

**DISCOVERING MYSELF THROUGH BODY SYMPTOM WORK,
DREAM WORK AND INNER WORK IN PROCESS-ORIENTED
PSYCHOLOGY**

Processwork Diploma Project

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Moscow 2018

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«An enlightened man had but one duty - to seek the way to himself»

Hermann Hesse

INTRODUCTION

I've spent long trying to start this paper. My life has been quite harsh to me for the past several years. In 2013 my mother was diagnosed with cancer. She wasn't operated due to her age. I understood I couldn't hope for a miracle. She lived another three intolerable years, intolerable for her and for us, her relatives. For me the first year was the most difficult. Although I worked as a client with a therapist, trying to process my feelings, I couldn't quite cope. I had a challenge to accept harsh aspects of life, connected with incurable diseases, death of family members. There are a lot of occurrences in life that happen regardless of our will. Life has various faces. How simple it is to speak about it and how difficult it is to accept it within, with your heart, that the most intimate person in life is passing away and you can't do anything about it. I spent a lot of effort to cope with this situation. Psychosomatic body symptoms one after another started to happen to me. After a year I myself had to go through a complicated surgery. My recovery wasn't easy either. I had troubles in my personal life at the moment, too. These years were really hard. Besides all the troubles and circumstances, I didn't quite belong to myself. I had to take immediate care of a dying person. A year and a half ago my mother passed away.

I gradually returned to my normal life, kept working, but in late fall of 2017 unexpected occurrences started to happen. All of a sudden, my clients drastically reduced in number, and a long-term group I had been facilitating collapsed. That was a precedent in my 15 year practice of working with groups. These occurrences were perceived as 'sudden' indeed. First, I had a feeling they

were sudden and situational. I kept waiting until this streak of life would be taken over by a luckier one. Then I started to sense an anxiety dwelling in the corners of my soul. I had poor sleep. Apart from the worry about tomorrow, I felt depressed due to my social unneededness. 'The world has forgotten about me', this is how part of me perceived it. I advertised myself, wrote articles, but the results were the same. Silence. Intuitively I felt that all this was not accidental, that it had a very deep meaning. Shortly after I realized life was deliberately giving me free time for something important and I had to find what looked very sentient and significant. I had to look within myself and figure out what point of my way I was at.

This is how I started writing my diploma project. It's interesting to observe my inner state change if during the day I managed to write at least something. A feeling appeared that the day had been not in vain. Hard feelings of anxiety and depression almost immediately disappeared. Moreover, they were replaced with a feeling of fulfillment because of the chance to express myself.

I want to devote this work to the research of how symptoms (benign tumors), childhood memories and fantasies, dreams and inner work help find your own path in life, set the direction of the Hero's Journey (we are all heroes of our lives, which could be viewed as a Journey - a process of individuation - the term introduced by K.G. Jung to name a process of 'becoming yourself' that leads an individual to the maximal fulfillment of their inherent potential, to personal development) if we are attentive to them, to their prompts. In my life I quite early started seeing the meaning and relation in occurring events. They appeared not randomly, but made one chain. I saw a preceding event affecting the following, one coming out of the other, thus defining it. Not always was life perceived as linear. More important for me was that I often intuitively or consciously understood the meaning of what was happening.

One of the turning points in life was my encounter with process-oriented psychology (or Processwork). In 1993 in a professional magazine ('Moscow Psychotherapeutical Journal'), the first book by Arnold Mindell 'Working with the Dreaming Body' was published in Russian. I was amazed by the book and the therapeutic approach described by the author. It was like a miracle. Later on I tried not to skip a single publication in Russian. So two years after reading the book I found myself at a colleague's training. In one of the exercises we were offered to imagine we had three years left to live. But these three years would by no means be troubled. Everyone would feel quite healthy and strong. We needed to meditate on how we could spend the rest of our days as valuably as possible, what new we would want to bring into our lives, or vice versa, what we could quit. I remember very well that one of the points of my life project was to study Processwork. Sadly, at the moment I didn't have this opportunity.

In 2004, Arny and Amy Mindell (Arnold Mindell, founder of process-oriented psychology) conducted a seminar in Moscow, 'Magical Paths Between the Worlds', which I was able to attend. After that was a four-day seminar of Stephen Schuitevoerder. And in 2006 I heard about the Moscow Institute of Process Therapy and Counseling and immediately entered the workshop of Elena Romanchenko and Dmitry Valuev. So began my journey in this approach. Since then, more than ten years have passed.

In this work I will try to comprehend my life path, or at least part of it, from the viewpoint of process-oriented psychology.

The diploma project is a scientific study based on my subjective life experience (I use my diary entries and records of my therapeutic sessions when I was a client).

The first part of this project is general information about the basic concepts and notions of Processwork, about symptoms, about the attitude to

symptoms by some psychological approaches, and of course by process-oriented psychology, about the ways of working with symptoms; about dreams, about the views on dreams by some psychological schools and of course by process-oriented psychology, about day dreams, early childhood dreams and memories, about inner work.

The second part of the project is a study of my life's path, based on psychological work with my own dreams and symptoms together with a therapist and in the form of inner work. I used my diary entries and records of my therapeutic sessions as a client.

I remember some time ago speaking with my advisor Aleksandr Peikrishvili. We were discussing possible topics of my diploma paper and I wanted to talk him into another topic - to make a comparative analysis of symptom work in Gestalt-therapy (as it was my previous education) and in Processwork. In practical part I was going to describe cases of my clients. Yet before this we were talking about myself. I was telling about my chronicle symptoms (benign tumors). Most often I learnt about them from my doctor. They didn't cause any sensations in the body so I got access to study them most often in the visual channel. I saw something try to expand inside me, win more space if it was still growing. The symptom told me I should learn to win 'new territories'. That was my secondary process (see 'secondary process' in p.1.2).

It was then that I told Aleksandr my dream that had recurred for many years. Its details could alter yet the gist remained the same: *I come to a crowded place with people celebrating a holiday. Among them I see close friends, classmates, some strangers too. They are enjoying themselves, laughing and joking. Meanwhile I discover that either my place is literally occupied by someone else or I just can't find a place for myself. I like these people but there's no place for me!* So did I sometimes feel in real life (now less often) in

my primary process (see p.1.2). *'I am dismissed from this celebration of life'*, - so did I feel.

How important it is to find your place and take it and feel good! For you can feel accomplished only **at your own place**. But before you must entitle yourself to it.

As I was going to evade exploring my own history towards the comparative analysis of different approaches, Aleksandr mildly returned me to the fact that writing a project about myself would be exactly learning to win new territories and entitle myself to my place, my voice. I greatly appreciate Aleksandr's delicate and very important message for me.

CHAPTER 1. Theoretical aspects of body symptom work, dream work and inner work in process-oriented psychology

1. Levels of reality in Processwork

Author of process-oriented psychology Arnold Mindell began his scientific career as a theory-physicist studying quantum mechanics. Later, studying in Switzerland, motherland of analytical psychology, he got interested in working with his own dreams and after a while he received education on analytical psychology. It was in the 1970s that he started seriously developing Processwork, combining the latest ideas of the modern science, particularly quantum physics, psychology, as well as taoism, zen-buddhism, and shamanism.

For better understanding I would like to introduce some basic concepts of process-oriented psychology to use them during this work. First of all, let's consider the concept of 'levels of reality' in Processwork.

Let's look up 'reality' in Wikipedia dictionary: Reality (from Latin 'realis' - tangible, actual) is a philosophical term mostly used to mean something generally existing, an objectively present world, a fragment of the universum being the subject area of a certain science, objectively existing phenomena, facts, i.e. existing indeed. One distinguishes between objective (material) reality and subjective (phenomena of the consciousness) reality (37).

But what is 'objective reality'? In quantum physics it has long been proven that perception of reality depends on the observer, i.e. reality is always subjective.

The so-called 'objective' reality is our consent to perceive phenomena and objects in a certain way, and its existence can be confirmed by practice. But

there are huge domains of reality that refer to the unconscious, and it is there that a lot of occurrences happen. Part of them can be cognized, yet even more remain unconscious.

In this part of the project I want to briefly describe the levels of reality from the Processwork viewpoint. Addressing different aspects of my life's occurrences, I will describe them with regard to the levels. Arnold Mindell suggests we consider reality as comprised by three levels.

The level of consensus reality (CR level) is a commonly accepted reality with the existing consent to perceive occurrences, phenomena, objects in a certain way. It is a general notion of what is real, it is our 'objective' reality. Mindell writes about this level, 'Nowadays it means what can be 'objectively' observed in terms of space, time, matter and energy' (18), what is accepted by society as 'real'. At this level we perceive ourselves, events and phenomena through polarities. The borders between 'wrong' and 'right', 'black' and 'white' are quite distinct here. And to prove you are right, you can use the known methods.

The dreaming level (dreamland) refers to the unconscious. This is a deeper level that can show up through night dreams, day dreams and fantasies (dream-like experiences), body symptoms, problems in relationships, conflicts, repetitive occurrences, etc. Dreamland reminds of itself through the 'dreaming body'. Mindell defines this notion as follows: The dreaming body is 'a term to define a comprehensive multichannel personality. A part of you that tries to grow and develop in this life' (19). The author of Processwork continues, '... the dreaming body is something that is both a dream and a body at the same time. Clearly in this case there are mirror relationships between dreams and body sensations, and they mutually reflect each other' (ibid. 19). The dreaming body manifests itself every moment of life - in night dreams, body movements, symptoms, moods, as well as subtle changes of the inner atmosphere.

In the above given citation, Mindel uses the concept of a 'multichannel personality' so I find it necessary to explain how the term 'channel' is understood in Processwork. The Processwork dictionary provides one of the meanings of the channel. This is 'a modality of human perception. One of the many interconnected modes of perception that all together create our shared ability to perceive. Each channel is relatively independent' (24). A channel is in other words a certain way of perceiving and processing information. We use the following channels in work: visual (images, recollections, fantasies), auditory (speech, sounds), proprioceptive (bodily sensations), movement (postures, gestures, movements, gait, and facial expression), relationship and world channel, as well as an intuitive channel. These are the most important channels for us.

Arnold Mindell shared a case of his client whose dreaming body was expressed in the visual channel through his dream image of a bomb, in proprioceptive channel through the stomach ache, in the auditory channel through screaming, etc. (19).

Dreamland also contains polarities but borders between them are less distinct than on the CR level. They are more vague. In a dream, for instance, we can both feel ourselves and identify with some other figure. Or a symptom may irritate us and at the same time function as our protection, etc. To distinguish between polarities at this level may be difficult. This level is sensed solely subjectively, individually, there can be no consensus here.

One more level of reality to mention is a **sentient level (or Essence)**. Mindell says about it as of 'a tendency, perception, which precedes all thoughts and sensations that can be uttered more or less clearly. Essence precedes even dreams that you see at night! Essence is a force that creates dream figures, and it unfolds into dreamland (20). At the deepest non-dualistic 'sentient' level, Processwork deals with tendencies, vague feelings and intuitive guesses that can

hardly be said (20). So this is a non-dualistic level, with no polarities and no borders. There is everything and nothing there at once. Because there is no separation there, no polarities, it is at this level that we get access to resources that help resolve intrapersonal, interpersonal and group conflicts.

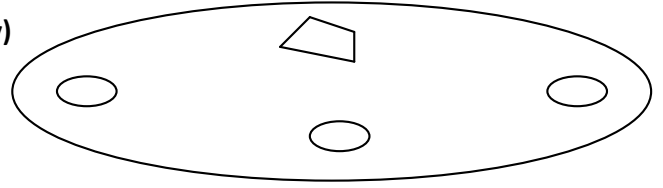
As shown in (22), this level of reality is characterized by deep awareness towards all the processes and by a feeling of the seamless unity of all that exists. It can well be said that the sentient level is primary towards the dreamland and the CR. Our reality emerges at the level of Essence as tendencies, impulses, guesses, intuitive insights, and finds its path from the depths of the unconscious into the shapes and matter of the existence.

All the three levels are intertwined so that events occurring on any one of them are represented on the other two.

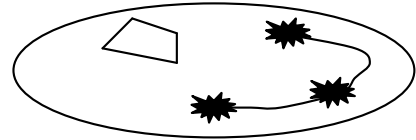
The ability to realize information on all the three levels of reality affects the quality of one's life. Mindell says that if we are able to take into account signals coming from different levels of reality, recognize them and bring into life, we are no longer threatened by professional burnout, just the opposite - work becomes a creative process, relationships don't lose novelty, and conflicts are solved much more effectively.

The diagram below shows the levels of reality.

