Drawing the Unconscious: A Research Study to Examine the Effects of Using a Metaphoric Life Portrait™ to Reduce Anxiety and Enhance Physical, Mental, Emotional and Spiritual Well-Being

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Dissertation submitted to the Faculty of Holos University Graduate Seminary in partial fulfillment of the requirements for the degree of

DOCTOR OF THEOLOGY
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_____________________________________________
Faith Marie Burris
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"If you don't perceive, accept and appreciate your own unique genius, and adapt your life to it, your body will snap."

Mona Lisa Schulz

Many used their innate unique genius to support me in the completion of this project. A key component of my dissertation deals with archetypal patterns. My intention is to honor each individual’s unique genius as I perceived it manifesting in archetypal form.

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ABSTRACT

Drawing the Unconscious: A Research Study to Examine the Effects of Using a Metaphoric Life Portrait™ to Reduce Anxiety and Enhance Physical, Mental, Emotional and Spiritual Well-Being

The objective of this study was to substantiate the importance of providing individuals with a more synthesized, holistic perception of their reality by helping them retrieve subconscious metaphoric information that could then be viewed from the perspective of both superconscious and conscious awareness. The hypothesis was that these new perspectives would catalyze positive personal changes. This study sought to accomplish the above through the implementation of a Metaphoric Life Portrait™ (MLPTM). The MLPTM can be perceived as representing past life memories, archetypal images from Jung’s collective consciousness, or even, unconscious characteristics and qualities within the participants’ personalities.

This study was a mixed methods study as it combines quantitative data with supportive material, specifically audio-taped telephone interviews and anecdotal feedback, illustrating qualitative points. The first aspect of the research design was based on three telephone interviews, using a preset discussion guide to collect qualitative data in an audio recorded format from thirty volunteers. The Principal Investigator (PI) created a Metaphoric Life Portrait™ (also referred to as “the portrait”) following the preliminary interview. The portrait, following a brief self-awareness exercise, was introduced to the participant during the first follow-up interview. A final interview was conducted two weeks later. The verbal data from the audio-taped telephone interviews, along with anecdotal feedback were reviewed by the PI for subjective experiential data. The hypothesis was that a MLPTM reduces adults’ levels of anxiety and enhances their physical, mental, emotional and spiritual well-being.

The State –Trait Anxiety Inventory (STAI) was used to measure anxiety levels. Baseline data were collected using the STAI immediately prior to the first telephone interview. The intermediate test was administered the next day following the introduction of the portrait and the posttest was administered two weeks later. The Change and Transformation Assessment (CATA), a posttest only, measuring physical, mental, emotional and spiritual well-being, was also administered with the STAI posttest. Demographic data were analyzed from Personal History Information forms.

Results showed that the method used for participants receiving a MLPTM demonstrated statistically lower levels of both state anxiety (p<.05) and trait anxiety (p<.001) two weeks after receiving the intervention. Correlational results from the CATA suggest that the method used for participants receiving a MLPTM has a positive effect on their physical, mental, emotional and spiritual wellbeing, particularly in the areas of awareness, openness, transformation and spirit. Qualitative reports also strongly suggest that changes did occur. Conclusions and suggestions for future research are provided.
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CHAPTER 1:  
INTRODUCTION

“You can live a lifetime and, at the end of it, know more about other people than you know about yourself”

Beryl Markham

This research is focused on substantiating the importance of providing individuals with a more synthesized, holistic perception of their reality by helping them retrieve subconscious metaphorical information that could then be viewed from the perspective of both superconscious and conscious awareness. The means for accomplishing this was the *Metaphoric Life Portrait™* (*MLP™*). The definition of a *MLP™* is: A process, through which the Principal Investigator (PI) uses focused intention to intuitively perceive and subsequently sketch, an image, usually facial, of the participant that reveals innate subconscious or unconscious characteristics, qualities, or patterns. The PI uses the accompanying verbal discussion guides for processing, specifically, to focus the participant on being present and paying attention to their bodily responses. The combination of having a visual representation of an archetypal pattern, while in the state of being present, supports the participant’s “healer within” by developing new avenues of creativity and conscious insights.

Tools that support the conversion of unconscious reactions into conscious choice may provide a mechanism that can positively affect levels of anxiety and enhance spirituality. A *MLP™* opens an avenue of identifying archetypal patterns and, through the use of symbology and metaphors, illuminates the unconscious, making it possible for people to identify formerly unrealized choices.

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1 See Definition of Terms on page 26.
As part of this research project deals with qualitative research, the following section is intentionally written in descriptive qualitative language. Poetry, art, and storytelling access deeper realms of knowing through resonating with body sensations and emotions, a key aspect of the MLP™ findings as later discussed. A primary source of knowledge is education, the learning of new information. Wisdom can be thought of as applied learning, integrating the knowledge into aspects of conscious behavior.

The goals of including the personal illustration that follows include exposing the reader to the experiential aspect of understanding the MLP™ process, perhaps enticing a smile or similar emotional response. When we integrate the learning of the mind into body wisdom by paying attention to its cues, we also have the potential to access spiritual insights. The primary goal of this example demonstrates an unplanned occurrence of replicating the intuiting of a MLP™, which some could argue is a specialized skill. Through being present in the moment, paying attention, new possibilities and new creative skills are born, perhaps even where individuals never even considered looking at their potential gifts.

My personal example arose when working with my art consultant, Johnce Parrish. I leaned on his expertise for translating my visions into actual portraits that could be identified with a minimal amount of explanation, if any. Initially, he expressed doubts as to the magnitude of this undertaking in the allotted timeframe. As we delved into the actual work, we both settled into a comfortable rhythm.

I noticed his interest developing as we progressed. Noticing a gleam of recognition in his eye concerning my intentions for these portraits, I queried whether he
intuited a metaphoric portrait of me. Without hesitation, he declared, “I see you as the Ringmaster of a three-ring circus.”

The physical sensation of recognition hit me directly in my chest and abdomen. I excitedly and laughingly gasped, “Yes! Do I get a whip?” After the initial surge of excitement, the validity of his intuitive insight permeated even deeper. Using the internet, scheduling and conducting three audio recorded telephone interviews per participant, and creating a personalized charcoal (occasionally pastel) drawing and interpretation for each of forty individuals created numerous details.

Specifically, three distinct acts were performing simultaneously. My transcriber, in a totally different part of the country, worked diligently on the audio recordings sent to her via the internet. Concurrently, ongoing art consultations transpired while collaborating with Johnce Parrish. In the last ring, my husband patiently and often, produced multiple digital images of the drawings to be emailed to the participants.

As the leader, the Ringmaster, my responsibilities were to coordinate their efforts along with implementing original research. It was a perfect metaphor!

Johnce’s cautionary advice in regard to this image was well heeded. Fascinated by his facial expression of deep contemplation, his accompanying words advised me that it wasn’t the Ringmaster’s job to perform for those who skillfully executed duties. His sage advice inspired me and remained conscious in my mind throughout this process.

The benefits were two-fold. My highly capable assistants were left to excel in each of their own areas of expertise, with their “Ringmaster” being a supportive cheerleader. Secondly, I consciously expanded the theme of facilitating and encouraging participants to discover their own answers. Suggestions of processes came from my
extensive training, both in my graduate program, and from personally healing systemic lupus. It was also clearly articulated to participants that support was available whenever needed. However, as an extension of my own healing process, I knew the deepest and most sustaining healing comes from finding our own “Ah-Ha’s,” our own epiphanies. With all the above said, I appreciatively and proudly own the metaphoric image of the Ringmaster.

Figure 1. A Metaphoric Life Portrait™: The Ringmaster

Not only does this example serve to illustrate what a MLP™ looks like and how it may affect the participant, it also demonstrates a case of replication. Although intuitive styles may vary, this example suggests that intuited a MLP™ is replicable.
The Credibility and Necessity of Intuition

Contrary to the opinion of many, intuition is not a paranormal function, the total opposite of rationality, nor a magical sixth sense, note Naresh Khatri and H. Alvin.1 Instead, intuition can be defined as a “holistic perception of reality that transcends rational ways of knowing.”2

Intuition can enhance personal, physiological, mental, and professional aspects of our lives. Eugene Sadler-Smith promotes the expansion of intuition in collective learning, describing it as “tacit knowledge [that] represents an untapped reserve of potentially invaluable knowledge and skill—an invisible dimension of human capital.”3 He focuses his research on human resource development, thus supporting an organization’s collective knowledge and shared meaning.4 Other studies by William J. Ritchie et al. find that executive intuition positively impacts financial performance within organizations.5

Although she is primarily known as a Medical Intuitive, Caroline Myss describes seeing images around an individual (similar to a metaphoric life image), such as a pirate getting his throat cut, when doing intuitive readings. Myss became a pioneer in the field of intuition with her abilities to discern and diagnose illnesses in the physical body, even long distance via telephone conversations. Tested on several hundred patients, Myss’s intuitive diagnostic accuracy was 93%6 when only given the patient’s first name and age. When compared to the average 80% accuracy of physicians who understand symptomatology,7 the numbers reflect that intuition has a credible impact.

Norm Shealy ascertains that Edgar Cayce laid the groundwork for the practice of medical intuition and all intuitive diagnosticians.8 Known as the “sleeping prophet,” for
over forty years of his adult life, Cayce’s demonstration of psychic abilities resulted in an excess of 14,000 readings.9 “Edgar Cayce stated that his information was derived from essentially two sources: 1) the subconscious mind of the individual for whom he was giving the reading; and, 2) an etheric source of information, called the "Akashic Records," which is apparently some kind of universal database for every thought, word, or deed that has ever transpired in the earth.”10

Shealy’s list of great intuitive diagnosticians contains other familiar names as well. Robert Leichtman is a member of the faculty at Holos University. In summarizing Leichtman’s premise that the purpose of the body is expressing the light of the soul, Shealy states that ill health “is a condition in which the soul is blocked by the personality.”11

Although he was not acquainted with Barbara Rasor, an Emotional Intuitive, at the time of writing this list, it seems to be a fair conclusion to include her work. Shealy collaborated with Ms. Rasor in patient diagnoses and treatments in recent years, even listing her services on his website. Her uncanny ability to sense emotional discrepancies supported her development of intuitive exercises that she teaches to others. The ultimate gift of her work, in my opinion, is the wide range of options she offers in helping others to expand their intuitive skills.

As diverse are their talents, the commonality of the above mentioned intuitives is that they all continue to hone their skills. Johnce Parrish, my art instructor continuously exhorts the necessity of practice to develop expertise in creating art (which also has an intuitive component). Similarly, both Caroline Myss and Barbara Rasor have articulated in my presence that the only difference between them and any other person’s intuitive
ability is diligence and practice. Whether developing intuition or learning artistic endeavors, training begins the process, however, true expertise comes from practicing the process. Lisa A. Ruth-Sahd and Elizabeth J. Tisdell’s study reinforce this hypothesis. After investigating the use of intuition by novice nurses, they conclude that developing a “more expert” sense of intuition can result from practicing it in other parts of life, thus creating a “carry-over” effect. Multidimensional connections, either spiritual in nature or to inner wisdom, led to their intuitive recognition of a patient’s needs which ultimately supported the recovery process.

One possible explanation of the intuitive connection between the PI and the participant that occurs during the Metaphoric Life Portrait™ process could be William Braud’s explanation of transpersonal imagery. Functioning as a bridge, transpersonal imagery can “exist or act across persons,” connecting the conscious, imaginal activity of one person “with the conscious or unconscious, physiological or psychological activities or experiences of another person.” Irrelevant of whether the source of these portraits related to archetypes, “past lives,” or ancestral memory, by unearthing an unconscious energy, these portraits have the potential to unnerve the participant’s status quo of consciousness. By supporting the participants in processing this new awareness in a conscious manner, new insights can emerge concerning unconscious patterns in their lives.

There exists a reasonable assumption that the MLP™ will be replicable, as others have learned the practice of Medical Intuition spearheaded by Cayce. Equally as important and as relevant, is the pioneering aspect of demonstrating further credibility to intuition as a viable means of discernment. As a contribution to the growing body of
research negating the mind-body link dualism proposed by Rene Descartes, additionally, the benefits of enhancing new patterns of behavior, specifically, the conscious application of intuition, become amplified through theories such as morphic resonance. Biologist Rupert Sheldrake proposes that the “fields organizing the activity of the nervous system are likewise inherited,” thus making new behaviors easier for future generations to learn. Just as developmental biologists recognize a need for biological concepts of a holistic or integrative nature, the evidence also continues to accumulate for more holistic or integrative approaches for living. This research suggests that the “bigger picture” revolves around the importance of intrinsic awareness, insights, and links to the superconscious contributing to healthier, more coherent relationships to the external world.

**Background and Statement of Problem**

Timothy D. Wilson and Yoav Bar-Anan submit that the term, adaptive unconscious, describes the process whereby the unconscious part of the mind sizes up the world around us, sets goals, and even makes decisions – performing these processes simultaneously while the conscious mind remains otherwise occupied. “There is widespread agreement that people lack access to a broad range of mental processes, and that attitudes can affect people’s behavior (such as voting) without their awareness.” Remarkably, when asked about the rationale of their decisions, people respond with explanations, even when it is obvious that their reasoning is not accurate. Rarely do individuals respond with, “I don’t know.”

In research on automatic mental associations affecting decisions in the voting process, Silvia Galdi et al reports that, “These results indicate that decision-makers
sometimes have already made up their mind at an unconscious level, even when they consciously indicate that they are still undecided.”

As research continues to dispel the myth that the entirety of the workings of the mind is in our conscious awareness, deeper recognition of the adaptive unconscious will emerge. With awareness comes the potential for choice, opening new doors to changing costly and many times, painful behaviors.

Unconscious behaviors can have a tremendous financial impact, both individually and to society as a whole. For example, oniomania, the technical term for a shopping addiction, or a compulsive buying disorder is a problem for almost 6% of Americans according to a *Psychiatric Times* survey. Not only can a compulsive buying disorder harm relationships and destroy families, it also “can lead to job loss and financial ruin.”

The compulsive shopper unconsciously hopes the addiction will relieve feelings of anxiety, and depression, allowing an escape from other life problems.

Other addictive behaviors prove even more costly to society. “Studies compiled by various government health agencies show that the five most-chronicled "hard" addictions -- alcohol, drugs, tobacco, gambling and eating disorders -- are what society truly pays for. Those maladies cost taxpayers and businesses $590 billion annually, primarily in lost productivity and government-assisted medical treatment. That's about 5% of the national debt.”

Measuring costs involve more than just the financial aspect. Internal angst, reflected through out of control behaviors, interfere with optimum lifestyles. Talk show and television host Oprah Winfrey sums it up best when engaged in dialogue concerning
obesity. Numerous times on her daily show she has stressed, “It’s not about the food. The real question is: What’s eating you?”

Unconscious behaviors are expensive, not only in dollars, but also in terms of healthy living. The high divorce rate of 43% according to the National Center for Health Statistics or 50% by the Census Bureau in 2002 reflects the stress of integrating two lives and two sets of conscious and unconscious behaviors in one household. Too often marital relationships originate from an idealistic state. Louis Hoffman and colleagues from the University of the Rockies state that the problem with idealism is that “the inability to appreciate or tolerate differences in the other causes spouses to pressure the other for consistency.” He suggests premarital interventions designed to promote sharing in the growth process. Once individuals learn the ability to cope with, and even appreciate, varied experiences and emotions, their tolerance of differences with their spouse increases substantially. An additional benefit is that they learn adaptability and appreciation of different sides of themselves.

Unhealthy relationships and patterns of repressing emotions in other areas of life affect the physical body as well. Norm Shealy reveals that, “Attitude most directly affects the central limbic system, the ‘emotional’ center of the brain. From this center come the strongest influences upon the pineal gland, hypothalamus, and pituitary gland – the Master Control System – for all hormones and neurochemicals, including the hormones that regulate sleep, mood, comfort, as well as the regulators of parathyroid, thyroid, adrenals, and testicles or ovaries.” Psychoneuroimmunology, the study of behavior and the immune system, demonstrates the mind–body connection. When
individuals become enmeshed in emotional quagmires, the result is a spiritual crisis, which unfortunately directly affects the body.

Candace Pert, researcher and scientist, documents her discovery of the biomolecular basis for our emotions that moved her into the realm of being a respected scientist and culminates with her advocacy for the marriage of science and spirituality. Pert’s pioneering research shattered the reductionist paradigm of previous scientific assumptions. The molecules of emotion in the human body serve as its communication system, thus providing intelligence for bodymind interactions through our biochemical messengers. According to Pert, individuals repeat old patterns of behavior and feeling that are responses to an outdated knowledge base when emotions are blocked due to denial, repression, or trauma. “By learning to bring your awareness to past experiences and conditioning – memories stored in the very receptors of your cells – you can release yourself from these blocks.” She adds that long standing blocks benefit from therapies that help an individual “respond to what is actually occurring in the present, which is a large part what consciousness is all about.”

Comprehension of the peptidergic information networks in the human body illuminate the necessity of emotional self-care, specifically awareness and attention to the present moment, to compliment the physical aspects of a healthy lifestyle.

Other research supports the necessity of mindfulness. Charlotte Baarts and Inge Kryger demonstrated that mindfulness training, by eliminating unconscious behavior, minimized pain and allergies and promoted self-development. Nikos L. D. Chatzisarantis and Martin S. Hagger’s studies suggest that heightened awareness and being in the experience of the present moment enhances translating intention into
Similarly, Anja Achtziger et al., in their research endeavors, suggest that paying conscious attention to inner negative states enhanced the implementation of intentions. Bruce Lipton, author of *Biology of Belief*, concurs. “Our positive and negative beliefs not only impact our health, but also every aspect of our lives.”

Unfortunately, resolutions may need a multi-layered approach. A research manuscript from the National Institute of Health (NIH) reveals that underachievers’ misperceptions of their performance cause them to dramatically overestimate their abilities. Joyce Ehrlinger et al., in their meta-analysis of their five studies, discovered that, on average, the overestimates were 15.11% higher than the actual scores.

David Dunning, another psychological researcher involved in studying underperformers, suggests that in addition to the obvious lack of skills needed for higher performance, the lack of awareness of correct decisions is a secondary contributor to stymie progress. “They don’t know what they don’t know.” His remedy for self-awareness pivots around feedback and replacing old internal dialogue (stories), with new data.

It can be argued that all human beings are ignorant, until they are taught otherwise. Even instinctual skills, such as learning to walk, accelerate when supportive coaching from parents supports the initial endeavor. Further enhancement comes from emulating imitation of successful behaviors. The synergistic effect of support works. Lipton summarizes this concept by stating, “Learning how to harness your mind to promote growth is the secret of life.”
Purpose and Importance of the Study

The purpose of the study was to demonstrate that the conversion of unconscious reactions into conscious choice provides a mechanism for reducing an individual’s level of anxiety while simultaneously increasing their physical, mental, emotional and spiritual well-being. The realization of intrinsic awareness, the ability to perceive insights and assimilate unconscious patterns, illuminates superconscious cognizance. Redefining intrinsic perceptions provides an authentic locus of control for extrinsic circumstances.

In addition, the study investigates the efficacy of the $MLP^{TM}$ to accomplish the above. This study explores the effects of the $MLP^{TM}$ in two aspects: A qualitative component from verbatim transcribed telephone interviews was used to identify revisions for refining this process. Quantitative data were used to monitor the effectiveness of the intervention.

The $MLP^{TM}$ process is adaptable for distance use (through internet and telephone facilities) in addition to in-person sessions. It is a non-pharmacological, affordable intervention that requires no special expertise or training on the part of the participant.

As research conducted by Jacob Jolij and Victor A. F. Lamme demonstrates, larger amounts of conscious information trigger behaviors that result in maximum accuracy.$^{43}$ However, during circumstances when conscious information is sparse, unconscious information formats the basis of the subjects’ maximum potential accuracy in their response preparation. “Although the subject may feel like he is guessing in such conditions, his guesses are actually affected by unconsciously processed information, leading to above-chance performance,”$^{44}$ however, these answers are considerably sub-par to conscious processing. Data from these brain studies furthers the hypothesis that
availability of consciousness represses and inhibits responses to unconscious information.\textsuperscript{45} If the use of MLP\textsuperscript{TM} can be shown to be helpful in identifying and shifting unconscious patterns to conscious awareness, use of this and similar interventions may prove to be of benefit to both individuals and society.

A US Surgeon General report challenges our Nation—our communities, our health and social service agencies, our policymakers, employers, and citizens—to take action. Their call is to “generate needed knowledge about the brain and behavior and to translate that knowledge to the service systems, providers, and citizens.”\textsuperscript{46} The ultimate response comes not only from generating knowledge about the brain and behavior, but to incorporate that knowledge into non-invasive interventions.

The data gleaned from MLP\textsuperscript{TM} consultations could answer at least some aspect of this challenge from the Surgeon General. Unlike reliance on costly prescriptive pharmaceuticals, with the potential of harmful side effects, developing new interventions that support self awareness and personal empowerment makes sense. These interventions can be the first line of defense against psychological distress, which often leads to physical malady.

**The Research Question and Research Hypothesis**

Problem: Adults’ anxiety levels are more pronounced and their physical, mental, emotional, and spiritual well-being are diminished by a lack of self-awareness of unconscious patterns of behavior.

Question: Does a Metaphoric Life Portrait\textsuperscript{TM} reduce adults’ levels of anxiety and enhance their physical, mental, emotional and spiritual well-being?
Hypothesis: A Metaphoric Life Portrait™ reduces adults’ levels of anxiety and enhances their physical, mental, emotional and spiritual well-being.

Null Hypothesis: A Metaphoric Life Portrait™ does not reduce adults’ levels of anxiety nor enhance their physical, mental, emotional and spiritual well-being.

**Scope of the Study**

**Delimitations and Limitations**

This study collected and correlated quantitative and qualitative data pertinent to reducing anxiety and enhancing the physical, mental, emotional and spiritual well-being of participants exposed to a MLP™. Data was collected on three separate interviews: a preliminary, one for the purpose of introducing the portrait, and a final interview two weeks later. Anecdotal reporting was encouraged from the participants, but not mandated.

All interviews were conducted via audio recorded telephone calls with internet access for emailing testing instruments and a digital picture of the portrait. This process allowed for exceeding normal geographical limits imposed by physical presence and also suggested the nonlocal aspect of intuitive knowing.

Some limitations were discovered with the audio recording feature. Land line telephone services were optimum in recording quality; mobile telephones were problematic in their recording quality, and VoIP, short for "Voice over Internet Protocol,” was not compatible with the audio recordings. This includes services such as Skype and Vonage, eliminating participants outside the United States.

This study was limited to a non-randomized sampling of convenience of adults over the age of 18 years of age. Due to the immediate and overwhelming response from
the email databases of Holos University, and corresponding referrals, a local
metaphysical group in Hot Springs Village, AR, and referrals from the PI’s personal
email contacts, the population source was limited to the above constraints. Recruitment
from the email database of Unity of Louisville, Kentucky was cancelled when the study
maximum number of participants was filled in one week. Twenty-nine of the thirty
participants were female and one participant was male.

The PI was responsible for and completed all interviews, intuitive insights for the
portraits, and actual sketched images. The intentionality of the PI was a key component
in the design and interpretation of the sketched portraits. The possibility exists that the
results, therefore, are dependent on her abilities (or lack thereof).

The PI chose to have knowledge of only the participant’s name and telephone for
blinding purposes. During the early stages of email correspondence, the PI discovered
that practical application of email correspondence negated the premise of only using
participants’ first names. Commonality of first names also became a consideration for
monitoring purposes, although each participant was assigned their own personal research
number. The decision then became to use both first and last names, which did not detract
from the intuitive process. If any other details were disclosed in participants’ email
correspondence, the PI set the intention that these details would not register into her
conscious awareness. This worked well as her primary tool was a worksheet with
minimal contact information.

The decision was made by the PI to not use a control group. The primary focus of
her time and energy was geared towards honing this process and having an in-depth
understanding of the underlying principles that enable intuitive processes to be effective
means of discernment. By securing a fundamental understanding of the core factors involved in the MLP™ process, revisions could be discovered and implemented both in the MLP™ process itself as well as the research design.

**Definition of Terms**

**Anxiety:** a normal response pattern to perceptions of danger or the absence of people or objects that assure safety. ⁴⁷

**Archetypal:** According to Carl Jung, archetypes are patterns of instinctual behavior (see page 22). These patterns manifest as culturally known characters, usually embedded in myths (i.e., the Hero, Mother, or Fool).

**Dependent variable:** The variable that might be influenced or modified due to the intervention and measured by the testing instrument.

**Heuristic Research:** A method of exploratory discovery of the tacit knowledge stemming from the gestalt of an experience. ⁴⁸

**High Self:** Sometimes referred to as the soul, also referring to the spiritual aspect of the individual.

**Independent variable:** Also known as the intervention, it is the process, device, or treatment being tested in the research study.

