

DOWNLOAD PDF INNER DEVELOPMENT AND THE LANDSCAPE OF THE EGO

Chapter 1 : Id, ego and super-ego - Wikipedia

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Subjects Description The traditional leadership styles of the past are underperforming in a world of continuous transformation. Those that recognise this and learn how to lead beyond their ego will become emotionally intelligent and ethical leaders who are able to build strong, collaborative relationships, and create a caring, sustainable and performance enhancing environment. This new book is rooted in the experience of senior managers and the latest discoveries in neuroscience. It gives you the tools to overcome the challenges faced by new organisational and commercial structures, technological developments, increased diversity and rapid globalisation and succeed. An essential read for current and aspiring organisational leaders, HR professionals, executive coaches and mentors, *Leading Beyond the Ego* is a vital point of reference for anyone in a leadership position and who wants to embrace this new world and Transpersonal Leadership. Reviews "Finally a book explaining in a rational, scientific and systematic way that Leadership is not about what you know and do, but about who you are and how you act. I truly recommend this book to every Leader who genuinely strives to unleash the power of authentic leadership and who is courageous enough to start this exiting journey by looking at themselves. When reading the book, everything seems so obvious, but then again, this always tends to be the case with masterpieces. Since the values and ethics spotlight on the City of London after , we have been looking to identify behaviours, which when championed by motivated and engaged leaders, could change culture and make capitalism more inclusive. My focus has been on capturing the benefits of diversity where leaders have expressed frustration at the slow progress. It is key to unleashing the power of diversity and rising to many of the challenges that society faces. I recommend this book as required reading for anyone who wants to develop as a leader " and who wants to make a positive difference to the world. At the other end of the spectrum, there are people who write, at length. The LeaderShape team has an enviable reputation at both ends of this spectrum, with deep understanding of the theory, their own particular variant of the theory of leadership, but also very many examples where they have helped individuals and organisations put the theory into practice. This book is an excellent introduction to the highly complex and often confusing field of leadership. The idea of transpersonal leadership with its heart in the notions of humility, learning, and caring is ultimately a very human centred model of leadership and has never had more relevance in helping leaders get the best out of themselves, their people and their organisations. John Knights and his team at LeaderShape have been a positive force for change, and this book provides a fantastic guide for leaders at all levels to improve themselves and their leadership focus. John Knights and the LeaderShape team must be congratulated and thanked for an excellent and very valuable piece of work. *Leading beyond the ego* as presented and explained in the book, brings with it the fundamental focus on relationships as the field of leadership. Lastly, science, philosophy and practical 21st Century experience is very well balanced in the argument for transpersonal leadership. As a leadership educator for over 35 years I was challenged to reflect deeper and analyze more about my own leadership journey and effective ways to contribute to the greater whole. Through new and existing concepts and case studies, this is a fine blueprint for sustainable leadership practices. *Leading Beyond the Ego* is an excellent book about transpersonal leadership " a much needed concept in this day and age. The authors not only explain what it means to be a transpersonal leader, but also describe how to become one. A must read for every aspiring leader, who is looking to create an emotionally-bonded, ethical, high-performing and sustainable organization. The case studies are very insightful and support the concepts effectively. The concepts are straight forward to learn and can be easily put into practice. Constant practice will undoubtedly yield the desired results. *Leading Beyond the Ego* is a manual for creating sustained leadership in the challenging environment of rapid change. The background to this book PART 1: Introduction of Part 1, "The intermediate journey"Chapter Three: The neuroscience of

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leadership: Understanding emotions and how to deal with themChapter Seven: The power of emotional intelligence managing emotions Chapter Eight: Using different leadership stylesChapter Nine: Coaching style of leadershipChapter Ten: Creating a performance-enhancing cultureChapter Eleven: Identifying strengths and improving development areasPART 2: Introduction of Part 2, "The advanced journey"Chapter Thirteen: The neuroscience of consciousness and how it applies to leadershipChapter Fifteen: Improving judgement and decision-makingChapter Seventeen: The values of leadership: Managing diversity Chapter Nineteen: The inner development of a Transpersonal Leader Chapter Twenty: Choice and for the greater goodChapter Twenty-One: Continuous personal developmentPART 3: Modern learning principles and methodologies Chapter Twenty-Three: He is an author, lecturer and thought leader in leadership development. She is a thought leader in blended learning methodologies. He is inspirational in the field of leadership development and a thought leader in women in leadership.

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Chapter 2 : The Inner Landscape (Audiobook) by John O'Donohue | calendrierdelascience.com

Inner Strengths is the first book to meet the need for a comprehensive treatment of approaches to ego-strengthening in psychotherapy. It provides contemporary psychodynamic, object relations, self-psychology, ego state, and transpersonal theoretical models for understanding how and why ego-strengthening occurs.

