

**The Lived Experience of Exploring Archetypal Life Patterning:
Personal Transformation in Persons Experiencing a Lack of
Internal Fulfillment in their Lives**

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Abstract

Based on Margaret Newman's nursing theory, this study examined the underlying premise that patterning in one's life manifests one's reality and that re-patterning can shift that reality. The study attempts to answer the question: What is the lived experience of using insightful reflection of life patterns utilizing Healing Touch and Archetypal Counseling for physical, emotional, and spiritual growth in participants who currently desire greater life fulfillment?

The domain of inquiry is qualitative praxis research. The Praxis research method focused on the effects of the researcher's direct actions of practice with the participants with the goal of improving the condition of their lives. This was a small-scale research study with a total of 3 participants representing three different generations. Through the use of Archetypal Counseling, an assessment of underlying patterns is revealed in the participants' stories.

The participants' conversations go deep into the heart of issues by uncovering powerful keys to spiritual healing. They discovered subtle patterns that enabled them to experience letting go of unconscious impediments leading to negative patterns. The participants attempted to recreate new conscious patterns for new outcomes. All the participants expressed a sense of healing and expanded awareness. Each participant described a newfound sense of empowerment. This research benefits not only the participants but also the researcher participating in this study.

Dedication Page

In memory of my mother, Jennie Ann Lutch, who always believed in me.

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Chapter 1: Introduction

All major mystical traditions have recognized that there is a paradox at the heart of the journey of return to Origin. . . . Put simply, this is that we are already what we seek, and that what we are looking for on the Path with such an intensity of striving and passion and discipline is already within and around us at all moments. The journey and all its different ordeals are all emanations of the One Spirit that is manifesting everything in all dimensions; every rung of the ladder we climb toward final awareness is made of the divine stuff of awareness itself; Divine Consciousness is at once creating and manifesting all things and acting in and as all things in various states of self-disguise throughout all the different levels and dimensions of the universe.

Andrew Harvey

A. Overview

Based on Margaret Newman's nursing theory, this study examined the underlying premise that patterning in one's life manifests one's reality and that re-patterning can shift that reality. Through the use of Healing Touch and Archetypal Counseling, I facilitated the insight into archetypal influences and aided in the empowerment of the participant to transform their emerging energy pattern into an evolving pattern of health as expanding consciousness.

The process was accomplished by interviewing and assessing life patterns through Archetypal Counseling, utilizing the framework of development demonstrated through the twelve houses of the zodiac and by utilizing the four survival archetypes: prostitute, saboteur, victim and child. An Archetypal Wheel helped to identify areas where energy may be blocked or areas that need to be explored for increased insight into areas of negative energy patterning preventing life transformation. Through this healing, counseling process, an assessment of underlying patterns is revealed in the participants' stories.

Through an ongoing relationship, I looked for turning points or choice points and reviewed the participants' process of expanding consciousness. I share lived experiences through story telling. Included in every session, each participant received Healing Touch to balance his or her energy field to facilitate a clear channel. I also taught an ongoing simple practice of meditation to maintain energy balance between healing sessions.

In addition to analyzing archetypal life patterning in this population, I also value self-reflection and recognize the importance of becoming aware of one's own life patterning. The process of my personal transformation is also shared to offer fresh insights and more conscious practices of health patterning. The process of my discovery of unconscious motivations gives further insight into archetypal influences, and a synthesis of these life experiences are shared. Each participant was encouraged to keep a journal describing insights that occurred during the time between sessions.

Ultimately, the goal is to discern one's Sacred Contract by tapping into the higher intelligence. This process provides a framework to help get in touch with and determine one's purpose in life. So many good things came from this process in my own life and it is my time to share this process with others. Energy follows inspiration. This process helps us to align with the power of our inner core. We begin to discover our inner power and become aware of the miracles unfolding in our lives. We experience an increase in synchronistic events. This process was spiritually designed to help access untapped transformational wisdom, light and power.

The participants' conversations go deep into the heart of issues with powerful keys to spiritual healing discovered. Subtle patterns are discovered that enable the participant to experience letting go of unconscious impediments such as the desire to

maintain control, worry about appearance, or always trying to play it safe. The participants attempted to re-pattern new conscious patterns for new outcomes. Each session is rich with expanding insights, opening perceptions to heal past wounds and restore life empowerment to experience a vibrant, connected and illuminated life that we are born to live.

The study attempts to answer the question: What is the lived experience of using insightful reflection of life patterns utilizing Healing Touch and Archetypal Counseling for physical, emotional, and spiritual growth in participants who currently desire greater life fulfillment?

B. My Journey

My doctoral work will culminate in the Doctor of Philosophy degree in Wisdom Studies. The learning associated with my doctoral studies encompasses a summary of life lessons focused on my journey of self-discovery. This journey helped me to achieve a degree of transformation in every aspect of my life. I learned to think differently and respond differently. Every relationship changed to some degree or another. I now believe that everything unfolds in the perfect synchronistic time, and in a Divine Order. With this belief in mind, I embrace this dissertation process with the hope that sharing my experiences and participant stories will help empower others to live life to their soul's fullest potential—a joy-filled life.

Life continually brings me opportunities and challenges to heal the past and make sense of the past. I learned to free myself from the burdens of shame, guilt and fear and more fully connect with life by recognizing the beauty and meaning of living in the

present moment. I learned to forgive those who I may feel have betrayed or abandoned me. I healed the wounds that prevented me from truly enjoying life and experiencing healthy relationships. Through Healing Touch and use of the Archetypal Wheel, I awakened to live life more consciously. I learned that I could create myself anew at any moment and I could write a new story filled with love and compassion. And most of all, through living consciously, I could find joy in each day of my life. I discovered a tool to help me live in the present moment and I learned the power of now. I have the power to change my patterns of thinking in each and every moment of my life.

Seeking spiritual growth has always been at the core of my life's purpose. I have searched for spiritual meaning since I was a child. I recognize now that the chaos of my life culminated in crisis points. These major crisis points I view as divine intervention or course correctors that enabled me to embrace my soul's contract. I am a registered nurse with over 35 years of nursing experience. I practice energy medicine with a certification in Healing Touch and Archetypal Counseling, a practice of symbolic communication. I am a Reiki Master with study in the mystical traditions.

This doctoral process focuses on healing within the context of the nursing profession. More specifically, this study will examine the underlying premise that patterning in one's life manifests one's reality. Margaret Newman's nursing theory of "health as expanding consciousness" assumes that health and illness are a single life process and that whatever manifests itself in a person's life is "part of a larger, undivided pattern of an expanding universe . . . toward a higher consciousness." Newman also assumes "that humans are open energy systems . . . in continual interconnectedness with a universe of open systems . . . humans are continuously active in evolving their own

pattern of the whole” (Marchione, 1993, p. 6). Through the process of mutual authentic relating, I facilitated the insight into archetypal influences and aided in the empowerment of the participants to transform their emerging pattern into an evolving of health as expanding consciousness. My belief is that understanding the role that archetypes play in principal health patterning is empowering and leads to personal transformation through living more consciously in the present moment.

Through my experiences at Wisdom University, I learned the meaning of living life more consciously, being mindfully present to embrace life as a process and not a destination. I now believe that energy influences our every choice and response. For everything we give to the world, we experience a consequence. I would like to share several profound experiences that occurred in my life that first awakened me to new insights through a brief overview of major events in my life’s journey.

I was raised in a strict Roman Catholic, conservative family and attended Catholic school for 10 years of my initial education. From an early age, I remember being very inquisitive about the stories that were shared during religion class. I would seek answers to complex questions but the usual answer was “that is a mystery of the church.” I never could accept that as an answer and I began to seek for answers elsewhere. I started by reading many saint’s biographies and then I researched the Marion apparitions. I wanted to know what Mary told the children so that I could live my life in the perfection of God’s love. Through time, my interests expanded into astrology, archetypal symbolism, dream interpretation, mandalas and Tarot. I kept searching to find a framework that would explain some of my most perplexing questions related to our purpose in life. I was curious about other religions and beliefs.

At the age of 12, my father died young from terminal cancer and my perfectly organized family life changed dramatically. I was the youngest of three children and we now had to help my mother run our family business, a neighborhood delicatessen. The death of my father really left me feeling abandoned, struggling with so many questions about the purpose of life and death. However, I always felt an inner calling to be a nurse, a heart's desire to serve the ill and unfortunate. While my father was hospitalized, I watched and studied the behavior of every nurse and I prayed that I could one day serve in that role of care provider.

After graduating from high school, I studied nursing and for years immersed myself in my career. I married young and had two beautiful sons. I climbed the ladder at work and became the Chief Nursing Officer of a community hospital. I raised my sons Catholic and was very active in church and the community trying to meet family and social expectations. My quest for knowledge at this time was either related to disease management or nursing management. I pursued an advanced degree in Post-Secondary Education with a major focus in administration.

My first marriage failed after 10 years due to my husband's struggle with alcoholism and abuse. I remarried four years later, bringing my two young sons to this marriage. I remained married the second time for the next 12 years. We seemed to be the perfect couple, meeting all the social norms of the community. I strived to be the perfect wife, the perfect mother, the perfect Christian, and the perfect nursing administrator. I tried to emulate family life as I remembered it to be from my early childhood. But no matter how hard I worked at this charade of the perfect life, there was an emptiness within me that never seemed to be fulfilled.

In 1999, I attended a mission to the Philippines with the physicians from Ohio. This was a life-changing experience and was a major turning point in my religious beliefs. There was so much poverty in this third world country that patients stood in lines overnight hoping to be seen. Our health care team evaluated health needs of about 800 patients a day. I was moved deeply by their ability to accept suffering as an expected part of life. They had so little but remained generous and loyal to the Catholic church. I grew angry as I observed more and more oppression, and I began to question how we could allow this level of suffering and poverty to exist in our abundant world.

This experience was the beginning of my awakening and I began to search for answers to my endless questions trying to discover the purpose of life. I began to meditate regularly, pray from the deepest parts of my heart feeling deep sorrow, attend mystery school teachings, sought insight with the use of archetypal images. I was no longer satisfied with the politics of the Catholic church. I began to feel boxed in. The Catholic framework just did not seem to be enough any longer so I began to explore other religions. I attended Buddhist gatherings. I experienced Hindu services. I became an avid reader of self-help literature as I continued to search for meaning. It seemed that the harder I prayed and the more I searched, the more everything began to fall apart in my life.

At this time, I began to study energy medicine with the Colorado Center for Healing Touch. I explored esoteric healing through Alice Bailey's writings and *A Course in Miracles*. Prior to this work, I was very active through the Catholic church on renewal teams. I remember attending the first renewal and as the women began to share their spiritual crisis, I felt deep sorrow within and emptiness. I remember crying and crying

and not really knowing why. I just felt empty and I knew that I needed to face the loveless marriage I was in at the time.

As my life began to unravel, I asked myself, “Is that all there is? What is this all about?” I prayed for growth without knowing what I was asking for. With the failure of yet another marriage and my sons moving on with their lives, I found myself alone and in a full-blown “spiritual emergency.” Stanislav Grof suggests in *Psychology of the Future*, that “a spiritual emergency is a crisis that presents an opportunity to emerge to rise to a higher level of psychological functioning and spiritual awareness” (Grof, 2000, p. 137).

Once I was divorced, I moved into a condominium. My full life was now very quiet. I was all alone. I marveled in my newfound spiritual knowledge, but underlying these new beliefs was a very deep fear that was ingrained from my Catholic upbringing. We were not to think outside of the box of dogma for we were questioning the truth and this certainly was the temptation of the devil. I prayed for insight and this is how I received my direction.

One sunny winter morning, I woke up to a beautiful winter wonderland outside my window. I had a deep desire to feel the rays of sun on my face, and as I sat receiving this radiating warmth on my face I fell into a deep meditative state. I felt like I was floating in light and I asked from a profound place in my heart, “Am I on the right track with my studies? Is this light work where I should proceed?” That is when I heard a loud, deep voice clearly say, “I Am the Way, the Truth, and the Light.” I opened my eyes to scan the room. No one was there but I felt a serenity and peace that I had never experienced before. I remembered hearing that verse in church during gospel readings, so I searched to find the source. I noticed that I heard the voice say “light” yet in the Bible

the word used in this verse is “life” (John, 14: 6). This gave me the feeling that my specific question was answered. Although I never shared this experience with anyone for fear they would think I was mentally unstable, it freed me to study, be open and expand my practice of energy work and focus my life on service. It took several years to complete five levels of the Healing Touch curriculum and I became certified as a Healing Touch Practitioner.

Through those years of study, I grew tremendously. The total structure of my belief system changed and expanded. For certification I had to read a certain selection of books and write book reports. This is how I learned about Caroline Myss’s book *Sacred Contracts*, which was my introduction to the energies of the archetypes. I knew immediately that this work would be a major focus of my life’s mission. Then, as synchronicities go, my son was attending Loyola University Chicago and once while I was visiting, we went to the bookstore. There I saw a posting inviting everyone to a Caroline Myss workshop related to *Sacred Contracts*. Through that investigation, I found the CMED Institute and, as my son was living in Chicago, I decided to sign up for the two-year course to become an Archetypal Consultant, not knowing that this would begin my journey with Wisdom University. This worked out well because I could take the course and then extend my time and visit with my son. I felt that I had really grown through the Healing Touch classes and the skill of Archetypal Counseling would certainly add to my Healing Touch practice. I had no idea that these classes would lead to the most profound transformation of my life and become the core of my soul’s work in my energy practice.

During the first year that I was studying with Caroline Myss, I began to experience nosebleeds on a regular basis. When I was very young, I once fell off my bicycle and hit my nose hard. My current physician found the old shattered bones from that childhood break, and now the tissues were very irritated and causing the bleeding. He said he would have to go in to clear the old fragments, re-break my nose and set it so it would heal and the bleeding would stop. I decided to have this done on an outpatient basis, not expecting that this would be a big deal. However, when I awoke from the anesthesia, I found that my nose was stented and full of packing due to excessive bleeding. I had an oxygen mask over my face as well. I felt like everything was closing in and I began to pull the mask off and tug at the curtains that surrounded my bed to get more air. I heard the physician tell them to medicate me, and that helped me to relax. Since I was bleeding excessively, the physician admitted me overnight for observation. I felt severe anxiety building within me due to this packing and I also felt pressure on my forehead due to the break. I felt like I was hit in the head with a brick. The nurses medicated me for anxiety and I was able to get some rest. The bleeding was controlled and I was discharged the next day.

During my recovery, I felt my anxiety growing but I thought that once the stent and packing were removed, all this anxiety would dissipate. A week later, the packing and stents were removed. The anxiety remained and steadily grew. During this same time, my youngest son joined the Air Force. He was only 18 and decided to join the service instead of going to college. He was so young and inexperienced that I worried about his safety. That heightened my anxiety and I began to experience severe panic attacks and claustrophobia at night. As soon as dusk began, my heart raced and I felt like

I was trapped. The pressure from breaking my nose still remained and I thought I would never get relief from that feeling of pressure.

I spent sleepless nights with panic raging through my body. At times, my legs were paralyzed from fear and I could hardly move them to get to the bathroom or obtain a glass of water from the kitchen. Other nights, I felt totally trapped in the house so I would take my dog for a walk so that I could see the vastness of the sky above me and not feel trapped in my house. The only other thing that helped decrease my panic was to take a bath and settle myself by imagining angels performing Healing Touch on me to help me get back into balance. I became frightened that I was losing my mind. However, once morning came and the sun began to rise, I felt that I could get through the day pretending to be normal. I felt exhausted from not sleeping well but somehow I was able to perform my sales job. Once the day was done and I was headed for home, it started all over again.

I called the surgeon to examine me one last time and I wanted him to confirm that everything was healing. He did confirm that physically everything was fine, but recommended that I seek psychological help to deal with the panic attacks that I was experiencing. When I arrived home, I pulled out the yellow pages and I stumbled upon a holistic psychologist and immediately called her. Luckily, she answered her phone directly and I shared my experience with her. She helped relieve some anxiety immediately by compassionately listening to my experience and she told me that since I had surgery on my nose, that I changed my breathing patterns and that my body was getting accustomed to these new breathing patterns. Breath is the source of life and I had awakened new patterns.

I did meet with her several times before she recommended that I try hypnosis and consider doing a past life regression. She recognized the inner work that I had been doing and the spiritual crisis I was experiencing. She was exactly the person I needed to help me move through my spiritual emergence. Doing a past life regression certainly raised my curiosity, and at that point I was open to try anything because I was feeling alone and desperate. I felt that I would never be well again and I deeply regretted ever having had this surgery done. My nose was not bleeding anymore but now I felt crazy. I was surely losing my mind but I feared telling anyone. I was sure no one would understand and I would be labeled for life. I even at times contemplated ending my life.

Prior to hypnotizing me, the psychologist told me to imagine a symbol that I would keep with me to keep me safe and it would serve as a reminder that I am alive again and that nothing could harm me. I imagined a beautiful ornate red crucible that held an infinitely burning candle. Following her direction, I walked down a hall full of doors and she told me to walk through the door to a past life that would help me to resolve the source of this traumatic experience that I was now having. As I opened the door, I walked into a beautiful field of wildflowers and entered my life as a Native American. I lived in a log cabin-like home. I was married and my husband left to go hunting, riding a horse that was covered in animal skins to keep him warm at night. I had two children. I saw my son riding his horse bareback; my daughter was very young and stayed by my side at all times. I worked in the garden and I loved the fresh vegetables that I could use to make stew in a kitchen with a big open pit with a kettle cooking over an open flame. An older woman was in the house and had little to say to me. She was elderly and worked at a

machine weaving threads. I experienced a great feeling of love for my husband and children and I felt grounded in the land with peace and a sense of fulfillment.

Suddenly, though, two men approached the house. Drunk, dirty and unshaven, they began to mock me and threatened to kill my children. I was so scared. The next thing I saw were my children hanging from trees, dead. I felt irreparable loss and I was filled with rage. The men then approached me, tore my clothes off, raped me and tied me to a tree to hang me too. During this regression, I cried uncontrollably until I remembered my symbol of safety, the beautiful red crucible. At the point when the rope strangled me, I floated in silence with beautiful light ahead of me that I was moving toward. I felt peace and a total restoration of spirit; a true healing took place. At this point, the psychologist told me to return to the present time and then I became aware of my current surroundings.

Since experiencing this past life regression over 10 years ago, I never had another panic attack nor have I experienced the same feeling of claustrophobia. I don't know if this truly was a past life or just a creative dream helping me to gain insight. But all that matters to me is that healing did occur, and I am forever grateful to be freed from fear, panic and claustrophobia.

By working with this psychologist in an ongoing counseling relationship, I was able to assess and analyze my life patterns. I was able to recognize turning points and choice points that created my current reality. Through the use of archetypal charts, I continue to gain insight into the symbols that present themselves to guide my path, often recognizing that these symbols were present all along. Through the process of my personal transformation, I gained fresh insights and more conscious practices of health patterning. The process of my discovery of unconscious motivations gives me further

insight into archetypal influences and helps me to synthesize the lessons into my new life experiences.

In 2005, I discovered a lump in my right breast. When it was biopsied, I was told that I had a pre-cancerous lesion. This was followed by a lumpectomy, or surgical removal of this breast mass. I was lucky not to have to receive chemotherapy or radiation. This experience, however, plunged me into doing research on the causes of breast cancer; at the same time I began to see more and more clients in my Healing Touch practice show up with a diagnosis of breast cancer. Utilizing the Archetypal Wheel and survival archetypes, we would cast charts seeking to identify and recognize patterns that may have led them to illness. Over six years, most of these women have remained cancer-free and continue to utilize the practice of symbol recognition to help guide them to live more enriched lives by bringing unconscious patterning into the present moment.

And as synchronicity goes, I met a friend for lunch over the holidays. He is a retired breast oncology surgeon from the United States, moved to the Philippines to open a breast clinic to care for indigent patients with breast cancer. He described his work in the clinic and invited me to provide Healing Touch with Archetypal Counseling in hopes of teaching these women new patterning techniques and self-empowering skills. I embraced this opportunity to return to the Philippines to provide care and education that could make a difference, even if in only one woman's life. I felt that everything I had learned was culminating in this experience. This experience helped me to narrow my focus for research and inspired me to create this proposal for research. In hindsight, I recognize that life was constantly conspiring to move my Sacred Contract forward; hence, my belief that everything unfolds in Divine Order.

By understanding the role archetypes play in our daily life patterning, I believe we are led to self-empowerment and personal transformation. This process was a vital part of my own transformation, as I came to realize that I was looking outside myself for physical, emotional and spiritual fulfillment. I believed that someone else could save me and give me a fulfilled life; hence, I experienced many failed relationships. Today I am experiencing a healthy, loving relationship with a renewed sense of personal empowerment in all aspects of my life. I believe that our goal in life is to live with purpose and passion; to not only live our fate but to reach the fulfillment of our sacred destiny and realize our true potential. This study is meant to help persons strengthen their ability to experience the creative, rejuvenating power locked within so that fear, depression, and negativity disintegrate from the patterns of their lives through conscious living.

C. Definition of Healing Touch

Energy medicine, energy therapy or energy healing is a complementary medicine based on the belief that a healer is able to channel energy into the person seeking help. Healing Touch is a method of energy medicine that was founded by a nurse named Janet Mentgen in the mid-1990s. In the *Healing Touch Guidebook*, Dorothea Hover-Kramer defines Healing Touch as

a form of energy therapy in which practitioners consciously use their hands in a heart-centered and intentional way to support and facilitate healing in as many dimensions of the person as possible. It uses intentional connection and attunement with the client to influence the human energy system by addressing imbalances or blockages in the bio-field as a whole and/or within specific chakras or other energetic dimensions. The non-invasive techniques of Healing Touch are

administered via the practitioner's hands to clear, energize and balance human and environmental energies to bring about physical, emotional, mental and spiritual healing. Its basis is a person-centered partnership in which practitioner and client come together to help facilitate the client's healing. Healing Touch methods can also be administered for self-healing" (Hover-Kramer, 2009, pp. 295-296).

Healing Touch uses gentle, light or near-body touch to clear, balance, energize and support the human energy system in an effort to promote healing for the whole person: mind, body, and spirit. As an integrative energy therapy, it can be used in conjunction with traditional medical therapies. The goal of Healing Touch is to restore harmony and balance in the human energy system by creating an optimal environment for the body's innate tendency for healing to occur.

D. Definition of Archetypal Counseling and Sacred Contracts

Carl Jung stated, "Who looks outside, dreams; who looks inside, awakes." The concept of archetypes can be traced through Carl Jung's work since 1902. He discovered that humans have a "preconscious psychic disposition that enables a man to react in a human manner" (Jung, 1990, p. 4). Jung was convinced that archetypes "shape matter as well as mind." In other words, archetypes are elemental forces that play a vital role in the creation of the world and of the human mind itself. His concept of the collective unconscious refers to that part of a person's unconscious mind that is common to all humans. A collective energy generated by all the people on earth, it surrounds us like the air we breathe and affects us on every level. The collective unconscious contains archetypes, which are forms or symbols that are manifested by all people in all cultures and are as old as humanity (Jung, 1990, pp. 4-6).

Caroline Myss's work posits four constant archetypes at play in our lives: prostitute, victim, saboteur, and child (Myss, 2001, p. 110). The prostitute archetype engages lessons in integrity as it relates to seduction and control. The Victim teaches us courage to set boundaries and not let others take advantage of us or us of them. The Saboteur keeps us locked in patterns of fear and issues related to low self-esteem. This energy will sabotage our greatest efforts sometimes and keep us living in the shadow. The archetype of the Child embraces our playful spirit and our innocence but certainly may contain deep unconscious wounds from previous life experiences. These archetypes provide the foundation of every human's survival instincts (Myss, 2001, pp. 110-123).

Myss also uses the framework of the twelve houses of the zodiac as a developmental model. Each house contains basic building blocks that build upon the ones that came before. These houses represent the particular areas in our life where emphasis needs to be placed when casting a chart seeking insight into various situations. As a medical intuitive, Myss explores the fundamental connection between emotional dysfunction and physical illness. This model will be utilized to examine patterns in one's life and to increase conscious introspection so patterns can be altered during one's life journey to aide in gaining personal empowerment and finding passion and satisfaction in living one's destiny.

Each of us has characteristics that we define as good or bad. Until we honor these aspects of ourselves, they will continue to emphasize themselves. Archetypes, too, have shadow and light characteristics and they will continue to play out themes in our lives in order to get our attention. Archetype Counseling helps us to explore the wounds and the motives that give rise to those situations. Through this work, we may raise the shadow

side of our lives—aspects of ourselves that we often tend to reject. However, until we embrace these aspects of ourselves, they will continue to cause drama in our life. The Archetype Counseling process allows us to explore wounds and motives that give rise to these particular energies. Consciousness is raised so we can no longer bury the issues we need to face. To become ourselves in the truest and deepest sense, we must face the shadow. As we become more conscious, we live our soul's contract embracing the truth of our divine nature. As we act on our guidance, our soul's purpose shows up. The joy of living is activated when we understand the bigger picture of who we really are, and our life's purpose is revealed. We have the power to recreate our self at any moment and create a new story from a new vision of our life, as new patterns are set in motion.

The archetypes are the energies of our personalities. Bringing these energies into consciousness helps us to keep a positive outlook and leads to a better understanding of the difficulties we are facing. We all contribute to the drama in our lives. Owning our involvement empowers us to have a say in what unfolds. Placing blame outside of ourselves disables our ability to turn this archetypal energy in a different direction. There will always be challenges in life, but living from a place of increased awareness helps to decrease the negative momentum. When we set the intention to change and grow, we begin a journey in which we move from living our fate to embracing our destiny. Archetypal work provides a tool to be used in sacred space.

For all ritual processes and for all deep knowing and controlling of energies of any kind, the issue of 'sacred' space arises. Sacred space is the container of raw power . . . that insulates and then channels the energies that are drawn into it. . . . It is the sanctuary of the church. It is the hymns and the standard prayers, the invocations and blessings, used to invoke the Divine Power, and then shield the believers from the raw intensity while at the same time providing access to it (Moore & Gillette, 1990, p. 104).

By clearly defining our Sacred Contract, we understand the plan that we wish to complete. Each of us has a direction we feel is important to our evolution. Because we have free will, each archetypal influence pulls us in many directions and sometimes derails us from our soul's purpose. By raising our consciousness, we can make clearer choices based in integrity that can be empowering. We learn to take responsibility for what is manifesting in our world. We become the creator of our life and learn to redirect the shadow into light.

Myss defines Sacred Contracts as life assignments that are encoded within our psyche and soul in the symbolic language of archetypes. She defines archetypes as universal patterns of power that we use all our life to organize our thoughts and emotions, as well as the means through which we assess every person we meet. Archetypes communicate characteristics of power and behavioral patterns that everyone immediately recognizes as having basically the same profile (Myss, 2001, pp. 106-141).

E. Concept of Divine Order

The concept of Divine Order is often associated with discussions of spiritual transformation. It is the moment when we bridge the gap in consciousness and connect with the inner core of our existence. It is the understanding that all activities, all events and all points of manifestation come together in our search for meaning. It is the belief that a divine plan is unfolding in our lives. This means that every event has meaning and all events are somehow connected. The concept supports the theory that "all is one." Within this world of cause and effect, within the consciousness of duality, certain events,

words, and thoughts are presented to which there is a response or a reaction. We all experience challenges that I believe are opportunities for learning in each event.

Myss's philosophy of "Sacred Contract" supports the concept that this divine plan is always in place. It is what we are here to experience in our lifetime. We are experiencing life through a certain set of archetypal energies so we can learn and remember before we return to the consciousness of Oneness and the core of our creation (Myss, 2001).

F. Relevance of Study

My belief is that understanding the role that archetypes play in our daily life patterns leads to self-empowerment and personal transformation. This process was a vital part of my own transformational journey. I came to realize that I was looking outside myself for physical, emotional and spiritual fulfillment. I believe that our goal in life is to live with purpose and passion; not only to live our fate, but also to reach the fulfillment of our sacred destiny, the realization of our true potential. This study is meant to help others strengthen their ability to experience the creative, rejuvenating power locked within so that fear, depression, and negativity disintegrate from the pattern of their lives through conscious living.

G. Definition of Terms

Amygdala Connection: a Healing Touch procedure that can deactivate stuck reactive patterns to perceived life-threatening situations.

Balancing: a term used to describe realignment of the bio-field and energy centers toward their natural, highest vibrational frequencies and functions.

Casting Chart: process like Tarot cards or runes to gain access to the unconscious mind.

Chakra: a Sanskrit term for the energy vortices, or energy centers, of the human body.

Chakra connection: a balancing technique that facilitates movement of energy from chakra to chakra throughout the entire body, connecting all the major energy centers so that vital life force flows freely.

Chakra Spread: energy technique designed to open the chakras and produce a deep healing.

Chelation: a spinning out or cleansing. An energy procedure facilitated by the practitioner to release energy blockages.