**Intrinsic:** The ability to fulfill needs from within the individual, i.e., the need for self-love, or self-appreciation.

**Intuitive inquiry:** A qualitative method of research using intuition in research that includes heuristic, phenomenological, and feminist qualities. ⁴⁹

**Null hypothesis:** The hypothesis stating that there was no change or difference on the conditions or groups being tested due to the intervention.

**Peptidergic:** A term describing and pertaining to neurons that secrete peptide hormones. Peptides are smaller than proteins; however, both proteins and peptides are chains of amino acids. ⁵⁰

**Phenomenological research:** A qualitative method that seeks to describe the essence of the phenomena under study through an analytical description. ⁵¹

**Qualitative data:** Data emphasizing exploration, discovery, and description. It promotes a perspective from the view of the research participants. ⁵²
**Quantitative data:** Data that provides more objective information versus subjective understandings. Its uses include describing current conditions, investigating relationships, and studying cause-effect phenomena.53

**State anxiety:** Subjective feelings of tension, apprehension, nervousness and worry, and activation of the autonomic nervous system. A temporary type of anxiety, fluctuating over time or transitory, developed as a function of a perceived threat.54

**Superconscious:** Roberto Assagioli defines superconscious as “a term to designate the higher, spiritual, or transpersonal region of the psyche.”55

**Trait anxiety:** Trait anxiety refers to relatively stable individual differences in anxiety proneness and individual dispositions to respond with more frequent and intense elevation in state anxiety. Trait anxiety scores are more stable over time and do not widely fluctuate.56
CHAPTER 2: 
REVIEW OF LITERATURE

“Truth lies within ourselves: it takes no rise from outward things, whatever you may believe. There is an inmost center in us all, where truth abides in fullness and to Know rather consists in opening out a way whence the imprisoned splendor may escape than in effecting entry for light supposed to be without.” 
Robert Browning

The Definition and Impact of Unconscious Behavior

In following the classical Freudian psychoanalysis definition of the unconscious or subconscious mind as an area of the mind that stores repressed memories, the objective of this study is to evaluate the therapeutic value of a metaphoric portrait to formulate positive changes in individuals’ conscious perceptions of their reality by unlocking subconscious metaphoric stories. Subconscious patterns, behaviors, or stories are blind spots that may stymie productive lifestyles. These metaphoric portraits can be archetypal images from Jung’s collective consciousness, past life memories, or even, representations of repressed characteristics of the participants’ personalities.

Carl Jung, notably a pioneer and distinguished leader in the field of psychology, describes these unconscious patterns as archetypes, defined as “the unconscious images of the instincts themselves, in other words, that they are patterns of instinctual behavior.” Archetypes exist in everyday language when we describe an individual as being born to be a mother, a natural leader, or a great companion. These patterns, or archetypes, exist in a second universal psychic system, which develops through heredity. Jane Roberts theorizes that this secondary system exists as codified knowledge carried by the chromosomes in our DNA, our cellular memory, etc. that connects us with our ancestral past.
The process of creating conscious awareness of unconscious patterns of behavior through a visual archetypal image and processing that previously, unconscious information can implement the potential for broader choices. Ann Nunley proposes that “There also seems to be a two-way information loop, by which the High-Self, personality, and DNA are being energized and informed by Soul; while Soul is being informed by High-Self, personality, and DNA.” Using this expanded awareness, individuals are provided a choice to bypass unconscious knee jerk reactions and instead, implement consciously chosen behaviors that provide more fulfilling and rewarding results.

Kentaro Fujita and H. Anna Han reported that their recent research confirms earlier extensive research demonstrating that “how people subjectively understand, or construe a situation is a critical factor in judgment and decision making.” When individuals change their subjective understanding, it positively influences their self-control. Fujita and Han’s conclusion is that the observed changes in evaluation stemmed from the manner in which things were thought about more so than what topic was being thought about at the moment. The process of addressing individuals’ subjective interpretations opens new avenues of efficient, non-deliberative processes.

Archetypes, according to Jung, are “definite forms in the psyche that seem to be present always and everywhere”, comprising the collective unconscious, “a secondary psychic system of a collective, universal, and impersonal nature which is identical in all individuals.” Caroline Myss offers another perspective by summarizing that archetypes are, “impersonal symbolic patterns that serve in the energetic organization of your spiritual evolution.” Although impersonal in nature, a duality exists in archetypal
energy where both shadow and the illuminated or superconscious aspects exist as two sides of the same coin.

Although the mind envisions a dark, secretive, even malevolent countenance looming in the background when it hears the term shadow aspect, a more appropriate understanding is that these aspects represent the part of our being that is least familiar to our conscious mind. Myss reflects that, “The shadow aspects of our archetypes are fed by our paradoxical relationship to power. We are as intimidated by being empowered as we are by being disempowered.” Survival issues, usually physical and emotional in nature, block our inner guidance in pursuing a more authentic life. The protective shields of immature responses formulated in our childhood when we had limited options of fulfilling our basic needs can become barriers as we grow into adults, suggests Nunley. Liberating inappropriate “reactive attitudes that dictate our choices” allows mature responses as we transcend restrictive patterns previously based on immature perceptions.

By viewing shadow aspects of the archetypes as unexplored power, individuals can recognize unconscious behaviors including emotional and psychological patterns that they do not wish to deal with consciously. The examination of our shadow aspects illuminates our highest potential. The ultimate realization that “genuine power exists inside the self and never outside it,” may be “one reason why Eastern philosophy maintains that we need many lifetimes to achieve liberation.”

The term shadow, with its implications of stealth and darkness, can easily lead the mind toward only looking at what is generally perceived as negative behavior. Roberto Assagioli contends that individuals “tend to avoid and evade anything which focuses our
mind inwards and causes us to face ourselves⁷⁵ as we experience uneasiness, even fear when facing any aspects of our inner world.⁷⁶ Our fear encompasses not only our potential for darkness, but of any differentiation from the “narrow, restricted normality of everyday life,”⁷⁷ thus appearing abnormal to others.

Any change in conscious perception comes through personal experience, and thus superconscious reality becomes a breakthrough of any “phenomena, activities and psychological processes” that normally exist outside the realm of our own consciousness.⁷⁸ Assagioli defines superconscious as “a term to designate the higher, spiritual, or transpersonal region of the psyche.”⁷⁹

The term, “roar of awakening,” coined by Heinrich Zimmer, aptly describes Hal Stone and Sidra Winkelman’s discovery that the identities that we currently own inadequately or incorrectly express our essential being.⁸⁰ Another term for ego is the protector/controller, the bodyguard, so to speak, that ensures our safety and vigilantly guards us from appearing foolish.⁸¹ Unfortunately, in seeking acceptance by others, this primary energy pattern causes us to lose touch with the deepest and most vulnerable parts of ourselves.⁸² Disowning parts of ourselves, our subpersonalities, diminishes or eradicates aspects of our psychic fingerprint.⁸³

Stone and Winkelman contend that these disowned energy patterns, aspects of the self, spawn the spectrum from angelically spiritual, creative, or mystical to lustful, selfish, or even demonic.⁸⁴ These patterns can be either partially or totally excluded from our conscious awareness. Detecting our disowned selves occurs when we have an “intense, often uncharacteristic emotional reaction” to other individuals.⁸⁵ “The traits in this person that irritate you reflect an energy pattern within you that you do not wish to
integrate under any circumstances." The face in the mirror when we project our disowned selves on others becomes our own.

Christine Page elaborates on the value of reclaiming the disowned energetic parts of ourselves. Her terminology of “the sacred marriage of opposites” provides a sense of relief by alleviating the necessity of letting go of the need of constantly pleasing others, wearing masks, or feeling like the round peg in a square hole. She advocates the need to develop self-consciousness; that by accepting responsibility of fully embodying our incarnated soul, together we “move forward as a collection of highly individuated and connected beings.” Evolution occurs when exploring the unknown, an ocean of possibilities, replaces the stagnation of the tried and true.

Superconscious realities have a myriad of appearances. Charles T. Tart, in his investigation of out of body and near death experiences, indicates that not only are these experiences distortions of everyday reality, they may be “simulations of even higher-order truths.” Individuals experiencing these psi phenomena describe their inner experience as a “revelation of a truer or higher understanding of who we really are.”

In her heuristic, phenomenological study of 91 adults, Jenny Wade describes distinct features of transcendent sex. “Transcending (going beyond or breaking through) the usual constraints of space, time, or self, that constitute normal waking consciousness’ leads one or both participants into an altered state.” Another aspect is the pervasive sense the supernatural, defined as Spirit or the Void, generates a numinous quality to the event, even for atheists or agnostics. Forty participants reported a degree of spiritual awakening after experiencing transcendent sex while sixteen individuals report that they
now comprehend a greater reality, now sensing awe and mystery in regard to the universe.94

Stanislav Grof95 coined the term holotropic, a composite word meaning “oriented towards wholeness.” He observes that “this term suggests that in our every day state of consciousness we identify only with a small fraction of who we really are.”96 In further defining holotropic, he refers to “the Hindu distinction between namarupa (the name and shape that we have in our everyday existence) and Atman-Brahman (our deepest identity, which is commensurate with the cosmic creative principle).”97

Assagioli introduced the concept of psychosynthesis, meaning a creative whole. Robert Gerard elaborates that psychosynthesis is “the integration and harmonious expression of the totality of our human nature—physical, emotional, mental and spiritual.”98 Harmonization of the various and diverse tendencies of human nature needs an inner core, the “real Being of the person” to coalesce these tendencies.99 “The spiritual Self has been called the transpersonal Self (because the phenomenological experience of the Self encompasses both the personal and the collective, individuality and universality) and the transcendental Self (because the consciousness of the Self transcends the limitations of ordinary ego self-consciousness),” contends Gerard.100

Many so-called spiritual persons err and inadvertently create a pseudo-nirvana by denying their physical-emotional nature.101 The aim of psychosynthesis is to integrate materialistic, sexual, and aggressive drives with spiritual urges.102 When we “recognize the existence of a spiritual Self” (capital "S"), then we also “discover an inner source of love, of intelligence, of wisdom, of creativity, of inner direction and purpose.”103 When an individual’s awareness utilizes these higher energies to enhance and reconstruct the
personality, an inner core of psychological health develops. The challenge becomes removing the blocks to the conscious realization of the innate existence of inner wisdom and purpose.

The Therapeutic Value of Archetypes Through Visualization, Symbology and Metaphors

The proliferation of archetypes develops culturally through myths. Mythic heroes are the role models for young and old alike who aspire to heed their innate source of inner wisdom and purpose. Yet, even adolescents realize the duality of human existence; that even heroes struggle with internal dark impulses to achieve integration of the totality of the self.

In comprehending archetypal images, specifically the hero and the shadow, both high school and college students viewed a condensed version of the series of movies involving Batman and completed questionnaires. Although the heroes of these movies (Batman and Robin) struggled with shadow instincts like revenge after personal calamity, ultimately, their inner wisdom triumphs in the end.

The theme of the hero’s journey adapts through time, yet even modern day cultures articulate archetypes into specific myths and rituals. Drawing on a culture’s history, and a vast reservoir of archetypes, myths naturalize values through discourse. Myths teach our youth that heroic fortitude overcomes insurmountable obstacles through visual demonstrations from external sources, namely mythic heroes. “Transcending revenge is part of the human struggle, and the superheroes’ quest to save others is one path that can lead to a successful resolution of this inner conflict,” indicates Sean M. Zehnder and Sandra L. Calvert.
Archetypes comprise a core component of learning. Aspiration and inspiration for spiritual urgings magnify through timeless mythology, regardless of the specific genre. Humanity’s insatiable quest for psychosynthesis originates from its earliest beginnings and continues through time.

A culture’s mythology provides the stories that are metaphors, the models or framework, of its knowledge. As a unique perspective for interpreting the world, metaphoric images portrayed in archetypal form, open creative channels of imagination.

The term metaphor, denoting “an analogy between two objects or ideas,” is appropriate for this process, as it suspends the necessity of any personal beliefs in the concept of archetypes, past lives, or ancestral memory which theoretically, could be the originating source of these instinctual patterns of behavior. In discussing patterns of metaphor use, Lynne J. Cameron submits that metaphors represent not only linguistics, but are “part of the way of thinking and talking (which could be called a model, schema or frame)” that involve a particular perspective and affect. In his Systematic Metaphor Analysis, Rudolf Schmitt discusses that both individuals and groups simply take as “givens” their unconscious metaphorical thinking patterns. Metaphors provide models of expressing physical experience that categorize complex and often, new phenomena. Metaphoric models provide schemes for interpreting the world, bundling together the fullness of numerous details, thus making perception more automatic of complex phenomena.

Schmitt proposes rules for identifying metaphors. Metaphors exist when a word or phrase carries meaning beyond the literal context of the words; the source area of the
literal meaning is a physical or cultural experience; and ultimately, this meaning references a second, many times, abstract area referred to as the target area.¹¹⁵

Metaphors and archetypes have many similarities. In their metaphor-based advertising research, Gerald Zaltman and Robin Higie Coulter emphasize that stories are metaphors for knowledge.¹¹⁶ Images can portray unique insights beyond words alone.

The Zaltman Metaphor Elicitation Technique, a patented research tool involving over 1,400 consumers is designed to elicit deep insights into the mental models behind consumer thinking and behavior.¹¹⁷ A core premise of the Zaltman Metaphor Elicitation Technique, (ZMET) is that “thoughts typically occur as nonverbal images even though they are often expressed verbally.”¹¹⁸ Therefore, the special challenge for researchers is surfacing the latent or hidden important stories.¹¹⁹

One phase of ZMET is having the research participants bring several pictures that illustrate any attitudes or feeling towards the product at hand.¹²⁰ After explaining the personal meaning behind the image, the picture is thus treated as a metaphor. In talking about the pictures, storytelling, new verbal metaphors arise allowing for accessing even more in-depth deep structures of thought.¹²¹

Because metaphors mirror our thoughts, Zaltman proposes that “metaphorizing may even be the central or most elemental creative force of the imagination and hence can be a source of ideas.”¹²² Metaphors and archetypal images have proven so powerful and successful in marketing that society banned the image of the Marlboro Man for its portrayal of strength, rugged independence, and charisma to negate affiliation of these contrived, stereotypical attributes with cigarettes.
The most important aspect of the concept of archetypes relating to this research is that archetypes provide the format of “many ways to tell the same story; for example, the universal ‘story’ of the mother–child relationship,” according to Raya A. Jones. The symbolic representation portrays visual images that allow the mind to think in new and different ways than through simply using words. Jones further elaborates that, “Jung, too, understood a symbol as something that by virtue of its creation changes perception.” Symbols can portray layers of meaning and nuances that resonate at the deepest level of an individual’s psyche.

Symbols are the foundation for other highly regarded, intuitive, spiritual disciplines. Ann Nunley, creator of the Inner Counselor Process™, reflects that symbols have an archetypal, universal quality. For example, your pet represents a personal relationship, love, loyalty, and connection at a very universal, archetypal, Soul level. “We think of symbols as visual composites, but symbols are multidimensional, making use of our sixth sense of intuition to relay messages and meaning via all five of our more familiar senses,” elaborates Nunley. Moving beyond the rational mind, she adds, enables us to vividly experience feelings and emotions. Through experiencing our emotions, we can process and transform them instead of repressing them.

The commonality of archetypes, symbolic meaning, and metaphoric images is their ability to “contribute to moving from an ‘I’ story to a ‘They’ story,” suggests David J. Snowden. Instead of being stuck in old familiar habits, the ability to look at instinctual patterns through “the indirect use of archetypes permits a degree of honesty that would not be possible using the ‘I’ mode.” Snowden also discusses the value of metaphors. Metaphors move individuals “away from current concerns and prejudices
into a safer space, but a space that is disruptive in the association of ideas that it stimulates.” It can also provide a language to sustain new ways of thinking, a new paradigm where creative thinking can flourish unimpeded by previous assumptions. Seeing their lives through metaphoric images “not only allows people to ‘own up’ to bad practice that they might otherwise attempt to excuse, but also provides an ongoing stimulus to prevent re-emergence of the behavior.” Even in the major religions of the world, the combination of metaphors and story, used in parables or fables becomes a dynamic teaching aid for developing new patterns of behavior.

Athletes mentally rewrite probable outcomes when they incorporate visualization in their training to literally “see” the victory before they actually run the race. Similarly, processes that support others in creating a new personal mythology can help them animate their spirit to a more radiant level. It can also provide a language to sustain new ways of thinking “where innovative or creative behavior had been stifled by an assumption of the status quo,” indicates Snowden. The realization of the potential of choice in creating new perspectives instead in “being stuck” in the status quo, metaphorically speaking, is similar to finding new avenues of winning the race.

Three experiments involving a total of 223 university students found that visualizing images of success from a third-person perspective elicited higher levels of motivation than from a first-person perspective. “From a third-person perspective, individuals see the event from an observer’s visual perspective; in their mental image, they can actually see themselves as well as their surroundings,” submit Noelia A. Vasquez and Roger Buehler.
Following this premise, Belleruth Naparstek, a pioneer in the field of guided imagery, works extensively with the process of deliberately using imagination to help the mind and body heal, maintain health, or perform well. Her series of guided-imagery audio programs, used in over 1500 hospitals and clinics, offer gentle and “strategic doses of implied imagination.” Naparstek observes that, “These imagery-based solutions use the right hemisphere of the brain – perception, sensation, emotion, and movement – rather than the left side’s standard cognitive functions of thinking, analyzing, verbalizing, and synthesizing.”

Imagery is also effective in the form of symbols as demonstrated by Nunley’s *Inner Counselor Process*. Nunley’s process works with symbols to transform the gestalt, or the organized whole with each part influencing every other part, of thoughtforms. Nunley emphasizes that, the elements of thoughtforms include perceptions, emotions resonating with those perceptions, and their organizational “conclusions.” She proposes that the most creative potential available to all of us is re-creating our perceptions, and ultimately “ourselves.” “The evolution of consciousness seems to require that thoughtforms in the subconscious be brought to consciousness and then acted upon by the superconscious.”

By assigning a symbol to represent old patterns of reactive responses, both physical and emotional, we can “recognize its causative, concrete reality in our life.” Using the multidimensional, intuitive aspect of symbols to access higher consciousness, we can re-create a “more mature and viable response pattern.” New symbols represent new choices, thus creating new perceptions.
The Stories of our Lives

We live by stories, we also live in them. One way or another we are living the stories planted in us early or along the way, or we are also living the stories we planted—knowingly or unknowingly—in ourselves. We live stories that either give our lives meaning or negate it with meaninglessness. If we change the stories we live by quite possibly we change our lives.143

Ben Okri

Certain stories resonate because they “transcend[s] knowledge to a place of spirit. Not in the sense of the religious but more in the sense of a natural integration with being,” reflects P. J. Lewis144. The “creative symbiosis between human life and story” allows humans to understand and make sense of their lived experience.145 Stories that give meaning to our lives provide a sense of living together with these stories, similar to living with other people in our lives; many times both being companions that nurture and benefit each other.146

Creating new stories involves an element of imagination and creativity. Empirical research in six primary schools, located in central England, applied a phenomenological approach to promoting students’ expanded creativity.147 For the research participants, the teachers, the fundamental and explicit attributes that emerged attributed to the imaginative lifeworld were fantasy, affective states and empathetic understanding, contends Dave Trotman.148 In fact, one teacher contributed the rise in conflicts among pupils as a result of a lack of empathy. As the demand on students to be imaginative diminishes, so does their empathy.149 The ability to imagine how others could feel, to put on their shoes, makes relationship a viable concept. “For these participants, empathy was central to any sense of imagination; it was, perhaps above all else, a deeply affective
enterprise in which feeling and emotions were to be vivified and engaged.” Trotman further ascertains that, “Creating imaginative contexts involved a conscious development of approaches and materials that contextualized problems and tasks as imaginative enterprises: What if? What would it be like? How would it feel?” Although rare, those teachers who advocate an imaginative lifeworld in their educational practice could potentially support educational institutions in stemming the violence amongst the student body and thus regain a more harmonious status.

Research not only benefits the education system, but it can help bridge the gap between cultures. Fifty Native American experts rated and reviewed spiritual lifemaps as a culturally appropriate assessment tool, initially designed to support competent social services by reintegrating spirituality into the process of working with Native Americans. “Congruent with Native beliefs and culture and client driven, spiritual lifemaps are an illustrated account of Native American clients’ relationship with a Higher Power over time—a map of their spiritual life. Furthermore, following a traditionally Native approach, spiritually significant events are typically depicted on a roadway, path, circle, or direction that represents the clients’ spiritual sojourn,” reveal Gordon E. Limb and David R. Hodge. General themes of allowing creativity, being less intrusive, and being more visual emerged from the reviews. Specific comments included that the ability to visually access spirituality was consistent with the cultural tradition of drawing pictures and that lifemaps tell the individual’s story in a creative way. A number of the experts indicated that including stories to access important spiritual lessons would support the oral-based traditions of many Native Americans.

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The trials of life throughout our existence can and often do elicit negative emotions as individuals struggle to deal with those issues. Steven M. Graham et al. conducted four studies supporting their hypothesis that expressing negative emotions fostered positive relationships in circumstances where an individual has a need and the negative emotions are appropriate to the situation.\textsuperscript{158} The subsequent results of positive relationships after expressing these emotions include “elicitation of support, building of new close relationships, and heightening of intimacy in the closest of those relationships.”\textsuperscript{159} Graham et al contend that expressing negative emotions carries the suggestion of trust to honor vulnerabilities, either with partners or with the self, through self perception.\textsuperscript{160} This research focused on negative emotions that convey specific needs. “Fear and anxiety, for instance, convey a need to escape, cope with, or reappraise whatever stimulus is producing the emotion. Annoyance could convey that one perceives an injustice has occurred and may need help correcting, reappraising, or coping with that injustice. Sadness suggests that a loss has occurred and one could use aid in attempts at coping or replacing what was lost.”\textsuperscript{161} By recognizing, honoring, and processing these needs, individuals can re-script internal dialogues and potentially transform old patterns.

Teria Shantall, who studied as a student under Viktor Frankl, researched the phenomenon of meaning in suffering with survivors of the Holocaust.\textsuperscript{162} Involving two years of participant observation and an additional two years of participant interviews, Shantall concludes that “suffering commissions us.”\textsuperscript{163} One survivor stressed that she became inextricably wiser and cannot even begin to describe the depth that she achieved from surviving the Holocaust. She summarizes by stating, “I do not permit fear to take over any more. Is that not a compensation for my sufferings?”\textsuperscript{164}
Two salient common characteristics of these survivors include focusing on the reality of the present moment and the reality of choice; either a conscientious, heroic, and unselfish one, or choosing an option that was morally wrong or cowardly in nature. As a consequence of making these right and costly choices, their suffering lives took on a greater meaning, creating psychological and spiritual maturity. “Living on this higher level of being, a dimension of right choices and meaning, they experienced a sense of mission with breakthroughs or peak moments of real triumph and joy.” No longer taking life for granted, they discovered the value of realizing and appreciating even the minutia of life.

The trauma of the loss of a job creates emotional havoc and the inhibition to address these emotions may impede future employment. An experiment involving 63 recently unemployed professionals demonstrated that those individuals utilizing expressive writing found new employment considerably sooner than the control groups, notes Stephanie P. Spera et al. The original timeline for this study was one year, however the study was terminated after four months due to the substantially higher rehire rate of the participants in the experimental group versus the control groups. This early termination allowed the findings to be explained to the participants, thus supporting the control groups in accelerating their employment status. Conclusions from this study suggest that expressive writing may enable terminated employees to process negative feelings, thus attaining closure on the loss and gaining new perspectives.

Following Okri’s earlier quote that if “we change the stories that we live by we quite possibly change our lives,” delving into and expanding the possibilities of new stories or new “chapters” of stories seems to be a natural progression of the Metaphoric
“Stories appear[ed] to be vehicles that carry the basic, irreducible units of meaning in human life. They contain the secrets for how we transform,” submits Lewis Mehl-Madrona.172

As a form of play therapy for adults, the physical representation of creating a new self-image (perhaps wearing a symbolic item) allows for new rules to replace old patterns and allows former barriers to become new challenges, stresses A. Rosa Eisenstein-Naveh.173 She takes this process one step further and has her clients complete specific tasks while associating with their new identity, thus separating from their old or dysfunctional self-images and developing new self-images through the completion of the task or tasks.174 Individuals further engage their creative forces by finding a task that represents the new archetype. An alchemist, for example, could “mix up” a new recipe for dinner or a neglected child could set aside time for play. Eisenstein-Naveh concludes that the effectiveness of imagery is that “it emphasizes the fact that a patient’s identity is adjustable or changeable.”175 Having a physical representation or symbol helps to jump start the possibility and subsequent process of change.