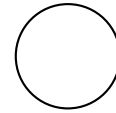
**3rd level of consensus reality
(what is generally accepted as reality)**



**2nd level of dreamland (dreams,
fantasies, symptoms, etc.)**



**1st level of Essence (tendencies,
impulses, intuition, Tao)**



2. Personality structure in Processwork

Let's continue addressing to concepts of process-oriented psychology. Arnold Mindell regards a human being as a process being. It is not entirely correct to talk about the personality structure of a process being. I named so this paragraph for convenience. If we make a 'snapshot' of a person carrying out a certain ongoing process, we can distinguish between various elements that make up his or her structure. Essence in process-oriented psychology is close to the idea of Taoism about the need to follow the flow of things, the flow of nature. The ultimate goal of human existence consists in gaining integrity, connecting with all parts, in what K.G. Jung called individuation. But in the process of life we accept certain aspects of nature as belonging to us, and we reject others for various reasons: we marginalize what is perceived as unacceptable, frightening, not peculiar to our personality. In our process nature, we can distinguish what is in the realm of our awareness - conscious bodily, emotional, cognitive and behavioral manifestations. This is what we **intentionally** express, fairly well control. These manifestations lie in the sphere of so-called *primary processes*. Primary processes describe our everyday identity, something we identify ourselves with.

On the other hand, there is a huge part of us that we either do not realize, or something connected with it happens to us **unintentionally**. Life confronts us with people, events, illnesses, dreams, in order to give us a clue about how to gain greater integrity, to pick up what was rejected, marginalized, inaccessible to awareness. And they are not necessarily unattractive aspects of human nature. Many of them are related to the desired manifestations, but for some reason it is difficult for us to identify ourselves with these processes. These are the so-called secondary processes, which are the zones of proximal development. This means that it is secondary processes that indicate the direction of our growth. Here is what Mindell wrote in his book 'Working with the Dreaming Body', 'I

distinguish between two forms of the process: primary and secondary. Primary processes are closer to consciousness and include content, that is, what you are talking about. All secondary processes, including body symptoms, refer to the phenomena of the unconscious: you only vaguely realize them and with them you have a very weak connection, that is, you cannot control them' (19).

Secondary processes manifest themselves through what attracts us, while we do not ascribe to ourselves the possession of these qualities - people we like, dreams, benevolent occurrences, etc.; through irritants - repulsive people, physical and mental symptoms, conflicts, etc.; through dreams, altered states of consciousness, synchronicities, etc. All of the above can become a guide in our journey to greater integrity. To pick up the energies of the secondary process means to become bigger than we were before.

To make the description complete, I will say that the personality structure contains a third element besides the primary and secondary processes, which is the *Edge figure* or the *Edge*, what you need to overcome to get to the desired territory of the secondary processes. These are our inner limitations that support the primary process. Mindell determines the edge figure or the edge like, 'The Edge is a filter of our perceptions. It establishes the boundaries of what we are and what we are capable of in our own thinking. It describes the possibilities of what can happen at a given moment in a certain channel' (16). This is the barrier in behavior, which can sometimes be extremely difficult to cross. As a rule, parental, family, cultural introjects, as well as introjects acquired as a result of traumatic events, act as the edge figure. These are messages, norms, prohibitions, which guide us in life and which limit the growth and development of our personality. If, for example, a young man has experienced betrayal, he can unconsciously choose a rule: «Don't trust, it's dangerous!» The majority of women are familiar with the edge figures, whose content is connected with the prohibition of aggressive behavior. But sometimes

a controlled manifestation of aggression is necessary to defend one's boundaries. By absorbing the content of the edge figures' messages in course of socialization, an individual cuts off most of his natural being.

Analytical psychologists paid much attention to this phenomenon in their works. So, in his book 'The Reversible Death Fairy Tales' Simona Matsliah Chanoch (15) interprets the famous fairytale 'Snow White'. She paints a beautiful image: the future mother of Snow White, the queen, is sewing, sitting by the window and watching the snow falling. It is perfectly white and clean. She is looking at the snow through a window framed by a black frame, and, lost in contemplation, picks her finger with a needle. Three drops of her blood drop on the snow. And this combination is so beautiful that she thinks: 'I wish I had a daughter: white as this snow, rosy as blood and black-haired as the wood on the window frame'. So it happens, a girl is born white as snow, rosy as blood and black-haired as the window frame. The newly born child contains everything - it is whole. Red color symbolizes sexual aspects of a person, black - aggressive manifestations. But after her birth, the queen dies, and the girl is called Snow White, meaning that she must only correspond to the 'pure, ideal' aspects. So its nature undergoes significant deprivation.

I want to give one more example from analytical psychology. Jean Shinoda Bolen (3) refers us to the myth where travelers who kept their way to Athens were on the watch of insidious Procrustes. He put the pilgrims in a 'Procrustean bed', and if they were larger in size, the sticking out part was cut off their body. If, on the contrary, the height of the traveler was smaller, they were stretched. Bolen says that Athens in ancient times, being a major cultural, commercial and scientific center, symbolized the ego's desire for success. But in order to achieve success in society, a greater part of the natural life must be cut off. It is important to meet expectations of the society.

These examples illustrate how, when socializing, we lose ourselves and get used to perceiving ourselves within the framework of primary processes, thus losing flexibility, spontaneity and creativity. Having embarked on the path of development, it is important to begin to explore our secondary processes, which are guidelines on our path, and overcome the barriers connected with the content of the messages of the edge figures. And as I said earlier, diseases and symptoms often serve as a guide or call of the soul here.

3. Symptoms in a broad sense

3.1. Attitude to the disease by medical and psychological approaches

In this part of the project, I want to take a small journey into how different approaches in medicine and psychology consider the disease. It is important to agree right away that there are a number of factors that cause the emergence of diseases, namely: psychological, biological, genetic, social, environmental, etc.

This analysis covers only a few of the approaches and therefore does not claim to be complete. The disease again is understood here in the broadest sense of the word, meaning both physical and mental illnesses.

In medicine and psychology there are two basic approaches to working with the symptom: allopathic and homeopathic. With the allopathic approach, the symptom is perceived as an enemy to be combated. It gets removed, eliminated, neutralized, etc. This approach is generally accepted in traditional medicine. Tsapkin says that this approach describes the attitude to illness in the metaphors of war. Illnesses are struggled with, symptoms are eliminated, neutralized, and so on. There is even the term 'target syndrome' (26). Lakoff and Johnson, famous linguists, in their work claim that the metaphors that we use,

largely determine our life (14). Tsapkin ironically suggests we should dream how we would treat the disease if it existed within a metaphor of, say, a dance?

It should be noted that modern traditional medicine mainly views the symptom only on the level of consensus reality. The symptom is seen as something that exists in itself, threatens health, and sometimes even life, and thus should be eliminated.

The other approach, so-called homeopathic, being unconventional in medicine, is often used in psychology to deal with psychosomatic symptoms. That is to say we don't fight against the symptom, but sometimes even amplify it to better understand its meaning. Like is cured by like. There is a term 'amplification of a symptom'.

The psychologist in such a work acts as a translator from the language of the unconscious to a language that the client understands. What does the psychologist translate? It is believed that at times the symptom appears for an individual to notice that it is time to change something. Change in their personality or life. The symptom has a meaning, it carries a certain message. In process-oriented therapy, we view the symptom as a secondary process of a person, and it is related to the level of dreaming. Having understood, what it is time to quit or, conversely, bring into life, and having made these changes, we can get rid of the symptom. Therefore, it often happens, that if the work has been done well, we get cured.

But not always is it possible to overcome symptoms, some teach a person to accept difficult aspects of life. Sometimes a person's process is connected with living through a disease and even with dying. Arnold Mindell has repeatedly described cases in his work with clients when symptoms have manifested the process of dying. It is important to treat with respect and reverence a life-threatening disease. The process of dying is very often

associated with the most powerful transformations of personality. In the introduction, I talked about my mother's illness. After she passed away, I often think about the courage of her Spirit, which chose such a hard, painful and long way to die. I saw her change in the last months of her life. Being formerly an unsentimental, sometimes harsh person, during the illness she had a lot of love, which she showed very touchingly. Even when she could not say anything, she found an opportunity to express love without words.

So, in Processwork, we proceed from the premise that the purpose of working with the symptom is not direct healing, but first of all awareness of the message of the symptom as a voicer for the secondary process.

I would like to take a closer look at how Processwork views the disease by first 'diving' into analytical psychology. Carl Gustav Jung, founder of analytical psychology, introduced an important concept of 'individuation' - a process of achieving integrity by an individual, which includes integration of the various parts of the human psyche: the persona, the ego, the shadow, the anima/animus, and other aspects of the unconscious.

'Individuation means the formation of a single, homogeneous being... the formation of the self. Therefore, we can translate individuation as a 'path to oneself' or 'self-realization'. It is understood as the process of 'becoming oneself', leading an individual to the fullest realization of his or her innate potential. From Jung's point of view, an individual always represents something more than his or her conscious self. To realize our unconscious aspects and gradually integrate them into consciousness means to meet the requirements of individuation and simultaneously perceive life as a constant process of development' (2).

Joseph Campbell, a well-known American anthropologist who studied mythology of peoples of the world, was in many ways a supporter of Jung's

ideas. In his book 'The Hero with a Thousand Faces' he shows that the structure of myths of different peoples of the world, who have never intersected geographically and had no cultural or any other connections with each other, is similar, and one can say that the 'Hero' of a myth or a fairytale goes in his or her history - individuation - through a series of stages (13). Stephen Gilligan and Robert Dilts in their book 'The Hero's Journey: A voyage of self-discovery' give a simplified, more adapted picture of stages in the hero's journey. They list the following stages:

1. The Call
2. Entrusting yourself to the call (overcoming the denial)
3. Crossing the threshold (initiation)
4. Discovery of the guardians
5. Encounter with the demons and their transformation
6. Development of the inner Self and new resources
7. Transfiguration
8. Returning home with gifts (7).

It is assumed that the listed stages correspond to the phases of the individuation process.

It is important to note that in our personal history each of us lives their own myth and is its hero. In modern psychology, a term 'monomyth' appeared not so long ago, which denotes the individual myth of a particular person (36).

Today, more and more often can we meet the attitude to the disease as to the 'call,' the 'call' for awakening. Our Essence can communicate its messages in different ways, but the symptom is a phenomenon that is difficult to ignore, overlook. This is the surest way to reach out to our consciousness. Often, when talking to clients, I hear the echo of this idea - they thank their symptom

because it has helped them to understand something very important about themselves.

Thus, Jean Shinoda Bolen, analytical psychologist, in her book 'Close to the Bone: Life-Threatening Illness As a Soul Journey' studies the role of life-threatening diseases. In her opinion, first of all, an individual must accept as fact that he or she is a spiritual being, owner of the soul that is making a journey whose itinerary is sometimes unknown. Often, if on our way we have lost the landmarks, got lost, then the disease acts as a signal that awakens us from sleep. The disease takes a person out of routine life and turns him or her to the sentient questions of being. If a person shows sensitivity, attention, if he or she is courageous enough not to fall into a state of self-pity, then it is possible to achieve a true transformation of their own life and heal not only the body but also help the soul.

She says: 'The main thing that I want to say is that the disease can lead to the awakening of the soul, and that the world of the soul is akin to dreams and fantasies, it is the source of personal meanings and wisdom that can transform our lives and bring healing... To see in the disease a perspective for the soul means to give it potential of a spiritual journey' (4).

In psychological literature, more and more often do we come across an attitude to the symptom as to 'a blessing, not a curse'.

Thus, for example, Simona Matsliah Chanoch in her book 'The Reversible Death Fairy Tails. Depression as a healing force' describes a period of her life when, amid outer prosperity or an attempt to portray everything was fine, depression knocked on the door of her life. It was exhausting her, didn't let her live normally, until the author decided to face the illness, face herself, begin to listen to herself and to understand what the ailment was trying to tell her. She began to seek professional help, working with a

psychologist and trying to understand the messages of the depression and put them into action. The disease (in this case, depression) became the Call, which was to change Simona's personality and life. Here is what she writes about it in her book: '... in my opinion, depression, at least in its pure, original form, is not a by-product, a consequence, a result of a severe mental state... but it turns out to be a solution a tormented soul finds for itself when closed in its own hell, passively waiting for its rebirth... For me, depression is a bitter medicine' (15).

