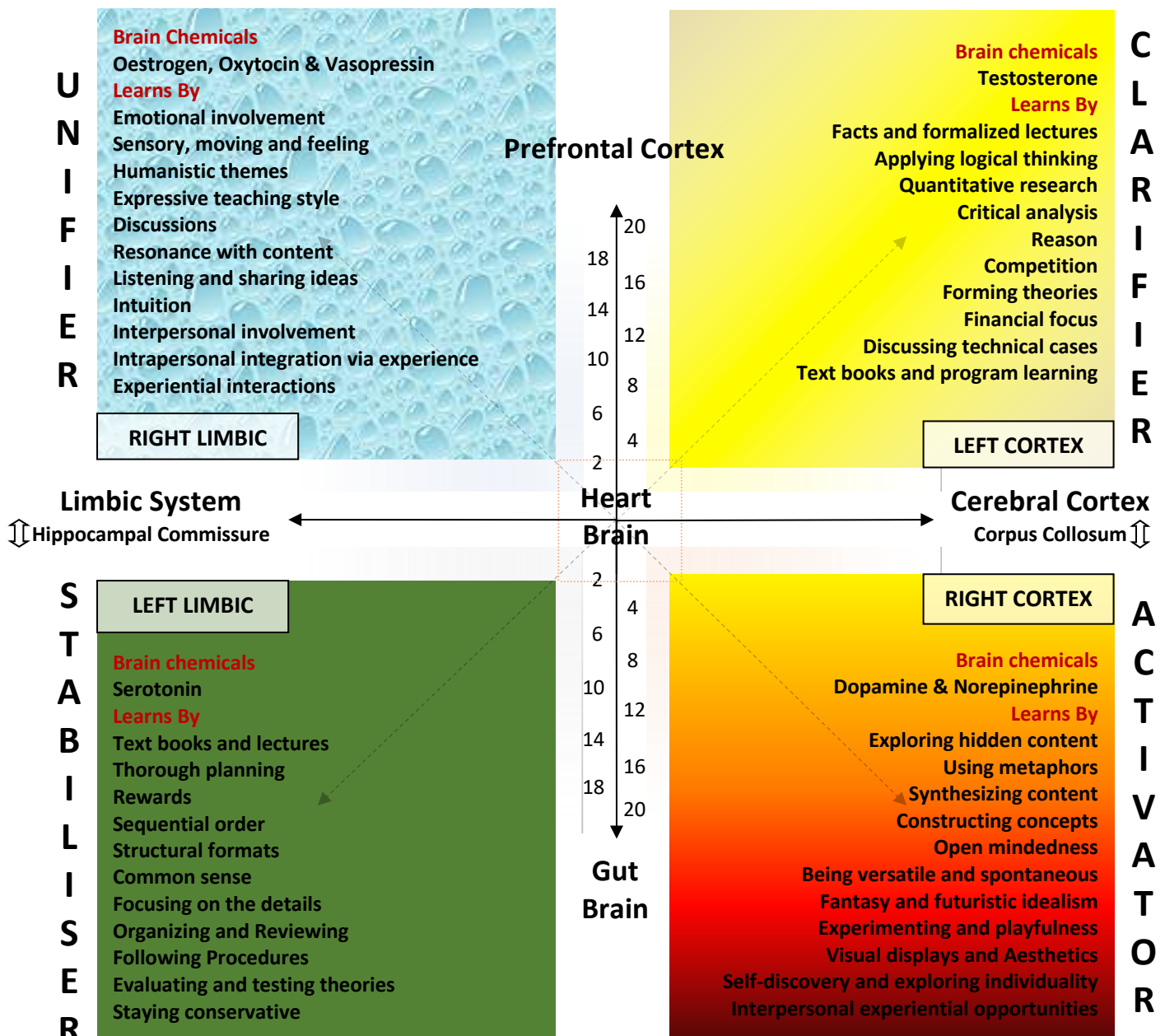


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The super brain & learning style

Which parts of the brain do you rely on more than other areas? Your % scores will give you an indication of left (*Clarifier/Stabiliser*) and right (*Unifier/Activator*) hemisphere activity in both the limbic system (*Stabiliser/Unifier*) and the cerebral cortex (*Clarifier/Activator*). Within each quadrant, there are also associated hormone and brain chemical activity that promote love, reason, intimacy, connection, stability and competition. From the central prefrontal cortex, we now have the capacity to witness our different parts, like an inner mediating CEO shining a light on the inside of the brain, giving us greater capacity to tolerate difference and become responsible CEO's to ourselves, our family, our culture, our organizational settings, our country and our world.

The Unifiers and Clarifiers connect via the hearts brain (the intuitive self). EQ, whilst found in the upper left quadrant (*right limbic system*), still needs to be balanced with IQ in the upper right (*left cerebral cortex*) if it is to shine, and vice versa. The Stabilisers and Activators connect by making peace with our deepest drives in the primitive brain (the instinctive self). In the lower quadrants, our most primitive brain (*Medulla Oblongata and gut brain*) keep us functioning and surviving. PQ in the lower left quadrant (*left limbic system*) needs LQ in the lower right quadrant (*right cerebral cortex*) to loosen rigidity via creativity. LQ needs PQ to keep grounded. The reason why we get on well with certain people is due to sharing similar quadrants, learning styles and neuronal pathways in the brain.

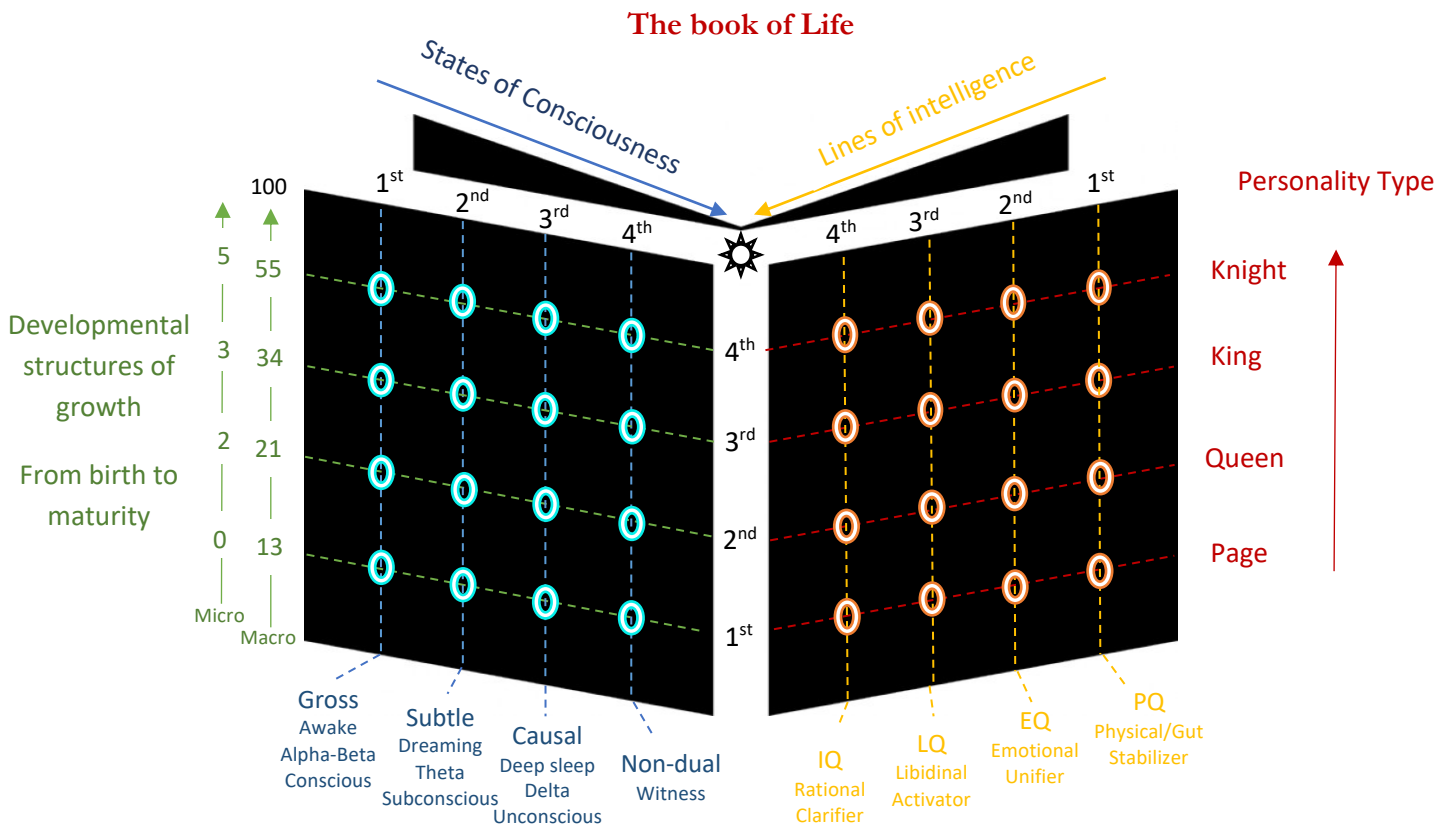


What is spiritual intelligence?

Spiritual intelligence requires answering the following super-view questions.

1. What is my/our true identity, desire for wholeness, shadows, level of faith, wisest perspective, morality, values, and capacity for intimacy, compassion, to love and to unveil paradox? ...which are needed to answer question 2.
2. What is of ultimate concern for our future trajectory together and how should I/we act/not act, whilst aiming toward wholeness, inclusivity, and connection?
And a further question for centred therapists...
3. How does spiritual intelligence in-form therapeutic practice?

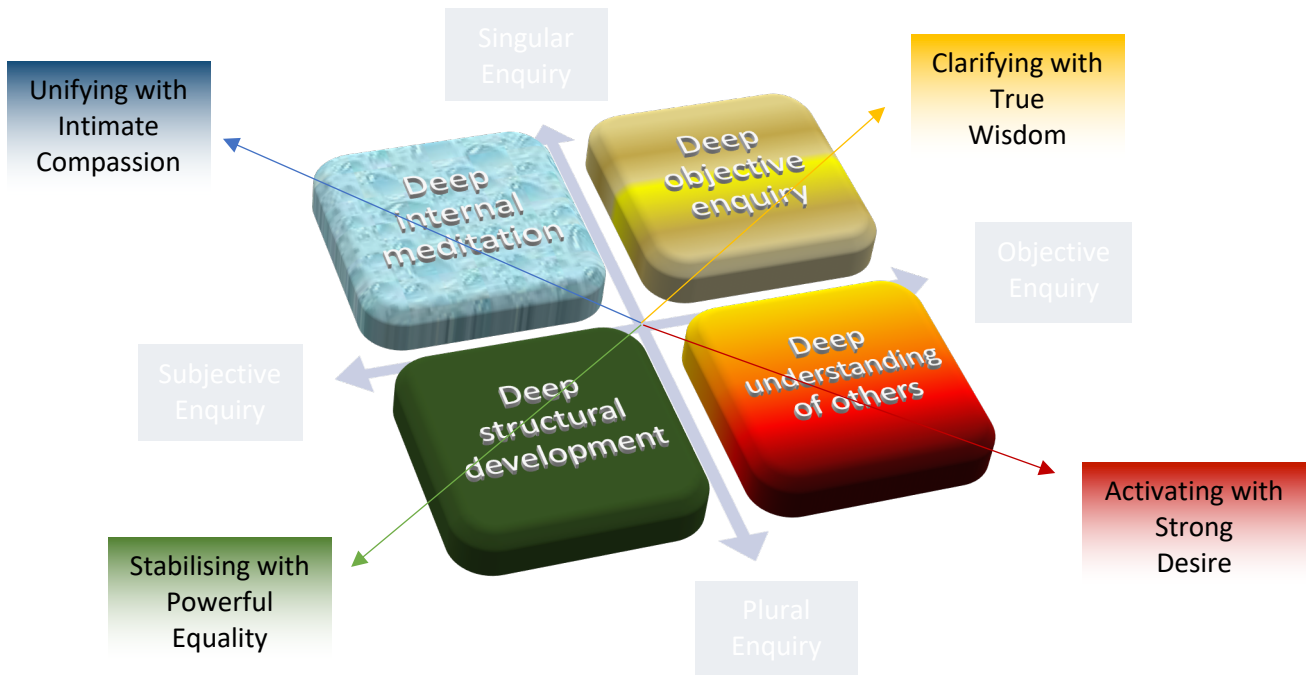
Here's a way to get the super-view (SQ) with the minimally correlated building blocks (green, blue, yellow & red) on the front cover, all leading to the one single point of identity (the star).



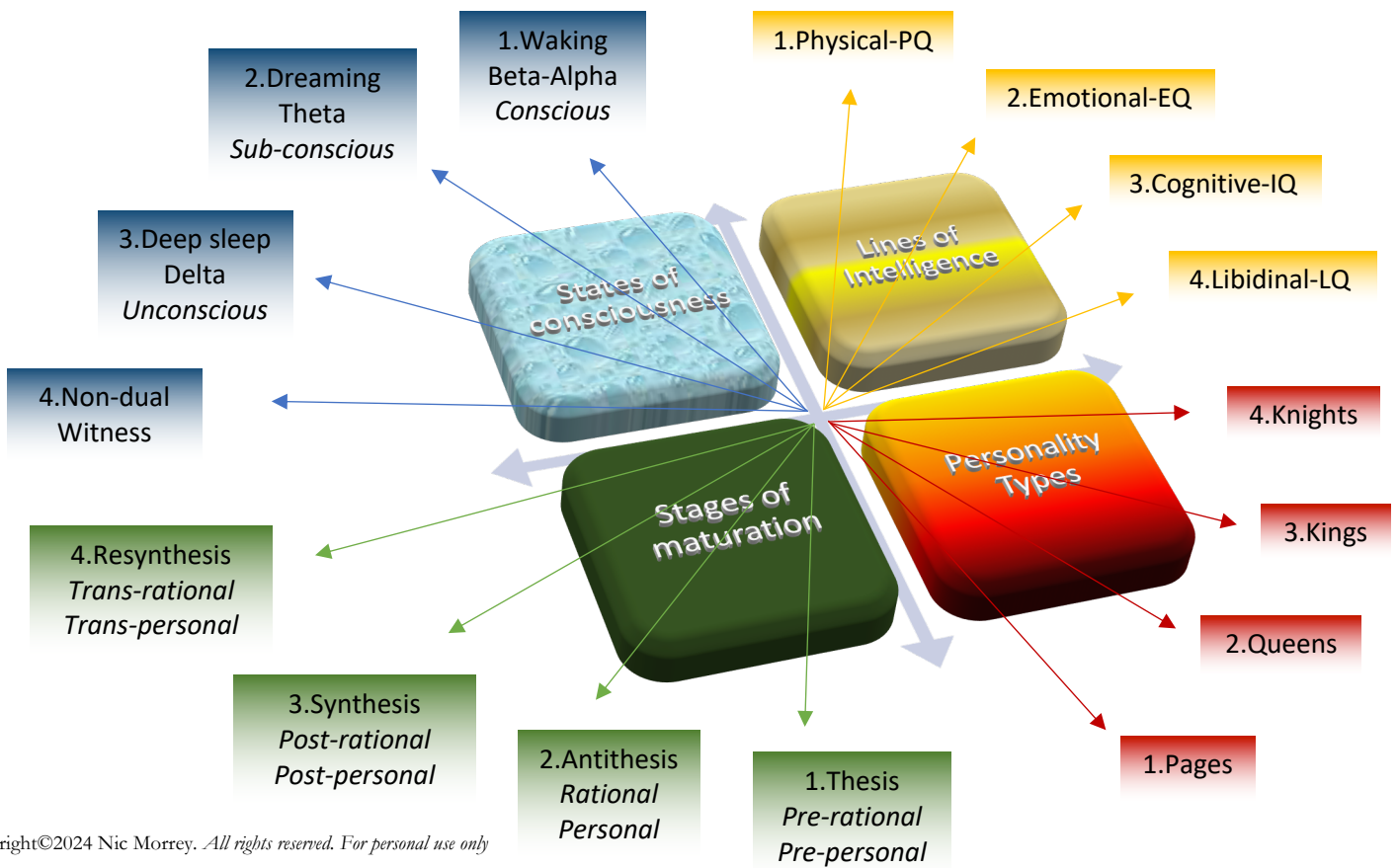
There are two developmental directions (*in green*), 1. the vertical, upward, macro, major 4 tier growth movements, and 2. the horizontal, micro, minor growth movements through the 16 stations. Researchers have coined groups of three life development maturation stages below, any of which can be applied to the green left-hand column above for the major/larger 1-2-3-4 tier growth movements, and equally applied for successful mini growth progressions moving from one of the 16 stations to another station, in sequential order or otherwise.

4 th Tier	The Centred Self						
3 rd Tier	Post-rational	Play it	Transpersonal	Include	Synthesis	Repair	Integration
2 nd Tier	Rational	Tune it	Personal	Transcend	Antithesis	Rupture	Differentiation
1 st Tier	Pre-rational	Build it	Pre-personal	Descend	Thesis	Connect	Fusion

1. What is the deepest point of view from your Centred Self?
 (both Subjectively & Objectively as well as Singularly & Plurally).



2. What is of ultimate concern from the differing 4 tiered views from a). Structures of maturation, b). States of consciousness, c). Lines of intelligence & d). Personality types? (Considering how each quadrant informs another).



So from the above, the 4 tiers of Spiritual Intelligence, in general, would go something like

Tier 1. When I am *unconsciously* open to not knowing what I don't know

Tier 2. When I am *sub-conscious* aware of what I don't know within the maturation stages ahead of me

Tier 3. When I am *consciously* aware of what I know from my 1st, 2nd or 3rd tier stage of development

Tier 4. When I am simply conscious of all that is arising moment to moment

Or alternatively, intelligence is not just about having the 'smarts', but rather functioning from balancing 4 intelligence lines 1.Physical, 2.Emotional, 3.Intellectual & 4.Libidinal, all heading toward greater *Stability, Unity, Clarity* and *Activation*. In centred therapy spirituality and love are the drivers behind the amalgamation of this tetrafusing growth pattern. In centred therapy love is not an emotion but rather the invisible driver toward ones centre, and being able to sense that centre within other/s.

What spiritual intelligence is not (bypassing)

- Using the spiritual to bypass the personal e.g. Espousing ideals of unconditional love but not permitting love to show up in its more challenging personal dimension.
- The use of spiritual practices and beliefs to avoid dealing with painful feelings, unresolved wounds, and developmental needs.
- Spirituality which accepts the light whilst avoiding its heat.
- Not only avoids pain but also legitimizes such avoidance.
- The shadow of spirituality
- Exaggerated detachment
- Emotional numbing and repression
- Overdone niceness V's emotional depth and authenticity
- Overemphasis on the positive
- Anger-phobia (confusing anger with aggression and ill will)
- Blind or overtly tolerant compassion
- Weak or too porous boundaries
- Lopsided development e.g. IQ too far ahead of EQ or PQ or LQ
- Debilitating judgment about one's shadow side
- Devaluing of the personal relative to the spiritual
- Delusions of having arrived at a higher level of being (*Masters 2010*)

Spiritual bypassing character structures

1. **The Inflators (D1,2)** – My Spirituality is defined by my bliss. I'll repress personal pain by going straight to joy and happiness and bypass the big 4 emotions, *grief, anger, fear and especially shame*, which somehow seem below the gods. In order to stay in the bliss, I need to keep righteous and special in my and others views of me, both of which keep me preoccupied in holding up my pedestal, needing to enrol others to validate my spiritual egoless specialness. Although my bliss is undeserved, I justify it in many ways. Denying selfishness (closeted narcissism) I use spirituality to feel good about myself and take on characteristics of my spiritual hero's so I can feel 'above it all', whilst investing in a secret agenda of others being 'below it all', so I can save them.
(When EQ invades PQ and PQ invades IQ)
2. **The Descenders (D3,4)** – My spirituality is defined by what is real, tangible, rational, immanent, relational and seen in nature under the microscope. 'If I see it I'll believe it'. I don't even like using the term 'Spiritual' because the sacred is in the mundane/in everyday routines. I don't repress desire. Heaven, if there must be one, is about what I create down on earth rather than something I might find in an afterlife. I repress anxiety and protect and provide, combining safety with passion and the courage to face conflict in order to create change. I honour power and strength and have little time for metaphysical, existential or spiritual vulnerabilities concerning this planet or toward those who can't argue their point.
(When LQ invades EQ and IQ)

3. **The Internalizer (D8)** – My spirituality is defined by the term ‘know thyself’ as emptiness and being, before attempting to change anything or anyone on the outside. I find refuge internally and alone through certain practices. My high level of sensitivity gives me the insight needed for the world to change, but the cost is my compassion fatigue. I avoid pain by sitting on my emotions in meditation, prayer or fatigue. I repress desire and needs which involve the external world as I need secrecy and privacy. I will express myself to others, but with control, with a public mask. I lose integrity and spontaneity due to my social fears and don’t want to be a part of a too full and overwhelmingly busy world.
(When PQ invades EQ)

4. **The Externalizer (D5)** – My Spirituality is defined by action, doing, fullness and social connection. My heart is on my sleeve. I normalize my pain by seeking validation from others. I bring the private domain into the public space to avoid feeling empty. Virtues are built on the steps of sin, by testing and then taming desire. By making mistakes and then correcting them. The material world is a playground to spontaneously explore desire and the senses. I avoid my pain by staying busy and in groups. There is no time for spiritual unless it is social, with safety in numbers, driven by others needs and the need to be seen as altruistic. My bestowal comes at the cost of avoiding significant personal or more selfish issues, which creates a tension and a need to either switch off or explode.
(When LQ invades PQ)

5. **The Onesie (D7)** – My Spirituality is defined by the term ‘*we are all one*’, by intimacy and making significant connections with as many others as possible. ‘*The Royal We*’ are the chosen ones who find ways to collapse boundaries and find a creative ‘yes’ answer to most solutions. Apart from occasional angry outbursts, I am in a bubble of compassionate regard, soft loving-kindness, affirmations, positivity and nice. We have a deep desire to save the world with our great vision of processing at a round table yet bypass the pain within the personal, less ideal realm and avoid subtle personal opinions of self or other which just get in the way. Splitting off from masculine agency (Animus) we are martyrs in service with covert other-worldly power, yet quite passive within the herd, fusing with others where my desires imitate and mimic the desires of the group or chosen leader.
(When EQ invades LQ)