Energy assessment: the process of collecting pertinent information about the client by using observation, the hand scan, and energetic and intuitive skills to assist in planning and implementing healing techniques.

Energy blockage: general term that refers to the interruption or constriction of the natural flow patterns within the human energy system.

Energy field: the energy around the body of every person.

Full Body Connection: Healing Touch technique designed to provide a full body balance and connection to help restore balance and relieve congestion in the physical and energetic fields.

Pendulum: object used to determine energy flow in chakras that is a visible indicator for assessment and evaluation of the energy field.

Spinal Cleansing: healing technique to clear the governing meridian.

Chapter 2: Review of the Literature

One does not become enlightened by imagining figures of light, but by making the darkness conscious.

C. Jung

A. The Collective Unconscious, Archetype, and Synchronicity

Carl Jung was a Swiss psychiatrist and the founder of analytical psychology. He lived from July 26, 1875, to June 6, 1961. Jung proposed many psychological concepts that have since entered the modern lexicon, including the collective unconscious, the archetype, and synchronicity. A popular psychometric instrument, the Myers-Briggs Type Indicator was principally developed from Jung's theories. The four fundamental psychological functions of personality are according to Jung: "thinking, feeling, intuition, and sensation". The personality, whether introvert or extrovert, may use any one or more of these functions as the dominant characteristic of communication in the world. (Jung, 1990, p. 518)

In 1913 at the age of thirty-eight, Jung experienced a "confrontation with the unconscious." He saw visions and heard voices. He worried at times that he was "menaced by a psychosis." Deciding that this was a valuable experience, he continued to induce hallucinations, or in his words, "active imaginations." He recorded everything he felt in journals for sixteen years and transcribed his notes into a large, red leather-bound book. This has come to be called the "Red Book." The main part of Jung's discovery of the archetypes is found in the Red Book, which documented Jung being in touch with

archetypes and collective unconsciousness (in *Wikipedia*, retrieved January 6, 2012 from http://en.wikipedia.org/wiki/Carl_Jung).

Although his work is voluminous and complex, I will attempt to review the literature of Carl Jung as it relates to the collective unconscious, archetypes and synchronicities. Jung believed that symbol creation was a key in understanding human nature. In his book, *Man and His Symbols*, the last work before his death, he investigates the similarity of symbols that are found in the world's religions and cultures, dreams and myths. This book is the examination of man's relation to his own unconscious; the symbols and the archetypes are represented and their origins are described in detail. "Man, as we realize if we reflect for a moment, never perceives anything fully or comprehends anything completely. He can see, hear, touch and taste; but how far he sees, how well he hears, what his touch tells him, and what he tastes depend upon the number and quality of his senses. These limit his perception of the world around him." (Jung, 1964, p. 4)

Symbols contain deep meanings and are always more than the concept they represent. Jung was very interested in dreams and felt that the symbol within the dream was a way that the greater unconscious guided our lives. He differentiates the conscious mind from the unconscious mind. "A story told by the conscious mind has a beginning, a development, and an end, but the same is not true of dream. Its dimensions in time and space are quite different; to understand it you must examine it from every aspect" (Jung, 1964, p. 12). Dreams are different from our conscious experiences; they are complex and confusing. Jung believed that the unconscious remembers things that our conscious mind

does not and that a “subliminal sense of perception” feeds the unconscious thoughts resulting in the development of unconscious patterns in our lives.

Jung expresses great interest in the value of our soul. He states,

I have spent more than half a century in investigating natural symbols, and I have come to the conclusion that dreams and their symbols are not stupid and meaningless. On the contrary, dreams provide the most interesting information for those who take the trouble to understand their symbols . . . the meaning of life is not exhaustively explained by one’s business life, nor is the deep desire of the human heart answered by a bank account. . . . The unconscious contains all aspects of human nature –light and dark, beautiful and ugly, good and evil, profound and silly.” (Jung, 1964, p. 12)

The search into the unconscious involves confronting the shadow of our inner nature, examining the depth of our soul’s inner callings, and bringing those insights into everyday conscious living.

Jung’s concept of the collective unconscious is a consciousness that is a universal mindfulness present in every individual. It contains images that existed since forever-distant times. Archetypes shape the structure of the collective unconscious. Expressions of archetypes are found in myth and esoteric teachings. According to Jung, “The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its color from the individual consciousness in which it happens to appear.” (Jung, 1969, p. 5) Archetypes manifest themselves through images found in all the cultures and religions of the world. These images are symbolic archaic images expressed in dreams, visions, religious beliefs, myths and fairytales.

Both Carl Jung and Joseph Campbell brought the world a better understanding of myth. They believed that myths are not just adventurous stories that are passed down from ancient cultures, but instead are the products of our human fantasies. Both men believed that myth originates in the collective unconscious and not in the individual

human mind. From the collective unconscious, Jung describes “manifestations of the primordial organizing principles of the psyche” as archetypes (Jung, 1964, p. 58). According to Jung, certain powerful archetypes can influence the behavior of an entire culture. Imagining the psychology of archetypes as necessary to understanding the psyche, he studied the archetypal ideas found in tales and applied them to modern life with regard to soul, psyche, dreams and the Self. He studied myths and religions and found commonalities in broad impulses that drive our psyche. In Eastern philosophy, for example, the term *dharma* signifies the intrinsic identity and underlying life-pattern present from birth in all of us. Jung believed that our ancestors projected archetypal patterns into myth. For example, Jung describes the hero’s journey as an example of an archetypal journey. The myth of the hero’s journey is an example of a universal pattern between all time and cultures. Jung describes the hero’s journey as a need “to establish its collective identity.”

We cannot discuss the hero’s journey without including the work of Joseph Campbell, who describes myth as our ability to learn to think differently. The hero gives life to something bigger than himself, Campbell says, and describes three stages of the journey: separation, initiation, and return. We leave or depart from our current condition; then we find source in another condition that leads us to feeling a sense of fulfillment; and then we return again, but seemingly changed and whole. We find ourselves through trials and revelations: death, resurrection, and ascension (Campbell, 2001).

Campbell shares examples of the hero’s journey in his interview in *The Power of Myth*. The story of Jonah lost in the belly of the whale represents the descent into the abyss of darkness and the hero must transcend the power of the whale. The water

represents the dynamism of the unconscious. Christ's death, resurrection, and ascension into heaven are myths of the inner soul's journey. The great quote of Joseph Campbell relates to the hero's quest, "Follow your bliss and the universe will open doors where there were only walls" (Campbell, 2001). This concept is demonstrated in the cultural myths of slaying the dragon. The dragon is our ego self. By following our bliss, we learn to live in consciousness, thereby slaying our inner dragon, and to move into maturity by realizing that the shadow exists. These are all metaphors for the inner experiences during a transformative crisis.

Campbell says that when we move out of the field of transcendence, we move into the field of opposites—experiences of the shadow and light. However, in the end, the hero returns home and lives a full and rewarding life as a sacred being with the recognition of one's divine nature. He describes consciousness and energy as being one in the same thing. By raising our consciousness, we deepen what we focus on; hence, energy follows intent. He describes myth to be the experience of meaning. "Myth is our feeble attempt to clothe our experience in language to try to describe transcendence or our experience of God" (Campbell, 2001). Through this transformative process, one's ability to find enjoyment in life is increased. There is an inner drive that develops with the need to help or serve others. Myth, therefore, is a powerful guide to the life of the spirit. Both Jung and Campbell, "identify universal themes of the world's myths and religions, and the underlying psychic structures from which these originate." (LeGrice, 2010, p. 21)

Jung views the collective unconscious as a universal library. Every human being is gifted with a unique psychic archetypal patterning since birth; they are described as

“preexistent.” One cannot acquire this patterning through experience, education or other conscious effort because it is inherent, and consists of instinctual behavioral patterns. The archetypes are with us and active from birth and hold the possibilities of ideas that are subsequently expanded by individuals throughout their life. The archetype contains our innate talents. Each individual holds the potential inside himself for unique possibilities. Campbell believes that each person has a “drive to fulfill one’s wholeness of life pattern, to become what one is, to explicate the guidance of the implicate order” (Newman, 2008, p. 8).

Jung rejected the *tabula rasa* theory of human psychological development, which holds that we are all born with a clean slate. Instead, he believed that individuals were born with archetypal patterns in some innate fashion, and that the collective unconscious was inherited rather than developed. Jung believed that our religious experience is linked with the experience of these innate archetypes from the collective unconscious. In his conception, God is a lived psychic experience on the archetypal path that leads one to the realization of their psychic wholeness. “The archetypes are formal factors responsible for the organization of unconscious psychic processes: they are patterns of behavior” (Jung, 2004, p. 29).

The term *archetype* can be traced as far back as the Greek god of medicine and healing, Asclepius, who is the son of Apollo. He is represented by the symbol of a snake encircling a staff, representing the polar aspects of health and illness, good and evil, light and shadow. In Plato, Socrates describes the forms as “archetypes or abstract representations of the many types of things, and properties we feel and see around us, that can only be perceived by reason (in *Wikipedia*, retrieved January 7, 2012, from

http://en.wikipedia.org/wiki/Plato#Theory_of_Forms). The philosophy of Plato “takes for granted the existence of transcendental images or models of empirical things, the forms, whose reflections we see in the phenomenal world” (Jung, 2004, p. 118). These patterns reflect one’s personal truth.

Jung and his successors believed that on some deep level of the unconscious, every person is unified in the collective unconscious.

The “collective unconscious” is made up of instinctual patterns and energy configurations probably inherited genetically throughout the generations of our species. These archetypes provide the very foundations of our behaviors—our thinking, our feeling, and our characteristic human reactions. They are the image makers that artists and poets and religious prophets are so close to (Moore & Gillette, 1990, p. 9).

For Jung, “the archetype is the introspectively recognizable form of a priori psychic orderedness” (Jung, 1964, p. 140). There are many different archetypes and Jung says they are limitless. In *Man and His Symbols*, Jung simplifies the archetypes with examples to include: the self, the shadow, the anima, the animus, the persona.

The self is the regulating center of the psyche and facilitator of individuation. It represents all that is unique within a human being. Although a person is a collection of all the archetypes and what they learn from the collective unconscious, the self is what makes that person an I. Jung makes it very clear that the self cannot exist without the other archetypes and the other archetypes cannot exist without the self. The self is the part that grows and changes as a person goes throughout life. The self can be summed up as the ideal form a person wishes to be. The shadow represents the traits that lie deep within us. The traits that are hidden from day to day life are in some cases the opposite of the self. The shadow is an important trait because for one to truly know oneself, one must know all their traits, including those that lie beneath the common. The anima is seen by

some as the feminine side within a man, what femininity represents in all its mysteries. It is what allows a man to be in touch with a woman. The anima is commonly represented within dreams as a method to communicate with a person. It contains all female encounters with men to help the relationship between the two improve. The animus is similar to the anima except for the fact the animus allows a female to understand and communicate with a man. Just like the anima, it is commonly represented in dreams of women to help them understand themselves and relationships with men. Jung eventually believed that both the anima and animus are part of the collective unconscious on which we all draw to improve relationship. The persona, for Jung, is the way we present to the world, the mask that protects our ego. Some view this as the opposite of the shadow, which is not entirely true, because it merely the face that we put on for the world, not our deepest internal secrets and desires—that is the self (in Wikipedia, retrieved January 6, 2012 from http://en.wikipedia.org/wiki/Carl_Jung).

Archetypal astrology is a branch of astrology influenced by Jungian psychology. This studies the connection between the changing positions of the planets in the solar system and archetypal patterns in human experience. It provides one with a capacity to discern energies that are constellated at a given time. The idea is that we would be able to embody the energies in a more intelligent and life-enhancing way. In *Cosmos and Psyche*, Tarnas explores correlations between planetary cycles and discernible patterns in world cultural history and biographies of prominent individuals (Tarnas, 2006, pp. 139-285).

Synchronicity is a term coined by Carl Jung in the 1920s to indicate “meaningful coincidence.” Jung believed that synchronicities served the same role as dreams and

archetypal patterns. Synchronistic events reveal an underlying pattern that suggests that these events arise in a larger framework. He believed that such events move us from a problem focus toward greater wholeness, a deeper integration of the conscious with the greater unconscious. “Chance . . . must obviously be susceptible of some causal explanation and is only called ‘chance’ or ‘coincidence’ because its causality has not yet been discovered” (Jung, 2004, p. 10). Jung goes on to explain, “it is impossible, with our present resources to explain . . . meaning coincidence as a phenomenon of energy. Therefore, it cannot be a question of cause and effect, but of a falling together in time, a kind of simultaneity” (Jung, 2004, pp. 27-28). “The synchronicity principle asserts that the terms of a meaningful coincidence are connected by simultaneity and meaning” (Jung, 2004, p. 95). Sasportas explains,

However, as Jung points out,

“when an inner situation is not made conscious, it happens outside, as fate.” If we are unconscious of something in ourselves “the world must perforce act out the conflict and be torn in opposite halves. In other words, what we are unaware of in ourselves, we invariably attract to us through others” and meaningful coincidences (Sasportas, 1985, pp. 73-74).

Jung observed that in the therapeutic process of his patients these meaningful coincidences played a role in crisis and transformation. He shares an experience that he had with one of his patients. He says, “A young woman I was treating had, at a critical moment, a dream in which she was given a golden scarab. While she was telling me this dream I sat with my back to the closed window. Suddenly I heard a noise behind me, like a gentle tapping. I turned round and saw a flying insect knocking against the window pane from outside. I opened the window and caught the creature in the air as it flew in. It was the nearest analogy to a golden scarab that one finds in our latitudes...which contrary

to its usual habits had evidently felt an urge to get into a dark room at this particular moment.” (Jung C., 2004) The dramatic coincidence of meaning between an inner state and the desire to heal and move to wholeness, created this unexpected integration of inner and outer realities.

Jung was fascinated by the idea that life was not a series of random events but rather an expression of a deeper order. He believed that this deeper order is rooted in an orderly framework. This process is more than an intellectual exercise but instead may lead to a spiritual awakening that shifts a person’s egocentric conscious thinking to greater wholeness. Jung says that an example of meaningful coincidence is found in the framework of astrology. An astrological chart reflects both the inner world and the outer world of a person like the Yin and Yang in the *I Ching*.

Another example of meaningful coincidence is found in number. Numbers have an archetypal foundation. Jung points out, “Remarkably enough, the psychic pictures of wholeness which are spontaneously produced by the unconscious, the symbols of the self in mandala form, also have a mathematical structure. . . . These structures not only express order, they also create it.” Numbers contain “the qualities of being pre-existent to consciousness” just as archetypes “are as much found as invented” (Jung, 2004 p. 143) Synchronistic phenomena are therefore, “a universal factor existing from all eternity, and partly as the sum of countless individual acts of creation occurring in time” (Jung, 2004, p. 143).

B. Energy Anatomy and Archetypes

Myss is a medical intuitive and mystic of our time. In her early work she partnered with Norman Shealy, M.D., a Harvard-trained neurosurgeon who was interested in the rebirth of techniques of healing. He is the founder of the American Holistic Medical Association. He works endlessly to educate the world that health of the spirit is manifested on a cellular level, which shows up in patterns of illness. With his help, Myss refined her skills as a Medical Intuitive and together they wrote *The Creation of Health*. This book explores the spiritual and psychological roadblocks of life. Myss developed the field of Energy Anatomy, a science that correlates specific emotional, psychological, and spiritual responses that promote health and healing.

In *The Creation of Health*, eight dysfunctional patterns are identified with people who become ill. The eight consistent dysfunctional patterns include the following:

- 1) The presence of unresolved or deeply consuming emotional, psychological or spiritual stress within a person's life.
- 2) The degree of control that negative belief patterns have upon a person's reality.
- 3) The inability to give and/or receive love.
- 4) The lack of humor and the inability to distinguish serious concerns from the lesser issues of life.
- 5) How effectively one exercises the power of choice in terms of holding dominion over the movement and activities of one's life.
- 6) How well a person has attended to the needs of the physical body itself.
- 7) The suffering that accompanies the absence or loss of meaning in one's life.
- 8) The tendency toward denial with the inability to face the challenges of one's life and neither to acknowledge nor consciously recognize what it is that is not working in one's life. (Myss, 1988, pp. 8-12)

Myss described, "The fundamental principles of the holistic paradigm of health suggest that health and disease are the natural extension of how well we live and cope

with the demands of our entire lives” (Myss, 1988, p. 157). In *Anatomy of the Spirit: The Seven Stages of Power and Healing*, Myss shares her understanding of the power of the human spirit by creating a map of the human energy anatomy. She integrates the seven Christian sacraments with the seven Hindu chakras and the Kabbalistic Tree of Life.

These seven universal truths

lie at the core of our spiritual power” and are “locked into our biological system in seven stages of power that lead us to become more refined and transcendent in our personal power. Our spiritual task in this lifetime is to learn to balance the energies of body and soul, of thought and action, of physical and mental power. Our bodies contain an immanent blueprint for healing (Myss, 1996, p. 64).

Energy Anatomy consists of the seven energy centers, or chakras, through which life force flows and is distributed throughout the body. The chakras are wheels or vortexes of energy that spin clockwise and extend from the base of the spine to the crown of our head. Each chakra corresponds to certain physical, emotional, psychological, and spiritual details of our lives. These seven chakras feed our aura that is an invisible emanation that surrounds each individual in four layers. These layers extend from our body and connect each individual body and soul. The chakras are located in this etheric matter outside the physical body. Myss describes an additional eighth chakra, which is transpersonal and which connects us to the infinite source of all archetypal energies (Myss, 1996, pp. 104-283).

Each of the major chakras is associated with an endocrine gland and major nerve plexus. Each chakra manages the area of the physical body in which it is found. The first three chakras—the root, sacral, and solar plexus—are related to the physical plane. The upper three chakras—throat, brow, and crown—are related to the spiritual plane. The heart chakra, which lies in the middle, is thought to be the transformer or bridge that

connects above to below, heaven to earth. Through the process of spiritual awakening or personal transformation it is believed that the energies of the upper and lower chakras are brought into relationship. Myss believes that, “each chakra contains information that is essential to your ability to interpret the symbolic meaning of your life experiences.”

(Myss, 2001, p. 170) “Our bodies contain our histories—every chapter, line, and verse of every event and relationship in our lives. As our lives unfold, our biological health becomes a living, breathing biographical statement that conveys our strengths, weaknesses, hopes, and fears. Our biography becomes our biology (Myss, 1996, p. 40).

I had the opportunity to study with Caroline Myss in the CMED Institute 2005-2006. In a series of three workshops, Myss introduced her concept of Sacred Contracts, which she defined as life assignments that are encoded within your soul in the symbolic language of archetypes. She believes that by engaging in this work, we may understand the deeper meaning and purpose of our life. She introduces the concept of archetypal patterning as inner impulses or inner messages that feed our behavioral patterns. She believes that everything in life is connected to an archetypal pattern. These inner messages remind us of what we are born to do because we have inner contracts to fulfill. These inner voices cannot be silenced because they are directing us to live our destiny through our soul’s contract. In *The Twelve Houses*, Howard Sasportas writes, “somewhere deep within us there is a primordial knowledge or preconscious perception of our true nature, our destiny, and our abilities, and our ‘calling’ in life. Not only do we have a particular path to follow, but on some instinctive level, we know what that is” (Sasportas, 1985, p. 17).

Through the process of archetypal discernment, one learns what their soul's purpose is and Myss feels that this process helps the evolution of inner growth. Our future is one that we are consistently creating. Our paths are being defined through our experiences. The belief suggests that whatever comes to us is part of a Divine Plan. Insight into our archetypal patterns can help us to live consciously so that what we are doing now will bear fruit in the future. This belief helps us to live without fear and it teaches us not to resist the moment but to recognize that every moment is a revelation. It provides a deliberate willingness to start seeing and provides us with the ability to change the moment. Each moment reveals what you brought into it. For example, meeting something with resistance is always a sign that an opportunity is presenting itself to do something differently. It is asking us to give up control and let go and let God. We get so involved in life's dramas that we lose the sense of well-being within. Therefore, if we bring awareness to that moment our consciousness expands and our energy is centered.

Myss (2001) describes archetypes as patterns of behavior. She says that archetypes are guides to help discern our contracts and to help us achieve our divine potential. While the emerging forms and images are held consciously, the archetypes that inform them are fundamental structures that are unconscious and impossible to hold. Being unconscious, the existence of archetypes can only be realized indirectly by examining behavior, myths, religions, symbols, art, and images, for example. They are inherited potentials that are actualized when they enter consciousness as images or manifest in behavior on interaction with the outside world.

Archetypes are energies that create specific patterns and determine attitudes, preferences and choices. They are energy guides to one's highest potential. Seated

outside the body, they are inherently connected to the world of form and constitute the divine plan for individual spiritual growth. Myss (2001) believes that we are governed by archetypes. They move through us like energetic threads and are the circuits that energize the laws of the universe. It is very important to recognize one's archetypal patterns, as they are very helpful in discovering our gifts, talents and purpose in life, as well as highlighting the shadow aspects that may stand in the way.

Myss (2001) believes that we are encoded with twelve primary archetypes. Four of these primary archetypes, which she calls survival archetypes, are encoded in every human being. The additional eight are unique to each individual and draw from the mythological library of the universal consciousness. The archetypes provide the foundation for our personality drives, feelings, beliefs, motivations and actions. All of the archetypes are essentially neutral but have "light" and "shadow" qualities. However, we should remove any negative or positive connotation that the archetype may suggest but instead look at the archetype with aspects of the continuum they represent. So, there is no judgment assigned to the light or shadow aspect as they are revealed. Myss believes that only if we face and acknowledge the shadow's presence can we neutralize its potential negative impact on us. "What dies during the dark night of the soul is our deep attachment to separateness itself" (Newman, 2008, p. 85).

Myss describes the four survival archetypes as patterns of human nature, which include: Saboteur, Victim, Prostitute and Child. A description of each of these four survival archetypes follows.

The Saboteur archetype, she writes, "is made up of the fears and issues related to low self-esteem that cause you to make choices in life that block your own empowerment

and success.” The role of this powerful archetype is to alert us to situations in which we face the threat of being sabotaged, either by someone else or by ourselves. In its shadow aspect, the archetype manifests as either self-destructive behavior or the desire to sabotage others in order to survive materially. But if we befriend the Saboteur and make it our ally, we elicit its light aspect, which makes us more open to heed its warnings and avoid repeating the mistakes of the past. (Myss, 2001, p. 405)

The core issue for the Saboteur is fear of inviting change into your life that may shape and deepen your spirit. It is concerned with tendencies to diminish, derail or destroy our efforts. Procrastination is a common display of the Saboteur working in our lives. Another example would be the demonstration of disruptive attitudes that deliberately undermine others. On the light side we would operate with clarity and focus since the Saboteur governs commitment. We would feel empowered to manifest our dreams.

Our life stories often focus on the shadow side. Personal drama has a theme that carries through into our day-to-day life. We draw conclusions related to previous events and dramas that occurred in our lives. These conclusions shape our new experiences. By utilizing this archetypal tool, we get in touch with our realities. We put words and feelings together to share our stories with the hope to shed more light on the situations. Our shadow beliefs can destroy our creative talents and prevent us from dreaming a new world. The Saboteur prevents us from achieving the very things we most desire. The Saboteur keeps us locked in fear, limitation, and unworthiness. We fear that if we let go of our dramas, we will lose our identity.

Jung made the point that the way to cope with the shadow is to befriend it and coax it out into the light. When we befriend the Victim archetype, for instance, it can let us know “when we are in danger of letting ourselves be victimized, often through passivity but also through rash or inappropriate actions. It can also help us to see our own tendency to victimize others for personal gain” (Myss, 2001, p. 413). The shadow Victim exhibits our unconscious urge to play the victim so that we will receive sympathy or pity without having to do the hard work required by realizing our own desires. “The goal is to learn how to recognize these inappropriate attitudes in ourselves or others and to act accordingly” (Myss, 2001, p. 413).

The shadow side of the Victim is demonstrated when a person feels disempowered through a pitiful state. They use the “poor me” dramas to elicit sympathy. The Victim allows others to take advantage of us because we feel weak and insignificant. The light side recognizes the inner power that comes from within and provides us with a clear sense of responsibility, knowing that we can create results. It is about setting boundaries and governing responsibility.

The Prostitute archetype engages us in learning to maintain our integrity and not negotiate away our spirit in exchange for physical and financial survival or for financial gain. Myss consistently reminds us that all archetypes are to be understood symbolically and not literally. Although premised on the selling of one’s body and sexual favors, the Prostitute activates a wide range of unconscious psychic patterns of seduction and control, whether that relates to “buying” another person’s spirit or freedom or selling out your own personal power. In this sense the archetype refers to the “selling of your talents, ideas, and any other expression of the self – or the selling-out of them” (Myss, 2001, p.

402). By facing up to the challenges to our integrity presented by the Prostitute, we are meant to learn the value of self-esteem and self-respect. The core issue of the Prostitute is how much we are willing to trade our integrity for the sake of physical security, and to negotiate our virtue and self-esteem to satisfy our survival needs. When we relinquish something for a quick gain, we are working from the shadow side. People will lie and establish false expectations, undermine the reputations of others and spread rumors to get ahead and gain some advantage. In the light aspect, we make decisions and choices from truth, where personal integrity is more important than security and material gain. The Prostitute governs integrity.

The fourth survival archetype is the Child, which represents our inner sense of playfulness and is the guardian of our innocence. The Child establishes our perceptions of life, safety, nurture and loyalty. Its many aspects include the orphan, wounded, magical, nature, eternal and divine. The pattern of the Orphan Child is commonly felt by those of us who believe that we are not organically connected to our birth family, including the family psyche or tribal spirit. The Wounded Child manifests as the recurring nightmare of emotional, physical, or sexual abuse or neglect suffered during childhood. The Magical Child represents the ability to see the potential for beauty in all aspects of the world, and the belief that all things are possible. The Nature Child shares a special relationship with the world of nature in all its manifestations, including friendships with animals, birds, sea creatures, and even insects. Those who have the Eternal Child are able to maintain an inner youthfulness of body, mind, and spirit, and to see all things as if for the first time. The Divine Child may manifest as a sense of having a redemptive or sacralizing mission, and sees more readily than most the Divine within (Myss, 2001, pp. 371-375).

Each variant of the Child archetype has its corresponding shadow tendencies. For instance, the shadow Magical Child may be given to magical thinking and believe effort is not required to achieve results. The shadow of the Eternal Child is an inability to grow up and assume the responsibilities of adulthood without losing its childlike sense of awe. Although we all have expressions of both the light and shadow aspects of each of the Child archetypes within our psyche, “one aspect is usually dominant and eclipses the energy of the others” (Myss, 2001, pp. 371-372). The Child deals with our ability to connect with and exhibit qualities of innocence, optimism, and trust. The light Child has easy access to joy and governs trust, whereas the shadow Child loses all those natural aspects, is pessimistic and finds life difficult and burdensome.

Myss describes the archetypal journey as seen through the movie *The Wizard of Oz*. The journey of the Scarecrow as he is looking for a brain represents the Saboteur. The Tin man’s search for a heart represents the journey of the Prostitute. The Lion illustrates the journey of the Victim in search of courage. And the Child is figured by Dorothy, who always had the magic within represented by the ruby slippers.

In the book *Eat Pray Love*, Elizabeth Gilbert shares stories of her time spent with a medicine man in Bali. (Gilbert, 2006) He teaches her about four virtues that we need in life to be safe: intelligence, friendship, strength, and poetry. Once again, I believe that this is a wonderful illustration of the four survival archetypes. The virtue of Intelligence is reflected in the Saboteur’s journey of discernment. The virtue of Friendship is represented by the journey of the Prostitute, which teaches us how to love without selling our soul. Strength, the third virtue, is represented by the Victim, which helps us to set

boundaries and to recognize our own personal power. And the fourth virtue, Poetry, represents the journey of the Child, who in its innocence finds beauty in everything.

None of us works solely from the light side or the shadow side of these archetypes. Understanding these archetypes in both light and shadow, however, provides a tool for increasing self-awareness and enables us to make better life choices consciously. Each in its own way helps us to develop improved relationships and to work with others effectively to achieve our highest capabilities and pursue success. Personal power, which is essential to success, is achieved by applying the principles of integrity, trust, commitment, and responsibility to all that we do. Power comes from living authentically.

Robert Moore and Douglas Gillette describe the archetypes of Magician, Warrior, Lover, and King as the patterns of masculine nature. (Moore & Gillette, 1990, pp. 49-141) As with Myss's survival archetypes, which seemingly reflect more of a feminine nature, Moore's description of the four basic archetypes reflect a masculine quality. However, all of these archetypes reflect a fundamental deep structure of the human self, both feminine and masculine—the *anima* and *animus*, respectively.

It helps me to understand the energies of these archetypes as though they all fall on a continuum. The Magician/Saboteur; the Warrior/Victim; the Lover/Prostitute; the King (Sovereign)/Child demonstrates a continuum of possible energy patterns. The archetypes reflect both the masculine and feminine aspects of archetypal energies. They also reflect the energy Jung described as the “fundamental psychological functions of personality: thinking, feeling, intuition, and sensation” (Jung, 1990, p. 518).