One day at a seminar on Processwork conducted by one of my foreign teachers, she told us that she had gone through an oncological disease. It had been a time of active inner work, her personal transformation. I was shocked by her story. She said the phrase: 'The symptoms of the disease haven't receded yet, but I have never felt healthier and livelier!' Indeed, a terrible disease broke into her life to change a lot in her, to integrate processes that had been inaccessible up to a certain time, to make her bigger. She experienced a true transformation.

Pierre Morin, a physician and a process-oriented psychologist, says in his book 'Health in Sickness. Sickness in Health' that people need to be taught not only to fight the disease, but also to listen to the voice of the disease in order to understand its message. Morin offers a new look at the symptom. He says that a symptom is given to an individual 'to reveal diversity: nature's palette of colors, shapes, fragrances and tonal qualities. Symptoms are in part an expression of our own inner complexity. They expose marginalized dimensions of our personality and identity' (31).

So, according to Morin, symptoms are expressions of our integrity. Their emergence manifests that we do not let something happen in our lives: we do not express aggression when it is necessary because once in childhood we received an introject that aggression was impolite, we do not defend our boundaries, we do not express feelings, we do not live out our talents, that is we

interrupt ourselves in our natural manifestations, or, speaking the language of Processwork, we do not cross the edge. If this happens chronically, a symptom appears. It does express our integrity, showing the invisible, marginalized side of our personality.

Arguing about health, Morin suggests treating it as the ability to orchestrate the dance of our diversity. Health is not only the ability to avoid disease, but also the process of learning how to remove the veil from the variety that a person carries and that is expressed in his or her symptom, and dance with it.

It is necessary to bring up a sympathetic and inquisitive attitude to diseases, symptoms that we experience. It is necessary to learn to treat your 'weaknesses', vulnerabilities so as we are able to treat small children whom we really love (ibid. 31).

3.2. Arnold Mindell on body symptoms

As early as in the 70s of the last century A. Mindell became seriously interested in the nature of various diseases. From his point of view, it is important to treat the disease as a process and carefully explore this process, without willing to change anything in it, interfere with it. He realized that the symptom is the expression of the secondary process. It contains an important message from the unconscious of an individual. Among Mindell's patients there were many people who had oncological diseases at terminal stages, as well as other life-threatening ailments. Not always was it possible to heal a person, but often, having understood the message of the disease, patients either recovered completely or experienced personality transformation (19).

Also in his book 'Working with the Dreaming Body' he recalls a period of his life when he was ill and could not get help from traditional medicine.

Appealing to methods of alternative medicine did not help either. And then he decided to take responsibility for his own ailment. He noticed that often people who experience pain unconsciously amplify it. This is especially evident in the behavior of children. Mindell introduced the concept of '**symptom amplification**' - when we increase the manifestations of a symptom.

Mindell perceived his symptom in the proprioceptive channel - the channel of bodily sensations. Having amplified the sensation of pain, he did not lose consciousness as one might expect, but involuntarily his attention switched to the visual channel. He saw the image of an old Indian who demanded changes.

As has been said before, often the symptom carries a message about the need to change oneself, one's life, or to bring new energies into life.

3.3. Symptommaker as an ally

I came across the idea of 'ally' for the first time in the books of Carlos Castaneda. The author's teacher Don Juan tells about the ally and also offers the practice of getting to know and master the power of the ally. Perhaps, for someone, the books of Castaneda seem superfluously exotic; not for everyone do they have indisputable practical value. Arnold Mindell in his book 'The Shaman's Body' adapted the concept of the ally, explained it in terms of Processwork. He says: 'The ally is a teacher who will be a friend of our everyday mind and at the same time is a symbol or expression of the altered state of consciousness. We can say that the ally is a bridge between the worlds. In shamanism, to become whole means to find your ally and ask it to help find the other lost or missing parts of your soul' (17).

So, the ally is a teacher. It is a 'bridge between the worlds'. This means that from the ally we can get the knowledge we need, it can lead us beyond the

boundaries of our 'self', it can give us strength, confidence, wisdom. If we become excessively arrogant, presumptuous, vain, the ally can behave very harshly forcing us to experience the opposite feelings. It seems to balance us.

Mindell says that many ordinary people intuitively resort to the help of allies when life becomes unbearable. Just like sometimes it is a must for a child to have a teddy bear nearby to feel more secure, so do adults resort to the help of fictional characters, teachers, to get the necessary advice. It is important to understand that the ally is part of our psyche, not an external entity.

Often do they appear in dreams, fantasies, body symptoms. I remember I had just started practicing psychology and took part in a two-week training, which took place near St. Petersburg in a country house of a well-known musician. The aura of that place made my perception more keen and sensitive. There sometimes were inexplicable things in the field, such as the fact that three independent participants found their watches stopped at the same time. Everything there was alive and talking with the dwellers of the house. The training itself was long and emotionally exhausting. I remember I had almost no strength left, my sleep was broken due to over-excitation. And in the last day's morning I had a wonderful dream. *I'm walking through a gray crowded city. I enter the city market in the open air. It is full of people scurrying back and forth, everything is gray and dull. I try to go through the market as quickly as possible, without stopping on my way, showing no interest in anything. Suddenly I see an amazing figure from afar - an elder sitting in the lotus pose at the exit from the market. I come closer. This person looks like a Tibetan monk. I know he is enlightened. He wears heavenly clothes. Without a word, I kneel down and bow before him as a sign of respect. He does not talk to me either but starts doing some passes around my chin as if gathering all my tension in this place and freeing me from it.* I immediately woke up. The dream was incredibly bright and full of energy. I still felt special relieving sensations around my chin.

The change in my condition was very striking. I felt vigorous, strong, confident. Now I think it was an encounter with my ally when life was perceived as very tense and almost unbearable. This is my personal example how the ally shows up through a dream.

As previously stated, the ally also manifests itself through the disease, the bodily or mental symptom, which it 'makes'. Again, the more threatening the disease, the more powerful ally an individual can get. The disease can both kill and become the wisest of teachers. At the beginning of this paragraph I wrote, it is believed in shamanism that the ally can help find and acquire the missing parts of the personality. If you remember, Pierre Morin also says that the symptom manifests our integrity, revealing those parts of the personality that we ourselves do not express consciously in our primary process. And if we come in contact with the figure of the Symptomaker as with the ally who expresses our secondary process, it can reveal what has been hidden in the depths of the unconscious until now. It can return to us the lost part of the soul, make us more complete. Receiving its message, integrating new energies and bringing them to life, we pick up the ally's power.

Exercises to search for the ally are very popular at seminars on body symptoms. My most vivid memory of identifying with the ally is connected with the Processwork international seminar on body symptoms, facilitated by Barbara Zuest. My ally was a diehard creature, well rooted and rude. Its gait was awkward yet very steady. It had incredible physical strength. What kind of creature was that? Perhaps it was a bear with extraordinary strength. Having identified with this figure, I was waddling around the room, enjoying the power, rootedness and independence. I did not care what people around were thinking about me, if they liked me or not. These energies were my secondary process, my resource, my ally's gift.

3.4. Technical aspects of working with symptoms in Processwork

Let's talk about some techniques that help in dealing with body symptoms. Three basic methods will be considered.

First one. I use it most often in working with clients. A person suffering from a symptom is, as a rule, identified with a nominal position of the 'victim' in their primary process. They complain of pain, discomfort in the body, identifying themselves with the sick part. It is very important to collect as much information as possible about the symptom related to the primary process, for example, what diagnosis doctors made when the disease began, etc. We also collect sensory-based information: how the client experiences the symptom, in what channel he receives signals: body sensations (pressing, burning, stabbing), visual images ('burning flame', 'he is capturing more and more space'), sounds (buzzing in the ears, ringing in the head), or gestures, movements. Once we get a sensory-based description of the symptom related to the secondary process, we amplify the signal in the channel where it manifested itself, and then, if possible, add other channels, unfolding the secondary process. For example, if it is pressure, 'how could it also look, sound, move, etc.?' The client normally hints at how the symptom is made. In work, this is a very important idea - the fact that **a person makes their own symptom**. There is a part of his personality that can be nominally called the victim, and the other part being the Symptommaker. This is what belongs to the secondary process. The task is to explore in as much detail as possible the manifestations of the Symptommaker, to live like it, move it, feel it inside, see how it looks, how it sounds, and try it on. The Symptommaker always has what an individual hasn't mastered in his or her primary process. It is important for the client to pick up what is most resourceful, pleasant in being the Symptommaker, i.e. to integrate resourceful energies.

For example, I'm working in a group with a client who is right now suffering from a headache. She is feeling pressure in her temples. I ask questions about her sensations, about how it would be if it were her who were pressing on in her temples. To explore the secondary process, I suggest she use a transitional object - a pillow. She is gradually entering her secondary process - becoming the Symptommaker by pressing on the pillow. Pleasant sensations of strength in her hands and stability appear. She can imagine what her pressing part looks like, what voice it has, what movements, etc. Continuing this work, she realizes how nice it is to feel her own strength. Strength is the main quality of the energies of her process. But for her this quality has a subjective meaning - resource here is that she can, through the use of strength, assert herself and defend her boundaries. The content of herEdge figure is a ban on the aggressive manifestation, speaking up for herself. After working in the middle of the 'fishball' and picking up resource energies, her headache goes away.

The second method is connected with the fact that the secondary process is laid in the condition the symptom pushes the client in. For example, in the primary process, they must be active, energetic, efficient, while they can barely cope with fatigue or sleepiness. The very condition that obsesses the client, points to their secondary process. Probably, what they need at the moment is connected with rest.

The third way to work with a symptom is called 'the magical battle with the Symptommaker'. It is also important here to pay attention to the information related to the primary process, then to the secondary one (as in the first case) and understand what the Symptommaker is doing with its carrier. The client as the Symptommaker lives its way of interacting with the world, with the victim, and integrates it. The therapist assists in embracing the resource of this state, after which the therapist takes the role of the Symptommaker, and the client behaves exactly like the Symptommaker resisting the therapist who is acting out

the client's Symptommaker. The idea is the client should win the battle. The victory, however, should not be easy. Typically, the behavior inherent in the Symptommaker, is prohibited in the client's mind. If the client was often suppressed in childhood and they couldn't find access to their strength, and again, to suppress others was strongly prohibited, then it is going to be rather difficult to express their power.

I will give one more example from my practice. The client's request was similar to the one from the previous example. She had a headache and she, too, was experiencing pressure in her temples. When we started to explore this sensation and then how she was creating it, I offered her the choice to show it on me or on the pillow. She chose me and suddenly began to put pressure on my wrists. Having unfolded this process and allowed her sufficient time to stay in it to assimilate the energies of the secondary process, I proposed to shift the roles so that now I played the role of the Symptommaker yet she had to confront me using the power of the same quality. So were we battling for a while, me helping her to seize power of her secondary process. This was the 'magical battle', which lasted just enough for the client to feel the difficulty but win in the end. The client won the right to use her own power. The headache immediately left her.

4. Dreams

'Beautiful is your wreath of fire poppies,

My guest mysterious, an earthly darkness lodger. '

Ivan Bunin (about god Morpheus)

I have said above that, from the standpoint of analytical psychology, the goal of human existence is individuation, a process of collecting one's own unconscious parts and gaining integrity. In Processwork terms, we understand how important it is to recognize and integrate the diversity of secondary processes in order to gain greater integrity, realize ourselves more fully and become those conceived by nature, having learnt to live in contact with the Essence level. The dreaming and Essence levels of reality in Processwork are associated with the unconscious functioning of the psyche.

Recently, in one of the online articles, I read that an individual receives 11.000.000 bits of information per second, while realizes only 40 bits of information per second! This approximate correlation of the role of the conscious and the unconscious in our lives, is staggering!

One way to meet the unconscious layers of our psyche is to work with dreams. It is not for nothing that Sigmund Freud, the founder of psychoanalysis, spoke of dreams as of 'a royal road to the unconscious.' For me, the topic of dreams has always been the subject of genuine interest, so in this paper I refer to dreams as helpers in finding the 'way to myself.'

4.1. The meaning of dreams in human life

The modern person attaches little importance to the content of their dreams, devaluing them, thereby devaluing the manifestations of their unconscious and exaggerating the role of a rational attitude to life. Thus, our life becomes poor, dull, colorless. We lose contact with the lesser known aspects of the psyche, with our own core, with our soul. Identification with primary processes and neglect, marginalization of secondary processes and connection with the Essence level, leads to functioning at the level of consensus reality, which limits our life to the domain of the known.

In the book 'Dreams and Nightmares' Downing talks about the importance of a conscious attitude to our own dreams. If I aspire towards deep knowledge of my own personality, gathering its split off parts, and thus towards integration, I will certainly treat dreams with great interest, meet them as the dearest guests. '... we treat our own dreams with the same interest or indifference with which we treat ourselves. For your dreams are yourselves. They do not just belong to you - they are you '(9).