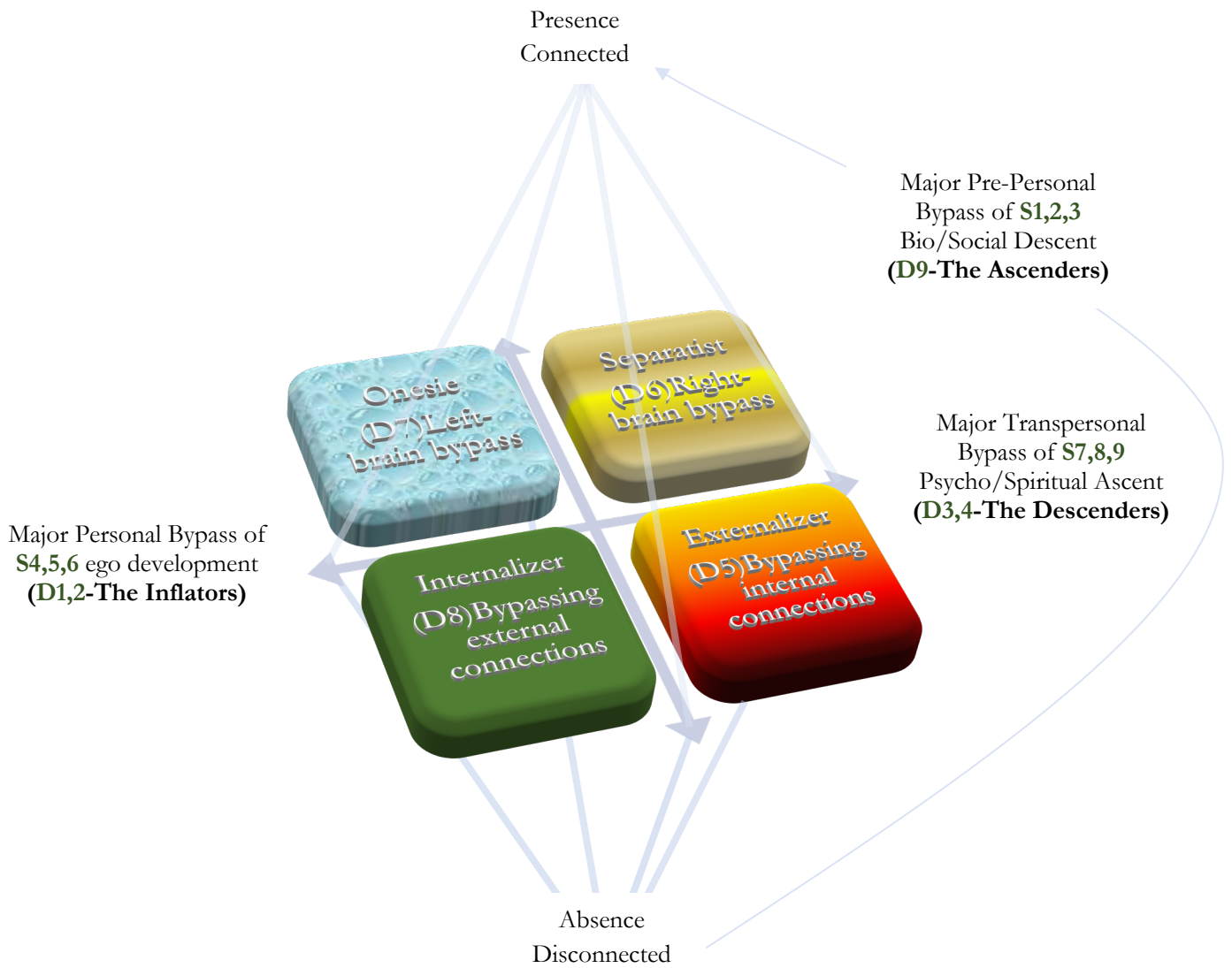
6. **The Separatist (D6)** – My Spirituality is defined by the creation of boundaries, bringing wisdom by defining the details in differences. As the holders of tradition, of law and order, I, the harsh judge, am often required to cut through the messiness of irrationality or sin. At the expense of bypassing compassion, there is no personal mercy where truth be known, where humiliation overrides humility. Often ‘yes’ answers need to be a plain ‘no’, justifying harshness and hard love because of another’s softness, fusion, and looseness or rivalling righteous competition. Splitting off from feminine communion (Anima), I am a spiritual law abider who risks finding myself alone in my righteous kingdom with nobody left to preach to.
(When PQ invades LQ)

7. **The Ascenders (D9)** – My spirituality is defined by my highest ideal which can only be understood or felt via intuition, nature, stillness, presence, peak experiences and altered states of consciousness. Spirituality is the absence of conflict. I attempt to transcend this material world, including relationships, as their turbulence provide little safety or reliability. I deny physical, sensual or animal needs and avoid hierarchical social systems. I prioritize developing my enlightenment, compassion, wisdom, nondualism and feeling comfortable in my isolation, attempting to transcend my small self, due to the trouble ego’s cause. My physical body is a vessel in which my true identity resides.
(When IQ invades PQ, EQ, LQ and when EQ invades IQ)

Pairs that don’t get along are:

- Ascenders and Descenders
- Onesies and Separatists
- Internalizers and Externalizers (Nobody enjoys inflators)

How do I define my spirituality?



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Exercise: Most of us have lopsided spiritual development. See if you can identify which way you lean by reading the characterological bypassing descriptions 1-7 on the previous page. They are confronting descriptions, and perhaps only partly true, but use them to describe and define spiritual intelligence (SQ) below, by picking out the gold from each of the bypassing traits. Use the next page to help describe your unique spiritual expression.

I define my spirituality by...

Finding your unique spiritual path

The Illuminating Spiritual Path

My practice includes bringing more presence to the moment

I have a loving-kindness practice I do for others

At the centre of my spirituality is a longing for unity and connection

I have a personal relationship with my higher self or creator

My inner life is my source of connecting

I model integrity and compassion

I muse with a higher source about what could be different or might be in store

I pray/meditate in silence

I help others define their values

I Pray/meditate in solitude

I appreciate the beauty of creation

I am very giving by nature

**Know Thyself
ENLIGHTENMENT
Unifier**



The Stabilising Spiritual Path

I serve through action to make things better for people, organizations or the natural world

I am duty bound in my Soulwork

I pray/meditate through consistent, private conversation with my creator

I appreciate the continuity of spiritual traditions and creeds

I have a sequential & structured spiritual life, typically with set times or routines

My service is behind the scenes

I have an environmental focus defining my spirituality

The past heavily influences my spirituality

I am in service, working to change structures that seem ineffective, corrupt or unfair

Nature is my spiritual teacher

I am in service to organizing the structures for change



**Mastery of Self
TRUE POWER
Stabiliser**

**P
R
E
S
E
N
C
E**



**P
O
W
E
R**

The Analytical Spiritual Path

I serve through integrating observations and rational thought

I pray/meditate as a search for answers, truths, guiding principles and explanations

I engage spiritually through debate and discourse

I have a spiritual quest for effectiveness

I find meaning in most things

I have a reflective spiritual life, which includes enquiry, study, and wrestling with difficult issues

I pray/meditate in dialoguing with my creator about principals and ethics

I serve through determining systems for actualization of improvements

**Know the other
WISDOM
Clarifier**



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The Active, Community Oriented Spiritual Path

I Pray/meditate with and for the needs of people and community

My spirituality is defined through meaningful interpersonal relations

I have a structured spiritual life, a basis for my commitment to others

I serve through involvement with people, organizing to meet group needs

I have spontaneous spiritual life

My Soulwork is defined through activities with others

I find happiness in the midst of the celebration of life

My spirituality is connected to my sexuality

My spirituality is defined by my focus on enhancing the future

PASSION



**Mastery of Others
TRUE STRENGTH
Activator**

The 3 layers of ones-selves

As a way to answer the super-view question ‘*What is my true identity?*’, identity intelligence requires an inquiry into one’s character structure and our many smaller selves. What is my role and script and how deeply are they sown into identity? Is it worth questioning any selves that could be a part of the adaptive child’s identity as opposed to the mature functioning adult version of you?

- 1 Highlight a private or secret self, a hidden identity *which is hard to admit to* in your relationship. Acknowledge and validate it so that self can come out of the shadows?
- 2 Write down the message this self is trying to convey in the space below? Is the script linked to a past need not being met?
- 3 On the next 2 pages identify the micro-skills to administer for navigating blockages, unresolved conflict, and hidden identities?

Our – Selves sorted by the 4 temperaments

Stabiliser - PQ

Unifier - EQ

Clarifier - IQ

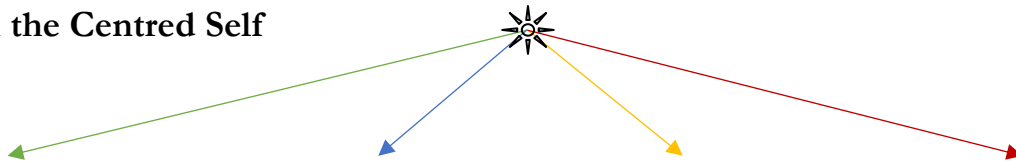
Activator - LQ

Possible Public Selves			
The Reliable self	The Seeking self	The Insightful self	The Sociable self
The Good/Moral self	The Spiritual self	The Strategic self	The Energetic self
The Repairer self	The Soulful self	The Directive self	The Adventurous self
The Productive self	The Fluid self	The Mindful self	The Creative self
The Noble self	The Quiet self	The Logical self	The Happy self
The Hard-working self	The Loved self	The Truthful self	The Free self
The Practical self	The Intuitive self	The Expansive self	The Expressive self
The Honest/Just self	The Patient self	The Inventive self	The Playful self
The Responsible self	The Kind/Supportive self	The Scholarly self	The Improvising self
The Safe self	The Connected self	The Self-sufficient self	The Passionate self
Possible Private Selves			
The Judgemental self	The Helpless self	The Disrespectful self	The Over-confidant self
The Tough self	The Idealist self	The Unfriendly self	The Seductive self
The Defensive self	The Peace-keeping self	The Self-reliant self	The Distracted self
The Burdened self	The Indecisive self	The Avoidant self	The Angry self
The Dominating self	The Martyr self	The Insensitive self	The Overwhelmed self
The Anxious self	The Broken-hearted self	The Competitive self	The Impatient self
The Cynical self	The Depressed self	The Reclusive self	The Fantasizing self
The Stubborn self	The Dependent self	The Humiliated self	The Exhibitionist self
The Obsessive self	The Nice self	The Superior self	The Disorganized self
The Frustrated self	The Aimless self	The Smart self	The Impulsive Self
Possible Secret Selves			
The Critical self	The Unloveable self	The Irreverent self	The Manic self
The Bossy/Bully self	The Irrational self	The Detached self	The Unrealistic self
The Bitter self	The Needy self	The Weakling self	The Escapist self
The Insecure self	The Desperate self	The Shameless self	The Irresponsible self
The Corrupt self	The Tormented self	The Arrogant self	The Addicted self
The Macho self	The Coward self	The Lonely self	The Attention-seeking self
The Workaholic self	The Smothering self	The Cunning self	The Burnt-out self
The Hollow self	The Alienated self	The Impotent self	The Risk-taker self
The Righteous self	The Exhausted self	The Aggressive self	The Infantile self
The Rescuing self	The Victim self	The Persecutor self	The Dramatist self

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Script: _____

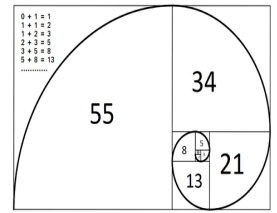
The discoverable micro-skills from the Centred Self



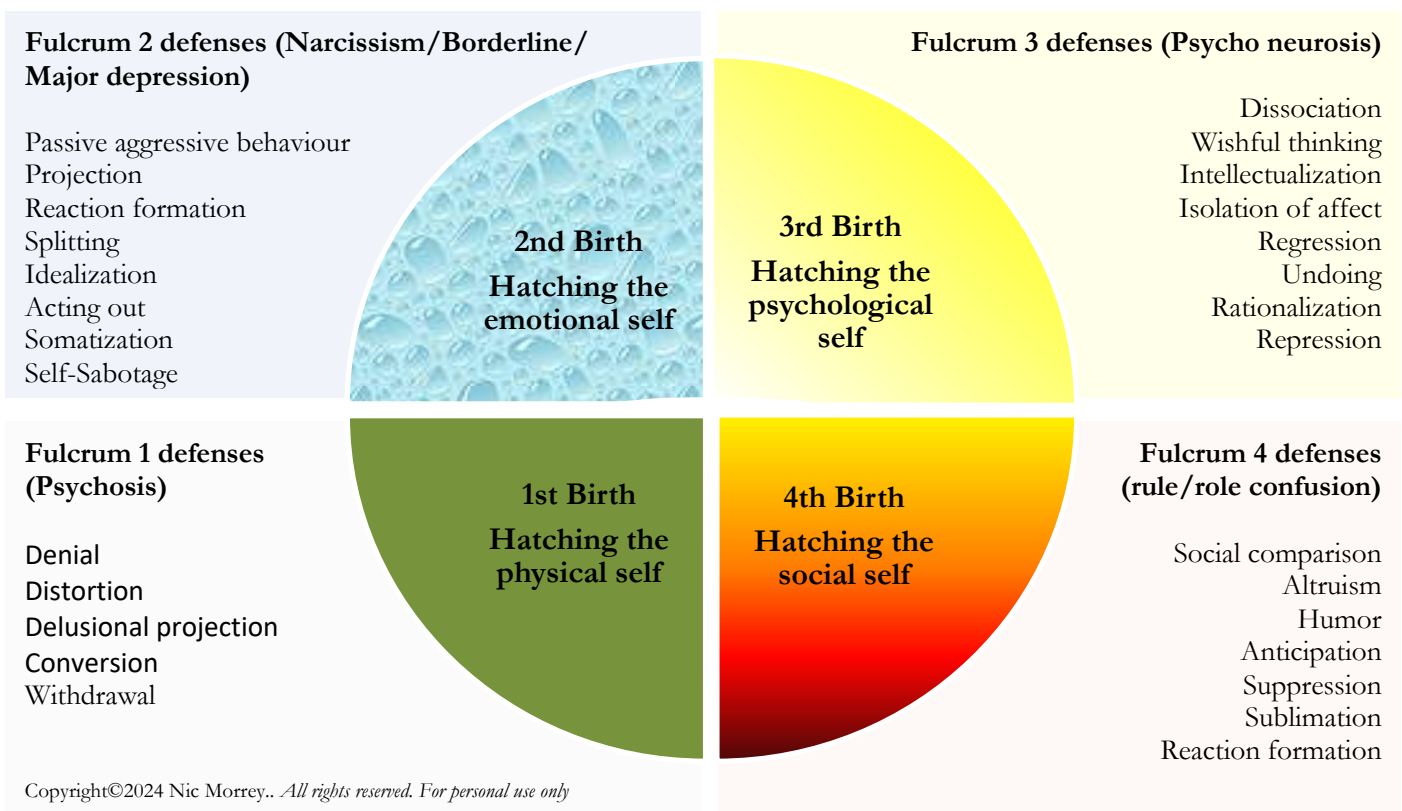
Stabilise Explore True Power Together From Rescuer to Holding Space	Unify Explore Compassion Together From Victim to Vulnerable	Clarify Explore Wisdom Together From Persecutor to Humbly Assertive	Activate Explore True Strength Together From Dramatist to Sincere Connection
Micro-Skills for navigating through blockages, unresolved conflicts, and hidden identities			
Get yourself out of the way	Focus on the present	Define the purpose of the argument	Define strength by finding it, then giving it to another
Listen to understand	Find emotional resilience	Define your triggered self in the discussion	Connect to a group and connect the group
Get comfortable with silences	Give the emerging self a voice	Give the emerging self a name	Read the context you're in
Give advice only when asked	Avoid over generalizing	Don't over analyze	Express the helicopter view
Poke around – not knowing is ok	Avoid over catastrophising	Seek/provide clarification	Wait for the opportunity, then take it
Drop the expert controller	Pace the energy – too quick? Too tired?	Acknowledge your mistakes	Let go of it
Use the energy – go with it/redirect it	Sit in the hot spot and breathe	Be caringly assertive	Sit in the cold spot as much as the hot spot, and breathe
Empathize not sympathize	Express your vulnerability with sincerity	Use 'I' language	Avoid attracting too much attention
Stand by what is said or heard	Highlight your refrain from attack	Request not demand	Get contributions from others
Be aware of the past	Explore both of your potential layers together	Know your limits in taking	Use self-awareness
Take leadership and hold space	Know your limits in giving	Pause judgement	Embrace the spontaneity
Witness	Trust in the big picture	Summarise	Own your desire
Don't try to fix it	Express your need for safety	Own it	Express your passion
Mirror	Take turns – you today, me tomorrow	Probe for the elephant in the room	Challenge as opposed to overwhelm
Normalise	Encourage intuition	Transmute shame into humility	Transmute fear into courage
Validate	Reassure and affirm self and other	Transmute anger into assertiveness	Share being the hero
Withhold the bird's eye view	Self regulate	Give what you seek	Own and manage addiction
Challenge, not Overwhelm – Grade the Probe	Ask for it in plain language	When doing payback, be less severe	Welcome the boundary
Provide a space for the other to be the hero, not you	Drop the ideal and stay with the real	Own your projection	Be freely organized
Keep track	Quietly monitor progress	Aim at repair	Explore safe adventure

Know your defenders/protectors that kept you safe

Consider the Fibonacci sequence (golden mean spiral found in nature) as a direct metaphor for our birth through major fulcrums of life span development. Before we are 5 years old, we have gone through 4 major stages of growth (1,1,2,3-prepersonal). The first birth is of the physical self, hatching from an autistic fused self with the environment (from 0 months on) and individuating over the lifespan. The next hatching is the emotional self (from 3 months on) omnipotently entrained and emotionally growing (rapprochement) over the life span. The next hatching is the cognitive/psychological birth (2 years on) finding a reconciliation (ego) for the previous libidinal impulse stages (id and Superego births) and managing associated anxieties over the lifespan. The fourth birth is the social self (from 3 years on) attempting to apply one's previous stage formations and sprouting an identity within the world with others doing the same.



There are other beginnings (5, 8, 13, 21-personal, 34, 55 & 89-transpersonal), but let's explore the first 4 hatchings and the associated defenses, protectors or managers we form (ego) to get through this rapid growth period and beyond. Learning about our defenses as a line of intelligence is a direct pathway to understanding psychosis, narcissism, borderline, depression and uncovering what keeps us anxious. We learn about this because the Centred Self demands we take the driving wheel and mature. If we continue to feel unsafe/not trusting through the lifespan, our protectors/defenders/managers will play out and infect all golden mean stations on the developmental spiral. So, let's name the major ego parts below and bring awareness to how we got through life so far (see appendix 8 for defense definitions).



Exercise

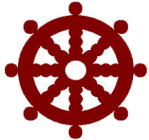
Choose some defenses above which have kept you safe as a child. Work out how old you were when you first applied the above safety mechanism and ask if it/they are still serving you now in the adult phase of maturity (with language and capacity to observe our-self) and whether new safety mechanisms can be found which might facilitate reaching your growth potential (aligning with your values and virtues and continuously forming identity).

What's your addiction?

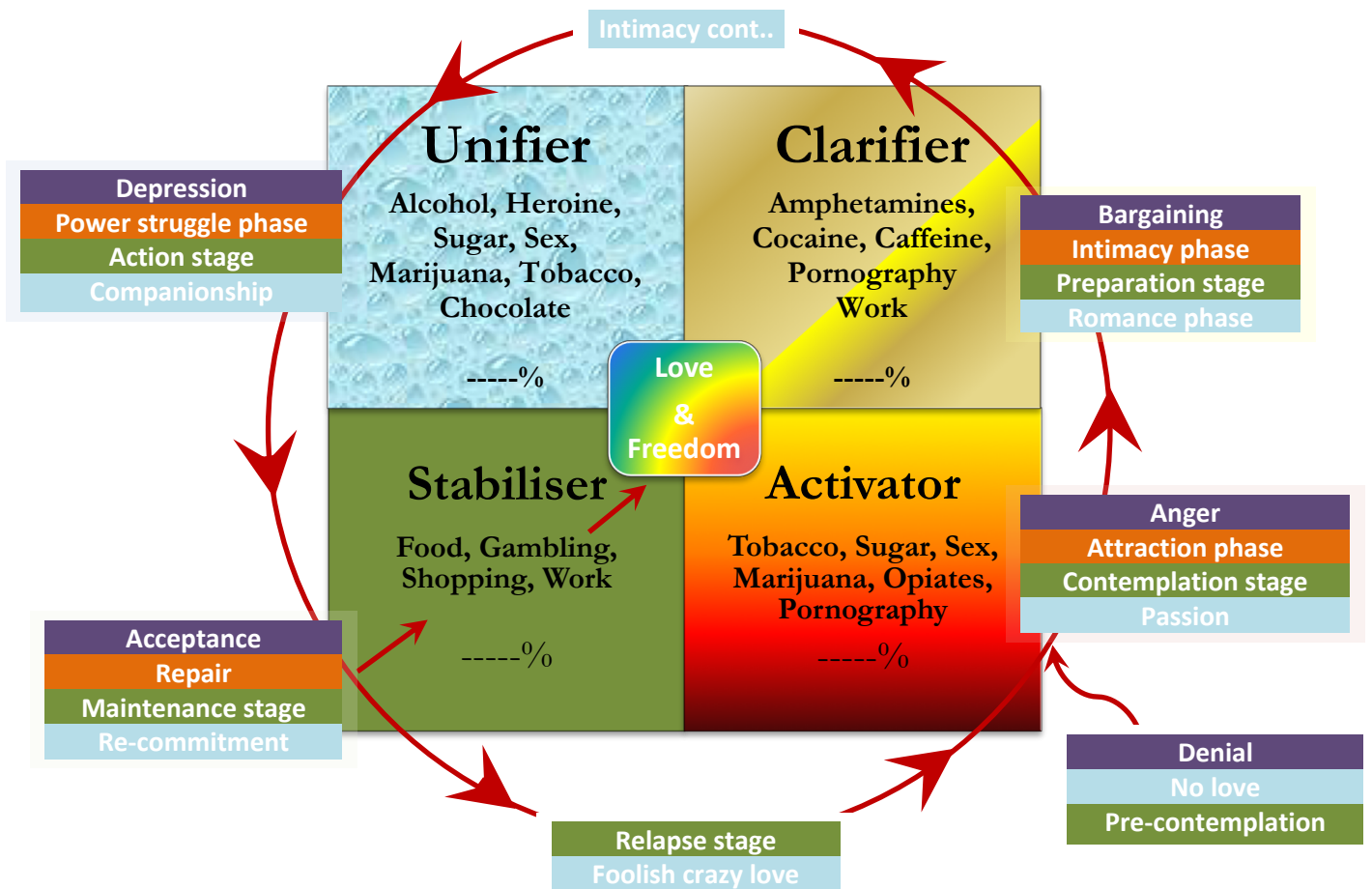
Desire is a very powerful force. Desiring too much or too little are equally a problem, leaving us either too expanded or too contracted. Understanding our addictions or defences becomes the path to liberation. Addiction is the consequence of an inability to endure a painful gap in the love equation. i.e. a way to feel connected again. Most chase love due to a lacking that requires filling. The trick is to fill it with the right stuff instead of kissing shadows (addictions...drugs, sex etc).

Desire is a wanting, created by a need which was not met. Let's acknowledge the need and get it met so the wanting is reduced. Instead of blaming our past or parents for their inconsistencies in care, find people who can reverse the trauma via consistent care and sensitivity so the cycle of pain ends. Our ultimate goal is for energy to flow. We take that drug to be 'in flow'. But what if you could find that rhythmic flow naturally, and simply return to the seven primary instinctive rhythms (comfort, nourishment, connection, movement, sleep, breath & heart coherence). It takes time, but you have plenty of it. It's natural not to want to feel emptiness, anxiety, guilt, shame, fear, grief or loss of love, but the quicker we identify the wound & symptom, the quicker we can step into the courage required to move through the blockages. Healing wounds that often present before we are born and present as early as infancy, require a skilled ally to help navigate how to get the love you need. Addiction can't replace the real thing.