The Magician is the wise man and the sage. He is the knower of secrets—the holy man, witch doctor and shaman. As he understands the dynamics of energy flow, he is also the master of technology, engineering, mathematics, mysticism and logic. He reads the stars, navigates the soul, and writes the laws. The Magician is the thinker who thinks clearly in times of crisis, and enables us to take a broader view of things. On the shadow side, the Magician works in covert ways to undermine others. He sets others up to look inferior to him, and is prepared to share his knowledge only when the price is right. His main focus is to learn enough to sabotage those who are trying their hardest to make a difference. He is a master of manipulating others into thinking that it really was not their doing. (Moore & Gillette, 1990, pp. 97-118)

The Warrior is a powerhouse of energy. He is fiercely loyal to his warrior code. The Warrior is concerned for others and his loyalty teaches him the protective code to live with death as a constant companion. The mature warrior destroys only what is negative and harmful to the world. The Warrior is the doer, and subsequently believes thinking is his enemy because it inhibits his ability to act swiftly and with force. He becomes a master of his mind, attitudes and body. He can withstand both psychological and physical pain in pursuit of his goal. He puts emphasis on his mission versus relationships. The shadow side of the Warrior takes great glee in tormenting others. Directed inwardly, he will experience deep anxiety and low self-worth. (Moore & Gillette, 1990, pp. 75-95)

The Lover is attuned to his senses and appreciates great beauty. He constantly seeks fulfillment of his sensual desires, even to the point that he does not really know what he is searching for. He is the feeler and empathizer. The shadow side of the Lover

leaves him feeling depressed and separate. He loses his zest for life and he will withdraw from all demands that are placed on him. The addicted Lover will continuously hunt for the attainment of his desire, which is truly an inner desire for union with the feminine realm. The addict Lover lives for the pleasure of the moment only. (Moore & Gillette, 1990, pp. 119-141)

The King is wise and just. He is the head of his kingdom. The King archetype comes close to being God in his masculine form; he is the channel through which the gods communicate. King is father energy and he puts the needs of his kingdom/family first. He is selfless. The shadow King does not recognize that he is a channel but, instead, wants the power for himself. His degradation of all beauty is limitless because it reminds him of his shortcomings. He is extremely sensitive to criticism and may even respond with rage or paranoia. (Moore & Gillette, 1990, pp. 49-73)

Angeles Arrien uses Tarot symbols in a psychological, mythological, and cross-cultural perspective. When an image has the same meaning in all cultures and across time, it is known as an archetypal symbol. Tarot is a system of archetypal symbols that contain essential elements of our being—the hopes, fears, strengths, and weaknesses of our body, mind, and spirit. In her book, *Tarot the Handbook*, she recognizes “that we need to look beyond our cultural viewpoint or bias when we approach the Tarot, and to rely instead on these more important universal principles, thereby deepening the quality and accuracy of our interpretations and expanding our awareness of the human psyche. She believes that Tarot is “a map of consciousness.” (Arrien, 1987, p. 14) Her book encourages one to use the Tarot symbols as meditative tools or affirmations of empowerment. She believes that, “Tarot affords the opportunity of using symbols as a

visual self-help tool. The symbols in Tarot provide a means of looking at what synchronistically is in resonance with our inner and outer process and can offer guidance in showing us what's in balance or out of balance.” (Arrien, 1987, p. 259) All the answers and truths are within us. The cards merely provide a point of focus that assists us in accessing our inner truths through symbolic energies.

C. The Archetypal Wheel

Runes, casting lots, divination, the *I Ching*, Tarot cards, numerology, the Enneagram, and the different astrology traditions of Western, Vedic, Tibetan, and Chinese cultures are among the many practices that people have long used to gain access to the unconscious mind and harness the valuable intuition locked within. Working with your archetypes and chakras is also a way of consciously channeling divine energy and your own intuition (Myss, 2001, pp. 202-203).

Utilizing this concept, Myss developed a tool using the archetypes and an Archetypal Wheel to help one gain insight into life patterns and tap the unconscious mind. It is a tool that helps you to seek guidance from an intuitive method and Divine guidance. This tool helps you to view yourself through a detached, symbolic point of view. It helps you to see the events of your Sacred Contract through symbolic sight to help perceive life more clearly.

The Archetypal Wheel (Myss, 2001, pp. 202-239) is a cosmic template that helps make archetypes more tangible. Often suggestive patterning cannot be objectively viewed and so the synchronicities presenting in our lives are missed. Perceiving the lived realities of our experiences often requires a deep, sensitive vision. Synchronicities not only reveal the light side occurring in our lives, but also a shadow side that often helps us discover a

deeper meaning. This helps us to reach our egocentric, self-inflating core that prevents us from hearing the messages from our greater consciousness that is connected to the whole.

During a spiritual emergence, a deep cultivation of our inner consciousness may be painful. This work requires that we look inward with a self-critical awareness of our unconscious patterns without egocentric focus. This tool provides a way for us to discern with balance the meaningful patterns and teaches us to live with a conscious, disciplined mindfulness. It forces us to increase our awareness of the synchronicities and to open ourselves to viewing the signs presenting and to recognize new meaning and purpose for our life.

In *Cosmos and Psyche*, Richard Tarnas suggests that over time:

a new attitude toward synchronicities often emerges and their frequency and character come to seem part of life's pervasive intelligence and artistry—less a paradigm-shifting revelation of a new order of reality and more a continuing source of meaning and orientation with which to participate in life with greater sensitivity and intelligence. A disciplined alertness to significant patterns in the outer world as well as inner begins to develop as an essential aspect of living a more conscious life. The occurrence of synchronicities is seen as permitting a continuing dialogue with the unconscious and the larger whole of life while also calling forth an aesthetic and spiritual appreciation of life's powers of symbolically resonant complex patterning (Tarnas, 2006, p. 56).

Through the process of casting a chart, a person is seeking purpose and meaning beyond the projection of subjectivity. It helps to expose a deeper order from our perceived random chaos. Through the synchronicity of placement of archetypes in the Archetypal Wheel, focus is provided to help discover the emerging personal darkness or spiritual crisis. The tool helps provide insight by opening the psyche to a larger vision and understanding the dynamics of the necessary changes required for transformative consequences. Archetypal Counseling helps the client access inner wisdom in the healing of emotional and spiritual wounds.

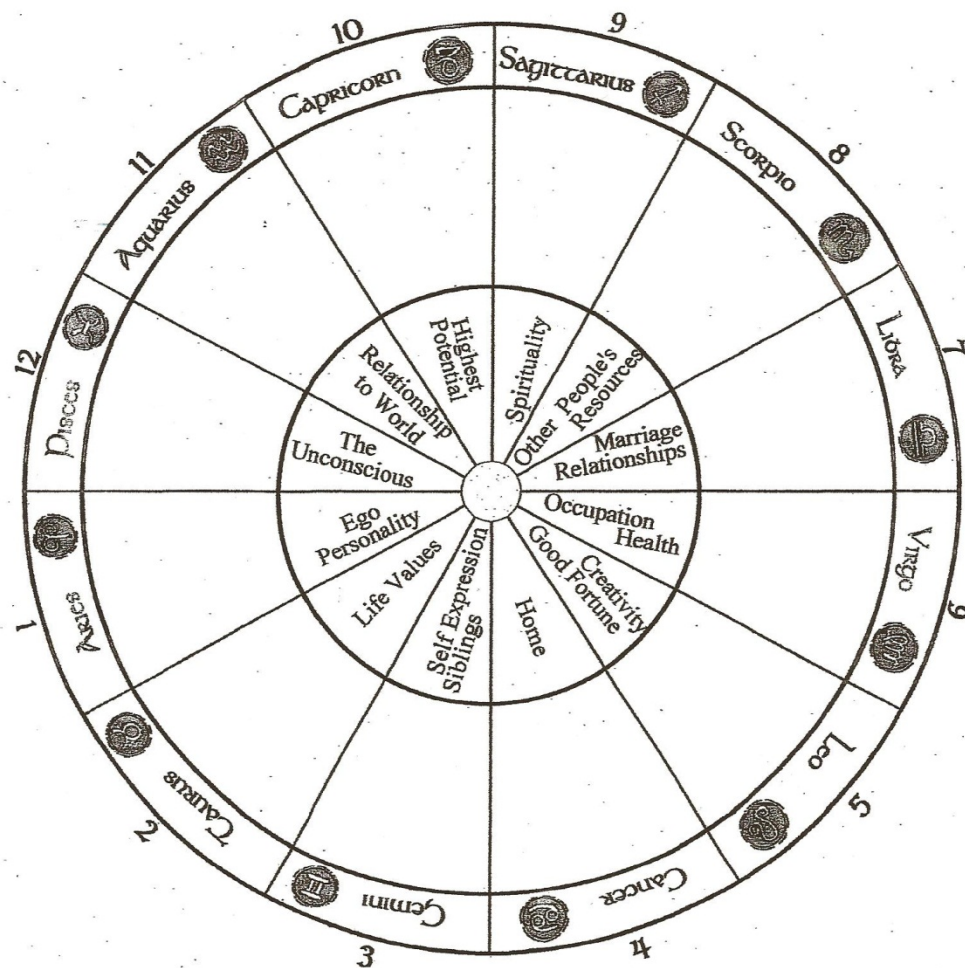
Myss describes the Archetypal Wheel as,

an intuitive method that makes symbolic information accessible to you. Your archetypes become even more significant when you see them at work in the houses that signify twelve different aspects of your life. The Wheel helps you decode the behind-the-scenes patterns of your life. It shows you your experiences and relationships as spiritual dramas, filled with opportunities for personal transformation (Myss, 2001, p. 207).

The Archetypal Wheel utilizes the twelve houses of the Zodiac as a developmental model. Each of the twelve houses represents a different focus on a person's life. The manner in which the archetypes fall when casting a chart reflects the status of the person's energy field. The chart reflects conscious and unconscious life patterning. Like cosmic energies, planets influence our daily life patterns and are a demonstration of how all energy is interconnected.

Myss (2001) compared the purpose of the Archetypal Wheel to that of an astrological chart, namely, to give us an expanded insight into the unconscious patterns in our psyche. "Specifically, the Wheel is a medium through which your archetypal patterns can best communicate their role in unfolding your Sacred Contract (Myss, 2001, p. 208). In her conception, the 12 archetypes you select as your primary "family" or "support group" (she has used both terms in her workshops) attract to you the events, places, and people with whom you have Contracts, enabling you to make significant choices in the course of your life. Each house on the wheel also represents specific life energies, similar to those indicated by the 12 houses of the Zodiac, although Myss sees them as also aligning with the energies of one or more chakras whose areas of influence tend to overlap. A copy of the Archetypal Wheel is seen in figure 1. This is the working copy that I received from Caroline Myss' CMED Institute class entitled "Sacred Contracts."

Figure 1: Archetypal Wheel (Sacred Contracts CMed Institute)



Archetypal Wheel

The twelve houses divide life into categories or arenas where the drama of life unfolds. The first six houses below the horizon represent the inner influences. The six houses above the horizon represent the outer influences. The chart is then divided into four quadrants. The first quadrant relates to self-identification; the second quadrant relates to self-expression; the third quadrant relates to self-expansion; and the fourth quadrant relates to self-transcendence or enlightenment.

All around us in nature, life unfolds according to certain inner designs. A rosebud open into a rose, an acorn grows into an oak, and a caterpillar emerges as a butterfly from its cocoon. Is it unreasonable to assume that human beings share this quality with the rest of creation—that we, too, unfold according to an inner plan? (Sasportas, 1985, p. 17).

D. The Developmental Framework of the Twelve Houses

The twelve houses of the Archetypal Wheel mirror those of an astrological chart. This is a holographic model, but I will explain the developmental aspects of each house in a linear format. The linear format will demonstrate the progressive nature of personal development as viewed in each of the twelve houses. The summary descriptions of each house are taken both from Myss's work in *Sacred Contracts* and Sasportas's work in *The Twelve Houses*. The Archetypal Wheel, composed of the twelve houses, serves as a developmental framework to be used as the basis in Archetypal Consulting.

The first house of the Archetypal Wheel represents your physical self, the ego and personality—our personal style or the mask we present in the world. The energy of the first house reflects who we are and how we meet life, and is associated with the first and third chakras. This is the house of new beginnings or rebirth, providing us with a sense of

control and direction. This house embodies our relationship to the archetype of initiation and realizes our unique identity in this world, our personal ego, who I am.

To further define ourselves, the second house of the Archetypal Wheel represents what we most value. In further defining self-identity, we begin to place value on our treasured possessions. Since the energy of this house contains our drive for earthly power, including money and sexuality, it is associated with the second chakra. We hope that these possessions will help define our identity further and give us a sense of value and worth. We also strive for safety and security through these attachments; we define ourselves by what we have. “The challenge of this house is to see beyond the physical form of our attachments to objects, money, status, power, and all the other manifestations of the physical world, to your spiritual values” (Myss, 2001, p. 212). At any time, all of these things could be taken from us, so our lesson becomes one of attachment and detachment from these material possessions, which even include our body. This house is also the house of desires. “Desire-energy is a mysterious and powerful force: in fact, what we desire, value or appreciate largely determines what we attract into our lives” (Sasportas, 1985, p. 46). The archetypal challenge in this house is to align with your relationship to physical power.

The third house is often called the house of communication and siblings. This is the house where we begin to discover our voice and reflects our capacity for information gathering and sharing. It not only includes speaking, but also reflects our ability to listen and perceive. It is associated with the energy of both self-esteem and self-expression, and so it is associated with the third and fifth chakras. The archetypal challenge is to view how we weigh decisions and choices and analyze if those choices are truly authentic.

The first quadrant of the Archetypal Wheel is related to self-development. “At the moment of birth, a physical embodiment of one of the myriad possibilities of life rises out of the unbounded matrix of being . . . we are in fact not born with the comprehension of ourselves as separate and individual entities; nor do we arrive with an awareness of ourselves as some manifestation of universal spirit, or as an expression of one of the many faces of . . . God” (Sasportas, 1985, p. 42). It is a journey of discovery, with the first house beginning to recognize that we have a separate distinct body from our mother’s womb. The next stage in development is found in the second house, where we begin to have desires and identify with what is mine and what is essential to establishing my sense of personal power. And, in the third house, we recognize the desire to learn and grow as we develop our ability to communicate and make choices. “In the process, we lose the sense that we are everything, but gain in return the feeling that we are a someone—someone who inhabits a particular body, who thinks in a particular way, and who comes from a particular family background” (Sasportas, 1985, p. 54).

The fourth house is your home, which includes the place where you live or the home you were raised. But in a broader sense it’s the place where you feel you can be yourself, with all your unconscious emotional patterns, including your comfort zone. It gives us a moment to pause and begin to allow the information to take root: self-discovery. The challenge is to integrate what we have learned. This provides the place to which you can retreat, the true residence of the heart and soul. It is the place where we discover our own distinct identity. The archetypal energy is associated with emotional energy and corresponds to the first and fourth chakras. The fourth house is connected to the parent that is less visible in our upbringing.

The fifth house is our house of creativity, good fortune, and children. The archetypal energy of this house represents the innate strengths to be relied on to make things happen. In this house we begin to explore our power of creativity and so is associated with the sixth chakra (intellect and intuition). We desire to grow, be more and be recognized for our special talent. This is the house of romance and sexual expression, an innate inner drive that creates children. “The main problem with the fifth house is a tendency to go over the top. We delight in self-expression, but we don’t know when to stop” (Sasportas, 1985, p. 65).

The sixth house is concerned with service and health. The archetypal energy deals with how we seek out paths of security, and so, the challenge of the sixth house is related to how we balance work and health. It coincides with the second chakra. We strive to develop competence in doing something meaningful to help others. Our true vocation, however, is to be ourselves and to recognize the truths of our own nature. “The sixth house explores the relationship between what we are inside and what surrounds us on the outside—the correlation between the inner world of mind and feelings and the outer world of form and the body” (Sasportas, 1985, p. 66).

The second quadrant relates to self-expression and these are the houses where the drama of life begins to unfold; it represents the process of attachment in defining who we are as a separate individual. We define what we do and achievement begins to consume us even as we begin to be consumed in defining our self-worth. We find ourselves in a competitive world and begin to be known by a reputation. The first six houses below the horizon sit on the horizontal axis of self-awareness and deal with the inner world; these are referred to as our personal houses. We arise from Universal Consciousness or Source

of all, to be born as individuals into this world. In the physical world, we immerse ourselves in a world of form and ego, and we experience the pain of separation and limitation through illusion and pain. “While it is the purpose of the first six houses to make us more fully aware of ourselves as separate individuals, it remains for the last six houses (the seventh to the twelfth) to reunite us with others again. Otherwise life is awfully lonely” (Sasportas, 1985, p. 70). The first six houses embrace a path of personality development; the last six, the path of soul. It is the journey back to our spiritual source. We learn to let go of the illusion of separation and to embrace unity consciousness and return to wholeness once again.

Through the top half of the chart, we learn to reconnect to the wholeness of all and this lesson is about the awareness of others. Just as we feel that we clearly defined the self, the process of detachment begins and we begin heading back again to the point where it all started. The third quadrant of the Archetypal Wheel deals with self-expansion. The new lesson is to learn that nothing exists in isolation.

Traditionally, the seventh house is the house of partnership and marriage. This is where you learn to put your own interests aside for the sake of an intimate relationship, shared goals and commitments. This house includes business partnerships as well and corresponds with the energies of the second and fourth chakras.

We invest great energy in enjoying, maintaining, or recovering from our relationships, and in the process we learn more about our motivations. One of the healthiest gifts we can give ourselves is to constantly monitor our reasons for being critical and controlling. The challenge is to allow others to be themselves regardless of our fear or insecurity (Myss, 2001, p. 220).

The seventh house reveals qualities about ourselves that we are not happy to admit. We look for traits in others that can help us feel complete by projecting qualities onto others that we want to see in them. This becomes the challenge of the seventh house.

The eighth house is related to transformation because this house brings out our darkest shadows. It is the house of psychic powers, occult mysteries, and occult knowledge.

You want to understand the emotional nature of this house; because money, sexuality, and secret knowledge are seductions that can block your pursuit of your divine potential. . . . In this house we can also discover the magnificent force of our strength and courage during our most vulnerable experiences in life (Myss, 2001, p. 221).

Because this house deals with other people's money, sex, and power, it is associated with the second and sixth chakras. Often this house represents our descent into the "dark night of the soul" as a result of betrayal by someone.

Into this dark night souls begin to enter when God draws them forth from the state of beginners—which is the state of those that meditate on the spiritual road . . . after passing through it, they may arrive at the state of the perfect, which is that of the Divine union of the soul with God . . . in order that, realizing the weakness of the state wherein they are, they may take courage, and may desire that God will bring them into this night, wherein the soul is strengthened and confirmed in the virtues, and made ready for the inestimable delights of the love of God (Cross, 1990, p. 37).

The archetypal energy in this house will guide us into fears, challenges, and strengths related to other people's money and sexuality, including our deepest secrets. Relationships are the catalyst for change. If we are living a lie and not living in truth, we begin to feel isolated and separate. We strive to be better than others instead of working cooperatively for the betterment of all. Through this descent, we move into a more meaningful phase of life. "The gift of the eighth house is greater self-knowledge and self-

mastery, freeing us to continue our journey renewed, less encumbered by unnecessary baggage (Sasportas, 1985, pp. 79-80).

The ninth house represents our social areas, such as philosophy, religion, higher education, law and long-distance travel. It is the area involved in the development of our social consciousness and wisdom. As we descend into darkness in the eighth house, the ninth house represents transcendent pathways or the house of resurrection; we emerge renewed, cleansed, and wiser, “which allows us to conceive life as a journey and process of enfoldment” (Sasportas, 1985, p. 82). We begin to align to the Spirit and connect to life with an intuitive sense as we begin to search for meaning and purpose. We are climbing to the pinnacle of the chart, the mid-heaven that resonates with the energy of the seventh chakra. This house is where we seek meaning and ideals that we can strive for and that give us a purpose and sense of direction for our life. We need a greater vision so we can let go of our wounds, our control, and our story that holds us back from experiencing a joy-filled life. “The first house is ‘I am’ while the opposite house, the seventh is ‘We are.’ The second house is ‘I have’ and its opposite, the eighth house is ‘We have.’ Correspondingly, the third is ‘I think’ and the ninth is ‘We think.’ The ninth house describes thought structures which are codified on a collective level” (Sasportas, 1985, pp. 85-86).

This moves us into the fourth quadrant of the chart, which represents self-transcendence or enlightenment. The tenth house reflects our highest potential and it is here that we ascend into mastery and feel called to some greater destiny. What we envisioned as our philosophy in the ninth house now comes to the earth in the form of career and social responsibilities. This house may give us a sense of fulfilling our destiny

with an enormous sense of personal satisfaction—the fulfillment of our calling. Our vocation gives us a concrete sense of who we are. The tenth house resonates with the energy of the fifth and seventh chakras. The archetypal energy here is your “entryway into deciphering the choices open to you and the quality of your motivations” (Myss, 2001, p. 228). We begin to live an inspired life and feel that information flows from a Universal Consciousness. We connect to our Sacred Contract and feel the flow of Divine Order; everything you need begins to present exactly when it should. We learn to “let go and let God,” a true surrender to God’s will that lets us feel that we are truly in the flow of love.

In the eleventh house we find our sense of future direction and purpose. It “represents the attempt to go beyond our ego-identity and become something greater than we already are” (Sasportas, 1985, p. 92). This represents our plans and goals along with our hopes and dreams. It rules our relationship to the world; our sense of power functioning within group consciousness; the social or global environment. This is when we begin to experience what Jung calls “synchronicity” with a powerful organizing intelligence. Ultimately we openly trust this flow and we live in process and detach from the outcomes. Because the eleventh house embraces our idealism and vision of the collective good, it is associated with the fourth and sixth chakras. The archetypal energy of the eleventh house is “symbolic of how you view the power of your spirit in relation to the whole of life” (Myss, 2001, p. 234). “Social consciousness is a keynote of the eleventh. A society (tenth house) is structured on certain laws and principles (ninth house)” (Sasportas, 1985, p. 95).

The twelfth house is the most mystical of the houses because it is the house of the unconscious and the unknown: intuition, secrets, dreams, and our innermost fears. When you successfully navigate the twelfth house, you will reach transcendence, where ego can merge into spirit, and so it resonates with the sixth and seventh chakras. This is where synchronistic events become easily transparent and the understanding of the greater universal unconscious becomes pervasive in our lives; we are not separate. We recognize that the universe is infused by a cosmic hidden order through which all things are interconnected. The archetypal energy in this house helps us to recognize the boundaries between the self and others, and “confers a greater degree of empathy and compassion for those with whom we share the Earth” (Sasportas, 1985, p. 100).

The overarching journey of the Archetypal Wheel is best summarized by Sasportas.

We emerge out of the universal matrix of life, establish ourselves as individual entities, and then find after all we are really one with all creation. Whether our connection with the greater whole is consciously experienced or not through the twelfth house, it is inevitable that our physical bodies will die and disintegrate. When the body dies, so does the sense of our having a separate physical existence. One way or another, we return to the collective ground out of which we have come. What was there in the beginning is there at the end. We arrive back at the Ascendant to begin again on a new level of the spiral (Sasportas, 1985, p. 107).

The Ascension is where we feel safe, free and empowered.

E. Healing Touch Therapy

In addition to casting an Archetypal Chart to assess patterning in the lives of participants in this study, I also used Healing Touch techniques to begin each session to assess the participant’s energy field. The process of Healing Touch helps me to connect intuitively to the participant. Healing Touch uses gentle, light or near-body touch to clear,

balance, energize and support the human energy system. Caroline Myss encourages beginning each Archetypal Counseling session with a meditation. I utilized the techniques of Healing Touch with the intention of using it as a form of meditation because it helps to facilitate a deep sense of calm and relaxation. Additional Healing Touch techniques were provided to restore balance and harmony to the energy field based on initial assessment. This process has been a part of my Archetypal Counseling practice and I find that it helps me to connect to a heart-centered intention with the client by opening the channels of inspiration. The client's name, birth date and life path number from numerology are additional avenues that help me to connect intuitively with the client. The intent of this study was not to utilize the process of Healing Touch as healing therapy, but instead as a meditative process to connect intuitively to the client. However, in this next section I will briefly describe a review of energy therapy to enhance a better understanding of the foundation of Healing Touch Therapy.

Many Americans use complementary and alternative medicine (CAM) in pursuit of health and wellbeing. The 2007 National Health Interview Survey (NHIS), which included a comprehensive survey of CAM used by Americans, showed that approximately 38 percent of adults use CAM. CAM is considered to be a group of diverse medical and health care systems, practices, and products that are not generally viewed as part of conventional medicine. Most use of CAM is complementary to conventional medicine and the boundaries are not absolute. The term "integrative medicine" is used to describe a combination of treatments from conventional medicine and CAM. An example would be using acupuncture in addition to medication or Physical Therapy to help lessen pain.

Energy therapy, another example of CAM, uses methods based on indigenous theories, beliefs, and experiences handed down from generation to generation. Some CAM practices involve the manipulation of various energy fields to affect health. Such fields may be characterized as veritable (measurable) or putative (yet to be measured). Practices based on measurable forms of energy include those involving electromagnetic fields like the use of magnet therapy and light therapy. Practices based on putative energy fields generally reflect the concept that human beings are infused with subtle forms of energy such as that of Reiki, an ancient mystery school teaching, or Healing Touch. Energy healing is the channeling of healing energy through the hands of a practitioner into the client's body.

Alice Bailey writes about Esoteric Healing in the fourth volume of *The Treastise on the Seven Rays*. She focuses the primary emphasis of Esoteric Healing on the soul that heals. Law I states, "All disease is the result of inhibited soul life. This is true of all forms in all kingdoms. The art of the healer consists in releasing the soul so that its life can flow through the aggregate of organisms which constitute any particular form" (Bailey, 1953, p. 538). Esoteric Healing is healing that reaches beyond the physical body and facilitates the balance of the energy flow to the body, accessing and affecting the emotional, mental and spiritual facets. This practice is based on the belief is that the etheric energy field surrounds and enters all living beings and is known as the aura. The chakras are energy centers that serve as a spinal cord to the energy system of the body and energize all internal organ systems. Esoteric Healing is healing from within.

Rosalyn L. Bruyere, an internationally acclaimed healer, played a significant role in conducting research at UCLA with Dr. Valerie Hunt in which the existence and

significance of the human aura was first proven and measured scientifically. In her book, *Wheels of Light: A Study of the Chakras*, Bruyere bridges the ancient and modern healing arts. She has dedicated her life to the study of the effects of healing light and its relationship to health, illness, and healing in many different patient populations.

Barbara Brennan presents seven layers of the auric field. The first three layers described by Brennan can be found in Alice Bailey's *Esoteric Healing*. Bailey refers to "soul energy" and Brennan refers to "spiritual layers" of the energy field. Brennan believes that each of these seven layers is associated with a chakra. Brennan describes,

The first layer of the field and the first chakra are associated with physical functioning—feeling physical pain or pleasure. The first layer is associated with automatic and autonomic functioning of the body. The second layer and the second chakra are in general associated with the emotional aspect of human beings. They are the vehicles through which we have our emotional life and feelings. The third layer is associated with our mental life, with linear thinking. The third chakra is associated with linear thinking. The fourth level, associated with the heart chakra, is the vehicle through which we love, not only our mates, but also humanity in general. The fourth chakra is the chakra that metabolizes the energy of love. The fifth level is the level associated with a higher will more connected with the divine will. The fifth chakra is associated with the power of the word, speaking things into being, listening and taking responsibility for our actions. The sixth level and sixth chakra are associated with celestial love. It is a love that extends beyond the human range of love and encompasses all life. It makes the statement of caring and support for the protection and nurturing of all life. It holds all life forms as precious manifestations of God. The seventh layer and seventh chakra are associated with the higher mind, knowing and integration of our spiritual and physical makeup (Brennan, 1988, p. 43).

In essence we are embraced in the Love and Light of the Divine Creator. Your aura radiates out in an infinite landscape of beauty and harmony. The divine plan unfolds. In summary, she feels that when the body's energy flows freely, cells are vitalized in the entire body and this would lead to perfect health. However, when this flow becomes blocked for any reason, the body cells, deprived of the essential life force, become weakened and eventually diseased. To regain our health and wellbeing, we must begin by

restoring our energy flow to a natural state of balance. Only when the energy system is repaired can healing occur.

Rollin McCraty is the Director of Research at the Institute of Heart Math. Heart Math is the leading organization in understanding the heart's role in health and mind-body healing. McCraty and his team of researchers discovered profound communication links between the heart and brain. The Institute of Heart Math identified a core element that they call "heart coherence," which McCraty defines as "a state in which the heart, mind and emotions are in harmonious alignment, which studies show enhances health performance in a wide range of contexts" (McCraty, 2012, p. 11). The Institute is dedicated to helping people use the innate intelligence and guidance of their own hearts to reduce stress and live balanced lives.