Id[edit] The id Latin for "it", [4] German: Id is the only component of personality that is present from birth. The id contains the libido, which is the primary source of instinctual force that is unresponsive to the demands of reality. It is the dark, inaccessible part of our personality, what little we know of it we have learned from our study of the dreamwork and of course the construction of neurotic symptoms, and most of that is of a negative character and can be described only as a contrast to the ego. We approach the id with analogies: It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle. There is nothing in the id that could be compared with negation While "id" is in search of pleasure, "ego" emphasizes the principle of reality. The "id" moves on to what organism needs. Example is reduction of tension which is experienced. Instinctual cathexes seeking dischargeâ€”that, in our view, is all there is in the id. Alongside the life instincts came the death instinctsâ€”the death drive which Freud articulated relatively late in his career in "the hypothesis of a death instinct, the task of which is to lead organic life back into the inanimate state. Freud considered that "the id, the whole person Ego[edit] The ego Latin for "I", [19] German: Ich [20] acts according to the reality principle ; i. Conscious awareness resides in the ego, although not all of the operations of the ego are conscious. Originally, Freud used the word ego to mean a sense of self, but later revised it to mean a set of psychic functions such as judgment, tolerance, reality testing, control, planning, defense, synthesis of information, intellectual functioning, and memory. It helps us to organize our thoughts and make sense of them and the world around us. The ego represents what may be called reason and common sense, in contrast to the id, which contains the passions It is said, however, that the ego seems to be more loyal to the id, preferring to gloss over the finer details of reality to minimize conflicts while pretending to have a regard for reality. To overcome this the ego employs defense mechanisms. The defense mechanisms are not done so directly or consciously. They lessen the tension by covering up our impulses that are threatening. Denial , displacement , intellectualisation , fantasy , compensation , projection , rationalization , reaction formation , regression , repression , and sublimation were the defense mechanisms Freud identified. However, his daughter Anna Freud clarified and identified the concepts of undoing , suppression , dissociation , idealization , identification , introjection , inversion, somatisation , splitting , and substitution. But the repressed merges into the id as well, and is merely a part of it. The repressed is only cut off sharply from the ego by the resistances of repression; it can communicate with the ego through the id. In modern English, ego has many meanings. Ego development is known as the development of multiple processes, cognitive function, defenses, and interpersonal skills or to early adolescence when ego processes are emerged. For the podcast, see Superego podcast. The super-ego [29] German: For example, for having extra-marital affairs. The super-ego strives to act in a socially appropriate manner, whereas the id just wants instant self-gratification. The super-ego controls our sense of right and wrong and guilt. It helps us fit into society by getting us to act in socially acceptable ways. The super-ego tends to stand in opposition to the desires of the id because of their conflicting objectives, and its aggressiveness towards the ego. The super-ego acts as the conscience , maintaining our sense of morality and proscription from taboos. The super-ego and the ego are the product of two key factors: Freud described the super-ego and its relationship to the father figure and Oedipus complex thus: The super-ego retains the character of the father, while the more powerful the Oedipus complex was and the more rapidly it succumbed to repression under the influence of authority, religious teaching, schooling and reading , the stricter will be the domination of the super-ego over the ego later onâ€”in the form of conscience or perhaps of an unconscious sense of guilt. Women, who are considered to be already castrated, do not

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identify with the father, and therefore, for Freud, "their super-ego is never so inexorable, so impersonal, so independent of its emotional origins as we require it to be in men. The conscious contains events that we are aware of, preconscious is events that are in the process of becoming conscious, and unconscious include events that we are not aware of. Although the id is unconscious by definition, the ego and the super-ego are both partly conscious and partly unconscious. What is more, with this new model Freud achieved a more systematic classification of mental disorder than had been available previously: Transference neuroses correspond to a conflict between the ego and the id; narcissistic neuroses, to a conflict between the ego and the superego; and psychoses, to one between the ego and the external world. Equally, Freud never abandoned the topographical division of conscious, preconscious, and unconscious, though as he noted ruefully "the three qualities of consciousness and the three provinces of the mental apparatus do not fall together into three peaceful couples. In the iceberg metaphor the entire id and part of both the superego and the ego would be submerged in the underwater portion representing the unconscious mind. The remaining portions of the ego and superego would be displayed above water in the conscious mind area. They are latinisations by his translator James Strachey.

Chapter 3 : Landscape Architect in Training - Land8

Jane Loevinger's stages of ego development 'conceptualize a theory of ego development that was based on Erikson's psychosocial model', as well as on the works of Harry Stack Sullivan, and in which 'the ego was theorized to mature and evolve through stages across the lifespan as a result of a dynamic interaction between the inner self and the outer environment'.

When you do, you help liberate enormous creative power that can result in real breakthroughs and lasting success. As a coach, therapist, teacher, or facilitator, you are undoubtedly committed to learning, growing and expanding your toolkit for transformation for both yourself and your clients. This presents an ongoing challenge for almost any well-intentioned coach, therapist, consultant or teacher: The conscious, mature parts of a client may be on board with positive change, but other voices inside them are not. When inner voices restrain or impede the conscious self, your clients make only a fraction of the progress that they could make. And the same is true in your own psyche: There are often parts of you that are not aligned or on board with your work, teaching or larger purpose. Voice Dialogue work allows you to go beyond addressing specific resistances to another level where you establish a wholly new way for your clients to relate to different parts of themselves. It also allows you to access vast reservoirs of wisdom connected to the soul or Higher Self. As your clients learn the principles and practices of Voice Dialogue "with your guidance" the cacophony of competing inner voices that is typically at play begins to shift toward ongoing inner dialogues, collaborations and synergistic work. This allows your clients to bring more of their life force, insights and skills into fulfilling their highest vision for their life. Each of these sabotaging inner voices CAN be worked with and transformed into allies. Rather than ignore, reject or try to silence these conflicting inner voices, you and your clients can learn to skillfully mentor these inner parts and bring them together into a coherent and empowering team. When the previously discordant voices within your client or yourself become unified, not only do they show up with greater wisdom, they also have more energy, enthusiasm and clarity about what to do. They free up their motivation to enact big shifts and step into being the person you know is possible. Voice Dialogue is one of THE most effective and powerful approaches for bridging parts of the psyche, leading to outer success AND more fulfilling relationships with others. The same is true in your work with clients "until you have come into harmonious relationship with your OWN inner voices, you will react to those same parts and voices in your clients, which in turn undermines your efficacy as a transformational guide. And this is why training in Voice Dialogue work holds essential keys for taking your transformational skills to the next level of mastery. When you know how to harmonize the voices in your inner landscape, you are more effective at working with others AND in teaching them how to do the same. Skills for a Lifetime The good news is that learning the foundational skills of Voice Dialogue work is not as difficult as you might think "although there are a lot of nuances and it does require significant practice. But once you learn the principles and practices that allow you to guide clients to connect with and align internal parts, you have an invaluable skill that you can apply for a lifetime, both with your clients and with yourself. Doing this allows your transformational work with them to proceed more rapidly and integrate much better for the long haul. When you learn Voice Dialogue strategies, you learn how to harness the highest potential in each aspect of the psyche, which allows you and your clients to become clear, aligned and powerful agents of change who are not polarizing against others but rather creating real, positive transformations. So if you aspire to be a top-notch transformational facilitator or simply master your own psyche "the Voice Dialogue Training has been designed for you. As you learn the facilitative skills that allow your clients to connect with the deeper potential in each part of themselves, they learn how to integrate its gifts in a way that is aligned, purposeful and effective, and gain the power to move mountains. As your clients learn to create this inner state of synergy, extraordinary things align in their lives: In short, the inner alignment of parts shifts their outer life experience as well "a change that is often met with astonishment and gratitude. In this way, Voice Dialogue skills can greatly enhance both your livelihood