It's not usually possible to just *get over* addictions and be free. It takes creative work, with a pinch of faith, remembering that virtues & relational authenticity are built on the steps of each relapse. It's painful to confront our lackings, but it's the only way forward; to once again realign. However big or small an addiction may be, question it by wondering what's beneath it.

	Emotional stages of addiction	Notice the connection between love and the phases of addiction. Where do you get stuck on the wheel? We can only move toward the central spoke when we identify our characterological investments.
	Imago phases of relationship	
	Stages of addiction recovery	
	Forms of love	

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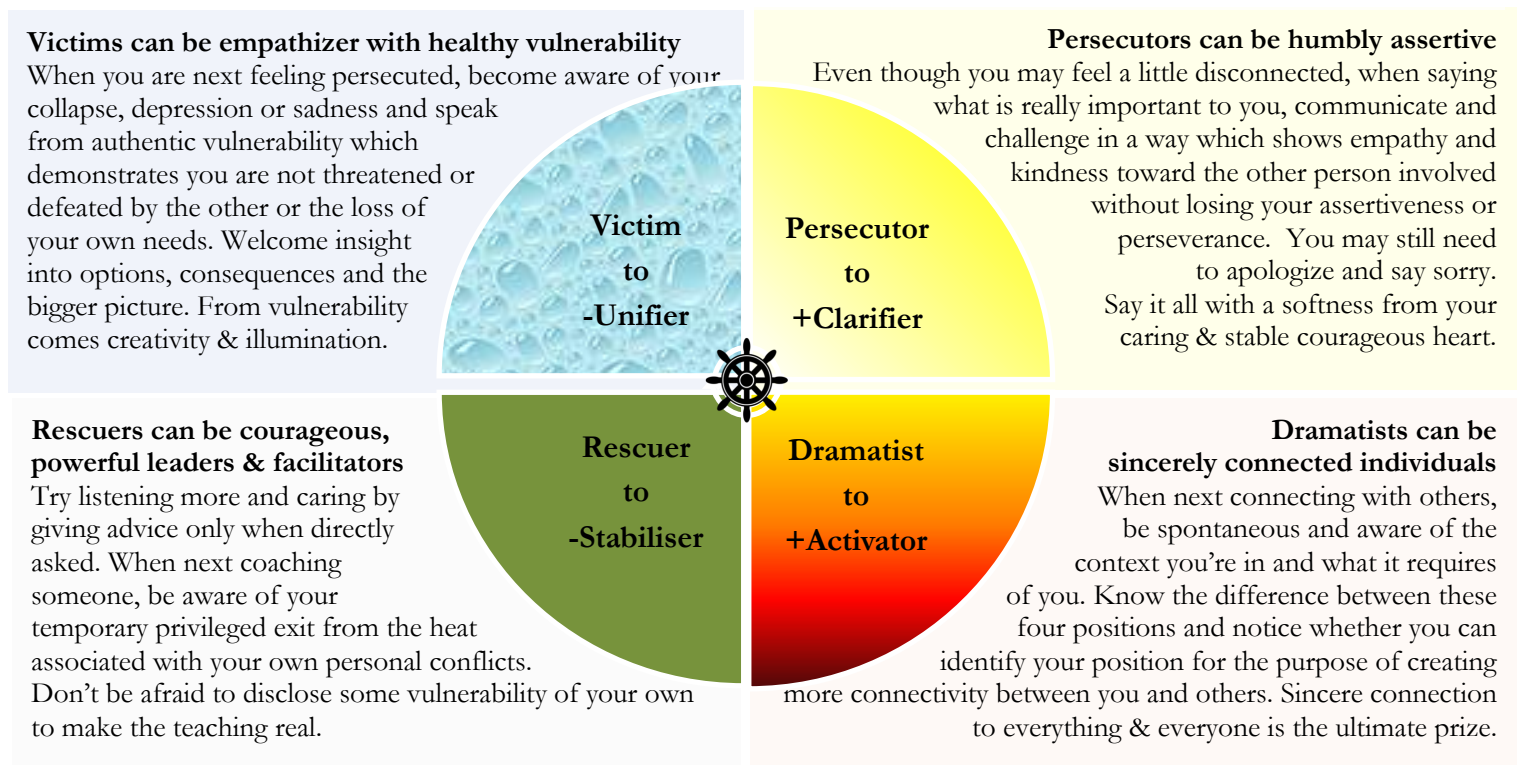


The drama wheel

Exercise: Identifying and owning our less than centred parts (Moving Through the Power Struggle)

Below are four dysfunctional social interactions we take in life. Use your score to find your centre of gravity. Take it in turns to dialogue with your partner. Let him/her know what you have become aware of and how you might develop your interactions into centred responses. The diagram below will help you find a positive action plan.

- +Persecutor:** I do not respect boundaries, I become abusive, manipulative, controlling, I avoid blue and green, I become defensive, critical, insincere, inflexible, sarcastic, cynical, arrogant, insensitive, smug, angry and potentially violent, pretentious and unfriendly.
- Victim:** I collapse into subjectivity because I feel like an object, powerless, overwhelmed with innocence, I avoid yellow and red, I avoid the big picture, I choose to remain ignorant, fatigued, gullible, masochistic, irrational, ineffective, incompetent, hesitant, doubtful, aimless, cowardly and subservient and unaware of my covert power.
- Rescuer:** I like to feel superior and in control, the hero who attempts to fix the above conflict (persecutor/victim) but who avoids my own yellow and blue conflict, pain and discomfort. I can be tyrannical, coercive, dominating, stubborn, dictatorial, oppressive, bitter, righteous, possessive and disloyal towards my own inner conflicts and unconsciously maintain the behaviours of those I attempt to rescue.
- +Dramatist:** I am unaware of the effects I have on others as I skim too lightly over tremendous depth. Connections to myself or others is at stake as I ignorantly play & switch between all the parts (rescuer, victim, persecutor) and I end up in drama, feeling anxious, defensively over-confident, manic, overwhelmed, burnt out, intolerant, impulsive, suspicious, exhibitionistic, prickly and just switch off.



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The wheel of consent

Consider a balanced wheel having 25% in each quadrant below. Relationships break down with % imbalance. When you know what quadrant you're in, this allows a greater capacity and expanded ability to receive and give, take and allow, to remain connected, compassionate and intimate. When intimate partner touch exercises are explored, there are opportunities to discover more bodily sensation and pleasure too. Embodying each quadrant brings your partnership the skill of empowerment as well as bring up an opportunity to consider shadow aspects (shaded or disguised surrender, generosity, gratitude, and integrity) of one's self which can surface and that require attention. You will likely find some quadrants easier to be in than others, so explore the area which needs development (expanding your capacity for surrender, generosity, gratitude or integrity) within your partnership as well as when parenting, with friends or in work contexts.

Exercise: Intimacy/closeness creation requires 4 filters of consent (*your agreement*).

With your partner start with the first exercise below then move to the second (*more challenging*) exercise.



I can get too personal
 I can be overly sensitive and emotional
 I can be overly tolerant
 I am very needy
 I seek peace when in conflict
 I am often unwell
 I get tired a lot and want to sleep
 I often pick fights and see the negative
 I hold back from natural pleasures
 I have an anger phobia
 I am a watcher more than a doer
 I spend a lot of time on the phone
 I don't trust a lot of women
 I am forgetful
 I have been known to be quite manipulative
 I worry people I love will leave me
 I find it hard to speak my needs
 I much prefer one on one

I think others are against me
 Control is an important issue for me
 I study a lot
 I don't do 'nice'
 I can be a bit of a loner
 I can't find the right job
 I am out of touch with my body
 I need someone to take care of me
 I spend a lot of time on the computer
 I don't communicate very well
 I detach myself from situations easily
 I don't trust a lot of men
 I fantasize whilst making love
 I avoid eye contact and tend to withdraw
 I am not needy and I avoid fuss
 I am outraged if I am criticized unfairly
 I watch sport but don't play it
 I have been told I am insensitive

**Highlighting exit strategies
 from intimacy**

**Exits from
 showing up in
 the world**

A
v
o
i
d
i
n
g

O
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j
e
c
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i
v
i
t
y

A
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i
d
i
n
g

S
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b
j
e
c
t
i
v
i
t
y

I reject enthusiasm and zest
 I avoid large gatherings
 I listen too much
 I over volunteer
 I can feel so alone
 I avoid fine print details
 I think of others more than myself
 I cannot demand things from others
 I have a tendency to cling to people
 I end up with cold, rejecting people
 I am always processing in relationship
 I can feel like a child in an adult world
 I am attracted to charismatic or controlling people
 I avoid people who are too casual and easy going
 I spend too much time with the kids
 I am married to my work
 I avoid idealism and curiosity
 I spend a lot of time playing sport
 I am right and I win
 I get depressed
 I totally commit and never give up
 I fall asleep on the couch
 I abhor laziness
 I go to the gym a lot
 I avoid romanticism and prefer realism
 I don't trust that group at all
 I am quite resistant to change
 I have a lot of fear
 I sit back in my achievements
 I am extremely efficient
 I am very self-disciplined
 I don't rest enough and can't afford to be vulnerable
 I hate making mistakes
 I am never quite good enough
 I know what is best in most situations
 I toughen up when under emotional pressure
 I push myself so hard
 I never have enough time
 I must follow traditional values
 I am very strict when setting boundaries & routines
 I would never get divorced
 I don't take risks
 I must prove my worth

I am extremely rational
 I abhor victims
 I get angry very easily
 I usually put my needs first
 I am very competitive
 I am very critical and impatient
 I really don't understand her/him
 I don't let others protect or guide me
 It is hard to let others do things for me
 I don't prioritise intimate relationships
 I don't really think about my appearance
 I lose people when I am too abstract
 I am not very emotional
 I leave the boring and routine tasks to others
 I think about my appearance a lot
 I really enjoy company of the opposite sex
 I have lots of things going on in my life
 I don't accept others constraining me
 I am more of a leader than a follower
 I seek applause and recognition
 I like being in the spotlight
 I can get too enthusiastic
 I do create a drama
 I have had affairs
 I hate being left out
 I act on impulse

**Exits from
 Aloneness**

I am always in contact with lots of friends
 I don't stay with one partner too long
 I have been known to talk too much
 I can't deal with things being too structured
 I avoid feeling lonely
 I am really playful and spontaneous
 I often masturbate and think of sex all the time
 I have weak boundaries
 I can get a little too manic
 I don't believe in marriage
 I do tend to over-emphasize the positive
 I'm attracted to high status good looking people
 I tell white lies and bend the truth
 I lose patience with average leadership
 I have high ideals to maintain
 I must maintain my image and status
 I need to stand out and shine

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Communication to turn vices into virtues

The precision of communication becomes extremely important as we mature into a functional adult. Language use is central to developing a connection. It is very easy to be misinterpreted. As Goethe said, “no-one would talk much in society if he knew how often he misunderstands others”. Use this list below to identify the negative words (*on the left*) you use toward your partner. Now see if the use of a more positive word (*on the right*) with a similar meaning has more likelihood of both of you making that necessary connection. The 4 lines at the bottom are for you and your partner to think of other negative to positive examples you may use together to enhance feelings of understanding. Use this list to identify the difference between the adaptive child mode (negative perspective words) versus the functioning adult mode (positive perspective words). A question: if you find yourself thinking negatively about yourself, is likely you will use the same words to think about your partner?

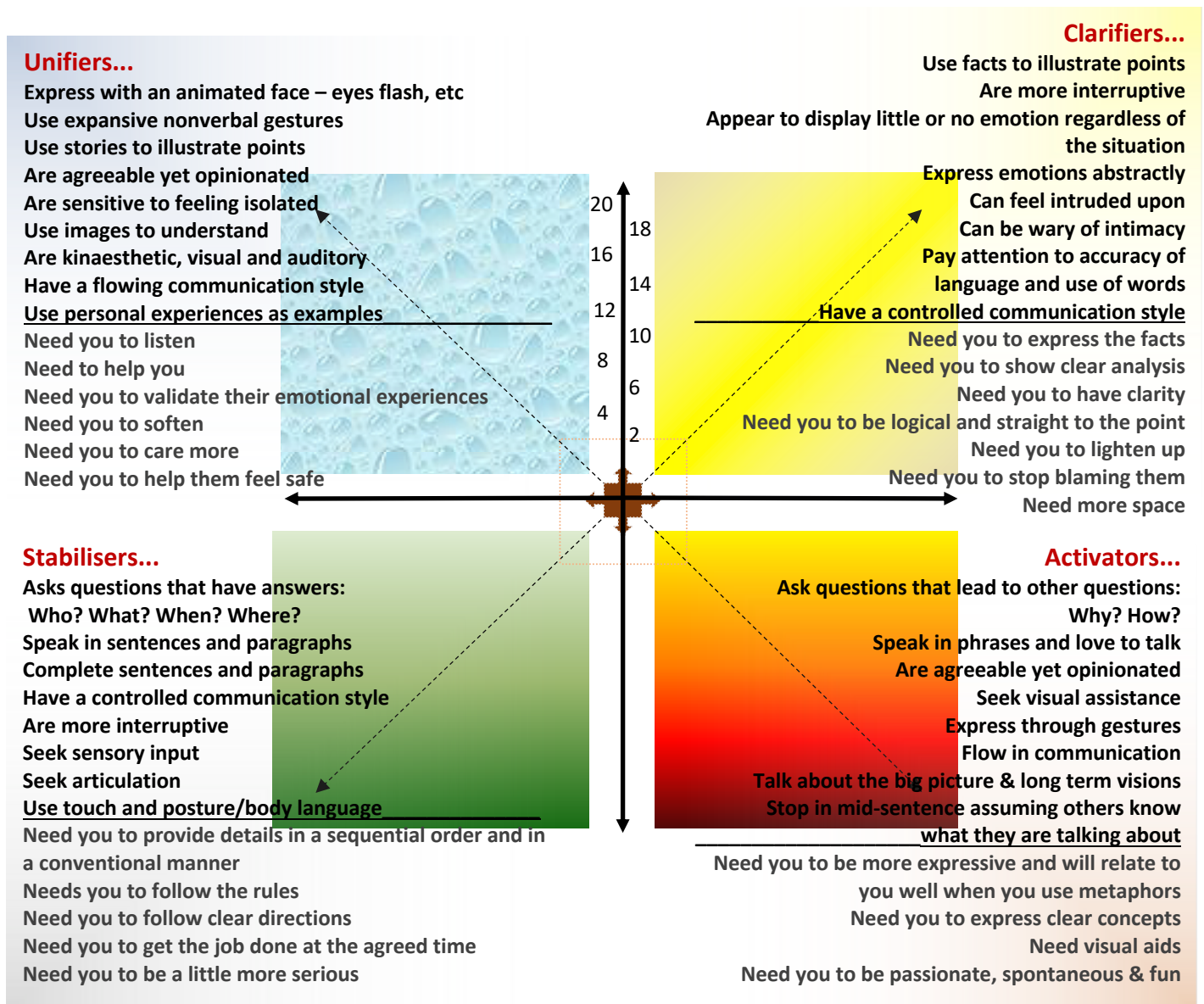
Stabiliser		Unifier		Clarifier		Activator	
Negative	Positive	Negative	Positive	Negative	Positive	Negative	Positive
Plodding – Steadfast		Clingy – Tenacious		Manipulative – Socially Adept		Overbearing – Commanding	
Ponderous – Stable		Unreliable – Flexible		Self-absorbed - Individualistic		Pushy – Encouraging	
Impervious – Unruffled		Seductive – Magnetic		Cunning – Smart		Superficial – Gracious	
Stubborn – Persistent		Neurotic – Sensitive		Critical – Discerning		Fanatical – Passionate	
Envious - Watchful		Possessive – Loyal		Calculating – Organized		Show off – Impressing	
Tight ass – Thrifty		Subservient – Deferential		Fault finding – Discriminating		Irresponsible – Adventurous	
Unexcited – Relaxed		Incompetent – Inexperienced		Clinical – Objective		Overzealous – Enthusiastic	
Pompous – Presumptuous		Wimp – Gentle		Inspid – Harmless		Brash – Outspoken	
Pedantic – Precise		Naive – Innocent		Patronizing – Compassionate		Scattered – Expansive	
Too earnest – Pure intent		Pushover – Adaptable		Sceptical – Scientific		Difficult – Challenging	
Workaholic – Industrious		Gullible – Trusting		Worrisome – Thoughtful		Careless – Carefree	
Inflexible – Staunch		Coward – Timid		Isolated – Independent		Tactless – Frank	
Mechanistic – Practical		Lost – Searching		Imposes ideas – Convincing		Restless – Energetic	
Offensive – Embarrassing		Childish – Childlike		Impractical – Idealistic		Fool hardy – Courageous	
Dictatorial – Authoritative		Unassertive – Humble		Noncommittal – Broadminded		Lustful – Sensual	
Hard – Solid		Gullible – Innocent		Manipulative – Strategic		Impatient – Anticipating	
Blunt – Direct		Corny - Poetic		Nerd – IT Savvy		Impulsive – Spontaneous	
Stingy – Economical		Cheesy – Romantic		Egghead – Academic		Set back – Pausing	
Rigid – Stable		Open – Non-committal		Power hungry – Ambitious		Reckless – Daring	
Passionless – Cool				Scheming – Designing		Unrealistic – Theoretical	
Controlling - Assertive				Picky – Particular		Noncommittal – Impartial	
Greedy – Acquiring				Uncaring – Detached			
Dogmatic – Principals				Fake – Unnatural			
Obsessive - Precise				Unemotional – Reticent			

Communicating with your partner

Effective communication between you and your partner is not a given. Firstly, notice in what quadrant you are most similar. The more similar your shapes, the closer your communication style will be. This will enhance your chances of understanding one-another. On the surface, similarity sounds like a good thing, but it can promote boredom and/or competition. If our purpose is to become whole, a partner who has a different shape will challenge you to find new and more effective ways of communicating with them and others in general. Keeping in mind that single dominance is rare (7% of the population), let's look at how each archetype gets on with another.

Unifiers and Activators have very compatible communication styles (smooth, intuitive and right brained), as do Clarifiers and Stabilisers (direct, rational and left brained). Communication gets more challenging between Unifiers (vulnerability) versus Stabilisers (safety) and between Clarifiers (analytic) versus Activators (passionate). The most misunderstandings and confrontations occur between Unifiers (feelers) and Clarifiers (thinkers) and between Stabilisers (fixed) and Activators (spontaneous). Finding the way forward requires ordered communication.

Exercise: Try communicating your next plans in a sequence. Start with your full passionate expression from your Activator and gain support by your listening Unifier partner. Then discuss together grounding issues and Stabilising limitations, and finally arrive together at the analytic landscape of the Clarifier to work out the finer details of the plan.



Communicating with your inner & outer organization

Good ideas can be blocked too soon in large groups due to the many overlapping temperaments all speaking at once or out of turn. The same is also true for the inner company you keep, with many conflicting inner voices. For an *idea* to reach fruition and turn into a good business action, the speaker who passionately communicates the vision (1. Activator) must first be met by open empathic supporters (2. Unifiers). Once this support has been expressed and received by the speaker, the pathway is clear for stage one questioning (3. Stabilisers) associated with fitting within the law, safety and the company's traditional values etc. If the *idea* passes the green safety test, then it's ready for the final critique and stage two questioning (4. Clarifier). It is important for this to be the final round of questioning as opposed to the first. Clarifiers do not trust open expression, feeling things, interpersonal interactions and synergistic opportunities and will shut the Activator and Unifier down. But the Clarifier can be swayed if the *idea* reaches past the Stabilizer safety net. Clarifiers always err on the side of caution and for good logical reason, they are the gate keepers, often the CEO's in the company who have the last say and sign the cheque.

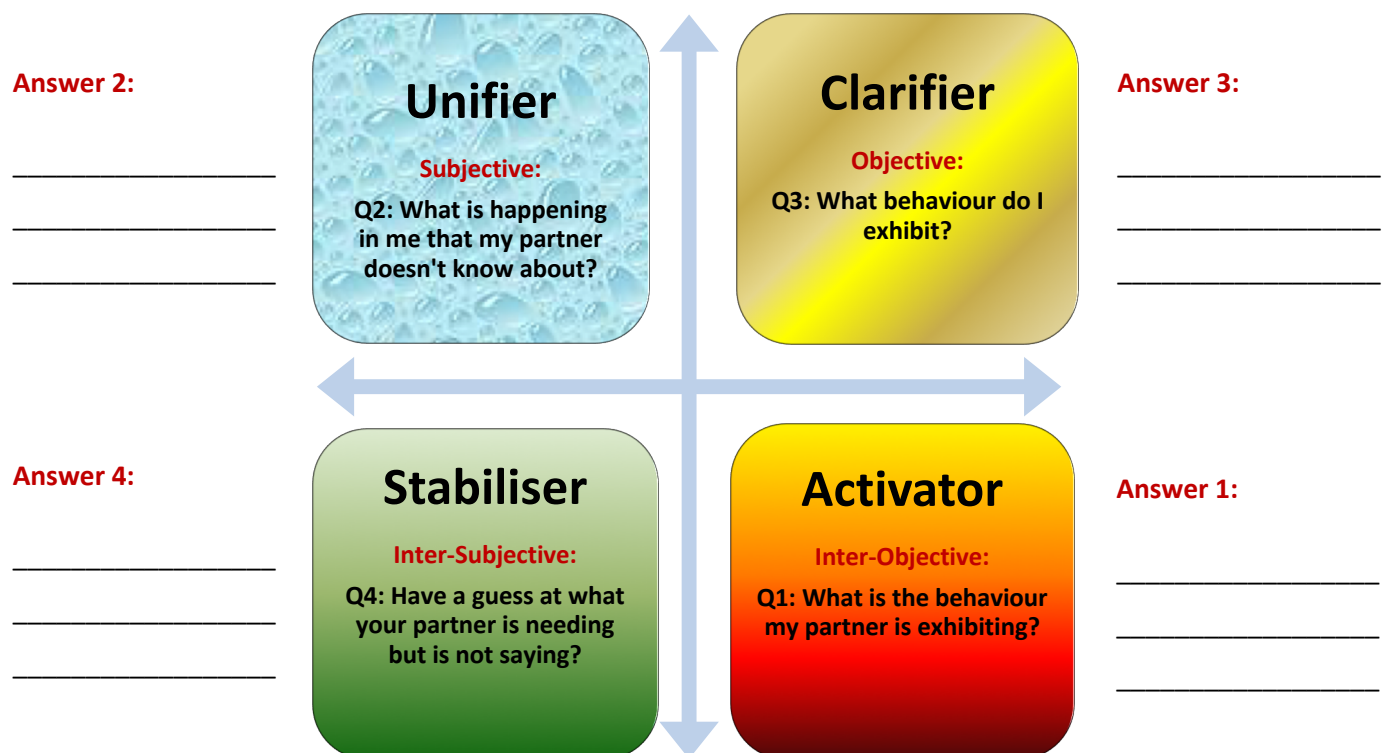
Exercise: Become the CEO of your inner and outer company by overlooking the correct decision-making pathway (*from 1 to 4*). Make room for expression, emotion and support before asking the hard questions. Notice whether your inner or outer team becomes more vibrant, productive and satisfied once being noticed for their particular skill set.