McCraty believes that the nervous system of the heart sends more information to the brain than the brain sends to the heart. "This information influences the brain centers involved in perception, intuition and emotional experience." He goes on to say, "Research shows that if we shift into a coherent state, the heart and brain operate in synergy . . . that the energetic or spiritual heart is an access point for intuitive guidance. This intuitive intelligence can elevate our communications, decisions and choices to a much higher level of effectiveness" (McCraty, 2012, pp. 11-12).

Research conducted in their laboratories confirms that when a person's heart is in coherence or alignment, the heart radiates healing energy.

Healing Touch is one particular form of complementary energy therapy. Janet Mentgen developed a biofield therapy that encompasses a group of non-invasive techniques that utilize the hands to clear, energize, and balance the human energy fields.

Healing Touch is a nursing intervention that may be used to restore, energize and rebalance an energy field disturbance. A form of energy therapy that is intended to complement traditional medicine, Healing Touch promotes self-healing by restoring balance to the human energy system. Mentgen studied with a variety of healers and developed the program out of both her clinical practice and teaching experience within a nursing curriculum. The program of study incorporates a number of different techniques for specific purposes to facilitate a person's self-healing.

Healing Touch is a biofield therapy that is an energy-based approach to health and healing. It uses touch to influence the human energy field that surrounds the body and the energy centers that control the flow from the energy field to the physical body. These non-invasive techniques utilize the hands to clear, energize, and balance the human and environmental energy fields, thus affecting physical, emotional, mental and spiritual health and healing. It is based on a heart-centered caring relationship in which the practitioner and client come together energetically to facilitate the client's health and healing. The goal in Healing Touch is to restore harmony and balance in the energy system; placing the client in a position to self-heal. Healing Touch complements conventional health care and is used in collaboration with other approaches to health and healing. (Mentgen, 2003).

Most of us know what it feels like to be in a state of balance, when everything seems to be working in harmony and flow. Often this feeling comes upon us by chance rather than by our intention. The major concept in Healing Touch is that energy follows intent, which ultimately leads to inspiration. Divinely directed inspiration enables Healing Touch to shift us into a clear balanced state, in which our energy systems work synergistically to help reduce stress-producing patterns, for example. This shift in energy will attune each person to a more intuitive access and flow that connects them to the wisdom of their soul and universal guidance.

A review of studies of Healing Touch by Diane Wardell and Kathryn F. Wymouth in the *Journal of Nursing Scholarship* (Second Quarter, 2004) set out "to evaluate

findings of studies of Healing Touch as a basis for facilitating directions in research and clinical practice.” In the area of mental health practice they concluded, “That adequate conclusions cannot be drawn because of the small sample sizes, inadequate controls, and potential study biases” (Wardell & Weymouth, 2004, p. 152). They investigated more 1,600 patients in various patient subgroups including: chronic pain, orthopedic pain, cancer, endocrine system, immune system, cardiovascular system, mental health, and elderly. Their overall conclusion stated, “Although many positive results of Healing Touch have been reported, none of the findings were conclusive . . . only 6 of the 28 studies surveyed met the criteria for quality research” (Wardell & Weymouth, 2004, p. 153).

In spite of these limitations, studies indicated results in reducing stress, anxiety, and pain; accelerated healing; some improvement in biochemical and physiological markers; and a greater sense of well-being. Participants generally reported improved quality of life physically, emotionally, relationally, and spiritually (Wardell & Weymouth, 2004, p. 154).

Another literature review of Healing Touch was published by MD Anderson Cancer Center based on a literature search done between October 1, 2003 and April 31, 2006. “Although benefits have been reported for individuals with cancer, these have not been independently verified in the peer-reviewed literature. Accordingly, it is not possible to draw any conclusions concerning effectiveness of any outcomes among patients with cancer” (Center, 2012).

In the *Healing Touch Guidebook*, Dorothea Hover-Kramer describes many patient stories from all over the world sharing real-life experiences with Healing Touch. She states that, “Healing Touch is best understood as a philosophy of healing, a sacred healing art, and a way to actualize the principles of human caring.” According to Hoving-

Kramer, the success of Healing Touch in restoring wholeness depends on creating a therapeutic connection between the patient and an “intentional and heart-centered practitioner” that is based on a profoundly human sense of caring (Hover-Kramer, 2009, p. 34).

Chapter 3: Research Methodology

To see health as the pattern of the whole, we need to see disease not as a separate entity that invades our bodies but as a manifestation of the evolving pattern of person-environment interaction. The pattern being signaled by disease (as well as non-disease) can be seen and understood in terms of a pattern of energy. . . . Although we cannot always “see” energy, we accept that it is a characteristic of the human field.

Margaret Newman

A. Introduction and Theoretical Framework

This study examines the underlying premise that patterning in one’s life manifests one’s reality based on Margaret Newman’s Nursing Theory, health as expanding consciousness. She believes that “health and illness are a single life process and consciousness is a manifestation of an evolving pattern of person-environment interaction” (Newman, 2000, p. 17). Newman’s view is that “consciousness is a manifestation of an evolving pattern of person-environment interaction” (Marchione, 1993, p. 4). “Bohm’s theory of implicate order helped Newman to frame her theory of health into a perspective of an underlying unseen pattern that manifests itself in varying forms, including disease, and in the interconnectedness and omnipresence of all there is in life” (Marchione, 1993, p. 4).

Margaret Newman’s nursing theory of health as expanding consciousness forms the theoretical basis for this qualitative study. With this theory, Newman formulates the premise that illness is part of health, and reflects the life pattern of a person. Newman’s theory realizes that health and illness are a single process; a “pattern of the whole” (Newman, 2000, p. 17).

From Newman's standpoint, "health as pattern of the whole must incorporate the chaos of transformation, knowing the process ultimately takes one to a more inclusive level of being and connected-ness" (Picard, 2005, p. 9). She adds that Instead of placing the primary focus on disease, we must place it on the person and a holistically evolving pattern that includes multiple layers of transformations within transformations and "the unpredictability of chaotic systems. The new order has new rules. One of them, perhaps the foremost, is the necessity of unconditional love, which manifests itself in sensitivity to self, attention to others, and creativity. This is what we seek for our clients and for ourselves" (Newman, 2008, p. 8).

The explicit assumptions of Newman's theory flow from her proposition that health is a synthesis of disease and non-disease. According to Newman, the following assumptions are considered basic to her theory:

1. Health encompasses conditions heretofore described as illness, or in medical terms, pathology.
2. These pathological conditions can be considered a manifestation of the total pattern of the individual.
3. The pattern of the individual that eventually manifests itself as pathology is primary and exists prior to structural or functional changes.
4. Removal of the pathology in itself will not change the pattern of the individual.
5. If becoming "ill" is the only way an individual's pattern can manifest itself, then that is health for that person.
6. Health is the expansion of consciousness.

The implicit assumptions of Newman's theory are the following assumptions that:

1. Humans are open energy systems.
2. Humans are in continual interconnectedness with a universe of open systems, frequently referred to as the environment.
3. Humans are continuously active in evolving their own pattern of the whole (health).
4. Humans are intuitive as well as cognitive and affective beings. This assumption is in tandem with the assumption that humans are capable of abstract thinking as well as sensation.
5. Humans are more than the sum of their parts (Marchione, 1993, pp. 5-6).

Pattern recognition is vital to the understanding of Newman's theory. Newman believes that the pattern of our lives identifies us more accurately than whatever makes up that pattern. So we must understand the concept of pattern and how it works in order to "comprehend the unitary nature of human beings" (Newman, 2000, p. 71). She believes that pattern recognition comes from within the observer, which ultimately means that an infinite number of interpretations of patterns is possible. Newman further states (2000, p. 75) that the overall pattern can be seen in its parts, much like a hologram. And that even if the pattern is obscured in some way, it will become clear "at a higher level of consciousness" (2000, p. 93). And Picard (2005, p. 45) adds, "Each person has a unique pattern, which includes genetic patterns as well as movement, diversity, rhythm, energy exchange, and transformation. Pattern is expressed in meaningful relatedness to others and the environment." Newman supports the importance of the nurse's role in recognizing a person's life pattern and accepting the pattern for what it means to that person. Indeed, identifying pattern is the essence of nursing practice because the nurse helps the patient search for pattern and meaning, "with understanding serving as an impetus toward growth and expansion of consciousness" (Picard, 2005). The keys for Newman are the ability of the nurse to be fully present and caring enough to recognize the pattern (Newman, 2008, p. 22) Guiding clients to a new personal awareness through reflection and dialogue helps them to find meaning, interpret experiences, and achieve growth by recognizing and grasping the meaning of their pattern (Picard, 2005, p. 45). "Personal transformation brought about through insight and self-knowing expands consciousness, as manifested in new behaviors and practices" (Picard, 2005, p. 34).

According to Newman, “people need a partner in the process of expanding consciousness, particularly when they are suffering and do not find meaning in what is going on (Marchione, 1993, p. 14). Newman goes on to say that, “what we need to solicit from individuals is what is most meaningful in their lives. After all, meaning is pattern” (Newman, 2000, p. 85). Recognition of pattern is essential to the process of expanding consciousness and is the key to nurses’ being able to engage in this process with clients who need help (2000, p. 92).

Therefore, through the process of mutual authentic relating, my goal in this study was to help facilitate the insight into archetypal influences through pattern recognition by using the Archetypal Wheel to help the participant to transform her emerging energy patterns into an evolving pattern of health as expanding consciousness. I believe that living consciously helps us to recognize the fullness of the moment and empowers us to make better choices in our life. Among other things, this increases our understanding of the lessons contained in the experience, and restores our passion and creativity with a deep sense of purpose that will translate into more meaningful relationships. My goal was to be fully present and to participate in a transformational process as meaning unfolded. I worked with each participant to establish mutuality by helping them to focus on the most meaningful events and people in their life. The information was organized and shared for confirmation and revision at each visit and a complete review after the final session. This review of dialogue and reflection on pattern provided each participant an opportunity for insight, which can lead to new choices and possibilities for action. These actions are shared as part of the stories as well.

With this increased understanding, one can lead a more joy-filled existence by shifting to a “higher dimension of knowledge, one that includes and transcends all that has gone on before.” As Newman states, “Health is the expansion of consciousness” (2008, p. 5 & 10). She consistently emphasizes the value of remaining in the present, as moving into the future takes one away from the unity consciousness that is essential to nursing practice (2008, p. 55).

B. Purpose of the Study and the Research Question

The purpose of this study was to examine past and present patterns of behavior leading one to feel a lack of fulfillment in life. The goal was to assess new practice patterns that enhance life and replace old behavioral patterns by participating in a mutual process of self-examination of archetypal life patterning. My belief is that by understanding the role archetypes play in our daily life patterning, one is led to self-empowerment and personal transformation. This process was a vital part of my own transformational process, as I came to realize that I was looking outside myself for physical, emotional and spiritual fulfillment. I believe that our goal in life is to live with purpose and passion; not only to live our fate, but also to reach the fulfillment of our sacred destiny, realize our true potential, and live in alignment with our divine plan. This study is meant to help persons strengthen their ability to experience the creative, rejuvenating power locked within so that fear, depression, and negativity disintegrate from the patterns of their lives.

The study attempts to answer the question: What is the experience of insightful reflection of life patterns that derive from Healing Touch and Archetypal Counseling, and

what level of physical, emotional, and spiritual growth takes place in participants who currently desire greater life fulfillment?

C. Methodology

The domain of inquiry of this study naturally leads to the choice of a qualitative praxis research. Praxis research is a process whereby theory, practice, and research are one, life practice formed from both reflection and action. It involves a commitment to challenging the status quo and recognizing repetitive patterns linking experiences over time. Praxis research requires a mutual relationship between interviewee and researcher within a process of inquiry requiring negotiation, reciprocity, and empowerment. In praxis research, the interviewees gain insight into their pattern and concomitant illumination of their action possibilities. An intersection occurs between the interviewee's self-understanding and the researcher's theoretical stance, which provides a change-enhancing context (Marchione, 1993, pp. 42-43).

The Praxis research method focuses on the effects of the researcher's direct actions of practice with the participants with the goal of improving the condition of their lives. Praxis research is action research that involves utilizing a systematic method of planning, taking action, observing and evaluating. Praxis research is a way to increase understanding of how change in one's actions can benefit the participant's feeling of fulfillment. Participation brings a sense of empowerment by working on the potential of the participant. This research benefits not only the participants but also the researcher participating in the project (Newman, 2008, pp. 21-31).

Lather (Lather, 1986) explores the issues in the developing area of emancipatory research. She defines the concept of research as praxis as a democratized process of inquiry characterized by negotiation, reciprocity, and empowerment. Praxis research is empowering because the participatory aspect of research can be transformative through the process of generating knowledge. Lather says that we are in a time where we are beginning to recognize that no longer does the correct scientific method guarantee true results. This allows a search for different possibilities of making sense of human life experiences. Praxis research illuminates the lived experiences through the illumination of the participants' struggles. "The research process enables people to change by encouraging self-reflection and a deeper understanding of their particular situations" (Lather, 1986, p. 263).

Both the participant and the researcher change as a result of the process of mutual reciprocity, a mutual negotiation of meaning and power. For that reason, all material that is collected in the participant's sessions must be openly shared, reviewed and agreed upon. The interactive self-disclosure is shared not only by participant but researcher as well. There is a negotiation of meaning and emerging analysis. Lather believes that "in the nexus of that dialectic lies the opportunity to create reciprocal, dialogic research designs which not only lead to self-reflection but also provide a forum in which to test the usefulness, the resonance of conceptual and theoretical formulations" (Lather, 1986, p. 266).

Through a process of mutual authentic relating, I helped the participants get in touch with their life patterning by utilizing the processes of Healing Touch and Archetypal Counseling. This process is not based in the viewpoint of hard science but

falls within the intuitive science framework. Healing Touch techniques facilitate healing by clearing and balancing the energy system, and the techniques utilized are based on intuitive assessment. Included in every session, participants received Healing Touch to assess and balance their energy field. Healing Touch facilitated a clear channel for guidance and inspiration, and served as a meditative practice to get grounded and focused.

An initial energy assessment was conducted at each visit using hand scan and the pendulum. The hand scan consists of gently moving hands over the participant's body to distinguish any imbalances or temperature changes in the energy system or in the energy flow. I used a pendulum to assess the health of the seven chakras. The pendulum acts as an amplifier for the energy flow produced by each chakra. This evaluation of the energy system guided me to determine which Healing Touch treatment techniques would be used in the session. At the initial treatment, I conducted the procedure of chelation on each of the three participants. Chelation is a procedure that spins out or cleanses the seven layers of the energy field to release energetic blockages.

Next, I facilitated re-patterning of life skills to transform the participant's emerging pattern and help the participant live more consciously by being present in the moment. I accomplished this by interviewing three participants and assessing life patterns through Archetypal Counseling utilizing four survival archetypes (victim, prostitute, saboteur, and child) and by casting a chart using the Archetypal Wheel to identify areas needing increased insight into negative energy patterns that were preventing life transformation.

Archetypal Counseling followed each Healing Touch session. An Archetypal Chart was cast, utilizing the four survival archetypes and the Archetypal Wheel. Through the process of casting a chart, we were seeking purpose and meaning beyond the projection of subjectivity. It helped to expose a deeper order from a perceived random chaos through the synchronicity of placement of archetypes in the Archetypal Wheel composed of the twelve houses. I used the chart as an intuitive method to make symbolic information more accessible for discernment.

Casting an Archetypal Chart is a form of a divinatory reading in which connections and coincidences are used to gain personal insight and greater meaning from our life experiences. This process provides a tool to help reveal patterns of external occurrences that express the internal experiences of meaning. Through Archetypal Counseling sessions, I assisted the participants to access inner wisdom in the healing of emotional and spiritual wounds. This process helped me to guide the participants to their higher psychological and spiritual potential. After many years of personal experience with this process, I intuitively guided them toward the symbolic meaning as it is expressed in their lives.

At the outset, to connect intuitively with the participant, I ask them their full name and date of birth. The date of birth connects me to their life path number in numerology. The life path number is found by adding the month, day, and year of one's birthday, and indicates one's inherent talents and abilities. This helps me to connect with the energy that surrounds the purpose of their life journey intuitively. In order to cast an Archetypal Chart, Myss directs us to start with a meditation to clear our mind of expectations and desires, and directs us to focus our intention to be open to whatever

guidance presents. Since I am a Certified Healing Touch Practitioner, I feel a deeper intuitive connection with my client when I begin the process of Archetypal Counseling with an energy assessment followed by energy therapy in the form of Healing Touch. This process also serves as the meditation process of centering and allows the client to feel grounded and focused.

The purpose of energy therapy is to create change by changing the energy of the presenting problem or unconscious underlying patterning. The basic principle of Healing Touch lies in the belief that energy follows intent. By focusing the energy toward the intent to heal, energy shifts and allows for wholeness and balance to return on a multi-dimensional level, arising from the physical, emotional, mental or spiritual concern. By balancing the energy system, we open clear channels to guidance and inspiration. I introduced each session with an overview of the energy assessment of the client.

At the first session, we cast the first Archetypal Chart. One house and one survival archetype provided the focus for the participant to examine life patterns as it relates to that particular area of life. At the following session, we examined their past week's experience as it related to increased insight as a result of casting this chart. Once again at the end of each consecutive session, we cast a new chart highlighting the area that needed focus until the next session. The participants wrote in their journal from visit to visit to help them remember the insights and synchronistic events that occurred.

Through this consulting process, an assessment of underlying patterns was revealed in the participants' stories. "Participating in story telling is a way to evoke meaning because it engages both the storyteller and the listener in shared, common experiences" (Newman, 2008, p. 56). Through an ongoing relationship, I looked for

turning points and choice points and reviewed the participants' process of expanding consciousness. I shared lived experience through story telling of these participants.

In addition to analyzing archetypal life patterning in these participants, I also valued self-reflection and recognized the importance of becoming aware of one's own life-patterning. The process of my personal transformation was shared to offer fresh insights and more conscious practices of health patterning. The process of my discovery of unconscious motivations provided further insight into archetypal influences, and allowed us to share a synthesis of these life experiences.

D. The Research Design

This is a descriptive, qualitative study following a nursing theoretical model of praxis research as described by nurse theorist Margaret Newman. This is a small-scale research project. A total of three participants represent three different generations: age 20-40, age 40-60, and age 60-80.

The process included the following interventions:

1. The client interaction began with an explanation of the study, and the participant agreed to continue by signing of the informed consent form.
2. An initial energy assessment was conducted at each visit using hand scan and the pendulum as a starting point.
3. Healing Touch was provided utilizing the procedure of chelation to release energetic blockages to restore balance on initial visit; an appropriate procedure was performed on each subsequent visit.

4. Archetypal Counseling followed each Healing Touch session. An Archetypal Chart was cast at the conclusion of each session by utilizing the four survival archetypes and the Archetypal Wheel to begin the identification of areas in the participant's life that might be contributing to her patterns of energy imbalance. This chart served as the assessment tool and provided guidance to aid in the participant's counseling session. I taped the sessions so that I could capture the exchange in writing. Each participant followed up every four to five weeks. The follow-up sessions lasted for 6 months.
5. Participants were taught to utilize a meditative mantra to maintain energy balance between follow-up sessions. Each participant was encouraged to keep a journal to document insights and life occurrences between sessions. These journals entries were shared with me during each session and are incorporated into their stories of transformation.
6. I selected the statements deemed most important from the consulting sessions and from the journal activity. Then I arranged the key segments of the data in chronological order to highlight the most significant aspects. The data were shared with the participant at each session. This is simply an illustration of the participant's story in graphic form. This mutual viewing was an opportunity for the participant to confirm and clarify or revise the story being portrayed. The nature of the pattern of person-environment interaction emerged in terms of the energy flow and pattern recognition. The recognition and acceptance of the patterns are the first steps to healing.

7. A summary of the analysis of the data was undertaken in light of the theory of expanding consciousness. I evaluated the nature of the sequential patterns of interaction in terms of quality and complexity.
8. At each visit, we evaluated the effectiveness of this ongoing Archetypal Counseling intervention; assessed the participant's re-patterning life skills; and engaged in reflection with this deeper knowing. I provided a copy of the final draft of each participant's story for her review and acceptance before including it in this research document.

E. Ethical Considerations

Each participant was given a letter describing the study and their rights as a participant, including the right to withdraw from the study at any time without penalty. There was no monetary compensation. An informed consent and an agreement for audio recording of the Archetypal Counseling session was reviewed and signed by the participant. The informed consent implied that the participant knows what the investigator will do and how the procedure is likely to affect her during and after the therapy. Each participant's identity was protected by assigning a pseudonym and a signed release allowing me to utilize the participant's information collected and experienced as part of the study. If necessary, a referral to an appropriate health care professional would be made if issues became larger than what could be resolved with this process. Two of the clients were already receiving care from a psychologist and no further referral was necessary through this process.

Chapter 4: Research Findings: The Participant's Stories

Within the energy fields of your mind, heart, and willpower, you can transform the lead of physical matter—the dense energy content of your memories, history, attitudes, beliefs, and life experiences—into gold.

Caroline Myss

Introduction

A summary of three participant's transformational journeys are shared from a course of six months. All participants' names are protected with pseudonyms. In addition, the following summaries were shared with each participant in their entirety for agreement and approval to be shared as part of this project.

A. Summary of Mark's Sessions

Mark is 24 years old. He presented struggling with feelings of fear, separateness and anxiety. While attending college, he experimented with hallucinogens, which caused him to experience two drug-induced psychotic events. He received inpatient treatment and continues to be followed by a psychiatrist and a psychologist. His memories of his hallucinations remain quite vivid and he describes the experiences as a feeling that he and the universe were totally one entity. He said that he felt no separation from the oneness with the universal force. He describes rich patterns that connected with a vast universal matrix. He describes a universe of total acceptance with unlimited potential. There were no divisions and consciousness was not restricted in any way.

His desire in seeking my service is for spiritual direction with the hope to restore his passion for living. His usual vitality and passionate drive was disrupted by these hallucinatory experiences. Now having had this rich experience through hallucination, he is searching to reconnect to the wonder of this great cosmic energy. He feels a sense of something new emerging within him. He wants to enter into the realms of archetypal exploration in hopes of expanding this profound awakening that is taking place within him to recognize the patterns and symbols that are being revealed to him in his life. Spiritual development is an innate evolutionary need of all human beings. It is a movement toward wholeness with the goal to discover one's true potential.

My role as healer is to facilitate the unfolding of this process by tending to his soul or psyche through energy work and Archetypal Counseling with the goal to help open his highest insights of spiritual understanding. His greatest hope is to experience a full life, to live his soul's contract and fulfill his destiny. He described that he feels very detached from his ego at this time and wants to work on redefining who he is now to help restore his sense of purpose and drive in this lifetime.

Stan Grof writes in his book *The Stormy Search for the Self*,¹ that some people who undertake a transformational spiritual journey, the process becomes a "spiritual emergency," an actual crisis caused by inner changes that are

so rapid and the inner states so demanding that, temporarily, these people may find it difficult to operate fully in everyday reality. In our time, these individuals are rarely treated as if they are on the edge of inner growth. Rather, they are almost always viewed through the lens of disease and treated with technologies that obscure the potential benefits these experiences can offer (Grof, 1977, p.1).

Grof goes on to say that, "The term spiritual emergency suggests a crisis but, at the same time, an opportunity to emerge, to rise to a higher level of psychological

functioning and spiritual awareness” (Grof , 1977, p. 1). A spiritual emergency can be triggered by use of psychedelic substances, which formed a part of the foundational work done by Stan Grof. Therefore, my goal of Mark’s healing journey is to provide a supportive environment with proper understanding to facilitate emotional healing and profound insights into unconscious patterning leading to personal transformation.

Mark’s life path number is 8, and when I told him this, he showed me a tattoo on his forearm of the symbol of infinity, or 8. He received this tattoo before ever knowing his life path number. The life path of 8 is one of mastery, yet this is not an easy path, for its goal is to learn what to do with one’s natural power and authority. It is a path of leadership for one who is born to be involved in business or large organizations. The goal is not necessarily financial success but more about achieving major accomplishments and leaving behind a legacy. All business-related work is ideal for this number. Mark completed college with a Business Degree in Marketing. Mark describes his challenges to be managing priorities and expectations. He describes himself as having a strong work ethic, and persistence is his reoccurring theme along with ambition and an entrepreneurial spirit.

Curiosity and initiative are driving factors in the forefront of Mark’s experiences at this time. The desire for exploration and adventure is calling him to explore a new vision for his life. He has a desire to express his creativity differently now. He is searching for a path of mastery, where he will learn what to do with his natural power and authority. He does feel that leadership comes naturally for him. His motivation is in expressing vision and leadership that comes from within naturally. He is working on

owning and demonstrating his talent of leadership in a new sales position that he recently started.

Session One

An initial energy assessment was conducted utilizing hand scan and a pendulum. Findings included energy blocks in both hips and in the first and second chakras. The healing technique of Chelation was performed. Initially, Mark was extremely anxious and was having difficulty relaxing on the table. His heart was racing, but as I performed Healing Touch, I could feel him beginning to relax; once I reached his throat chakra, he totally moved to a relaxed and receptive state. I could visibly see his heart stop racing and his fear lessening.

A brief summary of the energy findings include the following: Energy blocks in the hips usually indicate fear of moving forward. First or root chakra energy blocks include issues related to family bonds and basic survival needs. The first chakra is essential to sustaining life in the physical body. Myss describes this chakra as a tribal energy center that encompasses the archetypal energy of family. The root chakra represents our group identity and group belief patterns, family bonds, and literal interpretations utilizing our five senses. The primary fear associated with the first chakra is fear of physical survival, abandonment by the group, and loss of physical order or connection to the physical world. This chakra expresses the sacred truth that All is One: we are connected to life and every choice we make affects the whole; the ability to manage physical power for survival. If one holds the belief in past lives, these bonds extend to those relationships as well. He is currently exploring the concept of past lives. I

asked Mark to consider what belief patterns he inherited from his family and which of these belief patterns are no longer valid or serving him? He said that he has two older brothers and he felt abandoned by them when they chose to leave home and pursue their career goals. However, now he respects their decisions to build an independent life and finds that he is struggling with this separation from his family.

The second or sacral chakra includes issues related to money, sex, and power. The challenge here is to discover how our relationships with others satisfy our personal and physical needs. The sacral chakra resonates to our need for relationships with other people and our need to control the dynamics of our physical environment such as: authority, other people, and money. This represents the fear of losing control or being controlled by another, through dominating powers of events or conditions such as addiction, betrayal, financial loss. It is the yin and the yang and represents the truth of Honor One Another. Every relationship we develop serves the purpose of helping us to become more conscious. I asked Mark to consider what goals he wants to pursue. What stands in the way of acting upon those goals? The goals most important to him at this time in his life deal with his ability to identify clear career goals and establish financial security, to move away from home and establish a home of his own. His closeness with his family sometimes seems to be a detriment to finding independence. Due to his past mistakes, he feels tied to his parents both emotionally and financially.

In order to gain more insight, we cast an Archetypal Chart to help highlight the area of one's life that needs to be considered as a window for additional analysis. The chart is cast from a meditative stance with the intent to show the area of life where patterns need to be investigated. The chart identified the Victim archetype in the ninth

house. The ninth house is the house of spirituality and relationship with God or the Universal Source.

In the ninth house, enough experience is now gathered to begin formulating some conclusions about the meaning and the purpose of this life experience. It is here that we begin to seek truth; seeking to make sense of the underlying patterns and basic laws that govern life. The quest for meaning and purpose in life is Mark's driving force. His experience with coherent patterns is drawing him to understand the role he is playing in the great design. The ninth house also represents the symbol-making capacity of our psyche. These symbols reflect an organized framework of a larger scheme with an increased perspective of the higher organizing principles. These symbols have messages concealed in them. The ninth house represents the future and what is yet to unfold.

The archetype of the Victim represents fear. The core issue of the Victim is whether it's worth giving up our sense of empowerment to avoid taking responsibility. The Victim is our most vulnerable aspect and it teaches us to set boundaries. The Victim teaches us courage; moving from a symbol of weakness to being a reminder of our own strength. The Victim in the ninth house teaches one to recognize the power that lies within. This inner power is one with the greater universal energy. It forces us to evaluate our relationship to power. The questions I gave Mark to ponder included: what choice can you make here to serve your sense of personal empowerment? Name the problem or threat you need to overcome and the power that you need to possess in order to do so. What patterns in your life are blocking you from connecting to that higher power? His biggest challenge is dealing with addiction. He likes to drink and smoke and he feels this

is keeping him from expanding his energy. He has, however, stopped taking drugs and smoking marijuana.