Exploring the Connection Between Past Lives and Archetypes

Although the premise of this research does not involve substantiating a connection to past lives, the topic does bear mentioning as two cases did indicate this connection. The belief in reincarnation extends beyond religious boundaries and beliefs, although it represents a core component of Hinduism, Buddhism, Sikhism, and numerous tribal religions, reveals Tony Walter.176 He proposes three hypotheses offering rationale for the existence of past lives. The modern hypothesis relates to the karma aspect of Hinduism and parallels the therapeutic search for the self. The postmodern hypothesis is
based on the freedom and ability of individuals reinventing themselves at will
(deconstruction of individual identity), engaging in life and new identities as varied and
even dazzling different as the imagination allows. The third realm is the kin or tribal
hypothesis, extending family identity from pre-birth into reoccurring lives. His
summarization of audio taped interviews of adults and schoolchildren (ages 11-18) in
England reveals that the overwhelming majority recalled or sensed past lives either linked
or that were therapeutic to their current lives.

In his research paper for his Master of Science Degree, Eric J. Christopher
succinctly summarizes the common traits of past life regressions first identified by Dr.
Raymond Moody, M.D.

- Past-life experiences are usually visual and in color. Sometimes
  odors and sounds are described as well. Subjects comment that the
  images seem more “real” than dreams and do not feel as distorted.
- Past-life regressions seem to have a life of their own. The scenes
  seem to unfold on their own and subjects have the sense that they
  aren’t making it up such as in daydreams. They also may feel like
  they are watching a movie that is vaguely familiar.
- The imagery produces an uncanny feeling of familiarity that ranges
  in intensity. At times, the subject may awaken with a sense of
  nostalgia, or even homesickness.
- The subject strongly identifies with one character despite profound
  differences in physical appearance, occupation, sex, race or other life
  circumstances.
- A wide range of past-life emotions may be (re)experienced during a
  regression.
- Past-life events may be viewed in two distinct perspectives: First-
  and third-person. For instance, sometimes the subject feels as
  though they are in the body of the person with whom they identify,
and at times, they observe the scenes as they unfold from a detached viewpoint.

- The experience often mirrors present issues in the subject’s life. The conflicts and dilemmas in the regression usually reflect the subject’s current life circumstances or struggles.
- The regression may be followed by genuine improvement in one’s mental state. Repressed, pent-up or “stuck” emotions seem to be, at times, released by catharsis and can result in a strong feeling of relief.
- Regressions may affect medical conditions. Dramatic improvement, even spontaneous resolution involving physical symptoms have been reported in connection with a past life regression.
- Regressions develop according to meanings, not a historical timeline. For instance, if a subject was regressed back to a series of five lifetimes, they would probably not be in a chronological time sequence, but rather, they all may likely focus on a particular emotional or relationship theme.
- Past-life regressions become easier with repetition. The more a person becomes used to deeply relaxing and participating in past-life regression work, they will likely experience past-life images more quickly, and often with more vividness.
- Most past-lives are mundane. Subjects usually experience lives that are normal, average and ordinary for the time period to which they regress.¹⁷⁹ / ¹⁸⁰

Most past-life regression subjects can expect to experience several, although not necessarily all twelve common features.¹⁸¹ / ¹⁸²

Research on past lives has inherent problems in proving their existence. Ian Stevenson spent many years investigating this phenomenon. His meticulous research of 3000 cases resulted in at least 895 cases strongly suggesting reincarnation.¹⁸³ In one
study, out of a total of 210 children investigated, “about 35% of children who claim to remember previous lives have birthmarks and/or birth defects that they (or adult informants) attribute to wounds on a person whose life the child remembers.”

Stevenson further reports that, medical documents (usually a postmortem report), confirmed correspondence paralleling wounds with birthmarks (or birth defects) in 43 of 49 cases. In his research report, Stevenson explores why alternative explanations fall short in explaining the connection between birthmarks and/or birth defects and wounds from past life memories.

Some children attribute their birthmark to fatal injuries occurring in a previous life, submit Haraldsson et al. in the examination of pairs of children both claiming and not claiming past life memories. One commonality that emerged from their research paralleling the experience of a participant in the MLP™ study is a phobia which participants attribute to their previous mode of dying. The total incongruence of the phobia with events and circumstances in her present life further amplifies both the participant’s and the PI’s intuitive sensing of an emotional link to a previous life (see Chapter 3, “the sailor”). In about one third of children recalling past lives (8 of 27), Haraldsson et al.’s studies verified evidence between the children’s statements corresponding to the life of a previous personality.

Although cultural interpretation plays a role in cases of past life memories, it does not suffice “to explain the totality of the phenomenon” of children claiming to remember previous lives, observes Antonia Mills. Another MLP™ participant (see Chapter 3, “the teacher”) had very specific characteristics identified with a possible past life. Again, both the participant and the PI intuitively sensed this connection.
The Contribution of Conscious Choice to Emotional, Spiritual, and Psychological Well-Being

In the realm of archetypes, understanding specific archetypal patterns of unconscious subjective interpretation and offering viable conscious alternatives may support healthier and more productive decision making as well. Plato’s thought that, “The life which unexamined is not worth living,” supports the idea of examining this aspect of our being.

Abraham H. Maslow contends that, “Resolving a dichotomy into a higher, more inclusive, unity amounts to healing a split in the person and making him more unified.” Maslow suggests that, rather than repressively controlling impulses and wishes, instead, changing indiscriminately destructive hostility, for example, into “the ability to be aggressive” when deemed necessary by external situations characterize self-actualizing individuals. He reveals that behavior that can be considered evil can originate from ignorance and from the “forgotten” inner child’s misinterpretations. It would seem that until we plumb our inner subjective interpretations, we cannot begin to realize our highest potential.

Scientific research is providing possible solutions. An extensive research project promotes the important issue of meta-perception, “or the ability to view one’s self from the perspective of other people.” New insights and views arise when other people observe elements of our behavior guided by unconscious mechanisms that escape our conscious recognition. Information from 2026 Air Force recruits, specifically, peer nominations and self-report measures, showed that the descriptions of personality problems provided by their peers substantially disagreed with the participant’s own impressions. The conscious mind can have problems assimilating both positive and
negative self-perceptions about the self, even those that are fairly obvious to others around us.

In her dissertation research on archetype education and depression, Holos graduate, Linda Marie Hutchins contends that the key to archetype education is the recognition of how the repressed archetypal pattern is communicating depression through the individual. Individuals exhibiting inappropriate emotional charges to the situation at hand, i.e., defensiveness, aggression, avoiding the topic, or even whining, signals that an archetypical pattern is out of balance. Observation of the out of balance archetypal pattern may come internally from the individual being affected, or it may necessitate observation from an external source, another individual witnessing the inappropriate behavior.

Hutchins cites an example of her technique in supporting the conscious mind to assimilate archetypal behavior. Some archetypes, like the Wounded Child, are harder for the mind to embrace. By allowing the individual to remove the archetype from the self and visualizing it as a color, shape, or miniature person, the individual feels freer to interact with it; to dialogue in a meaningful manner.

One condition that can keep individuals from reaching their highest potential is depression. Linda Marie (Hutchins) emphasizes that gaining conscious attention is a subconsciously held goal of a depressed archetypal pattern. She suggests that the archetype instinctually realizes that it needs help and implements inappropriate behavior or language to communicate its need for assistance to regain balance. While conducting my preliminary MLP™ research, I intuitively posed the question, “In which
area or areas of your life are you dissatisfied?” This connects me with the clues that the participant is receiving from an archetype that is out of balance.

Stone and Winkleman suggest that consciousness is a process, not an entity. Consciousness does not exist as “a static state of being,” or “a state that people strive to attain,” instead; it is an “evolutionary process that changes from one moment to the next.” Their premise is that consciousness has three distinctly different levels of evolution. The first level is awareness, secondly, “the experience of the different selves, subpersonalities, or energy patterns,” and thirdly, developing and maintaining an aware ego designates the third level.

By setting the intention to honor all aspects of the self, the door to awareness opens. This “witness state,” is “the capacity to witness life in all its aspects without evaluating or judging the energy patterns being witnessed, and without needing to control the outcome of an event.” Paul Von Ward theorizes that the process of consciousness consists of two complementary functions. “Knowing is the state of being aware of oneself within the larger picture of reality and its many dimensions.” This passive, interpretive (yin) mode compliments the thinking mode which is active and expressive (yang). The energy of our actions, our behavior, reflects both. The benefits of actually having a lived experience, testing our beliefs, allow for confirmation or demonstrate the need for modification - both scenarios being results of conscious learning.

Dissatisfaction can signal a need for modification, thus opening potential new dialogue with an archetypal energy.

Stanislav Grof ascertains that individuals’ quality of life ultimately rests on “spiritual intelligence.” Referred to as spiritual wisdom in Buddhist scriptures, or
prajna paramita (transcendental wisdom), it is the capacity to live our lives in alignment with deep philosophical and metaphysical understandings.\textsuperscript{212} By implementing experiential self-exploration, awareness shifts more regularly to the present moment complimented by an increased zest for life.\textsuperscript{213} Regular adherence to transformative processes provide access to events transcendent of time and space, mythological realms, archetypal beings of the collective unconscious, and even cosmic unity.\textsuperscript{214} When individuals incorporate more and more of the multidimensional aspects into their lives, the end result becomes personal empowerment. Even the smallest whisper of guidance is now worthy of attention, as we realize that a greater force supports our lives.

The Relevance of a \textit{Metaphoric Life Portrait}\textsuperscript{TM} to the Field of Spiritual Healing

In viewing an aspect of the self as a metaphoric image, with distinct characteristics, the opportunity arises for deeper self-awareness of the totality of our own personal character. “Your character is the sum of all the qualities that make you who you are.”\textsuperscript{215} Although we tend to embrace the parts of our character that we admire, self-awareness also means incorporating character aspects that we would prefer to disown, reveals Stone.\textsuperscript{216} He discusses the value of acknowledging the aspects of our character (selves) that we would prefer to disown:

If I locked you in a dungeon, shut the door, and then opened it eight years later, you would bite me, and I would deserve it, because I have locked you away. These disowned selves are just little pieces of energy; or from my standpoint, God is energy. As far as I'm concerned, all energy is God, and all I'm doing is locking away a piece of God, putting it into some kind of purgatory, so when it comes out it's vicious, and we say, "Oh my God, that's a terrible part." But it's terrible because we locked it away. And when you allow these parts out in a safe setting -- you see, I'm not talking about
becoming that part -- when you allow them out, and you begin to pay attention to them, they change.\textsuperscript{217}

Stone concludes that learning to love ourselves means not only loving our primary or admired selves, but also loving our disowned aspects which takes great courage.\textsuperscript{218}

In developing his concept of the science of well-being, C. Robert Cloninger concurs that developing character does enhance and develop greater self-awareness, which leads to happiness.\textsuperscript{219} Well-being develops when individuals learn how to release struggles from unconscious beliefs, to pursue work that benefits and is of service to others, and to grow in self-awareness. As a principle founding authority of the \textit{Anthropedia\textsuperscript{TM}} focused on teaching a holistic approach to well-being, he emphasizes the cultivation of spirituality.

Historically, psychiatry has had an anti-spiritual bias, stemming from “questionable assumptions of Freudian psychoanalysis, behaviorism, and the overly simplistic reductionism of materialists.”\textsuperscript{220} Although Freudian philosophy split from Jungian beliefs over the existence of the soul, Freud’s contribution was his in-depth examination of the unconscious, the repository of disowned aspects of the self or soul. Cloninger’s description of integrating disowned selves is “meta-cognitive.” Direct awareness of our comprehensive outlook culminates from the enlarging of consciousness by accessing previously unconscious material.\textsuperscript{221} This exploration and insightfulness fosters letting go of wishful thinking and redefining core beliefs about life, i.e., “I am helpless”, “I am unlovable”, or “faith is an illusion”.\textsuperscript{222} Soulfulness, or existing in a state of contemplation, is powerful in transforming the egocentric personality.\textsuperscript{223} Arriving at a state of impartial awareness, we neither embrace nor disown any aspects of the self. Instead, energies can be focused on the three aspects, or character traits of self-awareness,
“self-directedness (i.e., responsible, purposeful, and resourceful), cooperativeness (i.e., tolerant, helpful, compassionate), and self-transcendence (i.e., intuitive, judicious, spiritual).”

Cloninger concludes that, “Three things give us genuine, lasting satisfaction or well-being: kindness, an attitude hopeful of accomplishing things and solving problems, and a growing awareness of what lies beyond the individual self.”

Self-defeating or limiting beliefs lend their influence towards a state of being dispirited. Conversely, when we are unhampered by the relentless shoulds of unconscious egocentric patterns, perpetuating the illusion of separateness through compulsive thinking, the state of “being present” opens us to divine inspiration, reflects Eckhart Tolle. “Whenever there is inspiration, which translates as ‘in spirit,’ and enthusiasm, which means ‘in God,’ there is a creative empowerment that goes far beyond what a mere person is capable of.”

Instead of wasting copious amounts of energy on what the mind thinks we should do, or compelling us into uninspired ventures, conversely, inspiration expands our source of creative energy by propelling us into self-transcendence.

Caroline Myss, in her intensive training classes, repeatedly articulated that archetypes are neutral. In pursing this research, the depth of that statement came into focus. Originally, my thinking was that she was referring to the contrasting qualities, namely the illuminated side and the shadow side of every archetype. My new comprehension was the realization that embracing formerly unrealized aspects of the self could be as troublesome as disowning others. When the ego’s perceived image is deflated, individuals can experience a sense of being adrift when no longer anchored to old personas. The comfort of conserving the status quo, however, blocks the emergence
of creativity. If, for example, we maintain the persona of being intelligent, ingenious avenues of creative solutions remain unexplored.

“Living up to an image that you have of yourself or that other people have of you is inauthentic living – another unconscious role the ego plays.”

“What people really need and demand from life is not wealth, comfort, or esteem, but games worth playing,” concludes Roger N. Walsh. His explanation of Meta-games, the quest for “truth, beauty, and knowledge,” becomes “the game of exploring and mastering, not things of the outer world, but the things of the inner world, one’s own mind and consciousness. Ultimately, its goal is to recognize and dissolve into one’s own most profound and true nature and to know, from one’s own direct experience, that this nature is divine.”

Ironically, many times the “shadow” (meaning hidden away) aspect of an archetype is its illuminated qualities, which cause the individuals the most angst. Marianne Williamson succinctly summarizes this paradox:

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

The thought of greatness can feel overwhelming to many individuals. “Not what you do, but how you do what you do determines whether you are fulfilling your destiny. And how you do what you do is determined by your state of consciousness,” summarizes
Tolle. He proposes developing the habit of *awakened doing*, performing the tasks at hand from “the field of alert attention, rather than from ego and conditioned, unconscious thinking.” Characterized by acceptance, enjoyment, and enthusiasm, our presence supports the interconnectedness of everything in existence. That becomes the journey of the “mystic without a monastery” and we come home to the “authentic power of God that is pure love.” Like ripples from a pebble tossed in a lake, being aware and present, instead of locked into unconscious patterns, supports the premise of awakened doing, radiating waves of permission to those around us to likewise live their potential.

**The Connection of Art and Intuition to Education and Research**

In their book “Handbook of the Arts in Qualitative Research,” J. Gary Knowles and Andra L. Cole contend that artistic endeavors can contribute to the field of research. They argue that, as seemingly crucial is the premise that research produce unequivocal results, more importantly; rigorous, creative, and intelligent inquiry leads to new insights. Knowledge in areas where former assumptions were made of understanding and comprehension can be reexamined by imaginative leaps into formerly unexplored concepts, expanding or changing what we know. Thus, artistic or scientific inquiry, with its reflexive qualities, creates and redefines knowledge and new insights.

Coining the term, “pregnant symbolism”, Charles Laughlin proposes a blueprint, or operational definition of art forms - imagery containing aesthetics, significance, and utility - for the ethnologist, or transpersonal researcher. His vision of a “continuum of representational-associational abstraction” for cross-cultural research may be applied to artistic productions, thus leading to a greater appreciation and knowledge of the transpersonal dimensions of life, especially in other cultures.
Jerry-Louis Jaccard explores in detail the dilemma of closing the gap between the scientific culture’s monopoly on education and the intuitive insights derived by the artistic community. His “Forum on Public Policy” promotes and cites learned scholars throughout the centuries that embodied the dual artistic-scientific thinking that contributed to their genius endeavors. His citations include Zoltán Kodály, renowned Hungarian composer-linguist-educator, and fellow composer of international stature, Béla Bartók. Together, they developed comparative folksong musicology, a “discipline around the deep analysis and classification of folksong down to the intervallic level including investigating several sticky problems about the relationships among spoken language, rhythm and melody.” The Institute for Musicology, in existence for now over a century, has its own building and staff of scholars, commanding international respect.

Other examples of legendary artistic-scientific duality innovators include Pythagoras, Aristotle, and Ptolemy, all from ancient Greece. Modern-day innovators include physicist Albert Einstein and Edwin H. Land, optical scientist and the inventor of Polaroid lenses. They eloquently describe and elaborate on how their artistic natures enhance their scientific work. Abraham Maslow further advocates education that teaches improvisation, providing adaptability to the workforce to keep pace with its ever-changing climate.

Art therapy utilizes imagery and is not a new concept. One website specializing in graduate school information stresses that Art Therapy graduate programs teach students skills that support improving “the psychological, emotional, and physical health of patients.” Opening new avenues of support and dealing with physical injuries, emotional issues and psychological problems, careers as therapists, psychologists, or
researchers become possible with a master (MA) or doctorate (PhD) degree in art therapy.\(^{248}\)

An image-based research project explored students (1\(^{st}\) and 2\(^{nd}\) grade) multifaceted ways of knowing through drawing pictures as an alternate construct of literacy.\(^{249}\) Maureen Kendrick and Roberta McKay report that the teachers exhibited overwhelming surprise at the students’ expression of complex understandings involving reading and writing, not formerly evident in previous language arts classroom activities.\(^{250}\)

Findings from this study suggest that children have unrealized potential in their drawings about their comprehension of reading and writing. These drawings demonstrate new understandings in how they use alternative symbol systems to make sense of literacy in their lives.\(^{251}\) Kendrick and McKay also indicate that growing numbers of language and literacy theorists and educators see a need for a “multiliteracies” perspective.\(^{252}\) Following the vein of thought that a picture is worth a thousand words, the multilayer meanings available to children through drawings can only be an asset to their growth in learning.

In her research on self-portraits with adolescents, Jeanne Smith-Cripps proposes specific imaginative benefits from combining images, text, and materials.\(^{253}\) Students developed new perspectives, new connections, and new associations through the process of being inventive with a range of materials.\(^{254}\) An imaginative synthesis of images helps individuals reflect on thoughts and feelings about their experiences.\(^{255}\)

In pursuit and completion of her education degree, Smith-Cripps reflects that a series of self-portraits allows students to think spatially, in terms of past, present, and
future experiences.256 The portraits were also a visual representation and vehicle for contemplating and constructing meaning from their life experiences.257 “The process of drawing developed self-awareness and contributed to the formation of identity,” as confirmed by analyses of data interviews.258

Similarities exist between Smith-Cripps’s research and this MLP™ research project. Portraits contain the aspect of being factual representations, but are also symbolic in nature. As research indicates, visible symbols have the potential to induce insights and solutions. The results of four studies involving several hundred university students by Michael L. Slepian et al. suggest that merely exposing students to an illuminated light bulb can prime them to have bright ideas, specifically, activating “concepts associated with achieving insight and facilitates performance on spatial, verbal and mathematical insight problems.”259 The conclusions of this research include the premise that, “These findings add to the growing body of research showing that perception of objects in our environment can subtly influence our behavior.”260

Historically, science and researchers have tended to dismiss insights, symbolic meaning, and intuitions. Even psychology, the science of the mind, human behavior, and its accompanying mental states,261 lends little, if any credence to subtle, often latent resources of the psyche. “Psychology as a science dares not to imagine what it cannot measure”, reveals James Hillman.262 Fortunately, the tide of thinking is shifting towards a more holistic approach to learning, research, and ultimately healing.

The California Institute of Integral Studies (CIIS) in San Francisco, for example, offered a graduate-level course, “Embodied Spiritual Inquiry,” fostering an “integral and participatory approach to transformative learning with potential implications for the
future of integral education,” ascertains Helge M. Osterhold et al. 263 Their evaluation reveals that, “The participation of all human dimensions in the inquiry process in the context of a cooperative research model allowed for a new and unique approach to academic learning.” 264 By doing so, formulating a prototype, not only could a course like this set the standard for the “implementation and legitimization of more transformative educational models,” but also attract and cultivate additional holistic ways of knowing potentially leading to a more comprehensive and undistorted perception of the human experience and reality. 265

Inkeri Sava researcher/writer, and Kari Nuutinen artist/painter, through their collaboration in an arts-based inquiry, submit that when pictures meet words, the objective meets the subjective. Their description of this meeting place is “the borderline existence of the two or more worlds, a mixed stream of fluids, as something multilayered, not known, always to be created anew, as the field of many understandings.” The climax of their findings is a phenomenon, involving an interactive state between word and picture, described as being primarily, “experiential, sensory, multi-interpretative, like a fleeting shadow, intuitive and ever changing.” In this vein, delving into new facets of comprehension, the MLP™ research study incorporates intuition and multi-interpretive concepts creating its own interactive state using both word and image.
CHAPTER 3:
RESEARCH METHODS

When we are no longer able to change a situation, we are challenged to change ourselves.

Victor Frankl.

The Research Model

The Metaphoric Life Portrait™ study implemented a “distance” research project through the exclusive use of the internet and telephone interviews. Because of this distance approach, individuals residing in all four major time zones in the United States were able to participate. Ease of participation was enhanced due to no travel constraints, i.e., inclement weather, unexpected traffic congestion or even the need of planning time for travel. This modality also provided an additional layer of blinding of the PI concerning information about participants, i.e., physical appearance, facial expressions, and approximate age range.

This study was designed as a mixed methods study as it combines quantitative data with supportive material, specifically audio-taped telephone interviews and qualitative feedback, used to expand our understanding of the effects of this approach. Quantitative data were collected through the implementation of a paired t test, otherwise referred to as a repeated measure t test for dependent means as well as a separate posttest only.

Recruiting and Enrolling Participants

Participants for this study were solicited by email requests (Appendix A) using the data bases of Holos University, a local metaphysic group in Hot Springs Village, AR,
and referrals from the PI's personal email contacts. As mentioned earlier, recruitment from the email database of Unity of Louisville, Kentucky was cancelled when the study maximum number of participants was filled in one week. These groups provided a base for generating a non-randomized convenience sample of adults.

Due to the fact that the email data bases were biased towards individuals that had familiarly with personal growth, it bears mention that this sample is not a random selection within the population as a whole. Volunteers responding to the recruiting invitation would likely be more positively inclined to personal growth and change. Implications for the use of this process as a therapeutic tool could vary based on the cultural environment bias of the participant.

Anyone having a personal relationship with the PI was excluded from the study to eliminate personal bias or knowledge that could interfere with or influence the PI’s intuitive insights. This eliminated many of the students and faculty at Holos. The request for referrals at the bottom of the recruiting flyer proved to be a major contributing factor to the immediate and overwhelming response. Holos students and professors referred one half of the participants, (12 referrals from classmates and 3 referrals from professors), thus considerably expanding the population greatly beyond the immediate Holos community, even though its email data base was the primary recruiting source. Of the 15 referrals, 2 were second generation, meaning that a second party again forwarded the recruiting request. One former classmate was even kind enough to post a listing on his Facebook page. The remainder of the participants was as follows: 3 from the Hot Springs Village metaphysical group, 7 Holos graduates, 3 students, 1 Holos professor, and one personal contact that the PI recently met at a seminar.
All respondents initiated their response via email, which was logical since the only recruiting information released was the email flyer. A small number asked for a telephone conversation to answer questions. The PI complied in a timely manner both to emailed questions and to telephone conversation requests.

In excess of 120 individuals applied for participation within the first ten days of emailing the recruiting flyer. The PI replied by email correspondence to all requests. The following sequence of events occurred:

1. A short waiting list of 8 individuals was compiled (Appendix B).
2. After filling the waiting list, an alternative email was sent conveying that the research study and the waiting list had been filled (Appendix C).
3. The PI then sent a second email entitled, “Metaphoric Life Portrait Study Instructions” (Appendix D). Attached to the second email were two forms: A Statement of Understanding (Appendix E) and a Consent Form (Appendix F). The PI designed these two forms to answer the majority of questions and comply with the prerequisite of signed informed consent, both for participation and permission for audio recording of the interviews. Clear instructions were provided that after signing, individuals could scan and email their forms, fax, or return them via regular mail. Individuals used all three procedures to return these forms.
4. Upon receipt of the above mentioned two forms, the PI’s spouse and part-time assistant generated another email (Appendix G) acknowledging receipt of the two forms and requesting completion of a Research Personal Information (RPI) form (Appendix H).