U N I F I E R	<p style="text-align: center;">2. The emotional supporter</p> <p>Don't hold back in expressing your love and support of the idea</p> <p>Help others on their terms...not on yours</p> <p>Offer a way you could help</p> <p>Connect with the idea and the person behind the idea</p> <p>Create harmony, a sense that this is achievable if we work together</p> <p>Express satisfaction with emotionally charged gentleness and softness</p> <p>Use eye contact, encourage and feel into the sincerity and conviction</p> <hr style="border-top: 1px dashed black;"/> <p>Don't be too concerned with facts, planning and questioning anything yet</p>	<p style="text-align: center;">4. The gate keeping critic</p> <p>Let me calculate the financial cost of this?</p> <p>What is my reluctance to commit about?</p> <p>Can I communicate my critique without being too abstract?</p> <p>What is the statistical analysis of success?</p> <p>Can I measure the length of time it will take to achieve this goal?</p> <p>Do I have all the facts and research?</p> <p>Does this idea sound rational and logical?</p> <p>What's the big picture overview?</p> <p>How does it compare to other theoretical technicalities/models/formulas?</p> <hr style="border-top: 1px dashed black;"/> <p>On hearing all perspectives, I now have the capacity to shut this project down or run it</p>	C L A R I F I E R
∞	<p style="text-align: center;">3. The reliably sensible and safe</p> <p>Does this idea fit the company's mission statement?</p> <p>Can we make this radical idea fit into our more conservative values?</p> <p>What are the procedures we need to follow to make this happen?</p> <p>What steps do we take to plan, organise and prioritise to see to the fruition of this idea?</p> <p>Can we create the most efficient pathway?</p> <p>What needs protection with this level of risk?</p> <p>We need restraint and not jump in too deep?</p> <p>Can we follow the protocols and laws?</p> <p>Can we uphold high quality?</p> <hr style="border-top: 1px dashed black;"/> <p>Don't be too concerned about the big picture or alternative solutions yet</p>	<p style="text-align: center;">1. The visionary with great ideas</p> <p>Know there is risk in bringing this good idea forward and find the courage</p> <p>Let out your high impulsivity and impatience</p> <p>Say it with passion and invigoration</p> <p>Seek out eye contact with those who show aliveness, interest & curiosity</p> <p>Acknowledge a higher force above the CEO position helping you to endure despite trying challenges</p> <p>Commit to your idea by tying them into an action plan</p> <p>Fight for a dignified cause because it means so much to you and to the world or company</p> <hr style="border-top: 1px dashed black;"/> <p>Don't be too concerned about details, scepticism and practicality yet</p>	A C T I V A T O R

4 questions that lead to understanding

Try using a slightly different sequence for similar great results which lead to understanding. Think of an event full of conflict and tension between you and someone you care deeply for. Now start by answering question 1. and end at question 4. Be interested in which question is more difficult to answer. *Question 1.* will develop your insight. Behaviours need more attention before concluding or judging. *Question 2.* will help you develop your inner witness as you observe yourself in its parts. *Question 3.* will help you develop self-regulation and the need to hold the experience without acting out. *Question 4.* will help you to develop empathy and an ability to take more than your own perspective.

Even though the problem feels as though change needs to be implemented in box 1, (*changing your partner's behaviours now*), you will find that change potential comes more readily available when we get to box 4.



For questions 1, 2 & 3, find the appropriate characteristic for the experiences. Some negatives on page 12 or 16 will direct you. Now think of a character in a story also like this and write the characteristic and character on lines 1, 2 & 3 below.

1. Activator enquiry: Characteristic _____ Character _____
2. Unifier enquiry: Characteristic _____ Character _____
3. Clarifier enquiry: Characteristic _____ Character _____

For question 4 *the Stabiliser enquiry*, write what your partner is needing but not saying.

4. Stabiliser enquiry:
- _____

Your sexual style: The true temperament tester

Highlight sentences below which describe your sexual style, and compare with your partner. Which style do you both mostly highlight? As a guideline for sexual satisfaction; firstly, develop positive, realistic sexual expectations together and drop the Hollywood, media-driven hype about what good sex ought to be. Secondly, explore the many sensual and sexual options which include but go beyond intercourse. Thirdly, communicate sexual desires before getting into the bedroom. Then you can be in the flow because you know your lovers need when you get to the bedroom...or where ever you may end up.

Soulmate Unifier (Close & Intimate)

I have to feel emotionally close to my partner before being sexual

I always think of my partner as my best friend

I don't mind that sex doesn't happen frequently; The quality of sex is much more important than the quantity of sex

Sex loses value if we both don't come

The biggest turn on is knowing my partner is enjoying the sex

If I don't feel emotionally bonded at the moment, then sex is meaningless

We often consider having sex, but often decide we'd rather talk and hang out

Sex is not about erotic cravings; it's real purpose is an expression of emotional closeness

Meaningful sex is when we both feel emotionally connected and erotic at the same time; otherwise it's not worthwhile

Traditional Stabiliser (Conflict-Minimizing)

I value clear gender roles, especially the man's role to initiate sex

Sex toys, or other external stimuli, have no place in our relationship

Men and Women have very different sexual needs and feelings

I avoid letting go erotically because I'm afraid it will push my partner away

Initiating affection is her domain, his is initiating intercourse

Once we begin to cuddle I know that sex is either desired or expected

I find pornography objectionable; it is not part of our sexual life

I like sexual intercourse best, especially the man-on-top position

Foreplay is primarily for her, intercourse for him

Complementary Clarifier (Mine & Ours)

Sex isn't satisfying unless we take turns arousing each other

I don't enjoy sex unless both of us have the same sexual needs, and can voice them in a positive manner

It's ok to have sex as a tension reducer

I need both verbal and non-verbal communication to feel sexually receptive and responsive

Either one of us can initiate sex. If my partner isn't interested, he or she will say no and we will find another way to connect

We have distinct 'his', 'hers' and 'our' way to initiate a sexual encounter

I can offer a sexual option if I don't want to have intercourse

We enjoy playing different roles when we act out erotic scenarios

Sometimes I like to 'talk dirty', and other times my partner likes to watch erotic videos

Expressive Activator (Fun & Erotic)

I like strong emotions (both positive and negative); it makes me feel more sexually alive

I like to do erotic role-play, such as master-slave or virgin-prostitute

Sexuality is all about feeling emotionally attached; if that doesn't happen it's not good sex

Watching porn helps me get into a lustful mood

Sex is a great way to make up after an argument

I enjoy feeling randy and lustful

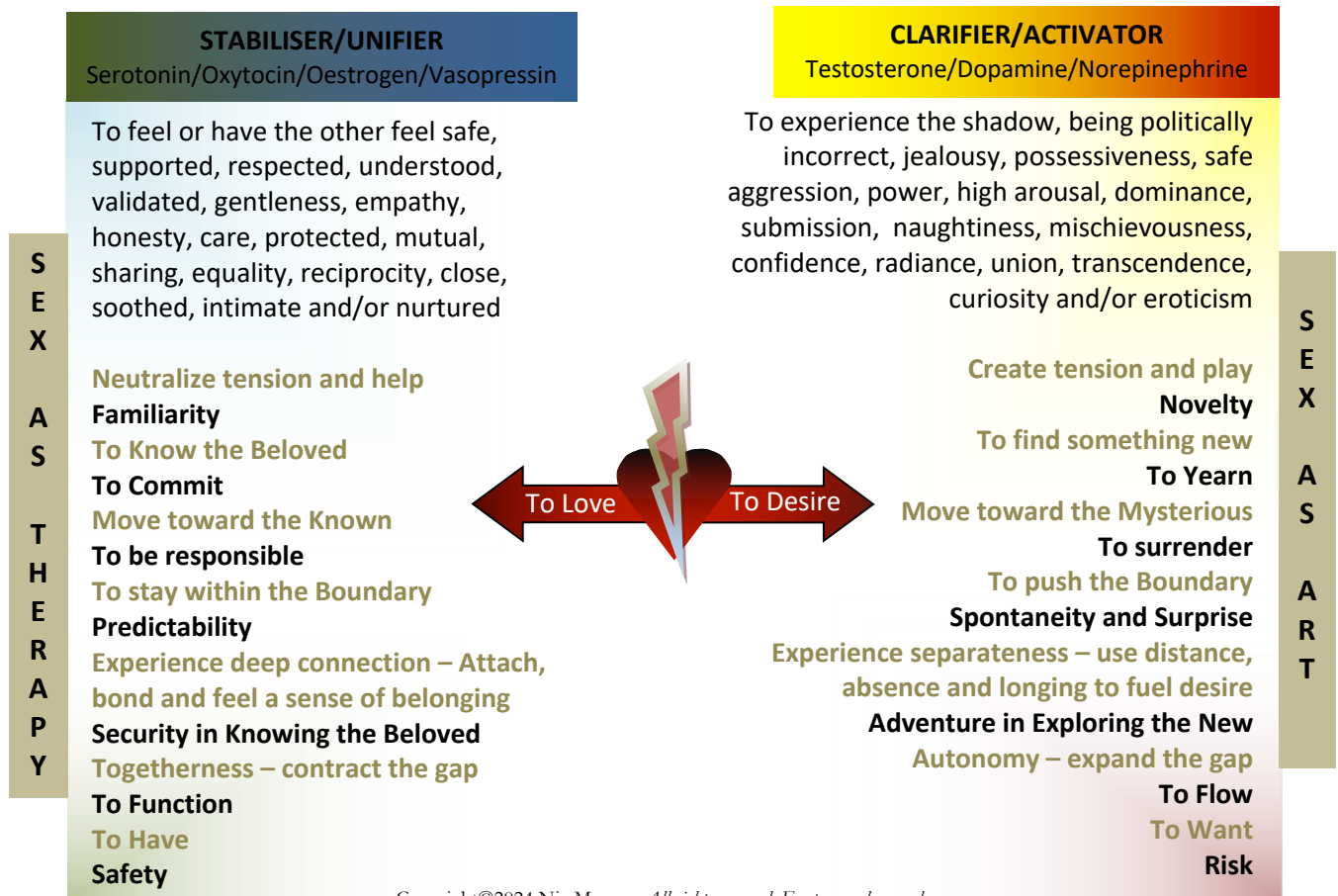
One of the best things about sex is spontaneity and unpredictability

Sex is best after a bottle of wine; then I can really let go

We use make-up sex after a fight; this is a turn-on and heals a rift between us

Sexual IQ and hot monogamy

For the first time in history, we are wanting sex in monogamy that also meets our desire. Desire meaning an expression of your individuality, your preferences and free choice. Yet to do this we need to reconcile two potentially opposing fundamental human needs for a passionate marriage; *The Having* versus *The Wanting*. Notice whether you lean to the left (*Sex as Therapy*) or to the right (*Sex as Art*). The two sides don't mix well if left unidentified. Neediness turns off desire whilst wanting turns it on. Caretaking is an anti-aphrodisiac. Anything parental decreases the erotic charge as does vigilance, worry, insecurity, anxiety, feeling old, not connected to the body, not performing at work, low self-worth/esteem, being in the head of the other, when your partner is not considered, when you haven't had enough time to yourself and when selflessness is at the cost of playfulness.



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Besides procreation, sexual intelligence requires identifying which side of the street you and your sexual partner are on. Over time, being too hot or too cool have their own unique problems in the bed. For the too cool (left side), who have the marriage but want the passion, try setting up a private erotic zone, stop being 'the good citizen' who takes care of things and is always responsible. For the too hot (right side) who want the passion but don't have the marriage, acknowledge the bonding rush of Oestrogen and Oxytocin and snuggle in the healing sex zone, trusting the security and safety of love by acknowledging your need for it.

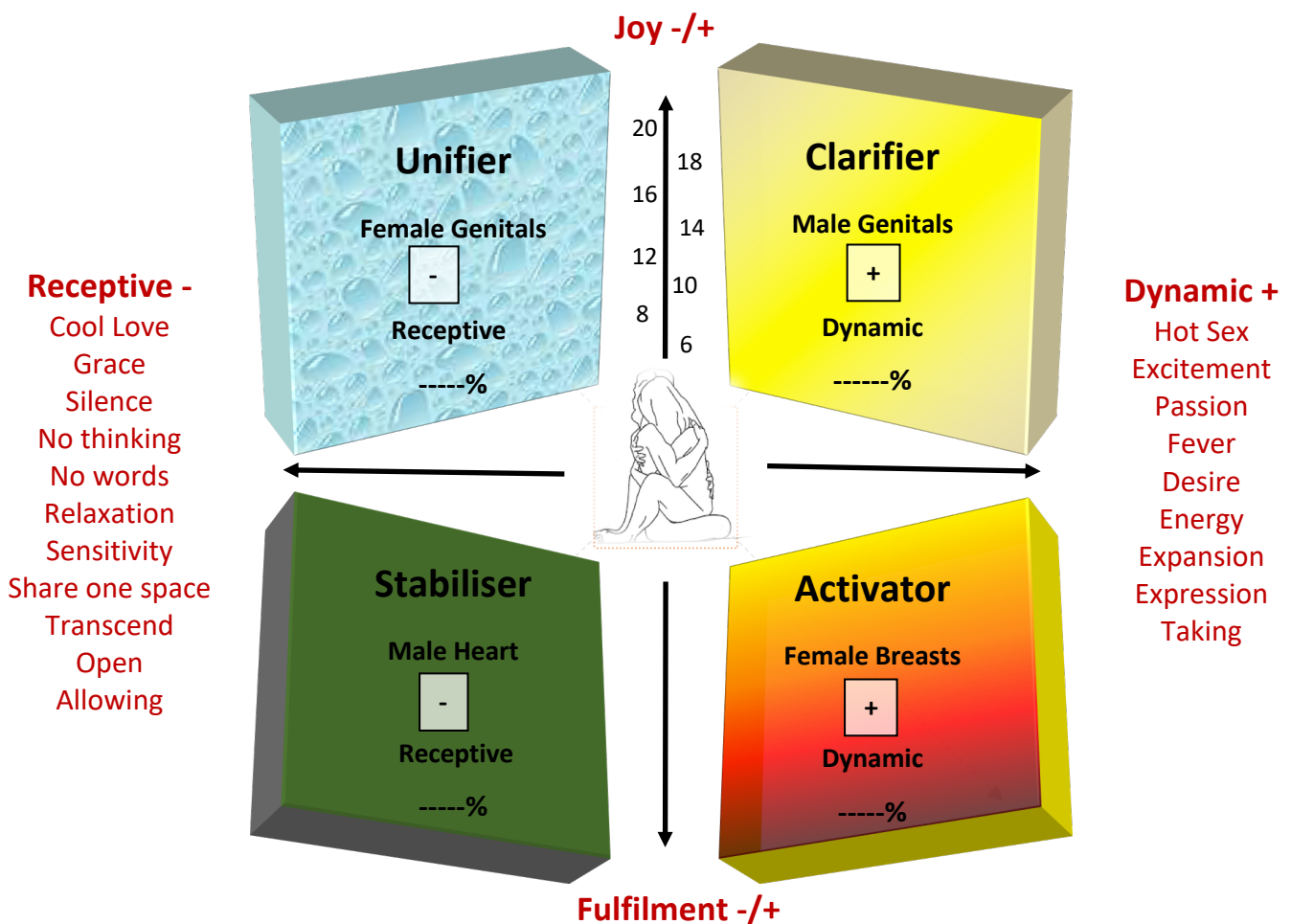
Be aware of your waves of heat, be willful, present, focused, intentional, committed and spontaneous, remembering that foreplay can start at the end of the previous orgasm. Finding the dance between the too close and the too distant sets up a space, a zone within which to explore your roles as a sexual couple. Sexual intelligence is about knowing the roles 'plural' you play, exploring your unique dance together in both love and desire. It's easy to trust in intimate sex, but the challenge is to trust intimate erotic sex for the purpose of greater emotional and sexual satisfaction.

Libidinal awareness

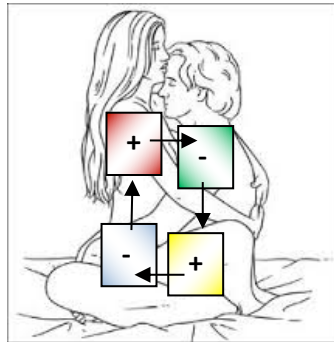
Developing sexual awareness drags a primitive act out of a dark cave. Sex with awareness acknowledges ones capacity to open toward dynamic and receptive polarities not only within one’s own body, but also the energetic polarities between two bodies, like magnets attracting or recharging 2 batteries. Generally speaking, awareness equals slowing right down; in Sexual IQ that often means removing the goal of an orgasm so as to be more present in the moment; To touch without intent, exploring the valleys long before heading toward the peak. This slowness allows sensitivity to arise both inwardly and outwardly, with the effect of amplifying the magnetic energetic polarities (+ taking; dynamic right side & - allowing; receptive left side) surrounding the two of you, regardless of hetero or same sex attracted.

Libidinal sexual IQ involves 3 key areas:

- 1: Understanding the roots of desire. First, there is the excitement (right side/Dynamic), then love (left side/Receptive), then Joy (up), then fulfilment (down). That is, from storm to silence, from making love to love just happening, from bodily sex to spiritual union.
- 2: Dropping the mind after education. Love is the only thing where the mind is not needed so let yourself go so as to open the doorway to joy and fulfilment.
- 3: Knowing what to do if or when one or more of the big four emotions surface; Anger, Fear, Grief, and/or Shame are often hidden energies underneath sex. (next exercise)



Sexual IQ as a pathway to move through difficult emotions

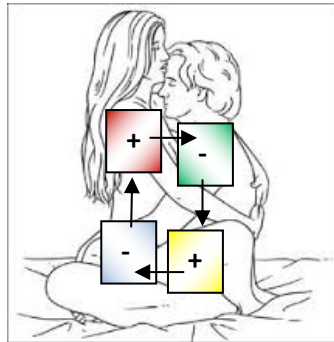


It is true that orgasms release happy hormones in our brain that give us a bonding rush (Vasopressin in men & Oxytocin in women), however conventional peak orgasms can cause a withdrawal and disconnection for both men and women. Because the big four emotions are hidden in sex, sex becomes a strategy for releasing tension, as attempts are made to ‘overcome’ fears (cold & dry sex), grief (cold and wet sex), shame (hot & wet sex) and/or anger (hot & dry sex). This results in a loss of receptivity soon after the chemical orgasmic bonding rush, as we cool down and realize that our underlying tension hasn’t been resolved. But there is a pathway to turn fear into fulfilment, grief into grace, shame into joy and anger into excitement.

Exercise 1

- a): Start with excitement and your conventional love-making style but without orgasm. Eventually sit in Yab Yum (position above) for some time and become meditative, still and receptive, cooled down, relaxed and noticing sensitivities.
- b): Some emotions may come up for one or both of you while resting in this position. See if you can verbalize your feeling to your partner, with something like “I notice ___X___ coming up, I can see this is my past coming into this moment”.
- c): If you have some emotion come up, after acknowledging it, you can physically leave the Yab Yum position and say to your partner “I am needing some time to myself now but will return very soon”. Slowly and gently go to another room in the house and express yourself releasing physically, e.g. hit a pillow, skip, sing, talk, jump, dig, pull out weeds, practice the self-regulating breath of peace, write 10 words in your journal to capture the essence of what just happened: All this can be done without contracting, withdrawing and collapsing.
- d): If you took the time out for physical release, return to your partner and reconnect in Yab Yum asking yourself whether you are still feeling separate or more connected. If you are still feeling disconnected, then repeat the above acknowledgement and physical release.
- e): If you run out of time then return to the above process at another time. Whenever talking together about your emotional states, stay with “I” statements only, e.g. “I feel...” (see *Imago Dialogue* or *Terry Real’s feedback wheel*) and do not make your partner responsible for creating unhappiness in you, even though you may see him/her as the trigger.
- f): The more often you do this process, the sooner you will both be able to ‘sit’ in slow and relaxed love making without orgasm for longer periods of time, without the emotional snags and interruptions from past baggage. If you are to have an orgasm, this is the time to experience one. But if you feel filled with energy, more vital, more alive, radiant and ecstatic without an orgasm, then don’t have one.

Sexual IQ as the meeting point of love and meditation



Slowing down

Firstly, before getting physical, there is the foreplay. Foreplay begins with the energy flowing from a man's open, cool, safe and present heart (- Green) which in turn awakens and rises the woman's dynamic sexual temperature (+ Red/breasts) to match his own generally higher state of arousal. Think of the genital area as secondary in foreplay, with the male making the first move from the heart. Then comes the breathing, kissing and touching to further awaken the senses (*magnifying the positive and negative polarities*).

The deepest longing is when the duality between the two of you disappears, a state which can only arise when you both experience combining love and desire with meditation; one of life's greatest experiences.

Discussion points for exploration together:

- Explore, experiment and banish rules from the bedroom
- Play with eye contact
- Play with your breathing...slow, deep, sometimes together
- Use words to communicate what you feel in your heart and body as you presently experience them
- Bring consciousness to the genitals by having an inner focus and slowing down to increase sensitivity
- Shift from doing to being
- Touch, stroke, caress consciously and slowly and without intent
- Sexual energy functions best in a relaxed environment, so reduce physical effort and surrender
- Sexually heal by exploring love making with safe, slow, soft, sensitive and deep penetration
- Presence and awareness are more important than positions
- Try sustaining genital connection when changing positions
- Agreeing on a time to make love puts love back in your life
- The more you make love the more you wish to make love
- Forget about being the perfect lover. Get rid of the goal
- When you are both relaxed and receptive, love making is easy
- Forget about orgasm via contraction and tension, become orgasmic through relaxation and openness
- Non-ejaculation increases vitality and creativity
- Emotions are buried beneath sex and emerge when excitement cools
- Acknowledge and identify your emotion as an essential step in restoring balance
- Expressing feelings day by day prevents an emotional overload building up
- Emotions have their source in the tensions of the conventional sex act
- Conscious sex reduces a woman's reactive emotionality, her experience of separation between sex and love
- Through loving a woman, a man can reveal a new world of love
- Explore love making even when you don't feel like it
- Design your dream bed. Use lighting, music, flowers, and fragrance to create an ambience and invitation
- When on your own, circulate your vital energy by practising a set of movements and relaxation techniques

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Centred therapy: A spiritual practice

Therapy has a stigma. Our culture has put therapy and pathology together which is a huge problem. When institutions and funding sources require pathology, it is not helping the status of general developmental growth, where therapy assists in life stage guidance and emotional release, which is normal and non-pathological. But if therapy is not sought at the ‘worried well’ stage, the normalness of a life stage challenge can turn into pathology or a disorder when left unattended. Seeking help, asking for support and being vulnerable is at the core of EQ and SQ. When we give up the concept of managing without support, (4)-*when IQ invades EQ*), then therapy begins to become a spiritual practice. To get to the core of pain, PQ needs to be informed by IQ, EQ, and LQ. Treating the physical body alone is a foolish practice – (*when PQ invades LQ, EQ & IQ*) evident by the increase in the pain epidemic in our society. EQ Anger and Fear are at the core in combination with IQ misdiagnosis, and will be covered in another manual.

