

On the origins of affect

Object relations theory in combination with the spiritual path of Judaism and Buddhism offers a platform from which to discuss the origins of affect. Shame is presented here as the primary affect keeping us stuck in ignorance. Although desire arrives first on the chronological stage of development, shame is associated with the hatching of the emotional self, the stage when the child first becomes conscious, and thus forms our relationship with desire (attraction). Anger and fear are presented here as the two affects central to aversion, and born from desire (attraction) and shame. It is the combination of these 4 primary affects (desire, shame, anger and fear) which house the most energy and therefore have more potential to drive and motivate us than any other drives (parts). Furthermore, these drives are the primary affects from which all emotions are built in specific % combinations. It is presented here that these four affects give birth to all emotions which are secondary to the seeking of pleasure and avoidance of pain. When we are in relationship with these four forces, we are in fact harnessing these potentially unresourceful energies by turning emotionally charged reactions or biological affect into proactive feeling responses. The process of bringing conscious awareness to what has previously been hidden in shadow (ignorance) is the subject at hand, and how bringing awareness to our subconscious drivers brings great satisfaction to spiritual life when our 3 poisons, attachment (desire), Ignorance (shame) and aversion (anger/fear) and their secondary (resentment, guilt, envy) and tertiary expressions (depression and anxiety) are confronted directly.

When discussing developmental health over a life span, two terms have been used to capture two very different positions. They are fusion and differentiation. This model suggests that we all go through stages of development that require the individual to differentiate from an original birth position of fusion with the mother. Our 1st hatching between 0 and 1 years is of the physical self born to desire and to fuse. The second hatching between 1 and 3 years is of the emotional self exposed to ignorance and shame. The 3rd hatching between 3 and 6 years is of the psychological self who attempts to mentally differentiate from claustrophobic fusion and crippling shame by averting the pain through anger and fear. From here, we repeat 0 to 7 years in groups of 7 throughout the lifespan attempting to give further consciousness to each of our 3 intertwined parts; integrating the belly(0-1 years), the heart (1-3 years)and the head (3-6 years).

After our initial 7 years, our natural state or essence continues to be drawn toward gradual differentiation over each life stage challenge. Lamentably our essence is weakened within the formative growth period (0-7 years), caught in one or both of the two primary eddies either side of the river, in two angles of shame. If it weren't for these two eddies (*Kabbalah's Geburah and Chesed*), we would not feel deserved of the gifts which come from the hard work it takes to paddle back into the river (Consciousness-Daath-Knowledge). Shame is often a neglected affect, probably because it requires us to

1. grow out of narcissism
2. let go of woundology (victimhood) related to facing fear and hatred
3. let go of some material comforts
4. find divine passion
5. and bring about the death and purification of the self which many are not prepared to chance.

Another way to put it is

1. Awaken desire. Stop *giving in* so as to uncover what is good. (Revisit age 0-1 years)
2. Awaken ignorance. Stop *rebelling* so as to uncover what is beautiful. (Revisit age 1-3 years)
3. Awaken aversion. Stop *avoiding* so as to uncover what is true. (Revisit age 3-6 years)

These two angles of shame are at the core of ignorance. The complexity of shame is such that it is not only generated from the outside, but also from the inside. This makes shame all encompassing and difficult to unravel because internal life matches our relational predicament. Before writing between the arcs two cherubim (*Judaism's Samael and Zadkiel*), let's start by defining two angels/angles which expose shames gems (Daath-hidden knowledge) to the light. It is my hope that these two angels will face each other and form a dialogue. The first is when the infant receives too little (too much differentiation-the parent that just says "no"), and the second is when the infant receives too much (too much fusion- the parent that just says "yes"), both causing disassociation.

Unhealthy shame

The first angle is the usual reference to shame called '*unhealthy shame*'; the shame which keeps one feeling persecuted in fear of exposing unlovable parts. Bad parenting (receiving too little-when the child's needs and desires are never satisfactorily met) is pointed to here as the cause of low self-worth. We become caught in the historical hysterical, where unhealthy shame is passed from one generation to the next. We would rather die than feel unloved, and bring our partners, children, the human race and the planet down with us. This collective shadow of ignorance keeps us stuck in disbelief, denial, dread, and disillusion with an undercurrent death wish. Thanatos, through acts of genocide, matricide, infanticide or suicide, crushes Eros until the day the unlovable parts are exposed and extracted out of the night.