Session Two: Victim in the Ninth House

The second visit occurred three weeks later. On initial assessment, the left hip and the crown or seventh chakra were blocked. A full body connection was performed. Once again, Mark was having difficulty relaxing and again his heart was racing. As I reached the throat chakra, he totally relaxed and appeared receptive to the healing treatment. On completion of the treatment, he described having a sense that other entities were present with me offering healing light as well. It frightened him at first but when he accepted the feeling, he became bathed in a sense of calm relaxation and had the sense that he was connecting with his higher guides. I could visibly see his energy shift and breathing patterns slow down.

Mark feels that he is being called “to change and transform at deep levels.” He said that this archetypal process helps him “to recognize the need to let go of old patterns of belief and relationships.” He wants to experience and express new patterns but sometimes feels pulled back into the old because it is comfortable. Especially lately, he describes, “feeling a sense of loneliness or feeling a sense of separation from life as if something new is emerging.” This feeling draws him back to desire connecting to old relationships that he knows are not good for him. He is struggling to connect to new healthy relationships but he cites “the passion missing.” We discussed the concept that what one thinks, one becomes, including our inner power to create our reality. He is beginning to recognize this innate talent that lies within. He describes “feeling

uncomfortable with this new energy but wants to grow with it.” He stated that he is “open and receptive to change but is struggling to adapt to this new higher energy level.” He feels the anxiety he is experiencing has to do with this newfound direction and he is trying to adjust.

Mark shared a brief summary of his life by highlighting major events that took place. He had a girlfriend in college. He said that both of them had good intentions to be together but were making individual decisions that were not good for the relationship. It was a mutual decision to end the relationship and feels it was a good decision to break up. He still remains connected via Facebook and email. He said that it is his curiosity that feeds the desire to keep in touch with her. He wants to see what she is doing. At times, he wants to reconnect due to the feeling of loneliness. However, they broke up several times during their relationship and he feels the relationship is unhealthy for him. He just has an occasional weak moment every now and then.

He describes his relationships with his parents as “very healthy.” They are supportive and understanding and feels a special closeness to his mother. He is the youngest of three children, having two older brothers. He lost all of his grandparents through death and found that at first he had a real struggle adjusting to this loss. Now he feels that he has reached a level of understanding and acceptance after going through a lot of pain due to their loss. He came to recognize the process of living and dying, and he absolutely feels their presence from the other side, especially from his mother’s father. This connection provides him with a sense of empowerment. “It is as though the energy essence of my grandfather left this earthly container,” he says, but now he feels “a

massive presence that always surrounds” him. He embraces that feeling of personal attention from the other side. He also believes that “God pervades everything.”

Mark shared some of his experiences during his psychotic events. The psychosis lasted several weeks each time. He was unable to care for himself, experienced a lost sense of reality, and he needed full time care. He remembers having periods of altered thought patterns; altered states of consciousness. He believes this happened to him for the purpose of accelerating his pace of getting where he needs to go, to help redefine his soul’s purpose. This experience served as a catalyst to spiritual emergence. He said before this happened life was just school, girls and parties. This forced him to take life more seriously and made him more receptive and balanced. This experience increased his awareness of the perspective that life is not in his control but feels that there is a greater force that is deeply involved with the process of life. Now he approaches things in his life much differently.

During the three weeks between sessions, he contemplated the chart that was cast on his last visit: ninth house, Victim. Mark said he is afraid to share all of his experiences from his hallucinations. He believes that he feels a special connection to God and that has created a private safe space where he goes to connect. Through his prayerful thoughts, he feels an “intense energy presence.” The vision of this powerful source comes in the form of “Houdini.” This image made him feel uncomfortable due to its “seeming occult presence.” At first the appearance frightened him because he thought it might be associated with darkness or evil. He felt that was the reason that his crown chakra may have been blocked on this visit. He was afraid to open to this spiritual guidance due to fear of evil forces. Throughout his hallucinogenic trips, he had experienced dark images.

Stan Grof's work describes this as a natural part of the soul's exploratory work.

"Although there are many exceptions," he says, "most people have to delve into the dark areas and go through them before they reach a state of freedom, light, and serenity" (Grof, 1977, p. 46). Many of these occult images provide keys to unlock deeper inner meaning. It opens us to explore the capacity to manifest a deeper connection to the vastness of the matrix. The experience provides a window of all possibility. It provides us the opportunity to find balance between the shadow and the light. Joy can seem powerful after pain.

In our first session, I planted the idea that each of us may have spirit guides that help us to develop strength and courage to meet the challenges of life. As he was describing this image of a magician, he had an awakening moment. Mark felt that Houdini may symbolize the presence of this guiding force and it diminished his fear. Through exploration, he came to discover this to be more representing the magical force that is with him and supporting him through this spiritual journey. He describes Houdini as an escape artist and magician. He was there to help relieve his fears of being trapped or victimized. He always will provide him with an "ace up his sleeve," which gives Mark the feeling of freedom through creative energy.

Houdini is playful, creative energy – the magician, a synchronicity that brought laughter to Mark. "He symbolizes getting rid of the shackles that are holding me back and moving to the belief that all is possible," Mark said. The symbol of Houdini may symbolize the energy that is helping him connect to this spiritual place. Since his last visit he feels that his self-esteem and confidence are building, with the need for self-validation

decreasing. He said that his anxiety comes from fear of thought patterns. He is afraid that his mind will go to the dark tunnels and hit bottom.

I remember the drawings that Stan Grof shared during his class presentation. Many of the descriptions were dark and represented inner fears of the client. I planned to share Grof's concept of reliving the birthing process as a way to heal inner fears. Interestingly, on the next visit without being prompted, Mark described his growth process of birthing a new self and that he is not comfortable in this "new skin yet." He said he needs "more time to pause, to breathe; time to assess the present moment." Mark discussed that he needs to deep breathe to help him get grounded to participate in conversation that seems meaningful and fun. He is also paying attention to healthy relationships and spending this time in his life to research aspects of developing and maintaining a healthy successful relationship. He utilized the energy of the Victim archetype to give him the courage to create new boundaries. He recognizes that energy expands and contracts and he is becoming more conscious of choices he is making.

We cast the next Archetypal Chart, providing a framework for Mark to analyze a particular area to focus his energy for the next three weeks. The chart included the tenth house with the Saboteur. Interestingly, this is a progression from the ninth house which he selected the last time. What the ninth house envisions, the tenth house brings to Earth. The Saboteur is the constant inner critic that highlights fear of self-empowerment. The Saboteur also possesses the positive power of the Magician. This brought a smile to Mark's face since it brought back the image of Houdini but now in a positive, supportive role.

The tenth house represents one's highest potential and is at the highest point of the chart. This house reflects what we most like to be seen by others. This is the house of ambition and career. It also represents the relationship with our shaping parent, usually the mother. It also extends to include relationship with authority. In his book *The Twelve Houses*, Howard Sasportas writes that the tenth house "signifies the fulfillment of the individual personality through the personal satisfaction gained in using our abilities and talents to serve and influence society. This house not only gives us a sense of who we are but also to be held in esteem for it" (Sasportas, 1985, p. 90).

Session Three: Saboteur in the Tenth House

Beginning Mark's third visit, the energy assessment showed all of his chakras to be open and much more expanded than on any previous visit. The only chakra that showed some disturbance was the brow or sixth chakra. I performed a full body connection. Mark was much more relaxed and receptive compared to the first two sessions. He breathed deeply and really seemed to be enjoying a deeply relaxed state. On completion, he said he felt very relaxed. The sixth chakra is the center of wisdom. A focused mind and disciplined imagination are the strengths of the sixth chakra, which helps us to shape our inspirations and make our dreams a reality. Sixth chakra energy resonates with clear thinking and clear vision.

To begin the Archetype Counseling session, Mark reviewed his last three weeks. He recognized that when the Saboteur challenged his thinking process, he would sit with the feeling of fear and let it rise. The deep breathing technique that he is using helps him feel the return to balance that he feels at completion of the Healing Touch session. He is

learning that if he embraces the fear and anxiety and breathes through it, the threatening nature of the rising anxiety seems to dissipate. He is learning that moving toward the fear, instead of trying to avoid it, is helping him to feel a sense of inner control and the inner core of power is expanding. He said that he feels the unity of oneness, and in this powerful state the fear diminishes.

Mark went on to describe his experiences of the past three weeks. He is feeling much more engaged in his work setting. He is beginning to have fun and develop friendships. Work is providing him with a sense of feeling grounded. Mark's greatest concern expressed during this session had to do with an increase in synchronistic experiences. He is recognizing the connection between his thoughts and the manifestation of those resulting in an increase of chance happenings. For example, he was asking the Universe to provide guidance and revelation of the qualities of a mate, and the very next day he got a call from a girl that he used to date. Such experiences as this are increasing in frequency. He said that he sometimes feels like he is "part of some larger-than-life training program." It really gives him the feeling that there is some bigger plan of which he is a minute part.

Mark expresses an appreciation and faith in this big plan, but then fear creeps in because he is afraid that he is slipping into another psychotic episode. It feels to him that managing the "insanity" of his mind is a full-time job. He does not like the feeling that he may not be in total control of his life and this creates rising anxiety. He wants to run from these thoughts for fear he will induce another psychotic episode. He is being treated by a psychiatrist and is taking medication to reduce the possibility of experiencing another

event. He explained that often after experiencing a drug-induced trip, the brain needs time to heal. We spent a lot of time discussing fear, the Saboteur.

The energy that he was exploring these last three weeks included that of the Saboteur in the tenth house: fear of sabotaging his highest potential. The tenth house pushes us to be all that we can be in the physical world and in our spiritual life. This house may give us the opportunity to pursue a goal of inner transformation. The Saboteur is the voice in our head that tells us that we are not good enough, and that we do not belong. It is our desire to seek validation from others. Fear of failure or success characterizes the challenges inherent in this house. Mark is recognizing that he possesses enormous gifts and that he has an innate ability to connect with the whole. However, his fear can be paralyzing. We spent a lot of time discussing fear.

Mark recognizes that even healthy people are challenged with mental roadblocks but do not allow themselves to be discouraged by them. Instead, they search for alternative paths to the same goal, ask for advice from experts with similar achievements, and rely on Divine intervention. They take advantage of synchronicity and develop vision to look beyond the obvious and pick out details or patterns with a fresh vision. He describes an inner feeling of knowingness when these synchronistic events are occurring and it gives him a sense of overwhelming peace. He feels the real meaning of truth in those moments.

In my own experience, what I feared often expanded in my life. Now I believe the goal in dealing with fear is to recognize that these experiences are in our contract to force us to grow or course-correct. Fear causes us to look more deeply into the situation and recognize that the power to change comes from within. Instead of worrying about what is

next, I encouraged Mark to embrace the moment with the understanding that this moment is in Divine Order. It forces us to become more introspective. By moving toward fear, we begin to understand that we have the power to create a new story in our lives, the power to reach our highest potential, and the power to change our personal dramas by making new choices.

To complete this session, a new Archetypal Chart was cast. The next month will focus on the fourth house and again the energy of the Saboteur. The fourth house is the house of home or our soul. It represents what we feel deep inside. This is the place where you can be yourself. It is the true residence of heart, or your deepest passion in life. The Saboteur represents the leading influence on Mark's emotional energies associated with all that represents home to him, his emotional life.

Session Four: Saboteur in the Fourth House

When Mark presented for his next session four weeks later, he appeared feeling drained. Through energy assessment, I found his first and second chakras open and the rest from third to seventh blocked. With this finding, I decided to focus more attention on energy work and conducted a procedure called chelation. Chelation works on balancing the first four levels of the energy field. Chelation was followed with work in the fifth through seventh layer. Additionally, I focused on spinal cleansing with the focus to clear an overactive mind. By opening these spinal channels of energy, the flow was returned to balance as demonstrated through the use of the pendulum. After the session, Mark felt much more relaxed and receptive to sharing his experiences from the last month.

Soul work in the fourth house opened a deep emotional experience for him. Mark describes having an “over-analytical mind that will not seem to turn off.” The pattern of doubt and a sense of non-trusting is throwing him into a state of confusion. He does not feel grounded in his home environment. He currently is living with his parents and he knows this is right for him at this time but he certainly wants to move to his own place soon. The challenging aspect of his current anxieties keeps him attached to his parents for emotional support.

The challenge of the fourth house is to complete the unfinished business of our childhood years and to establish good healthy homes for ourselves as adults. This is the house where we develop patterns of love in our life. It is the place where we land or where we go to collapse. Our home provides a place not only to retreat physically but also a retreat of imagination. It is our psychic health. It holds the memories that both comfort and haunt us. It represents the ground and mystery of our being. In the fourth house you find your spirit, your life source. As Mark is trying to redefine himself, the fourth house represents that place to go to recreate anew. It is not just the place you live but also a place to learn about creating home and being at home in this world. The fourth house also shows relationship with the parent of lesser influence, usually the father.

In this session, Mark shared that he had “a desire to find the right person for him to establish relationship with the dream of building a home together.” He is examining what makes for a healthy relationship. He is looking for what he calls a soulmate, which he describes as a healthy companionship. This is a true friend and one with whom you could share your most intimate thoughts and feelings without feeling judged. He believes that he has the power to attract this person but first he needs to be clear on what qualities

make a good partner for him. He is getting closer to understanding what a good healthy relationship may look like for him.

Through prayerful intent, Mark is beginning to set the intention to meet this special person. He is ready to commit to relationship and recognizes the mistakes that he made in past relationships. The wounds from the past are beginning to heal and he is recognizing what he needs in relationship. He is feeling optimistic about love because he is beginning to embrace himself and feels that miracles are waiting for him. He is embracing the energy of the Saboteur and instead of trying to shut the inner critic down, he is willing to listen to the advice. He said, “the Saboteur energy feels more like the magician” and he thinks “this energy feels more like guidance than criticism.”

Mark’s greatest fear is the loss of self-control. He is over-anxious and in the past he would try to run away from this feeling as it was rising within him. He wanted to bury it and he tried to escape. More recently he is experiencing his ability to sit and observe when this challenge is presenting. Rather than masking the anxiety, he feels more power to manage it. He can allow the anxiety to come and go without feeling a loss of self-control. Grof says: “Although these experiences can often be dramatic, arduous, disorganizing, and frightening, it is important to stay with the process and move through it. If these experiences are properly supported, confronted, and integrated, they can be transformative, therapeutic, healing” (Grof, 1977, p. 172).

In an attempt to ease the stress of this intense period, Mark currently is taking medication that is working, but does not want to be dependent on this medicine for his entire life. He wants to return to healthy living and has the desire to move from the home of his parents. He feels that the medication keeps him from feeling and experiencing fun.

He sees the potential in the environment to laugh and have a good time but he feels the medication keeps him in the role of observer instead of participant. Mark does feel supported by his psychiatrist to move in this direction but for now the psychiatrist feels the medication is necessary for him to heal. Before taking him off the medication, the psychiatrist highly recommended that he stop drinking alcohol altogether.

Mark has reached a point in his life that he is evaluating where he is, and questions his choices and mistakes from his past. At 24 years old, his developmental process is reaching the pinnacle of his chart. The developmental process circling the twelve houses takes about 28 to 32 years. The pinnacle of the chart, known in astrology as mid-heaven, is a time when we redefine our philosophy of life and prepare for work in the world—our highest potential. It is not unusual to have doubts about what direction to move in. It is never too late to engage in your soul's contract. Having had a spiritual awakening at 24 years old, Mark is trying to rush his development. He is pressuring himself with high expectations.

We spent time recognizing his accomplishments so far in his life. He finished college and currently is enjoying a sales job that is providing new learning opportunities. He lives at home and has a wonderful relationship with his parents. I suggested that it is time to breathe a little and take a time out to honor his accomplishments. There is no choice point presenting at this time. It is time to trust and wait rather than overanalyze. Now is the time to find joy in each day's activities and feel at home where he is, to embrace the energy of the Saboteur and recognize the small miracles that present each day. Even though he appeared to be in agreement with all the blessings in his life, he still

expressed some dissatisfaction with his progress and some unfulfilled feelings regarding his current job.

At the completion of our discussion, Mark shared briefly that he might be interested in trying a dating service. So I was not surprised when the next chart cast showed the Saboteur in the seventh house. He smiled to see that the Saboteur was not letting go and he feels that it is really like his guardian angel. He was feeling connected to spiritual guidance based on his image of the Saboteur holding the energy of the magician. The seventh house describes our approach to relationships and the qualities that we are looking for in a partner. This is where we begin to make choices on sharing our intimate self with others outside of our family relationships. The energy in this house reveals more intimate kinds of communication between individuals. Great energy is invested in enjoying, maintaining, or recovering from our relationships. The seventh house is where we learn greater cooperation with others. How is the Saboteur making itself known in the area of relationship or partnership?

Session Five: Saboteur in the Seventh House

Mark's energy assessment at the start of the next session showed the first and seventh chakras to be open but all the other chakras were showing energy blocks. This pattern may represent that energy from below and above are trying to enter and Mark is not able to utilize the energy to bring forth a healthy pattern to be transformed. He is presenting in a state of confusion and continues to remain stuck in old belief patterns from his past experiences. After completing a chakra connection, I was intuitively drawn to conduct what is called an "amygdala connection."

The Amygdala Connection is a procedure that can deactivate stuck reactive patterns to perceived life-threatening situations. This Healing Touch technique is used in patients who experience post-traumatic stress syndrome with chronic patterns of fear, panic and anxiety. The goal is to shift their fear-based energy patterns. This shift opens energetic pathways or a new response of calm and compassion to previously threatening situations.

The first topic that Mark wanted to discuss was related to his most recent job. After giving this a lot of thought, Mark chose to leave his position because he felt that it was a dead-end opportunity and it did not fit with his career goals and objectives. It served as a bridge to reconnect with people and helped him to regain his confidence, but he felt that he was just working for a paycheck and was not feeling any sense of job satisfaction. After talking this over with his parents, he came to the decision to leave and pursue a job that has more meaning for him.

He felt empowered with this decision and believes it represents his ability to shed his old story and commit himself to the principle of spiritual growth and evolution. He feels deep internal shifts and perceptions being dynamically expressed in new creative thought. He is determined to create a new vision for his life and he is beginning to feel the passion for life returning. He is ready to write a new story and mobilize his energy to actualize it. He wants to become more independent and has the desire to leave his parents' home.

The work of the seventh house deals with partnerships and relationships. It is a shift away from the self toward another. By cooperating with and relating to another we unite for the purpose of achieving something. Purpose is very important to the seventh

house; it is the act of accomplishing something great for the self, the partnership and even society as a whole. In uniting with another, we feel that we are a more valuable member of this world. Cooperation and partnership help to advance our purpose in life. Through a partnership, we fill out our essential being. Ultimately, how we relate to others will help to define the success we have as a human being and as a member of humankind.

Mark feels that the environment in his past job was cold and number-goal focused. He is really interested in partnering and working with people who are trusting, compassionate, intuitive and well-adjusted. He feels that he is emotionally expressive and admires people with similar qualities. He describes the perfect job as something that brings people together with imaginative spirit and fun. Interestingly, the first thing that came to my mind was working in the restaurant business. I suggested that this may provide a challenge but he would also be surrounded with people who are creative and interested in bringing happiness and fulfillment to others. He smiled and went on to share this story.

On his last day at his job, a customer returned his rental car and as he was about to leave, Mark found a bag of hot dog buns in the back seat of the car. He ran to catch the customer before leaving so he could return the bag of hot dog buns, but the customer denied that these were his hot dog buns. Fifteen minutes later, he received a call from his cousin on the West Coast suggesting that they open a hot dog restaurant together. He felt that this was a synchronicity that validated his decision to move to a new position and he is beginning to entertain the idea of moving to the West Coast and starting a business with his cousin, forming a new partnership.

Mark also felt a pull to experiment with joining an online dating service. He completed a personal profiling and was curious to see how he would type out. The profile shows that his dominant personality type is that of the Negotiator. He sees the big picture and carefully weighs all the variables involved. He then comes up with imaginative solutions to complex problems. He is a visionary and tries to see things holistically. His big heart tends to trust people and his intuition often knows what people are thinking and feeling. And because he is agreeable and mentally flexible, he goes out of the way to make others comfortable and happy. He seeks to have a meaningful, intimate relationship.

Mark is interested in finding the right partnerships to move him into the next chapter of his life. He is ready to move on in his life with commitments that are stimulating. He is choosing to leave his past addictive patterns. Instead of dwelling in the old story of poor choices and destructive relationships, he is ready to find healthy, stimulating people to partner with in life, to join forces to bring a positive influence into the world. He is learning what it means to live with the purpose to serve others instead of putting his egoistic, monetary ambitions first.

By opening his heart, he is beginning to see the benefit of compassion in service to the world. He does not feel that the Saboteur is dragging him down, but is feeling a real attachment to the light side of the Saboteur, recognizing that still power within. He is ready to leave the fear behind and take responsibility to forge ahead in the creation of a new life filled with purpose and intent. His goal is to establish a new story; he is ready to leave the fear and pain from his tragedy behind. He is beginning to embrace the Divine Order of all things, embracing the synchronicities that are presenting more often in his

day-to-day living. These experiences are giving him a sense of newfound inner power. He also said that he has totally quit drinking alcohol and his next challenge is to quit smoking.

The next Archetypal Chart we cast revealed the Saboteur in the fourth house. The fourth house is the house of home or our soul and represents what we feel deep inside. This is the place where you can be yourself. It is the true residence of heart, or your deepest passion in life. The Saboteur represents the leading influence on Mark's emotional energies associated with all that represents home to him, his emotional life. Mark's intent in casting this chart was to give him insight into the area where he needs to focus his energy to give him the greatest aid in birthing himself a new vision.

Session Six: Saboteur in the Fourth House

Mark arrived feeling positive and energized. He had recently picked up temporary work with a landscaping company and is exploring other work alternatives, and expressed the desire to move to the West Coast and establish a home there. He said that he feels more in touch with his creative, intuitive thinking patterns and he does not feel limited or restricted in any way. His fears are dissipating. His second and fourth chakras showed some mild energy disturbance. The fourth chakra is the heart center of the body and rules the process of transformation. The heart center regulates all issues related to emotions; where your heart is, there is your power. The second chakra focuses on the ability to manage the power of sexuality, money, influence or control over other people. I conducted a Healing Touch procedure known as the Chakra Spread. The Chakra Spread is an energy technique designed to open the chakras and produce a deep healing. It

provides a deep clearing of blocks in the entire system and is especially effective in severe stress reactions. The Chakra Spread is a deep spiritual healing readying one for fresh beginnings, and will help Mark with his desire to create anew.

Mark contemplated the Saboteur in the fourth house and feels it is time to move from his parents' home. Mark is preparing to join his cousin on the west coast. His cousin is quite successful and is interested in having Mark join him in business. He feels that this opportunity will provide the mentorship that he needs to build his career in business. He is ready to move away from his parents and build new relationships. This would allow him to be free from past draining relationships and he will be entering a new city and build new friendships without addictive patterns from his drug use and drinking days. He is ready to embrace new friendships that are healthy and based on trust and integrity. He no longer uses recreational drugs or drinks alcohol and he feels that moving and starting a new home will provide him an opportunity to create a successful life based in new healthy life patterns. This opportunity will create a second chance to turn his life around and build success in his career and relationships. He is ready to join the mainstream of life and get his life started without the past fears preventing him from embracing new challenges.

Working with his patterns of fear found in the Saboteur, Mark feels that he is overcoming patterns of procrastination, denial and distraction. He has a greater understanding that the Saboteur is closely connected to addictions and it is the energy that drives him to make choices he cannot understand when he looks back in review of his life. Also, he sees that the Saboteur often lead him to engage with people who are not good for him and lead him to make mistakes over and over again.

The Saboteur is fueled by fear and is closely connected to our ego and tries to undermine the power of the ego. Saboteur energy is closely related to self-esteem and our own sense of identity. A healthy self-esteem is inversely related to the power of the Saboteur. Mark feels confident that he is aware of the power of the Saboteur in his life and feels that he has acquired healthy skills to deal with fear, and he does not feel paralyzed any longer by those unknown fears. These past few weeks helped him to overcome the unknown fear of beginning his life on his own and creating a new home for himself. He is going to meet his cousin in Chicago to discuss his future career options and the steps necessary to move to the West Coast with him.

Mark wanted to cast a new Archetypal Chart seeking insight into the area of his life that needs attention to focus his plan to create a new home and new beginning. He chose the Victim in the second house. The Victim teaches us to set boundaries and the second house deals with our life values, including our relationship to our things and money. The Victim archetype has strength and benefit as well as a shadow side that drains our power. The Victim helps us to recognize potential situations where boundaries need to be set. The shadow side of this archetype places blame on others or circumstances keeping us feeling stuck in old patterns. It forces us to feel powerless and keeps our energy drained. It keeps us from taking action and tends to keep us from assuming responsibility. To reclaim our power, we need to make something happen. We learn to handle the challenges and face our fears.

The second house is commonly referred to as the house of possessions. It regulates not only our relationship to tangible things, but also to our feelings and emotions, as well as our inner selves, abilities, needs and wants. This house contains our

life values; earned income and our ability to influence it; investments and property. Debt is also part of the equation and how we view money, the acquisition of wealth, budgeting and financial status. Personal freedoms as established by financial capability and sensibility are addressed here. To a great extent, our possessions and what we do with them help to define us as a viable human being. Mark said that in order to have a new home and fresh start on the coast, he needs to find the resources to fund his new dream. He said that he feels that he has the power to choose what is best for him now and he left very excited to get his plans underway.

Session Seven: Victim in the Second House – Final Session

Mark presented feeling positive and energized. His energy assessment showed that all chakras were open and rotating in a clockwise manner but the circles in the lower chakras were narrower than the higher chakras. A full body connection was performed. On completion of this energy therapy, all of the chakras were equal in circumference. He was relaxed and receptive to treatment. He enjoyed receiving the treatment and said he felt relaxed on completion.

Mark began the session by sharing positive experiences that he had had since our last session. He expressed feeling empowered and that he is beginning to make a difference in the world. He feels confident that he knows how to express his talents and is in the process of planning his future. He had met with his cousin in Chicago and he is moving forward on his plans to move out of his parents' house and begin a career where his cousin could mentor him and help him grow in the direction of his goals. He feels inspired and energized to move forward and he is finding the resources to support these

new dreams and aspirations. He is “redefining” his “value system and recognizing the inner power to define” himself in the world. The greatest lesson is in the recognition that his work in the world is not all about him, but he is open to seeking ways to provide service for others. He is taking the focus off himself and shifting his priorities to further recognize the value he can bring to the world through service. His lessons have helped him to recognize the essential awareness that despite society’s expectations, he is here to gather an abundance of experiences, as opposed to accomplishments.

Through this process of Archetype Counseling, Mark has learned to make peace with his inner critic of the Saboteur and realizes that it is this capacity to discern and distinguish what his soul longs to perfect in his life. He believes that life is a search to expand his understanding of the world and his role in it. He feels blessed with an abundance of courage that developed through this process. He feels strong in his ability to deal with his addictions and is excited to see his world expanding in positive new directions with positive energy versus the past feeling of losing control and spiraling down.

Mark’s most important goal at this time is to establish a place that he calls home, recognizing that home includes the work of the soul. He learned to create sacred space and through breathing and meditation he is able to create a ritual where he feels connected to the universal energy and feels that he is “vibrating at a new level.” He feels ready to embark on a new beginning and feels empowered to embrace life with the understanding that all is in a divine order. The Archetypal Wheel provides him with a necessary tool that helps him to focus and recognize where he may be losing energy and creates an avenue to open new insights.