One more quote on dreams by the analytical psychologist R. Johnson: '... when I am asked the question: 'What is a dream?', I answer so: 'A dream is a miracle of nature, a spontaneous manifestation of vitality that cannot be hidden, penetrating and passing through us. This is a simultaneous immersion into the world of light and darkness, with paying attention to what has not been lived out but is still very important for us ' (11).

Sleeping and dreaming, we spend so a significant part of life, restoring activity of the organism and carefully processing incoming information from the outer and inner worlds. Dreams are a very important part of human life. They strive to deliver to us messages about our mental state, about what is lacking, about possible solutions of problems, ways to bring change, suppressed drives, marginalized feelings, unfinished relationships, etc. People knew about this in ancient times, considering dreams 'the messages of gods.'

The nature of dreams is in many respects mysterious and not explored by science. In course of studying psychotherapy, students are often reminded of the importance of dreams. Sometimes a meaningful dream visits us just before we decide to enter psychotherapy or study it. I remember my dream, which I had seen on the eve of the first meeting with my therapist. I had mindfully been choosing my therapist, I had seen him at work, but knew nothing about circumstances of his life. His life outside profession did not interest me.

The dream was as follows. *I ring at the door as I come to the first meeting. A six-year-old girl opens, tells her name and says she's a daughter of my therapist. He's busy at the moment, and she has to show me something. She takes my hand and leads me somewhere. We find ourselves in a wonderful city. It is absolutely white, lit by the sun. All buildings are round-shaped, with domed roofs, with no one sharp corner. This city doesn't look like any of those from the real life. It isn't from this life. The girl plays the role of my guide who shows me around. There are a lot of greenery and flowers, and fountains. I'm fascinated by how everything is arranged here.*

This is only a small episode of the dream, which I remembered for many years after. Imagine my surprise when in reality, the next day, I went to therapy, and I was met by a girl of about six, the daughter of my therapist. She was called by the name from my dream and she looked like that girl, too. How is it possible to explain this rationally? After all, as I said, I did not know anything about my therapist's personal life, I did not know if he had children. This fact alone makes us wonder! But the content of the dream was also important for me, it became a real gift, an inner journey into unknown areas of the psyche and a promise of something more.

At all times throughout history, different peoples have had great respect for dreams. Dreams were endowed with a prophetic, religious and healing meaning. In mythologies of almost all ethnicities there are deities or spirits responsible for dreams. Thus, in Egyptian mythology, god Bes and goddess Bast were considered guardians of people's sleep. In Slavic mythology, there is a god of sleep - Son (Sleep), and a goddess of sleep - Dryoma (Dream). In the Old Testament, the theme of dreams is stressed throughout.

In ancient times, the Greeks had great respect for dreams. They believed that a dream is a special gift sent to a person by the god of dreams. In ancient Greek mythology, the god of dreams was Morpheus. He was portrayed as a

young man with wings on his temples. One can also see his image as an old man with a big beard, holding a bouquet of red poppies in his hands. It was believed that this god had the ability to shapeshift into different forms, copy the voice and features of a person or a creature, in whose guise he appeared in the dream. People believed that sleep came to them when Morpheus embraced them with his wings. Morpheus was an esteemed deity, he was even feared a little, for sleep was thought to be close to death. It was not customary for Greeks to awaken a sleeping person because the soul that left the body during the sleep, could not return.

It is known that some indigenous peoples still attach great importance to dreams.

In the seventies of the last century, two American ethnologists discovered in the wild forests of Malaysia a tribe of the Senua ('a people of dreams'), whose entire life was subordinated to dreams. Every morning, during breakfast around the fire, everyone talked only about what they saw in the night dream. If one of the Senua committed injustice towards someone in a dream, they had to make a gift to the aggrieved. If someone attacked a tribesman in a dream, they had to apologize and make a gift to the victim in order to earn their pardon. The dream world of the Senua was more educational than the real life. If a child said they had met a tiger in a dream and fled, they were forced to see the predator the next night, fight with it and kill it. The elders explained to the child how to achieve this. If the child failed to win the tiger in the next dream, they were condemned by the whole tribe. According to the Senua's paradigm, if one sees a nightmare, they need to defeat the enemies, and then demand a gift from them to turn them into their friends. The most desirable dream plot was a flight - the whole tribe congratulated the one who flew in a dream. The first flight in a child's dream was like the first sacrament. The child was overwhelmed with gifts, and then explained how to fly to distant lands in a

dream and fetch strange gifts from there. It was surprising that this tribe did not know violence and mental illnesses, it was a society without stress and wars thanks to the Senua's attentive attitude to dreams (35).

There are other examples of respectful attitude to dreams in tribes. We find the same tradition with Australian aborigines, where the tribe is gathered together every morning to discuss dreams. Nighttime for members of this community is more important than daytime (21).

Based on these illustrations, we can conclude that many indigenous peoples still preserve traditions of careful attitude to the values that have almost disappeared from the so-called civilized society. A humane attitude to mother nature, to fellow tribesmen, to a person, prevails over the egoistic tendencies of our time. More realistic is the contact with unknown manifestations of life (dreamland and sentient levels), while consensus reality is secondary and less significant for them.

To be more convincing about the importance of dreams, I want to note that many scientific discoveries that determine the life of modern man, have been made by brilliant scientists in dreams.

René Descartes, a French mathematician, physicist and philosopher of the 16th and 17th centuries, assured that he was led to the way of great discoveries by his prophetic dreams seen at the age of twenty-three. On November 10, 1619, in a dream, he picked up a book written in Latin, on the very first page of which the secret question was raised: 'What way should I go?' In reply, according to Descartes, 'The Spirit of Truth in my dream revealed to me the interconnection of all sciences.' For the next three consecutive centuries, his works had a tremendous impact on science.

Niels Bohr, a great Danish scientist, confessed that a dream brought him the Nobel Prize. As far back as in studenthood, he managed to make a discovery

that changed the scientific picture of the world. He dreamed he was on the Sun - a shining cluster of fire-breathing gas - and the planets were whistling past him. They rotated around the Sun and were connected with it by thin threads. Suddenly, the gas solidified, the 'sun' and 'planets' decreased, and Bohr, by his own admission, woke up as if from a push: he realized he had discovered the model of the atom that he had been seeking for so long. The 'sun' from his dream was nothing else than a fixed nucleus, around which 'planets' - electrons were rotating! (34).

A well-known fact is that the table of chemical elements was also discovered in a dream by Russian scientists Mendeleev. These are just some examples of the role of dreams associated with scientific discoveries.

4.2. Dreams and psychoanalysis

In modern Western culture, the attitude towards dreams began to change at the end of the 19th century, when psychoanalysts drew attention to the significance of dreams for our mental life. The founder of psychoanalysis, Sigmund Freud, began studying the unconscious impulses of man through the analysis of dreams. He used the method of free associations and believed that desires of the unconscious, mostly of a sexual nature, can manifest themselves through each object of the dream. Objects of the dream can be 'translated' from the language of the unconscious into a language understood by a person because their symbolism is predominantly universal, and so the dream could tell about a person's problem or trauma. As I mentioned earlier, Freud called dreams 'the royal road to the unconscious.'

Carl Gustav Jung, Freud's disciple and founder of analytical psychology, disagreed with Freud about the interpretation of dreams, believing that unconscious life is much richer, it should not be limited to sexual content

alone. Jung's symbolism of dreams is multilevel, it is quite complex and rich. The semantic field of the dream is much wider than the individual frames; it reflects the richness and complexity of the whole sphere of the unconscious, both individual and collective. Through the dream, the unconscious communicates with the dreamer. Each object of the dream acts as a symbol. Unlike the sign, the symbol is polysemic, has many meanings. Its content depends on the perception of the dreamer. The analyst may also have certain hypotheses about the language of the dream. There can be many interpretations of the same symbol. Jung believed that the meaning of the dream during therapy is not predicted, but discovered in a therapeutic alliance with the client.

He also singled out 'big' dreams, that is, dreams conjugated with a numinous feeling of rapture and awe. In these dreams, Jung saw the highest spiritual guidance that comes from the center of human being - the Self.

I would like to share a numinous dream that I had at the age of fourteen. I still remember many images of that dream as if I had seen it yesterday. It is perceived by me as a guiding star in life.

I lived with my parents in Vilnius at the time. There were many temples built in the Gothic and Baroque styles in the city.

I dream I'm wandering around the city with my mother in search of something very important. We do not know what it is, but we will know for sure if we find it. We are rushing from street to street, popping in bars, cafes, and shops. It is gloomy, dark outside although it is daytime, the streets are narrow, and high Gothic buildings are on both sides. They are so high that they seem to be closing up above our heads, making it even darker. Buildings and churches are crushing us with their greatness and height. It feels like something very uncomfortable. We randomly turn from street to street, drop by new buildings,

ask something from people, but we cannot find the desired object or the key to a mystery. Everything is becoming more restless. I feel almost desperate.

Then, as I had no strength left to believe I could find the desired, I turn around the corner, already alone, and find myself in a huge square, blinded by sunlight. This contrasts so much with the previous dark and dull perception of the streets. The square is all covered with pure white sand, and crowned with a white beautiful Baroque temple. He is light, sunny and joyous.

I see a lot of people, a crowd kneeling down on the stairs before the temple, their heads are lowered. They dare not raise their eyes and are praying to the Higher Powers. According to the rule, if I step on the sand, I too must kneel and pray, bowing my head low. But I do not understand these people. Why are they so unhappy? I do not accept their rule.

The picture I see causes me incredible delight and exultation. I understand - here is what I have been seeking. I found it! I walk to the temple with a happy smile on my face, crossing the square. All these people are embarrassed, some whisper to me to kneel down, others angrily follow me with their eyes. Everyone condemns me. But I am happy. I know I am right. I raise my hands, I feel I'm speaking with God and He loves me.

The image of the temple in my dream is a metaphor for the numinous, it is an object that embodies the spiritual aspect of the search.

Jung believes that archetypes (Animus, Anima, Shadow, etc.) manifest themselves in dreams through symbols or figures. It can be an old man, a young girl or a big spider participating in the story. Each one embodies an unconscious attitude, mostly hidden from consciousness. Even being an integral part of the dreamer's psyche, they often exist autonomously and are perceived by the dreamer as external figures. Discovering archetypes manifested in the symbols of dreams, allows an individual to become more aware of their unconscious

attitudes, integrate previously marginalized parts of personality, and get involved in the process of holistic understanding of their Self, which Jung considers the main task of analytical work (32).

As far as the technique of working with dreams is concerned, Jung recommends analyzing each detail of the dream separately, and then revealing the essence of the dream for the dreamer.

4.3. Dreams in gestalt therapy

The approach of gestalt therapy to dreams is also very interesting. Fritz Perls, founder of gestalt therapy, believes that dreams are existential messages to dreamers; every object of the dream is a marginalized projection of the dreamer's personality, i.e. our own part. '... Any part of the dream is the dreamer themselves: if I dream I am driving along the highway, the car, the road, the passing cars, the mountains afar, the invisible danger are all me' (9).

How does the method work in gestalt therapy? It is important for the dreamer to identify with every element of the dream, let them speak out, listen to feelings, sensations in the body, messages of the images, and understand how it all relates to the dreamer, how it helps them to regain integrity. 'Until you hear all the stakeholders, until you establish contact with them and try to resolve your differences in one way or another, you will be doomed to an inner conflict that can cripple your life, and sometimes completely paralyze it. If only you manage to resolve this conflict, this particular gestalt will end - now it is assembled completely, packed in the box and removed. The energy tied to that conflict, is released and available, and you can step on to the next patterns, to new gestalts' (ibid., 9).

As an illustration to what has been said above, a work with a client's dream comes to my mind, described by the Gouldings in their book 'Changing

Lives Through Redecision Therapy'. In the book they say about such a man participating in one of their gestalt seminars, as they normally call a superman. He did not show any feelings, behaved very reservedly, nevertheless he took a chance to present his dream that had tormented him for a long time. Here is a short description of his dream: *'I'm sitting at the desk in my office and suddenly realize that my son is not with me. I run out to the backyard and see him dead floating in the pool.'* As he was telling the dream, the man increasingly gave way to emotions, his voice trembled. Then he said he made repeated attempts to understand the dream, visited psychoanalysts but arrive at nothing. Interpretation that he unconsciously wished death to his son, did not satisfy him. He loved his baby. I want to quote a passage from the book that describes the work of Robert Goulding with Zip (that was the name of the man), for it particularly impressed me with how effective the approach was. 'Bob is working very slowly, making him be every part of his dream and explaining each part as a facet of his personality. Zip becomes the desk: massive, solid, dependent; the office: closed, always tidy, stuffed with information; the path to the pool: firm and boring; the pool: cool and full. Before that, he accepts all the characteristics as describing himself. While working, he struggles with tears, but as he comes to the pool, he begins to sob. He is crying for several minutes before he starts speaking.