Shame has an affectively biological life of its own independent of how the initial self (0-1 years) forms. Like desire, shame's purpose is to bring us into relationship, but furthermore into consciousness (awareness). The life stage challenge between 1-3 years asks us to feel the gravity of shame. Attempts to resolve unhealthy shame lead to seeking fusion and safety in the nice parent. If both parents project unhealthy shame, this has disastrous consequences. When we receive too little, the self is unable to form. With no self, shame is unresolvable. If unresolved, shame will fester and arrest development. Unresolved shame sets up a life-time of projecting unhealthy shame onto others, passing the pain down from one generation to the next like a self fulfilling prophecy. On a good day, shame can allow awareness and insight into pride, laziness, anger, hate, fear, envy, guilt and rampant desire leading to lust, greed and gluttony. Shame and its closest relative's shyness, embarrassment and humiliation, are in the fabric of our being. To be in relationship with shame is to understand the pain at the centre of the world and in the kernel of our own being. If we can get to shame, we can get to every other pain. It's the last bead on the string. Shame asks us to descend into our own pathology. We will find remnants of autism, symbiotic psychosis, schizophrenia, narcissistic and borderline personalities of which are staged within the first 3 years.

Shame is *the* affect responsible for generating self-fulfilling prophecies. Self-consciously sensitive retreating from another sets life-long habits of not being seen. The head, the face, the eyes go down, afraid not only of being seen, but also of seeing. Ambivalently turning the eyes away from the confronting

object is only half of shames crippling mortification process. When the self also rejects its self, shame becomes fully fed. This lighteningly quick double knock hits hard enough to send its victim into disassociation from its self and from others. The head in the sand opens the gates of ignorance. The blueprint for further shaming continues because the now adult self is still nakedly reeling on the dusty floor in search of a fig leaf, unable to get to the dual cause of the double knock.

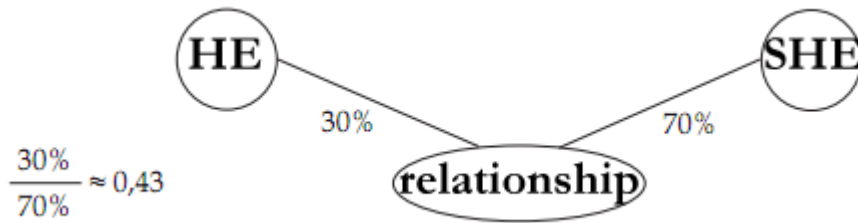
Like a dual diagnostic pendulum swing from psychosis to personality disorder, the kernel has not had a chance to form and the external world becomes persecutory. Unhealthy shame carries with it no awareness of self nor other and the victim of it shows no remorse toward the victims it pulls into its wake.

Bread of Shame

The second angle of shame is known by the Kabbalist as '*bread of shame*'. *Too much mothering* and the receiving of *too many gifts* such as being on the breast or in the mothers bed too long is an example of how *perfect mothering* can get in the way of healthy emotional development. The *good enough mother and father* allow the infant the time and space required for healthy emotional development via the minimisation of shame born from too much fusion or too much differentiation within the formative growth period.

Bread of Shame is the angle which receives less attention. To define it simply, if we live a life of mostly receiving without the giving, bread of shame forms. Most parents fall into the trap of making it too easy for their children, especially families in affluent cultures. These children are receiving too much (minimal boundaries). Bread of shame develops when their opportunities to contribute to the household are minimised. They do not feel deserved of any gifts because they have not contributed well to the household. Their essence longs for accurate equilibrium. This mismatch between reality and fantasy creates a split between their inner and the outer worlds. The child's internal world longs for structure and boundaries and does not find them in the nice parents who always say "yes". These parents never model how to argue, show some anger and resolve issues within the household, and the anger gets channelled through the child. When structure is sought but not found anger rapidly turns into resentment, cynicism, guilt, envy, depression and lastly suicide. Our natural rhythms become unnatural rhythms and we begin seeking square pegs to put into round holes. The 7 deadly sins creep in, the opponent wins and its game over.