and the fulfillment of your own higher purpose. Skillfully Navigating the Inner Landscape With that said, it is not magic. Voice Dialogue does require real work over time – particularly on all of the limiting beliefs, fears and parts that prevent clients from fully enacting their highest role, as well as YOUR internal parts. Many internal parts were created to help navigate very challenging situations, often from childhood, and they can be resistant to change or dialogue. Other parts can be dubious of your positive intentions as a transformational facilitator. You need methods that work and are repeatable. And even when you take the first steps of facilitating Voice Dialogue, you can run into challenges from: Fear, doubt and resistance: Though parts of your clients may be completely aligned with the changes, other parts may fear for their safety, image and the validity of the work. Most people have hundreds, or even thousands, of limiting beliefs – the majority of them unconscious. These potent internal obstacles can prevent them from seeing how to create greater internal harmony, manifesting their purpose or moving forward successfully, year after year. All of these are issues that can be resolved, especially with the step-by-step approach that master teacher and trainer of change agents, Tim Kelley, will provide in this program. As an internationally-renowned transformation coach and change agent, he has created an innovative and structured approach to teaching you how to help your clients integrate the many voices inside that can get in the way of living their potential. In the Voice Dialogue Training, Tim will take you step-by-step through the foundations of how to transform the conflicted feelings, doubts and limiting beliefs that prevent clients or yourself from realizing their full potential. During the training, Tim will show you how to become more integrated, whole and calm as a facilitator – so you can work with the psyche of your clients in more aligned and collaborative ways. The end result is that you become a far more effective transformational facilitator: This, in turn, prepares you to increase your rates and expand your reach, working with more sophisticated clients who are empowered to share their best gifts out in the world. Each core module will last one to two weeks, with one class per week 90 minutes each led by Tim. Unlike other courses we have offered, this advanced program with Tim will not follow a strict sequential program, but will unfold organically – meaning Tim will move on to the next module once he feels you have integrated what is needed. Therefore, module timelines are flexible, but all of the content listed below will be covered during the program. This advanced training is a rare opportunity to work with an evolutionary teacher and global leader at a much deeper level. The different classes and types of parts

The way that your psyche was formed and the implications of its formation for transforming it In which order to approach the different parts of yourself, and your clients

Module 3: Having a basic sense of which things to do and in which order will give you increased confidence as a facilitator, and help your clients to relax and be guided through the process. Not only does it protect the deeper, more vulnerable parts, it also does much of the outer work in the world. Learning to facilitate the Inner Critic in someone else will permanently change your relationship with this potent part of yourself! Learn the benefits of these misunderstood parts, and how to heal your relationship with yours. The blessings and benefits of self-critical voices How to deal effectively with the parts of you that do the most damage to your self-esteem

Module 6: Connecting with these unconscious voices and freeing them from their prison creates profound transformation! Learn the delicate skill of interacting safely with these raw and vulnerable parts. The key role the Wounded Child played in the formation of your psyche and still plays in most important decisions The powerful relationship between the Wounded Child and all the other parts of the ego The best approaches to use to gain access to this important, transformative part and how they differ from those used to approach other parts

Module 7: The exact nature of and relationships between the voices in this group define your personality. Learning more about them and developing an effective relationship with them can greatly increase the flexibility and resilience of your psyche. Dipping into this pool of resources and lost selves requires safety and skill! Learn how to identify the presence of unconscious parts that are seeking to emerge, and how to create a safe container for this deep and powerful inner exploration. The key ways to identify unconscious voices in yourself and your clients How unconscious voices influence relationships, decision-making and all aspects of life The profound transformation and liberation that comes from integrating these powerful parts

Module 9: More than simply staying neutral, you will learn how to

choose an appropriate energy and engage with any part. This skill has tremendous applications in your life and will empower you to face and interact effectively with people who are having strong reactions or are stuck in powerful parts. How to move into the energy of any part without losing your objectivity as a facilitator Key relationship skills you can use when dealing with people who are highly reactive and emotional Module An archetype may be running your life right now. As a facilitator, you will learn how to identify and work with these powerful, collective voices. How these powerful forces inform and guide your life without you even knowing it The upside and downside of tapping the energy of an archetype How to access any archetype not just the ones you naturally inhabit What it takes to facilitate archetypes in your clients and how it can transform them Module As the keepers of your higher purpose, they can see your path more clearly than your conscious mind, and show you the most direct path to your greatest impact in this lifetime. As you practice, during calls and between them, your capabilities and confidence will grow. And you will be facilitated in your own voices, over and over again, by other participants, opening you to deeper and deeper growth, awareness and healing. These bonus sessions complement the course and promise to take your understanding and practice to an even deeper level. Working With Parts Implicitly Audio Training With Tim Kelley Voice Dialogue is primarily used in formal sessions, you can also use it in your everyday life, to talk to the parts of your friends, boss, employees, or anyone else. The applications of this approach are limitless. Dealing With Dark Parts Audio Training With Tim Kelley Once you begin to explore the unconscious, you may fear that dangerous, unpleasant or otherwise dark parts will come up in your Voice Dialogue sessions. This special call will teach you how to be calm and skillful in the presence of ANY part, no matter how scary it may seem initially. As a creator of deep transformation, you will need to become comfortable treading in the realms of the dark parts. Organizations, countries and cultures also have parts. The cutting-edge techniques Tim and Ora developed have created quite a stir among teachers of parts work around the world. Learn how you can apply the skills you will learn in this program to exploring the voices within groups, teams, families and organizations! Ora Gavriely has been teaching Voice Dialogue, shamanic work and dream work to therapists, counsellors and psychologists in Israel for many years. A Journey to the Selves Within Us, and has appeared on television to explain parts work to the public. Ora is the founder of the Flowering Diamond Way, a continuously evolving, conscious community of change agents and practitioners. With Tim Kelley, she founded a research group on collective voices "archeselves" , using new techniques to study the collective unconscious of Israel and of humanity. She works with world-changers to help them become aware, balanced and well-tuned leaders and explorers of the human psyche and its potential for transformation. This process makes for an amazing workshop or teleseminar exercise! Imagine putting everyone in a room or on a call into their Inner Critic or Wounded Child at the same time, and creating deep healing in all of them at once. Also, consultants who train to find the higher purpose of companies and other collectives love using this method to connect to the trusted sources of organizations in group settings. In this use, you are connecting everyone to a single, collective voice at the same time. Once your individual Voice Dialogue skills have been honed in this program, Tim will teach you to facilitate groups in this way. The Voice Dialogue Training was powerfully transformational. I feel I am much better able to manage those limiting voices within and have a much greater acceptance of myself and also of others. Thanks, Tim, for your wisdom, skills, enthusiasm and dedication! I learned to appreciate, honour and understand them and to develop empathy in all my relationships. The way Tim handles topics is at the same time deep and fun, which helps in the learning process. It seemed every time I applied what I was learning in this course I had a pleasant surprise. Tim is an energetic, enthusiastic and passionate teacher and his teaching style is very effective. Paul, Minnesota I learned a powerful technique to use with my clients to help them become more self aware, and throughout the course I delved deep into myself, learning so much about myself and the most significant bit being that there are many threads to my core wounding. The course was well-organized and provided many opportunities to learn and apply the techniques being taught.