Bob: Become a child from your dream.

Zip: I'm beautiful, sweet, most important in Zip's life. (He cries again)... I'm smart. I love life. I'm... dead' (8).

Thus, unexpectedly for himself, he realized that he had drowned in the work, in everyday routine, in numbness, and buried, perhaps, the best part of himself, his Inner Child.

Gestalt therapy emphasizes the importance of working with dreams and treating them with special interest, since this leads to putting puzzles of our personality together into a single mosaic, gaining greater and greater integrity.

Working with dreams, regardless of the psychotherapeutic approach, we first of all pay attention to bright, full of energy dreams. People say about them as being much more real than the life in which the dreamer lives. As a rule, they are remembered for many years.

It is also very important to pay attention to recurring dreams. They signal us about aspects of our personality not integrated into life.

4.4. Dreams in Processwork

Since process-oriented psychology (Processwork) is an integrative approach, it does not deny the contribution of other psychological schools in working with the psyche. Arnold Mindell himself started his path in psychology with the analysis of his own dreams, working with Marie Louise von Franz, well-known analytical psychologist, Jung's closest associate. After receiving his education in the field of analytical psychology in Zurich, A. Mindell worked for some time in this approach. Later, he also studied gestalt therapy and other approaches. We can say that process-oriented psychology, being an integrative approach, absorbed the best of the various directions of psychology.

Mindell did not deny that an image of a dream can be seen through the association of the dreamer and the appropriation of the marginalized information (in psychoanalysis), or through the experience of 'I am this image' (in Gestalt therapy). But in Processwork, we adhere to its terminology saying that some images of the dream represent our secondary processes, i.e. unconscious, not embraced aspects of personality. And through the living the

image, through getting to know the new process and embracing its energies, we gain greater integrity.

Arnold Mindell considers dream work very important. As I said, he introduced the concept of 'dreaming body'. Mindell argues it is not enough to just listen to the content of a dream; the body itself is telling the dream with its body language. And even when a person is not telling a dream, it is literally taking place before our eyes in the body. Therefore, it is important to pay attention to how a person is telling a dream, to his body language, inner sensations, feelings, voice characteristics, and also notice the sensations and feelings of the listener. The first book published in 1980 by Mindell was called exactly so - 'Dreambody'. According to the author, the concept of the Dreaming Body was discovered at the height of intense evening discussions with a group of teachers and students interested in this topic in the early 1970s. Mindell believed that to be a good interpreter of dreams, it was absolutely not necessarily to have undergone thorough trainings in understanding myths, dreams and symbols. Dreams can be understood with the empirical approach, when we pay close attention to the experiences of the dreamer, to how they are speaking, what feelings they have, how they are moving in space. Then Mindell discovered that dreams can be experienced while not only asleep, but also awoken. He noticed that even if an individual does not talk about their dream, we can observe how 'the dream is trying to happen right before your eyes' (21).

Another concept that Arnold Mindell introduced, is 'Dreammaker' In his book 'The Dreammaker's Apprentice', the author gives the following analogy. He says that waves in the ocean can be made by the wind. But often the ocean rolls in the windless weather as well. What force affects the water element, creating oscillation? It may be invisible to the eye and not sensed attraction of the moon. 'The dreammaker is like the moon - that heavenly body in outer space that affects each of us, although we do not often realize it. In this book I will

show that the dream is affected by both the everyday life and the mind of the dreammaker - just as the ocean waves are influenced by the wind and the gravitational pull of the moon.' The dreammaker is God within each of us. To truly understand the meaning of a dream is to understand the 'thoughts of God.' We must understand that sometimes in a dream we see images of our ordinary external reality as part of mental processing, but sometimes information comes from the very depths of our souls.

A. Mindell suggests viewing dreams on two levels:

'... - First, dream work should help us experience the source of dreams; that is, the virtual reality, on which everyday life is based, and the 'thoughts of God.'

- Secondly, it should help us understand dreams from the point of view of our everyday 'I'.

I believe that we cannot properly understand the dreams without experiencing their source... Being closer to the source of dreams, you feel and understand how your everyday life arises with all those things that you call your problems and symptoms. When you know the Dream hidden behind your everyday life, the problems no longer seem to be frozen states, but are experienced as flows of creative power. You feel your rootedness in the incomprehensible and awesome yet deeply enriching universe' (21).

So, we see that the Processwork has enriched and deepened the approach to dream work. Furthermore, the emphasis, according to Mindell, should be done not on intellectual knowledge about dreams, but on finding a clearer sense of relationship with the infinite. He says that in the new method, the central place is occupied by the Dream (Essence), not the dreamer or their night dream.

4.5. Early childhood memories and dreams

I will also note that in Processwork, great importance is given to early childhood dreams, memories and fantasies (dreamlike experiences). Often this information hints at our 'life myth' - a path that indicates the direction of our development. Representatives of other psychological approaches also addressed early childhood dreams and memories. Thus, K.G. Jung in his autobiographical book 'Memories, Dreams, Reflections' recalls a dream that he had of at the age of three. Jung was haunted by it for years, he connected with it the beginning of his intellectual life and initiation into the Shadow aspects of the psyche.

In the dream I was in this meadow. Suddenly I discovered a dark, rectangular, stone-lined hole in the ground. I had never seen it before. I ran forward curiously and peered down into it. Then I saw a stone stairway leading down. Hesitantly and fearfully, I descended. At the bottom was a doorway with a round arch, closed off by a green curtain. It was a big, heavy curtain of worked stuff like brocade, and it looked very sumptuous. Curious to see what might be hidden behind, I pushed it aside. I saw before me in the dim light a rectangular chamber about thirty feet long. The ceiling was arched and of hewn stone. The floor was laid with flagstones, and in the center a red carpet ran from the entrance to a low platform. On this platform stood a wonderfully rich golden throne. I am not certain, but perhaps a red cushion lay on the seat. It was a magnificent throne, a real king's throne in a fairy tale. Something was standing on it which I thought at first was a tree trunk twelve to fifteen feet high and about one and a half to two feet thick. It was a huge thing, reaching almost to the ceiling. But it was of a curious composition: it was made of skin and naked flesh, and on top there was something like a rounded head with no face and no hair. On the very top of the head was a single eye, gazing motionlessly upward.

It was fairly light in the room, although there were no windows and no apparent source of light. Above the head, however, was an aura of brightness. The thing did not move, yet I had the feeling that it might at any moment crawl off the throne like a worm and creep toward me. I was paralyzed with terror. At that moment I heard from outside and above me my mother's voice. She called out, "Yes, just look at him. That is the man-eater!" That intensified my terror still more, and I awoke sweating and scared to death. For many nights afterward I was afraid to go to sleep, because I feared I might have another dream like that.' (28).

Another well-known psychologist of the twentieth century, author of individual psychology, Alfred Adler, developed Jung's idea of the importance of early childhood dreams and memories. He attached great importance to them and kept them central in his counseling. Adler himself believed that early dreams and memories defined the basic lifestyle of an individual, their life goals, values. He said about this: 'Every memory, however trivial it may seem to an individual, represents for them something commmorable. It tells them, 'That's what you should expect,' or, 'That's what you should avoid,' or, 'That's what life is'. Again, we must emphasize that the event itself is not as important as the fact that it is this experience that persists in memory and is used to crystallize the meaning that is attached to life. Each memory is a reminder.' In addition, 'memories can never conflict with the style of life. If the lifestyle changes, memories will also change: an individual will remember other cases or interpret the cases he remembers differently' (1).

Returning to Processwork, it is important to note that early childhood memories and dreams are our helpers in understanding our life myth, sort of a 'guiding star'.

5. Inner work

'True changes are inside. Leave everything external as is.'

Dalai Lama

Another important topic in process-oriented psychology is inner work. To elaborate on the topic of the final project, I chose work with my own body symptoms, work with dreams and inner work. Body symptoms and dreams were explored by me usually in group work or in psychotherapy as a client. Inner work is a way to understand and change something without being dependent on the help of a therapist or facilitator. One of its advantages is that it is a powerful tool for working on oneself, which preserves freedom, independence of the worker.

Inner work is a practice of being aware of oneself: one's sensations, feelings, thoughts, impulses and motivations. I really like the definition of self-awareness or mindfulness that Shinzen Young gives. He says: 'I define mindfulness as a set of three attention skills that include concentration power, sensory clarity and equanimity.'

The power of concentration is the ability to focus on what you think is appropriate. The level of concentration is quite low with most people.

Sensory clarity is the ability to understand what sensory flows contribute to your perception of what is happening. What out of it refers to visual experiences? What to the bodily ones? What to the auditory? What of it is inner images, or inner monologue? Sensory clarity is the ability to so analyse your own experiences in 'real-time' as it happens.

Equanimity is the ability to allow sensory experiences to come and go without struggle - without reacting to them, trying to keep them or push them away' (33).

It seems to me that if we are harmoniously aligned with the outer world, with the cosmos, the energy flows seamlessly through us, without obstacles in its way. But if we happened to experience traumas, severe stresses that we could not fully cope with, if we are concerned about something inside or in the external world depending on a situation, our energy meets congestions on its way, part of it turns into the past, we lose most of it by recalling again and again different situations inside ourselves, experiencing anger or sadness related to the past, or fears and concerns about the future. In such states, inner work is very helpful.

Mindfulness provides an opportunity to come into contact with one or another part of personality, take a more accurate understanding of yourself, arrange a dialogue between different parts, express important aspects of yourself. It can be done in different styles: introvertedly - when you work inside and nobody around notices this, as well as extrovertedly - when a person unfolds signals, expresses themselves through dialogue, movement, sounds, etc.

You can use various methods for inner work, such as active imagination, visualization, the technique of 'empty chair' from gestalt therapy, methods of art therapy, authentic movements, work with vectors, work on the Essence level, etc.

Often, inner work begins with concentration on the inner space. We catch signals on the dreamland level - something that has not been manifested and fully realized, but with a close look inside we notice it and give it the opportunity to express itself in various channels, often denoting as some role inside. When this role is fully manifested, another role normally appears, with which it is important to interact, give it floor to expressing itself. Here it is important to designate different points for different roles in space. Continuing the dialogue, we go deeper inside, carefully watching what attracts us, and following this. If we find an inner conflict, a certain discomfort, then by

carrying out this process, we often come to its resolution, to the point of comfort and rest. Often in such a work we reach the so-called Essence, which is without polarities and conflicts, but with love, acceptance, admission of everything that exists, and peace, deep peace and relaxation.

I would like to refer to Young's statement once again: 'The completeness of experience is a way to measure how much mindful you have been during that experience. As you bring more and more concentration, clarity and equanimity into your own experiences, they become more and more complete. When you focus on them mindfully, you perceive them more completed' (ibid., 33).

The field of application of inner work is quite extensive. This, first of all, is an easy way to change the mood. Usually we start from the discomfort, we realize its content, what part of us is feeling it, we unfold signals and so carry out the experience. We can realize that discomfort has been related to an intrapersonal conflict, and when one part of personality manifests itself in full, an opposition part can emerge on the stage of the inner theater. So, by prompting ourselves to participate in the inner dialogue, we get the opportunity to resolve the conflict.

Inner work can become a powerful potential for creativity. It frees up the resource, making us more energetic, lively, spontaneous.

Often it is used when it is necessary to prepare for a difficult event, for example, a difficult conversation or public speaking that frightens.

Interpersonal conflicts are another opportunity for applying inner work. This is an excellent chance to better understand your position, express it fully, understand the opponent's position by identifying with him.

Inner work is a method necessary for group leaders, everyone whose professional activity is connected with communication, for psychologists

working with groups and clients. If something touches us in the process of work, inner work makes it possible to understand what is happening and to find the right approach. If we experience a negative transference/countertransference, inner work becomes an indispensable helper.

Referring to this topic is essential for me, since further in this work, unfolding my life journey, I will use the inner work to show how it changed me, which insights it gave, how it helped better understand myself.