Bread of shame refers to our need to be separated from the Light of the Creator, in order to earn our reward. This concept is an enabling one. It infers that if we take a gift, without any work on our part, we will unconsciously regret and resent it. That ultimately we prefer working through a hardship to attain something. Simply put, bread of shame is undone by restricting our enjoyment from an underserved gift. In relationships or business this term could be understood by 'the other side takes more than gives' and results in a power imbalance. When things reach the magical 30/70% or 1:2 ratio, things start to crash and burn, giving warning signs toward separation.



Kabbalah explains that approx 15 billion years ago in the Endless World before Creation, our souls were united souls, masculine and feminine in one vessel to receive the Light. However, the masculine part of each soul resisted the Light which the Creator gave/gives in endless abundance which eventuated in producing bread of shame. Although the feminine side/aspect of every soul quickly realized the error of the masculine side and begged the Creator to listen, the damage was done and the infinite gave birth to the finite. What all that means is our fulfilment does not just hinge on giving in order to receive this light, but to further resist the light so as to know our creator via experience. Similar to a loving parent who stands back to allow a child to fall so the child will eventually learn to walk, the light gave the vessel time and space in which to evolve its own divine nature.

From an original fusion with the Creator, our journey to differentiate is to become separated so as to then return with the experience of knowing the Creator via the integration of the two opposites, giving and receiving. All creativity, life, art, sex are expressions of a hidden tension seeking equilibrium.

Creation happened and each soul was divided in two, a masculine soul and a feminine soul to allow us to

1. Be the cause of our own happiness
2. Be the creator of our own fulfilment
3. Share this fulfilment
4. Control our own affairs,

allowing us to remove Bread of Shame and once again be with the Creator in the Endless World.

Consider guilt secondary to shame, born from mixing shame with fear. Where shame hits the core of our being and self worth, guilt only hits on our behaviours. Envy is a drive which similarly disconnects us from intimacy and presence and is also a deeply seeded secret trigger for tragic action. Consider the mix of shame, anger, fear and desire as the alchemical paralysing properties of envy. Notice in the figure below resentment and guilt are a part of envy's multilayered equation. Grief is as equally paralysing as envy with the complexity associated with the loss of a love object which forces one to look into unresolved states of fusion and differentiation. Bread of shame gives birth to anger and unhealthy shame gives birth to fear. Too much love or too little love (shames two angles) are responsible for ill Will and aversion, clearing the runway for our 4 million year old fight/flight reaction. The only way forward is to have a relationship with the two angles of shame, desire, anger and fear. We won't forget desire, but there is a reason for ordering this unravelling.

Shame is a deeply spiritual affect. It firstly requires us to confront both our unlovable parts and/or the parts which have been over-loved. Secondly, we must confront the energy behind the forces anger and fear and re-cognise, re-member and harness them like one would tame and ride the wild stallion or at other times decapitate the dragon. Thirdly, shame requires us to chase desire in order to create virtues from the steps of sin. Repressed desire attracts itself to a need to be dominated. When desires are firstly tested then tamed, repression is firstly released. When released, a further liberating challenge is in store. The relational self then morally demands the self to dominate its own instinct via the injection of free will.

So we become interested in what we run from (aversion) and also what we are attracted to (pleasure), to make our subconscious drivers (ignorance) more conscious.

Here's the summary

Summary of the Will to Receive The three adversaries to be turned into allies

	Vital body (0-1 years)	Emotional body (1-3 years)	Mental body (3-6 years)
Gnosis: 3 ego's	Desire	Mind	Ill-will
Buddhist Kleshas	Greed (lobha)-Attraction	Delusion (moha) Ignorance	Hatred (dosa) Aversion
7 Deadly Sins	Gluttony/Lust/Greed	Pride/Laziness	Envy/Hatred
Characters	Judas	Pilate	Caiaphas
Fallen Angels	Azazel	Leviathan	Raum
Primary Affects	Pleasure/attachment	Shame/2 angles	Anger/Fear
Secondary Emotions	E.g. <i>Desire + Shame + Anger + Fear = Envy</i> <i>U Shame + Anger = Resentment</i> <i>Bo Shame + Fear = Guilt</i>		
Tertiary Emotion	E.g. bread of shame + anger + envy = Depression unhealthy shame + fear + envy = Anxiety		
Object relations	Physically too much fusion or differentiation (oral stage)	Emotionally too much fusion or differentiation (anal stage)	Mentally too much fusion or differentiation (phallic stage)
Therapeutic Disorder	Infantile Autism or Symbiotic psychosis	Narcissistic personality Borderline personality	Borderline neuroses Psychoneuroses