As psychotherapists, when we over-compensate one intelligence line over another as mentioned above, this gives birth to the 12 separate schools of consciousness (*Wilber 1997; see web link in references*), which shed partial light on the whole. When one intelligence line becomes exhausted and stretched, it reaches toward alternative ways of understanding or being. With the integral vision of a *Centred Psychotherapist*, all schools of healing are accessible and used at contextually appropriate times. Generally speaking, blending 1-4 (cognitive/behavioural) with 5-9 (Intentional) has more healing capacity than one category alone. To include 10 (social and cultural), then we have a healing approach touching the whole individual. (*see below*)

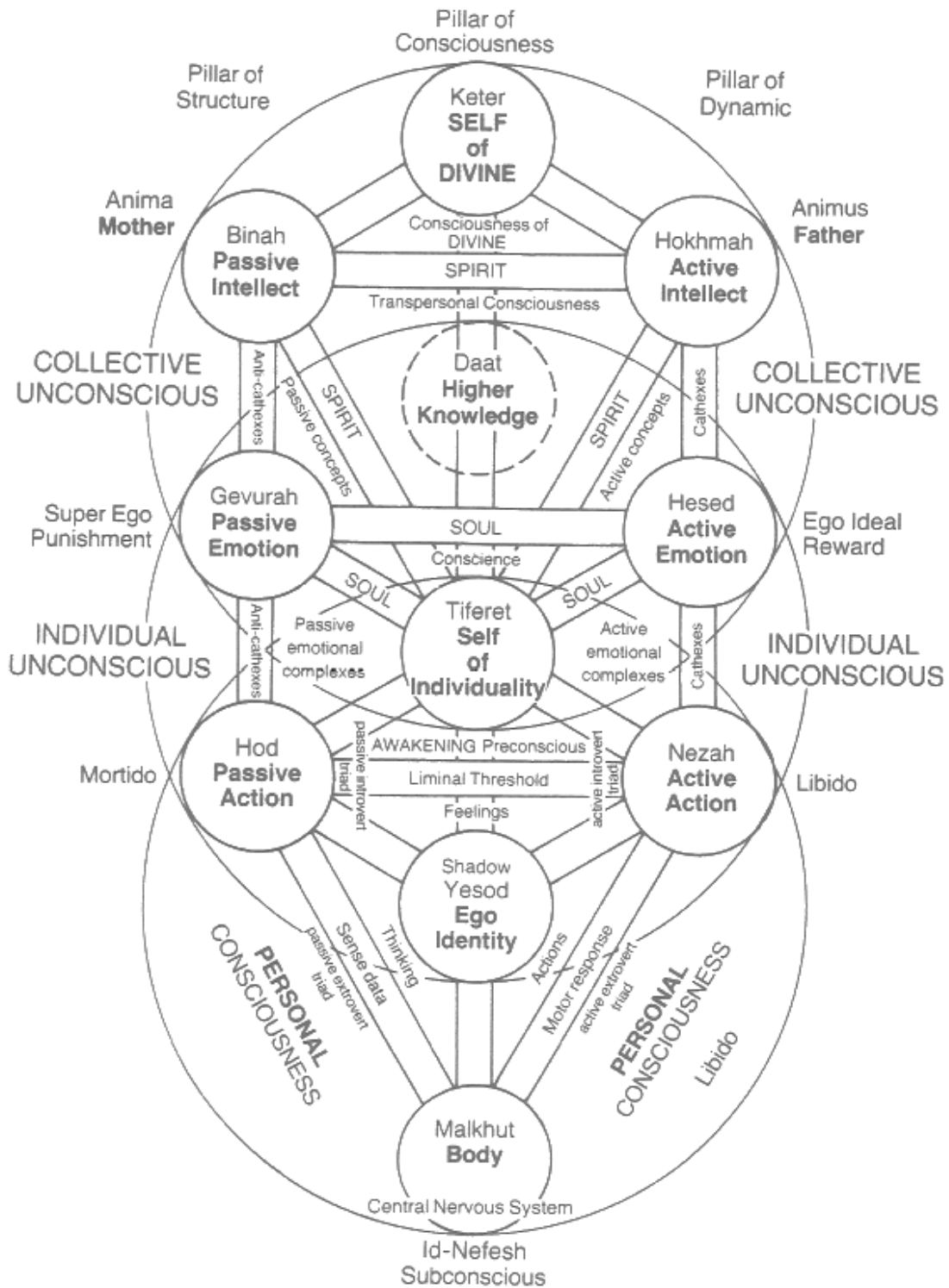
1. **Cognitive Science** (consciousness anchored in functional schemas of the brain/mind)
2. **Neuropsychology** (consciousness anchored in neural systems, neurotransmitters and organic brain mechanisms)
3. **Clinical Psychiatry** (consciousness is the neuronal system with a focus on psychopathology, behavioural patterns, and psychopharmacology).
4. **Psychosomatic Medicine** (views consciousness as strongly and intrinsically interactive with organic bodily processes, evidenced in such fields as psychoneuroimmunology and biofeedback).
5. **Non-ordinary states of consciousness**, (from dreams to psychedelics, constitute a field of study, that, its advocates believe, is crucial to a grasp of consciousness in general).
6. **Eastern and contemplative traditions** (maintain that ordinary consciousness is but a narrow and restricted version of deeper or higher modes of awareness, and that specific injunctions like yoga, nature, and meditation are necessary to evoke these higher and exceptional potentials).
7. **Introspectionism** (consciousness anchored in first-person accounts).
8. **Individual psychotherapy** (consciousness anchored in an individual organism’s adaptive capacities).
9. **Developmental Psychology** (views consciousness not as a single entity but as a developmentally unfolding process with a substantially different architecture at each of its stages of growth).
10. **Social psychology** (consciousness embedded in networks of cultural meaning, or as being largely a byproduct of the social system itself).
11. **Quantum Consciousness** (view consciousness as being intrinsically capable of interacting with, and altering, the physical world, generally through quantum interactions, both in the human body at the intracellular level and in the material world at large).
12. **Subtle energies research** (postulates the existence of subtler types of bio-energies *prana or chi* beyond the four recognizable forces of physics *strong and weak nuclear, electromagnetic and gravitational*, which play an intrinsic role in consciousness and its activity).

If any one school of consciousness develops along a separate path long enough, consciousness will hit a wall and will be forced to be more inclusive. The recent development of Schema therapy is a good example of an approach growing from the limitations of CBT, which left out stage development and psychotherapy. Or ACT which brings in mindfulness from the eastern and contemplative traditions. A better example is an integrated approach which draws on the best of all approaches, acknowledging that there are very average aspects to each approach too, which can be avoided. To claim that all healing should focus on 1-4

the physical brain, undervalues interior intentionality 5-9 which cannot necessarily be explained in physicalist or empiricist terms, nor disclosed by their methods or their validity claims. From Behavioural to Cognitive to Psychoanalytic to Humanistic to Transpersonal, we are now arriving at bringing the historical development of psychology into an all-inclusive approach which is exciting for both analyst and analysand.

Traditional analysis (3) which leaned more toward psychiatry than psychotherapy, rejected spiritual state experiences, where genuine mystical or contemplative experiences were seen as a regression or throwback to infantile states of narcissism, oceanic adualism, differentiation failures, and even primitive autism (Freud's path). Equally unproductive is to elevate all contemplative (6) pre-rational states to some sort of trans-rational glory. (Jung's path). When we put adult personal development into the mix (9), this inclusion irons out these two contradictions. By not throwing the baby's out with the bath water, we get to keep the gold within Freud's pre-developmental focus as well as Jung's trans-developmental focus. That is, to know the difference between the need to work with one's story (*psychotherapy-strengthen the ego*), and to know the right time to drop one's story (*spirituality-loosen identity and the defenses which have formed the ego*). It's a *both/and* not an *either/or*. Spiritualists think therapists pathologize everything and therapists think spiritualists bypass their shadows, but the Centred Self knows both are true and how to discern context to deliver healing.

So, developing a solid Centred Self means pulling transpersonal energy down and pre-personal energy up. Centred therapy leans on the illustration below (Halevi 1986) exploring our levels of complexity from the Jewish contemplative tradition called Kabbalah, meaning 'To Receive'. Tiferet is the position of the Centred Self, capable of accessing all spheres of influence. In therapy, time is taken to focus on large or small traumas which signify the gap between the ideal and the actual and many other polarities. We are that gap, that trauma, that self. It defines us, and development demands to unfold the trauma/the self with the aim of eventually resting in the gap where your Centred Self resides.



Marrying and integrating paradox is at the core of the centred therapeutic process, understanding not only that trauma is necessary for growth, perhaps central to faith, but also that these experiences need to be revisited, re-membered and then re-framed/re-cognized. Re-framing is an art form which mostly requires the micro-skills of the green stabilizer who holds *space* for the unfolding over *time*. It is a spiritual art *working with* time and space, and when done well, the individual can transcend the self by including the past, in a healthy way by aligning with one's deepest values. The deeper we dig into the ground of being (pre-personal), the higher and humbler the view (trans-personal).

Only through intimacy can one heal certain wounds. The intimate zone is where the vulnerability is, the zone recreated in the therapeutic holding to achieve environmental, emotional and construct constancy. In other words, we cannot develop fully on our own. It takes an-other; therapist, spouse, supervisor, parent, child, a Tor-mentor (IFS) etc for the complexities to relationally arise. It takes an-other to relationally bring up the pain as it does to transmute it; to go through it, and not disassociate or transcend too early from pain. For the key to turn, we turn toward the other, toward the trauma, as well as toward ones-selves.

How to gradually unfold disassociation and all defenses/protectors surrounding the core wounds (the unsafe child within) is central to this therapeutic style, as unskillful unfolding can cause more trauma and more disassociating, leaving individuals/couples, and I believe there are many, never wanting to trust the therapeutic process again.

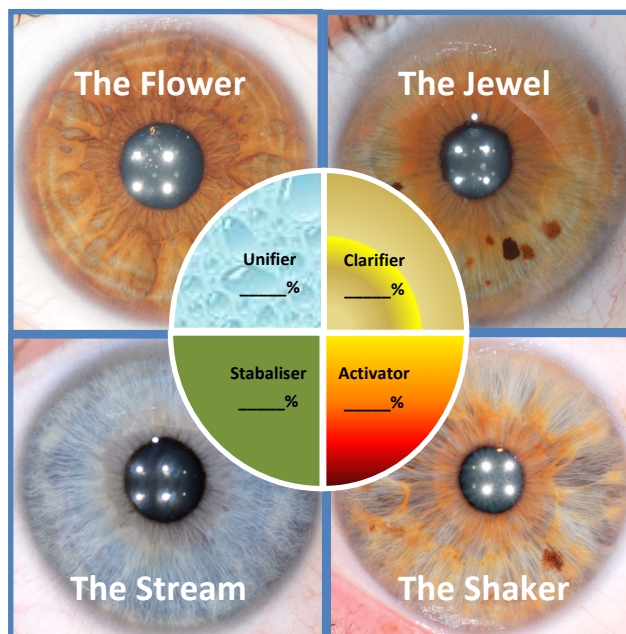
Technique is a small aspect of the therapeutic process. Mixing up too many techniques can lead to trying to fix someone. If there is one technique to follow, it would simply be to *hold space for gradual unfolding*. If you are doing symptom relief (fixing someone at S3), the challenge becomes knowing when to do this, and when not to; when fixing someone only adds to the trauma (at S5). You can appreciate the intricacies in couples' therapy when a couple need differing individual techniques.

If we are driven to fix someone, this can often be related to a therapists own anxiety and affects the time and space zone. Patch up therapy or *Maintenance* therapy (CBT, REBT, NLP, CT, BT, Solution focused *1 to 4*) has its place, but many require *Origin* therapy (Psychoanalysis, Reichian, Ancestral, Primal, Body-work, IFS, systemic constellations, TA, Process oriented *5 to 9*) without time filling and space filling limitations. A therapist caught at S3 anxiety, which is many therapists, will try to shift their own S3 anxiety (projection) by fixing others, which reciprocally leads to their own symptom relief. But to really whack anxiety on the head, a minimum of 2 to 3 years in good Origin therapy introspective analysis (*7 & 8*) is required, on top of good supervision. Personally, being caught there myself, I don't know of any other way forward than this. The implications of this require the *1 to 4 field of psychology* to broaden its lenses to include and embrace 5 to 10 and wake up to the culturally pressuring limitations of the clinical flat land on which it stares out from.

Finally, States of Consciousness (*5 & 6*) need a final mention central to the working engine of the vehicle headed toward health and trait change. States that are practiced, become a part of our character structure/trait, and evenly nudge us up the 5-line categories of intelligence (*SQ, IQ, LQ, EQ, PQ*). Psychology has embraced mindfulness and to some degree, influences from eastern and contemplative traditions with skepticism until proven effective. Yet with the common and central aim of developing critical discernment when destructive and defensive states arise, meditation and nondual witness development are critically necessary. To put a pause before critical attack means not justifying violence, not amplifying or numbing emotional states, not distorting perspectives and impulsively reacting. The pause allows empathy, vulnerability, compassion, humility and wisdom to emerge as the fight/flight/freeze amygdala is witnessed by the prefrontal cortex CEO or heart brain, a relatively new evolutionary skill which brings a new depth and health to our spiritual capabilities.

When a client is anchored in therapeutic stability, as well as practicing meditative witness development, it is possible to observe one's own inner violence and trauma with interest. The therapeutic goal is to know one's defensive states well enough so as to use them as tools for further growth.

Iridology and temperament: Windows to the soul



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The Stabiliser/Stream:

Have uniform fibre structure that radiates out from the pupil, with only subtle variations or streaks of colour and structures and can be the most difficult iris pattern to interpret. Streams have a way of holding the world together. By nature, they are intuitive, grounded and amiable. Being a physical/tactile person, they perceive and integrate life through the sensory experience of their body, through touch.

The Unifier/Flower:

Distinctly curved or rounded openings in the fibres of the iris (like petals of a flower) indicate a feeling-oriented personality. These openings, which look as if the light coloured iris fibres have round holes within them, are called Flowers, and we refer to the feeling-type of personality as a Flower. Feeling-oriented, they experience life through the sensitivities of the heart, with automatic feeling responses to events. Feelings will be more deeply experienced and expressed when the rounded openings in the iris fibres are larger in size or greater in number.

The Clarifier/Jewel:

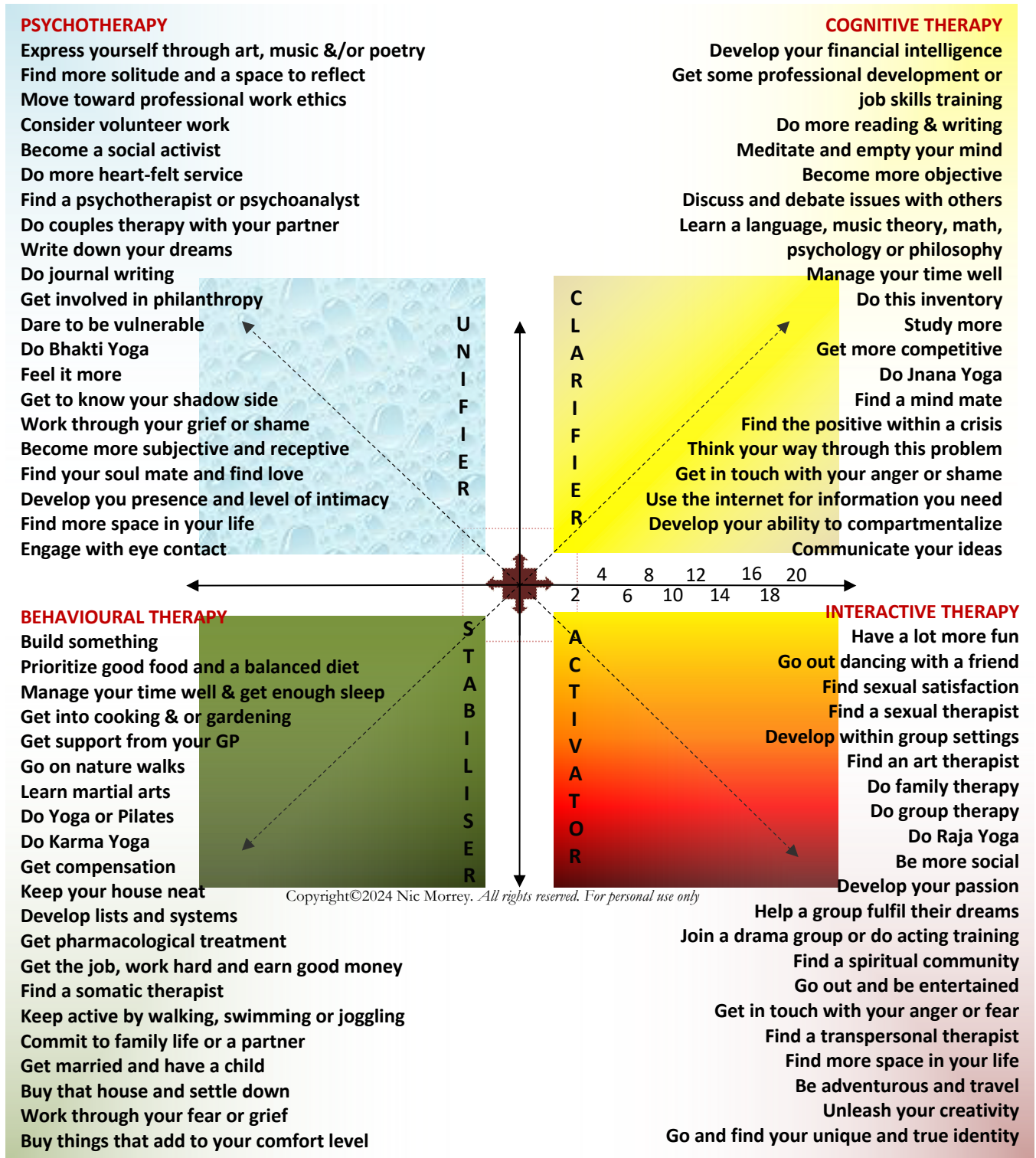
The presence of brown or dark-coloured freckle-like dots or flecks in the iris indicates a thinking-oriented, analytical person. These colour spots, which can range from yellow to gold to brown, are referred to as Jewels, and this mentally-oriented personality is referred to as a Jewel. Mental-types direct their perceptions and feelings through internal thought and analysis. Every person thinks, and every person analyzes, but for Jewels, these are recognisably their dominant personality characteristics.

The Activator/Shaker:

Eyes that have both dot-like (freckle-like) pigments and rounded openings in the irises indicate an extremist or movement-oriented (Shaker) type of personality. This is true whether there are Jewel and Flower markings in both irises or Jewel markings in one iris with flower markings in the other. Simultaneously embodying the forces of both attraction and repulsion, Shakers are highly motivated, dynamic and expressive. These radical, action-oriented people have difficulty sitting still and frequently venture beyond the limits of conventional thought and norms. (Johnson, D; 1995)

What's my therapy?

This exercise will give you guidance toward finding an activity or direction which will help you strengthen any of your weaknesses. A low 3% of the population work in all 4 quadrants well so it's normal to be particularly low scoring in at least 1 if not 2 quadrants. Using your lowest raw score, go to that quadrant and challenge yourself by committing to at least one of the therapeutic treatment methods below. Over functioning in one quadrant can also be an indicator for identifying imbalance.



Start to formulate your own care plan

Writing is a creative process. In psychological practice, note taking and formulation writing is central to the work, allowing writing to be a process that helps you process. This exercise allows you to become your own therapist. Use the questions below to find a combination which will get you flowing with the pen. When writing about yourself with these questions in mind, you are attempting to structurally organize disorganized parts. This is the intersection between art and science, between diagnosis and treatment. Writing and answering these questions is an indispensable integration tool which serves to organize your observations of yourself.

Unifier questions

What are your sleep patterns like?
Can you observe your emotional reactivity?
 Can you maintain relational intimacy with a partner?
Do you have a set of values which guide you?
 What is your relationship with food like?
Are you aware of the emotion/s you experience?
 What are your subjective impressions about yourself?

Unifier skill set

Use your inner-tuition
Now you have received the questions, just write
 Get support to write from a colleague or supervisor
Don't be afraid of writing badly or honestly
 You don't have to be in the mood to write
Writing it down means accepting responsibility
 Vulnerability in writing is health
Write about ignorance, fear, anger, shame, grief, but don't forget about JOY.
 Find the power in writing - turn passive into active
Open the door to the streams of insight
 Remember your right to write

Stabiliser questions

What's the presenting problem?
What's reinforcing the problem?
 What's your developmental history attributing to this present issue?
Are you on medication, for how long, have they helped and what are the side effects?
 What are your positive protective strengths?
What has worked for you in the past?
 Are you and others safe?
What do you need, to get more comfortable in life?
 How would you know if you were progressing?
What is your treatment or healing plan?

Stabiliser skill set

Be concerned about the accuracy of the observation
Listen and Write, don't speak and tell
 Physical contexts help to map psychological terrain
Good writing comes from good notes
 Answer all the questions but keep them open

Clarifier questions

What are your intelligence lines, PQ, IQ, EQ and/or LQ?
Do you have a preferred problem-solving strategy?
 Do you connect well with others in general?
What's your social life like?
 Are there behaviours negatively affecting others?
What's your general diagnosis of yourself?

Clarifier skill set

Start with the facts, then interpret them
Don't get caught in your perfectionism or others critique
 Find the right word/s to use
Writing gives us a place to say what we need to say
 God is in the details
You can't be honest and boring at the same time
 Find the name for your experience as the guiding force
Write with the intention to connect with self and others
 Don't write to say something new, just express your humanness
Listen to music while you write
 Write about the paradoxes – the yes and the no

Activator questions

What just happened to bring you here now?
What's at stake, to win or lose?
 Are you aware of your goal/s?
What gets in the way of meeting your goals?
 Do you have addictions, past or present?
How much do you stretch and move your energy?
 Do you have high or low motivation/energy/libido?
What is the action plan you will commit to?

Activator skill set

Don't write to impress
Write as if in conversation, not as monologue
 Get a general sketch and fill in the details later
Trust that the plan and structure will emerge
 Don't think too much about writing, just begin
Writing is about energy, about perfect imperfections, about humanity
 Watch the questions play out and develop with time
Explore the whole, all your parts, then integrate

Influences from Jewish psychology

Use these exercises below to rebalance yourself via your actions. In Kabbalah, meaning 'to receive' there are 10 aspects to yourself, parts which need to be reintegrated into your psyche. We are just considering 4 of them for now; Loving-kindness, Humility, Discipline & Endurance. Using your highest % score, push yourself to be the best you can within that quadrant. That is, strengthen your strength even further. Consider the left side as a pair (*Unifier & Stabiliser*) and also the right side as a pair (*Clarifier & Activator*). When you begin to change one quadrant, the other must respond, adjust and rebalance accordingly. So, start with your strength and be open to changing the other aspects of yourself as the opportune contexts present themselves. Have your partner witness your changes and invite a dialogue about how each other's actions are making a difference to how you are both relating together.