CHAPTER 2. Analysis of my own body symptoms (benign tumors), dreams and inner work in discovering myself

In this part of the diploma project I want to refer to the experience of my life, elaborating on how process-oriented psychology, in particular, body symptom work, dream work and inner work, helped me put myself together, integrate parts of personality into a larger wholeness, change, finding a new life in discovering myself and my place. In course of research, I will refer to my early childhood memories that helped to better understand myself, as well as to later life stories and, of course, to the present period of life, covering the nine past years or so when I started studying Processwork. I will use my diary entries, recordings of my inner work and therapeutic sessions as a client.

2.1. Early childhood memories

So, as I said earlier, process-oriented psychology attaches great importance to early childhood dreams and memories. I want to tell you about some memories. So will I introduce myself for you to know me better. One of my earliest memories is the following story. *Summer. The Kazakh steppe. I am three years old. We live in a small town isolated from the 'big life'. My father was serving in that place. Every day all the children of our town were taken 5 km by bus to school. One day I picked up the moment I stayed outside for a short time on the street without supervision, took my three-year-old friend's hand and told him: 'We are going to school.' And we went. Fortunately, after a while we were found halfway on the road leading to the city school. We still managed to go 2-3 kilometers!*

What is important to me here? Firstly, I took the initiative by inviting my friend to follow me. Secondly, I called him to school. School for me is a

symbol of the place where we acquire knowledge, experience, and learn to think. For me even today, one of the metaphors of life is the metaphor 'life is a school', and learning and development are very important values.

Another metaphor I meet in this memory is the 'journey', the movement forward. It was important for me all my life to hear the Call, go meet the unknown, to discover myself again yet different. When we set out on the road, we break away from the habitual and safe, from everything that keeps us within the old, well-known identity. The decision to go on a trip is always a choice in favor of the unknown, it is a risk. Who knows what kind of meetings are ahead? But this is an experience of freedom, contact with new lands, elements and people. In new places I really like to slow down, hang out in street cafes and observe people, feeling the atmosphere of the place, its energy. I love, if possible, communicating with locals in an attempt to understand their way of life. These are new worlds that make us change, become bigger, gain experience. After each journey, we return different.

At the level of consensus reality, as long as I can remember, I loved traveling, roads. Even if I'm going to lead a big group, having hard work ahead, and the road being not easy, I pack up and feel joyous excitement, anticipation to meet with something unexplored.

But it would be unfair, talk about journeys, to keep in mind only the level of consensus reality. For me extremely valuable and dear are my inner journeys, too, which happen on the dreaming and Essence levels. They help me feel more complete, save in times of crisis, when outer freedom is as limited as possible. And then I look for freedom, meetings with nourishing energies, answers to questions in the inner space. So was it, for example, during my mother's illness.

Our whole life is a journey. In different moments of life, we perceive the flow of time differently: sometimes it seems that everything has stopped, we are drifting endlessly on an ice cake. At other times we rush on a super-high-speed train, so we do not have time to view the landscapes outside the window, process the impressions.

The last moment I want to note, recalling this episode of my childhood, - I went to school not alone, I persuaded a friend to share this trip. In life, a good company is important to me, a person with whom I can speak 'one language', share the experience of the journey, be understood by someone and listen to them myself.

Let me present a little later memory as part of introducing myself. I consider it very important, because it helps to understand the original structure of my soul. I think the structure of my psyche was being formed to a large extent at the time. This memory refers to the age of 5-6 years. The situation that I will describe repeated itself not once. Every time my parents and I were driving by car on the way to Almaty, then the capital of Kazakhstan, and the journey lasted several hours, amazing landscapes opened before my eyes. We moved along the serpentine mountain roads. Often on one side the road was bordered by rocks, and on the other, by a precipice. Ahead there were snowy peaks of extraordinary beauty. They seemed so close! But you could drive in their direction for several hours, and they did not approach. I remember my childhood perception of the colors of these landscapes. The sky was so blue that I never after met in my life. And if we were on the road in the spring, then often beyond the precipice began the valley where poppies blossomed. Infinite poppy fields! And the nearby mountains covered with green forests. And there, far away there were snowy peaks. Blue sky, green mountains and red fields of poppies! An amazing combination of meager harsh landscapes and unusually bright colors.

The second important point related to this memory is this. On the road, along with the noise of the engine, symphonic music inside me always began to sound. I heard the orchestras. It was music that I had never met before. At the time I thought that all people were designed like that. Everyone in this situation would hear music, and there is nothing special about that. I was born with an exquisite ear for music and yearned to learn music all my childhood. But, as I said earlier, the school, including the music school, was five kilometers away from the place where we lived. Then, unfortunately, it was impossible for me to study music. This dream was never meant to come true.

But what I consider important and determining my personality is that I have been concerned with beauty all my life: in nature, in art, in relations between people, in music do I feel beauty.

I can say about myself that my nature is largely dreaming, I loved all my childhood to dream and fantasize. I remember, when I was six I even went to bed earlier only to dream for some half an hour before falling asleep. Some fantasies of mine lived in me for months, continued every evening. I still remember to some extent one such long-term fantasy, referring to the age of six. In it, I was the mistress of a large cave, which I arranged for my taste. It was cozy and comfortable. It had everything for life. In this cave I gathered together a community - 'my people' who needed shelter and help. I wonder what was the criterion for selecting the 'my people'? Now I do not remember that. But I was forming a community by helping people.

I remember somewhere in the middle of therapy as a client, I worked with my emotional reaction to hard thorny energy. My therapist, Ayako Fujisaki then asked: 'What part in me does this energy hurt?' The energy hurt my Inner Child. She asked to draw a world in which this girl would dream to live. I described a world with a lot of warmth, trust, a desire to understand each other, a lot of interest in each other. There were no ranks, everybody was equal. When

meeting, people hugged, sincerely enjoy each other's success and were prepared to share different experience. That is my high dream (a Processwork term, which implies how I see ideal relationships) about relationships, which had formed in childhood. And moreover, I literally try to reproduce this world in my life, creating different communities. Thus, for instance, one day I created a psychological club, and then supported it for a long time by my own initiative. I also initiated prolonged training for local psychologists, first acting as an organizer, then teaching myself gestalt therapy and later process-oriented psychology for many years.

If we return to the childhood fantasy of the cave, it must be noted that my primary process related to the longing for solitude was manifested back at that time, and the secondary process manifested itself in the striving for people. And this process was not so much about connecting with people, but about the formation of relations of a certain type in the community.

In childhood games, I often chose the role of doctor and teacher, I wanted to bring to life knowledge and healing. Probably, my professional path was defined back then, although the road to psychology turned out to be meandering.

Another childhood memory is that I was very fond of looking at the starry sky. I could watch the stars for hours. I already said that my childhood was in Kazakhstan. The starry sky in those lands is special. It seems low, and the stars are very bright. I keep this habit throughout my life. I even came up with a feature about myself: 'I watch the sky more often than my step'. This expression determines me in many respects. It is associated with an almost complete lack of practicality, with interests of an abstract nature more than concrete. There is something in this feature that I like and something I absolutely don't. I do not always feel rooted, do not feel attached to the physical world of things, I do not know how to settle down and fight for 'my own stuff'.

I can relate all this to the sphere of my secondary processes. On the other hand, it helps me sometimes to take a position of detachment and be more objective, looking at the situation from the meta-position.

2.2. The main psychological processes selected for this work

It seems appropriate here to draw a parallel with the psychoanalytic theory of Karen Horney (known psychoanalyst of the 20th century). In her theory of neuroses, she singles out the three main vectors of the personality movement for modern man: to people, from people, and against people. Neurosis is the presence of opposing tendencies in the personality (25). According to this theory, my neurosis is the opposition 'to people - from people'. Both tendencies manifest in my personality equally strongly: on the one hand, I tend to 'hide', be out of the way, invisible, on the other hand, I desperately need close warm contacts. Both tendencies are clearly seen in the cave fantasy: cave as such is a symbol of the womb, a place where we isolate ourselves from the world. But in my cave there are many people with whom a warm relationship is established. In terms of Processwork, it can be said that the second tendency is closer to my primary process, and the first to my secondary one - what I learn to embrace throughout my life.

I am very familiar with the feeling of isolation from people, although I get along well with loneliness. But in rare moments of life I experience the following: I desperately strive for people, but not for everyone, for 'my own'. And when for some reason I am left alone, isolation becomes a difficult test. Once in therapy I worked with this topic, and I had a metaphor expressing this state. *There is a flow of life. And all people move in this flow. As if I saw a big river with the current, and everyone is floating along it, and I'm standing on the shore and cannot enter the water. At such moments, I feel very lonely, divorced*

from the very fabric of life. There seems to be magnetic substance that everyone has and that glues them with life. I was left without this substance for some reason.

I think that this deeply rooted feeling refers to the preverbal experience of my existence.

I already mentioned one repetitive dream. I'm sure it has something to do with this feeling. *In the dream, I see a lot of people. Some of them are my relatives, friends. Others are not familiar. But we are united by participation in one holiday. Everyone is having fun, everyone has their place, and everyone is enjoying what is happening. Only I feel dismissed from this celebration of life. I feel lost, I'm looking for my place and I cannot find it.*

Existential philosophers, such as Heidegger and Sartre, spoke much of the sense of 'homelessness'. Emmy van Deurzen in her book 'Paradox and Passion in Psychotherapy' writes that it is thanks to this instability that freedom and consciousness become possible. Referring to Heidegger, she writes: 'This is what Heidegger called *Unheimlichkeit*, which means literally 'not to be at home', to feel uncomfortable, uneasy, uncertain, lost, homeless. But Heidegger believed that this is precisely the *prerequisite* for human existence and development. After all, it is due to this anxiety and restlessness that we have to work hard to provide ourselves with at least some kind of security, build a house. Just being vulnerable, we begin to recognize ourselves and reflect on our own anxiety' (5).

Discovering 'my home', 'my people', 'my own place' among people is my secondary process.

I will remind that in Processwork we consider three levels of reality: consensus reality, dreamland and Essence level. So, in the story of my life path

and self-discovery, I will move from level to level, from the circumstances of life to the intuitive insights of Spirit's design.

I think to understand the specifics of my work with symptoms and dreams, it is necessary to say a few more words about my life at the level of consensus reality.

So, when I was 11 years old, my family moved to Vilnius, the capital of Lithuania. Everything was different there: different nature, different architecture, atmosphere. Because Vilnius was one of the cultural centers, I formed a habit of attending exhibitions, theaters, concerts. Here I learned to see the beauty in art. At the age of 17, I entered a local university for applied mathematics. How far mathematics is from psychology! How to determine priorities without the help of adults when you are 17 and do equally well at school? I can say that period of my life was quite dramatic. I soon realized that mathematics was not the most interesting subject for me, but it took a few more years for me to finally realize I was interested in psychology. I remember this very well. I just turned 20. Winter vacation after exams. At this time, I suddenly and irrevocably realized that I was wasting time at the university. I felt distinctly the Call of the soul. However, it took another six years before I approached the dream. To do this, I had to leave everything: my parents' family, work, friends, hobbies, beloved city and move to a new place. So did I find myself in the city, where I continue living today. This is one of the Russian scientific centers near Moscow.

So, I came to psychology when I was 27 years old. Even later I began to study psychotherapy. Then there was a postgraduate course, teaching psychology at a local university. And later work with clients and groups.

I have one characteristic feature - I establish certain relationships with the places which I live in or visit. I feel the atmosphere, the energy of places.

Sometimes I personify the city, I endow it in my subjective perception with human qualities. So was with St. Petersburg where I received higher education in psychology. It was for me a smart, ironic conversationalist. A real interlocutor because of synchronicities in this city occurred so often that through them I literally got answers to my questions. (*Synchronicities are events occurring in the world channel, which are perceived as signs, we pay special attention to them, and they seems to have a certain meaning for us. Jung defines synchronicity as 1) content coincidence of the internal and external; 2) coincidence of the mental state with a simultaneous objective external event; 3) coincidence of the mental state with a simultaneous but remote in space external event (24)*). The energies of the city in which I live now were perceived by me as harsh and uncomfortable. But the city opened for me a new road in life - the opportunity to engage in psychology, and I never regretted moving here.

It was here that I began to get symptoms - benign tumors. The statistics of tumor diseases in this place is rather sad, the percentage of people suffering, for example, nodular goiter of the thyroid gland, tumors of other organs is very high. Probably, the eco factor does contribute. But still I often think that, other things being equal, one person acquires a disease, and another does not. So it was interesting for me to look at my symptoms from a psychological point of view.