As mentioned earlier, the PI was blinded to participants’ identity other than name, participant number, telephone number, and time zone (for scheduling purposes).
Instructions stated that the PI needed to be unaware of information on the RPI form and the email address of the PI’s part-time assistant was listed for return delivery.

The assistant worked on his own computer located in a separate section of the house. After receiving the completed RPI form from an individual, he reviewed it for completeness. If information was missing, he emailed the individual requesting the missing information. When the RPI was finalized, he saved and kept the form until the PI completed the interview process for all participants. The assistant completed and delivered a worksheet for the participant (Appendix I) to the PI when the RPI was received and completed in its entirety. Participation in the study was based on a “first come” basis of completing and returning all three of the above mentioned forms.

Data Analysis

Qualitative Data

The primary source for qualitative data was the interview process. Each of the three telephone interviews, the Preliminary, Introducing the Portrait, and the Final interviews were audio recorded and later transcribed verbatim for in-depth review. Data in the form of verbal responses were organized during three interviews using the format of a preset discussion guide for each of the above types of interviews (Appendix J), (Appendix K) and (Appendix L). The discussion guides focus extensively on physical responses to help individuals “pay attention.”

Bonnie Raingruber and Jay Milstein’s findings in their research on parents of infants with life-threatening illnesses suggest that meaning comes when paying attention to physical responses. A key finding of this study was that parents made use of strong physical sensations.266 Raingruber elaborates that, “Using physical responses helps
individuals to ‘pay attention’ much in the same way that using a Geiger counter assists one to be alert and notice what is about to be uncovered. Physical perceptions capture one’s attention and herald a blind sense of knowing that precedes a more reflective understanding.”267 Some variance from the interview script did occur when participants needed to process particular aspects of the MLP™, allowing for deeper integration of physical responses for the participant.

Participants were also encouraged to provide qualitative feedback. This will be discussed in Chapter 4.

**The Audio Recording Process**

The service used for audio recording telephone interviews was a company named Audio Acrobat (audiocrobat.com). Their high quality, low cost ($20.00 per month with a one month free trial) recordings proved to be a valuable resource. A minimal amount of equipment was required to utilize this service, specifically a land line telephone with a three-way calling feature. The PI chose to use a portable telephone with a headset, freeing up her hands to navigate computer functions – sending emails, accessing on-line testing instruments, etc.

Another valuable feature of Audio Acrobat was the ability to “publish” (in their language) the recordings to a website or blog, email, or as a download link (MP3 file). Usually only minutes after completing the telephone interview, a listing appeared in the PI’s account which was accessed via their website. The PI named the recording with the participant’s first name, participant number, and session number (Jane_14_3). Next, the PI copied the source code of the recording into the body of an email and sent it to the transcriber, located in another part of the country. Only minutes of the PI’s time were
required in completing the above procedure, allowing interviews to be scheduled back to back. The completed transcription was then emailed back to the PI, reviewed, and saved with the original audio recording.

**Quantitative Data**

The second aspect of this mixed methods research collected and analyzed quantitative data through three sources. The two primary sources were standardized measurement instruments: the State-Trait Anxiety Inventory (STAI) (Appendix M) and the CATA (Appendix N). Demographic data was also analyzed for commonalities and variances.

**The STAI Measurement Instrument**

The STAI captured baseline levels of both state and trait anxiety prior to the interventions. The STAI was then re-administered the day after receiving the intervention, and at the conclusion of the final interview. By testing the directional difference between the pretests and the posttests on each participant, a comparison of the obtained value and the critical value was made.

The STAI was chosen as a testing instrument because of its distinct differentiation between the temporary condition of “state anxiety” and the more general and long-term quality of “trait anxiety”\(^{268}\). This inventory has several distinct advantages including its simplicity that allows for evaluating individuals with lower educational backgrounds and its history of success, which makes it a worldwide leading measure of personal anxiety\(^{269}\). It is easily accessible for research through the www.mindgarden.com website and the manual was ordered via a telephone order.
The STAI is designed to be self-administrated and scores are obtained by simply adding up the weighted scores of the twenty questions within each section.\textsuperscript{270} Scores on the STAI correlate directly in their rankings with the interpretation: high scores on the respective scales mean more trait or state anxiety and low scores mean less.

More than 6,000 high school and college students, approximately 600 neuropsychiatric and medical surgical patients, and 200 prison inmates were tested in the development, standardization, and validation of versions of the inventory. The manual includes both percentile ranks and standard (T) scores for male and female working adults in three age groups (19-39, 40-49, 50-69), male and female high school and college students, male military recruits, male neuropsychiatric patients, male medical patients, and male prison inmates.\textsuperscript{271}

Using male and female samples of high school and college students, the stability of the STAI scales was assessed for test-retest intervals ranging from one hour to 104 days. The magnitude of the reliability coefficients decreased in direct correlation to the interval length.\textsuperscript{272} For the Trait-anxiety scale, the coefficients ranged from .65 to .86, whereas the range for the State-anxiety scale was .16 to .62. Relatively low levels of stability for the State-anxiety scale is expected since responses to the items on this scale are thought to reflect the influence of whatever unique situational factors exist at the time of testing.\textsuperscript{273} “The internal consistency for both State and Trait anxiety scales are quite high as measured by alpha coefficients and item-remainder correlations.”\textsuperscript{274} This scale was also compared to other measures of trait anxiety, namely the Taylor Manifest Anxiety Scale, the IPAT Anxiety Scale, and the Multiple Affect Adjective Check List. The correlations were also relatively high, ranging from .85 to .73.\textsuperscript{275}
On-line Administration of the STAI

A new feature of the STAI is the ability to administer this testing instrument on-line through the internet. Although the PI initially had reservations that the on-line administration was compatible to her procedure and within the grasp of her technical skills, the customer support team was superb in providing free demo samples and providing clear, concise, and in-depth explanations of this process. The ease and simplicity of on-line administration makes it far superior to manual administration.

The on-line procedure was as follows:

1. The PI logged into her account via the mindgarden website (www.mindgarden.com). The appropriate “campaign” (in their language) of a pretest, intermediate test, or posttest was selected.

2. When the appropriate category was chosen, the “add participants” page opened. The PI copied and pasted the participant’s name and email address from her email contact list and hit the “import” button.

3. This procedure was implemented after the participant was on the telephone (and on the internet) as the STAI questionnaire was sent immediately. The participant was required to log in and create a password prior to accessing the information.

4. In a few circumstances, the participant did not immediately receive the STAI questionnaire. Several options were available to remedy the initial problem, including resending, opening the questionnaire and sending the corresponding URL, or verbally reading the questions to the participant. All 90 STAI questionnaires were completed at their appropriate interview.

5. When the participant hit the “all-done” button, the raw data was immediately calculated and deposited to an excel spreadsheet (one for each campaign) in the PI’s account (under data
The information was complete at this point for the statistician or review by the PI.

**The CATA Measurement Instrument**

Designed by William Braud, researcher, and coauthor of *Transpersonal Research Methods for the Social Sciences: Honoring Human Experience*, the CATA is a posttest only. Originally designed for monitoring change and transformation in students graduating from the Institute of Transpersonal Psychology, Braud adapted the CATA for his research study with Genie Palmer as a descriptive summary of quantitative research findings. Permission was obtained by the PI through Palmer, Assistant Professor and Dissertation Director at the Institute of Transpersonal Psychology, to use and adapt the CATA for this research project. According to Genie Palmer, and William Braud, the CATA is:

a 10-item, 7-point scale, self-report measure of possible changes and transformation in areas of body, emotions, intellect, spirit and spiritual life, community and relationships, creative expression, awareness of and concern for the environment, general awareness, openness, and connectedness (with aspects of oneself, with others, and with all of nature). The CATA was found to correlate significantly with other measures of transformative change, as well as with measures of a variety of transpersonally-relevant constructs, in a series of longitudinal studies of student characteristics and changes conducted at the Institute of Transpersonal Psychology (Braud, 2001; Braud, Dufrechou, Raynolds, & Schroeter, 2000; Braud, Patel, & Schmitt, 2001; Braud & Schmitt, 2000).  

The instructions (adapted) were to choose the response that, “best describes YOUR OWN PERCEPTIONS of whether or not you have changed, and how much you may have changed, in each of the areas RELATIVE TO HOW YOU WERE PRIOR TO PARTICIPATING IN THE METAPHORIC LIFE PORTRAIT™ (MLP) RESEARCH PROJECT.” Similar to the STAI, scores were calculated by summing the scores. Braud
elaborates on the benefits from CATA scores. "About the CATA, three things can be reported--(a) the major score would be simply the total score (out of the highest possible score), (b) that total score could be expressed as an average (dividing it by the number of contributing items), and (c) the score of each individual item could be reported. What I just mentioned are for an individual participant, of course. For the entire group of participants, the means could be calculated (across the N participants) for each of the a, b, and c measures just mentioned" (email correspondence from Palmer).

**Administration of the CATA**

Unlike the STAI, the CATA was administered manually at the completion of the final interview. Participants were given two choices.

1. The most popular was for the PI to email the CATA to them as an attachment. The participant would save the CATA as a document, either bold or change the color of the desired response, and email the final version back to the PI.

2. A few participants with older computers or perceived limited technical skills opted for the PI to read the CATA to them over the telephone. The PI reminded them to be honest (versus a “nice” response) as their feedback contributed to the research process. Participants appeared to comply with this request.

The PI remained on the telephone with the participant until all testing instruments were completed. Instructions were given to the participant that the telephone could be laid down while completing the questionnaires for easier finalization. The PI verified that the CATA was in her email in-box and could be opened, thanked the participant for their time and involvement, and then ended the telephone call.
The Research Personal Information Form

Demographic data were derived from the Research Personal Information form completed by the participant prior to participating in the study. This will be discussed in Chapter 4.

The Framework of the Interview Process

Extensive coordination was a key factor in implementing multiple interviews per participant in different time zones.

1. In order to reply to participants in a timely manner after receiving their initial forms and to present an approximate timeframe for their individualized participation, the PI divided the participants into four groups based on the timeliness of receipt of their initial forms. The script for responding to each of the four groups was modified accordingly (underlined areas in Appendix O).
2. The PI sent emails to participants in groups of 6-8 to schedule preliminary interviews (Appendix P).
3. Once the preliminary interview was scheduled, the PI prepared to intuit the metaphoric portrait. The PI first set the intention to allow a subconscious pattern present in the participant to guide the inspiration for a metaphoric portrait associated with the participant a few minutes prior to initiating the telephone call for the preliminary interview. Through altered state awareness, a state of being completely present, the PI “tuned-in” to an image associated with the participant. Notes of the image and any associated qualities, i.e., strong, resourceful, playful, etc. were noted on the PI’s worksheet.
4. The design of the preliminary interview was to first administer The State-Trait Anxiety Inventory (STAI) baseline pretest. Following the administration of the STAI, the PI initiated the recording feature and obtained general information from the participant following one of the
previously mentioned discussion guides. Although the portrait had already been intuited, one question in the preliminary interview did serve to integrate the written interpretation to the metaphoric portrait. The key question was, “In which area of your life are you the least satisfied? (If needed) - If it were possible, what area of your life would you like to change?” The area of the participants’ lives in which they perceive the least satisfaction points in the direction of their unconscious behavior.

5. The PI then created the portrait and an interpretation of the metaphoric qualities perceived in the portrait. A second telephone interview was scheduled by email stating that the portrait was complete (Appendix Q).

6. The PI created two emails in the email draft folder approximately 10 minutes prior to the second interview. The first one, named “The portrait,” had an attachment containing the participant’s personalized sketched portrait. The second email, named “The interpretation,” had an attachment containing the written interpretation of the sketched portrait.

7. The portrait was emailed to the participant during the second interview. Again, a specific discussion guide provided a format to explore the images, emotions, and reactions of the participant to the portrait.

8. Following this discussion, the participant was emailed the interpretation of the portrait (previously saved as a draft) at the conclusion of the Introducing the Portrait telephone interview (Appendix R). Included in this email was another scheduled appointment for the following day. (When participants were emailed in regard to scheduling the second interview, they were additionally requested to allocate approximately 15 minutes of time the following day.)

9. The PI again telephoned at the prearranged time. The intermediate STAI test was administered during this call. By moving the administration of the STAI to the following day, time was allowed for any needed processing after receiving the portrait. The final interview was scheduled over the telephone during this call.
10. A reminder email script was used for the final interview as it was scheduled two weeks after receiving the portrait (Appendix S).

11. The final telephone interview, two weeks later, again with a specific discussion guide, allowed for any final processing and/or questions from the participants.

12. After the recording was disconnected, this interview was also used to administer the STAI and the Change and Transformation Assessment (CATA), (Appendix F) posttests. Note: Since the recording mechanism automatically disconnects after 60 seconds of silence, administration of testing instruments were all scheduled prior, the following day, or at the conclusion of the audio recordings.

**Completion of the Metaphoric Life Portrait™**

The primary medium for sketching the portraits was charcoal. This versatile medium maximizes “detailed tonal studies and large expressive works, with rich blacks and subtle tonal values.”277 Personalized individual drawings were completed on 18 x24 sized drawing paper; the larger sized portraits allowed for greater attention to facial details. Variance existed in the timeframe of the completion of each portrait; however, the average timeframe was approximately 8-10 hours for each completed portrait.

The reflective practice of mindful drawing supported the emergence of supplemental characteristics of the archetypal image. Rowena Pattee Kryder reveals that tapping into creativity in the stillness of your own being results in a “flowing fountain of wisdom that you will naturally express and share with others.”278 Creativity enters the psyche when individuals honor and engage their capacity to be receptive.279

The expression and sharing of an individual’s creative process has strong elements of intimidation. Certainly, Kryder contends, imagination compels us to design and template ideas into manifestation or action.280 Far more intimidating than pursuing
creative action, even ideas contrary to family and/or culture, is aborting these urges, a main source of “frustration, anger, and violence in our culture.”

The Researcher’s Role

The PI was responsible for and conducted all the original research including: the design of the protocol and accompanying forms, recruiting, scheduling, intuiting the MLP™, completing the sketched portrait, facilitating and recording 90 telephone interviews, and finalizing the writing of the research dissertation.

Due to the myriad of details and the labor intensive intervention of creating a personalized portrait for each of 30 participants, several assistants supported the overall process.

1. Mike Burris, spouse, collected and reviewed the Research Personal Information forms as mentioned earlier, enabling the PI to remain blinded to personal details of the participants. He also digitally photographed the portraits after completion and emailed them to the PI.

2. Rose Attenello, friend and retired administrator, kindly and diligently transcribed verbatim 90 audio recorded interviews. The PI could then access the information contained within these transcripts in a timely manner.

3. Johnce Parrish, artist, collaborated with the PI to design portraits that portrayed archetypal qualities on first glance. Some of his preliminary sketches were utilized and expanded upon by the PI when the image was beyond the PI’s artistic abilities.

4. Paul Tomlinson, professor and statistician analyzed the quantitative data.
Ethical Considerations and Verification

Confidentiality of participant identity and information, unless otherwise explicitly expressed by the participant or required by law, was a central focus of this research and strictly adhered to throughout the research process. Continual enumeration of support ensued throughout the research process for any participants desiring additional avenues of processing. Several participants elected to avail themselves of additional avenues, some involving further conversations with and support from the PI.

Further strict adherence was given to verification of both qualitative and quantitative data. Specific changes, referring to the removal of names, or using an alternate name suggested by the participant, ensured confidentiality.
CHAPTER 4: RESEARCH FINDINGS

Cease trying to work everything out with your minds. It will get you nowhere. Live by intuition and inspiration and let your whole life be Revelation.  

_Eileen Caddy_

DEMOGRAPHIC ANALYSIS

The analysis of the combined quantitative and qualitative data correlates to the specific sample of the respondents who chose to participate. The demographics are:

- **96.7% female**  
  (29 out of 30)

- **83.33% College Educated**  
  (25 out of 30)  
  7-BA/BS (23.33%)  
  8-MA/MS (26.67%)  
  10-PhD/PsyD (33.33%)

- **30 volunteers recruited from the email databases of Holos University (including referrals) and a local metaphysical group**

- **90% North American**  
  (27 out of 30)

- **Employment Status**  
  87% Employed  
  (26 out of 30)

- **Outlier demographics:** Gender – 1 participant was male (3.33%). Education - 4 participants completed High School (13.33%), 1 participant completed grades K-8 (3.33%). Employment – 4 participants (13%) were unemployed. Ethnicity – 1 participant was in each of the following: European (3.33%), Native American, (3.33%), and Asian (3.33%).

Figure 2. Demographic Profile.²

Individuals were requested to complete a Research Personal Information (RPI) form prior to participating in the _MLP™_ research study. A specific profile emerged in four out of six categories: gender, education, ethnicity, and employment. The other two categories of marital status and religious identification portray less specificity and are viewed separately. Since participation in the _MLP™_ was voluntary, the above combined

²Outlier demographics: Gender – 1 participant was male (3.33%). Education - 4 participants completed High School (13.33%), 1 participant completed grades K-8 (3.33%). Employment – 4 participants (13%) were unemployed. Ethnicity – 1 participant was in each of the following: European (3.33%), Native American, (3.33%), and Asian (3.33%).
demographic data of North American, college educated, employed female suggests at least one segment of the general population that would possibly be interested in processes designed for shifting unconscious patterns. The primary recruiting email data bases were Holos University (including referrals) and a local metaphysical group. This demographic data appears to be consistent with individuals who are generally attracted to both of the above organizations.

Figure 3. Marital Status Demographics

Although four categories of demographic data suggested a preponderance of commonalities, the remaining two categories demonstrate more variances. The participants are fairly equally divided as to being in a committed relationship versus single as compared to the national average of 50.3% married versus 49.7% single.\textsuperscript{282}
While all of the main religions were listed on the RPI form, an interesting observation is the large percentage of participants who did not identify themselves with organized religion. Two participants, however, were Sisters (nuns who live outside the nunnery) which is not reflected in the above diagram.

Even with the preceding variances in marital status and religious identification, the sample for this research was not representative of the population as a whole due to the specificity of four out of six demographic categories.

The age range of the participants was from 27-81, with a mean score of 54.13. The mean age falls into the 50-54 age bracket representing 9.5% of the combined male and female adult population. However, since 96.7% of the sample was female, the mean age of the 50-54 age bracket represents 5% of the total adult population.
QUANTITATIVE ANALYSIS

As stated earlier, the research question focuses on reducing anxiety and enhancing physical, mental, emotional and spiritual well-being. As a mixed methods research project, both quantitative and qualitative results are included in these findings. The quantitative data is discussed first as some of the findings from the two types of quantitative testing instruments set the stage for understanding the subsequent qualitative data.

The first testing instrument is the State-Trait (STAI). As discussed in the previous chapter, the advantage of using the STAI testing instrument is the combination of its history of success and its ability to derive statistical testing on research studies.

The Change and Transformation Assessment (CATA), unlike the STAI, does not report on statistical outcomes as it is a posttest only. The CATA reports on correlated degrees of change in regard to the perceptions of participants in eleven different categories.

The overall blend of the previously mentioned demographic data combined with these two testing instruments provides a comprehensive snapshot of the numbers underlying the MLP™ research study. In the qualitative review, specific case studies further verify the validity of these findings.
The State-Trait (STAI) was used as a repeated measure testing instrument, implemented as a pretest, intermediate, and posttest. The sample (n=30), in the state analysis of variance, presented statistically significant reductions in state anxiety (F=3.076) and (p<.05). The PI’s hypothesis was supported in the premise that state anxiety would decrease due to a MLP™ intervention.
Figure 6. Statistical Analysis of Trait Anxiety

There were statistically significant reductions in trait anxiety (F=14.896) and (p<.001) as measured by the State-Trait Anxiety Inventory (STAI). The statistical difference resulted from the combination of directional movement between the pretest and the intermediate test, and then increased from the intermediate test to the posttest, suggesting that participants needed time to have the changes settle into the physical body. The PI’s hypothesis was supported in the premise that trait anxiety would decrease due to the intervention of a MLP™.
Discussion of State-Trait Anxiety

Anxiety was defined by Freud as “something felt,” an emotional state that included feelings of “apprehension, tension, nervousness, and worry accompanied by physiological arousal.” Anxiety can impair physical and psychological functioning when resulting from undue worries and concerns, especially when anticipating a “realistic or fantasized threatening event or situation.” Reductions in anxiety not only support the body in balancing physical and psychological symptoms; they also alleviate some mental states, such as mental fog which neutralizes intellectual concerns.

State anxiety is defined as a transitory emotional response, “the anxiety state we experience when something causes us to feel appropriately and temporarily anxious and this anxiety then retreats until we feel 'normal' again.” Statistical significance in state anxiety supports individuals in feeling more able to cope in a calmer manner in the immediate moment.

“Trait anxiety is the 'preset' level of anxiety experienced by an individual who has a tendency to be more anxious; to react less appropriately to anxiety provoking stimuli.” As a conditioned pattern of behavior, or an enduring characteristic of an individual, trait anxiety can be more disruptive due to the permanence of its nature. Shifting any learned or genetic predisposition from one more reactive in nature to a gentler and less anxious response can only support the overall well-being of individuals. Following the intervention of the MLP™, dramatically significant changes (p<.001) were reported in trait anxiety.

The State-Trait testing instrument is discussed in detail in chapter three. Its history of success makes it a valuable resource for research, including the evaluation of individuals with lower educational backgrounds.
Change and Transformation Assessment (CATA)

The CATA, designed by researcher William Braud, permits the accumulation of quantitative data from yet another perspective. Implemented as a posttest only, this testing instrument enables participants to record their impressions as to whether they have changed or not, and to what degree, after participating in the MLP™ research project.

Eleven different categories are rated (see table below). Each category asked for specificity such as, I perceive that my connection with, awareness of, understanding of, comfort with, and expression of my ________. The range of choices on the seven point labeled scale was:

-3  -2  -1   0   +1   +2   +3
greatly moderately slightly not slightly moderately greatly
decreased decreased decreased changed increased increased
increased

All the responses ranged from 0 (not changed) to +3 (greatly increased) except one. One participant selected -1 (slightly decreased) in the creative expression category. Of the total cumulative responses in eleven categories, approximately 78% (.78) were positive, 21% (.21) indicated no change, and less than 1% (.003) indicated a decrease.

Overall, the scores of the participants averaged between perceptions of slightly increased to moderately increased. Four categories, Awareness (+1.833), Openness (+1.733), Transformation (+1.667) and Spirit (+1.600) had overall average scores closely bordering on moderately increased.

The following diagram displays the range of the mean scores in all eleven CATA categories.
Table 1. CATA Mean Scores by Category

The CATA incorporates a diverse range of categories, thus enhancing its value as a testing instrument for numerous types of transpersonal research. Two categories, environment and intellect, appeared to have less specificity than the other categories to the MLP™ research project. The degree of change can be understood as 1 degree = slightly increased change; 2 degrees = moderately increased change, and 3 degrees = greatly increased change.

3 Outlier response: One response of -1 in the category of Creative Expression.
The goal of this intervention was to positively affect physical, mental, emotional and spiritual well-being. The CATA is a structured, quantified self-report of significant change tied to the intervention. The following discussion speculates on the meaning of the CATA results in relationship to the above goal.

When combining the results in columns 1 and 2 there are six categories in which the combined percentage of persons reporting no or only slight perceived change was greater than 50%. The greatest percentage was 86.7%, Environment. Intellect followed at 73.3%. Creative Expression was the next highest at 67.5% with Community scoring close behind at 66.6%. Also above 50% were Connections at 63.3% and Body at 53.3%.

The high percentage of no or only slight perceived change in the Environment category might suggest this was an inner awareness process more than an inner/outer awareness process. Similarly, the same high percentages in Intellect suggest that this was a right-brained experiential process, and that intuitive rather than intellectual understanding was emphasized. Higher numbers in Creative Expression suggest that creative experience was more emphasized than creative expression. Similar scores in the Community category suggest that this was personal inner growth not focused on relationships. The Connections high scores suggest that the focus gravitated towards inner awareness rather than connection with others or nature. Higher perceptions of little or minimal change in the Body category suggest that any physical enhancements would need to stem from enhancements in the emotional, transformational and spiritual aspects of the process.