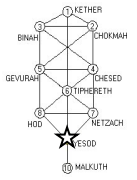
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The tree of life (*Adult Relationship Attachment Style Inventory*)

<https://www.integralpsychology.org/tree-of-life-relationships-inventory.html>

- On the scale from 1-9, circle a number which most accurately describes your experience
- If 1-3 & 7-9 are true, keep your 7-9 score only

1. Yesod – Ego identity – Foundation – Bonding – Shadow – Disorganized Attachment

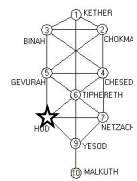


1-3 I am obsessed by sex and will often fantasize in my relationship
4-6 I find life and sex deeply meaningful with my partner
7-9 I am not comfortable with who I am being in the world and need to be loved more than I am

(Too Contracted) (Anchor-Secure) (Too Expanded)

1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7 _____ 8 _____ 9

2. Hod – Clarifier – Humility – Mortido – Passive action - Anxious Avoidant Attachment

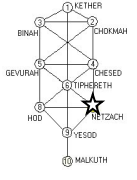


1-3 I am not very emotionally connected to my partner and can get too intellectual
4-6 When communicating I often connect and relate well to others
7-9 I get bored in relationship and find reasons to leave

(Too Contracted) (Anchor-Secure) (Too Expanded)

1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7 _____ 8 _____ 9

3. Netzach – Activator – Endurance – Libido – Active action – Anxious Ambivalent Attachment




1-3 I am not really aware of my, or my partner’s routines, natural rhythms and cycles
4-6 I can sustain my routines e.g. work, running a home, bringing up children and socializing
7-9 In my relationship, I have a tendency to act before thinking and indulge too often

(Too Contracted) (Anchor-Secure) (Too Expanded)

1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7 _____ 8 _____ 9

4. Tiferet – Harmony – Beauty – Individuality – Secure Attachment

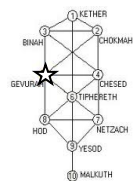


1-3 I distance myself and close up when my partner is not joyous, light and fun to be around
4-6 I enjoy soul stirring music, poetry and/or art with my partner
7-9 I often experience a dullness in my relationship

(Too Contracted) (Anchor-Secure) (Too Expanded)

1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7 _____ 8 _____ 9

5. Gevurah – Stabiliser – Superego – Restraint – Discipline – Severity – Passive emotion - Anxious

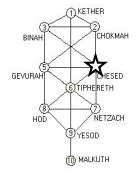


1-3 I am too stern in disciplining myself and my partner
4-6 I am good at setting limits and creating structure within my relationship
7-9 I try to please my partner but often get frustrated as a result

(Too Contracted) (Anchor-Secure) (Too Expanded)

1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7 _____ 8 _____ 9

6. Chesed – Unifier – Ego Ideal - Mercy – Compassion – Loving kindness – Active emotion - Anxious



1-3 In my relationship, I find it hard to give without receiving something back
4-6 I am accepting, kind and generous toward my partner
7-9 I experience compassion fatigue and I don’t get the intimacy and closeness I need

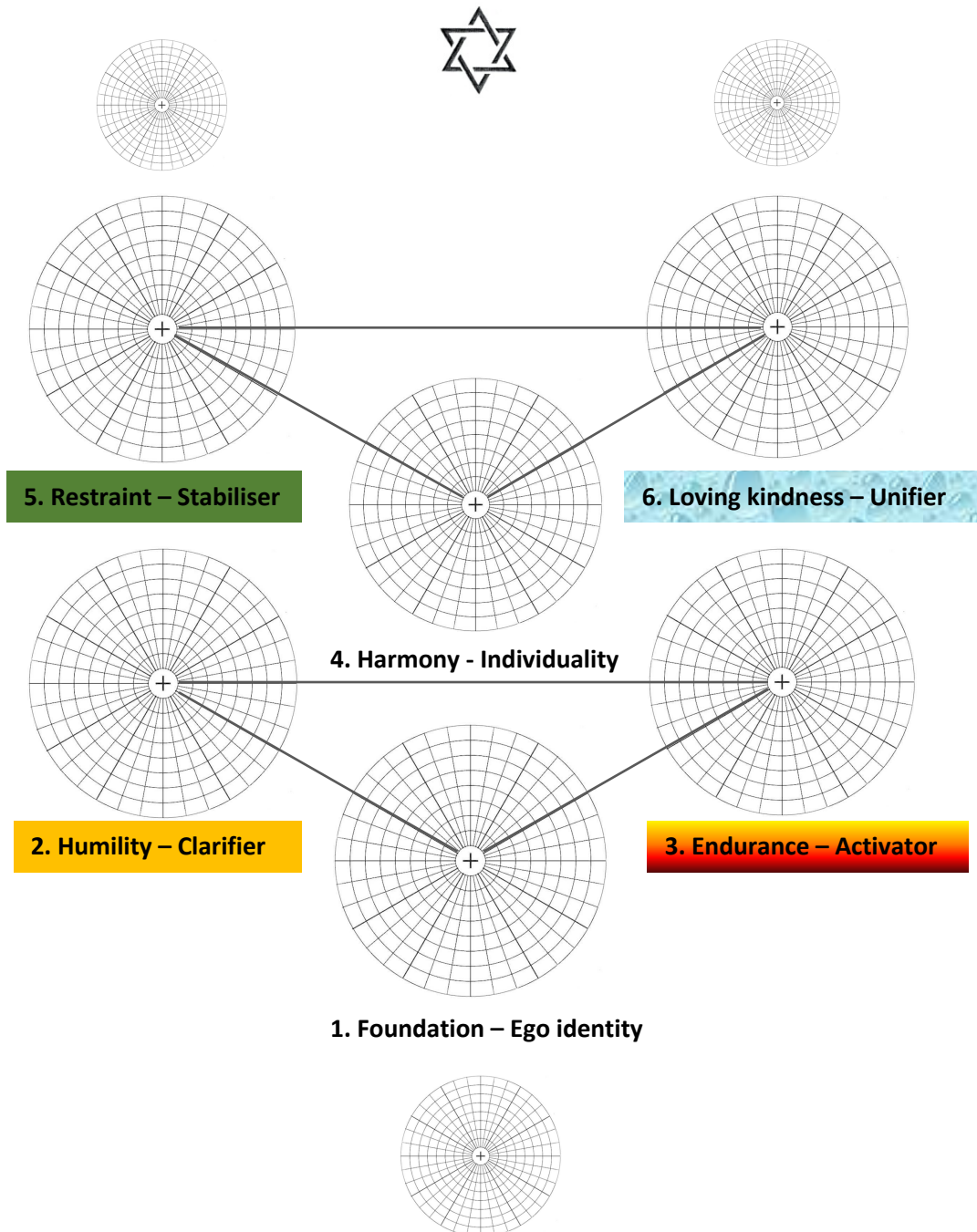
(Too Contracted) (Anchor-Secure) (Too Expanded)

1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6 _____ 7 _____ 8 _____ 9

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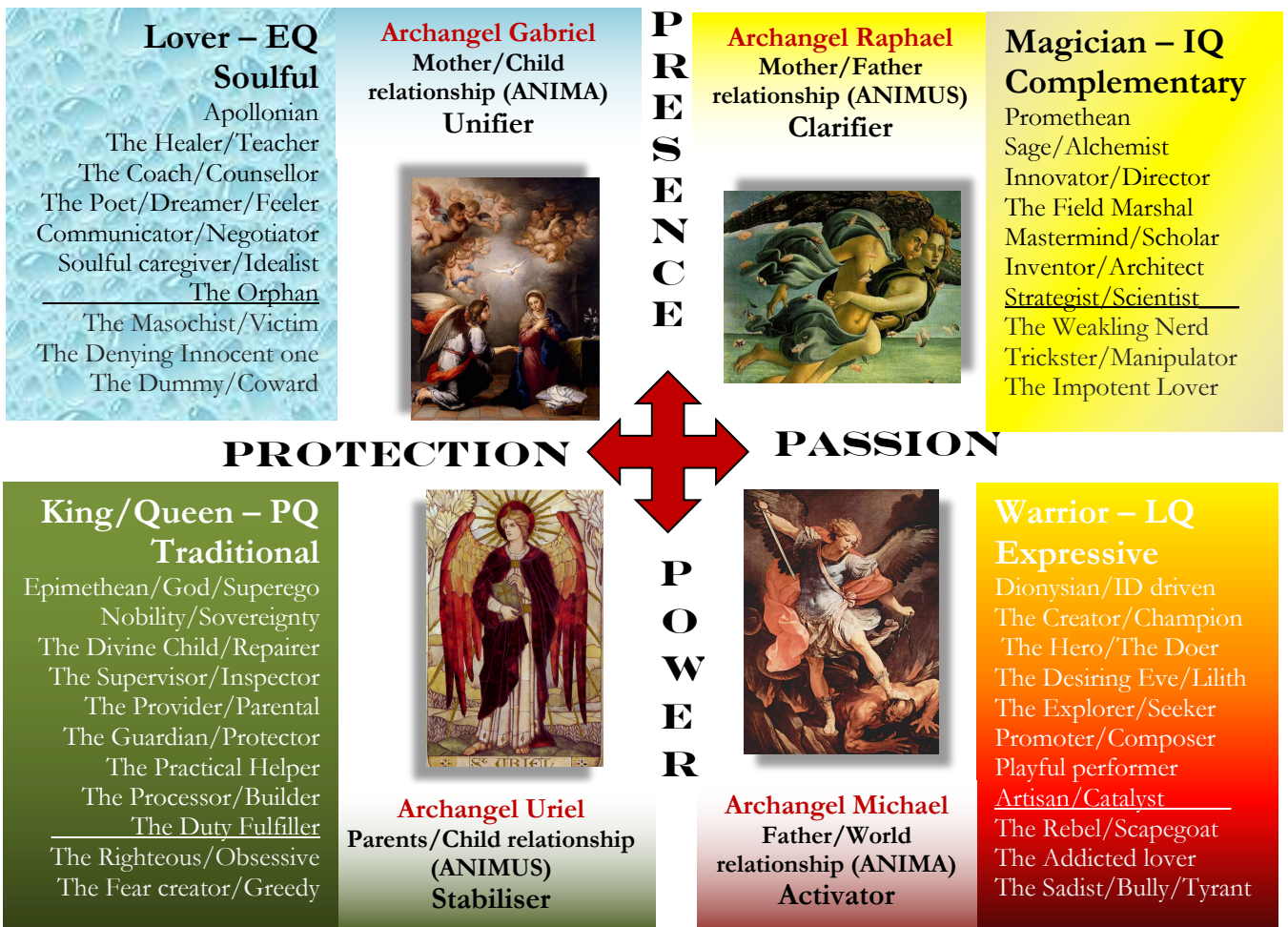
The tree of your life

- * We have now added two more positions on the tree of life to consider. These two central circles, (Harmony/individuality and Foundation/Ego identity) are crucial for balancing the left and right side of the tree of your life.
- * On the 2 triads below, draw the tree of your life to visualize and gain more insight into where you may be too expanded or too contracted.
- * 1 is the smallest contracted circle and 9 is the largest expanded circle.
- * Use page 12 to find your unique set of action plans to become an *Anchor* in your relationships and move toward becoming more securely attached to your partner.



Getting in-touch with your archetype

Identify your unique journey. Archetypal stories are meta-genealogically deep and eternal. They can be accessed using one's childhood nurture story. They link our own longing, pain & passion with those who have come before. Myth can give our lives significance as they teach us how to connect with the great cycles of the natural and spiritual worlds. With your two highest scores in mind, do you resonate with the roles listed next to the pictures of the archangels? Mythology has cornered 4 distinct ways of being in the world. This helps you to identify and create your story in your essence, strength & weakness.



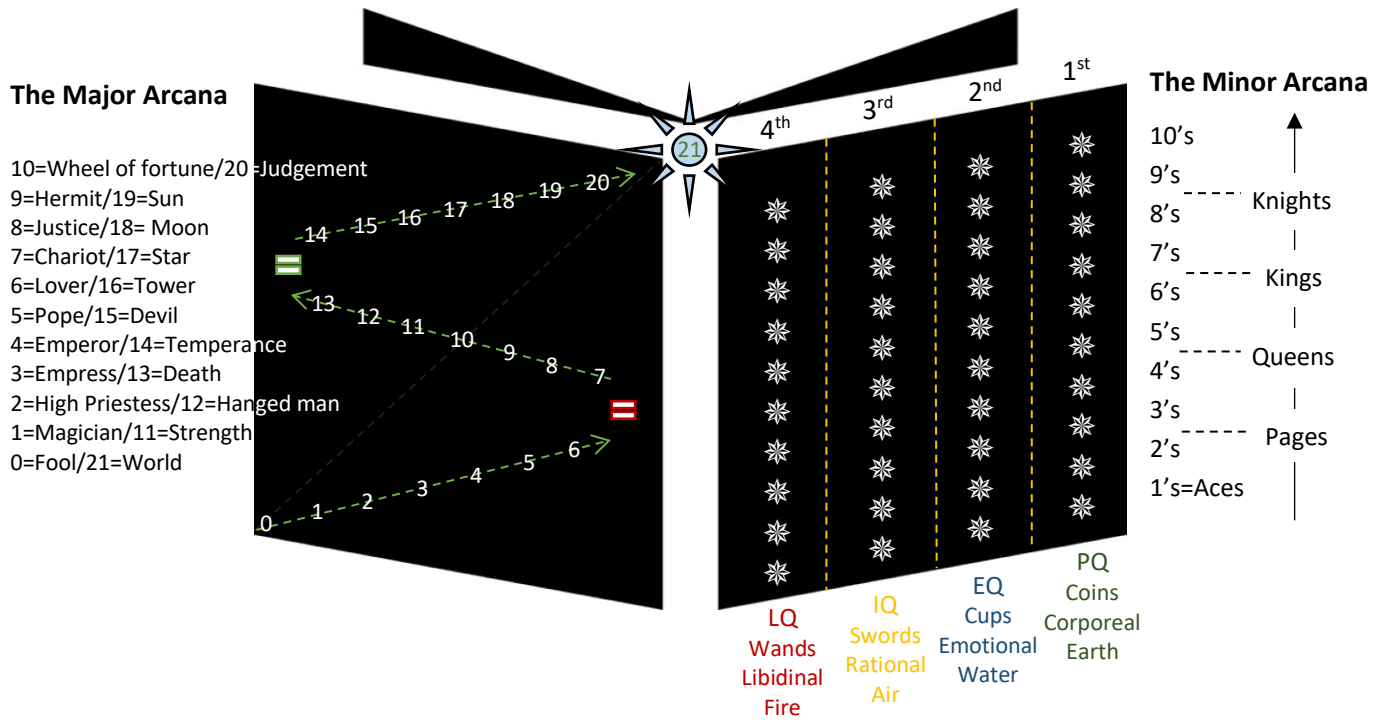
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Notice whether you lean toward **Passion**, **Protection**, **Presence** or **Power**. Who have you been scripted to be? How does this script limit your life? & what might be the gift or lesson in your script? Does your partner have qualities which are opposite to you? Notice the shadow archetypes under the line at the bottom of each list. The archetypes attract each other; Warriors (desire) need to be tamed and cooled by the Lover and the stable King needs a Magician (an ideas man) and vice versa, yet romantically, research shows Kings and Queens stick together to express their stabilizing qualities of **Protection** and **Power**, Warriors stick together to explore their **Passion** and **Power**, whilst Lovers (emotional) and Magicians (rational) come together to unravel the paradox of the 2 fundamental human needs – Protection (The Having) & Passion (The Wanting) via **Presence** in search of **Power**. God and Eve have been battling this one out since the beginning of time. Does your shamed inner Eve need another conversation with God?

Become conscious of your own archetypal story and begin to live your new-found myth.

Tarot: Images to access the soul's journey

Now we have a solid psychological and developmental backbone, let's flesh out *the book of life* with more detail, safely falling back on a contemplative spiritual tradition *The Tarot* to indicate stages (1 to 10) within each major intelligence line (Minor Arcana - right), with numerological links to the structures of development (Major Arcana – left), informing the hidden journey toward the centred self (21=The World-*total realization*).



My love life/grace is full, now ready to move into action
 I can leave one emotional world to establish another
 I have such a fullness of heart
 I am in service to others and I love this work
 I have met my soul mate and mirror love
 I am emotionally swept off my feet by this love
 With friends, fidelity & family I feel emotionally stable
 With the excitement of new romance
 I dream about love and am preparing myself for it
 I have infinite possibilities of loving and hating

10 I am able to listen with a love of clarity
 9 This is an illuminating and positive crisis
 8 I experience 'empty mind' in meditation
 7 I am finally becoming more receptive
 6 WOW.. there is joy in thinking
 5 That is exactly what I needed to know
 4 I can use my rationality to solve this
 3 With budding intellectual enthusiasm
 2 I'm thinking too much without action
 Ace What I think becomes my reality

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I have material potential: health, money, house, work
 I make promises but can't yet sign the contract
 I'm starting to get used to being in the world like this
 In good health, sufficient finances & stable company
 I need to try this out as it will be physically beneficial
 Who said there wasn't pleasure in prosperity
 I can turn lead into gold
 I have sound health and prosperity
 I can complete my work in rest and material comforts
 This prosperity engenders bursting creativity

Ace My creativity & sexuality is in a state of potential
 2 I have all this accumulated sexual energy
 3 I really want to experience that pleasure again
 4 I routinely channel my creativity and sexuality
 5 What is this emerging desire? I need to chase it
 6 I can receive total creative and sexual pleasure
 7 I can give total sexual and creative pleasure
 8 I can now focus this energy and create my dream
 9 I can leave this and do that now
 10 With this creativity, I touch the core of us

When using the Tarot as a spiritual teacher, it is recommended as a private study, not as a tool to guide others, using the original Italian/French 15th century trusted deck *the Tarot of Marseille* restored by Camoin & Jodorowsky. Other decks have been manipulated over the last 500 years and do not carry the original depth, meaning, and purity within the image. I recommend purchasing Jodorowsky's accompanying book.

The exercise above requires you to read from Ace to 10 in each of the intelligence centres. Highlight your 4 separate stages and study these 4 minor arcana cards, the aligning court cards (Knights, Kings, Queens, Pages) and a corresponding numerological pair in the major arcana. (e.g. 2 of swords, with Page of Swords, with High Priestess/Hanged Man) It's a great way to begin using images as a way to in-form our stage of development, especially if we consider the possibility that images, dreams, and symbols are the way we access the subconscious as well as pre-verbal information, as we attempt to bring this in-form-ation into conscious awareness. Try creating a life stage sentence with the above statements. Start in any intelligence line and move anti-clockwise.

Dream work in Centred therapy

Images in dreams are the language of the soul. Each object of the dream is a part of one's self and studied to get to know split off aspects re-membered and therefore ready for some integration into conscious life. Truth is seen due to the sun's light, but there is inner light which holds equal truth. Icarus fell to water and earth (underworld), unable to control air and fire (outer world). Successful flight is as good as it's guide. These exercises were passed down through the contemplative tradition of Kabbalah via my teacher Catherine Shainberg and Tibetan dream yoga practices. When we align with the 7 natural rhythmic forces, we are guided to the Centre of ourselves. Working with one's inner images becomes the guide to show the way there. So, let's start with deep subjectivity on the far left; Sleep rhythms.

Get a fit-bit and begin using it at night times to monitor your REM (amount of time dreaming) and DELTA (deep formless sleep). Have a relationship with your sleep patterns and notice how you feel when you hit DELTA, 3 or more times.

Tibetan Dream Yoga

- Firstly meditate; concentrate on an object.
- Use every object of waking experience as a cause for increased lucidity and presence.
- In meditation secondly, concentrate on the space in between the objects.
- Feel the difference between an action and a reaction
- Be aware of 3 obstacles; Agitation, Drowsiness and Laxity
 - To further develop lucid dreaming,
 1. reverse the day in your mind before sleeping,
 2. wake in the night and consciously engage in the dreams
 3. Write them down

Agitation – restless mind, jumping from one thought to the next. The antidote is, before sitting, calm the mind, avoid too much physical and mental activity, do some slow stretching and consider the long breath.

Drowsiness – like a fog, heaviness that blunts awareness. The antidote is to concentrate on an object to penetrate sleepiness. If this doesn't work stretch, take a break, practice whilst standing.

Laxity – calm, but in a passive weak mental state where concentration has no strength. Pleasant and relaxing but there has been no change in the quality of consciousness. The antidote is to strengthen attention, straighten posture, awaken the mind and guard the stability of presence. (*Wangyal, 1998, p88*)

Re-membering your dreams

1. State your intention...e.g. I want to remember. Make it short and clear
2. Keep a dream book next to your bed, write in it the date of tonight and leave the book open with pen ready or have a tape recorder.
3. On awakening don't move, don't let the mind start thinking and return to your original position when you first awoke
4. Write dream down immediately...trigger words also, even though it may seem trivial...no censoring
5. Don't interpret...but be interested in numbers
6. Write down your feeling next to the dream
7. Share your dream with someone, especially to the person you just dreamt about
8. If the dream has a necessity, address it...but remembering the dream is enough...for strengthening your inward relationship.
(Shainberg 2005)

Dream ladder: From colour to light. From slow to fast vibration

KABBALAH		TIBETAN	
Dream of union	Transparency	Clear light dreams	Lucid (Beyond subject/object duality)
Dream of light	Pure light		
Great dream	Intense saturated colours	Dreams of Clarity	Non-lucid/lucid Arise from transpersonal karmic traces
Clear dream	Pastel and everyday colours		
Busy dream	Mixed colours	Ordinary dreams	Non-lucid/lucid Arise from personal karmic traces
Repetitive dream	Mixed, dull, grey green/purple		
Nightmare	Red, black, fluoro acid colours		

Developing the Witness Within: Subject becomes Object

- If you are not aware of your experience (subjectively and objectively), you will not be aware of your behaviour.
- If you are not aware of your behaviours you will not be aware of your dreams.
- If you are not aware of your dreams you will be unaware in the Bardo (the causal realm).
- If you first identify what you are attached to, only then can you develop a dialogue between the inner and outer world... and strengthen awareness from your non-polar centre (non-dual Self).

Dream Sharing

The sharing of dreams dates back to Egypt 4000 BC. Those whose dreams were especially vivid or significant were thought to be blessed and were given special status in ancient societies. Freud stunned the world of psychiatry by stressing the importance of dreams, and he revived the once dead art of dream interpretation, the royal road to a knowledge of the unconscious activities of the mind.

Dream Sharing Rules

1. CHOOSING THE DREAMER

- Determine who in the group has a dream to share and write names down
- Choose the dreamer by seeing with eyes closed, the name or face of the dreamer (Breathe, counting 3 to 0, on 0 breathe out a ring of light in which the name or face appears)
- The votes are counted and the dream to share is determined

2. DREAM PRESENTATION

- The dreamer tells the dream without interruption and each person writes it down as they hear it.

3. CLARIFICATION

- The participants ask for clarification of a storyline and specifics of what the dreamer saw and felt. They are allowed to ask for short descriptions of the known people, localities, objects etc., in the dream. E.g. ask “What can you tell me about X...?” and don’t try to get more information than the dreamer is willing to give.