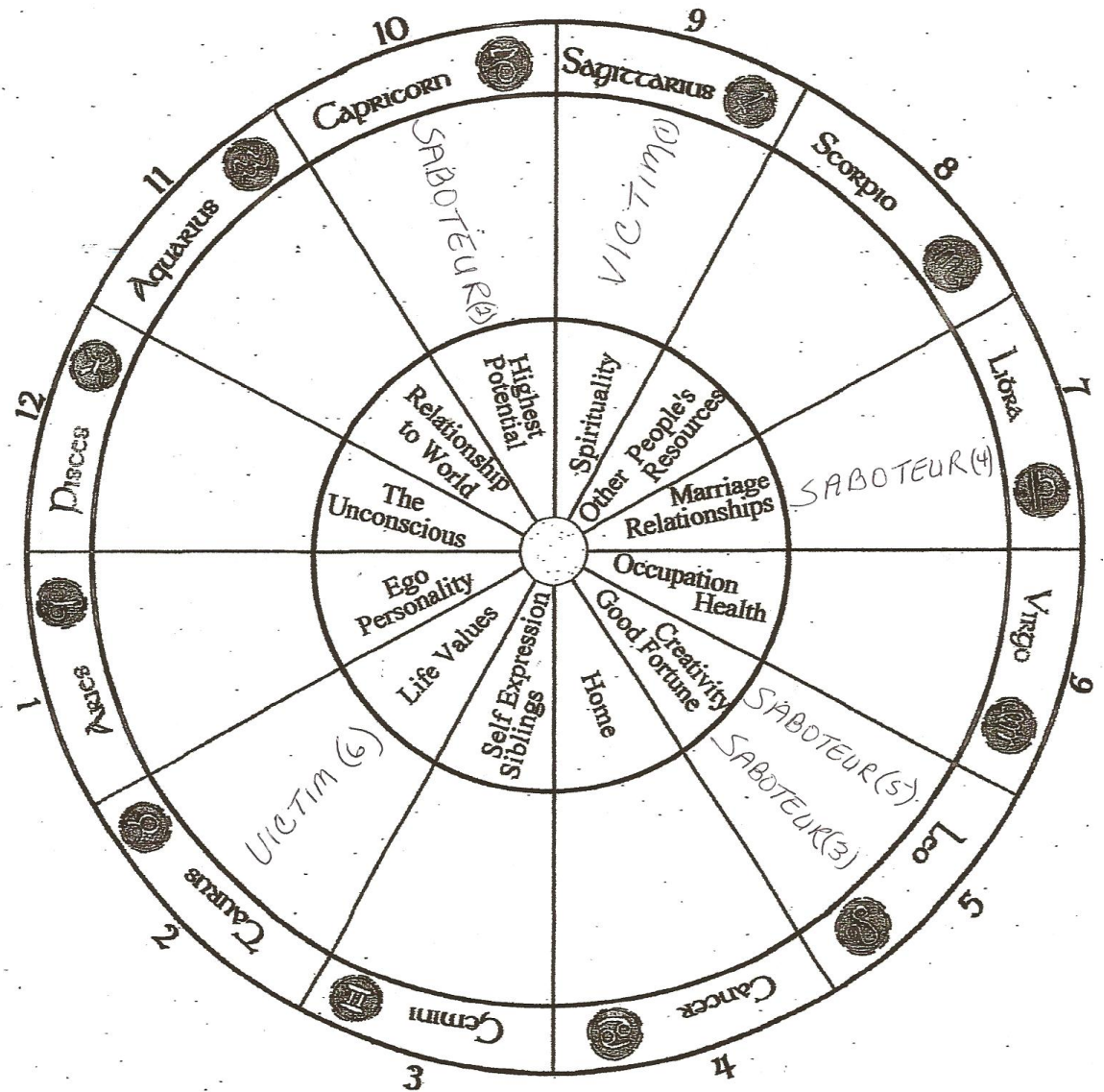
Summary of Mark's Sessions

In summary, Mark feels that these sessions helped him to recognize his innate gifts and he says that he now understands that responsibility is associated with these gifts. He is more focused on defining his dreams and desires to be an inspiration to the world. The obstacles that seemed daunting to him at the beginning of the sessions are no longer draining his energy. He feels more assured that opportunities will emerge at the right time as he travels his path in life; he feels that he is more connected to the inner intuitive hits that nudge him to make better choices. This new belief feels empowering to Mark and brings a level of excitement to the process of recreating himself anew. Most of all, Mark expressed the ability to live in gratitude, and feels he is blessed with an entrepreneurial spirit that will play a significant part through his creative expression in the world. On conclusion of this final session, I provided him with the tools necessary to cast his own charts and encouraged him to continue with this process to help him seek clarity into presenting issues that may arise in his life. He understands that remaining present in the moment helps him to maintain a sense of balance without creating undo drama and fear that comes by projecting into the future. The pattern of fear was re-patterned with healthy behaviors.

Overall, Mark feels that this process has helped him to recognize patterns of addiction, patterns of inner fears, and patterns of making poor choices. He no longer feels tied emotionally and financially to his parents. He is ready to embrace self-responsibility. He feels empowered to create his own home and looks forward to sharing himself in a healthy relationship based on honesty and trust. Most of all he feels proud that he no longer is choosing alcohol or drugs to help him deal with his fears. By moving toward his

fears, he feels much more self-confident and is beginning to recognize his own inner sense of power. Although the six-month study period is over, Mark chooses to continue this work with me. He continues to be alcohol-free.

Figure 2: Mark's Pattern Chart: Summary of all Sessions



Archetypal Wheel

B. Summary of Linda's Sessions

Linda is a 40-year-old woman. A registered nurse who is currently employed in sales, she has found success in career and business but fails to feel fulfilled in work. Linda is single and finds satisfaction in her independence. Her emotional style is warm and generous. She has a natural ability to lead and inspire others. She describes her familial relationships as “constantly filled with drama and challenges” but says that she “always found consolation, love and a special closeness with [her] mother.” Just recently Linda’s mother passed away from a short, intense bout with metastatic cancer. She is grieving from this loss at this time but strangely feels a sense of freedom and a new energy. This energy is giving her a sense of new beginnings and a new personal definition. She is struggling, however, with sibling relationships and desires to set boundaries. She feels that she allows her family to vampirize her energy often from the drama of these relationships. Recognizing that she is in the midst of change at this time in her life, she is seeking to find insight into the meaning of her life.

Linda’s numerology life path number is 7. The characteristics of the 7 life path include the desire to study, test and analyze everything. Those on the 7 life path are never satisfied with anything at face value. They will seek the meaning of existence, and will always be exploring mysteries and the unexplainable to find meaning in their life. They are born seekers. Linda believes in a greater universal consciousness but she feels blocked from aligning with this force. She does not have any specific spiritual beliefs or practices but she feels open to self-discovery and is seeking new meaning to the experience of life.

Session One

I made an initial energy assessment using hand scan techniques and pendulum. The seven energy centers are like an energy spinal cord through which the life force flows into the physical body. Linda's first and seventh chakras were opened, demonstrating that she is receiving the universal flow of energy from both above and below. And yet she is not accepting and transforming those energies internally, because all her core chakras showed energy disturbances or blockages. The seventh chakra contains the power of inner divinity, while the first chakra regulates connecting to familial bonds and tribal patterns. I performed a chakra connection using the Healing Touch technique. As energy was being shared, she became giggly from the touch, which she described as a weird feeling. She recognized that she has not allowed someone to touch her in many years.

At the completion of the Healing Touch session, she felt relaxed and energized and was in no way offended by the touch during the session. She said that, "her energy felt like it was expanding from the heart chakra." With the recent death of her mother, she decided "to search for deeper meaning in life." She said that, "her mother's death gave her the incentive to reorganize her life both emotionally and physically." Recently, she has been experiencing a burst of energy with the desire to clean and organize her home and belongings, and make changes in her life. She even purchased new furniture to create a new look and provide additional space to organize her things. Feeling some of the blocks and obstacles from the past being lifted, Linda felt more energized. She is recognizing that she has a power within and is transforming the situations that have left her feeling exhausted.

Since she seemed initially uncomfortable with my touch during the start of the chakra connection, I asked her to ponder several questions. May this be an indication that a protective wall is present? Is she willing to work on shedding this need to protect herself from the outside world? Linda often found herself in the past procrastinating and reaching for sweet escapes, which caused her to gain weight. She agrees that her weight is one way that she has built a protective wall and is her way of shielding herself from the outside world. During high school and college, Linda says she was fit and beautiful. She was involved in several deep loving relationships that turned bad, and now feels that her weight protects her from attracting a relationship. Although she tries to convince herself that this is a good choice for her, she does have doubt at times. Especially since the death of her mother, she is recognizing that she is feeling alone.

With the recent increase in energy that she is experiencing since her mother's death, Linda feels a greater ability to take action and communicate directly in order to eliminate patterns of procrastination. She is willing to take action as things present with a more open spirit. She has been more willing to look within and feels that there is an inner wisdom arising, giving her a greater sense of peace and freedom. Her goal through this work is to find inner peace and a joy-filled spirit. Her goal is to begin to focus on connecting to her authentic self and to align with the destiny of her Sacred Contract.

By beginning with a brief explanation of the process, I hoped to build trust and connection. This process of energy work and Archetype Counseling are key tools that helped in my own healing process, so I am interested in sharing this opportunity with others. I believe that each of us comes to Earth with a Sacred Contract, a mission that we want to accomplish with the goal of making this a better place to live through service to

others. Energy therapy helps us align with our core power, making us more open to receive inner wisdom. This process is spiritually designed to help access untapped energy that aids in our personal transformation and helps us discern our Sacred Contract. I believe that by expanding insights and opening perceptions, one learns to become the vibrant, connected and illuminated person that we are born to be. The goal is to open your body and mind to subtle levels of experience, such as letting go of control and the need to be right; worrying about appearances; and trying to stay safe.

Guidance comes in many forms: a flash of insight, a dream, a coincidence. Through this work, my hope is to help Linda become more introspective and to increase awareness of these signs so that she can experience the universal guidance that is abundant around her. I believe that if we are not experiencing abundance in every aspect of our lives (relationship, finance, and health), something needs to be re-patterned. We need to change our behavior so we can seek for new outcomes and develop the ability to let go of the old, unconscious barriers. The Archetypal Chart is a tool that helps us connect to the specific area of our life that needs to be highlighted in order for those blocks or barriers to be exposed and re-patterned.

The first Archetypal Chart cast for Linda showed the twelfth house containing the energy of the Divine Child. The twelfth house represents the twin processes of the dissolution of the individual ego and the merging with something greater than the self. We begin to understand that we are part of the infinite wisdom. On a deep level, every individual feels a connection with an infinite, eternal presence. This house represents the desire to return to that sense of wholeness, a mystical longing for union with our source and a direct experience of being part of something greater. In other words, the challenge

this house creates is the battle between wanting to lose a sense of isolation and transcend this feeling of separateness. On the other hand, we dread the loss of the separate self, the ego, which we worked so hard to develop in this lifetime. Additionally, one may feel cheated of a more complete happiness.

The twelfth house reveals patterns, drives, urges and compulsions that operate from below the level of conscious awareness while significantly influencing our choices, attitudes and directions in life. Stored in our unconscious memory, past experiences color the way we see and meet the world. This house helps us to reconnect with something Divine with a deep longing for wholeness and immortality, surrendering the sense of feeling separate. The questions to ponder are: What part of my ego am I having difficulty letting go of? What is keeping me from the experience of wholeness with the universal energy?

The archetype of the Divine Child holds the energy of the need to strive for perfection. Linda shared that her inner child has a tendency to put her down, and that her mind actively wounds herself through thought. She wonders why she is so hard on herself. This power of mental degradation leads to negative thinking and self-criticism. She feels that she is successful when she sees her ideas through to fulfillment. She has a desire to continue to feed and expand her mind; however, negative or fearful thoughts have a tendency to undermine her ideas. Being defensive at times causes her to be flippant and sarcastic.

Through this work, Linda said that she hopes to release the patterns of negative thinking and self-criticism about what she has done or has not done. The hope is “to develop the ability for introspection without feeling self-critical.” This involves getting in

touch with the unconscious patterning of the twelfth house, patterns that are hidden. The next 3 weeks will focus on releasing parts of the past where she feels she has been most self-critical or self-judging, and looking at releasing self-critical family patterns.

Session Two: Divine Child and the Twelfth House

Three weeks later, we met for the second session. I began with an energy assessment, followed by a full chakra connection. The first and seventh chakras were open but all core chakras were blocked to some extent. (The seventh chakra contains the power of inner Divinity and the first chakra grounds us in familial bonds and tribal patterns.) This alignment demonstrated that she was connecting to the Universal flow of energy from both above and below, while the rest of the core chakras showed signs of energy blocks. This is the same pattern of energy that she presented on the first visit. Linda once again offered anxious laughter as the session started but finally began to relax halfway through the session as she began to appear more relaxed and much more receptive. At completion, she described the Healing Touch session to be relaxing and beneficial.

The discussion following Healing Touch started with Linda sharing her evaluation of an event occurring over the last three weeks. Previously, Linda had said that she was experiencing a lot of drama with her family relationships, especially with her sister. This drama was leaving her depressed and disempowered. The challenge that she was facing with her sister was draining her energy. Recognizing that the Divine Child seeks validation and acceptance by trying to please others by following the rules they set, Linda decided that she was going to put her needs first this time. She did not feel the

desire to spend the entire Christmas holiday season visiting with her sister in Cincinnati, so she decided to meet halfway in Columbus on Christmas Eve to share dinner and gifts.

Linda said as a result of this twelfth-house work and recognizing the need to control with the energy of the Divine Child, she consciously chose to be open and to listen without presenting a defensive posture. She listened to her sister's concerns and realized that she had created a version of what she thought was wrong between them, only to discover that her sister was withdrawing from her because she was ashamed to reveal her problems and chose to use avoidance. "I realize that I give people advice whether they want to hear it or not," Linda said, "and then I am angry when they do not follow my advice."

The energy of the Divine Child strives for perfection and wants to control and rescue those she loves. Linda recognized that her sister may just need a sounding board and is not looking for advice; she understands this because she does not like when others try to give her advice either. When Linda changed her approach and just listened to her sister's concerns, she discovered that her sister is really living in survival mode at this time and that throughout her sister's life, she constantly attracted drama. This is not something new. Linda provided many examples where her sister made bad choices that led her to experience many challenges in her marriage and with raising her children.

Linda's sister is in the process of getting a divorce; her son is in trouble with the law and is currently serving jail time. Linda is disheartened with her sister's life and loses patience. "This is just not one terrible year," she said, "but the last 20 years were terrible years for my sister." She attracts chaos and pain and Linda always steps in as the rescuer. She has helped her sister and children financially, yet they never seem to recover or get

ahead. Linda feels that she is just enabling their behavior but does not know how to let go. “It really gets tiring.” Linda recognizes that her sister creates this chaos and attracts more and more.

Since Linda had such a close relationship with her mother, her sister thought that Linda would really fall apart when her mother died. Her sister was surprised to see the strength that surfaced after the initial grief subsided. As the executrix, Linda was able to deal with all of the financial matters and took charge to arrange the funeral services. Linda said that her sister began to recognize just how strong she was. Her mother’s death did not render her helpless. This gave Linda insight. Her sister is so busy and constantly in crisis that maybe she does not have time to recognize that people do things differently from her. “How I grieve and the way my sister grieves are different.” Linda tried to lay the groundwork to help her sister recognize that each responds to crisis differently.

Linda felt that the introspection of this archetypal work created this aha moment for her. As a result, in the past month Linda has been trying to be more patient with her sister. Since her mother was the good listener and that is now missing for her sister, Linda feels that she needs to step in and just be present as a sounding board. She recognizes that she has a strong support network with friends and her sister is missing that in her life. Her sister was totally dependent on her mother for that listening support and fears being alone. Linda is trying to be more tender and gentler. “I recognize that I get paranoid and think she is thinking things that she is not. This makes me feel hurt and defensive. But now I know that she is only trying to spare me from her problems.” Secondly, Linda recognizes that striving to be perfect and the constant chatter of the inner critical child

keeps her from enjoying life. She embraces the opportunity to engage in play with her inner child and that helps her to feel a little more relaxed and empowered.

The next chart was cast: Saboteur in the second house. The Saboteur usually makes itself known through disruption. It tries to sabotage our efforts to be happy and successful by causing us to resist opportunities. The Saboteur creates inner fear of inviting change into our life that prevents us from responding in positive ways to opportunities that are presenting themselves. The second house is the house of money, resources, possessions, and values. This gives us the notion of what we value, of what we would like to accrue or gain so we can structure life accordingly. Once we know what we want to possess, this house gives us the sense of substance, value, worth, safety and security. It is an indication of what constitutes our personal security and our attitudes toward the material world. It reveals how you feel about your possessions. It represents your self-esteem, earning abilities, and personal resources. With this understanding, I instructed Linda to focus on these areas in her life and journal her experiences.

Session Three: Saboteur in the Second House

Session three started with an energy assessment revealing all chakras to be spinning clockwise but not equal in circumference. A different energy pattern was presenting as compared to the first two sessions. I performed a full chakra connection to return energy to balance. During the session, Linda appeared relaxed and was much more receptive to Healing Touch compared to the first two sessions. After the procedure was complete, Linda shared that she was much happier about life in the last three weeks. She believes that this process is helping her plant seeds for new beginnings. She feels that she

is experiencing mental clarity and her doubt and confusion are diminishing. She is experiencing more energy and is continuing to de-clutter her house.

During the last three weeks, she said she pictured “the presence of a little guy dressed in black that is keeping me in the dark and is challenging me with doubt and confusion.” She is becoming more and more aware of the negative inner self-talk that is going on in her head. She felt an “apparent shift in energy patterns.” As she was sharing the story about her sister, she expressed gentleness, whereas in the past she was angry and critical. She felt much more empowered through setting boundaries and putting her own needs first. She recognizes that if she does not set boundaries she will not have a relationship with her sister at all. She clearly wants a relationship with her and recognizes that she is not going to change her sister, but that she can be there as a listening support without the desire to change her.

Linda discovered that she no longer wants to be a people pleaser. When she does something for another it will only be because she wants to and is not looking for validation. She wants to do service for others with no expectation. She discovered that people show affection in different ways. Some people buy things for another, some people do something for another. “I am recognizing that gifts come in many different packages. I am realizing that I thought I knew stuff and now I am realizing that I don’t know anything.”

The issues that came up for Linda with the Saboteur in the second house are related to spending a lot of money lately on purchases for her home. Although she is currently employed in a professional sales position, she feels fear creep in when she begins to think about the state of the economy and begins to worry about the possibility

of losing her job. Currently, however, her position is secure and her income is above average. On one hand, getting her house in order is making her feel liberated from the clutter and she is appreciating her home more since beginning to organize and fix things that needed to be replaced. She is feeling joy, but on the other hand she has the Saboteur planting fear. Do I have enough money saved in case something happens to my job? Do I deserve to spend this money on myself? What are my options?

Regarding the insecurity of the job market, we discussed the possible options for her. Linda is a registered nurse. She recognizes the possibility of role expansion with additional education. We talked about all the options that she has in nursing and options in downsizing her lifestyle. Her concern related to receiving comparable income in another position. Right now Linda is very happy in her position, but the Saboteur is draining her joy. Finding things that she could be grateful for in the moment may be a way to silence the Saboteur. Also, I encouraged her to recognize the joy in her current financial security. Energy follows intent. What you focus on will expand in your life. Focus on joy and live in gratitude.

Linda is beginning to more consciously recognize choice points. If life unfolds in Divine Order, the next experience that you are to have will present itself; choices will follow. In the past three weeks, Linda tried to focus on the good things happening in her life. She is committed to work on silencing the Saboteur. Linda said she made conscious choices to live in the moment and to recognize the beauty in simple things.

Since her mother passed away last year, she was assigned to be the executrix for her mother's estate. She was procrastinating with some of the responsibilities necessary to get things in order, but last month she took action to complete the necessary steps.

Distributing the money to her siblings helped her reach out to them. She recognizes that she is not responsible for what they do with their inheritance and she gave from a place of nonattachment. She clearly wants to stop trying to rescue them and is working hard accepting them at their level, yet trying to set boundaries. She is feeling much more empowered in her familial relationships and is resisting getting drawn into their drama. These are conscious choices she is making. “I can only control the controllable.”

Linda is beginning to focus on areas in her life that she needs to be thankful for. Myss says that once we recognize the insidious manipulation of the Saboteur, we can help raise our consciousness and recognize how our thoughts can sabotage our lives (Myss, 2001, pp. 122-123). The Saboteur forces us to choose the comfort of what we know, which forces us to live in limited realities. When we feel separate, we are in the endless chase for something more. Life becomes more simplified when we recognize that we are not separate from the Divine plan.

A chart was cast for the next three weeks: the Prostitute in the twelfth house. The core issue of the Prostitute is how much you are willing to sell of yourself as related to your morals, your integrity, your intellect, your word, your body, or your soul for the sake of physical security. It challenges the power of choice or speaking your truth. We want things to come easily without hard work. We look for easy rewards, quick and easy ways to do things. We are all looking for a fast way to get rich by winning the lottery, for example. As stated earlier, the twelfth house is the house of the unconscious and it reveals patterns, drives, urges and compulsions that operate from below the level of conscious awareness and yet significantly influence our choices, attitudes and directions in life. Stored in our unconscious memory, past experiences color the way we see and

meet the world. This house helps us to reconnect with something Divine with a deep longing for wholeness and immortality, surrendering the sense of feeling separate. Linda worked with twelfth-house issues in the first week with the Divine Child archetype, the unconscious desire to strive for perfection. The next three weeks are looking at the areas of her life where she is not making conscious, integral choices. I asked her to contemplate what events in her life weakened her faith.

Myss says that in order to live a rich life, everything about who you are must be one, in alignment, and in pure harmony (Myss, 2001, p. 118). The Prostitute forces us to seek congruency in our lives. For clear and honest expression, our thoughts, voice and actions must be congruent. We will not stand in our power if we say one thing and do another. Integrity must be honored for us to feel complete and free.

Session Four: Prostitute in the Twelfth House

Linda presented for her next visit feeling grounded and happy. I found all chakras open except for the crown chakra. This shows that Linda is feeling grounded in the process of her life but she is still separating herself from the universal flow. She is feeling that she is learning to master the creative expression that is inspired from deep within and is building an inner self-trust in letting the creative process flow. She is committed to continue growing and expanding and feels a transformative process evolving. However, she describes having difficulty letting go and feeling free to allow herself to channel information. She remains feeling blocked from higher inspiration and with tears she said that since her mother's death, she does not feel a connection to her spiritually at all, not even through dreams.

The twelfth house was the area in which blocks existed in the first session, and once again Linda pondered this area of her life. The twelfth is the most mystical of the houses because it is the house of the unconscious and the unknown, intuition, secrets, dreams, and our innermost fears. When you successfully navigate the twelfth house, you will reach transcendence, where ego can merge into spirit and so resonates with the sixth and seventh chakras. This was reflected in her presenting energy pattern with blocks in the seventh chakra. She said tearfully that she “does not feel a connection to something greater and often [feels] very alone.” The archetypal energy in this house helps us to recognize the boundaries between the self and others with the purpose to share in service and helps us to know and understand true compassion for others.

During this past month, Linda felt that she was more conscious of creative expression in her life. This is her attempt to feel some authentic connection to the universe. She is bringing more pleasure and beauty through relationship with her friends and is recognizing that there is a deeper meaning through this life process. She is consciously creating a new story and is separating herself from the past dramas. Life is presenting a new journey as she describes her most recent feelings and contemplation. She is not trying to be a people pleaser but recognizes where she might be selling herself short by being judgmental of others. She said she is “beginning to really get in touch with the concept that what you put out comes back to you.”

Linda feels she is in a transition point in her life and is trying to define now what she is transitioning to. She is recognizing a real creative capacity from within and is trying to figure out how to bring pleasure to her life by letting that creative energy flow naturally. She is beginning to understand the concept that everything is interconnected

and if she sells herself short in any part of her life, it has a rippling effect in other aspects of her life. She feels the relationship with her siblings is changing and shared several examples where she stood in her power and did not get caught up in the drama. She sees the energy patterns between them changing and recognizes that it started with her shift. She is embracing her authentic self and is no longer willing to sell herself short in trying to gain acceptance from others.

The next chart revealed Divine Child in the second house. This is a repeated pattern that was cast in the second session. To further define ourselves, the second house represents what we most value. In further defining self-identity, we begin to place value on our treasured possessions. We hope that these possessions will help define our identity further and give us a sense of value and worth. We also strive for safety and security through these attachments; we define ourselves by what we have. I challenged Linda to look beyond the physical attachments to money and power to her spiritual values. What we desire determines what we attract into our lives. It is time to ponder what those desires are. Also, the Divine Child is forcing her to recognize the needs of her inner child. I encouraged her to have an inner dialog with her inner child and journal her insights.

Session Five: Divine Child in the Second House

Linda's next energy assessment showed all chakras to be open except the heart chakra. The heart chakra's focus is about effecting a healing. Thus the words "love heals all" have great truth. Wounding of the heart chakra can come from loss of a loved one—for example, the loss of her mother. The heart chakra governs spiritual challenges of forgiveness, and all the emotions connected to your fears reside here. The heart chakra

also rules the process of transformation. When I performed a chakra connection, Linda appeared relaxed and receptive during the Healing Touch procedures. She said that she really enjoyed the treatment and felt an opening occurring over her heart. She felt relaxed and stress-free at the completion of the Healing Touch session.

Linda was excited to start this session by sharing the following stories. Since her mother's death, Linda said she did not feel her mother's presence until recently. She met friends for Sunday brunch and they were about to leave the restaurant when her girlfriend said that she needed to quickly use the restroom. When she came out of the restroom she was commenting that there was such a cute tray on the wall in the restroom and began to describe it. She said that it is so retro and it has all these little coffee cups on it with little sayings like "I take mine black." Linda went right into the restroom to see this tray. It was exactly like a tray that her mother had in her house for at least 40 years. She said that the crazy thing was that she recently was thinking about this tray and meant to go to her stepfather's house to get it. She always thought it was so cute and really wanted it as a memory of her mother. She would not have gone into that particular restroom, and so the fact that her girlfriend came out commenting about it makes her feel that her mother was trying to get her attention. She always wanted the tray even before her mother died and said it was a sure sign from her mother that she was meant to have it.

Linda went on to explain another incident. In her back yard is a dead tree with a face on it that looks like the mask from the movie *Scream*. She just told her friend that she always felt it was creepy. While eating breakfast last week, she described feeling the house shake and she realized that this tree had fallen over into her neighbor's yard, and

the face on the tree was shattered. The friend she had been talking to about the tree was also the nurse who took care of her mother while she received radiation treatments.

Linda said that both the incident with the tray (which is now hanging in her home) and tree with the creepy image that totally shattered were both synchronistic events that were signs from her mother.

These experiences dramatically changed Linda's philosophy regarding life after death and have sparked an interest in seeking more insight into the occult or unseen. She feels she has been awakened to something that she has never felt before. She recently went to a concert and remembers talking to her mother in spirit and saying she wished she were there. Without a doubt Linda feels that both of these experiences were opportunities for her mother to show her she is aware of her heart's desire. She felt her mother saying, in effect, "I am with you." She feels her presence more now in the little things each day.

Since the last visit, Linda said she was having open communication with her inner child. She recognizes that this opened her to receive the profound experiences she had with her mother from the other side. The second house represents what you most value and hold dear. In energy terms the second house represents the next stage in the formation of the self. She began to give more thought to what she wants in life now. Her relationship with her mother gave her primary purpose in life, and now that she is not with her she is reassessing her values and goals. This experience helped her to see beyond the physical form of attachment and has opened her mind to give more consideration to her spiritual values. She recognizes that she can be happy without the possession of her physical mother and recognizes that love is transcendent. The death of her mother was a

situation that challenged her forward progress and helped her to develop emotional wisdom. By confronting this challenge, she feels an acknowledgement and integration of a greater spiritual existence.

We cast her next Archetypal Chart: the Divine Child in the seventh house. The Divine Child is associated with innocence, purity and redemption. People with this archetype tend to strive for perfection and to be people pleasers. The shadow of this archetype manifests as an inability to defend itself against negative forces. This archetype challenges you to assess whether you see life through the eyes of a trusting God, or tend to respond initially with fear of being hurt or with a desire to hurt others first. The seventh house is how we relate in one-on-one partnerships that require cooperation with another person, even those who may openly oppose you. I emphasized that the Divine Child is presenting for the third time through this process and I encouraged Linda to journal the dialogue with her Child archetype in the seventh house of partnership.

Session Six: Divine Child in the Seventh House – Final Session

The initial energy assessment showed all chakras open with some disruption in the heart chakra. Since this was our final session, I conducted a Healing Touch procedure known as a Chakra Spread procedure. The Chakra Spread is an energy technique designed to open the chakras and produce deep healing. It provides a deep clearing of blocks in the entire system. The Chakra Spread is a deep spiritual healing readying one for fresh new beginnings. Linda greatly appreciated this spiritual experience and described it as participating in a beautiful spiritual ritual.

Spiritual ritual is becoming more important to Linda. Religion was never something she was interested in, and she often felt annoyed when someone would push their beliefs on her. She scoffed at hopeful faith and innate idealism, believing that only through hard work did things get done. However, recently she is becoming more interested in developing a spiritual practice. She has no desire to practice a religion but is looking to find a spiritual practice that works for her. She wants to continue to work with the Archetypal Wheel on her own. It helps her explore her own sense of inner spirituality. Also, since our last session, Linda had the opportunity to walk a labyrinth at a nearby retreat center and said this was a wonderful, peaceful experience that seemed to bring her closer to her mother.

Linda recognizes that through this Archetype Counseling experience and participation in this study, she is feeling more open and accepting. She is participating in life with a more positive spirit and trying to live consciously without projecting her feelings and inadequacies onto others. She is taking ownership for her feelings and realizing that others are not intentionally trying to sabotage or victimize her. She is coming to recognize that when her friends are going through their dramas it is not about her; as a result she is able to listen and provide support without feeling it is her responsibility to rescue them. She is seeking clarity in communication and not jumping to conclusions about what they must be feeling about her. She sees that she has the ability to choose not to participate in the dramas that others create but finds that she is more able to observe the situation more objectively and not lose her energy to it. She feels that she is open to receive and she sees how much she has expanded through this process. She is dealing better with the energy “vampires” in her life. She recognizes that if she

participates in the dramas it is her choice to give her energy away, and if she does she deserves the consequence of that choice. Living consciously is helping her to recognize that joy-filled living is a choice. Energy follows intent. She sets the intention for each day that is a positive goal and she feels much more energy flowing through her life.