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Chapter 4 : Loevinger's stages of ego development - Wikipedia

Low Bandwidth Version. Ego vs. True Self. by Vincent Cole. There comes a stage in spiritual development when you will experience the conflict between the fears of the ego and the power of spirit.

Object relations theory is an offshoot of psychoanalytic theory that emphasizes interpersonal relations, primarily in the family and especially between mother and child. Object relations theorists are interested in inner images of the self and other and how they manifest themselves in interpersonal situations. An object is that to which a subject relates. Clair writes, "For example, I love my children, I fear snakes, I am angry with my neighbor. In object-relations theory, objects are usually persons, parts of persons, or symbols of one of these. Representation refers to the way the person has or possesses an object. Object representation is the mental representation of an object. An external object is an actual person, place or thing that a person has invested with emotional energy. It is a memory, idea, or fantasy about a person, place, or thing.. Some writers, like Melanie Klein, use the term "object" without always stating whether it refers to a person or an inner representation. Conscious and unconscious mental representations of oneself. A loss of boundaries, where what is self and object are blurred and the distinction between self and external object is not clear. This condition is called "confluence" in Gestalt Therapy. This is an object that is part of a person, such as a hand or breast. The other is not recognized as a "whole object. Maintaining a lasting relationship with a specific object, or rejecting any substitute for such an object. Example of the latter: The big issue is the nature and kind of emotional investment in the self. Narcissism plays a central role in the thinking of self-psychology. That is, the person deals with objects as if they were part of the self, or in terms of the object performing an essential function for the self. Such a distorted relationship requires a different form of treatment from that of neurotics. In short, object-relations is a way of conceptualizing interpersonal relations and extending psychoanalytic thinking into the interpersonal realm, but with a vocabulary that sounds rather odd to those not versed in the theory. It looks for the basis of our ways of relating to others at an earlier stage of development than did Freud, who emphasized the "genital stage. After marriage and birth of three children, specialized in psychoanalysis of children. Followed Anna Freud in working directly with children. Sigmund Freud knew about children other than his own only through the memories of his patients as reported during adulthood. At first Klein was traditionally psychoanalytic. Karen Horney placed her children in psychoanalysis with Klein to assist their growth and concluded that it did no good. Her daughters were confused and puzzled. Klein was always talking about penis envy and such things. Later Klein moved away from Freud. In the Freudian tradition, she saw the psychic world of infant and child as filled with primitive and savage conflict, murderous and cannibalistic tendencies. Klein was a transitional figure who stood between classical psychoanalysis and object relations theory proper. Emphasized biological drives and instincts. Infant experiences the "death instinct" as a fear of death or annihilation. Imaginal representations of bodily instincts and urges. The infant feels these in the body as well as mentally. Frustrations and discomfort are felt as if they were an attack by a hostile force. Resembles the crazy world of adult psychosis, but is normal for infants. Drives are inherently aimed toward objects. The infant seeks milk from the breast. Breast that gives milk is good, breast that denies it bad. Psychic mechanisms used by infant include splitting, introjection, projection, and projective identification. Introjection is the mental fantasy through which the infant takes in something perceived in the world for example, internalizing danger and deprivation. Splitting is as defined above. Projective identification--imaginatively splitting off part of oneself and attributing it to another in order to control the other. This often includes splitting, in the form of externalization of inner anxiety and anger. Ego and superego carry on functions previously performed by parents or others. Good breast becomes focal point around which ego develops. Infant deflects life instinct and death instinct on to external object ex. This "fluctuation of introjection and projection creates the amalgam of ego and object that is the core of the developing ego. With increasing maturity, infant overcomes illusions of omnipotent control over objects. There is a decrease in projection and introjection and a rise in more accurate

projection. To alleviate the early anxieties, and modify the harshness of internalized objects and inner persecutors. This is done through analyzing and interpreting the transference. Transference therapy is a new version of the fantasies, fears, and feelings that were involved in past relational experiences. Object Relations and Self Psychology. Born in Edinburgh, Scotland in Fairbairn held that energy and structure are not separate entities: Rather than pleasure-seeking, as Freud held, followed Klein in viewing libido as object-seeking--that is, in search of others. The baby starts life as a psychosomatic whole, however primitive and undeveloped. This is a more positive view than Klein. The fundamental dynamic wholeness of the human being is the most important natural characteristic. Focus on infancy, breast feeding, and incorporation. Early oral-pre-ambivalent sucking or biting. Late oral--ambivalent sucking or biting. Between infantile and mature dependence. In place of directing both love and hate toward the original object, there is a loved or accepted object, and a hated or rejected object. Four techniques for dealing with difficulties of the transition stage include obsessional, paranoid, hysterical, and phobic approaches. Dominant characteristic is an attitude of giving. Focus is on development of self-other differentiation and on the capacity for giving as well as taking. Dichotomy of the object: This dichotomization gives say to the use of the four techniques for dealing with the difficulty of the transition stage. The 5 structural factors are the Central Ego, the Libidinal Ego more infantile, less organized, and less in touch with reality than the Central Ego, the Internal Saboteur an aggressive and persecutory ego, the Rejecting frustrating object; and the Exciting alluring Object. The two dynamic factors are libido and aggression. Schizophrenia is related to disturbance of development arising in object-relationships over sucking loving and depression related to difficulties in object relationships over biting hating. The characteristic of the schizoid state is futility. Theories of Psychotherapy, 5th ed. How this interaction played out over time, he said, was crucial in infant growth and development. Satisfactory parental care, he said, includes three overlapping stages: It is psychological as well as physical. As the infant moves from relative dependence toward independence, such terms are used as good enough care average expectable environment facilitating environment. True self--this is the part of the infant that feels creative, spontaneous, and real. False self--is "built up on the basis of compliance. They are tangible--can be held onto, grasped, hugged. They lessen the stress of separation and soothe the infant. Transitional phenomena are behaviors--repetitive actions like rocking, or fantasies, which serve the same function as transitional object. He gave considerable attention to the schizoid personality, who "feels a deep dread of entering into a real personal relationship, i. You are always impelled into a relationship by your needs and at once driven out again" by the fear of either exhausting your love-object by your demands of losing your individuality by over-dependence and identification. To escape from this "in and out" oscillation typical schizoid behavior into detachment and loss of feeling is the typical schizoid state. Guntrip, Treatment involves rapport, transference, and regrowing or maturing. Therapeutic change can only come about in, and as a direct result of, a good-object relationship. The first, primitive, punitive images; the second, the ego ideal; the third, realistic, moderate identifications. Moderate and realistic functions replace crude fears. This is true both for literal holding, which helps the child feel secure through body contact, and also psychological holding. The latter keeps tension and frustration from becoming too great. It involves "holding a space" within which the child can be itself and feel protected and secure. Wrong holding can include not holding a child physically or psychologically when it needs to be held, or holding it too tightly in a way that is felt as smothering, so that individuality does not have a chance to develop. Development and "psychological birth.