4. REALITY CHECK

- The dreamer is asked which parts of the dream conforms to reality, e.g. Is the number dreamed the actual number of the house? Go through the dream sentence by sentence from beginning to end.

5. PATTERN WORK

- All the participants do this alone, determining what is similar to what; what resonates with what
- Underline the significant words
- Work with numbers (numbers are condensed forms of meaning.. add complex numbers to make 1 number..e.g. $349 = 3+4+9 = 16 = 1+6 = 7$...Kabbalah)

6. THE DREAM OPENING

- The dreamer stays silent while other ‘secondary’ dreamers dream the original dream. All secondary dreamers start their dream opening by saying “as the secondary dreamer of this dream, I feel...”
- They address the whole group, they do not focus on the ‘original’ dreamer. Avoid looking directly at him or her.
- They stay close to the dream without changing the story of the dream but interpret from their own perspective.

7. RETURNING TO THE ORIGINAL DREAMER

- The original dreamer has the final say about his/her dream.
- The original dreamer puts the limits where he or she wishes and does not have to reveal to the group what feels to be kept private.

8. OPENING THE DREAM TO ASSOCIATIONS

- The whole group can now share associations and thoughts with the original dreamer, if appropriate

9. CLOSING OF THE DREAM

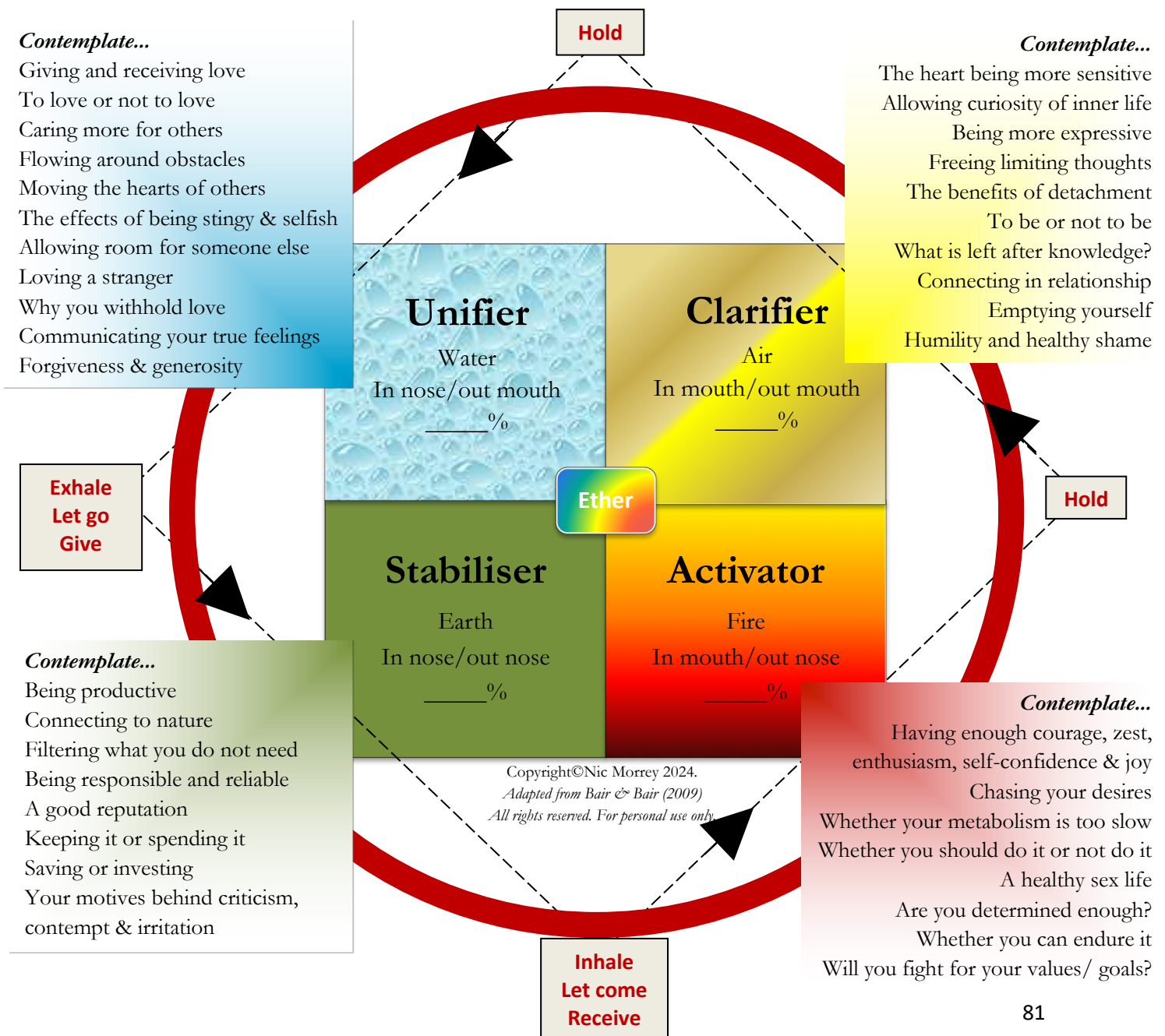
- Close your eyes. Breathe counting 3 to 0, on 0 breathe out a ring of light in which appears the different images of the dream just opened.
- Now flood the dream forms with light and turn them back to formlessness.
- The whole group considers the dream as meaningful to each and every person present.
- Because the dream was dreamt in expectancy for the group, the dreamer’s dream is considered part of the dialogue for the group.

(Shainberg, 2005) <http://www.schoolofimages.com/bio.html>

Finding peace via breath rhythms

Breathe through the emotions and restore the brains potential for relaxation and more peace. But first some precautionary words. Unravelling anxiety must be done in the right order based on your inventory scores so change is as smooth as possible. Breath work is a powerful technique and will cause rapid change if practised consistently. It is advised to practice the earth breath first (nose breathing), especially if water % is not between 20-30%. Water represents emotional resilience and change requires you to be grounded. So only if water and earth are between 20-30% should you practice air or fire breath. Contemplate the earth & water questions before air & fire. Breath work is too risky to ignore this advice. Breathe through each quadrant counting 6 in each using the correct mouth/nose combination.

Start at the bottom of the circle (red) and breathe in evenly for 6. Hold the breath for 6 (yellow), hold the breath for another 6 (blue), and breathe out evenly for 6 (green). Then repeat this for 5 minutes or more multiple times throughout each day. When counting, find your pulse rate and use it as your counter. If 6 is too short or long then shorten the count to 4:4:4:4 or extend to 8:8:8:8. When you begin to control your breath and heart rate, this is the part of you which has been on autopilot for the last 400 million years. Control the breath & you will be in rhythm with your other primary rhythmic instincts; sleep, connection, comfort, nourishment, sleep, movement & heart coherence. From primary emotional reactivity to feeling responses.



Movement rhythms: dancing through the holon

A holon is something that is simultaneously a whole and a part. To simplify a holon, let's look at the whole in separate parts. In 'the dance', you are a holon with fundamental directional processes expressed via 2 polarities.

1. Closeness and Distance
2. Following and Leading

In a 'wave' of the 5Rhythms® dance movement process, the four temperaments are expressed on the dance floor as a moving meditation. We can begin with the rhythm of **Flowing**, being led by our feet (Stabiliser/Earth). As the tempo steadies into a clear and driving bass line, we move into the **Staccato** rhythm, where our body's movement is based in the hips (Activator/Fire). As the tempo increases in energy and becomes wilder, the rhythm of **Chaos** encourages us to combine Flowing and Staccato, getting low and fast and letting go of the head (Unifier/Water). After passing through this intensity, we come to the lighter rhythm of **Lyrical**, creative and playful movement led by our hands (Clarifier/Air). The fifth rhythm of **Stillness** (Ether) is expressed by very gentle but alive movement, led by the breath, as a culmination of the journey.



Appendix 1

The 4 Faces of Love Relationships Inventory

Stabiliser ⊗ *Unifier* ⊗ *Clarifier* ⊗ *Activator*

INSTRUCTIONS

1. Circle **as many** statements for each question that mostly describe you. Include how others describe you.
You can circle more than one answer.
2. If all of the statements in a question do not apply to you move to the next question.

1. If asked, I would have to admit I am:

- a. A sensitive person who thinks about what others need
- b. Someone spontaneous, socially active and more physical than in my head
- c. A person who makes a strong finish to things I start
- d. Someone who can always be counted on for advice

2. My friends and family would describe me as being:

- a. A person who has traditional values
- b. Compassionate
- c. More analytical and logical than many people
- d. A person with creative passion

3. My strengths include my ability to:

- a. Change my mind and adapt
- b. Communicate what I'm thinking
- c. Help others work through their problems
- d. Defend and win an argument

4. The words I use frequently include at least 3 of the following from each statement:

- a. Venture, spontaneous, energy, new, fun, adventure, outgoing
- b. Passion, kindness, sensitive, sweet, leaning, random, empathy
- c. Closed minded, practical, precise, solid, stubborn, moralistic, controlling
- d. Intelligent, debate, nerd, ambitious, politics, challenge, real

5. My best day would likely include:

- a. Spending time alone to allow my imagination to run freely
- b. Planning it in advance
- c. Finding a resolution to a nagging problem
- d. A whole lot of fun

6. When learning I generally:

- a. Much prefer an experiential style
- b. Find it useful if my teachers share their personal journey
- c. Want the facts
- d. Need to know the goals and objectives right from the start

7. When I'm feeling stressed, I tend to:

- a. Catch up with a close friend to talk about what's happening
- b. Hope for a passionate, open discussion
- c. Find refuge in psychology, religion and/or philosophy
- d. Try to remain steady, at least externally

8. When in a group situation I usually:

- a. Am mindful of others' feelings and needs
- b. Find it necessary that members follow group rules
- c. Like a debate
- d. Am more energetic than most

9. When problem-solving within a group I usually:

- a. Try to create a solution quietly on my own
- b. Actively listen to all the angles before concluding with the solution
- c. Support a good idea by adding views that are unique and energising
- d. Give information and my opinion regardless of what others might think

10. I see myself as being:

- a. Authentic, enthusiastic and chasing a better life condition
- b. Someone who finds it hard to rest
- c. Intuitive and aware of our interconnectedness
- d. Objective, level headed and calm

11. When communicating to others they usually find me to be:

- a. Articulate and clear
- b. Expressive and animated
- c. Particular about the words I use
- d. Using stories to illustrate points

12. In relationship I:

- a. Usually know what's right for the two of us
- b. Am constantly thinking about the relationship
- c. Have been told I am too critical
- d. Have high ideals to maintain

13. Which words do you gravitate towards?

- a. Overview & ethics
- b. Theory & Logic
- c. Practice & improvisation
- d. Strength & restraint

14. When things really heat up, I usually:

- a. Tend to become even more focused and industrious
- b. Am acutely aware of others' strong emotions
- c. Tend to become even more exhilarated
- d. Think about what should be done and can't stop thinking about it

15. At times my character leans toward being a little:

- a. Sad, withdrawn and/or flat
- b. Unresponsive and/or tactless
- c. Overactive and/or frenzied
- d. Oversensitive and too concerned about what others think

16. When potential solutions are discussed, I usually:

- a. Sense that something isn't right, but might have a hard time expressing it
- b. Need ample time and information to fully understand them
- c. Quickly search for faulty assumptions or structures in the argument
- d. Sometimes exaggerate the gravity of the situation to make a point

17. When pressed, do you wish others would:

- a. Stop being overly sensitive and dramatic
- b. Engage; see the big picture and what's at stake
- c. Stop yelling and being so cruel
- d. Stop running around and making rash decisions

18. When in conversation I:

- a. Express my opinion strongly
- b. Like to know my friend's deepest needs and feelings
- c. Tend to be more cautious
- d. Tend to be more curious

19. I am good at:

- a. Understanding complex machinery
- b. Exploring new things
- c. Preserving and respecting established family values and traditions
- d. Empathising with people's pain and suffering

20. When conflict strikes, I:

- a. Slow down, assess the situation and ask questions
- b. Want to disappear or smooth things over
- c. Get energised and see this as a symptom of something bigger
- d. Quickly try to develop a logical approach to addressing the problem

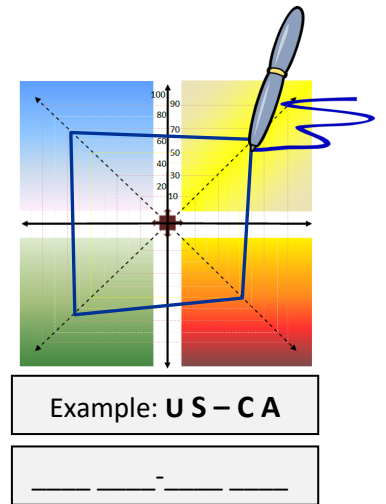
Appendix 2

Scoring

- Transfer your answers to the table below and add them up to get a raw score for each of the 4 archetypes.
- Work out your percentage distribution by adding together your Raw Score = **Total**
- Then with a calculator \div each Raw Score with this **Total** so you get your 4 Archetype distribution out of 100 and write these % scores below the raw scores in the boxes provided.

	Stabiliser PQ	Unifier EQ	Clarifier IQ	Activator LQ
1	c	a	d	b
2	a	b	c	d
3	d	c	b	a
4	c	b	d	a
5	b	a	c	d
6	d	b	c	a
7	d	a	c	b
8	b	a	c	d
9	d	a	b	c
10	b	c	d	a
11	a	d	c	b
12	a	b	c	d
13	d	a	b	c
14	a	b	d	c
15	a	d	b	c
16	b	a	c	d
17	d	c	a	b
18	c	b	a	d
19	c	d	a	b
20	a	b	d	c
Raw Score	+	+	+	=
% Score				Total _____

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Partner's letters: _____ - _____

& % Score: (S) ___ (U) ___ (C) ___ (A) ___

Interpreting your score

The following exercises will help you discover your uniqueness, imbalances, strengths and strategies to heal using your % or raw score for each exercise. Write your letters above using the first letter of each archetype Stabiliser, Unifier, Clarifier & Activator. This order represents your general centre of gravity, but keep in mind we can and do shift this order around depending on the specific context we're in.

Use your temperament score to find your lines of intelligence. You will discover how your intelligence lines interact with each other, some over-compensating where another is less developed. You will get the most out of this inventory by becoming aware of your less developed emerging facets, (*shining a light on the shadow side of yourself*). Understanding your unique gifts and strengths can help keep you balanced. Being grounded in a superior function is important when uncovering newly emerging and potentially unstable parts of yourself. Only 3% of the population have strengths in all 4 intelligence lines. 7% have 1 dominant function and 3 emerging functions, and the rest of us have either 2 or 3 dominant functions and 1 or 2 emerging functions.

When filling the inventory out as a couple, your scores become bonded together to give you both a unique pattern of relating. The concept of what is ideal becomes relational. You can use your scores to discover and develop relational authenticity by balancing distance with closeness and the ideal with the real.

Appendix 5

The Stabiliser

Inspector (ISTJ), Protector (ISFJ), Provider (ESFJ), and Supervisor (ESTJ)

Stabilisers are concrete in communicating and cooperative in pursuing their goals. Their greatest strength is logistics. Their most developed intelligence role is either that of the *Conservator* (Protectors and Providers) or the *Administrator* (Inspector and Supervisor). As the *security-seeking* temperament, Stabilisers are practical and frugal types. They "share certain core values, among them the belief in a strong work ethic, the need for people and institutions to be responsible, the importance of following the rules and of serving one's community". Stabilisers value experience and they seek a tangible return on their investments. Believing in common sense, they are not attracted to idle speculation. They are the glue of civilisation, maintaining and nurturing institutions that have been established by the dint of hard work. They tend to be conventional and cooperative in their work, wanting to make sure everybody gets what they deserve, no more and no less. They follow the rules and conventions of their cohort or group and expect others to as well.

Interests: In their education and careers, Stabilisers' primary interest is business and commerce, with an eye toward practical applications in managing equipment and hardware. They are preoccupied with maintaining the morality of their group.

Orientation: Stabilisers have a strong sense of duty. They forgo the pleasures of the moment to prepare for unseen eventualities. They regard past events with a sense of resignation. They guard against the corruption of outside influences and look to past experiences to guide their present choices.

Self-image: The Stabilisers' self-esteem is based on their dependability; their self-respect on their beneficence; and their self-confidence on their respectability.

Values: Stabilisers are concerned about the well-being of people and institutions that they hold dear. They trust authority and seek security. They strive for a sense of belonging and want to be appreciated for their contributions. They aspire to become executives, whether by managing their own households or by running a multinational corporation.

Social roles: In romantic relationships, Stabilisers regard themselves as *helpmates*, working together with their spouse to establish a secure home. As parents, they focus on raising their children to become productive and law-abiding citizens. In business and social situations, they are Stabilisers, establishing procedures and ensuring that the material needs of the group are met.

Learning: Stabilisers want teachers who are thorough and provide information in a sequential order which helps them to see common sense. They are interested in the details, policies and procedures, the rules and the law. They refer constantly to text books and enjoy lecture style deliveries and are stimulated by reviewing cases, evaluating and testing theories and react to non-conservative approaches.

Stress: Stabilisers often experience stress when rules, expectations, and structure are unclear, or when those around them do not act according to established norms. The extraverted (expressive) types—Providers and Supervisors—may respond by becoming critical of others. The introverted (attentive) types—Protectors and Inspectors—may take on the burden of trying to correct the perceived faults in the system themselves, resulting in overwork and burnout. Stabilisers also experience stress when the results of their hard work go unnoticed or unappreciated. They can become rescuers who like to fix things, and if they can't they can become coercive, dominating, oppressive, bitter, dictatorial, possessive and righteous.

Traits in common with other temperaments

Concrete in communicating (like Activators)

Stabilisers focus on facts. They are concerned about practical needs like providing goods and services that help society function smoothly.

Cooperative in pursuing their goals (like Activators)

Stabilisers value teamwork. They are committed to preserving established social institutions. Cautious toward change, Stabilisers work within the system to ensure that all contingencies are considered.

The Unifier

Champion (ENFP), Counsellor (INFJ), Healer (INFP), and Teacher (ENFJ)

Unifiers are abstract in speech and cooperative in pursuing their goals. Their greatest strength is diplomatic integration. Their best-developed intelligence role is either *mentoring* (Counsellors and Teachers) or *advocacy* (Healers and Champions). As the *identity-seeking* temperament, Unifiers long for meaningful communication and relationships. They search for profound truths hidden beneath the surface, often expressing themselves in metaphor. Focused on the future, they are enthusiastic about possibilities, and they continually strive for self-renewal.

Interests: Unifiers tend to study the humanities. They seek careers facilitating the personal growth of others, whether through education, counselling, or other pursuits that promote the happiness and fulfilment of individuals and society.

Orientation: The lives of Unifiers are guided by their devotion to their personal ethics. They are altruistic, taking satisfaction in the well-being of others. They believe in the basic goodness of the world and of the people in it. They take a holistic view toward suffering and misfortune, regarding them as part of a larger, unknowable truth, a mystical cause-and-effect. With an eye toward the future, they view life as a journey toward a deeper spiritual knowledge.

Self-image: The Unifiers' self-esteem is rooted in empathetic action; their self-respect in their benevolence; and their self-confidence in their personal authenticity.

Values: The emotions of Unifiers "are both easily aroused and quickly discharged." Their general demeanour is enthusiastic. They trust their intuition and yearn for romance. They seek deeper self-knowledge and want to be understood for who they are behind the social roles they are forced to play. They aspire to the wisdom that transcends ego and the bounds of the material world. They are driven to 'know thyself' which means becoming emotionally intelligent with capacity for affect regulation, vulnerability, intimacy, compassion, empathy and turning positive states into lasting traits.

Social roles: Unifiers seek mutuality in their personal relationships. Romantically, they want a *soul-mate* with whom they can share a deep spiritual connection. As parents, they encourage their children to form harmonious relationships and engage in imaginative play. In their professional and social lives, Unifiers strive to be catalysts of positive change.

Learning: Unifiers want teachers who are emotionally involved and expressive. They learn by discussions, by listening and sharing ideas. They are led by intuitive reactions and feelings of resonance. They are attracted to sensory, moving and feeling activities. They love interpersonal involvement and experiential interactions and thrive when intrapersonal self-development is the theme.

Stress: Unifiers experience stress when their desire for cooperation and harmony within their group conflicts with their desire for personal authenticity. Since Unifiers often go to great lengths to try to ensure that everyone's needs are met, they can become frustrated when others fail to do the same, either by acting independently of the wishes of the group or by trying to enforce the wishes of the group without regard to individual needs. This tension is especially evident in the two mentoring types (Counsellors and Teachers). They can collapse into victimhood, overwhelmed with innocence, becoming irrational, aimless and fatigued.

Unifiers tend to come by their best ideas through a combination of intuition and feeling, so they may have difficulty explaining how they reached their conclusions. They may become frustrated, or even insulted when others fail to share their enthusiasm and instead want an explanation of the reasoning behind the Unifier's insights. Since inspiration is not a conscious process, the Unifiers may not have an immediate explanation, even though their reasoning is sound, and so may feel dismissed and undervalued. Unifiers have a strong drive to work for the betterment of a group or organisation and can feel as though they are losing their identity if stuck in an environment that requires conformity. This is especially evident in the two advocating types (Champions and Healers).

Traits in common with other temperaments

Abstract in communicating (like Clarifiers)

Unifiers focus not on what is, but on what could be or what ought to be (the ideal). They see the world as rich with possibilities for deeper understanding.

Cooperative in pursuing their goals (like Stabilisers)

Unifiers believe that conflict raises barriers between people, preventing society from reaching its full potential. Unifiers seek harmony in personal and professional relationships, working toward solutions that respect the needs of all parties involved.

The Clarifier

Architect (INTP), Field Marshal (ENTJ), Inventor (ENTP), and Mastermind (INTJ)

Clarifiers are abstract in speech and utilitarian in pursuing their goals. Their greatest strength is strategy. Their most developed intelligence role is that of either the *Engineer* (Architects and Inventors) or the *Coordinator* (Masterminds and Field Marshals). As the knowledge-seeking and strategist temperament, they strive to gain as much information as possible, applying what they learn to develop long-term plans and the steps for achieving them. They are characterised by a tough-minded personal style, tending to pursue either power or understanding. They are often strong-willed, ambitious, intelligent, and self-determined. Subjective thoughts and emotion have no place in the decision-making process of a Rational. Driven to excel, they work hard to achieve their goals, and they do well where they can take control or work independently on a task.

Interests: Clarifiers are drawn to *science* and *technology*. They usually seek careers involving *systems*—whether mechanical or electrical (as in engineering), organic (as in biology), social (as in psychology or sociology), or organisational (as in business or economics). Driven to understand others via objectivity, concepts, constructs, math, logic, rationality and use of words/language.

Orientation: Clarifiers are pragmatic about the world around them, having little use for social convention or sentiment except as a means to an end. They weigh logical outcomes before acting, looking for errors in reasoning—in themselves and others. Many often believe that ethical concepts like good and evil are relative, depending on one's particular point of view. They regard time as the duration of events rather than as a continuum. They view place as the intersection of two crossing lines (as in Cartesian coordinates, for example).