Reclaiming our essence with antidotes to the 3 poisons

3 poisons	Desire	Ignorance	Aversion	
Buddhist	Non greed (alobha)	Wisdom (panna)	Loving-kindness (metta)	= Buddha
Jewish archetypes	Son/Chochmah Adam Kadmon/Raziel	Father/Keter Moses/Metatron	Holy Spirit/Binah Noah/Zaphkiel	= Tiphereth (beauty) From the lunar to solar/causal body. Isaac/Tobias/Jacob Angel Raphael/Peliel
Kabbalah-top down	Geburah/Samson/Samael	Daath/Ekenor	Chesed/Abraham/Zadkiel	
Kabbalah bottom up	Jesod (foundation) Joseph/Joshua/Daniel Angel Gabriel	Hod (glory) Solomon Archangel Michael	Nezach (victory) David Angel Haniel/Cerviel	
Therapy	<i>Heart</i> <i>Feeling/observe</i>	<i>Head</i> <i>Thinking/reflect</i>	<i>Belly</i> <i>Willing/act</i>	
Emotive action	Test and tame desire	Contemplate shame The necessary depression	Convert anger and fear into passionate courage	= Gratitude & Freedom
Object relations	Descend and include trauma physically, emotionally and mentally			= Individuation

Entering the gate via the straight and narrow path and returning to the Garden of Eden requires we make our adversaries into allies. Most of our essence/consciousness is bottled up in desire, the mind and ill-will and the way to set it free is to notice not only the distortions on feeling, thinking and willing, but how they

fight and bicker amongst themselves in attempt to gain more essence. Death to the 3 poisons requires self-observation, identification of the 3 poisons and decapitation and not in the belief that one poison (e.g. in the heart) will over-ride another (e.g. in the head).

The seeds of desire, shame, fear, hatred, resentment, guilt and envy are deeply sown and require vigilance. To find these seeds requires cooperation on the physical and emotional levels to support the containment of the mind and the will to act. Most often Desire desires, giving rise to an idea (the Mind) and a project, and the will takes over (action). The aim is to create gaps (space) between the desire (feeling) and thought (thinking) and between thought (thinking) and action (willing). Without multilayered cooperation the tertiary expressions anxiety and depression are not so easily uprooted. Furthermore, the two angles of shame must be understood before any attempt is made in the wrestling with either attraction or aversion.

Here's a quick summary so far. Our primary subconscious affect desire (0-1 years) sets the stage for resolving or not resolving shame (generated either from receiving too much or too little). This in turn influences the degree of anger (too much fusion) and fear (too much differentiation). Anger and fear are biological affects. Similar to shame and desire, they are within the relational fabric of our being. The life stage challenge between 3-6 years is to meet these two aversive twins and attempt to test and tame their stronghold. This is the age where our first attempts are made to convert anger/hatred into invigorated passion and fear into courage. The adult sacred activist holds passion in the right hand and compassion in the left. If fear and anger are not transmuted (made conscious), these two twins then give birth to a plethora of secondary emotions which arise when we move even further away from the gifts housed in shame. The combination of bread of shame, anger and envy = depression (tertiary), and the combination of unhealthy shame, fear and envy = anxiety (tertiary). The difference between anxiety and depression is the particular angle of shame and the distribution of fear/guilt or anger/resentment.

Technically, anger and fear do develop early (0-1 years), when there is a discrepancy between the infants natural reflex and the impulse, but the self is still devoid of consciousness. It is a feeling self, not yet capable of self-reflection. As the baby begins to differentiate, it is able to objectify, telling the difference between the mother and its self. The discrepancy between the baby's natural reflex and impulse is mirrored externally via the mothers good enough care. When the gap in the fusion is felt, shame is the first on the scene, closely followed by anger and fear. Shame (the father) is the bed in which the baby (desire) and the mother (aversion) sleep upon. It takes time for differentiation to really show its perceived ugly medusa head, and this is why aversions true twin birth is expressed between ages 3-6 years.