Chapter 5 : Garden Design Sydney Inner West | OUTHOUSE design

People are most comfortable in spaces that have simplicity and inner calmness; they are real, honest, beautiful and have life. These spaces don't scream out with ego, they melt with the imperfections of nature and are somewhat rough.

There is a great, warm current of strength and love gathered here. This blessing is the result of your efforts, your growth, your struggle in the right direction. Every one of you here has contributed to it – as also have some of my friends who are not present tonight. With this lecture I shall try to help you a step further toward the goal. Now, what is the goal? Through their actions, some individuals were displaced from one spot to another – or sent down to another geographical sphere. To be separated from God is a state of mind, or a state of consciousness. After you have reached a certain stage on your path of development, you discover within yourself a power and intelligence other than your usual conscious mind, which feels as though it were a separate being. A different, vaster kind of being seems to be dwelling within. It is as though two brains existed – the second, recently discovered, being much wiser in its guidance than the old one. It makes you experience yourself in a much more satisfying way. Of course, this is an illusion, because there are not two separate entities, but at this point you have taken the first step toward your reunification with the Divine. You are no longer completely separated from it. You are able to be activated and moved by it. It is all one consciousness, though still separated or divided. Integration means nothing other than reunification with the Divine. Psychology also acknowledges that the integrated, healthy person functions from the center of his or her being. The separation from the center is the wall of not knowing that this inner center of wisdom, love and power exists. You therefore do not seek contact with it, hence more confusion, error and ignorance arise. The less aware you are of this inner center, the greater your separation from it will be. When, due to increased self-awareness, parts of the wall begin to crumble while other parts still persist, occasional contact with the inner center gives the appearance that two minds, two beings, are present. When parts of the inner self come forth, carrying infinite possibilities for bliss, for good, for limitless expansion, they seem to be totally unconnected with the familiar personality. This inner center is the divine consciousness. It permeates the entire universe, it comprises all. Hence, the inner center of each human being is one with the inner center of every other human being. All are filled with the living unity that knows no conflict and no limitation. The creative power at work in any life process is all one and the same. The separation of matter and consciousness is illusion. The power contained in the nucleus of your being is so vast that you cannot conceive of it, my friends. Only gradually can you test it and see it at work – and marvel at it. You will see it, first in smaller ways, which nevertheless appear almost miraculous. As you perceive more and extend your concepts and your vision, you will see it work in many wonderful ways. If you choose to call this power into being, you will find it to be so vast that you cannot conceive of having it, or being it or being activated by it. It is as simple as that. At the moment, most of you are still separated from this power for you do not really believe that you have all you need to expand, to be in harmony, in the dynamic, creative life process in which you give and receive all that you can possibly dream of. Not being aware of the life-center is directly connected with not being aware of the negative causes that you set in motion. The pathwork must primarily be concerned with uncovering the images, the wrong concepts, the destructive emotions and behavior patterns. To the extent that these are changed, awareness of the Divine in you will follow. The negative part of the personality can also appear as a separate, foreign consciousness dwelling within. In the first attempts to bring hitherto unconscious destructive material to the surface, the individual often feels as though an indwelling destructive entity, over which there is no control, were at work. You first ascribe negative events to fate, and you fear the world and life. Then, when you uncover your unconscious destructiveness, you begin to fear your own unconscious, over which you seem to have no control. Here, too, you feel as though two separate entities were involved: As you proceed in the work you gradually eliminate the separating factors. Hence you can take responsibility for it and become one with it. Its workings are no longer separated from your conscious will. Thus your ego integrates with a