Self-image: The Clarifiers' self-esteem is rooted in their ingenuity; their self-respect in their autonomy; and their self-confidence in their resoluteness.

Values: Clarifiers appear calm even in times of turmoil. They achieve this state through an intense concentration of effort rather than through cold-heartedness. They trust reason and strive for achievement. They are knowledge-seekers who aspire to technical wizardry, and so are pleased when others defer to their expertise.

Social roles: In romantic relationships, Clarifiers want a *mind mate* with whom they can discuss the topics that interest them, which are often abstract or theoretical, such as philosophy. As parents, they encourage their children to become self-reliant individuals capable of thinking for themselves. In their professional and social lives, Clarifiers are driven to know others and what drives them. They share financial and other advice, developing and consolidating coherent long-term plans.

Learning: Clarifiers want teachers who apply logic, factual critical analysis and trust reason only. They look for evidence via objective observation and quantitative research to support theories and enjoy discussing technical cases linked to finance, text books and learning programs with a preference to lecture style delivery.

Stress: When under stress, Clarifiers may intellectualise or repress their feelings. The informative Clarifiers (Architects and Inventors) prefer theorising, designing, and prototyping their ideas, which may cause them to feel overburdened when called upon to finalise their ideas into practical operation by themselves. This can result in feelings of inadequacy, which can lead to poor or no execution. The directive Clarifiers (Masterminds and Field Marshals) experience stress when their long-range vision is resisted or derailed. They may respond by collecting more and more minute data or by becoming increasingly authoritarian, unaware of how their demands are perceived by others. When confronted with negative consequences in their endeavours, Clarifiers may experience feelings of incompetence, lose respect for boundaries, become manipulative and controlling, defensive and insensitive, especially if they are not emotionally intelligent. They are frustrated by inefficiency or the perceived illogic of others.

Traits in common with other temperaments

Abstract in communicating (like Unifiers)

Clarifiers use concepts, possibilities, theories, and identified patterns as a means for communication. Although Clarifiers are realistic, the abstract world serves as a tool for thinking independently and developing new ideas that can be used in more practical matters.

Pragmatic in pursuing their goals (like Activators)

Clarifiers are unconventional thinkers when deciding on a task or solving a problem. Individualistic by nature, Clarifiers observe their own interests as a response to action, free from societal conformity or traditional thinking. Clarifiers are not necessarily uncooperative, but they will refuse to perform a certain action if it goes against their understanding or experience and is not based on sound logic or the facts (as they understand them) in a given context.

The Activator

Composer (ISFP), Crafter (ISTP), Performer (ESFP), and Promoter (ESTP)

Activators are concrete in speech and utilitarian in pursuing their goals. Their greatest strength is tactical variation. Their most developed intelligence role is that of either the *Operator* (Promoters and Crafters) or the *Entertainer* (Performers and Composers). As the *stimulation-seeking* temperament, Activators prefer to live one day at a time. They may spontaneously pursue activities that offer fun or pleasure. Playful in their interpersonal relationships, Activators tend to be more permissive as parents than the other temperaments, wanting their children to explore and enjoy the world.

Interests: In education, Activators want to learn art crafts and techniques that they can use in their career. They tend to seek work involving operations and equipment which could range from a scalpel to a fighter jet.

Orientation: Activators live in the here and now. They want to enjoy the present moment. They tend to be optimistic about the future and cynical about the past, believing that life is a series of risks or random events without any larger pattern or meaning. Driven to master others, they are particularly social, they follow sexual and libidinal impulses and have a keen perception of what is beautiful and attractive. They follow desire and follow through with their creative potential. They work well in and with groups and highlight the importance of collective wisdom.

Self-image: The Activators' self-esteem is rooted in their grace and artistry; their self-respect in their boldness; and their self-confidence in their adaptability.

Values: Activators enjoy excitement and perform well when in a state of restless energy. "They are excitable as children and they never seem to get less excitable as they grow up." They seek stimulation and trust their impulses. Prone to spontaneous acts of generosity, they want to make an impact on others. They aspire to virtuosity, taking great pleasure in practising and mastering their technique in the pursuits that interest them.

Social roles: In romantic relationships, Activators want a *playmate*, someone who can share in the pleasure and excitement they seek. As parents, Activators are *liberators*, exposing their children to a wide variety of activities, encouraging them to push beyond their limits, and guiding them toward independence and self-sufficiency. In business and social situations, they are *negotiators*, making the most of the opportunities at hand.

Learning: Activators want teachers who are interesting, active, and playful. They will avoid sedentary forms of learning and uninteresting learning assignments. They will also avoid reading assignments that are not succinct, practical and relevant. Energizers want to demonstrate their learning through actions.

Stress: As a defence mechanism, Activators may respond with *denial*, insisting that a fact is untrue despite overwhelming evidence. Since Activators feel a need to make an impact and to be spontaneous, they become stressed when their ability to do these things becomes constrained. Boredom is another source of stress for Activator. When under stress, they can become reckless, and they may retaliate against the source of the stress. They can become dramatists, unaware of their effects on others, becoming defensively over-confident, manic, overwhelmed, burnt out, intolerant, exhibitionistic, prickly and just switch off. Providing Activators with options, such as new ways to make an impact and new activities, can relieve the stress.

Traits in common with other temperaments

Concrete in communication (like Stabilisers)

Activators are realistic. They want to experience events in the moment. They enjoy manipulating concrete objects, whether for practical or artistic purposes.

Pragmatic in pursuing their goals (like Clarifiers)

Activators take pride in bold and unconventional behaviour. They aren't interested in following a rule if they don't see how it serves a practical purpose.

See Keirsey (1998) & Rodionova (2007)

Appendix 6 'Tetrahension'; a way to understand the 4 temperaments

Perspectives	Stabiliser	Unifier	Clarifier	Activator
Greek Gods	Epimethean - dutiful	Apollonian - soulful	Promethean - technological	Dionysian - artful
Intelligence attribute	Corporeal/Material	Emotional	Rational/Intellectual	Libidinal/Social-Sexual
Lao-Tzu	Master yourself-Power	Know yourself-Wisdom	Know others-Intelligence	Master others-Strength
Drive	For Structure	For Awareness	For Intelligence	For Interaction
Fisher	Builders	Negotiators	Directors	Explorers
Rubin	Upholders	Obligers	Questioners	Rebels
Gillette/Moore/Barry/Kantor	King	Lover	Magician	Warrior
Brain Chemical/Hormone	Serotonin	Oxytocin/Oestrogen	Testosterone	Dopamine/Norepinephrine
MBTI/Keirsey Types	SJ (Sensing Judging)	NF (Intuitive Feeling)	NT (Intuitive Thinking)	SP (Sensing Perceiving)
Galen's Humors	Melancholic	Phlegmatic	Sanguine	Choleric
HBDI - Herrmann	Left Limbic System	Right Limbic System	Left Cerebral Cortex	Right Cerebral Cortex
Elements/Directions	Earth - North	Water - West	Air - East	Fire - South
Keirsey's Temperaments	Guardian – seeks security 40-45% of population	Idealist – seeks identity 15-20% of population	Rational – seeks knowledge 5-10% of population	Artisan – seeks sensation 30-35% of population
Keirsey & Bates	Stabilisers	Catalysts	Theorists	Improvisers
Imago phases	4.Repair/Re-commit	3.Power struggle/rupture	2.Romance/connection	1.Passion/attraction
Greek love types	Pragma	Agape	Storge	Eros
Alchemy	Retraction	Adaptation	Expansion	Production
Buddhism	Solidity	Fluidity	Expansion	Energy
Buber/Wilber	collective interior-We	individual interior-I	individual exterior-It	collective exterior-Its
Preferred view	Inter subjective-Cultural	Subjective-Intentional	Objective-Behavioural	Inter objective-Social
Plato	Sensible (Pistic)/Good	Intuitive (Noetic)	Reasoning (Dianoetic)/True	Artistic (Iconic) Beautiful
Aristotle's Sources of Happiness	Material (<i>Propraietari</i>)	Ethical (<i>Ethikos</i>)	Logical (<i>Dialogike</i>)	Sensual (<i>Hedone</i>)
Hippocrates' Humors	Somber (Black Bile) – Gall Bladder	Calm (Phlegm) - Lungs	Cheerful (Blood) - Liver	Enthusiasm (Yellow Bile)- Spleen
Tantra/Sexual Body Part	-Male chest/heart	-Yoni	+Penis	+Female breasts
Astrology Sun/Moon/North node	Taurus, Virgo, Capricorn Self-Transcendence	Cancer, Scorpio, Pisces Self-Development	Gemini, Libra, Aquarius Self-Expansion	Aries, Leo, Sagittarius Self-Expression
Hindu Paths	Raja Yoga: Meditation	Bhakti Yoga: Devotion	Jnana Yoga: Knowledge	Karma Yoga: Action
Tarot/Cards	-Pentacles-diamonds	-Cups-hearts	+Swords-spades	+Wands-clubs
Rights	To be here, to have	To love and be loved	To understand	To desire
Johnson: Iridology	Stream	Flower	Jewel	Shaker
Conflict Strategy	Appreciate conflict	Let go/Flow/Compromise	Creatively listen	Communicate/Confront
Traditional Chinese Medicine	Cold and Dry	Cold and Wet	Wet and Hot	Hot and Dry
Irenaeus' Temperaments	Historical	Spiritual	Scholarly	Spontaneous
Spränger's Value Attitudes	Economic	Religious	Theoretic	Artistic
Torah archetypes	Isaac-Discipline David-Sovereignty	Abraham-Kindness Understanding	Aaron-Humility Wisdom	Moses-Endurance Joseph-Foundation
Kabbalah	Gevurah/Malkuth	Chesed/Binah	Hod/Chokmah	Yesod/Netzach
Tetragrammaton	Hay	Hay	Vav	Yod
Zohar Sages	Ben Azai	Rabbi Avika	Ben Zoma	Elisha Acher
Christian Patron Archangels	Uriel	Gabriel	Raphael	Michael
McCarthy Sexual Style	Traditional	Soul Mate	Complementary	Expressive
Gospel	Luke: People-centred	John: Symbolic	Matthew: Orderly account	Mark: Fast paced
Ezekiel's Four Living Creatures	Ox: Sturdy	Man: Independent	Eagle: Alert	Lion: Bold
Old Testament	Ezekiel	Daniel	Jeremiah	Isaiah
Ayurveda	Kapha	Kapha/Pitta	Vata	Pitta
Body Type	Endomorph	Endo/Mesomorph	Ectomorph	Mesomorph
Wizard of Oz	Dorothy	Tinman	Scarecrow	Lion
Harry Potter	Hufflepuff: Hard working	Slytherin: Shadow	Ravenclaw: Intellectual	Gryffindor: Courageous
Narnia	Susan: The Practical	Lucy: The Carer	Edmund: The Just	Peter: The Leader
One Hundred Acre Wood	Eeyore	Pooh Bear	Rabbit/Roo	Tigger
5Rhythms Dance	Flow	Chaos	Lyrical	Staccato

Appendix 7

The Shadow side

Perspectives	Stabiliser	Unifier	Clarifier	Activator
Original Reactive emotion	Fear	Grief	Shame	Anger
Tertiary emotion	Anxiety	Depression	Humiliation	Frustration
Age of trauma exposure	0 to 6 months	6 weeks to 7 months	9 to 18 months	7 to 9 months
Object Inconsistency	Environmental	Emotional	Construct	Libidinal
Invasive over-compensations	EQ, IQ, LQ	PQ, IQ, LQ	PQ, EQ, LQ	PQ, EQ, IQ
Dreikurs' Mistaken Goals	Service	Retaliation	Power	Recognition
Loss of object constancy	Environmental	Emotional	Construct	Libidinal
Attachment Style	Anxious	Disorganized	Avoidant	Ambivalent
Childs developing defensive script	"there is something wrong" "I'm not ok, you're not ok"	"there is something wrong with me" I'm not ok, I'm ok, You're not ok, you're ok"	"I have to fix the other" I'm ok, you're not ok"	"I have to fix myself" I'm not ok, you're ok"
Confirming parental script	"Because I said so"	"I give in to whatever you want"	"I don't care"	"You're overwhelming"
Key issue	Safety issues <i>Others as a source of pain and fear</i>	Nourishment issues <i>Finds self in other, empty within, invalidated</i>	Identity issues Humiliation and Shame replacing real vulnerability	Freedom/Recognition issues <i>Surrender to oppressive will of the other</i>
Kurtz Character Structure	Industrious/over-focused Burdened enduring Judging	Sensitive emotional Dependent/adoring/ Longing/Brokenhearted	Sensitive-analytic Tough/generous Self-reliant	Expressive/clinging Charming/sexuctive Persuasive
Conflict	In Exchange V's Deprived	Worthiness in Being V's Worthiness in Doing	Connected V's Isolated Real V's Not Real	Spontaneous & free V's Controlled
Controls by:	Judgement-being right, Rigidity, Blame, Resistance, Sacrifice, Passive aggressive & Over-working Intimidation-Power over	Manipulation, Clinging An Entitlement to Care Helplessness, Splitting Emotional Collapse, Listening too much, Desperation	Withdrawing, denying of needs, Resisting, Blame, Disassociating, Aggression, Blocking feelings & Dominating	Drama, being active, Sexual acting out, Over-working, Talking too much, Aggression & Manipulation
DSM-V	Avoidant Schizotypal/schizoid Aspergers/Antisocial	Dependent Narcissistic BPD	OCD Major Depression Anxiety	Histrionic Mania
Psychoanalytic Psychiatry/ Wilber: Fulcrum of pathology	F1 monadic. a. Autistic b. symbiotic psychosis. c. Depressive psychoses & adult schizophrenia F6. Existential pathology	F2. dyadic a. Narcissism b. Borderline PD F7. Psychic disorder	F4. Script pathology F5. Identity neurosis F9. Causal Disorder	F3. triadic a. Borderline neuroses b. Psycho-neuroses F8. Subtle disorder
Defences/Wilber	F1. Distortion, delusional projection, hallucination, & wish fulfilment, F6. inauthenticity, aborted self-actualisation + F9	F2. Self/object fusion, projection & splitting F7. Fail to merge + F9	F4. Role over identification F5. Suppression, sublimation F9. Fail to differentiate	F3. Isolation, repression, reaction formation, F8. Fail to integrate + F9
Unconscious attractions	Stabilisers attract Stabilisers	Unifiers attract Clarifiers	Clarifiers attract Unifiers	Activators attract Activators
Addictions	Food, gambling, shopping, work, money	Alcohol, sex, heroin, love sugar, marijuana, tobacco	Amphetamines, cocaine, caffeine, work, anger, porn	Tobacco, sugar, love, marijuana, opiates, sex
Transactional Analysis	Rescuer	Victim	Persecutor	Dramatist
Spiritual Bypassing	Inflators, Ascenders, Internalizers	Inflators, Onesies, Ascenders,	Separatist, Ascenders, Descenders	Ascenders, Descenders, Externalizers
Schemas	Mistrust/Abuse Vulnerability to harm or illness Entitlement/Grandiosity Negativity/Pessimism Punitiveness	Abandonment/Instability Emotional Deprivation Dependence/Incompetence Enmeshment Failure	Defectiveness/Shame Social Isolation/Alienation Self-sacrifice Emotional inhibition Unrelenting Standards	Insufficient self-control Subjugation Approval seeking/ Recognition seeking
Shadow archetypes	Tyrant/Bully/Macho/Bitter Righteous/Corrupt/Hollow/ Workaholic/Insecure/Critical Obsessive/Stubborn/Cynical	Masochist/Victim/Martyr Coward/Dummy/Smothering Denyingly Innocent/Unlovable Tormented/Exhausted/Needy	Impotent/Weakling/Detach Trickster/Shameless/Lonely Cunning/Arrogant/Superior Irreverent/Self-reliant	Sadist/Addicted/Escapist Rebel/Scapegoat/Infantile Manipulator/Risktaker Irresponsible/Attention seeker

APPENDIX 8

Definitions: Adaptive safety defenses we bring from childhood into adulthood

Fulcrum 1: My environment and surroundings are not safe (Psychosis)

(When emotion invade the under-developed physical self)

When predominant, the mechanisms on this level are almost always severe and have a perverse impact on others. Often these defences are used in conjunction which creates an insane and irrational presentation and little hope of making sense out of madness. The attempt is to re-arrange external experiences to eliminate the need to cope with reality which presents as unsafe and not trustable. These defences are used at the perverse end of the neurosis-psychosis spectrum, where fear and grief are so extreme that attempts are made to shut them down which creates paranoia and becomes the subject of dreams which fold into one's conscious life and produces a schizophrenic schism.

- **Delusional projection:** Delusions about a persecutory external reality
- **Denial:** Refusal to accept external reality due to an imagined threat. Blocking anxiety in its tracks by changing a real event, whether a subjective or objective reality, the denier insinuates that a reality or event did not exist or is untrue. This refusal to acknowledge a truth is done so due to the inability to manage uncomfortable or painful aspects of external reality.
- **Distortion:** Like denial but less extreme, where a gross reshaping of external reality skews reality to make it more tolerable to one's fragile inner life.
- **Conversion:** The expression of an intra-psychic conflict as a physical symptom.
- **Withdrawal:** Avoiding threatening contexts which brings up painful thoughts and feelings.

Fulcrum 2: The emotional holding environment is not safe (Borderline/Narcissism)

(When emotion invade the under-developed physical self)

Although most adults have narcissistic and borderline traits, when predominant (Manic/Depressive, Dissociated/Schizophrenic, Disorganised/Defiant, Anxious/Narcissistic, Obsessive/Compulsive, Phobic/Avoidant) the impact is known in social and interpersonal domains and lead to troubling personality disorders, bipolar and/or major depression, with minimal capacity to cope with the realities of life.

- **Acting out:** Action driven from a direct expression of an unconscious wish, impulse, emotion.
- **Passive-aggressive behaviour:** Indirect expression of hostility originating in feelings of grandiosity, omnipotence, pride and righteous indignation
- **Projection:** As a way to reduce anxiety by expressing the undesirable impulses or desires by attributing one's own unacknowledged, unacceptable, or unwanted thoughts and emotions to another. Attempts are

made to make the issue the other persons issue and therefore finding relief. This defence is connected to splitting and either/or thinking/feeling associated with an inability to discover morality nuances, which allows ones-self to be right/good and the other to be wrong/bad. An extension to this is a manipulation tool to remain more powerful as one convinces the other, they really are wrong/bad.

- **Splitting:** When one segregates experiences into all-good and all-bad categories, with no room for ambiguity, nuance and ambivalence.
- **Idealization:** Tending to perceive another individual as having more desirable qualities than they may actually have.
- **Introjection:** Identifying with some idea or object so deeply that it becomes a part of that person. For example, introjection occurs when we take on attributes of other people who seem better able to cope with the situation than we do.
- **Somatization:** The transformation of uncomfortable feelings towards others into uncomfortable feelings toward oneself: pain, illness, and anxiety.
- **Self-sabotage:** Deliberately or unconsciously causing harm to ones-self, whether physically or emotionally. It occurs when one is conflicted by the vices and adaptations which seem easier to maintain than a more virtuous moral and ethical calling toward functional mature development.
- **Dissociation:** Detaching from reality to avoid or postpone emotional distress to the point of temporarily losing one's personal identity or body awareness to avoid emotional distress.

Fulcrum 3: The mental holding environment is not safe (Neurosis) **(When the intellect attempts to repair the under-developed** **physical, emotional and libidinal self)**

Neurosis is defined by the feeling of anxiety, but not knowing why it is there. Common in adults, but when predominant and long lasting, causes problems in every domain of life.

- **Intellectualization:** Overcompensating analytical or abstract thought patterns, attempting to block conflicting or disturbing emotions or thoughts. (IQ invades EQ)
- **Isolation of affect:** The detachment of emotion from an idea, making it "flat." Frequently observed in obsessive compulsive disorder, and in non-disordered people following traumatic events. (IQ invades EQ)
- **Repression:** The process of attempting to repel desires towards pleasurable instincts, caused by a threat of suffering if the desire is satisfied; the desire is moved to the unconscious in the attempt to prevent it from entering consciousness; seemingly unexplainable naivety, memory lapse or lack of awareness of one's own situation and condition; the emotion is conscious, but the idea behind it is absent. (IQ invades LQ)
- **Rationalization (making excuses):** Convincing oneself that no wrong has been done and that all is or was all right through faulty and false reasoning. (IQ invades PQ, EQ, LQ)
- **Regression:** Temporary reversion of the ego to an earlier stage of development rather than handling unacceptable impulses in a more adult way, for example, using whining as a method of communicating

despite already having acquired the ability to speak with an appropriate level of maturity. (IQ invades PQ, EQ)

- **Undoing:** A person tries to 'undo' an unhealthy, destructive or otherwise threatening thought by acting out the reverse of the unacceptable. Involves symbolically nullifying an unacceptable or guilt provoking thought, idea, or feeling by confession or atonement. (IQ invades LQ)
- **Wishful thinking:** Making decisions according to what might be pleasing to imagine instead of by appealing to evidence, rationality, or reality. (IQ invades PQ)

Fulcrum 4: The social holding environment is not safe (Rule/role and script pathology) (When the under-developed social self seeks mature adaptations)

These defences are considered mature, yet are still under-developed as they drag the previous stage defences into the social terrain. The social contexts iron out inappropriate role and script adaptations within society and become more crafted and mature with age where pleasure and control can be enhanced via the integration of polarity conflicts with the outcome of effective adaptability, characterological growth, creative, moral and virtuous development and belonging within culture.

- **Altruism:** Constructive service to others that brings pleasure and personal satisfaction, yet when over giving, one compromises authenticity in taking, gratitude in receiving or surrender in allowing.
- **Anticipation:** Realistic planning for future discomfort. The defence becomes problematic if there is an overcompensation on too many negative future outcome focus or an imbalance where there is no anticipation of positive possibilities.
- **Humour:** Overt expression of ideas and feelings (especially those that are unpleasant to focus on or too terrible to talk about directly) that gives pleasure to others. The thoughts retain a portion of their innate distress, but they are "skirted around" by witticism. As a public defence, behind the humour and in private felt life, deep depression, anxiety and mania can churn below the surface.
- **Sublimation:** Where socially unacceptable impulses are transformed into socially and culturally acceptable actions or behaviours resulting in shifting an initial impulse and maturing beyond the libidinal force. For example, deflecting sexual instincts into acts of higher social valuation such as artistic, psychical, scientific or ideological play and investigations.
- **Suppression:** The conscious decision to delay paying attention to a thought, emotion, or need in order to cope with the present reality; making it possible later to access uncomfortable or distressing emotions whilst accepting them. As long as the suppression does not bank up with overuse.
- **Social comparison:** In the name of identity creation, this defence looks for deficiencies in others to elevate and find 'pseudo virtue', whilst separating one's self from the shared struggle to grow and mature together, it is easier to inflate and float above it all to avoid the anxiety represented by another person or people.
- **Reaction Formation:** In order to be seen as acceptable to others, this defence relieves social anxiety by making displays of the opposite behaviour to cover up the original impulse or unacceptable behaviour, yet is not what one truly wants or feels.

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