On the underside of the coin, if we do not mine the levels of mental stability related to the testing and taming of our desires, we will equally be led away from our essence. In infancy, if desire is not satisfied, the objective world, life, comes to represent *the impossibility of satisfaction*. The affect desire is comparably biologically instinctive as shame, anger and fear and the resolution of desire is also relationally dependent. The infant self is unable to satisfy its own desire by itself. It must satisfy its self via the uncontrollable objective external world. When the subconscious instinctive desires/needs are not met by the other, this

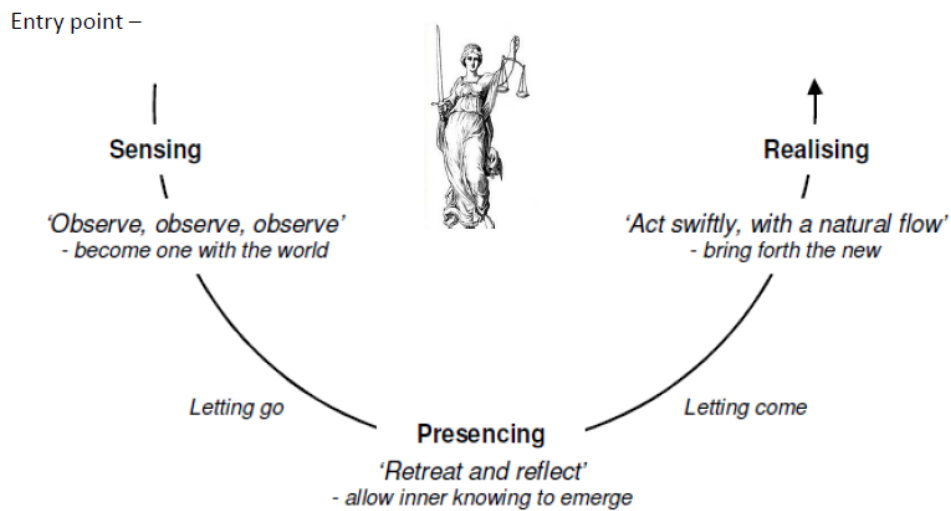
arrests the formation of the self, causing a pendulum swing between unmet desires (psychosis) and unresolved shame (personality disorder). We all have a mix of the primary affects and emotions, all of which are based on the reactive will to receive, and can be undone/switched by contemplating the four instinctive affects. When we actively understand the shadowy origins of our affects, the effect is a re-opening of our feeling hearts to the proactive will of bestowal.

Enquiring into the origins of affect is a deeply spiritual matter. This enquiry gets into the heart of our self-worth (agency) as well as ones healthy or unhealthy social life (communion). We are only half enlightened on our own, and shame for example brings us into the relational world as a tool, like embarrassment, for balancing the inner subjective with the outer objective world. Shame is *the* primary affect, besides desire, and researchers should not assume that it is secondary due to its relational or social orientation. Development is as much, and arguably presently more about the mediation of exterior depth (e.g. Vygotsky, Mead, Wilber, Winnicott) than the unfolding of interior depth (e.g. Piaget).

“what does the baby see when he or she looks at the mother’s face?...ordinarily, the mother is looking at the baby and what she looks like is related to what she sees there...[but what of] the baby whose mother reflects her own mood or, worse still, the rigidity of her own defences. They look and they do not see themselves...what is seen is the mothers’ face” (Winnicott, 1967, Mirror-role of mother essay pp.112).

Shame/self-worth should also be tackled before anger and fear. In other words wisdom is better attained before compassion and practices of loving kindness. It is only through shame, and often through a *shrink*, do we shrink into humility and undo ignorance. Of the two legs of the Buddha, it is wisdom (*right brain-Kabbalah’s Chokmah*) which steps out first (*Hinayana Buddhism*). The equation is, less ignorance = more compassion. Wisdom is the ever-present big mind (*dreaming fertilizing father*), which reveals its records when the obstacles of ignorance are removed. One must remove the blocks created by the mind in order to access the heart-mind (*feeling-child*) and belly-mind (*willing manifesting mother*). Ultimately, compassion is a doing word, like the word *God* is a verb in its triple aspect; creating, conserving and renovating. Compassion is wisdoms active expressive will. Firstly we must be able to listen so as to hear, secondly to contemplate so as to reflect, and thirdly to meditate upon so as to realize (to act swiftly). There is a pathway to develop the act of compassion and the clear voice of the heart.