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part of yourself that has led you into blind alleys. But now the wiser ego can determine the way. The struggle between the educated ego and the indwelling destructive element ceases as soon as the outer ego is able to recognize its oneness with the destructive element. The process is identical when you meet the divine center. You are at first as unaware of it as you are of the destructive processes. As the mind questions its previous perception and begins to visualize new possibilities, what was buried comes to the fore. This process applies to the destructive as well as to the most constructive and creative elements in you. The manifestations of both at first seem disconnected from the self. Only when you accept that they, too, are part of the self can the self own up to them and integrate them. In this process the negative dissolves, and the Divine activates and moves the conscious ego more and more, until the ego becomes one with it. Consider any momentary undesirable mood or situation you seem unable to change. Somewhere in you there must be a point where you have deliberately produced the undesirable element, otherwise you would not be in this situation. As long as you ignore the connection between your wanting the result you now suffer from and experiencing this result, you must be frantic and frightened. You do your best not to admit that this is a self-induced process, however; you prefer to attribute it to unkind fate. You struggle against seeing your own involvement. But once you want to see the connection, you will see it. Then you will be free, even while you are still imperfect. Where you have made this recognition you will no longer feel helpless and controlled by powers you cannot understand. If you ignore your part in creating your present predicament and deny that you continue to activate it, you truly defeat yourself. You must recognize this fact and thus eliminate your ignorance. In that moment, you will experience the first inkling of peace and of a state of fearlessness, because you are, within yourself, contemplating your own cause and effect. I have discussed this in different contexts before. I repeat it because a number of my friends need it badly. The truth is easily forgotten when it has not become second nature in the process of growing. It is also necessary to outline again the parallel between the negative and positive inner processes. The more aware you are of both possibilities within, the more you can integrate and identify with both, so that the negative dissolves and the positive takes over. You cannot gain awareness of either unless you contemplate the cause and effect and cultivate it with your conscious ego. As you own up to the negative aspects in you, you will be capable of claiming for yourself the greatest power there is. As you take ownership and responsibility for the destructive in you, it no longer rules you, and you become capable of taking responsibility for the best in creation — the divine in you. When you are no longer ruled by the destructive because you accept it as part of you and thus establish self-determination, the vastest universal force will empower and activate you to accomplish hitherto undreamed-of results. As you see how the destructive elements in you work and what motivates them, they will cease to frighten you, for you will be able to determine their course. At the same time you will no longer be frightened by the greatest positive power dwelling within you. You will be able to use it by building molds for it with your conscious mind. As long as you fear the destructive in you, you must also fear the divine in you. You will cease to fear the destructive only if and when you are willing to face it squarely. Becoming integrated with your divine center does not happen all at once. As you know, these processes are gradual. In some areas you may already be quite free and may have established a direct contact with the center of the inner self, which brings the most favorable consequences in inner and outer life experience. Other areas may still be walled in by lack of awareness. In those areas you may still not see where and how you activate the negative processes, and therefore you cannot deliberately activate the positive ones. Your will is blocked and paralyzed. You may be perfectly able to communicate with your inner nucleus and be guided and moved by it in wonderful ways in all areas where you have gained freedom through awareness, but in areas of unawareness you are incapacitated from doing so. Hence, in these areas you are separated from knowing what destructive elements are at work as well as from the power that can help you grow out of this disconnection. For such situations this lecture will be helpful. You will learn to understand how these laws work and how you can use the powers of your mind and will. As you understand their potency you will no longer feel a separation between your conscious intelligence and will, which form the active outer mind and personality, and that inner, vast divine self, the center of your inner

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being, which is at the same time the center of the universe. As long as you are separated from the center you must be weak and lost. Your separated brain and personality cannot do what can be accomplished solely in cooperation with the inner center. The outer personality levels serve one purpose: The outer self has to allow itself to be guided, moved and filled with what comes forth from the inner self. When the outer personality deliberately makes room for it, the inner self will spontaneously manifest. In this process the outer personality will eventually integrate with the inner nucleus. When your outer self tries to accomplish that which the inner being alone is capable of doing, you cannot succeed.

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Chapter 6 : Leading Beyond the Ego: How to Become a Transpersonal Leader, 1st Edition (Paperback) - R

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It is said to be the part that remembers, evaluates, plans, and in other ways is responsive to and acts in the surrounding physical and social world. According to psychoanalytic theory, the ego coexists with the id said to be the agency of primitive drives and superego considered to be the ethical component of personality as one of three agencies proposed by Sigmund Freud in description of the dynamics of the human mind. The ego gives continuity and consistency to behaviour by providing a personal point of reference which relates the events of the past retained in memory with actions of the present and of the future represented in anticipation and imagination. The ego is not coextensive with either the personality or the body, although body concepts form the core of early experiences of self. The ego, once developed, is capable of change throughout life, particularly under conditions of threat, illness, and significant changes in life circumstances. Ego development

The newborn human infant reacts to but cannot control, anticipate, or alter sources of stimulation, be they external or internal. At this stage perception is primitive and diffuse, motor activity is gross and uncoordinated, and self-locomotion is impossible. Learning is limited to the simplest type of stimulus-response conditioning. Mechanisms evolve for controlling tension while seeking means by which gratifications can be obtained, and these mechanisms develop into increasingly complex forms of mastery. At the outset, perception and motor activity are closely tied, with stimulation immediately provoking motor action. The delay of action, while tolerating the consequent tension, is the basis for all more-advanced ego functions. The learned separation of stimulation and response allows the interposition of more complex intellectual activities such as thinking, imagining, and planning. By not reacting directly, the ego develops the capacity to test reality vicariously, to imagine the consequences of one or another course of action, and to decide upon future directions to achieve probable ends. The accumulation and retention of memories of past events is necessary for internal processes of thought and judgment. The acquisition of language, started during the second and third years, provides a powerful tool for the development of logical thought processes as well as allowing communication and control of the environment. As the individual continues to develop, the ego is further differentiated and the superego develops. The superego represents the inhibitions of instinct and the control of impulses through the incorporation of parental and societal standards. Thus, moral standards as perceived by the ego become part of the personality. Conflict, a necessary ingredient for the growth and maturity of the personality, is introduced. The ego comes to mediate between the superego and the id by building up what have been called defense mechanisms. Since the concept and structure of the ego were defined by Freud and explored by Carl Jung, other theorists have developed somewhat different conceptualizations of the ego.

Ego strength A strong ego is exhibited in the following characteristics: The person of strong ego can also resist immediate environmental and social pressure while contemplating and choosing an appropriate course, and strong ego is further characterized in the person who is not overwhelmed by his or her drives but instead can direct them into useful channels. On the other hand, weakness of ego is characterized by such traits as impulsive or immediate behaviour, a sense of inferiority or an inferiority complex, a fragile sense of identity, unstable emotionality, and excessive vulnerability. Perception of reality and self can be distorted. In such cases the individual may be less capable of productive work, because energy is drained into the protection of unrealistic self-concepts, or the individual may be burdened by neurotic symptoms. Ego weakness also underlies the inflated sense of self, which can be associated with grandiosity and a superiority complex. Learn More in these related Britannica articles:

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Project Development. In July the Inner Forth Landscape Initiative was awarded a Stage 1 pass and Development grant from the Heritage Lottery Fund (HLF) under the Landscape Partnership Scheme programme.