The energy of the Divine Child is teaching her about self-love. Her self-talk is abusive and she recognizes that she never measures up to her ideal image. Her image of perfection is the reason holding her back from loving herself and accepting others the way they are. Once she connects with the inner child with a cosmic sense of humor, she no longer tries to be perfect. She feels that she is becoming content with whatever life brings and is able to accept the challenges as doorways to finding more treasures inside ourselves. Her goal is to become content with whatever life brings. She is recognizing that perfection is never required in our life, only perfect effort. "It is amazing what you can do if you simply step into it. Life is meant to be happy."

I explained that living consciously gives you the tools that you need right now to make this day happy. The best tool is love. Just love everything that life offers and watch the experience change. When we raise our consciousness, we set an intention to change and grow. We begin a journey in which we move from coping to learning, and finally to the enjoyment of living. We follow intuition and serve the divine will with the willingness to let go of our need to control. We then experience greater freedom, fulfillment and joy. We always have the power to choose, to respond, and to change ourselves.

Seeking insight into seventh-house relationships and partnerships, Linda recognizes that relationships are easy to come by because she is always more than willing

to acquiesce in her search for approval and acknowledgement. Therefore, one-to-one relationships have been a balancing act. Every relationship seems to meet a crossroads where she must choose between codependence and independence. She sees now that because she is a peacemaker and rescuer, she draws relationships that create disruption and unrest. Through this work, she is recognizing that it is prime time for her to be true to herself. As she is learning not to have expectations of others, she sees relationship as more give and take. She recognizes that her Divine Child was holding others to that same expectation of perfection. Learning not to have expectations of others has given her a feeling of freedom to be herself. There is no measure in true friendship. She does not feel responsible to meet others' expectations as well. She realizes that she has the choice to participate in the dramas or serve as an observer and conserve her energy. She feels that she has broken free from old tribal family patterns of expectation and validation.

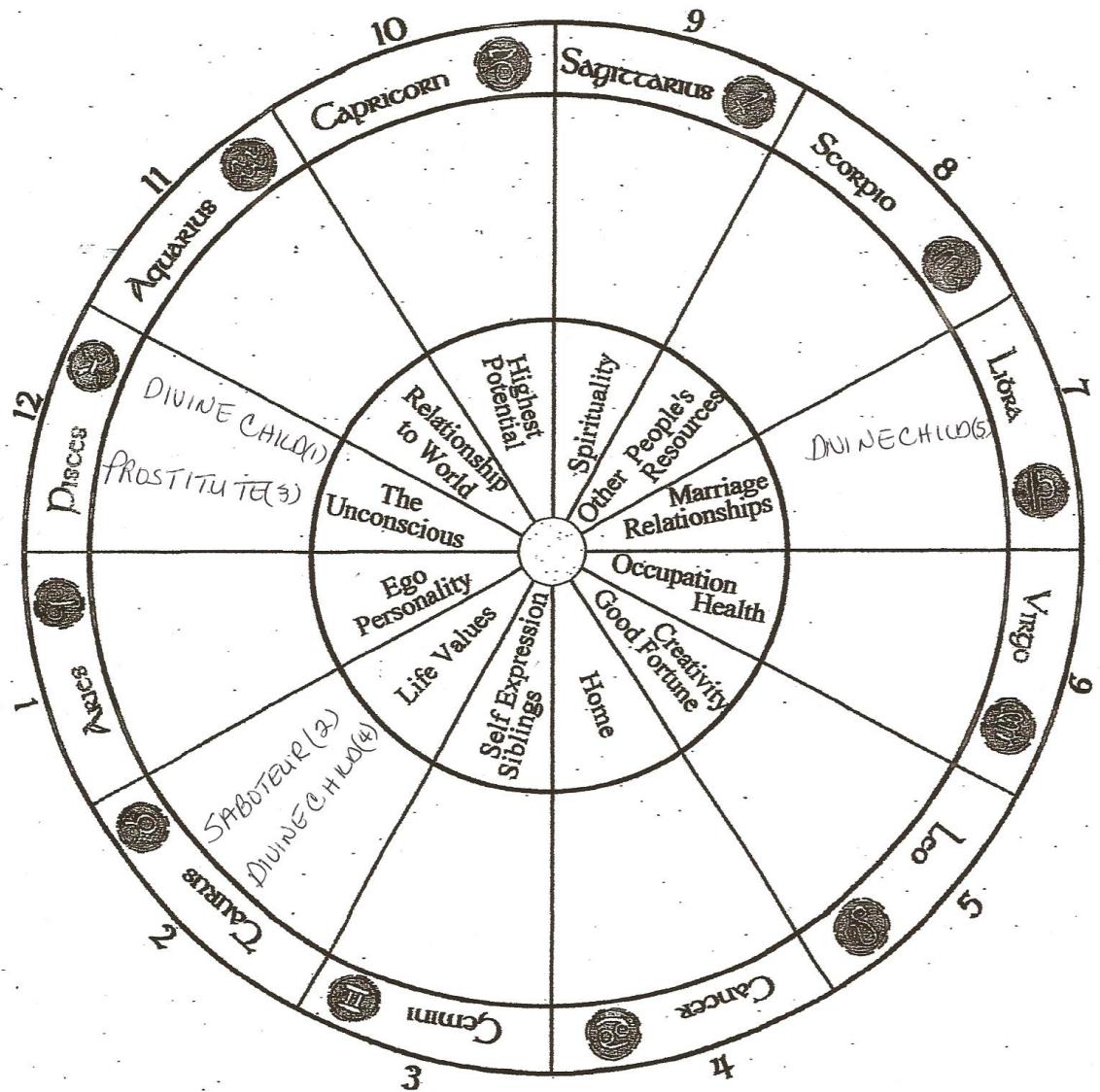
Summary of Linda's Sessions

In summary, Linda is demonstrating conscious changes in negative life patterning. The patterns of negative self-talk are replaced with conscious awareness. She is developing practices of spiritual ritual to help her stay connected to Divine inspiration. She described the following positive patterning as evidence of this shift in consciousness. She has come to recognize that through compassion and acceptance she is learning to acknowledge strengths and imperfections. She is learning to balance her fight for flawlessness with real-world practicality. She is ready to make career changes to fill an inner desire that seems to be trying to get her attention. She feels that she is being called to a field of bioethics and/or patient advocacy. She is ready to make important

contributions to the world. I told her to take pride in her striving and make peace with her inner critic, realizing that it is this capacity to discern and distinguish that your soul longs to perfect in this lifetime. The Divine is deeply hidden within the duties and activities of everyday life. She said she is ready to open up to the options that abound in her everyday life, rather than looking out at the horizon and putting her happiness on hold for another day. She is a soul searching to reclaim the wild abandon and innocence of a young child chasing a butterfly through the garden. She wants to simply enjoy the myriad experiences along the way.

Finally, I encouraged Linda to begin each day with a meditation with the intent to balance her energy field. I offered the practice of casting archetypal charts to be a daily spiritual practice helping her to seek insight and ask for guidance into emotional and spiritual issues presenting each day of her life. I encouraged her to continue to journal her insights and to occasionally look back to realize the insights and changes taking place in her life.

Linda's overall patterning includes these two: fear of losing control causes her to strive for perfection; and fear of humiliation allows her inner critic to sabotage her intentions.



Archetypal Wheel

Figure 3: Linda's Pattern Chart: Summary of all Sessions

C. Summary of Susan's Sessions

Susan is a 62-year-old woman who is successful in career and business. She and her husband own their own healthcare business. They have two grown sons, both of whom are in graduate school; one is married and the other is planning to marry this year. At this time she is experiencing a relationship challenge with her husband, who has been deceitfully having an affair with another woman. Susan is experiencing a lack of emotional integrity and is lacking the capacity to express her feelings accurately. She feels depressed, anxious and disempowered. Due to this unhealthy state of her relationship, Susan feels that her energy is being drained. Her desired goal is to restore her passion for living as well as restoring the emotional balance, both internally and externally. She also would like to restore her feeling of self-empowerment.

Susan's life path number is 5. The most prominent characteristic of the 5 life paths is constant change. Change is the name of the game with the purpose to champion freedom. The 5 life path embraces liberal, progressive, forward thinking. The 5 life path is super-resourceful and presents with an innate energizing inner power.

Susan says her passionate drive in life is gone. Her goal in this work is hopefully to inspire her imagination to create a new life with restored energy and overcome her sense of betrayal. Her tender soul seeks tranquility. Susan is a nurse who goes through life with the desire to help and serve. She seems drawn to the deep uncharted waters of betrayal in her intimate relationships. Her faith is unshakeable and believes that there is goodness at the heart of every soul. This belief is certainly being challenged at this time in her life.

Session One

Session one started with an initial energy assessment using hand scan techniques and pendulum. The seven energy centers are like an energy spinal cord through which the life force flows into the physical body. The first chakra and seventh chakra were opened, demonstrating a connection to the universal flow of energy from both above and below. The seventh chakra contains the power of inner Divinity and the first chakra grounds us in familial bonds and tribal patterns. However, the rest of Susan's core chakras showed signs of energy disturbance with the brow and throat chakra being blocked the most.

The sixth or brow chakra is the energy center that empowers our attitudes, beliefs, memories, and the overall character of our rational mind. Whether we are open-minded or judgmental and limited in our capacity to consider new ideas is a manifestation of how we direct the power of this chakra. Sixth-chakra energy resonates with clear thinking and clear vision. Nurturing this center allows us to integrate our intelligence with our intuition and end our fear of knowing the truth. This is the chakra used when we speak of manifesting our own reality. The fifth or throat chakra is the center of will, including your ability to speak your truth by expressing your needs and desires, and your power of choice. Susan is struggling at this time with choice. Should she stay in her marriage or walk away?

I shared an overview of the process of energy work and Archetype Counseling and explained that these were key tools that helped in my own healing process. Through mutual sharing, I explained my belief that each of us has come to earth with a sacred

contract, a mission that we want to accomplish with the goal of making this a better place to live. I explained that energy work helps us align with our core power, making us more open to receive inner wisdom, and that this process is spiritually designed to help access untapped energy that aids in our personal transformation. Through the development of introspection, insights expand and perceptions open. The goal is to experience oneself as the vibrant, connected and illuminated person we were born to be. We do this by opening our body and mind to subtle levels of experience, such as: letting go of control, the need to be right, worrying about appearance, and trying to stay safe. My goal in this work is to help Susan focus on connecting to her authentic self by aligning with her Sacred Contract.

I believe that if you are not experiencing abundance in every aspect of your life (relationship, finance, and health), something needs to be re-patterned for new outcomes and the ability to let go of the old, unconscious barriers. Guidance comes in many forms: a flash of insight, a dream, and/or a perceived coincidence, or synchronicity, for example. The universe is constantly finding ways to communicate and expand our lives, but often those nudges go unnoticed. The Archetypal Chart provides a framework to help us connect to that universal voice. The Archetypal Chart is a tool that helps us connect to the specific area of our life that needs to be highlighted in order for those blocks or barriers to be exposed. The first chart I cast with Susan showed the Saboteur in the twelfth house.

In the twelfth house, the twin processes of the dissolution of the individual ego and the merging with something greater than the self are felt and experienced. The twelfth house represents the urge for dissolution that exists in each of us, the understanding that I am part of the infinite wisdom. On a deep level, every individual

feels a connection with an infinite, eternal presence. This house is the desire to return to that sense of wholeness, a mystical longing for union with our source and a direct experience of being part of something greater. In other words, the challenge this house creates is the battle between wanting to lose a sense of isolation and to transcend this feeling of separateness. Although that is our desire, we still dread the loss of the separate self, the ego, which we worked so hard to develop in this lifetime. We do not want the ego to disappear, but we do want to open it to divine guidance so the two may work in alignment. A mature ego can take responsibility for carrying the consciousness of the soul. The goal is to reach for the best within ourselves, to learn to love not only the joys and victories but also the pain and challenges.

The twelfth house reveals patterns, drives, urges and compulsions that operate from below the level of conscious awareness and yet significantly influence our choices, attitudes and directions in life. Stored in our unconscious memory, past experiences color the way we see and meet the world. This house helps us to reconnect with something divine with a deep longing for wholeness and immortality, surrendering the sense of feeling separate. In the twelfth house lie our inner fears and worries.

The archetype of the Saboteur is made up of the fears and issues related to low self-esteem that cause us to make choices that block our own empowerment and success. The Saboteur brings about enormous change and forces us to reckon with our inner demons. With this insight our awareness increases and our power can be redirected to aid in our personal unfoldment. The questions I asked Susan to contemplate included: What part of my ego am I having difficulty letting go of? What is keeping me from the experience of wholeness with the universal energy?

Session Two: Saboteur in the Twelfth House

The next session took place three weeks later, and the energy assessment found the seventh, sixth and second chakras with energy blocks. The seventh chakra is located at the crown of the head, the area of the psychophysical body where divine energy enters the physical energy system. This is the initial point at which each archetypal pattern becomes personalized in your life. The sixth or brow chakra is often called the third eye. This is the center of wisdom in the body; its power affects the intellect and your ability to articulate vision and inspiration. The second or sacral chakra is located in the lower back area. This chakra focuses on your ability to manage the power of sexuality, money, influence or control over other people.

I performed a full body connection with mind clearing. At completion of the Healing Touch session, Susan described having a powerful experience. She felt the presence of a beautiful burst of light entering through the crown of her head and said it was a peaceful, beautiful moment. She said the experience was very validating and she felt much more committed to the process.

Through the discussion that followed the Healing Touch session, Susan began to share her thoughts from her journaling over the past three weeks. She said she was “feeling very alone and separate from the world.” After contemplating the Saboteur in the twelfth house, she said she is “no longer willing to support the dichotomy of experiencing external success without internal peace.” This energy is not allowing her “true authenticity to blossom.” She concluded that her challenge lies in redefining who she really is. The process of connecting to her unconscious motivations and fear awakened

her desire to be authentic; she began to identify her own inner needs and made the decision to put her needs first for a change, as a demonstration of re-patterning behavior.

In the past three weeks, Susan tried to be her own person and do what was important to her. She came to recognize that she often made choices based on the desires of her husband. For once she wanted to stand in her power and make decisions based on her desires, instead of trying to please her husband. Because her husband coaches basketball games, this often creates conflicts in the schedule with what she needs or wants to do. In the past, she would always be there for him. In the last three weeks, she chose to miss several games to do things that she wanted to do, and as a result she felt a true sense of empowerment.

An example she provided demonstrates a change in her usual patterns related to the celebration of the Christmas holiday. Susan and her husband are Catholic and raised their children in the Catholic church. The ritual and the ethical upbringing were important to both of them while raising their children. Recently, her husband stopped attending church services. For the holiday her sister invited her and her family to join a service at her church. Susan made the decision that she was going to attend the service with her sister's family and change the usual holiday practice. This is something she really wanted to do and she was prepared to go alone. She shared her plans with her husband and children and to her surprise, both her husband and children made the decision to attend with her. Again, she felt empowered.

Susan recognizes that she is a "people pleaser." She is the youngest of three siblings, having two older brothers, and believes that in order to be recognized, she needed to put everyone else's needs before her own. This behavior then transferred into

her current relationships. She often feels disappointment in her expectations of others since she is seeking to be treated as she feels she would treat others. She is beginning to embrace the concept that she cannot set expectations for others and that she can only control herself and her responses. She also recognizes that her husband “vampires” her energy; even though she is trying to please him, he is never satisfied.

Trust in relationship is important to Susan. Even though her husband ended his extramarital affair, she recently found several text messages between her husband and his girlfriend. He denied that he reconnected, saying that it was just a wish for a happy birthday and an update on some family drama. Susan felt betrayed once again because he responded immediately to the girlfriend’s text, and not just once but several times. He denied that this was a reconnection and he recommitted to saving their marriage.

Both she and her husband were invited by friends to attend a New Year’s Eve party. Susan was faced with a difficult decision because she did not feel that she wanted to go. She was feeling hurt and betrayed from finding the text messages on his phone. However, her husband went out of his way to prove to her that this was very important and that he really wanted to spend New Year’s Eve with her. She said he became very attentive and concerned to reconnect. He was very apologetic for the communication with the girlfriend. He seemed to be trying to make it up to Susan. She did agree to attend the celebration with him.

Ever since, he is reaching out with small gestures of affection and genuinely appears to be working on renewing their relationship. Although it is difficult to acknowledge his affection, she is trying to show warmth in response to his actions. She expresses hope in the relationship because it may be the easiest choice to make. She has

the dream that her future grandchildren spend time with grandma and grandpa and that the family share vacations and holidays in loving relationship. She said that is what she had and that is what she wants for her children. On the other hand, she has days when she would like her husband to walk out the door.

Susan would like to begin to create new life dreams that do not include her husband but she does not feel she has the strength to change the dream right now. She feels that she will, only if she is forced into it. In the meantime, she is looking for threads of hope. He says he has recommitted to their marriage and is no longer interested in pursuing this extramarital affair. He has been demonstrating more thoughtfulness lately. She is making the effort to respond to his advances. He does, however, refuse to go to counseling with her and so she is committed to work on herself with the recognition that she can only change herself.

We reviewed the process of changing patterns, and Susan recognized that if you keep doing the same things over and over, you will keep getting the same results. The twelfth house represents the work of letting go of old patterns and embracing the new. Susan is hoping that if she births anew perhaps the relationship will redefine itself. She certainly is not ready to forgive because she is not quite sure what needs to be forgiven yet. By looking at old patterns, new patterns can be birthed. For the first time in her life, she says that when she is making new choices, she will put her needs first and do what she wants to do. She is ready to get clear on priorities and commitments. This work will help Susan to align mind, body and soul. With the power of intention, Susan hopes to break through this confusion.

Another Archetypal Chart was cast to highlight focused areas until our next visit. The chart showed the Prostitute in the ninth house. In the ninth house, we emerge renewed, cleansed, and wiser about ourselves and life, invariably from the experience of some pain or crisis. The ninth house is commonly referred to as the house of philosophy and spirituality. In keeping with that theme, it's our search for meaning that is the focal point here. We try to understand what we see and feel and probe further in hopes of realizing true meaning. The work in the ninth house teaches us that God will prevail in all relationships.

The archetype of the Prostitute is truly about faith. When we are in survival mode, when we believe that we will lose everything or not get what we think we need to survive, the choice is either to compromise our integrity or have faith. Myss describes the core issue of the Prostitute to be how much we are willing to sell of ourselves, dealing more with morals, integrity, intellect, body or soul for the sake of physical security. The Prostitute engages the negotiation of one's integrity for financial gain due to fears of physical and financial survival. Confronting the Prostitute transforms it into the guardian that watches over your relationship to faith, which is the work of the ninth house (Myss, 2001, pp. 118-119).

Session Three: Prostitute in the Ninth House

When Susan arrived at her next session, she was smiling and looked nice. She appeared much happier and presented with more self-confidence. She said she was working out more and taking time to take better care of herself, including little things like moisturizing her skin. Once again I started the session with Healing Touch. Susan's

energy assessment showed disturbances in the second and third chakras. The second chakra focuses on the individual's ability to manage the power of sexuality, money, influence or control over other people. This center also contains your need to give birth, both literally and figuratively. This chakra can also reflect some of our deepest vulnerabilities. Negative attachments can lead to loss of energy in this chakra. It is important to look at the relationship draining energy and interpret the meaning of the events from the position of having a soul's contract with this person. The third chakra deals with such issues as self-esteem, self-discipline, ambition, instincts and intuition. A person with third-chakra blockages may have trouble expressing opinions and needs and doubt her inner intuition.

Susan shared her experiences in the last three weeks. She left our last visit feeling positive about working on her marriage. Initially, her husband seemed to be more energetic and he was planning many more activities for them to get involved in together. After the last visit, she decided that it was important to work on saving her marriage and that to put her ego aside and try not to view this struggle as a competition. She set the intent to begin to open her energy to be more accepting and attentive to her husband's attempts at making things better again. It is not just a game of who is right and wrong but also involves their family, and her hope is to work on putting this struggle behind them. Her intentions were clear and she felt this was very important to not only herself but her children too. However, she disappointedly described a situation that occurred last week that left her feeling distrust toward her husband.

Although her husband denied any wrongdoing, he was angry and aloof. She tried to explain that her reaction came from a "place of fear and suspicion." She explained that

“the situation just opened old wounds. Perhaps a little reassurance was in order and that he needed to take some ownership of the situation since I have every reason to be suspicious.” He did reassure her at that point. Regardless of this discussion, the situation created distance. Susan said she is really struggling with trusting him once again. “The loving touch I was beginning to feel is diminished by his recent behavior,” she said. These insecurities were creating blockages in the third chakra. Feeling a sense of low self-esteem, Susan is unable to hold her center of power.

The situation threw up a red flag for her. She describes her husband as “a mean, selfish person.” She felt her intuition urged her to investigate further and believes strongly that “this happened for a reason.” She feels that it was the universe nudging her to find him in a lie once again. She is struggling to believe him because she did believe him several times in the past and got burned. It has been just a month since he communicated with the girlfriend. She recognizes that situation is making it even more difficult for her to trust him.

The other reasons for the lack of trust have to do with his usual patterns of behavior changing. He was very active in church, but now he is not interested in going to church at all anymore. The sons talked about planning a summer family vacation, and he would not commit. He said we would see. She fears that he is just waiting for the girl to call and say she is ready and he would then leave their marriage in a minute. “He is just doing what he wants to do and he does not want to be held accountable.”

She feels that he thinks that her love is unconditional, like a mother’s love, since she has always been there for him. She feels she has enabled him and she is becoming more and more aware of that. She does not want a child but instead wants a lover, a

partner and a companion. Even though her insight has shed a spiritual light on a painful situation, she is having trouble coming to grips with old feelings of hurt, anger and rejection. This was reflected by her energy being blocked in her second chakra.

Although this situation is upsetting to her, Susan has been spending more time on herself. She has been exercising and lost several pounds. Susan is very athletic and is in wonderful shape but she said she put on a few pounds over the holidays and this was her way to get ready for her vacation. She certainly looked beautifully dressed and seemed much less depressed and anxious since her last visit. Susan plans to take a week to visit her sister in Florida and she is really looking forward to it. She is focusing her energy on finding enjoyment in being alone. She feels blessed that she has two wonderful sons, both of whom are so supportive of her that she has been planning more events with them.

After contemplating the energy of the Prostitute in the ninth house, Susan is recognizing “the power of the universal force guiding my path.” Susan’s life is changing. She is asking for “growth and expansion.” She is disappointed that all the hard work that she put into her relationship has led to this point. She is disheartened looking back and feeling that she tried to be the best wife and mother. She put everyone’s needs before her own and even though she thought she was making the best choices and doing all the right things, her life has still come to this. She feels hurt and does not feel that she deserves this. She feels overwhelming despair because she is losing the dream she created. She said, “I am learning to recognize that I cannot change my husband’s behavior but I can only change my response to his behavior. It is up to me to work on my inner needs.”

Susan recognizes that her life is intertwined with the dramas of daily life. As she is becoming more of an observer to these dramas, she feels her life options expanding.

She recognizes that this is an opportunity to control her environment by creating a new dream and this energy feels positive and empowering. She owns the evolution of her soul and is beginning to make choices based on her needs. She is no longer willing to sell her dreams short by always trying to please others first. She is beginning to feel power within her soul to change her life course and is willing to let go of the turmoil.

But now Susan is recognizing that change is inevitable. Her husband's betrayal will never allow their relationship to be what it once was. Her choice to stay in this relationship needs to be based in integrity. Contemplating the energy of the Prostitute, she feels that her husband is playing a power game and is just staying with her until his girlfriend is ready for him. She describes him as "a broken man who is aging poorly, both emotionally and physically." She thinks that "his ego could not stand losing any financial clout unless he could win this girlfriend and having something to show for it. He is narcissistic and he has to get something out of this; therefore, he has to win her or he is not leaving." She said, "I do not think he is staying for his undying love for me. He just hates to lose."

Susan feels she is getting stronger and stronger. All of her friends are telling her to walk away. She is not ready to make that choice but is beginning to feel this may be inevitable. She was married once before and ended that relationship because of the same betrayal. At 30 she would not tolerate this and ended the relationship, but at 62 she is more willing to try to work things out. Now she has a family to consider and a lifetime of memories that she is unwilling to leave behind. Maybe she will have the strength to end her marriage in the future but she still wants to be sure that is the correct choice for her. She feels she is beginning to stand in her own power. She is also finding so much love in

her life from other sources. She has wonderful relationships with her sons and daughter-in-law and has wonderful friends and family that are helping her through this time. She believes love is in every other aspect of her life.

Through this work Susan is recognizing the power of her choices. She does not feel this process is unconscious anymore. She is learning to make conscious choices and recognizes that she can set boundaries. This boundary setting is giving her more courage. She is beginning to understand that energy follows intent. Most of all, Susan is growing with acceptance and does not feel victimized any longer. She believes in a power greater than herself and she is recognizing the strength that comes from that divine source. She said the experience she had from last Healing Touch session awakened something within her and she has found great strength from that experience.

I cast an Archetypal Chart and the Saboteur fell in the eleventh house. By the time we arrive at the eleventh house, our ego is firmly established and this house represents the attempt to go beyond our ego-identity and become something greater than what we already are. The main way of achieving this is to identify with something larger than the self. How we function as part of a group is shown in this eleventh house. This work involves redefining the group of which she is a part and this will enhance her feeling of safety in numbers. The Saboteur certainly is the fear that holds us back from being and dreaming all that we can be. With this new defined group, perhaps the Saboteur's power will diminish. Susan needs to redefine her relationship to the world. She needs help to dream new dreams. A repeated pattern of the Saboteur is presenting again as it did in the first session. What fears are holding her back from living her authentic self?

Session Four: Saboteur in the Eleventh House

The energy assessment found Susan's second and third chakras blocked, representing areas of relationship and self-esteem or internal power. Also, both the throat chakra and brow chakras were blocked. The throat chakra represents the area of personal choices and the brow shows that her mind is over-analyzing things. The struggle Susan is having has to do with recognizing how important it is to simplify and balance the chaos in her life. It is a time in which she desires to achieve clarity on important issues that she has been considering and over-analyzing. She believes that doubting herself, the work of the Saboteur, is what is throwing her balance off.

Gary Zukav suggests in *The Seat of the Soul* that during times of doubt and confusion, it is best waiting for clarity instead of taking action. The authentic self will surface. You will know what is good for you and you will stop making choices based on others' needs or due to fear of what others will think. Your heart is open to understanding and you need to follow your heart on these matters that are throwing you off balance (Zukav, 1989, pp. 161-165). I asked Susan to contemplate what her soul really wants. Authentic power is when your personality and soul are in alignment.

The center of our evolutionary process is choice. Each choice that you make is a choice of intention. The Saboteur in Susan's eleventh house shows that she is having difficulty defining who she is in relationship to the world at this time. She cannot choose her intentions consciously until she becomes conscious of each of the different aspects of herself. She wants her life to move in one direction, and finds that it is moving in another. Her desire is to release this painful pattern from her life, but this painful pattern keeps reappearing because she is not choosing to live authentically, instead making choices

based on security and not true desire. I believe that this repeated pattern of pain persists because this is God's way of redirecting her choices. Susan says she hears messages but often denies hearing them because she is not ready to deal with the changes that these actions will invoke. We reflected on patterning of inauthenticity.

Gary Zukav says that as you follow your feelings, you become aware of the different parts of yourself and the different things you want. Sometimes there is conflict, for example, like having the desire to reach out with compassion to others but then feeling fear of being taken advantage of. So the fulfillment of one part of you creates unrest for others and you feel torn. Zukav says,

The journey to wholeness requires that you look honestly, openly and with courage into yourself, into the dynamics that lie behind what you feel, what you perceive, what you value, and how you act. It is a journey through your defenses and beyond so that you can experience consciously the nature of your personality, face what it has produced in your life, and choose to change it. . . . Clarity is the ability to see the soul in action in the physical world. It results from choosing to learn through wisdom instead of through fear and doubt (Zukav, 1989, p. 147 & 229).

The next Archetypal Chart we cast reflected the Divine Child in the fifth house. The fifth house is the house of our own inner child, the part of us that loves to play and that stays eternally young. It is also the house of creativity and good fortune. This is where we create primarily for ourselves because it is in the inner nature of the self to create. As we ended our session, I encouraged Susan to dialogue with her inner child and find ways to enjoy life.

Session Five: Divine Child in the Fifth House

Susan presented feeling fragile and vulnerable. She expressed a deep level of emotional disappointment, an overwhelming despair due to the recognition that she is remaining in a marriage that is filled with the feeling of distrust. Even though nothing major occurred since the last visit, she does not feel that she could ever trust and love her husband as she once did. The trauma of his infidelity just keeps haunting her. Her energy assessment showed all chakras to be open except the crown or seventh chakra. This certainly validated her feeling of aloneness.