The U Movement



Without this ordered investigation, feelings of compassion are never fully grounded. Without some attainment of wisdom, compassion is likely to turn into martyrdom and compassion burnout. Wisdom gives us the tools to undo suffering. If the mind is untamed, ones level of compassion toward the world will be limited to focusing on the surface layers of altruism; of the symptoms of suffering and not the causes. Most of us have the capacity for compassion (small c), but the difference between most of us and those who access great Compassion (capital C) is that we are still needing to descend into our pre-personal shame filled shadow. Wrathful *capital C* Compassion (the mother-belly) transmutes anger and fear into invigorated passionate and courageously fierce love. But this love cannot be impregnated without sacred wisdom (the father-agency). The transmuting of these mighty affects (desire, shame, anger and fear) has a degree of discharge, but by teaming up with love, the energy expands. Lady Justice without a blindfold paradoxically not only severely judges external behaviour with the sword in the right hand, but also accurately measures the inner life (scales) with divine justice. The inner psyche and outer behaviours usually match, but because the seeds are sown on the inside, the left hand reaches out to the violator in expansive presence and *capital C* Compassion, for any signs (awareness) of shame from which the judgement is then amended.

Responding from pure affect as opposed to reactive emotion is courageously and divinely raw. Therapeutically this work demands we put our head into our heart, our heart into our belly, and our belly into our head. In other words, picture a circle...let intelligence guide feeling, feeling guide action, and action guide intelligence. This enquiry into ignorance and shame asks the questions

-‘is there something in me which is unlovable’?

-‘how much do I value myself’?

-‘what is getting in the way of being present with myself, another person, society and the Creator’?

When we face shame, we come face to face with what is of ultimate concern.

Of the deadly sins under the influence of shame, pride is the expressive defence against *unhealthy shame*, whereas laziness is the reactive motivation to bypass *bread of shame*. Think of pride as a reactive

motivation to monitor intact relational bonds due to these social or relational bonds being threatened or severed. Because unhealthy shame is so painful, a fate of judgement worse than death, we avoid and ignore its presence and bypass it with pride and righteousness. Laziness on the other hand is connected to the attitude that we are simply here to receive, and welcomes '*the deserved good life*' with open arms, yet before it is earned. When we don't get off our butts and repay our good fortune, we are out of balance with the giving and receiving of which life demands and we become comfortably numb.

In some Buddhist schools of thought, two more Klesha's pride/conceit and envy/jealousy are added to the 3 poisons to make a total of 5, but here pride is a derivative of ignorance and shame, and envy a derivative of the combination of the 3 poisons. These three positions/poisons are born from blocks within the three bodies; vital, emotional and mental body. In any form of creation there are always 3 forces. In Kabbalah, 5 is not the right number when dealing with origins.

Our deepest drive is to maintain social bonds. If a social bond is disrupted in the early formative years, unhealthy shame starts early (1-3 years). At this particular anal stage of development, our *learning to give* is disrupted. Coupling this with unmet needs at the physical instinctive developmental stage (0-1 year), particularly unmet oral (*learning to receive*) needs, is a recipe for paralysis when the birth of the psychological self begins (3-6 years). Compounded upon by unmet desires, unresolved shame and disassociated fear and anger, the psychological overwhelm forms secondary emotions from which the body begins to take the brunt. The body freezes up, rigidly expressing itself as restricted movement. Like throwing seed on rock, when the in-breath (receiving) and the out-breath (giving) are shallow, our flexible potential to use our physical, emotional, psychological and spiritual capacities will also lack the fullness (expansion) and emptiness (contraction) that each moment or context requires of us.