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4 Outlier response: One response of -1 in the category of Creative Expression (3.3%)
When combining the results in columns 3 and 4 there are five categories in which the combined percentage of persons reporting moderate to greatly increased perceived change was greater than 50%. The highest percentage of change was virtually the same in the categories of *Awareness* at 63.4% and *Spirit* at 63.3%. The next highest percentage of change was interesting, with virtually a three way tie. The category *Emotions* was at 56.7%, along with *Openness* and *Transformation*, both at 56.6%.

Taken together the perceived positive changes in the five categories of *Awareness*, *Spirit*, *Emotions*, *Openness*, and *Transformation* would suggest that a MLP™ can serve as a catalyst for moving individuals into deeper states of intrinsic knowledge. High percentages of change in these categories suggest a deeper comprehension of unconscious patterns. *Self-awareness* (included in the *Awareness* category) and *Openness*, as states of being, form the foundation for living a more conscious life. Knowing various facets of our subpersonalities that often trap us into outdated, conditioned reactions can lead to *Transformation* of those outdated coping patterns and help resolve conflicting *Emotions*. High scores in the *Spirit* category suggest deeper recognition of the realization that we are more than simply a physical entity, that our primary essence is *Spiritual* in nature, which shifts the landscape of our reality to include formerly unrealized possibilities.

The above numbers strongly correlate to concluding that a MLP™ positively effects physical, mental, emotional, and spiritual well-being.
Qualitative Data

The qualitative aspect of this research study serves two purposes. Being investigative by nature, it provides the appropriate vehicle to expand and further describe details within the structure of the MLP™ process. Scrutiny and evaluation leading to in-depth knowledge can in the future serve to fine tune and augment the MLP™ process. Innovative improvements on the approach may be on the verge of the horizon if we simply choose to look for them.

The second and equally important rationale for the inclusion of qualitative data is a reflective understanding of the transpersonal dimensions experienced by participants involved in this research. The massive accumulation of qualitative data cannot be explored in its totality in this analysis, however, a sampling of case reviews will illustrate numerous qualitative facets that surfaced in the research process.

In the introduction, demystifying intuition was addressed. The initial discussion will focus on the necessity of participants being in a receptive state that supports intuitive insights and creativity. The second phase of this review will focus on specific case studies, coalescing perspectives of both the PI and the participant.

Honing Symbolic Understanding and Intuitive Insights

The brain is a complex mechanism. Experts in the domain of brain studies that specialize in the identification of the brain’s regions, the components and interactions within the regions, and its varying functions include neuroscientists, neurochemists, and neurophysiologists. Unless structured in layman’s terms, a comprehensive understanding
of the brain’s multilayered and interconnected activities can seem like a quagmire of information.

The PI developed a rudimentary explanation of brain functions as it applies to imagery after the completion of a small, ten person sessions pilot study. During this pilot study, a blatantly clear distinction had emerged between two types of interactions with participants. Most individuals immediately resonated with their portrait. Those participants “got” the bodily responses embedded in the discussion guide questions. Nuances were observed and discussed in regard to the relationship of the participant with the portrait. Creative interpretations and perceptions easily resulted from insightful contemplation. These sessions flowed in a smooth and natural manner.

Conversely, some other participants seemed stymied in their responses. The PI thought the interviews felt uncomfortable or involved a sense of rigidity, like “pulling teeth,” almost as if the participants were taking a test. Any sense of ease was absent from these encounters.

The PI consulted with Barbara Rasor, the Holos professor instrumental in initially birthing the $MLP^{TM}$ process, in regard to unearthing possible explanations and solutions to the problems with these interviews. Ms. Rasor’s immediate and intuitive response was that these individuals were interacting from their left-brain logical perspective. This procedure, she stated, is a right-brain process.

Previously, reference was made to Belleruth Naparstek’s observation that, “These imagery-based solutions use the right hemisphere of the brain – perception, sensation, emotion, and movement – rather than the left side’s standard cognitive functions of thinking, analyzing, verbalizing, and synthesizing.”  The explanation fit and the PI
immediately recognized that, instead of interacting with the portrait, these individuals were analyzing it. Daniel J. Siegel reflects that, overall, “the left seems more outwardly focused, while the right is an interior specialist, exploring our own and others’ internal worlds.” Interoception, defined as our perception of our internal bodily state” is primarily a right-brain function. Left-brain explanations had replaced right-brain sensations and descriptions.

The PI coined the term, “left-brain disconnected” as describing the lack of tuning into body and emotional responses, the “gut reaction” or a “heartfelt connection.” In neurology and psychiatry, disconnection syndrome results from lesions, and encompasses the spectrum of higher function brain disorders contend Marco Catani and Dominic H. Ffytche. Instead of a neurological impairment blocking processes such as interoception, perhaps underdeveloped circuits in the right hemisphere were causing the same effect. The common denominator of mental dysfunctions, concludes Siegel, involves the symptomology of chaos, rigidity or both. The end result parallels the left-brain intellectual defenses that block awareness, thus allowing for the avoidance of feeling anxiety or fears as possible emotional responses.

One participant complained that some of the language on the interpretation was too negative, even though the area of dissatisfaction in her life involved deep sadness. Siegel further promotes that even though we block avenues of awareness concerning our feelings, they continue to affect our lives. “Research has shown repeatedly that even without conscious awareness, neural input from the internal world of body and emotion influences our reasoning and our decision making.”
Addressing speculation as to why the right-brain is connected to the body unlike the left-brain, Siegel explains that the right hemisphere directly connects to the brain’s subcortical areas. “Information flows from body to brainstem to limbic areas to right cortex. The left hemisphere is more removed from these raw subcortical sources – from our physical sensations, our brainstem survival reactions, and our limbic feelings and attachments.” Integration of these two hemispheres, the optimum choice, releases creativity in a whole brain functioning mode.

Integration offers even more than whole brain awareness and cognition, it further integrates body wisdom and the power of being present. Unlike functioning on logic alone, individuals can now utilize additional resources. Tiffany Barsotti, a recent graduate of Holos University, proposes a triadic connection existing in the “physiology of presence and spiritual transcendence”. Her work defines “a spiritual consciousness in kinship with physical consciousness necessary for the purpose of balance, health, and creativity.”

Barsotti’s introduction of the RAS (Reticular Activating System) – Vagus Nerve – Alta Major Chakra Axis has major implications for divorcing states of “left-brain disconnectedness.” The RAS (positioned in the brain stem), a conduit of nervous system impulses, transports communication molecules called biogene amines, and links the body and the brain through this network of information. The vagus nerve serves as a link to every organ while it meanders throughout the body. The alta major chakra, a point of spiritual power, aligned with the cerebellum, completes the communication hub of the integrated human being – a triadic connection of mind, body, and Soul. “In other
words with conscious choice and awareness, bridges are built between the physical human vessel and Spirit, which creates a synthesis of form and intelligent knowledge."305

Barsotti’s introduction of the triadic connection between primary components of the nervous system connecting to Spirit meshes with Rasor’s accompanying verbal explanation of brain waves. When the brain perceives that it is receiving too much information, information overload, it gravitates towards left-brain thinking.306 James Hardt elaborates that beta waves, 13-40 cycles per second (cps), characteristic of left-brain thinking, keep us fully awake.307 The down side of beta activity is anxiety, worry, feelings of separation, and other dysfunctional emotional patterns.308 As the brain contains the central hub of the nervous system, this hub has the ability to shut down parts of the brain, specifically, the right-brain connection to the body.309 / 310

Intuition is slowing the brain enough to take things apart, capturing the essence, or experiencing bodily felt sensations.311 Alpha waves, 8-13 cps, and even the deeper theta waves, 4-7 (cps) are both associated with right-brain thinking.312 Alpha state is considered to be a gateway to deeper levels of consciousness, characterized by a wakeful state of relaxed and effortless attention.313 Theta state is considered to be the entry point to superconscious insights and bursts of creativity, even vivid imagery leading to “reality creation.”314 In addition to reducing stress, theta opens new avenues of learning by awakening intuition and accessing extrasensory perception skills.315 / 316

The result of what initially appeared as a major complication in the MLP™ consultations during the pilot study phase led to the inclusion of a brief 1-3 minute self-awareness and relaxation guided imagery technique designed to “being open and observing myself”. This self-awareness technique was implemented immediately prior to
introducing the portrait (see Appendix K). The gist of the self-awareness technique was shifting awareness to the right-brain and subsequently into the body. The high percentage of participants noting positive changes in the Awareness, Spirit, Emotions, Openness and Transformation indicate the benefits of this change.

Note: The importance of crucial regions of the brain, i.e., the prefrontal cortex with its executive planning functions, is not negated through its exclusion in the above discussion. The PI chose to implement the most simplistic form of explanation for the participants. The rationale was that additional explanations only served to further plunge participants into left-brain analytical thinking, therefore the PI chose to focus on the more right-brain intuitive aspects of brain function that this process is designed to engage.

**Illustrative Case Studies of a MLP™**

A variety of individual experiences arose from the participants in the MLP™ research study, which seems logical as not only are participants uniquely individual, the portraits were also unique to each individual. Both the State and the Trait questionnaires indicated significant change and the CATA indicated that more than 50% of participants noted moderate to greatly increased changes in Awareness, Spirit, Emotions, Openness and Transformation. Many reported benefits from their individualized portrait and the ensuing interviews. Comments included, “It wasn’t like an initiating catalyst but you know I would call it a hug or a nudge,” “I actually call up the portraits in my mind when I begin to feel unsettled about something, if I’m feeling anxious or I’m…you know if something has just got me a little bit rattled.” and “I really wanted to add it to my face book page.” (She kindly waited to post her portrait until her final interview.) Another participant used the portrait as wallpaper on a Blackberry. Still another participant
creatively put her portrait into a locket. Many participants printed their portraits and at least several displayed them as desk photos.

The upcoming selected cases highlight a few of the participants’ experiences. Several of the examples were chosen because the PI received generous supplemental feedback from the participant.

1. Participant #3 - The Tears of a Clown

![Figure 8. MLP™ - The Tears of a Clown](image)

Participant #3 took the process a step further and incorporated it into Caroline Myss’s work. The clown correlated to her life values – her earthly power. She emailed the PI for clarification.

**Response from PI:** Isn't it just perfect? Your relationship to earthly power is hidden behind your clown's mask. Perhaps it has even been masked from yourself at times. **What would you intuitively discern and see concerning your earthly power if you took off your mask?**

**Why are you afraid to take off the mask? Why do you (or did you), need a mask? Aren't you tired of hiding?**
Rely from participant # 3:

Hi Faith:

I want to update you on my process working with the Clown archetype in case I forget the details by the time our next phone call comes around. To restate my issue: it was with my career in that I was blocked. I had been working on two projects that excited me: one was a Healthy Fast Food concept and the other was the Relationship Coaching Clinic. For both of them I had done business plans, marketing plans, the website etc, etc, etc, but I couldn’t bring myself to “execute” either one. When it came down to taking that manifesting step on going public with either business, I was blocked. I just couldn’t do it.

Ever since you sent me the photo of the Clown archetype, I made it my wallpaper on my Blackberry. I have been looking at it a lot during the day. At first looking at it made me sad and I wanted to remove it but then I started to get frustrated at it as though “enough is enough” and I wanted it confronted. It was bugging me.

For a couple of days I kept asking the Clown who is behind the mask. Intuitively I knew it was me but what version of me? I Googled the Clown archetype to learn more about it and found myself on Myss’ website. After I cast Myss’ Chart of Origin (for the first time), whereby the Clown magnetized to house #2: “Earthly power, ownership and finances” things started to click in my head and the mystery was on its way to being solved. I asked the Clown when it came about or more precisely when the mask went on. I went back in time to when I was twenty-three-years-old and my father lost his businesses and that was the beginning of his cycle of material loss: millions of dollars, our family house, everything. Gone. The mask went on to hide the loss and the sorrow and the pain at watching this man and my mother lose everything they worked their whole lives for and for their depression and also for my own loss (as I was dependent on them).

My parents had created and owned three successful restaurants over twenty years. I grew up watching them run the businesses and I worked in them. As a family, we all had fun in the business. We enjoyed it. The money was flowing. Work was play. Times were happy. As a child and teenager, growing up I felt confident and empowered that I could do anything as a result of observing my parents’ strong entrepreneur success. I associated money, ownership and business with fun and good times (as well as hard work but that was fun work).

“Earthly power, finances and ownership” of a house and of businesses were stripped from my parents. When that happened “failure” and “fear to take risks moneywise and career-wise” gripped me because it was traumatic watching my folks lose everything. As a result, I came to link earthly power, ownership of any kind and money with pain, loss,
fear and sadness. Part of me became frozen in time under the mask when it went on. The mask went on to help me move forward, that was its survival function. (I had to put on a positive face to get through life but it wasn’t my authentic positive face.)

When I talked with you on the phone, you mentioned the Rebel archetype. I tried to bring him in to talk to the Clown and who showed up? James Dean. He was very nice and all but way too passive and not believable enough to the Clown.

Tonight I did Inner Counselor on me and this is what happened: I closed my eyes and stated my issue: I need courage and confidence to move forward in my career. The issue is that I am blocked and can’t take the next step to manifest any of my plans. I felt sorrow in my heart area and heaviness going on in my third chakra and when I pulled out the pain and heaviness, the Clown formed. I asked my higher self for a symbol that could show the clown I would be okay and James Dean showed up again. The Clown just laughed at him. Suddenly the strong shoulder of a man’s black business suit showed up and before I knew it Mr. Donald Trump was standing before me. To me he is a big icon of self-confidence and courage to execute the entrepreneur dream. “What’s the problem?” he asked standing strong. I told him I was stuck and the Clown wouldn’t take his mask off. To make a long story short Donald and I talked for quite some time about business, failure, success and confidence until the twenty-three-year-old version of me that was paralyzed with the trauma of my parent’s material loss took the Clown’s mask off from the inside and disrobed the clown suit. The suit and mask fell to the ground; it was deflated and “I” could breathe! Literally. The suit had been suffocating me.

The twenty-three-year-old version of me was just as I remembered her before the traumatic event happened: joyful, free, happy spirited, confident, empowered and trusting. And she knew what she wanted without any doubts: she wanted to open her own counseling clinic, which is why she went to graduate school.

Donald took her hand to a corporate office building that I have been scoping out here in Newport Beach and together we all saw my name on the building directory and then we took the elevator up to my office and opened the door to see all the clients waiting for me. It was a great moment. I felt I retrieved part of me from the past.

Then Donald got back in his helicopter (we had taken his private helicopter to the corporate office building) and I asked him about the Healthy Fast Food Business “I” wanted to do and he said he’d see me in a couple of years to help with that project.

I awakened feeling “together.”

Thanks so much Faith for bringing the Clown out of the closet. I hope this information helps your dissertation.
Email correspondence from participant #39:

When I visited in Madrid, Spain a few years ago, we went on a day trip to a city north on the train where King Phillip (I think that was who it was) built his cathedral and home. When in the cathedral behind the sanctuary we toured his living quarters. He built his room to the left of the sanctuary so that his bedroom wall and the sanctuary had a common wall. The story goes that when he would awake during the night thinking about a situation or problem he would open his window and kneel in prayer about it. He considered a major part of his work as king was to bring his country and people to God in prayer as well as to do physical things for them.

From that day on, I made a resolve that was my work also as a Sister. People often ask me to pray for them and I would also work with people and tell them that I would pray for them. So like Phillip I feel this is a part of my work that I must do, but my doing
includes bringing them before God as well in prayer.

Thank you, Faith for the opportunity to participate in your work. Blessings.

An excerpt from the final interview for participant # 39:

**Faith:** Well that leads right into my next question... Does it support you seeing an aspect of your life as a metaphor? Please explain.

**Participant:** I...I have...I’ve always been amazed...they joke with me...that I can go on the floor as a staff nurse and by the end of the day...I’m running the floor... (laughing)

**Faith:** Well...what I’m also kind of hearing what you’re saying that this almost helps you befriend the leader part of you...instead of um...negating it...maybe...

**Participant:** Yes...because it’s another confirmation...affirmation of it...the truly good king uses his authority...permits others and provides space for them to use their talents...and that’s the key to leadership you know...to be open to all...

As a reiteration of the previously mentioned fact, the PI was blinded to all information about the participants except their name and telephone number when intuiting their portraits. (This participant did use her designation of Sister in her email correspondence.) Two points emerge from this example.

First, Barbara Rasor, the PI’s mentor in developing this process, stresses not to edit received intuited information. The PI did initially speculate about intuiting a king for a Sister, however, she followed the instructions not to edit. This participant had leadership qualities and resonated with the energy of the king in Spain. However, integration of a king archetype could pose internal struggles for an individual who has committed to a vow of obedience.
Several participants connected their metaphoric portrait to a past life. I am also including pictures that one participant gave me permission to use in this dissertation.

Participant # 25 - A Calling with Purpose

![MLP™ - A Calling with Purpose/Photo of Participant # 25](image)

Email from Participant # 25 immediately after receiving her portrait

Hi Faith,

I wanted you to know that, from the time, I was about 6 or 7 years old, I would play "teacher" with my cousin. We had a huge blackboard on a wall and we would pretend to be teachers, instructing lessons and giving homework, then correcting it. I spent hours and hours at this play. And, both of us became school teachers. You are amazing!

Love,
Participant # 25

This case study has so many areas of synchronicity that it presents an eerie (in a positive way) quality to many of the steps in its process. The PI intuited the image, a teacher in a one room school house, Little House on the Prairie attire, with her hair pulled
back in a bun. The PI felt suspect of the image as she knew of this individual, was aware of her current occupation as an instructor, and had even met her briefly (and only retained a vague image of her appearance, mainly recalling that she was petite in stature).

Following Ms. Rasor’s instructions not to edit, she proceeded with the normal procedure.

An extensive search of the internet proved fruitless for an image similar to the picture in the PI’s mind. The PI felt a compelling sense that it was necessary to sketch a female with her hair pulled back and wearing glasses. The PI needed to run an errand and noticed a yard sale on the street leading to her house. An item caught her eye and she pulled her car into the driveway. The woman conducting the sale wore her hair up and had reading glasses perched on her nose, closely resembling the image in the PI’s mind. The PI obtained permission to take a picture of this woman to use as a model for this case study.

During one of the interviews, this participant stated that she always wore her hair pulled up (unknown to the PI). The relevance of this fact will unfold later in this review.

While researching the “prairie teacher,” some interesting facts came to light. Not only were female teachers not allowed to get married during the term of their teaching contract, they weren’t even allowed to keep the company of men in 1915. The rules were so constrictive that unless they were attending a school function, female teachers even had to stay home between the hours of 8 p.m. and 6 a.m. (Raymond Bial’s One-Room School teacher rules).

Participant # 25 was single. The area of her life that she would like to change involved finding a life partner. After receiving her portrait, participant # 25 mentioned her impression that this portrait was representative of a past life. For those subscribing to
a belief in past lives, the importance of knowing about any past lives is unearthing what energies are carried through to the present life that impede the present life.

Participant # 25 stated in her final interview that after having the portrait for several days, she began feeling somewhat angry. She described thinking that the teacher needed a new life and that she needed to let her hair down. From that insight, she decided to start wearing her hair down as a symbolical change of energy. She stated that it was time to cease being trapped by that persona.

In conclusion, a few other pertinent details about this case study bear mentioning. A friend of participant # 25 who liked to partake in period reenactments had recently given her the period costume. Participant # 25 had moved from the East to the heartland prairie area, similar to the life path of many prairie teachers.

Finally, participant # 25 stated that in this past life, she chose to be a teacher, “because the other choices were being a maid or a saloon girl...and for a woman that wanted to be respectable...the other two didn’t quite have the level of respect that the teacher did...” She summarizes by saying, “she wanted to be more respectable...she was a little bit ahead of her time... I’ve always been ahead of my time in this life too” (the pioneer).

Note: The complete version of this interpretation along with all 30 portraits and interpretations is listed at the end. (Appendix T).
Participant # 33 also related her portrait to a past life. Below are listed excerpts of her responses from the interview when she received her portrait.

Well I think I stopped breathing for a few seconds...you know because I was like whoa... (laughing) That was that damn boat...and those boats I am very attracted to...

Yeah...I was actually told by an intuitive to never go back...to that area because it would be too traumatic for me...

And I do love those...I think they’re schooners...

And I love those boats...I mean whenever I see a photograph of them...I stop and look at it...or you know I...see one...we were in Massachusetts and there was one
there and I just had to gaze at it for a long time...it just made me feel really good...I love those boats...so I guess he did too...

I don’t particularly like getting in the ocean...but I love sitting next to the ocean...

Ah...Faith...well done...you really picked up on something...something that I really needed to address... That makes total sense...that connects with the feelings that I’ve had...about the deep dark ocean...deep dark water...even a deep lake with that deep dark water...it creeps me out...

Yeah...cause that’s one of the things I don’t like about being on the ocean...I don’t want to be in the water because I um...I’m fearful of it...deep dark water...it’s very fearful to me...

And I haven’t had any bad experiences with water in this lifetime...

Participant # 33 was a referral from another Holos student. Participant # 33 mentioned that the referring friend had taken the Past Lives Therapy class at Holos and had done a regression on her for another past life. The PI suggested a regression in regard to this lifetime since they were in the same geographical area. After the participant contacted the referring student, a regression session was scheduled. Listed below are excerpts from this session.

Oh this brings up a lot of sadness.

We are being followed by another ship that is attacking us. Okay I am in the water and pieces of the boat float by – there is fire and smoke.

We are being attacked – canon balls are being fired at us and missing – hitting along side of the ship. People are running around. We are unarmed; we do
not have any guns. We are all scared. We are trying to make the sails bigger so we can go faster. A big boat is firing on us. First, one hits the back of our boat.

We know something about them. They do not want anyone to know so it doesn’t get out. These islands are all over the place. Oh, their location! We know where they are. We have no way to protect ourselves – we found them by accident. We have discovered their hideout. Our ship is on fire. I’m in the water holding on to a piece of wood. I am covered in black soot. Ship is burning and mast is down. I can hear men dying and wounded – dead bodies float by. I am in water in daylight – still alive. Can see movement in sea of other people who survived. We are in open water. Ships are gone and pirate ship is gone. In middle of ocean, we are a long way away from anything. I hang on for days. My skin gets burned – no hope – I’m thirsty and overwhelmed by thirst. No one else is there. I am totally alone. I am above my body looking down at my self. There is a lot of debris getting water logged and starting to sink. I see I am at eye level with the ocean; the sea is calm with some swells. Seaweed poking up I taste salt water feel I am becoming one with the ocean and I am ok with that. *(death occurs and the sailor leaves his body).*

*(Facilitator)* do you have a family?

Mother. Older Mother could not get around very well.

I cut father’s throat – I killed him. There was some abuse toward Mother. I hated him.

He was a brutal man he beat me until I almost died. It was not sexual abuse. It was alcohol abuse – beat mother and beat me then I got old enough and I killed him.
I have my hand on his forehead in my right hand is a knife. I slash his throat. He was drunk and full of rage – we had a fight. He was drunk and attacked mom and I could not take it any more. I did what I long imaged I would do, I got a knife and cut his throat.

(Facilitator) how old are you?

I am about 12 – 13 years old maybe.

The facilitator continued the session and the participant ultimately realized that the sailor’s father had been abused when he was a child and was simply perpetuating his learned behavior. She also realized that the sailor further perpetuated the same learned abusive behavior by killing his father. Under the guidance of the facilitator, she saw that the abuser had first been a victim, referring to both her father and the sailor. She was able to forgive her father and finally herself.

Participant # 33 stated at the end that she had felt heavy like she was carrying around a lot of weight on her shoulders that she could not identify until now and it was gone after this session. She felt like 40 pounds had just been removed from her shoulders.

The above case studies do not reflect the research group as a whole. Instead, they were chosen as specific instances of individuals who were able to implement processing within a short period of time (two weeks). More than a few participants expressed the opinion that their portrait was similar to a seed being planted and that they could foresee further layers of change and integration developing over time.
CHAPTER 5: CONCLUSIONS, DISCUSSION AND SUGGESTIONS

A tiny change today brings us to a dramatically different tomorrow.  
Richard Bach

Summary

This research study sought answers to support individuals in developing their self-awareness of unconscious patterns of behavior, thus reducing anxiety while simultaneously enhancing their physical, mental, emotional and spiritual well-being. Through the implementation of a Metaphoric Life Portrait™ (MLP™), participants developed new perspectives that catalyzed positive personal changes. As mentioned in the introduction, the definition of a MLP™ is: A process, through which the Principal Investigator (PI) uses focused intention to intuitively perceive and subsequently sketch, an image, usually facial, of the participant that reveals innate subconscious or unconscious characteristics, qualities, or patterns. The accompanying verbal processing with the PI focuses being present and paying attention to their bodily responses. The combination of having a visual representation while in the state of being present supports the participant’s “healer within” by developing new avenues of creativity and conscious insights.