Analyzing body symptom work and dream work as a client in process-oriented approach, I found that the topics I lived through repeated themselves, although the therapy took almost six years. The main polarities in the generalized form looked like this: 'give-take', 'softness-firmness', 'seriousness-playfulness', 'low self-worth - arrogance', 'stiffness, tension - relaxation', 'love - aggression, destruction'. The first quality in the pair more often corresponded to my primary process, to how I was feeling, and the second to the secondary. Also important were the limiting beliefs, the edge figures that shaped me as a

person. The message 'Do not stick your head out, do not show off, know your place' taught me that others were more important, that my value was small, that to give was more important than to take. And in no case should you be arrogant. 'It's important to be a reliable, trustful person', 'you can not be aggressive, rude'. I remember in my childhood my father often repeated: 'Rudeness is the province of mean people.' Now that I write, it makes me smile. But in my childhood I wanted very much to be like my father, so decent, honest, generous, delicate, subtle and strong at the same time. My father is the person who taught me how to love.

These are just examples of someEdge figures. Of course, there are considerably more of them.

2.3. Secondary processes through the study of symptoms and dreams

I will devote more attention to working with symptoms. To begin with, I will remind that the symptom is often an expression of the secondary process. Exploring my own symptoms, I discovered the qualities of 'solidity', 'the right to take', 'expand spaces.' These qualities are related to my secondary processes, they contain the energy that I need to embrace. Using Pierre Morin's idea (31), we can say that the symptoms manifest my integrity, expressing in their own way the aspects of the psyche that are not quite picked up.

I began to seriously explore my symptoms at one of the first international seminars devoted to symptom work. At the level of consensus reality, it was a benign tumor that did not make itself felt by any sensations. I learned about it by chance from an ultra-sound survey. I entered dreamland through the visual channel by imagining the symptom. I deepened my study, involving other channels. After the visual, the kinesthetic channel turned on, my

hands showed that something was expanding and occupying voids. I experienced excitement, active energy, a sense of joy. I was entering the secondary process, taking the role of the Symptommaker, who was seizing new territories, calling for activity. It was taking what it wanted without asking permission. Then I received a message that the symptom teaches me to show myself more actively in relationships, take initiative in work and 'seize' different aspects of life.

I want to make a small deviation from the narrative and offer the following exercise to those who are interested in working with their own symptoms, using Processwork methods.

You probably know something about your symptom (if you have one) at the level of consensus reality. You are familiar with the medical diagnosis. You probably know the explanation of traditional medicine (if you visited doctor) about the causes of the pathology, its behavior and probable predictions. We will go in a different direction, exploring the symptom as the secondary process, and try to understand what it is trying to tell us, what energy it is important for us to embrace.

Exercise.

1. How do you know about the symptom? Do you feel pain or any other sensations (itching, heaviness, etc.)? Does it make you move in a special way? Or found out about the symptom from your doctor and imagine its image when you think about it?

Remember the channels in which we receive information? In which channel do you learn about the symptom? Is it a channel of body sensations, movement, visual or auditory one?

2. Start describing the symptom, feeling it, peering into it, listening to it. We call sensory-based information. Here such expressions can appear as:

'Something is pressing in the chest', 'stabbing under the shoulder blade', 'I see it curl up inside'...

3. If a part of you, let's call Symptommaker, were making this symptom, what actions would match its behavior, so that the other part of you that suffers, had the experience described above? You can use a transitional object, such as a pillow, to show these actions. Start doing them slowly and mindfully as you enter the role of the Symptommaker. Maybe you will be pressing, twisting or cutting the object.

4. As you have described the information in one channel, involve others by asking yourself questions about how the Symptommaker looks, how it feels, what voice it has? What is its relations with the suffering part? Be the Symptommaker, play this role, explore what its experience is.

5. What is the core energy of this figure? Can it crush, be aggressive, seizing, tough? Maybe it is playful and invites you to express more lightness and playful attitude to life?

The Symptommaker is our secondary process, it shows us what we should abandon or bring into our lives in order to move in accordance with the natural flow of life. But the messages of Edge figures can stand in the way of this flow.

6. The next step is to pick up energies of the secondary process in all channels. It is important to remember the bodily experience: sensations, feelings, movements, images and sounds, words of this figure.

7. Choose the anchor. From the experience of the secondary process we find something most vivid, intense, which will remind us of the state and help us enter it. It can be an image, a word, a sensation, a movement, etc.

8. It is necessary to outline a plan for the near future - where and when you can adequately express the new energies, the secondary process, in your everyday life.

Returning to the study of my secondary processes, I am again reminded of one of the recurring dreams. Its message for me is connected with the message of tumor symptoms. So, the details may vary, but the general outline of the dream is this: *I find myself on a holiday. I was invited here, it's sunny, crowded, among the guests there are a lot of my friends and acquaintances, as well as unfamiliar people. Invariably, there is atmosphere of lightness, fun and celebration. I like these people, I like the atmosphere. I want to be here, but for some reason either I can not find a place for myself - all the places are already occupied, or the place reserved for me, is occupied by someone else. My feeling is that I do not fit in the common fun, I'm not needed here.* And this is closer to my primary process. In the secondary process, my task is to embrace the energies of the holiday, ease and find 'my' place. If necessary, to seize it, just take what belongs to me.

Both the message of the symptom, and the message of dream are connected with the ability to find and take my place, to take what belongs to me by right.

Having paid attention to exploration of my secondary processes at the dreaming level, I want to go over to the description of the events that once occurred right after I saw this dream again - at the level of consensus reality. I was traveling to another city to conduct a Processwork seminar. The events that began to happen immediately at the beginning of the trip and then at the new place, became very important for me. The train was leaving Moscow, but I was to get on it at the next station. So was more convenient. I had a ticket with the lower bed in the compartment car. When I went into the car and looked into my compartment, I saw that there were already four people in it, and my place was

occupied. And what did I do? I apologized and closed the door from the outside. I was shocked, as I suddenly clearly saw what I normally did in such situations. I was ready to burst into tears, not from helplessness. I knew very well how to be in this situation, and it did not frighten me. Of course, I sat on my place a little later. I was amazed how easily I gave away what was mine. One after another began to come memories from my life, related to this topic. Although this situation was very painful (because it was not just a single occurrence, it was a symbol, pattern of my behavior in response to certain stimuli), at the same time I felt that what had happened had a very positive meaning for me by becoming so obvious.

The next event wasn't long in coming and happened almost immediately. The organizers of the seminar put me in an apartment, which at that time was available. As it turned out later, its owner, heavy drinker, lay in the hospital, and his wife, who lived elsewhere, decided to earn some money. In the evening, when I moved in and stayed alone, a neighbor began to rudely break into the door. Without suspecting anything, I opened the door. It was an elderly man in a state of intoxication, very aggressive. He shouted loudly, demanding to explain what I was doing in the quarters of his comrade, threatened me, acted absurdly. At first I tried to talk with him, naively believing that a common language can be found with any person. Then, as the situation got hotter, I became very firm, calm, and without raising my voice, but very confidently I cut him down to size. My firmness made him leave. He did not bother me anymore. Life tested me again if I had learnt the lesson. I asserted my place and gained my strength.

And again I will dive to the dreamland. Surprisingly, immediately after returning home, I again dreamed a similar topic. At that time, my primary job was teaching at the Department of Psychology at a local university. *I dream that our department is moving to a newly built building. I arrive at work and enter*

the teachers' office. The room is tidy, bright and spacious. A colleague comes to me and says: 'Sorry, you're late. This room is occupied.' I go to the next room. It turns out to be very cramped, dirty, dark, with a small window in it. I know that the tidy room was cleaned by the students' help, and this dirty room I have to clean myself. I'm too late. I stand confused in the middle of the room, not knowing what to do, where to start.

The dream seemed to repeat in many respects the theme, which I worked on at that time - the ability to 'take by right, defend my place'. When the therapist and I started working on the dream, looking for the secondary process, I played the role of the colleague telling me the sad news. The colleague was quite benevolent, the role didn't contain much energy. It came about when we began to talk about 'giving myself **the right** inside to have my own well-deserved place' and 'finding my inner home and tidying it up'. So did my task change a little, and no one would help me to clear out, only I could do it.

A little later I had another dream, about which I want to tell. I very rarely have nightmares, but that dream can be called a nightmare. *I find myself in a premises meant to be my home. It's dirty inside. Nobody has lived there for many years. There are dust and cobwebs everywhere. But apart from the unpleasant dirt, there is something terrible in the atmosphere of the rooms: as if a black cat or a bat flashes through now and then. This causes mystical horror. I find out that the door lock is broken, and the door itself hangs on one loop. I look out the window. It's not high, the second or third floor. I feel a temptation to leave this horrible space. I see outside a company of three men, they look at me with sympathy, express a willingness to help, and suddenly one of them smiles and I see his fangs.*

I woke up in horror, but decided to finish the dream in the inner work, using the active imagination method. I returned to the dream, to the experience, despite my fear I began to clear out the space. First I cleaned the room, fixed the

door, then in my imagination I painted the walls, covered the table with a white clean cloth, put a vase of flowers on it, and hung a bright picture on the wall. Everything revived there, I felt the atmosphere of the house differently: it was cozy and safe. I made myself at home, made the inner space mine.

So did my dreams push me to embrace the secondary processes associated with 'finding a home', putting things in order in the inner house, occupying the new space.

Now, recalling the time and work that I carried out in the internal and external space, I realize that at the level of consensus reality, after a while, changes began to occur in my life. I decided to devote myself completely to psychotherapeutic work with clients and groups. It was then that I rent an office and began to develop psychotherapeutic activities. Moreover, I chose the office myself. Before that, I received clients at the university office and for groups I rented temporary rooms. It seemed like I allowed myself to own my rightful place.

And again I want to offer an exercise for those who want to work with one of their dreams. Remember, images of dreams often contain the secondary process as an indicator what direction to go.

An exercise.

Choose one of the bright, mysterious or frustrating dreams.

1. Tell an episode from the dream, bright, full of energy, weird. Select one of its objects. Maybe, it is a person, or an object or a part of the landscape.

2. Shapeshift into the chosen figure, play its role. Live like it, feel it from the inside, at the physical level, even if it's a stone; embrace its being in all channels: its gestures, movements, facial expressions, gait, voice, intonation, if possible.

3. What is the core energy of this figure? Describe the quality of energy in the one or two most characteristic words.

4. Pick up this quality through the figure in all channels as your secondary process. This is your life resource! Make it easy, have fun!

5. Remember the core energies of the secondary process, chose an anchor to easily entering the new state and bring it to life!

2.4. Messages of the Essence in dreams

Sometimes I had very significant dreams, where the meeting with the Essence occurred. I have already described some of them, one belongs to numinous dreams, another one connects to the Essence through the image of a Buddhist elder. Now I will tell about another dream that I had in the middle of my therapy as a client. *Somewhere at a conference, I get acquainted with a girl who invites me to stay at hers. She lives in Paris. I come and find out that I do not know anything about my new friend: no address, no phone, not even her last name. I only know that she lives in this city and teaches at the medical faculty of the university. So, I need to look for her place of work. I do not know French. I'm alone in the city, which I hardly know. I'm trying to find the university, the medical faculty and the friend. I wander the streets, ask people for directions, but some do not understand me, others do not know where the right place is. My enthusiasm is gradually drying up. I'm starting to feel lonely and lost more and more. No despair because I understand I can stay in a hotel. And at the moment I almost give up and stop searching, a girl of about five or six approaches me, takes me by the hand and says: 'I know where you want. I'll show you the way.'* The image of a little girl, a guide in a dream, appeared not the first time. I wrote earlier about a girl, a guide to a wonderful magical city before my first therapeutic session as a client. K. G. Jung believes that children in dreams often

embody the voice of deep wisdom, the Self. In this dream, my sentient aspect showed me the way, helped me determine the direction in life in search of another, healing (the image of a doctor and a medical teacher) part of my personality. Ahead were hard events, and this help was extremely important for me.