Of the three deadly sins under the influence of desire; greed, gluttony and lust form their root systems as early as the first year of life. Over-fulfilment of desire develops into bread of shame. If we *receive* too much smothering love in the formative oral (0-1) and anal (1-3) stages, the *giving* of what must come out the other end will be interrupted. If a lot is going in, a lot must come out, often resulting in bowel complaints, soiling and bed wetting. If this giving continues into the hatching of the mental self (3-6 phallic stage), Oedipal desires emerge. Bread of shame keeps tabs on desire overload, watching it like a sparrowhawk. If it weren't for *the bread of shame* we'd be greedy rats without a hypothalamus wishing this bread were *the ice-cream of gluttony*. Lust also goes with the territory. More food and more breast leads to more food and more breast. The game is to stay fused, and for the private parts to be at all times available flowing.

With these chronological stages in mind, desire comes first and shame develops out of one's desires being overly or under met. Yet it is more useful to understand shame as *the primary affect* because consciousness only develops in the second stage (1-3 years). It is impossible to be ignorant of something when we have not yet developed a capacity to be aware. At this age, desire is simply biological affect and reflexes which form impulses. In this order, shame has influence over desire, even though chronologically

desire is the one influencing shame. It is therefore shame's job to challenge desire. Left to desire, and the world would be, well, similar to how it is. Such is the unconsciousness and ignorance of shame and its two angles/angels (*Geburah and Chesed*).

Healthy shame brings us out of ignorance and into taking responsibility. It is the vehicle for awakening conscience. It puts us into the relational world with sensitivity and feeling with shame informed, not shame dominated contemplation. Unhealthy shame is our avoidance of both angles of shame. When uninformed, the two angles of shame become the weights on the scales of ignorance, keeping us see-sawing in Samsara. Healthy shame requires us to descend so as to ascend. Shame unmanaged keeps us floating in pride and laziness and opens the gates to all of ignorance's descendants.

The order of which angle of shame comes first is a fascinating subject. Coming from both sides, shame is potentially relentless if, commonly, one parent is smothering (*no boundaries causing bread of shame*) and the other harsh (*too many boundaries causing unhealthy shame*). Other relentless scenarios include both parents giving too much (*the cause of bread of shame*) or both parents not giving enough (*the cause of unhealthy shame*). Then we have the single parent households and the same sex households, each scenario giving particular angles of shame. The two angles of shame are inherently attracted to each other and are interwoven into our fabric. Even though we may express one of the angles as a strong suit, the other is often in the back seat waiting at any opportunity to take the driver's seat.

It is often the case that the man who received too little from the mother as a child, will in reaction, not only be attracted to the woman who has had too much love, but will feel unworthy of the gifts she offers due to the bread of shame (too much love), and will shame her to support his view of his melancholic persona. Vice versa, the woman who has received too much from her mother as a child, will in reaction, not only be attracted to a man who is in need of her overflowing love, but will constantly feel hard done by because she has taken the position of the giver, and he the receiver, and will shame him to support her view of her loving persona.

These are the usual scenarios of attraction. The other common scenario is being attracted to the partner who experiences the same pains, but has found an alternative way of coping. In the interest of child developmental health, the father's important role of helping the child differentiate from the omnipotent mother/child bond will depend on his (the father's) capacity to respond to the bread of shame. His challenge is to know when too much is enough whilst simultaneously working through his own issues of self-worth and melancholia usually expressed via his absence or harshness. The mother who gives too much will also be challenged by the bread of shame, to allow the child to experience the inevitable pains from which she is trying to protect the child from.

Subconsciously both parents are drawn together to work on giving and receiving equally. Too much giving is equally a problem as too much receiving. Similarly too much expansion (*e.g. fusion via mother*) is equally a problem as too much contraction (*e.g. differentiation via father*), both leading to disassociation. Similarly when feminine pathology (*unresolved bread of shame*) locks heads with masculine pathology (*unresolved unhealthy shame*), the results are not great for the child. The mother who has no boundaries and always says “Yes”, is equally a problem as the father who has too many boundaries and always says “No”. The child will grow up not only confused about his or her direction (agency), but also the steps required to get there (communion). The chicken or egg debate is put to rest by understanding shames interwoven Gordian knot.

Feminine pathology include individuals who fuse with those around them, can't speak for themselves, are radically passive, a part of the herd, nothing but relational and are process queens. These individuals need to learn to speak their own mind, build autonomy and stand up for themselves and their views. Masculine pathology includes rigid association, alienation, radical assertiveness, is repressed from his body and nature, isolation, and does 'power over'. These individuals need to connect, be influenced and impacted upon by others.