A combination of quantitative and qualitative data substantiates the importance of providing individuals with a more synthesized, holistic perception of their reality by helping them retrieve subconscious metaphoric information that reestablishes a viewpoint from the perspective of both conscious and superconscious awareness.
Intuition was the key component used by the PI to discern a MLP™ for each of the participants. The supporting literature review in the introduction and discussion in Chapter # 4 demystifies the fallacy of intuition being a paranormal function, the total opposite of rationality, or a magical sixth sense. Instead, shifting from beta brain states associated with left-brain thinking to right-brain alpha and theta brain states support the access of body wisdom. Not only do states of slower brain waves support creativity and relieve stress, these relaxed states of being foster intuition as well.

Expanding on the benefits of consciously inducing relaxed brain states, the proposed triadic connection of the RAS (Reticular Activating System) – Vagus Nerve – Alta Major Chakra Axis offers connections to both body and spiritual wisdom and creates a state of being “necessary for the purpose of balance, health, and creativity.” Intuition then becomes a viable means of discernment for all who chose to access it while simultaneously living in a more synthesized, holistic state of being.

Through the implementation of intention, the PI intuited the MLP™ (also referred to as “the portrait”) for the participants. The portrait can be perceived as a representation of archetypal images from Jung’s collective consciousness, past life memories, or simply, unconscious characteristics and qualities within the participants’ personalities. Archetypal images, representing patterns of instinctual behavior, according to Jung, allow individuals to observe behaviors from a more objective stance. Culturally or even universally accepted images, such as being born to be a mother, a natural leader, or a great companion, archetypal images represent aspects of unexplored power within individuals, including emotional and psychological patterns that they do not wish to deal with consciously. Providing a unique perspective for interpreting our inner world,
metaphoric images portrayed in archetypal form, open creative channels of imagination. The ability to create a new personal mythology has the potential to animate the spiritual aspect of living.

Exclusively using the internet and telephone interviews, The MLP™ study was implemented as a “distance” research project. Two major benefits were derived from the distance approach. Participation included individuals residing in all four major time zones in the United States. The potential barriers of travel constraints, i.e., inclement weather, unexpected traffic congestion or even the need of planning time for travel were eliminated. The PI also had an additional layer of blinding concerning information about participants, i.e., physical appearance, facial expressions, and approximate age range.

The research sample consisted of 30 volunteers recruited from email requests using the data bases of Holos University, a local metaphysic group in Hot Springs Village, AR, and referrals from the PI's personal email contacts, providing a base for generating a non-randomized convenience sample of adults.

As a mixed methods study, data were collected from several different sources. Below is a summary of the interview process including the points of data collection.

1. The Preliminary interview is scheduled.
2. The PI intuits the MLP™ minutes prior to initiating the Preliminary interview.
3. The PI telephones at the appointed time. The STAI pretest is administered.
   Preliminary details of the research study are discussed on an audio recorded telephone interview using a preset discussion guide.
4. The PI sketches the personalized portrait for the participant.
5. The Introducing the Portrait interview is scheduled.
6. The PI telephones at the appointed time. The $MLP^\text{TM}$ is emailed to the participant during this interview. Responses to the portrait are discussed on a second audio recorded telephone interview using a preset discussion guide.

7. A brief non-recorded interview is scheduled for the following day to administer the intermediate STAI.

8. The Final interview is scheduled for two weeks after receiving the $MLP^\text{TM}$.

9. The PI telephones at the appointed time. Final processing is facilitated on a third audio recorded telephone interview using a preset discussion guide.

10. The STAI and CATA posttests are administered at the conclusion of the final interview.

11. All 90 audio recorded interviews are transcribed verbatim for qualitative data.

12. Supplemental responses from the participants are included with the qualitative data.

**Analysis of Data**

Hypothesis: A *Metaphoric Life Portrait*™ reduces adults’ levels of anxiety and enhances their physical, mental, emotional and spiritual well-being. Data supporting this hypothesis include:

- Statistical significance in both state ($p<.05$) and trait anxiety ($p<.001$) two weeks after the intervention.

- Summary of CATA results - Taken together the perceived positive changes in the five categories of *Awareness, Spirit, Emotions, Openness* and *Transformation* would suggest that a $MLP^\text{TM}$ can serve as a catalyst for moving individuals into deeper states of intrinsic knowledge.
Illustrative case studies derived from generous feedback from participants reflecting their intrinsic shifts.

**Study Improvements**

We often derive our greatest learning from trial and error situations. In addition to finding scientific evidence of the benefits of a $MLP^{TM}$, one of the intentions of the PI in doing this research was to enhance and refine the $MLP^{TM}$ process.

Prior to this study, the PI completed a small, ten person pilot study, and insights gained during the pilot influenced the PI's approach, particularly in developing the self-awareness guided imagery exercise used in the current study.

During the pilot study, the PI became aware that, in order to move participants into a state of being present during the discussion of the portraits, it might be helpful to include an exercise that would induce body awareness through “paying attention.” The "Relaxation Guided Awareness” exercise used in the current study was specifically designed to bring awareness from analytical thinking into body awareness, a state of being relaxed and open to observe physiological changes and nuances, so that participants could better experience emotions, intuitive insights and body sensations.

When analytical thinking takes over, a state can occur that the PI named “spinning,” a continuous thinking loop that includes worrying, devising new schemes, trying to "figure things out" and that certainly is not calm and relaxed. At the beginning of the current study, participants were invited to engage in the exercise described in Appendix K. After explaining to participants that others found this exercise beneficial and seemed to have a deeper experience by accessing the right-brain/body connection, all 30 participants agreed to engage in this technique.
Hindsight offers superb gems of wisdom. Other areas of improvement for replicating the *MLP™* research study include the following suggestions. Having a longer time frame would enhance the overall process. One unanticipated factor that surfaced was the necessity for the PI to implement both beta brain states, for coordinating activities, and alpha brain states, for interviewing and sketching. It took copious amounts of the PI’s energy continually shifting in and out of these two brain states. Once the first round of portraits was completed, another round of preliminary interviews needed to be scheduled and facilitated, which involved sketching more portraits. Meanwhile, the participants with completed portraits were waiting out the two week period before their final interview that required another scheduled activity.

Therefore, as the research study progressed, the PI was simultaneously juggling sketching portraits, along with scheduling and facilitating first, intermediate, and final interviews. Each interview had a different format, so focused alert attention was needed to facilitate each in its appropriate manner. Email correspondence was checked, initiated, and responded to a minimum of once per day to as many times as three times per day when anticipating needed responses from participants.

Sketching the portraits necessitated a different level of concentration. Unlike the administrative functions requiring beta awareness, more closely associated with performing activities, sketching required the PI to shift into the more relaxed alpha state accessing creativity and insights. The PI was able to shift between these states consistently; however, the subsequent result was a degree of fatigue while balancing these diverse activities. The PI intuitively realizes that an extended timeframe would positively impact both the quantitative and qualitative results.
Another possible adjustment would be to have an assistant responsible for the email correspondence and scheduling. The PI’s responsibility would include the sketching of the portraits and facilitating the telephone interviews. Both of these components comprise the framework of original research in this model, yet the administrative activities that require beta awareness could be delegated, allowing the PI to maintain a more consistent level of alpha awareness.

The audio recording of the telephone interviews was an invaluable asset to conducting this research. As mentioned in Chapter # 3, VoIP, short for "Voice over Internet Protocol," was not compatible with the audio recordings. This includes services such as Skype and Vonage, eliminating participants outside the United States.

Several participants used mobile telephones as their primary or exclusive telephone service. Although mobile service provided a greater degree of freedom for the participants’ physical location while being interviewed, the reception and recording quality had problematic issues predicated on the physical location of the participant. Extraneous noises and breaks in the audio connections were an issue. For any future research of this protocol, the PI’s recommendation is that all participants exclusively use a land line telephone.

**Discussion: The Resonance Effect**

The following discussion evolved due to curiosity about how interactions affect not only the participant, but the facilitator as well. Therefore, the PI set the intention to pay attention to aspects of the study where she resonated with any or all processing of unconscious patterns.
The most profound realization was intrinsically grasping how often individuals’ beliefs, including the PI’s, limit the course of their existence. Referring to Christine Page’s earlier mentioned phraseology of “the sacred marriage of opposites,” when we disavow some aspects of our energetic parts, we cannot completely own other aspects, even those perceived as more desirable.

The concept of “mirroring,” or in Life Coaching terminology (part of the PI’s training), “if you spot it, you got it,” brings the realization that the PI had a resonance with 30 different archetypal patterns in this study. Although the PI concurs with Caroline Myss and Norm Shealy’s philosophy of having a core of 12 primary archetypes that have been with us from our youth, our existence is not limited to these 12 patterns. In her intensive training classes, Myss uses the term Kairos, a Greek word referring to present time to describe present time archetypes that we can “call-in” for support. For example, the participant receiving the engineer archetype entitled, “The Practical Aspect of Miracles,” related an instance to the PI where she got lost on a major thoroughfare while visiting a large city. She stated that she followed the PI’s earlier instructions to breathe and stay relaxed. She then was able to readjust her route and find her destination. The PI has, in the past, labeled herself “directionally challenged.” This participant mirrored back to the PI the limits of her own words and beliefs. This participant aptly demonstrated that when she shifted her own personal limitations, she increased the awareness of the PI at the same time.

By running our actions through the filters of deeply cemented past beliefs, the PI intuitively realizes that we generally arrive at one of two conclusions. Either, “I am not good at this,” which leads to left-brain disconnected to avoid the rush of overwhelming
sensations; or “I am good at this,” thus, setting high expectations that can be formidable. Expectations from past performances have the ability to veil what is actually occurring in the present moment, limiting us to seeing what “was” our reality versus what “is” the new reality of the moment.

An earlier conversation between the PI and her committee broached the philosophy that the participants who came were the ones that needed the work. As they integrated or avoided their archetypal patterns, the PI also was reflected back the same scenario. Other interesting and sometimes challenging questions arose from this multitude of scenarios including, “When do I hide behind a mask,” “When am I unwilling to let go of old behaviors,” and “When do I dismiss the beauty within myself?” The PI also resonated with the majority of participants while experiencing the joy of accessing new depths of being. Even when the portrait originally seemed to have a less desirable component, awareness opened the door to exploring and ultimately incorporating new behaviors. The descriptive metaphoric image that comes to mind is that of shedding an old skin, making way for fresh, new live cells to emerge. Creative visualization posits new possibilities where previously, no or limited options existed before.

The process of creativity further extends to the sketching of the portraits. The parallel of working with charcoal as a medium seems an apropos analogy. The initial phase is the fundamental concept of mapping, letting go of specific details and curiously watching the paper fill with a myriad of smudges and lines. The second stage of rubbing the paper and erasing for contrast produces awe in me as suddenly, the features of a face emerged from the seemingly meaningless smudges on the paper. Although our preference would be that internal growth would proceed in a neat, orderly and linear
fashion, the norm may very well be closer to the scenario of illumination emerging from situations filled with chaos.

The end result of perceptions derived from chaotic situations could be thought of as the “roar of awakening.” Unlike the changes resulting from linear, orderly circumstances, sometimes it is only when our “normal” reality becomes an upheaval of past embedded beliefs, shaken to its very core, that space opens up for new paradigms of existence. The state of “left-brain disconnected” and the accompanying scores from those participants implies that these sessions were inaccurate. The PI readily admits that intuitive interpretation is a subjective experience. Translating interpretive impressions into archetypal portraits has its challenges. For example, the rebel archetype in portrait form was displayed as a protestor in a crowd carrying picket signs. The participant had some difficulty looking beyond the literal meaning of the portrait to ascertain the symbolic qualities of the rebel that pertained to her.

The possibility also exists that fatigue was a factor. No matter what the nature of the endeavor, humans execute their optimum performances when fully energized. As discussed earlier, the constant shifting between beta and alpha brain states of awareness did have a bearing on the PI’s energy level.

The above two scenarios could explain emotionless responses to the portrait. However, when the participant resonated with the portrait in a manner that causes the survival mechanisms of the brain to perceive the information as threatening, in other words, an emotional response, an interesting phenomenon occurred in previous MPL™ sessions. Initially, individuals shut down any further processing to keep the status quo of their reality intact. Over time, however, as the implications trickle through the brain’s
defense mechanisms, insights evolve. Beverly Rubik’s research supports this phenomenon. “However, the new biophysics indicates that small fluctuations in the system dynamics or life’s environment cannot be ignored because they may have significant, even drastic, effects.” In her discussion of how chaos theory relates to nontraditional approaches to healing, Rubik observes that, “On the other hand, it may send the sick organism into a region of greater instability and produce a healing crisis.”

As with earlier sessions prior to this research, where individuals have reported back to the PI their subsequent experiences and insights over time (longer than the two week parameters of this study), the possibility exists that ultimately, these sessions have as much or even greater transformative value than others who perceived a more immediate connection. The mind may simply need more time to integrate the information. Future research may give the answer to these situations.

The gift of bringing awareness to patterns that might initially seem painful is that in the “marriage of sacred opposites,” awareness also illuminates the superconscious aspects. Once unconscious barriers are known, torn down, replaced, or simply ignored in the future, all that remains is being in the present with its ocean of possibilities. All avenues of shifting our focus to conscious and superconscious awareness ultimately benefit the individual and the subsequent evolvement of our species. Implementing new behaviors or beliefs results in changing both the individual’s and others’ awareness.

**Conclusions**

Science has progressed by leaps and bounds in their understanding of concepts of integration like mindsight and newly proposed paradigms such as the physiology of presence and transcendence. First developing the understanding of what changes in our
physiology and why it behooves our wellbeing can ultimately lead to the “how” of implementing these desired modifications. From both quantitative and qualitative findings, a MLP™ actuates integration of unconscious patterns fostering new realms of well-being. Lipton elaborates: “The subconscious mind is a repository of stimulus-response tapes derived from instincts and learned experience. The subconscious mind is strictly habitual; it will play the same behavioral responses to life’s signals over and over again.”

Assagioli’s concept of psychosynthesis, meaning a creative whole, best describes the value of recognizing archetypal patterns. The ability to perceive new choices consciously instead of the continuous replaying of old unconscious behavioral responses brings new freedom in the ability to “pay attention” or in other words be fully integrated in the present moment. When released from the prison of conditioned responses, and being fully embodied, presence accesses both body wisdom and divine inspirations.

Siegel elaborates on the healing power of presence. He reveals that the brain contains a mirror neuron system based in the prefrontal cortex that, through intention, and becoming open to body states, can support new clarity about “who we are, what shapes us, and how we can in turn shape our lives.” The freedom of presence also allows integration of the spiritual aspect of our nature. Whether we name this aspect as spiritual, superconscious, or any other preferred terminology, it propels us to new heights of awareness. Tart reflects that, “Cosmic Consciousness is an archetypal human potentiality, regardless of how we otherwise interpret it.”

In summary, knowing archetypal patterns supports intrinsic awareness through both freedom from old unconscious responses while simultaneously accessing body
wisdom and cosmic consciousness. The successes of this research study have been discussed earlier in the quantitative findings revealing statistical significance in both state and trait anxiety. Self-reporting scores from participants further reveal relevant high scores in specific areas of awareness, spirituality, openness, transformation and emotions. The qualitative findings serve to promote understanding of the internal workings involved in the MPL™ process and its impact on participants. Additional research is needed to further substantiate the value of the MPL™ process; however, this initial step does suggest some promising potentiality for this intervention.

**Suggestions for Future Research**

It has been said before that research can pose as many, or even more questions than it answers. Strong indicators (from the verbal conversations with the participants) were present that the value of awareness and understanding of unconscious patterns will increase over time as deeper integration occurs. The cumulative responses in 11 diverse categories indicate that approximately 78% of the total responses indicated an experience of at least a slight degree of change, 21% experienced no change, and less than 1% experienced a decrease in two weeks. Some suggestions for future studies include:

- Study testing the value of a MLP™ over a longer period of time, one month after the intervention and even 6 months after the intervention.

- Study with different or more varied samples of the population receiving a MLP™, including those within an organized religious framework, as the majority of this sample identified with “other” or New Age as their religious affiliation.
• Study with males since this one was 96.7% female.

• Study for specific testing of emotions after receiving a MLP™, as in this study, awareness had greater increase than emotions.

• Study using other therapies or modalities as an adjunct approach versus receiving a MLP™ as a stand alone intervention.

• Study with a control group and implementing the suggestions for change proposed by the PI.

• Study to further understand that we must really move the focus to intrinsic states to make shifts.

• Study to investigate if exposure to a MLP™ increases the participants’ intuitive skills.
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APPENDIX A: Recruiting Flyer

VOLUNTEERS NEEDED FOR A RESEARCH STUDY

Are you interested in a process that supports changing an unconscious pattern of behavior?

PARTICIPANT REQUIREMENTS

- Must be at least 18 years of age
- You must not personally know Faith Burris, the Principal Investigator (PI)
- Have no history of schizophrenia, post-traumatic stress disorder (PTSD), dementia, bipolar disorder, or legal blindness
- If seeing a therapist or licensed counselor, study participants are encouraged to inform their therapist/counselor of their study participation.

What? To be part of a research study on Metaphoric Life Portrait consultations. A Metaphoric Life Portrait is an artistic rendering of the PI’s intuitive perceptions for the purpose of identifying unconscious behavioral patterns. All participants receive a FREE Metaphoric Life Portrait consultation, including a copy of their personal portrait and interpretation to keep for future reference.

Why? Did you ever wonder why you continue to have certain types of behavioral patterns – even if they weren’t in your best interest? Have you ever knowingly or unknowingly sabotaged the achievement of your desires? A Metaphoric Life Portrait consultation may help you unlock that pattern.

Where? In the convenience of your own home! All materials will be emailed to your home and interviews will be conducted by telephone.

When? Consultations begin NOW! August ____ through December 1, 2010.

Cost? There is no cost involved other than your time, approximately 5-6 hours spread over several weeks.
This research study could help to advance research on subconscious patterns of behavior and may help develop a new technique for enhancing emotional and spiritual well-being.

If you are interested in participating or have any questions about this study, please contact Faith Burris, Doctoral Candidate, Holos University Graduate Seminary.
Phone: 501.525.0363 or 501.802.1115 Email: faith3557@yahoo.com

**Note:** Would you please forward this to your personal email contacts? Your support will be greatly appreciated. Thank you.

The above verbiage was copied and pasted into the body of the email.
APPENDIX B :
My research study is now full (email script)

Dear ____,

My research study is now full. There exists a possibility that one or more individuals may have to with leave before completion (health reasons, family issues, etc.). I just started a waiting list. I cannot make any promises, however, if someone does leave, I will use an individual from the waiting list. If you wish to be on this list, please complete the forms that I sent you according to the instructions with them.

Sincerely,
Faith Burris
APPENDIX C:
I’m sorry, the study is full (email script)

I'm sorry __________. The study is full and I have a waiting list. I will keep your email on file and notify you if circumstances change. Thank you for your consideration.

Sincerely,
Faith Burris

Note: This version was emailed after the waiting list was also filled.
Dear ____,

Thank you for volunteering for this research study. The first step is to provide you with a basic outline of the commitment involved and your written consent to participate in this study. This information is contained in the two attached documents.

Please save these forms on your computer. Please read them both in their entirety. If you agree to all the statements contained, please sign (I need your legal signature) and send them back to me.

You can print these forms, sign them, and then scan them back into your computer to email them to me at the above address. You may also fax them to me. (Please email me with two possible times as I need to physically activate the fax machine.) You may also return these forms via standard mail. If you wish to be reimbursed for postage, one check will be issued after receipt of your Personal Information form (the next step in this process).

Reminder: Please make sure that you qualify by reviewing the exclusion criteria on the original email flyer. If you have any questions, feel free to contact me by email or telephone (501.525.0363). If needed, my mailing address is Faith Burris, 251 Long Beach Drive, Hot Springs, AR  71913.

I look forward to working with you,
Faith
APPENDIX E:
Statement of Understanding

What is a Metaphoric Life Portrait and what is its potential benefit to me?

The definition of a Metaphoric Life Portrait is: A process through which the Principal Investigator uses focused intention to intuitively perceive a facial image (portrait) of the participant that reveals innate subconscious or unconscious patterns. Carl Jung, notably a pioneer and distinguished leader in the field of psychology, describes these unconscious patterns as archetypes, defined as patterns of instinctual behavior.

The advantage of a Metaphoric Life Portrait consultation is that the portrait allows the participant to view issues from a more objective stance. Similar to watching a movie, the ability to view less than optimum behavior as a metaphoric analogy provides a sense of detachment. This may also include aspects of unrealized potential. Through viewing their lives metaphorically, individuals may gain new life perspectives as well.

The accompanying written interpretation with the metaphoric portrait may also add new perspectives. The formatted discussion guide, a script used by the Principal Investigator, Faith Burris, allows for processing these insights, thus developing the potential for integration into more beneficial behaviors.

Research Objectives

The accumulation of data from these interviews will be analyzed. Be assured that your name will not be associated with the research findings in any way. Names will be deleted from all research data before use.

Your signature below grants your consent for audio recording of the telephone interviews. Your signature also conveys your time commitment to the telephone interviews and the completion of all forms and questionnaires (see paragraph two on the Consent form). The estimated total time commitment is approximately 5-6 hours.

Your identity in your interactions with Faith Burris, Principal Investigator, will be limited to your first name and a participant number (ex: John, participant # 4). Please note that your Personal Information Form will be sent to her assistant, Mike Burris. If
any participant accidently emails the Personal Information Form to Faith Burris, she will forward it unread to her assistant.

Thank you very much for your involvement in this research project!

______________________________________________             __________________
Signature                                                                                          Date
APPENDIX F:
Consent Form

Holos University Graduate Seminary supports the practice of protection for human subjects participating in research. The following information is provided for you to decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time without affecting opportunities for participation in other projects offered by this graduate program.

This study investigates how a Metaphoric Life Portraits (MLP™) and the information contained in them affect the quality of peoples’ lives. Two forms will be emailed to you initially to sign: the Consent form (which is the one that you are currently reading) and the Statement of Understanding form. After returning these two forms, completion of a third form (the Personal Information form) begins the actual research process. You will then have a preliminary telephone interview and complete one set of questionnaires. The next phase is the introductory telephone interview, scheduled within one week, for the purpose of receiving a MLP and an interpretation. The following day you will complete a second set of questionnaires. Two weeks later, you will complete two sets of questionnaires during the final telephone interview. Each telephone session will be 40-75 minutes in duration. Each set of questionnaires can be completed in less than thirty minutes. It is estimated that your total time commitment will be approximately five to six hours, spanning three weeks.

Faith Burris, trained and Certified as a Life Coach, and now, a graduate student from Holos University Graduate Seminary, is conducting this experimental investigation. This approach is based on Spiritual Direction and Life Coaching, both of which support individuals in developing their own insights. We do solicit your participation but it is strictly voluntary. Do not hesitate to ask any questions about the study before, during, or after the research is complete. Be assured that your name will not be associated with the research findings in any way. Names will be deleted from all research data before use.

The expected benefits associated with your participation include information and memories from unconscious patterns of behavior that could have relevance for you. Participation in the study has the potential to improve your life by developing insights and ways to affirm life changes.

The discomforts and/or risks are minimal. The possibility of experiencing emotional discomfort exists; however, the participants always have the choice to view the image symbolically as an alleviation of emotional discomfort. The participant also has the option of discontinuing this process at any time and resuming only when comfortable doing so.

Please sign your consent with full knowledge of the nature and purpose of the procedures, the benefits you may expect, and the discomforts and/or risks which may be encountered. I appreciate your assistance. If you would like additional information
concerning this study before or after it is complete, please feel free to contact me by phone, mail or email. If you have concerns or questions about your rights as a research participant, you may contact the Holos University Graduate Seminary Dean of Academic Affairs at (888) 272-6109. The address is P.O. Box 297, Bolivar, Missouri, 65613.

Sincerely,
Faith Burris, CLC, Th.D. Candidate

Principal Investigator: Faith Burris, CLC
251 Long Beach Drive
Hot Springs, AR 71913
501.525.0363
faith3557@yahoo.com

Faculty Supervisor: Rev. Ann Nunley, Ph.D.
4221 Nunley Lane
McLouth, KS, 66054
785.863.2176
ann4847@earthlink.net

Signature of Person Agreeing to Participate ____________________________ Date ______________

With my signature, I affirm that I agree to take full personal responsibility for my participation in the protocol described above. I am 18 years of age or older and have received a copy of this consent form to keep.

With my signature, I agree to not discuss any aspect of the research study or my involvement, especially with any other participant involved with the study. I agree to this condition until I am notified that the research study has been completed.

Print Your Name Here _____________________________________________

2 of 2
APPENDIX G:
Instructions for Research Personal Information Form

Dear

Your Consent and Statement of Understanding forms were received. We appreciate your participation in this study.