The Interpretation of Dreams Thomas B. Kirsh, Jungian Analyst, M. Jung considered the dream a natural and normal psychic phenomenon describing the inner situation of the dreamer, a "spontaneous self-portrayal in symbolical form of the actual situation in the unconscious" Jung, In analytical psychology the dream is seen as neither a disguise nor a symptom but as a source of new understanding, especially of the psychic function of archetypal imagery. Jung never distinguished between manifest and latent meaning, since he based his understanding directly on dream content. Analytical psychology does not generally encourage free association per se; rather, it employs circular associations around the various images and actions in the dream to make sense of the dream in its entirety. In analytical psychology, the concepts of sign and symbol have meanings different from their meanings in psychoanalytic usage. For Jung, a sign is a token of meaning that stands for something known, whereas a symbol is an image that points to something partially known but unknowable at its core. A symbol has a subjective dynamic that powerfully attracts the individual and transforms psychological energy. He began to develop his own ideas about the meaning of dreams shortly after his break with Freud around 1907, and by 1912 he had outlined his mature views. We learn to look for an attitude, an inner personality, an inner development or conflict that clothes itself in the form and color of an image so that it may be visible to us in the landscape of dreaming. Any interpretation that refers every part of the dream back to the dreamer is an interpretation on the subjective level. Interpretation on the objective level breaks the dream content down into memory traces referring to the external situation. Interpretation on the subjective level detaches the underlying memories from their external sources and presents the dreamer with the images as inner facts. Such experience of inner reality opens the way for psychological transformation. Transference interpretation is a mixture of the two levels, except that dream images are interpreted in relationship to the transference. Dreams compensate for attitudes held consciously. This follows from the concept of the psyche as a self-regulating system, dreams representing an unconscious voice. Jung saw compensation as operating in two directions. One he termed the "prospective function," by which he meant that the dream is an anticipation of future conscious achievement. This does not mean that dreams are prophetic; rather, a dream is a preliminary exercise, a combination of possibilities, roughly sketched out in advance. In their prospective function, dreams can be both integrative and synthetic. In the other direction, the reductive function, the dream operates as a retrospective compensation, bringing up repressed material. A dream can be interpreted in either or both directions at the same or different times and at different developmental stages. No interpretation is considered final. Another important, uniquely Jungian method in dream interpretation is amplification. Here analogous material is brought into play to enlarge upon the symbols of the dream. Parallels from mythology, folklore, anthropology, comparative religion, ethnology, and current cultural patterns are presented to the analyst to elicit a richer understanding of the dream. Amplification is used less often today, as analytical psychologists have become more aware that it can be used to avoid personal issues. Basically, analytical psychology teaches an open attitude in interpreting dreams. Jung stressed that each dream should be approached without preconceived notions. At the beginning of the twenty-first century there is a greater emphasis on transference interpretations in analytical psychology. Yet many analytical psychologists hold the view that dream images are part of the objective reality of the psyche and that dream interpretation is central to theory and practice. The interpretation of dreams. The analysis of dreams. Routledge and Kegan Paul. The relations between the ego and the unconscious. General aspects of dream psychology. The practical use of dream analysis. On the nature of the psyche. Further Reading Edelson, Marshall. Progress in Self Psychology, 3, The interpretation of dreams in clinical work. Hamilton and TherapySites expressly disclaim all warranties and responsibilities of any kind, whether express or implied, for the accuracy or reliability of the content of

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Chapter 8 : Skills & Training - Inner Forth Landscape Initiative

Ego development is known as the development of multiple processes, cognitive function, defenses, and interpersonal skills or to early adolescence when ego processes.

Subjects Description However it is conceived and described by psychotherapists with different orientations, a stronger ego is a universally-acknowledged goal of therapeutic work. Inner Strengths is the first book to meet the need for a comprehensive treatment of approaches to ego-strengthening in psychotherapy. It provides contemporary psychodynamic, object relations, self-psychology, ego state, and transpersonal theoretical models for understanding how and why ego-strengthening occurs. The authors are experienced psychotherapists who integrate hypnosis into their own practice of psychotherapy. They survey the history of ego-strengthening efforts and show how that which has been considered intrinsically hypnotic connects with the great traditions of psychotherapy. Additionally, they offer step-by-step instructions for a diversity of ego-strengthening methods that can be used for patient self-care, internal boundary formation, and personality maturation in a wide range of clinical conditions. Their discussion of the fundamental concepts of ego-strengthening draws on their theoretical and clinical explorations of dynamic internal resources such as memory, strength, wisdom, self-soothing, and love. Throughout the book, theory is balanced by an unusual richness of extended clinical examples and a wide variety of practical ego-strengthening scripts. Clinicians need not be trained in hypnosis to find Inner Strengths clarifying and helpful reading; the fundamental points so vividly made by the authors are relevant to many nonhypnotic-therapeutic interventions and issues. Reviews "This is an outstanding book which combines thoughtful scholarship with clinical utility. While primarily conceptualizing egomastery techniques from a contemporary psychodynamic perspective, the book is transtheoretical with applicability to both hypnotherapy and to more general psychotherapy. Enhanced self stability, self efficacy and self esteem form the heart of nearly every psychotherapeutic encounter and process. I recommend it with enthusiasm. McNeal present a treasury of concepts, techniques, and examples that will enrich any practitioner who explores them. Inner Strengths is an inspirational commentary on the human condition, its resilience, and how divided, broken, and violated selves can be mended through the wise application of psychotherapeutic procedures that are at the cutting edge of clinical practice. Frederick and McNeal draw upon the major psychotherapeutic and hypnotic traditions to present an integrative approach to ego-strengthening treatment that is grounded in both respect and compassion for the client. In easily read prose, important concepts are robustly defined, linked to the theoretical literature, and clinically explained and illustrated by means of detailed case examples. The Classical Hypnotic Tradition. Internal Self-Soothing and the Development of the Self. Good Fences Make Good Neighbors: Ego-Strengthening in the Treatment of Performance Anxiety. Overview, Stabilization, and the Repair of Developmental Deficits.

Chapter 9 : Object Relations Theory

So the first development of our Ego is the result of parental upbringing. This is why psychologists spend a lot of time looking at our early life circumstances and experiences. At the beginning of life, in the absence of anything else, these are the ones that have the most impact.