I started Healing Touch with a chakra connection and decided to perform a procedure known as the Amygdala Connection. The Amygdala Connection is a procedure that can deactivate stuck reactive patterns to perceived life-threatening situations. This Healing Touch technique is used in patients who experience post-traumatic stress syndrome with chronic patterns of fear, panic and anxiety. The goal is to shift their fear-based energy patterns. This shift opens energetic pathways or a new response of calm and compassion to previously threatening situations. I chose this procedure since Susan is constantly reliving the pain of her husband's past infidelities. At the completion of the Healing Touch session, I described the purpose of the Amygdala Connection and she then told me that her psychologist told her she was suffering from post-traumatic stress syndrome. I felt validated that this was the appropriate energy procedural choice.

In the past three weeks, Susan was connecting with her inner child. Focusing her energy in the fifth house helped her to recognize the joy of spending time with her children. The fifth house represents our inner ability to create from within ourselves and be recognized for our specialness. It is considered to be the house of good fortune and

creative expression. The fifth house is associated with spare time activities that give us the feeling of being fully involved in something. The fifth house energy also involves our relationship with our children.

Reflecting on the Divine Child in the fifth house, Susan decided to allow the playfulness of her child to surface. She felt that spending time with her children would be a place where she could play and have fun to help give her some peace from her overactive mind. She spent time with her daughters-in-law doing the exercise of Zumba. They went hiking through the park and shopped just for fun. Her son moved into a home that needed to be cleaned and painted. She spent several weeks there helping them to get the house in shape. She said she connected with her playful and good energy and was seeking to connect with her inner child and have fun. This brief escape helped her to recognize the joy her children bring into her life and most of all she recognized the beauty of connecting with her inner child.

She began to embrace the idea that life is more than work and recognized that her inner child was starving for attention. She sees that she allows herself to get caught up in her inner dramas and this experience taught her that she has the power within to change the course of her energy. All it takes is to let go of the turmoil created in that moment and return to that place of inner peace and love. She finds this peace in the love of her children.

At this point in the session, Susan really felt like sharing her deepest feelings openly. She said, “My heart wants to forgive but my head will not forget. I feel that I am in constant emotional turmoil.” She went on to say, “I came to recognize that my husband has always been a ‘me’ person and if we don’t do what he wants, he turns everything

upside down. I truly know this side of him and I accepted it because I am married to him and we were a family and I honored him as my husband. But now I just do not want to put up with this any longer. He will not leave and says his affair is over but I do not trust him because he lied about this so many other times and I just keep waiting for the other shoe to drop. I believed him the first time that he apologized but then I found out that he was seeing her again and again; now I don't know that I could ever feel secure again in this relationship. How can I believe him when he said those words before and then he cheated? I still feel that if the girlfriend would call and say she is leaving, he would go in a minute. We were a family that loved him unconditionally and he was accepted with all his flaws. Now it is difficult to live with him. Through this work, I have come to recognize that I cannot change him, I can only change my response to him."

Susan recognizes her pattern of anger. She feels that her love for him was "betrayed and destroyed" and does not think she could ever change how she feels about him at this point. The choice she feels that she has to make deals with her ability to accept and live out the rest of her life in a relationship that is filled with deceit just to keep peace for her family's sake, or go it alone. She does not like turmoil in her life so maybe if she just ignores the pain, it will go away eventually. On the other hand, she feels strong and she is "beginning to envision a new life without him."

Susan feels that her husband does "nothing to nurture me or make me feel special in any way." Susan wants to be loved for her inner beauty and wants to be recognized as being a good wife and mother who created a wonderful family life. Her dream was always looking forward to grandchildren and sharing that with her husband. She wonders if this goal of grandparenting together is still a goal that she wants to work toward with

him and if not, what the new dream is. Would she be happier by herself? By contemplating these possible choices, when the choice point presents she will be ready to make the best decision.

She is still holding on to an ounce of hope. Just as she thinks she is ready to move forward, he becomes more helpful and seems somewhat more attentive. He even talked about a planning a summer trip together with the family. Susan is still trying to reckon with the challenge of this event in her life. She recognizes, however, that his betrayal is helping her to evaluate her life up to this point and it is a lesson that is forcing her to learn more about her inner self. She is searching to discover her authentic self and live her life with integrity. She is beginning to put her needs first and to create a life that she wants. She wants peace. She is beginning to entertain the idea of living by herself and she feels a sense of freedom in that choice. An enlightened life is filled with service and she is looking for ways to make the world a better place. She is beginning to feel empowered to create a new life. She is strong and she feels that she is readying herself for this new beginning. She does not want to continue to live with this feeling of distrust and always analyzing everything her husband is thinking and doing. When living her authentic self, she feels empowered.

Getting in touch with her inner child helped her to recognize the need to find enjoyment in life. She feels more empowered and she also recognizes that her life is expanding with possibilities. She recognizes that spending time with her children gives her a sense of purpose and fills her life with fun and activity. The next chart was cast: the Victim in the second house.

The Victim teaches us to set boundaries. It forces us to assess areas in our life where our energy is being drained. The Victim in the second house will encourage Susan to look at what values are important to her, a sense of her own worth and abilities. The second house is the assessment of what we possess and what we value so we could structure our life appropriately. The goal is to make ourselves feel more stable and give us a sense of worth, safety and security. Susan's goal until the next visit is to ponder what she needs to feel secure and worthy. I asked her to succumb to a little bit of fantasy, working with her muse to create a new vision for her life.

Session Six: Victim in the Second House – Final Session

Susan presented in a very upbeat mood and her energy assessment showed all chakras to be open with expanded energy. She said she just came from golfing and I told her that was good therapy for her. I did start with a chakra connection, however, to help her relax and get focused on our session. On completion, she was receptive and appreciative of this energy treatment and she said she is incorporating more meditation sessions into her daily life.

The Victim in the second house was her focus for the last several weeks. She recognized areas in her life where she is not setting boundaries and she identified areas of her life that are draining her energy. She still has one son finishing college and has one more year of financial obligations. This will help free her from financial responsibility and she is happy to see the light at the end of the tunnel. She spent time thinking about creating a new life free of financial responsibility for her family and entertained the idea of living by herself. She said this provided her with a true sense of self-confidence, and

she recognized that she would feel complete and be able to find happiness with a sense of freedom. Her husband recognized the self-confidence she gained from this simple task. He is seeing that she is finding fulfillment in life without having him as her central focus.

As a result, she said things have been as good as ever. Her husband has been home and attentive. They have been doing many things together and are planning for future family vacations. Her youngest son is getting married in one year and they have been combining energy to plan for this event. She is feeling more satisfied with their relationship. She went as far to say that this improvement is even better than their relationship had been before the affair. They are swimming, biking and playing tennis together. She feels stronger and more confident from doing this work and she feels that he is sensing her newfound independence and he seems to find her more attractive these days. Susan's husband is joining in family events and his relationship with their sons has improved. He realizes that she stayed with him through his challenges and seems to honor her choice to try to make their marriage work. He sees how committed she is to him and he is expressing appreciation.

Susan was feeling positive about the future between them. She is recommitted to try to see that his change in behavior is making it much easier for her. He is making her life much more tolerable. She feels a sense of trust growing once again and he sees that she is stronger and less willing to put up with his negativity. She is finding strength in making order out of chaos and finds great joy in being able to point to the work she has accomplished in her life. In order for her to find the perfection that her soul seeks, she must balance her practicality with the tender sensitivity of compassion.

Summary of Susan's Sessions

The summary of her pattern chart shows experience with all four archetypes. All four quadrants presented challenges and insights throughout this experience but she feels that many stones were turned to reveal more of her true authentic self. Susan feels that the pattern of betrayal reared its ugly head again in her life but this time she accepted the challenge by doing introspective work on herself. She said by getting in touch with these patterns of energy, it helped her to make changes in the way she responds to the situations that present on a daily basis. Her relationship with her friends and family were strengthened. She recognizes all the support and she feels secure in who she is. If her husband would ever choose to leave, she feels that she would be just fine. The simple task of dreaming a new life helped her to be done with fear of the “what ifs.” She strives more to live in the moment and appreciate all the blessings of life. She is learning to live in gratitude for all that she is and for all that she has. She feels confident that she was not the reason for her husband's infidelities and that he has his own inner work to deal with. She cannot change him but she can respond differently.

While betrayals happen to everyone, not everyone learns from them. Susan ran from betrayal in the past and this time she feels that this forced her to work on developing inner strength and expanded her inner consciousness. She is hoping that this lesson will move through her life in an affirming way. She recognizes that this experience was a lesson that may ultimately improve her life and her relationship with her husband. Sometimes we go through life living unconsciously, and then when lightning strikes, we are shaken. She recognizes that she wants to be treated with respect and now her self-

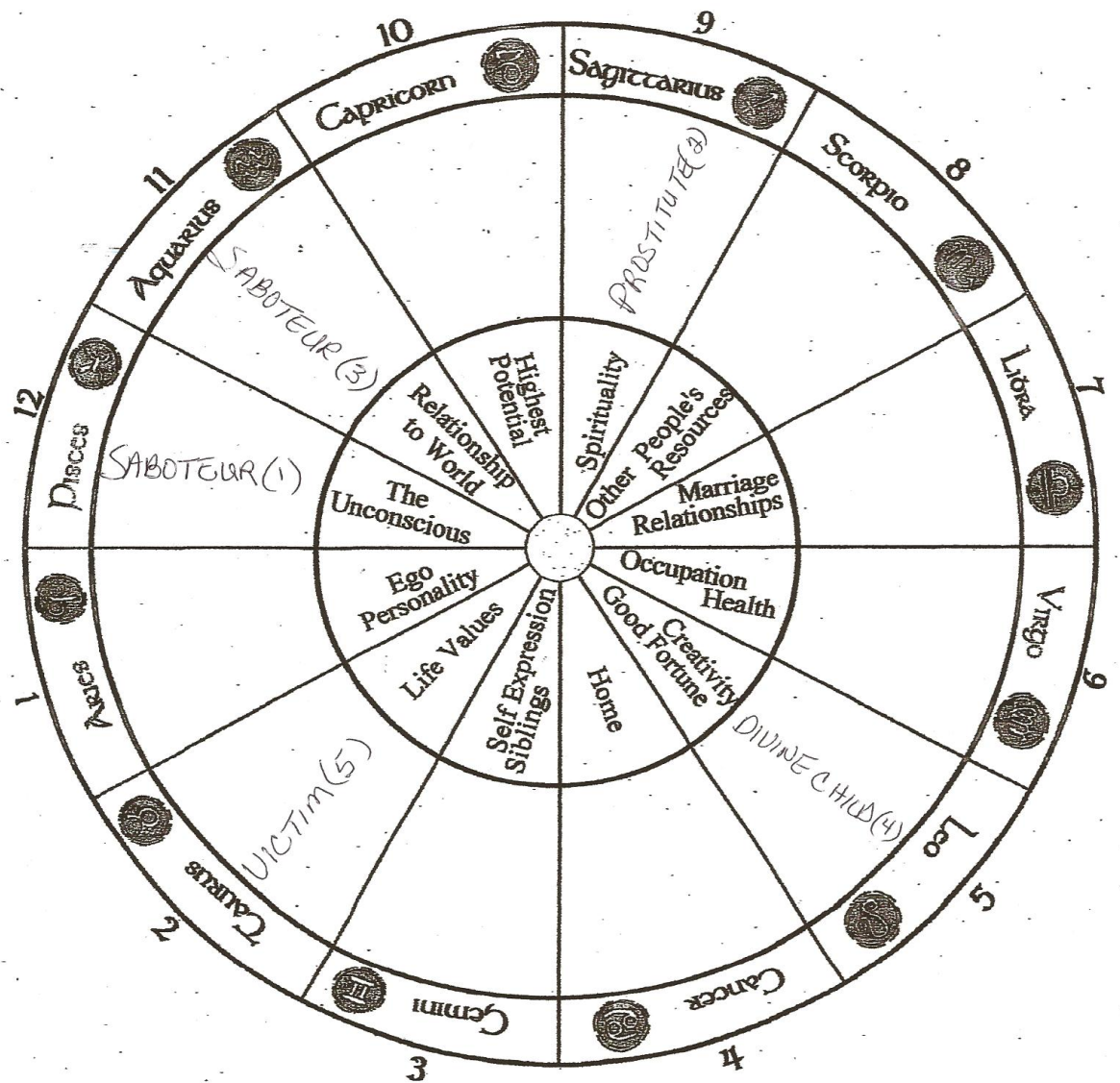
confident nature is expecting it. She realizes that she gave a lot of her power to her husband and by recapturing it, she feels more satisfied with life.

Susan said that she has surrendered to her inner light and listens to the silent whispers from within. By doing this she is able to live in the moment and trust that she is exactly where she is meant to be, right here, right now. She is aware of setting boundaries for emotional contentment and chooses not to let her husband take advantage of her giving spirit. She is recognizing that her soul's goal is to discern and determine what is really best for her and this gives her a sense of freedom and power. She longs to transform the predictability of her relationship with her husband and find delicate balance between being in control and being controlling. She feels that her opportunities lie in increasing her spiritual understanding and developing her intuitive gifts.

Susan recognizes that without commitment she cannot sincerely care for her husband. She also recognizes that she needs to appreciate the growth and strength in the clarity of his soul in addition to her own. Susan has grown from this experience and envisions growing a spiritual partnership with her husband as opposed to staying in the marriage for financial security. She recognizes that this is a conscious journey of two souls and she is also responsible to nurture the relationship in hopes that trust will be restored. Even though the study is over, Susan is interested in continuing with Healing Touch therapy.

“As you discharge negative energy consciously and set your intentions according to what your heart tells you, as you challenge and release your fears and choose to heal, you align your personality with your soul and move toward becoming a being of the Light, fully whole and empowered and inwardly secure” (Zukav, 1989, p. 248).

Figure 4: Susan's Summary Pattern Chart: Summary of all Sessions



Archetypal Wheel

Chapter 5: Summary

What we think, we become. Gautama Buddha

A. Introduction

The initial reason that I was interested in formulating this research project was to assess the process of Archetypal Counseling that I was using in my healing practice, but I never considered using the Archetypal Wheel as a tool for analyzing patterns in one's life. I am proud to be a nurse, so when I found Margaret Newman's theory that includes the concept of patterning, I felt this research would be a unique demonstration of an aspect of nursing theory and I could contribute to the nursing literature body of knowledge. I recognized that, like me, many nurses belong to my generation of "baby boomers" and are continuing to provide care to clients in many ways outside the usual practice settings. My goal in studying wisdom philosophy at Wisdom University is to provide counseling services for clients who are in need of spiritual support through my professional healing practice.

B. Summary and Review of Experience

In review of the three participants' stories of their archetypal journeys, I would like to share my thoughts and insights from this experience. Initially, when I was

proposing this research study, I did not have any participant in mind. Once I completed the work to more clearly define my proposal, the three clients that participated presented. This certainly was my own experience in synchronicity and Divine Order. The three clients represented each generational group that I considered in my proposal and each of them presented with the feeling that their passion for living diminished and were seeking spiritual insight to restore that passion for living. Mark found me on the Caroline Myss website, and the other two were referrals from friends to my personal practice. I marvel over their willingness to participate and I thank them for their commitment to stick with it for the six-month time frame. They were all so open to seek introspective meaning in their life experiences. In fact, all of them are committed to continue the use of the Archetypal Wheel process to further their insights and growth.

This research study has also been a tool to further my own spiritual transformation. Through this mutual relating, I was encouraged to analyze my own personal patterns and review major events and choice points in my own life. This experience provided an opportunity for me to review my entire life recognizing synchronicity and Divine intervention. I recognize that during the entire educational process at Wisdom University, my entire life changed. I feel that all inauthenticity has been stripped in my life. I have redefined my life's purpose in service and my life is beautiful and simple. Choosing to live in the light has brought many blessings to my life. Inspiration is the source of my inner power. My energy is guided by inspiration. As I connect with Divine inspiration in each moment, I recognize the choice points. I can choose fear and try to control events and people or I can live in the flow of gratitude and recognize that all is in perfect Divine Order.

Additionally, this research project provided an opportunity for me to document my understandings and beliefs that now serve me in the most positive ways. Together, the participants and I experienced a spiritual transformative journey. I recognize that through service to others, my own awareness of conscious living continues to expand. The sessions took form as focused spiritual rituals in a sense. Each participant recognized the need to develop some form of sacred space and sacred ritual to help them focus on the greater whole and to help them gain insight into presenting challenges in their daily life. Each of them more fully understands the role they play in the dramas of their lives. Each of them recognizes that most often drama is created out of fears projected into the future. Their goal is to leave the suffering mindset behind and learn to recognize that choice points present in Divine Order and that they can choose to live fully in the moment with less worry about the “what ifs.”

In general, the three participants all described some sense of feeling strangled by the voices of other people’s expectations and through the process of Archetypal Counseling; they learned to listen to the language of their own heart and began to listen to their own inner knowingness. They all gained some level of understanding of the role that survival archetypes play in each day of our lives. Mark was continually challenged by the archetype of the Saboteur. The pattern of fear challenged him in three quadrants of the Archetypal Wheel. Linda was challenged by the archetype of the Divine Child in three quadrants of the Archetypal Wheel. This pattern is helping her to get in touch with her inner child and she is beginning to recognize that perfection is an unrealistic goal to achieve.

On the other hand, Susan, the oldest participant, was challenged with all four survival archetypes. Each archetype was represented in its own quadrant and certainly required her to examine multiple aspects of her life. She is entering what Jane Fonda calls life's "third act." In the past, Susan said that she was not introspective about life in general. She said she was never a "soul seeker" or "deep thinker" but through this process, Susan is beginning to recognize her inner needs and she is no longer willing to stay in a relationship for security or to meet others' expectations.

Overall, all three participants stated that they would continue to use the Archetypal Wheel as a tool to help them stay focused in the present moment. They each described a newfound sense of empowerment. They shared an increased understanding of their power to enhance their energy and to recognize their power of choice. Also, each participant shared an increased understanding of their role in creating life's dramas. They recognize life as a tapestry of all their thoughts and emotions. They each accept responsibility to continue to seek insight into the patterns that present in their lives so they can continue to live with meaning and purpose through conscious living—a joy-filled life trusting Divine Order.

In conclusion, three participants were followed for six months and their stories were documented. The participants represented three different generations. Through the process of Archetypal Counseling the participants all expressed some level of new personal insight. This process helped them to put life in perspective by identifying archetypal patterns using the process of casting a chart using the Archetypal Wheel to seek insight into areas of their lives where they may be resistant to change. Each participant's unique pattern manifested in what was most meaningful to them. All of the

participants expressed a sense of healing and expanded awareness. The concept of Divine Order provided them with the sense of oneness with the Greater Universal Consciousness as they gained insight into the patterning and choice points. There was no discernible difference in their transformative experience in relation to age or gender.

C. Comparison of Research Findings to Extant Literature

In the following section, I will share the literature review of this dissertation for references in the extant literature that support the findings of this study. There was no research that could be found utilizing archetypes and the Archetypal Wheel to discern patterns. In the nursing literature, there are only a few studies of pattern recognition. The nursing literature review on pattern recognition included the Endo study. In the Endo study the research question considered was, “When a family with cancer has an opportunity to share pattern in the family life process within the family-nurse relationship, what change may occur in their evolving pattern?” Interviews were conducted and audiotaped. The transcripts and summaries highlighted the flow of meaningful thoughts of family stories revealing pattern configurations that were shared with the participating family. Through this process the family participants found new meaning in their pattern as a whole. Transformation was defined as the family’s expression of action in the changing circumstances that resulted from this experience and their realization of self-growth as described in their exchange. The study recognizes that cancer not only impacts the patient but also affects the entire family. With pattern recognition, the “families recognize their own power and find their direction.”

Additionally, through the nurses' participation and support of the pattern recognition, a mutual process of transformation occurs (Endo, 2000).

Giving Voice to What We Know offers a variety of examples using Newman's theory of health as expanding consciousness. For example, Anne-Marie Barron R.N. shares her findings from facilitating support groups for her patients with cancer. She found by using the health as expanding perspective through the praxis model of engagement, both the patients and the nurses engaged in reflection and connected more deeply. "From that deeper knowing, we see more clearly, accept one another without conditions, and infuse our relationship with love and care" (Picard, 2005, p. 51). She was able to identify crisis and decision-making points and help the patients see pattern, meanings, and possibilities that ultimately lead to a "mutual process of transformation and expanding consciousness" (Picard, 2005, p. 51).

Newman also stresses the importance of paying attention to the rhythm of the pattern, the flow and movement that become synchronous. Picard and Jones share several stories through praxis research dealing with creative movement through dance and reflective art. Certainly mandalas have been used to gain insight into new perspectives and to develop personal appreciation of patterns of the whole. Creative art is an attempt to capture the essence of a person's pattern in a new way. The creative expressions included within Newman's research as praxis was positive. "The creative movement experience provided an opportunity for participants to experience an embodied reflection of the whole in motion" (Picard, 2005, p. 129).

Jane Neill R.N. recognized patterns in the lives of women with multiple sclerosis. Four women participated from age 44 to 58. Narratives of their life-pattern story were

provided to each woman for review and they gave their response to it. Some similarities were found between the women in the study. Life patterns began with happiness, then the experience of vulnerabilities, struggles to regain self, and finding new ways to live with MS. Lifelong issues of power and control were apparent in their patterns. They identified turning points and choice points where they made decisions about their future. Ultimately, through this work they found new simple pleasures and learned ways to remain positive to live a joy-filled life.

Toni Gilbert R.N. uses archetypes found in Tarot as a psychological approach to healing in her book *Messages from the Archetypes*. (2004) Through this process she helps to reveal emotional and psychological information from the level of the psyche. She shares real life stories through the use of Tarot, imagery, symbolism and synchronicity. She also weaves in different healing and energy modalities. Her stories show her ability to balance her nursing intuition with her nursing practice using archetypal symbols from Tarot. The Tarot cards help provide her with a “pictorial assessment of the client’s state of mind. They illustrate the emotional investment a client holds and various ways to help them access inner levels of consciousness for insights and solution” (Gilbert, 2004, p. 94).

D. Implication of the Findings and Recommendations for Future Research

This study of the lived experience of using insightful reflection of life patterns through Healing Touch and Archetype Counseling for physical, emotional, and spiritual growth to increase the participants’ fulfillment of life appears to be the first of its kind in

the literature. The three stories illustrate that the insightful process of Archetype Counseling encourages the individual to remain present in the moment by recognizing old patterning behaviors and choices that were prompted through the use of the Archetypal Wheel as a tool to guide re-patterning behaviors.

This process enabled individuals to seek additional meaning in their life through the conscious assessment of life patterning. Our patterns show up in our experiences and by using this process an individual can begin to re-pattern in healthy ways. Awareness of patterns is essential to growth. By looking honestly at the patterns we are currently creating, we can prevent complicated patterns from emerging and prevent drama and negativity from developing. The use of the Archetypal Wheel to help identify unconscious patterning helped the individuals to find a breakthrough at the time of “spiritual emergence” and helped to provide guidance and insight to live consciously and mindfully. The three participants and I were changed through this transformative process. Additionally, the use of this tool continues to remind them to live consciously and to avoid creating chaos and drama in their lives. This process helps them to remain in the observer role keeping them focused in the present moment.

The implications for future research should include the use of the Archetypal Wheel with children to help them understand the concept of inner guidance at an earlier stage in their life. This tool could provide children with a better understanding of being present in the moment and appreciating the value and power of their individual responsibility related to choices they make early on in life. Gaining insight into the role of archetypes would teach them how to take responsibility for their actions instead of projecting fault outside themselves. Further investigation of the use of this tool could be

to demonstrate whether the children increase their use of the art of positive thinking.

Also the children may demonstrate an increased recognition of the role that they play in creating life's dramas.

Another area of research would focus on the role that nursing intuition plays in nursing practice. Nursing intuition plays a vital role in assessing patterns. Healthcare providers are often reluctant to discuss intuition since it may not be considered a legitimate part of evaluation and decision-making. However, nursing intuition is an important tool in nursing practice and part of nurses' synergistic response to patients and events. Research shows that the nature of intuition prevents agreement on a precise definition and that there is little evidence to support its existence. I had the privilege to study with Caroline Myss for several years, which included a graduate course in Medical Intuition. She believes that we all have the gift but often ignore the ability of this sixth sense. She believes that many of us live in serious darkness, yet we all have the ability to choose to live in the light. If we are more willing to see the light, more light flows to and through us. This is our "calling." She believes that medical intuition is mystical activism. It is the ability to use the light in an unattached way with the greatest humility. This gift of light allows one to perceive energy. If we learn to trust our intuition, we begin to see our interpretations as a useful tool for tapping into the archetypal realms of patterning. Working through archetypal patterning brings us closer to the mystical realm of experience, one that enriches the healing potential within.

Myss teaches us to share the influential patterns participating in the greater scheme without judgment. Share "first thought, best thought" and do not try to interpret for the individual. Sometimes the symbols or messages do not make sense to me, but

when shared them with the client I have seen it result in a total transformation. Symbols contain deep meaning for many. Jung says that “universal mindfulness” is present in each person and symbols serve to gain access to meaning. Newman says that interpretation is infinite in number. Archetypal studies to consciously assess the meaning of symbol as it relates to life patterns would help one seeking personal truth. Further investigation needs to be done between synchronicity, meaningful coincidence, and nursing intuition in clinical practice.

Overall, there are many symbolic structural forms that could be used as helpful tools to assess patterning over time. Documentation of this research is needed. I certainly am not suggesting that the use of the Archetypal Wheel in assessing patterns is the best or only way to gain insight into patterns. However, the use of the Archetypal Wheel in assessing patterns provides an insightful tool to grasp the nature of inner guidance and also helps to validate inner intuitive “feelings” that nurses often describe in their clinical practice. This tool may help the nurse make sense and/or validate her experience.

Recently I started working in the field of oncology. I recognize that many patients diagnosed with cancer blame themselves and feel that it is their fault that they acquired this disease. The patients express a lot of remorse and regret for choosing poor health patterns, such as smoking, for example. Through the process of Archetype Counseling, patients may have the opportunity to gain a sense of personal power to help them re-pattern life choices. This may provide them with insight into their life struggles to help them regain self and find new ways to live with Cancer. It would be interesting to assess the impact on response to treatment when Archetype Counseling is added to their therapy.

E. Closing Thoughts

As the frequency of your consciousness increases, as the quality of your consciousness reflects the clarity, humbleness, forgiveness and love of authentic power, it touches more and more around you. As your temptations become greater, so does your ability to make responsible choices. As you shine brighter, as your Light and power increase with each responsible choice, so does your world (Zukav, 1989, p. 174).

I believe that living in the light of consciousness opens all the possibilities within your Sacred Contract. Exploring your life patterns using the Archetypal Wheel is one tool that can help clarify your soul's purpose and generate conscious choices in the present moment. Living in the power of your soul unites your will with Divine Will, ultimately living in peace and fulfillment. I believe that healing energy flows from one who is deeply devoted to inner work, and soul energy expands. I believe that detachment from judgment is the key to our evolution. Through the process of life pattern recognition, we learn how to make better choices that benefit the whole.

When I was young, I was driven by goal-setting with focus on what I needed to attain in my life to be joy-filled. I believed that goals allowed me to control the direction of change in my favor. I felt that I was a victim of the world and that things were done to me. I became trapped in the dance of seduction and competition. I lived in the future, always waiting for something more to bring happiness to my life. As I began to recognize the voice within, I became aware of the power of intention. I believed that energy followed intent, which made me feel empowered and excited about opportunity. However, over time, I began to recognize that intentions could be limitations. I learned that I cannot control everything and often things were out of my control. This led me to

an awakening of spirit whereby I learned that God's plan is unfolding in perfect order. I then understood the power of letting go, and letting God.

The power that comes from total surrender connects me to the energy of divine inspiration and allows me to make conscious choices based in the present moment and not from old patterned behaviors from the past. Patterns are really memories replayed that represent the intellect trying to control. This is an illusion. We can choose what we think in every moment of life. I learned to forgive those whom I believed had victimized me, and recognized where I had victimized others in my life and asked them for forgiveness. Divine inspiration is the power to agree to life and go with the flow. What happens in my life is not my fault but it is my responsibility. I must take full responsibility for my life. All my perceived problems begin as thought, imbued with painful memories. I have the power to neutralize that painful thought and release it to clean my slate and be filled with light in each and every moment. I recognize that my power to heal is to heal myself, and that what I see in another is in me to be healed. Now my life is simple and I remember to live each day in gratitude.

As a nurse, I learned to listen to intuition as inner instruction and pay attention to the still small voice within. Divine inspiration feeds intuition. By breaking the old patterns of shadow memories, I can make conscious choices in each moment of my life. I am living a life of service and I am standing on sacred ground. I am connected to the higher guidance when I live my personal truth. I am empowered through the healing presence of God in my life.

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