Let's return to the term differentiation and the infant's 3 birth phases; physical, emotional and mental hatching before the age of 7. If the child disconnects too quickly due to mothers lack of presence, fear builds. What emerges is an unconscious need in the child to return to these broken feelings of omnipotence, bringing up a fear associated with returning to the already upset fusion and constantly not getting its needs met. In the attempted return to fusion or oneness, the pristine ego fades into the background. A mother's unavailability sets a stage for a life long battle with fear, anxiety and disassociation.

On the flip side we have the mother who does not allow the child to differentiate due to her own need to feel loved. Anger and disassociation will result in the child and will turn into depression down the track. This fusion is also amplified when the father is absent and does not actively get involved in breaking up this smothering. Initially though, the child loses its self due to the mothers needs being primary, setting up all later objects and scenarios to match this original needy blueprint. When the physical, emotional and mental life never separated from the mother, this primary dual diagnosis of psychosis and narcissism lingers, later discovering it near impossible to accept alternative perspectives.

Whether we are left with the seeds of fear or anger, the child becomes extremely reactive with very shaky and ungrounded pro-actions. Whether caring too much about what others think, or not enough, both aversions are defenders of a part once unloved. An over or under-identification with external objects reflects a critical inner life fraught with projecting either rage and righteous indignation or terror and paranoia due to reality rarely meeting fantasy.

With regard to fear and anxiety, there is a good reason why *rechecking the locking of the front door* is the most common of all obsessive compulsions. The door is the barrier between two typically opposing worlds. The inner fused world needs protection from the exposing and attacking outer world. The robber may take away the few loved objects left within the home exposing the person to complete emotional nakedness. When there is a major discrepancy between the two worlds (subjective and objective), the door *must* stay locked so the inner domain is kept in secret. With anxieties roots within shames domination, fantasy rules the kingdom.

Let's look further into how the two angles of shame are interwoven. Receiving too little, the cause of projection and unhealthy shame, can propel us into a lifetime of needing to fill a hole. Greed, gluttony and lust are expressions of a primary unmet need, and when we finally get what we need, we are still unable to stop. The process here is from feeling empty, to full, to overfull and forming an attachment to being overfull. The antidote to rampant desire is to eat the bread of shame. Bread of shame revisits the emptiness and seeks an alternative resolution by receiving food/gifts which one then feels worthy of.

The secondary emotion guilt for example is different to shame. When guilty, instead of moving towards one's unlovable parts to achieve a healthy discharge, we retract and combine unhealthy shame with fear to produce guilt. Guilt (secondary) questions the value of our bad or questionable behaviours whereas shame (primary) questions the value of our being. Separating guilt from shame is important because we can still be a good person even though the behaviours are not so good. Nevertheless, if the person does not feel worthy, and his behaviours match this feeling, then surely it is shames job to gently contain this weak kernel instead of kissing guilt's shadows on the cave and focus on the behaviours. We are not in a position to judge the person, only the behaviours. Judging the person is left for either one's own deep enquiry into one's own soul, or to the Creator. The most we can do is contemplate our fragile plight together, as the gifts mined from shame are most rewarding more particularly when done with others due to its social origins.

Guilt is a rusty vehicle to get to shame's two angles, to laziness and to pride, as it often masquerades as conscience. Where shame exposes us, guilt splits us, keeps us small, stuck and divided. Shame is our great gift of consciousness and agent of change. Shame is the sun which helps us form a relationship with fear causing fear to eventually come out from its shadows. Facing shame is the act of turning self-consciousness into consciousness with less focus on the self.

Shame turns ignorance into conscious responsibility for not only our inner health, but our relational health also. Shame, desire, anger and fear are to be used as allies. They have a lot of energy and are our primary drivers. To return our essence back in the driver's seat requires vigilance to say the least. It always helps when we have maps to guide us through this multi-layers terrain, better to stand on the shoulders of giants than remake the wheel. Making connections, joining the dots and bringing different disciplines together to create a unified story of the origin of emotion is my unique subjective splash of paint on the inner canvas.