Jane sometimes went into a different trance state where she spoke as "Future Seth". All of the answers and information herein are the words of Seth or Future Seth which I have reordered and revised to give continuity to my understanding of the material. These characteristics are mine, and I am who I say I am, and yet the Seth you know is but a small part of my reality, the one that has been physical, and can relate to your problems. We want to deal with the nature of reality as it exists within your camouflage system and within other systems, and to study the overall characteristics that pertain to it. We will discuss the interrelationship that exists between all systems of reality, including certain contact points that include them all. These various points can be mathematically deduced, and will, in some future of yours, serve as contact points, taking the place of space travel in some cases. We will be discussing the laws of the inner universe. They are attempts to explain in words the nature of inner reality. These single-dimensional statements are more than are given to most, and, under the circumstances that we must work, are the best approximation that can be made of the basic fact beneath any existence. As words would give little hint of the reality of color or sound to someone who did not experience these, so words can only give insight into the nature of reality. I have been sent to help you, and others have been sent through the centuries of your time, for as you develop you form new dimensions, and you will help others. Using your free will, you have made physical reality into something quite different than what was intended. You have allowed the ego to become overly developed and specialized. You were here to work out problems and challenges, but you were always to be aware of your own inner reality, and of your nonphysical existence. To a large extent you have lost contact with this. You have focused so strongly upon physical reality that it become the only reality that you know. When you kill a man, you believe that you kill him forever. Murder is a crime that must then be dealt with. Death, however, does not exist in those terms. In the dawn of physical existence, men knew that death was merely a change of form. There is never any justification for violence. There is no justification for hatred. There is no justification for murder. Those who indulge in violence for whatever reason are themselves changed, and the purity of their purpose adulterated. If you do not like the state of your world, it is you yourselves that must change, individually and en masse. This is the only way that change will be effected. The responsibility for your life and your world is indeed yours. It has not been forced upon you by some outside agency. You form your own dreams and you form your own physical reality. The world is what you are. It is the physical materialization of the inner selves which you have formed. It is wrong to curse a flower and wrong to curse a man. It is wrong not to hold any man in honor, and it is wrong to ridicule any man. You must honor yourselves and see within yourselves the spirit of eternal validity. You must honor all other individuals, because within each is the spark of this validity. When you curse another, you curse yourselves, and the curse returns to you. When you are violent, the violence returns. I speak to you because yours is the opportunity to better world conditions and yours is the time. Do not fall into the old ways that will lead you precisely into the world that you fear. There is no man who hates but that hatred is reflected outward and made physical, and there is no man who loves but that love is reflected outward and made physical. Beyond myself there is another self and still another, of which I am aware. And that self tells you that there is a reality beyond human reality and experience that cannot be made verbal or translated into human terms. And to that self, physical reality is like a warm breath forming in the winter air. The Seth personality is an intermediary. The information already given to you regarding the nature of personality gestalts should make my existence seem a fitting one. Seth is what I am, yet I am more than Seth is. Seth is independent, and continues to develop as I do. In the Spacious Present we both exist. Seth, as you know him, will always be an element in these communications. He is the connective between us, and he has

been a part of me that I have sent out to you. He has participated willingly. Names are arbitrary, and we use them merely for your convenience. Individuality is important and continues in ways you do not suspect. Seth is learning as I am. As an analogy, you could call me a future Seth, at a higher stage of development, however both of us are fully independent and exist simultaneously. These communications, while taking place in your time, are nevertheless responsible in other dimensions for what you would call future developments in your own personalities. Whether or not I speak as myself or as Seth, he is the intermediary and the connection between us. He will appear to you as you know him because there are necessary emotional elements that are uniquely his own. My personality is far different than his but I am also a friend. In many ways I am the same friend. Other portions of me are concerned elsewhere, for I am aware of my existence in other dimensions and keep track of them and direct my many selves. We are Seth and whenever we have spoken we have been known as Seth. We are not alone in this endeavor, for through your centuries other entities like us have also appeared and spoken. Our entity is composed of multitudinous selves with their own identities, many of whom have worked in this behalf. Their message will always be basically the same, though the times and circumstances of their communications may differ and be colored accordingly. We adopt whatever personality characteristics seem pertinent, for in our own reality we have a bank of complete inner selves, and we are all Seth. We attempt to translate realities into terms you can comprehend. We change our face and form, but we are always the one. Many of us have not been born in the flesh, as I have not been, but in one way we have seeded ourselves through endless universes. The entity had its beginning before the emergence of your time. It was instrumental, with many other entities, in the early formation of energy into physical form. We gave you mental images and upon these images you learned to form the world that you know. We gave you the patterns, intricate and involved from which you form the reality of each physical thing that you know. We taught man to speak before the tongue knew syllables. The entire webwork was initiated by us. Our basic knowledge and energy automatically reaches out to nourish all systems that grow. You are like children with a game, and you think that the game is played by everyone. Physical life is not the rule. Identity and consciousness existed long before your earth was formed. You suppose that any personality must appear in physical terms. Consciousness is the force behind matter, and it forms many other realities besides the physical one. It is, again, your own viewpoint that is presently so limited that it seems to you that physical reality is the rule and mode of existence. The source and power of your present consciousness has never been physical, and where I am, many are not even aware that such a physical system exists. The physical system is an illusion, but you must accept it and from your viewpoint try to understand the realities that exist beyond it. You cannot objectify the inner portions of your own identity, and therefore you do not perceive them. So much of your energy is used in the physical productions that you cannot afford to perceive any reality but your own. Like children playing with blocks, you focus your attention on the physical blocks. The physical blocks appear very real to you when you dwell within their perspective. Other shapes and forms that you could perceive, you do not. Even in explaining other realities, I must use the words "shapes" and "forms" or you would not understand me. Yours is a training system for emerging consciousness. Before you can be allowed into systems of reality that are more extensive and open, you must first learn to handle energy and see through physical materialization, the concrete result of thought and emotion. When you leave the physical system after reincarnations, you have learned the lesson and you are literally no longer a member of the human race, for you elect to leave it. Only the conscious self dwells within it in any case, and other portions of your identity dwell simultaneously within other training systems. The training will serve you for existence in a variety of interrelated systems. In more advanced systems, thoughts and emotions are automatically and immediately translated into action, into whatever approximation of matter there exists. Therefore, the lessons must be taught and learned well. The responsibility for creation must be clearly understood. To some extent you are in a soundproof and isolated room.