Special Notation: The Principal Investigator, Faith Burris, needs to be unaware of the information on this form. After saving it on your computer and completing it, please return the attached form to THIS email address mikeburris15@yahoo.com. Any questions concerning this form ONLY should be emailed to this email address or you may call Mike Burris, Assistant, @ 501.655.1101.

All other (future) correspondence will be with Faith Burris. Please keep in mind that she will only know you by your name (preferably first only) and a participant number (ex.: John, participant # 4).

Sincerely,
Mike Burris
APPENDIX H : Research Personal Information Form

Please save as a document on your computer prior to completing this form. Then return the completed document as an attachment to the same email address that generated this form. (Note: This form only is sent to the assistant, Mike Burris). Please call Mike @ 501.655.1101 if you have any questions in regard to this form.

All information gathered in this questionnaire will be kept CONFIDENTIAL.

CLICK ON THE GREY BOX AND BEGIN TYPING WHEN IT CHANGES TO BLACK

Name: Last       First       Middle

Nickname or preferred version of your name:

Address: Street

City       State       Zip Code

Telephone (including area code) Daytime       Evening

Mobile       Email address

Date of Birth: Month       Day       Year       Age

Gender: Male       Female

Marital status: Single       Married       Divorced       Other (describe)
Education (please check the highest level and include any other specific degrees or certification /certificates):

K-8  High School  BA/BS  MA/MS  PhD/PsyD

Other (please describe in detail)

Are you currently employed? Yes  No  Occupation/Profession

If currently not employed, please list some of your present and/or past occupations and/or interests:

2

Ethnicity: North American (list country of origin)  Native American

African American  Asian  Hispanic, Latino or Spanish

European (list country of origin)  Multiracial

Other (please describe)

Religious/Spiritual Affiliation or Orientation: Catholic  Protestant

Jewish  Buddhist  Muslim  Atheist

New Age  Wiccan  Other (please describe)

Spiritual Practice (Check all that apply): Attend organized service or ceremony

Spiritual mentor/teacher  How long

Prayers/Praying  Meditation  Journaling
Ongoing Spiritual Studies: Organized       Self directed       None

Other (please describe and be specific)

Congratulations! You have completed the Personal Information Form for the Metaphoric Life Portrait research. Please take a few moments to check over the questionnaire to make sure your answers are complete and accurate. Your responses will be treated confidentially. Please return this completed survey by email to Mike Burris (at the same email address from which you received it).

Thank you very much for your involvement in this research project!

Note: This intake form was created by Faith Burris and will be used in Burris’s dissertation titled, Drawing the Unconscious: A Research Study to Examine the Effects of Using Metaphoric Life Portraits to Reduce Anxiety and Enhance Emotional and Spiritual Well-being (2011).
APPENDIX I:
Worksheet for PI

Date:

First name:

Participant #:

Faith’s notes:
APPENDIX J:
Preliminary Interview Discussion Guide

Email STAT Pretests. Have them completed by participant.

Hello, ________. First, following the information in the email correspondence, I am reiterating that I have your permission to record these sessions. Your identity will be concealed at all times. Do I have your permission to record these sessions?

This session is for ________, Participant #________.

REINTERATE THAT THEY QUALIFY FOR THE STUDY.

Review Exclusion criteria.

1. Are you over the age of 18?

2. Do you have email and telephone access?

3. Are you able to read and/or take the pre-test and post-test?

4. Are you on medication for anxiety and/or depression for which dosage has not been stable for at least three months, or which is expected to be changed during the study?

5. Have you had a diagnosis of schizophrenia, bipolar disorder, dementia, legal blindness, or PTSD?

6. Do you have a previous personal relationship with the PI, Faith Burris?

Since part of the protocol involves me being blinded to your personal information as a whole, instead of asking you about yourself as an introduction, instead I will ask, “What peaked your interest about this research study?”

This research project concerns my interest to see if a portrait that is not directly of you, but developed through my attunement with you, my intuition, could be of therapeutic value. In other words, is it possible for my intuition to discern a portrait portraying qualities of you that can help you unlock unconscious patterns? From this question comes the concept of Metaphoric Life Portraits.
Do you have any questions? Also, know that it is perfectly acceptable to ask questions at any point throughout this process.

In which area of your life are you the most satisfied? *Ask positive first. (Helps them to settle in – an anchor)*

In which area of your life are you the least satisfied? *(Least satisfied leads me to unconscious behavior) (If needed)* - If it were possible, what area of your life would you like to change?

Is there a specific area of your life that is most affected by this dissatisfaction?

Can you give me examples?

Is there anything else that you would like to tell me or that you think I should know?

Thank you for your participation today.

Let me tell you where we go from here. I have the necessary information to now complete your personal portrait. The estimated time frame of completion of the portrait will be 10 days to two weeks from today.

I will then email you to schedule a second interview. You will receive your portrait during that interview. We will also discuss the value, if any, of the portrait to you by using a preset discussion guide. At the conclusion of this interview, I will then email you an interpretation of the portrait.

The day after your second interview, I will also need approximately 15 minutes of your time to complete a second on-line questionnaire. I will again call you and walk you through it on the telephone. This allows for any processing that might need to occur after receiving the portrait. Do you have any questions?
APPENDIX K:
Introducing the Portrait Discussion Guide

Get permission to tape. This session is for ________, Participant # ________.

Hello, _______. Today, I will introduce you to the Metaphoric Life Portrait.

**Beginning Preface:** You are not here to tell me what you think I need to hear. You’re here to see if this process has value for you. *Give the participant permission to be critical.* Any answer that you give me will be appropriate. There is no good or bad, no right or wrong. *The more criticism the participant gives, the more accurate the portrait.*

Do you believe you must see something in this picture? *(Important question)*

I’ve discovered that we’ve had…the sessions have gone in one of two directions…if people are staying in their left-brains in their minds…it ends up being a nice picture, it will end up being an interesting experience and that’s about it…. however there is also the right-brain experience…and if you have a technique to get into it you’re welcome to use it or you can use mine which works as well, and we’ve found that that creates a different resonance for people who are willing to go to that level as well… and I’m saying that not only for the value of what I do as far as the research but I truly appreciate the time commitment you put out there to support me in doing research…and in return I would love for you to get something wonderful or something deep out of this experience. Would you be willing to participate in a short technique?

We’re going to take your awareness to the ceiling…so that you are actually out of your body…. then through intention I want you to bring your awareness down through your right-brain…and actually there’s a bridge in the middle of your brain that we’re going to take it down through that bridge to your heart…..and then I even like to bring my awareness down into my derriere and then down into my feet…my toes…because I want to be really grounded in this whole thing  So when I get into my feet I kinda wiggle my toes so that I know that I’m in my body…OK?

We are going to start with a 1-3 minute relaxation and self awareness technique before sending the picture. “I am relaxed and I am open to observe myself.” Being very present of the body because that’s what keeps us present. So maybe wiggling your toes, and actually feeling the breath in your body. And just do that for a couple of seconds and let me know when you know that you are really here and that you are really in your body, fully embodied.

Start with a 1-3 minute relaxation and self awareness technique before sending the picture. *I am relaxed and I am open to observe myself.*
Send Metaphoric Life Portrait.

What is your very first impression?

What is the first thing that you notice about your response when you look at this picture? *(Looking for first response).* Physiological changes indicate the body reacting to a subconscious response. Do you notice any changes, meaning did your breathing change, did you get tightness anywhere in your body? Any other physical changes...your eyes, jaws, any change in your body?

Notice your breathing.
Tell me about it.

Has your breathing changed since the relaxation? If so, please explain.

Are you aware of something different in any part of your body as you check in, such as eyes, jaws, any muscle tension, sensations in the gut, etc.?

What emotion is the most prevalent at this moment? *If they respond with I don’t feel anything, no response, or overwhelmed, move to shutdown.*

Can you compare how you felt prior to looking at the image versus now, and language that comparison?

*Example: Participant says no reaction to image, but her breathing is shallower. (Note change in breathing as the first response.)*

Close your eyes for a moment, and notice what happens to your breathing when you are no longer looking at that image. (Or fill in the blank). *Participant says she took a deep breath for example.*

How are you breathing now? Is it the same or different as when you were looking at the picture?
Open your eyes again, look at the picture, and does that same sensation reoccur as the first time that you looked at it?

Can you ask yourself any kind of questions at all? And what would that question be?

What is your first impression the second time that you look at the picture?

*I just don’t want to look at the picture.*

Can you ask the question, “Why is my body reacting to that image?”

Is it familiar? If so, please explain.

Is it a pattern that I know? If so, please explain.

Am I totally caught off guard? If so, please explain.

Am I repulsed? If so, please explain.

Am I open? If so, please explain.

Am I surprised? If so, please explain.

Can I associate any information out of that image? If so, please explain.

*Well, I don’t understand why I don’t want to look at this picture, it’s just a picture.*

Can you ask your self this question, “How am I associating with this picture to the point that I don’t want to look at it?”

*Well, I just don’t see myself as an old man (or fill in the blank).* OK.

Do you have any concerns with getting old?

Can you look past the oldness and do you see anything else, any other attributes?

What attributes, other than the one that bothers you, can you discern out of this picture?

*There seems to be great compassion in the eyes.* Good.
If you viewed this image and discovered a symbolic meaning, what does that symbol mean to you? (Arabian, African American, Indian, African, etc)

What is the symbolic meaning of ________?

Symbolically, what might this image represent to you? **Bondage.**

Where do you see that quality in your life?

Do you feel bound in your present day life? (Fill in the blank)

Where in your life might you feel bound?

How are you bound?

Do you see this as a symbol or any kind of representation of a part of you? Please explain.

If you can’t see yourself in this image, then image this person and what qualities do they possess? Can you see any qualities that this image brings up – good or bad? *It's like handing them a photo and saying, “Tell me about the photo in any way that you can.”*

Do you see qualities in this image that you can articulate? Please elaborate.

Do you see emotions in this image that you can articulate? Please elaborate.

What does this symbolize for you?

What emotions does it bring up?

What impressions do you get about this particular person?

Finally, do you identify any parts of yourself with this person? Please explain.

What do you believe is in you that could portray to others the impressions that you see in this portrait?
If the image could talk to you (for advice, a gift, an insight), what would it say?

*If the participant just shuts down:*

Do you see you not having any association with this image as a positive aspect?

Are you willing to explore why you have the interaction that you do with this image?

*I just can’t think of anything at the moment.* OK. Would you be willing to continue this discussion on the second interview (two days later) to allow time for integration?

Email interpretation to participant and schedule time the following day for the intermediate STAI test and schedule second interview. Ask the participant to write down any thoughts, insights, or comments that come to her before our next interview.
Reiterate permission to record. This session is for ________, Participant # ________.

Tell me what’s been happening since we talked last time?

What do you attribute that to?

Tell me about your interaction, if any, with the portrait since we last spoke.

Are you aware of anything different in any part of your body as you check in today or since we last spoke, such as eyes, jaws, any muscle tension, sensations in the gut, etc.?

Did your real life take any dramatic changes from then to now? You can’t correlate it directly.

Do you believe that it had anything to do with that image? Please explain the symbolic meaning of the Metaphoric Life Portrait.

Please explain why circumstances have changed.

Did the written interpretation give you any insights?

I just didn’t get around to looking to the picture (or interpretation). Shut down. Is that or common or uncommon to the way that you normally handle things?

Can you take a moment now; is it an appropriate time to revisit the image?

Do you believe that this has any benefit or do you believe that this is a direction that you just don’t want to look at anymore?

If the picture affects them at an emotional, non-cognitive level, they will shut down. Shutdown is when a person looks at it and they lose all ability to feel or express
interaction with the picture. They don’t want to look at it; it’s doing something to them. No interaction is a wrong interaction.

*When I first did this, I had individuals shut down, and I thought I did it wrong. Through mentoring, what I discovered was that it hit so close to a problem area in their life that they just could not look at it. That’s OK; that still helps know there is value, even though they couldn’t immediately relate to it.*

If you feel that you just don’t want to look at the picture, that could be a cue for both of us that it’s hitting something at a very non-cognitive level. Instead of having that interrupt your life by staying there, would you be willing to explore it further?

Does this feel like something that you want to avoid? If so, how does it correlate with what you are avoiding in your present life?

I’m here to support you in looking at this image, because we never know where it’s going to hit a person. It could be at the subconscious level, or in seeing it, how they are going to react or interact. Neither one is wrong, but please know that you are safe in looking at it, and any response is helpful. You are not going to be wrong for it.

I am willing to help you walk through this right now or give you space let it be and see what comes up. How can I support you?

Does it support you seeing an aspect of your life as a metaphor? Please explain.

Would you please share the comments that you wrote down since the last interview?

Is there anything else that you would like to add?

**On a scale from 1 to 10, with 10 being a major catalyst for change in your life, how would you rate the benefit of this process?**

**Do you have any suggestions for improvements?**

Email STAI and CATA posttests and have the participants complete and email back.

Thank you for participating in this project. Your efforts will contribute to the field of research. Please know that I am available for further consultation if needed. You are welcome to email with comments or questions. You may also request another telephone consultation. If you have any additional insights, I would appreciate if you would share them with me.
APPENDIX M
State-Trait Inventory (STAI)

**Purpose:** Designed to study levels of anxiety for both state (how you feel right now) and trait (how you generally feel) anxiety.

**Population:** Can be used for both teenagers and adults.

**Score:** The test produces two separate scores: state anxiety and trait anxiety.

**Time:** 10-20 minutes in total.

**Authors:** Charles D. Spielberger, Richard L. Gorusch, and Robert E. Lushene.

**Publisher:** Consulting Psychologists Press, Inc.

**Description:** The State-Trait Anxiety Inventory (STAI) is a self-report assessment device which includes separate measures of state and trait anxiety. It consists of two different tests, each having twenty questions. The state questions refer to how one is feeling right now, and utilizes a four-point scale including: not at all, somewhat, moderately so and very much so. The trait questions refer to how one is generally feeling, and also utilizes a four-point scale, including: almost never, sometimes, often, and almost always.5

**Scoring:** Scores are obtained by simply summing the scores of the twenty questions within each section.

**Suggested Uses:** Recommended for studying anxiety in research and clinical settings.

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5 Charles D. Spielberger, “State-Trait Anxiety Inventory for Adults,” information sheet obtained from Charles D. Spielberger and Mind Garden, photocopied.
APPENDIX N
Change and Transformation Assessment (CATA, Braud & Westra, 1994)

C.A.T.A. Assessment


According to Genie Palmer, and William Braud, the CATA is:
a 10-item, 7-point scale, self-report measure of possible changes and transformation in areas of body, emotions, intellect, spirit and spiritual life, community and relationships, creative expression, awareness of and concern for the environment, general awareness, openness, and connectedness (with aspects of oneself, with others, and with all of nature). The CATA was found to correlate significantly with other measures of transformative change, as well as with measures of a variety of transpersonally-relevant constructs, in a series of longitudinal studies of student characteristics and changes conducted at the Institute of Transpersonal Psychology (Braud, 2001; Braud, Dufrechou, Raynolds, & Schroeter, 2000; Braud, Patel, & Schmitt, 2001; Braud & Schmitt, 2000).6

Contact Information

Genie Palmer, PhD
Assistant Professor and Dissertation Director

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Scoring the CATA

William Braud, author of the CATA assessment wrote:

"About the CATA, three things can be reported—(a) the major score would be simply the total score (out of the highest possible score), (b) that total score could be expressed as an average (dividing it by the number of contributing items), and (c) the score of each individual item could be reported. What I just mentioned are for an individual participant, of course. For the entire group of participants, the means could be calculated (across the N participants) for each of the a, b, and c measures just mentioned."

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APPENDIX O
Welcome to the Metaphoric Life Portrait Study Email Script

Dear participants,

Congratulations! You are the second group to begin this research study. The next step is the Preliminary telephone interview, which will be recorded. This interview is approximately 20 minutes or less.

First, during this interview, you will complete an on-line questionnaire (very easy! and I will walk you through it). Then you may ask your questions. Finally, I will ask you four questions.

I will be able to then complete your personal portrait. When I have completed your portrait, I will email you to schedule a time for your second interview, where you will receive the actual portrait. (I am estimating approximately 7-10 days later.)

As the Metaphoric Life Portrait process is labor intensive on my part, I can only complete 2-3 participants per week. Therefore, my forecasted timeframe for starting this group’s Preliminary interviews is the weekend of August 28, 2010.

If this is a possibility for you, please email me two possible times that you are available (ex.: Saturday 8:30-10:00 AM Pacific or Sunday afternoons are generally a good time). Please include your time zone and date! Dates or time frames that do not work are appreciated (ex: not available in the morning hours).

If this weekend does not work for you, please list possible times for the end of either the first two weeks in September. If none of these dates work for you, please send a time frame that does work for you. (Sessions will continue through November). Final confirmations will be emailed individually the week of your first interview.

Any questions, feel free to call me @ 501.525.0363. I look forward to our time together. Also, please remember to NOT discuss your experience in this research until the study is completed with any other participants that you might know.

Blessings,
Faith
APPENDIX P
Scheduling the First Interview Email Script

Dear participant,

It is time to schedule your Preliminary telephone interview, which will be recorded. This interview is approximately 20 minutes or less.

First, during this interview, you will complete an on-line questionnaire (very easy! and I will walk you through it). Then you may ask your questions. Finally, I will ask you four questions.

I will be able to then complete your personal portrait. When I have completed your portrait, I will email you to schedule a time for your second interview, where you will receive the actual portrait. (I am estimating approximately 8-14 days later.)

Please send a choice of two times that work for you. I will need you at your computer.

Any questions, feel free to call me @ 501.525.0363. I look forward to our time together. Also, please remember to NOT discuss your experience in this research until the study is completed with any other participants that you might know.

Blessings,
Faith
APPENDIX Q
Second Interview Email Script

Dear ____,

Your portrait is complete. The next step is to schedule your second telephone interview, during which I will send you your personal portrait. We have a discussion guide to follow as well, so I am estimating about 30-45 minutes that we will be on the telephone.

I also need to be able to schedule about 15 minutes the day after your second telephone interview for the completion of your second on-line questionnaire. It will follow the same format as the previous one, meaning that I will call you and walk you through the set-up.

Please send me two possible times for this interview that are convenient for you (including the follow-up day). I look forward to talking with you again.

Blessings,
Faith
APPENDIX R
The Interpretation Email Script

My intention is that this interpretation will expand your reflections and interactions with your portrait. I will call you again tomorrow at ______ Central (please translate into your time zone).

Blessings,
Faith
Dear ____,

I am making it part of my procedure to send out reminders for the final interview. I look forward to speaking with you on _____________ Central time (please translate into your time zone). Please have your computer on again.

Blessings,

Faith
T.1.  *MLP™ - The Tears of a Clown*¹

Few can portray messages as well as those whom are hidden behind the mask of a clown. Often deeply critical of society’s hypocrisy, his satirizing antics allow the clown to go where others fear to tread.² While “clowning around,” his messages come fully laden with emotional expressions, thus allowing others to experience issues that could be otherwise highly charged in a humorous light.³

The clown’s haunting sadness can also portray his deep sensitivity and empathy for the emotional burdens carried by other individuals. Instinctively, he senses deep issues, pains, and regrets. Although his attunement does nothing to alleviate the misfortunes of those that he comes into contact with, he correctly senses that his ability to bear witness to their internal fortitude brings them a degree of comfort.

The clown’s mask also provides him a haven to hide his own personal emotional scars.⁴ This internal refuge develops as his coping mechanism for survival and his personal emotional protection, especially in relationships. Deflection of insensitive remarks while hiding his pained response are two primary coping mechanisms provided to him by his mask. Like the warrior’s shield, his protective armor allows him to venture deeply into risky territory. Ultimately, when he develops a lack of need to remain masked, he finds new havens of safety in previously unimaginable places.
His passion for his work stemmed from knowing that his abilities were honed to the precision of excellence. Past experience and viewing the excruciating pain of failure of his fellow matadors solidified his thinking that each and every time that he entered the arena; his persona must only exude confidence and nerves of steel. Self doubt was the kiss of death.

He reveled in his combined talents and abilities both as an artist and an athlete. The extraordinary combination of agility, grace, and coordination enhance the perceived mystique of his profession. His performance was the primary attraction for the crowds, fostering the realization that his style and bravery was the foundation of this ceremonious event.

Execution of various formal moves ensued from great concentration. According to the bullfighter's style or school, interpretations or new innovations developed within the framework of the training for this art form. The close range maneuvers pose great potential risk of physical injury. Disregarding any and all physical threats, this highly trained and skilled artiste seeks to elicit inspiration from the crowd and thus developing an emotional connection. Fully embodied, he rides the crest of the emotional wave to victory.
T.3. MLP™ - The Allure of the Siren

Seductive                              Mysterious
Confident                              Sexy hot
Alluring                               Determined
Strong-willed                         Haughty

It simply boils down to attitude, she muses. If you are afraid to stand in the power of a self-assured attitude, then you end up stuck in the mud. Conversely, when you thumb your nose at conventional rules, such as all the silly nonsense concerning women smoking, life then conforms to your standards. There are those who make the rules, those who obey the rules, and those who break the rules. It certainly gave one reason to get out of bed in the morning when contemplating ingenious schemes of nonconformity.

Although she greatly prided herself on literally being a lady of leisure, this package of attitude and beauty did require some effort and attention. The secret was paying attention to details, she mentally noted. Even being aware of the nuances in other individuals’ bodies and energy when they entered a room was important information. Perhaps a poor analogy, she liked her guiles to that of a poised predator, consciously preparing for her opportune moment to strike, or make first contact.

She inwardly chuckled knowing that her sense of power was only limited by her beliefs. Never concerned about flaunting the obvious fact that she was the complete package, it amused her to see who was up to her challenge. She knew the ultimate attraction was power to power. Unlike the mistaken perception that a powerful woman would attract a weak partner, she innately realized and knew that only an individual with an equally strong-willed psyche could dance with her for life.
Outspoken
Brash
Independent
Runs the show???

Thinks outside the box
Loose cannon
Decisive
Out of sync with the team

He couldn’t imagine anything worse in life than being bored. Sometimes the nature of the cause wasn’t as important as the excitement that it generated, at least in his opinion. Tensions could run amuck when people were stirred up enough, which alone drew public awareness in his direction. Being center stage was of primary importance to him, even if the publicity wasn’t all that favorable.

He knew that his “look at me” persona distracted attention from the primary focus and underlying meaning of the rally. However, his thinking was that it all worked out in the end when the dust settled anyways. His reputation alone was persuasive to his humongous following. It was just a rush, an emotional charge, to be in the midst of chaos.

Yet, occasionally, a little whisper pervaded his intense existence. It was so gentle that it felt like a caress, enticing him into another realm of existence. Come, my beloved, be still and know me more intimately. Let the peace and stillness of my love settle deeper into your heart. When you are in my embrace, all is well. For when we are one, my love will nourish you. Hmmm, maybe there was another reality than chaos...
T.5. *MLP™* - The Practical Aspect of Miracles

He wasn’t happy if he didn’t have a pencil in his hand. Playing with numbers and concepts was as natural to him as breathing. He couldn’t figure out why people made such a fuss over calculating. It was like playing with building blocks. You simply stacked them or moved them around to create imaginative new structures.

Sometimes he was so enthralled with the myriad of possibilities that he forgot to eat. He found that strategic thinking consumed his world and completely nourished his mind, providing a sweetness to his life that was indescribable. When he finally converted an intangible concept into a practical concept, every fiber of his being felt energized and fulfilled. The end result of orderly organization eliminated the majority of his life’s dilemmas.

Patience is the key to practical miracles. Every little maneuver counts, and there are no failures. Why, just consider post’um notes, he muses. The inventor discovered a glue that didn’t stick and initially felt like an abject failure. Only when a co-worker used them to mark pages in a book did the concept become successful beyond imagination. It takes an engineer to put things in their proper place and perspective.
T.6. *MLP™*- Youthful Optimistic Charisma

He certainly knows how to resist the conventional boundaries usually associated with adulthood. For example, although he has no argument with the philosophy of living in the moment, he much prefers to live for today. His motivation, including his accumulations of funds, focuses on how to obtain the newest gadget to satisfy his curiosity or to enhance the pleasure of daily life.

Adults have told him that he will go far in life. The honest, cheeky approach to living and relationships commands attention and generates results. He exudes an irresistible charm that enlists an enthusiastic response from those around him, thus creating new paradigms. His Pied Piper approach instantly demands respect for his leadership qualities and even adults seem to line up to follow his lead.

It has been pointed out to him that money seems to burn a hole in his pocket. He completely subscribes to the philosophy that solid financial backings are the means for expediting tasks, reducing workloads, and generally making life an arena for his personal pleasures. Why worry about tomorrow, he ponders, as today always seems to come laden with an abundance of bounty. He innately senses however, that his short-term vision lacks the necessary components of planning a foundation that he will need as an adult. Hmmmm, maybe one day he could find a solution to hide money from his own immediacy of wants and needs…
He knew that being a Geek was cool long before the rest of the world caught up to that realization. The advent of computers accelerated his talents, allowing him to delve into vast new realms of knowledge. With a little more than a few strokes of the keyboard, he could design and implement changes and programs that literally opened the door to new worlds.

His brilliance further recognized the need for balance between his world of seemingly limitless space that others referred to as the internet and the world of physical residence. His indulgence of his mind tended to create a lack of attention for his body. Logic dictated to him that it certainly would be a waste to be brilliantly talented and allow physical incapacitation to creep in and stifle his genius undertakings. After all, others certainly had to be envious of his “lean and mean” physique.

If only I could simply design a computer program that would do the work of taking care of my body for me, he mused. The mathematical equation is basic, a simple matter of input versus output. But wait! He thought as the proverbial light bulb went on in his highly charged mind. Isn’t it when the muscle rests after being exercised that enables it to grow in strength? What if (gasp!) he exercised his body while resting his mind (thus allowing the mind to strengthen) and conversely, he exercised his mind while resting his body (thus allowing his body to strengthen)...The pure ingenious insight of having the best of both worlds reinforced his cocky stance of being just “too cool.”
The responsibility of being an intermediary of divine purpose set him apart from his peers and created feelings of isolation. He could still chuckle at the paradox; although he received ongoing, sometimes seemingly constant communication from divine sources, he spent most of his time feeling lonely. Perhaps because individuals tended to dislike change, the fact that his messages usually carried a dictum of social responsibility that through implementation led to improved societal standards, still meant discomfort for others in leaving the comfortable status quo.

He often experienced feelings of impatience when dealing with stubbornness and inflexibility. If only they could see what he could see, then so much strife would be eliminated. By honoring that once others tiptoed around their fears, his uncanny ability to sense a shift, even the tiniest crack of willingness, supported them in gently allowing possibilities into their lives. It felt like, suddenly, everyone could breathe again.

A sense of immense gratitude permeated his being for his gift of higher vision. Although many times he was thrust into situations of conflict, he instinctively knew that the act of negotiation for others simply mirrored his own internal struggles. Like actors in a play, their performances resolved the same issues that his mind chatter endlessly muttered to him. His inner resolve grew immensely from witnessing and supporting others stepping into closer alignment with their purpose. It felt like riding a wave, being carried by a more powerful force to his own destination and alignment.
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<thead>
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<th>Inquisitive</th>
<th>Doubting</th>
<th>Loves clues</th>
<th>Attention to details</th>
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<tr>
<td>Methodical thinker</td>
<td>Puzzled</td>
<td>Thoughtful</td>
<td>Intense</td>
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He loved the science of investigation. His skills as a detective were primarily developed as an undergraduate student conducting research. Being a scientist at heart, he reveled in accumulating mountains of facts and observations. Even the minutest of details did not escape his eagle eye and he generally discovered that the smallest tidbit of information could lead to huge conclusions.

From the midst of the most disruptive turmoil and chaos, he could glean a wealth of valuable information. He viewed life as one giant puzzle; a myriad of interlocking pieces that when correctly connected formed a complete picture laden full of information. The answers were always there, it was simply a matter of finding where they might be hidden.

Deductive reasoning builds on basic inferences like a trail of breadcrumbs. One could either begin with the desired solution to deduce the necessary clues culminating at the desired outcome; or, face the problem square in the eye and become inventive in designing new pathways to navigate into new realms of possibilities. Either way, the solutions were right in front of your nose. It’s elementary, my dear Watson, simply elementary.
Perceptions meant everything to his tribe. It wasn't always important that he know all the answers, it was crucial however, that he radiated strength and leadership. He has developed, over time, the belief that his steadiness simply provided the space to keep others on course, especially when they doubted their own abilities. He sometimes chuckled inwardly that many members of his tribe would rather face their own fears than risk his disapproval.

When life situations threatened the tribe’s survival, he depended on this reluctance to face his disapproval as the glue that keeps his people alive. His uncanny ability to facilitate the process of others reaching deep into their own fortitude meant that the tribe’s self-sufficiency as a whole was filled with pride and respect, both for others and themselves equally.

He could develop feelings of envy at times, wishing that he could rely on and follow the same leadership qualities from someone else that he provided to his tribe. Innately, however, he also realized that he preferred his council over listening to advice from others. Although the grass usually appeared greener in other pastures, he intuitively knew that his world, under the dictates of his own leadership skills, was by far the greenest.
She was simply the best and she knew it. She reveled in her dynamic combination of sophisticated pulchritude and physical dexterity. The sensations of muscles rippling when involved in physical movement brought a satisfied smile to her lips. Her physical form was an artfully sculpted masterpiece that opened doors to virtually limited-less possibilities of dynamic endeavor. The sheer pleasure of being alive was evident in her every step.

Recharging her creative battery occurred when she honored the sacred temple of her body. It felt especially rewarding to dance in nature’s landscape, allowing her graceful movements to send unprocessed and negative feeling emotions back to Mother Earth for recycling. She instinctively knew that her body felt grateful for the physical releases, thus generating a cleaner space in her psyche for new rewarding energies.

Her cue was the feeling of being stagnant. The less she wanted to be physically active, the more that she knew that she needed this connection with her physical essence. Perfection wasn’t adhering to a fashion plate’s exaggerated image of impossible and even unhealthy standards; it was that divine connection between residing in a gloriously maintained temple and just being and feeling totally alive.
Deep gratitude resided in her heart for the gifts bestowed on her and her tribe from Mother Earth. The plethora of remedies for restoring balance and wholeness offered from her abundant warehouse were virtually unlimited. The interconnectedness of all plants, animals, and people meant that the spirit or essence of each individual could be healed through the application of herbs, animal talismans, or even the stones covering the ground.

As a medicine woman, she knew that cleansing rituals cleansed the body, thus preparing it for healing. A healthy, balanced spirit could not reside in a dis-eased body, and conversely, a strong, healthy body would eventually weaken from housing a sickened spirit, one alienated from Mother Nature’s embrace. The sacredness and honoring of the body and spirit was as essential as breathing in the air that surrounds us. The voice of the wind whispered to her, directing her forays for healing the tribe.

Her many years of experience taught her to trust her instincts. It wasn’t always easy ignoring her inner self-doubts, especially in the early years, yet persistence and perseverance taught her that the Great Spirit knew the answers, even if her conscious mind couldn’t yet fathom the solution. Experience eliminated all her doubts that this was her path, to support others in returning to and staying in wholeness.
Paradoxically, he thought the whole world had gone crazy while the whole world thought that he had gone crazy. Trouble seemed to follow him wherever he traveled, often lying in wait for his arrival. It felt lonely enough not being understood, yet he couldn’t understand why such an outcry arose from others in regard to him being different. Instinctively, he realized the social injustice from society’s need to eradicate those who challenge their structures and standards.

It felt exhausting continuously explaining why he was different. Why couldn’t others simply realize that his difference brought a new perspective to the table? Stagnation developed when everyone chose the same paradigm of behavior. Why couldn’t others see that rebels initiated change in society, often leading to new and innovative avenues that ultimately supported the growth of the group as a whole?

Questioning legitimate figures of authority seemed to be a quagmire for him. It was slowly dawning on him that he could get as entrenched in rebelling as others could be entrenched in conforming. Hmmm…. Perhaps they were both simply opposite sides of the same coin. He was beginning to sense that real change would occur when there was a matching level of tolerance stemming from those on both sides of this issue. That resolution had a highly attractive quality to it as then, he knew he would find a new level of peace.
As “the political and religious leader of the Egyptian people”, the Pharaoh was ‘the most powerful person in ancient Egypt.” Owning dual titles, he bridged the realms of heaven and earth. His responsibilities as the Lord of Two Lands and being “the ruler of both Upper and Lower Egypt” included owning all the land, collecting taxes, and defending the Egyptian people against foreign invaders.

The second title of the Pharaoh, “High Priest of Every Temple” reflects his representation and embodiment of the Gods on earth. His duties included building temples and performing sacrosanct rituals. No aspect of his life was taken lightly and all of those in his realm revered his presence. He, most of all, knew that his life was invaluable and innumerable individuals based their livelihood and existence on his leadership.

Knowing his value came without conceit. It was a simple matter of recognizing the deep, inner knowing of his position in life. Most species instinctively designated a leader and humans were no different in that regard. His ability to pay close attention to the nuances of inspiration solidified his thinking that he was born into his appropriate role in life. When one respects his worth, then the end result was that he could ultimately utilize his talents to maximum capacity.
Although passionate about her students, she was growing weary of living her job. Her myriad of duties included the obvious teaching full days of classroom study, the seemingly endless stream of lesson planning and correcting assignments, and on top of all that work, full responsibility for the one-room schoolhouse. From arriving early to light the potbelly stove, cleaning the chalkboard and erasers, to sweeping the floors on a daily basis, and the weekly ritual of mopping the floors, the work seemed to never end.

Society’s standards dictated that, as the schoolmarm, she was a role model to the children. She concurred with policies such as not smoking, yet she rankled at the double standard between male and female teachers. Male teachers were permitted one or two evenings per week for courting. Not only were female teachers not allowed to get married during the term of their teaching contract, they weren’t even allowed to keep the company of men in 1915. The rules were so constrictive that unless they were attending a school function, female teachers even had to stay home between the hours of 8 p.m. and 6 a.m. (Raymond Bial’s One-Room School teacher rules).

Although she longed to break out of the mold of the spinster schoolmarm, she long ago resigned herself to a life of solitude. There were just too many hurdles to clear to even consider any other possibilities, at least in this lifetime. Perhaps some day in the future, women would find a way to exist, and even prosper, especially in balancing their careers and personal lives, in an atmosphere that didn’t penalize them as the lesser sex.
The twinkle in her eyes signals her joyful anticipation of the gaiety of tonight’s party. She knows she looks good and the possibilities of new conquests send a tingle up her spine. She revels in her good fortune to be living such an interesting existence.

A momentary thought passes through her mind that she could be living her life at a deeper level. She quickly dismisses it, more concerned with being in the moment of playfulness. Why spoil a good thing is the question that she poses to herself.

Sometimes the whisper increases in volume suggesting that nothing will be left when the bloom of youth fades. These concerns seem trifling when today is chock-full of dynamic functions and relationships. I will focus on the moment. Tomorrow is another day and I will think about it then. Sometimes, it is just important to enjoy the party.
Seeks justice  Proactive thinker
Questioning  Connected
Intense  Strong
Powerful  Committed to beliefs

It seemed as though both avenging and mystical forces fueled his internal fire. Life was certainly more harmonious when the scales of justice were in balance. A proactive stance certainly could lead to major life improvements, yet the whisper of his mystical side softly bode initiation of a more methodical approach to questionable life scenarios. Was the deeper underlying question one of renunciation; perhaps an immersion in the spiritual world, thus relinquishing more worldly pursuits and connections?

It could feel somewhat confusing as he certainly could see both sides of the coin. He felt an immense attraction to both realms. Having a deep appreciation for the tactile sense of life and its immensely wide array of sensory perceptions, his innate sense of knowing was that physical pleasure fed his soul. His eye for beauty and skilled hands translated well into developing beauty and items of artistry on a physical level.

Conversely, a vague whisper of a voice from deep within enticed him to retreat into his world behind his physical eyes. His reality then would then be defined by parameters of his own making. Left alone to his own devices, this blissful solitude would consist of only those scenarios that felt in balance to him. Yet, did it really have to be an either/or situation? Perhaps the apex of an ideal life would be to combine both of them...
It was all about feeling with every ounce of your being. The beat of the music led her feet into a joyous cascade of rhythm, propelling her body into a myriad of delightful movements. The series of undulating motions laced throughout the flamenco dance awakened deep resonance within the very fibers of her soul.

The stimulation was more than just a physical sensation. Her mental and emotional states shifted into an exuberance that was beyond words. Her best description is that her heart sings, her soul comes to life, and her very breath was infused with joyful passion. If this wasn’t heaven on earth, then she didn’t know what else it could be to feel so alive.

It literally felt like her body unites with the music and the two become as one entity. All external chaos and activity is blocked from her mind and her senses. The only sensation that is in her awareness is the feeling of the rhythm. The sounds take her on a euphoric high that blocks out all other sensation. She is alone, but at one with the universe.
T.19. *MLP™ - A Master of Illusion*

Talented  Deceptive
Pulls rabbits out of hats  Manipulative
Distorts reality  Knows how to con
Hypnotic  Persuasive

He could be your best friend or your worst enemy. The trick could be on you or on someone else. There was tremendous power yielded in that deceptively simple looking little black wand. It could whisk away all your problems or be the source of the utmost chaos. If one chose not to conform, then viola! A new paradigm became manifest.

The entertainment factor was a key component of distorting reality. If your audience remained enthralled, then convincing them to perform miracles was as easy as getting out of bed in the morning. Trickery was like a coin, in that it had two sides. If the end result was of benefit to society, then he received a standing ovation for his performance.

Denial was a huge component when the end result was less than favorable. He knew from experience that people were quick to accept recognition of their successes, but slow in acknowledging any form of sabotage. Self-destructive behavior could subtly slip into situations as easily as waving his wand. The guaranteed antidote was to be playing close attention to the nuances, and then, and only then, the only possible outcome of his magic was performance of a miracle.
He thrived on the rush of adrenaline coursing through his body when the siren signaled a call to action. His whole psyche felt like it literally “turned on” and came alive. The prospect of danger exhilarated him, accelerating his senses to a state of high alert. The other moments and activities in his life paled in comparison to the intensity of facing a potentially dangerous situation.

The rewards of his profession were two-fold. Not only could he regularly exist in this pleasurable state of high alert, he also had the knowing that he provided a vital service to the community. It was hard for him to actually think of himself as a hero, although he could relate to being a team player that provided a vital service. He did note however, that when he utilized or tapped into a source greater than his alone, miraculous results occurred through his efforts.

When he was off the job, it seemed natural to turn off his feelings. His mind equated being physically off the job with also being emotionally turned off as well. Yet, in those moments when he transferred his “turned on” awareness to the mundane aspects of his everyday life, or to enhancing his relationships, he was continually amazed at the results. His mind grappled with the concept that being emotionally alive could coexist and even thrive while also being relaxed. If he tapped into his higher power, as he did prior to a call to action, perhaps he could take his personal life to an intensity similar to his work. Hmmm...
Musical performances conducted on stage for large crowds were in her blood and fed her soul. The electric charge of excitement felt palpable and she loved being seen by everyone. Her underlying knowledge was that, “I have what it takes and want others to notice and acknowledge that fact.” The bottom line for her is that, “I am good at what I do.”

She lives to perform and only feels alive when the adrenaline is flowing. She couldn’t imagine anything worse in life than leading a boring existence. Mundane activities seemed more suited for those individuals satisfied with ordinary types of lives. Her extraordinary talents put her in a career of intense exhibition, a sensationalist that inspired others with her every move and note.

Sometimes, it seemed that her entire life was a stage. The down side is that she could get lost in the performance and lose the connection with who she really is as a unique human being. In those moments, she escaped to her refuge far from the glitz and glamour of the nightclubs and concert halls. Her secret hideaway was a secluded farm housing the sweetest companion. Midnight, her faithful stallion always embraced her arrival and manufactured enough adrenalin for both of them with her prancing performance on their rides.
T.22 MLP™ - A Comforting Presence

Some of the locals say that he was quite a charming and persuasive gentleman in his younger days. Although a professional businessman, his gambler persona taught him to trust his instincts. Coupled with an intuitive understanding of human nature, his insightful perspectives enhanced both a financially prosperous career and a loving, devoted marriage.

He further excelled as a loyal and trustworthy companion. His tenacious nature made him the ideal cohort when times seemed thick or thin. If you ever needed someone to watch your back, then he was your man. His stout shoulders were ideal to lean on when your soul was troubled and you needed comforted.

If the Rock of Gibraltar could exist in human form, then he would exemplify that image. Yet, his greatest gift was knowing when to remain silent, just holding a grace filled state for others to work out their own life’s dilemmas. His unspoken encouragement and support provided a synergistic framework for one to move forward, unbinding them from any and perceived obstructions that formerly blocked their path. He just always knew what others needed, even when it seemed to be nothing at all.
Sometimes he felt like he didn’t know whether he was coming or going, especially in regard to where he considered his home. Being a sailor resonated deep in his soul; the profound vastness of the ocean made him feel one with the world. Minimal time was spent in his tiny cramped quarters, barely enough time to provide the necessary respite to his weary bones.

Extensive stretches of his time were spent swinging from the masts, swinging gleefully in the brisk ocean air. The crow’s nest allowed him to perch in the wind for even longer durations. He loved standing braced in the windy heights and remained perched in his nest as long as his legs could remain erect. By the time that he was due to catch some shut eye in his narrow cot, his legs trembled with exhaustion. He learned to tune out these minor physical annoyances many years ago.

No sooner would he reclaim his land legs and finish vowing that this voyage would be his last, than the familiar yearning, stirring deep from within, would beckon him to return to the sea. The paradox of spending hours, days, and even weeks alone, yet not lonely in his nest in the sky did not fail to escape him. Maybe one day the land and connections with others would resonate deeper within him than the sea.
Life isn’t fair. She daily questioned the decision of her parents that forced her into bondage for seven years. She knew that her family was poor and seven mouths were nearly impossible to feed, but it was so hard leaving her family. The passage across the ocean to Maryland nearly killed her, the stench of death and dying permeating the small ship packed full of indentured servants.\(^{30}\)

Many would consider her to be one of the lucky ones. Although she would toil daily until her servitude was paid in full, she was fortunate enough to work in the mansion instead of the fields. Her privileges were nil as an indentured servant, but she was at least fed, clothed, and even had a cot in the servants quarters.\(^{31}\) The worst part of her condition was the loneliness of being permanently separated from her family.

Even though her plight could seem hopeless, there was a deep-seated knowing that resided within her that not only would she survive; she would find the internal fortitude to create a good life. It all seemed to be a matter of faith, simply knowing and believing that, “This, too shall pass.” Although it was excruciatingly painful to let go of her old family, whom she had almost no chance at all of ever seeing again, she instinctively knew that she would have a new family. The memories of her biological family, however, were embedded in her soul, and for that, she was grateful.
It still amazed her that other people had such limited sight. She literally saw dimensions upon dimensions, adding nuances that were invisible to the sight of others. The whole world seemed to be one huge kaleidoscope, beauty embedded into every aspect of life, simply waiting for the naked eye to notice it. The colors and forms were so intense that she could continue to see them when she closed her eyes.

Conversely, when any perceived blotch marred the landscape for others, the magnification that others attributed to the perceived imperfection felt totally out of proportion. Ahhhh, if they only had the tools of an artist, their view on life would be so much more pristine. Why, I can rub out the heaviness of a blur with my eraser, thus allowing it to melt into the background. Or, I can choose to shade the perceived mar with a pastel allowing it to transform into any choice of numerous possibilities.

When creating any masterpiece, sometimes you just had to walk away from it for a period of time. She discovered, like all other true artists, that when you had your face in your work too long, it lost its clarity. The secret was to leave it and come back later with fresh eyes. The very best part of all was looking in the mirror at the very end of a project and wiping the smudges of dust and paint off your grinning face.
Her years of training for Priestess had finally culminated and she knew she was ready. As a revered position, she knew that the standards of supervising the ceremonies in the Temple were high and not to be taken lightly. She entertained virtually no qualms, even at her young age. She knew, deep in her soul, that she was where she belonged.

Gratitude permeated her existence for knowing and being able to follow her calling. The expectation and anticipation of living in sacred space flooded her with joy and grace. Few of the young women her age grasped the depth of her upcoming role, electing instead to pursue romance. She knew that as High Priestess, the only reality that she would know in her daily existence would be a continuous state of love.

In her moments of reflective solitude, she loved to chisel blocks of stone into ornaments to use in the sacred ceremonies. As a creator of beauty, she felt enveloped in the sacredness of the moment, watching with awe as her vision emerged from the block of stone. Not only would she contribute exquisite adornments to the Temple, she knew this activity only accelerated and enhanced her preparation to serve as the High Priestess.
He took great pride in his abilities, especially those that dealt with living off the land. It wasn’t that he didn’t like people, he simply preferred his own company. Maybe one day he would settle down and have children, but for now, he was content to wander the lands, the possibility of finding adventure or treasure over the horizon always close at hand.

Life wasn’t hard or easy for him, he had just learned how to **not** struggle. Sure, it would behoove him and his personal comfort owning even a small item like an extra blanket, but then he would have to worry about carrying it around on a daily basis. He much preferred the challenge of adapting to whatever circumstances that came his way.

He often took a moment to experience deep gratitude for his quick mind, capable hands, and strong back. The freedom that these attributes afforded him seemed endless and he knew that he was a lucky man. He knew that life circumstances could change, so he lived life fully every day, content to be alive.
Her luminosity attracted the opposite sex like moths to a flame. It was more than her physical beauty; it was the beauty of her soul shining through for all to see. Individuals from both sexes wanted to know her, to talk with her, to luxuriate in the essence of her being. Her subtle serenity was to others what fine dining was to the palate.

She was keenly aware that her strength came from Mother Earth. Her favorite retreat was deep in the forest, the moss gently tickling her toes, the wind caressing her cheek, and the birds softly serenading their songs to her. These respites deeply nurtured her soul and translated into the radiance emanating from her psyche. The lush foliage of the forest mirrored the lushness of her nurtured essence.

Deep within her being, she knew that she was ritually preparing for her transition out of maidenhood. Although anticipatory, she was patiently content to enjoy this stage of her life, indulging her senses with her connection to the earth and the Divine. Like a flower opening its petals to the sun, she basked in the glory of the unfolding.
Satisfied
Authoritative
Strong
Decisive

Benevolent
Humorous
Empowered
Wise

There was something to be said for a job well done. His life had been lived well and he was content to sit back and reflect on his accomplishments, the ups and downs, and even, the failures. As a lover and seeker of truth, he could see both sides of the coin, including his personal achievements and shortcomings. At the end of the day, if you simply put your best foot forward, then it was a good day.

The greatest gift of old age was the ability of philosophizing over your life’s history. Comparable to watching movies, one really had two choices. You could elect for the possible excitement of viewing a new, formerly unseen, episode that also had the potential to be disappointing as well. The other choice was to luxuriate over an old favorite that, although predictable, was layered with meaning and guaranteed for a pleasurable viewing.

The formerly unseen movie was a good metaphor for one’s youth. The young need continual tantalization and he thoroughly enjoyed every moment of his younger years. Now, however, he was equally enjoying reliving earlier sages of his existence coupled with the knowing that, new dramas and actions still lurked around the corner. It was like having your cake and eating it too. That certainly brings a smile to an old man’s face…
Hopeful                                                                                      Expectant
Happy                                                                                       Open
Excited                                                                                      Nervous
Eager                                                                                       Certain

It could feel a little scary when one anticipated starting a new phase of her life. She knew that the vows of lifelong commitment to a deeper relationship with herself were ones that she had no qualms about entering into at this phase of her life. No matter what circumstances ruled her external reality, she willingly promises to love, honor, and cherish every aspect of her mind, body, and soul.

Her underlying certainty afforded her tremendous peace as she ventured forth in this new phase of her life. Faith would be her compass; the knowing that, when in doubt, all she needed to do was to pause, take a deep breath, and check in with her Higher Self. It was a partnership that could create miracles and she knew it.

Moment by moment she would enjoy her supreme wedding present; the presence of her divine union. By savoring each moment as a gift, her wedding presents would be virtually inexhaustible. The continual blessings and gifted wealth from this sacred matrimony would be hers for a lifetime.
The MLP™ and Interpretations Endnotes:

1 Inspired by image from http://www.agitatedpixels.net/fall08/andrea/index/index.html (accessed September 21, 2010).
3 Ibid.
4 Ibid.
6 Ibid.
10 Ibid.
13 Ibid.
14 Inspired by image from http://www.women-unlimited.co.uk/are-you-striving-to-be-a-superwoman/ (accessed October 14, 2010).
18 All historical facts and data obtained from the British Museum website, “Pharaoh: Lord of the Two Lands,” http://www.ancientegypt.co.uk/pharaoh/home.html (accessed October 20, 2010).
19 Ibid.
20 Ibid.
21 Ibid.
22 Completion of historical data from the British Museum website.
24 Ibid.
25 Ibid.
26 Ibid.
27 Ibid.
28 Ibid.
31 Ibid.

Note: The references for endnotes pertaining to written material are included in the main Bibliography. References pertaining to website locations for pictorial inspirations are listed as endnotes only.