2.5. Exploration of the ancestral energies

I want to start researching this topic from the symptom work. Once, before studying in the Processwork international diploma program, I was at Lena Romanchenko's seminar (within the program 'Introduction to Processwork'), where I concluded that my tendency to the appearance of neoplasms is an ancestral symptom, since my grandmother on my mother's side died of cancer, my mother, too, suffered from the oncologic disease. My matrilineal ancestors tried to tell me something. I remember doing exercise and working with ancestral symptoms, using Processwork methods. For this work, I chose a member of a large family, my grandmother on my mother's side, and through her character I came into contact with the history of my family. I took her role (identified with the image), felt like a heavy woman, as she was. It was difficult to move, so I did everything slowly. A lot of fatigue, anxiety and resentment had accumulated in the body. Life seemed prohibitively heavy. My shoulders stooped, forehead frowned, lips pursed. It became difficult for me to stand, so I slowly got down and sat. Next, it was necessary to feel the core energy of the figure, choose the quality defining her. I chose the quality of 'no boundaries' She was inclined to fusion, didn't quite feel and defend her boundaries. Often different relatives lived in her house for months and even years. The doors of the house were never closed, someone always came to visit, and she fed everyone. At the same time she often was used and felt resentment. Her soul remained hungry. She did not know how to take care of herself, except

feeding her body. I again returned to the role of my grandmother, experiencing this quality. I felt very small, unprotected and lonely. It was a paradoxical feeling - a small, frightened girl lived in the big body. And although there were always a lot of people around, inside was an overwhelming sense of loneliness. I felt pain in my chest and tears in my eyes. I was going deeper and deeper in the energies of this quality (we used Processwork methods to contact the Essence level) until I reached the source - the place where they were born. Once on the Essence level, I first 'saw' the Spirit of these energies and then identified with it. Immediately did I feel in my heart boundless love. The face straightened up, a slight smile appeared. When I looked through the eyes of the Spirit on myself, a participant of the seminar, I saw a woman inside of whom also lived a frightened girl flattening herself against the wall. The spirit looked at her with love, peace, sensing a huge potential of energy. Its message was: 'Do not be afraid to receive love and give it to people. Love is **infinitely** much'. This was my way of dealing with anxieties and fears that arose at the consensus level. As a result of this work, I received a message of the Essence level, which I had to learn to bring to life. A little later I will talk about how I brought to life the energy of love. And now let's continue the topic of working with the ancestral energies.

Several years later the theme of the ancestors continued in the work with my therapist. We talked about ancestral symptoms, and my therapist asked about the general features of my grandmother and mother. I answered that they both didn't really know how to love themselves and take care of themselves. My grandmother fed her body, and her soul remained hungry. During that session, I came to understand that my task is to learn how to feed my soul and the souls of other people, as my grandmother used to feed her endless relatives and neighbors.

In continuation of this topic, I remember working as a client with a dream, which I had had several years before therapy. *Someone of my relatives asks me to live in his house and look after him until the family is out. In a sense, this is someone else's house, but in part it is mine - a familiar place for which I am responsible, and this is the home of my relatives. In the house, I first feel the presence of a foreign eerie energy, and then I notice a person who looks very strange. This is a very high - about 2.5 or 3 meters - and skinny entity, most probably female, in a long gray cloak with a hood shaped like a high cone. I notice in it a huge diehard force and a complete lack of emotion. And it does not see me. It runs things in the house. The first impulse I feel is to hide. But then I go out to her, draw a line on the floor and firmly indicate that it has no right to cross the boundary. It is surprised, but my firmness seems to convince her.*

We began to explore the image of the house - my therapist said that in the dream, the ancestral energies showed up because the house belonged to someone of close relatives. The image of the frightening figure was associated by me with death. The emergence of the image of death is quite typical for the period of the middle age crisis. Having drawn the boundary in the dream, I thus chose life. In the image of the intimidating figure, the energies of rigidity, inability to feel, diehardness manifested themselves. They also belonged to my secondary process to pick up. For it becomes truly safe to express love only when you are able to stand up for your boundaries, show rigidity, if necessary. This topic has repeatedly appeared in my life and in psychotherapy. Later I will approach it again.

2.6. Energies of love in my journey

I have already described how, working with the ancestral symptom, I received a message from the Essence reality that love is much, and it's

important not to be afraid to show it, take it into your life and give to others. Returning to this topic, I remember feeling the energy of love especially when living in St. Petersburg and studying there at the faculty of psychology. There was often a paradoxical state emerging: on the one hand, I was supersensitive, sympathetic, loving, open to my own and others' experiences. Compassion sometimes brought a acute sensation of pain, but on the other hand, there was a lot of strength and stability inside me and I knew I would not be destroyed by my own or others' pain.

Here is another episode of my life that happened to me much later, about five years ago, during one of the workshops of the prolonged program on stress and trauma, conducted in Moscow by Raja Selvam, founder of the method of integrative somatic therapy in working with stress and psychotrauma. On one of the days I participated in the demo. The demo took place on the stage of the room, in which there were around 70 people. I could not allay anxiety. Exteriorly, I could quite control myself, while in the body there were thousands of processes: my heart was beating wildly, palms sweating. Raja got in resonance with my processes, helping me to focus all attention on sensations and feelings within the body. Sitting before a large audience, I felt I was regressing, now realizing that my main traumas are related to the preverbal period. Suddenly he said: 'There is a lot of love in you. Do you know about that?' I knew. He asked me to look at people in the room with love. Surprisingly, I was identified with the Essence level. I did not feel love, I was Love. I slowly looked at the faces of those present, feeling that I was sending love. Tears appeared on many faces. Love was being returned to me from many participants. Those were very touching moments. Of course, my anxiety was immediately gone. After the demonstration, members of our group approached me, and we hugged for a long time. The message for that work was for me to cope with adversity and anxiety in harsh times by remembering about love and

showing it to the world and staying in contact with reality. And it confirmed the message from the previous work with the ancestral symptoms that love was very much. It is important not to be afraid of giving and receiving it.

A few years later I was convinced of the value of the lesson learned at that seminar. In the Introduction, I write that a year and a half ago my mother passed away, and before that she had been very seriously ill for three years. I was with her for the whole period. Those who has had to take care of seriously ill people for a long time, know how difficult it is. The sick themselves get tired of pain and suffering, sometimes become capricious, irritable and demanding. And then to be with them is very difficult. I often felt irritation, compassion, sadness, fear of loss, love at the same time. My reactions were sometimes impulsive. I could act with irritation, or sympathetically endured, allowing violating my boundaries. This behavior invariably destroyed me. And only when I could be in a particular state of acceptance and love, I noticed, however difficult it was, that I preserved myself. Love helped both me and my family.

Of course, at that time I continued working. And often, at our evening psychological groups, did I receive feedback from the participants that our group had a special atmosphere, which invariably contained a lot of love and acceptance.

The process opposite to love, for me is expressed in the manifestation of aggression, in the ability to be tough and firm.

2.7. Showing firmness to others and softness to myself as my secondary processes

In early 2012, I discovered a new symptom - a cyst in my breast. When I did the inner work, exploring the symptom, the most significant quality for me

was expressed in its firmness. The symptom did not let me much feel it in bodily sensations. Something settled inside me that I just felt as 'firm'. I sometimes unconsciously 'firmly', rigidly treated myself. At that time, I was in a group where its members were extremely firm. I was suppressed by this communication style, I remained passive, refusing to express myself. But after our meetings, I scolded myself for silence, the figure of the Inner Critic became very tough to me. Now the task for the near future was to learn to show firmness in the primary process, in the consensus reality, and learn to be soft to myself. Reality followed soon.

I had to travel to conduct a seminar on psychotrauma. The hotel room was booked and paid for, but I chose a more convenient room and readily paid extra for it. It was an act of a kind, caring attitude to myself. There, working with the group, I felt calm and comfortable in the inner space. I really learned to be softer and kinder to myself. But at the same time, members of the group were challenging me, providing the opportunity to show firmness. One participant of the group addressed me with questions or a requested for supervision during each break. When I wanted to have rest and stay alone, I firmly told her I had a break.

I took with me to the group a bag of stones that were used in the exercises. Another participant, having picked a stone for work, did not want to part with it, saying she would not return it. I answered her calmly and firmly that I still had to return it.

When I gazed at the qualities of 'softness - firmness', the world began to test me, whether I know how to assert myself, show firmness to others.

In my client practice, a frequent topic was working with the Internal Critic. But one day, long before the Processwork training program, I decided to do inner work related to 'forgiving myself', then not really understanding what

it meant. But I did not intend to approach the task formally, so I 'meditated' on the topic of 'forgiving myself', willing to gain understanding. First I had to figure out what I was criticizing, blaming myself for. Within a week I made up a list in which many points of self-incrimination appeared. Some of them were very significant, others not so serious. For example, I never became a musician. Having finished postgraduate study in Moscow, I did not write my master's thesis. I missed good opportunities related to my personal life... When the list was ready, I did not have to do anything. I experienced a deep insight, realizing that at the time when I did something or, conversely, did not, I could not do otherwise. I did my best, something I had the resource for. Many decisions were made by the figure of the frightened Inner Child. After the insight came a feeling of deep compassion for myself. There was no one to forgive. It really was an inner work with serious consequences. Pretty soon I began to notice changes in the inner atmosphere, it became softer. I said goodbye to those things that never happened in my life. But I still had a lot to work on self-criticism in the years to follow.

A few years later, after this work, I was fortunate enough to meet the book 'Women Who Run With the Wolves' by an outstanding woman, analytical psychologist Clarissa Pinkola Estés (27). As always, metaphorically she talked about one psychological practice. The author called it Descansos. She says that with many peoples it is customary to see crosses along the road, which remind of travelers who died at those places. These death marks are called Descansos. And then she writes that every woman who reached the age of 20 years, has experienced death a thousand times. 'She goes in one direction or another - these ways are cut off. She cherishes hopes and dreams - they are also cut off... All this pours water to the mill of Descansos' (27). The psychological practice of Descansos is to remember your life, draw its line and understand what it is time to say goodbye to in life. Sometimes we carry 'the dead' in our souls all

our lives, feeling pity for ourselves and being unable to let go of something. So did I compose symphonies at the age of six, but I never became a musician. Instead of regretting myself, mourning lost opportunities, it is necessary to let go of this dream with love and move forward. Estés writes about this: 'To do Descansos means to collect your thoughts, look at the line of your life and ask: 'Where are the crosses? Where are the places that need to be remembered and blessed?' Each of them contains the meaning that you transferred to your life today. They need to be remembered enough to be forgotten. And this takes time. And patience... This is a mindful practice, the purpose of which is to take compassion and honor for the lonely dead of your soul and finally give them peace' (ibid., 27). She calls it 'to fasten things to the ground so that they do not tail along.'

This way, not yet knowing about this practice, in the inner work described, I let go of 'my dead', intuitively finding the right way. Unfinished situations take away a huge amount of our energy. We partly remain in the past, and only part of us continue to live in the present. Sometimes it is important to understand that if it is impossible to really finish the situation, you can either make a symbolic finish, or say 'good-bye' to what hasn't come true. This releases energy for life in today.

How does this practice relate to Processwork? One of the important topics in psychotherapy is working with the inner atmosphere. It can be carried out independently, by conducting inner work, or with a psychotherapist. In my case, I did inner work. In my mental space, I singled out the figures of the Critic, the Inner Child and the Wise Defender. The critic was unhappy with the missed opportunities, condemned for 'imperfect' life. The Inner Child was a figure that appeared at that time of life to have been without sufficient support of the adult parts and done what it could with the available strength and resources. I could not have done otherwise in those periods of my life. My Wise

Defender joined the dialogue with the critical part. They 'talked' until they realized that it had been impossible to implement other options, which led to acceptance of the past and change in the inner atmosphere.

For those who are interested in recapitulation of their life situations, with the results of which you are unhappy and keep blaming yourself, or you want to say: 'Farewell' to something that happened a long time ago, but you have not let go of it yet, I suggest doing the following **exercise**.

Step 1. Write a list of what you are blaming yourself for. Just a thought of something that has not happened or happened not as you dreamed, thus changing your mood to depression, sadness, depriving you of energy, will do.

Step 2. Imagine, in what words and sentences could you put the self-reproach? How would that sound? Perhaps you will even hear the timbre of voice, intonation and other characteristics of this figure. Is it a male or female voice? Perhaps it looks like someone you know? What does this figure look like? Imagine its appearance, what it is wearing, what is his facial expression, how it is moving, what gestures are characteristic of him? Call it Critic.

Step 3. What part of you does it accuse? Is it the Inner Child, Teenager, Fragile Woman? What is the voice of this part? How does it look? How does it live?

Step 4. Remember the life situation that you were experiencing at that time. What did you rely on? What resources helped you? Were they enough to make the desired choice? Identify with the one accused by the Critic. What feelings do you have, what body sensations? What posture is peculiar to you in this state?

Step 5. Find inside the part called Wise Defender. Perhaps, there has been a person in your life who has clearly wished you only the good, or, perhaps, it will be a fictional character. Give it a certain appearance, give it a

voice, movements and gestures. Feel what pace it lives at? What is its worldview, values?

Step 6. Let your Wise Defender enter a coping dialogue with the Critical figure. To every argument of the Criticism, let it present a wise counterargument until your Critic finds no more reason to continue the dialogue, and your inner atmosphere changes to a more friendly and peaceful one.

Right now, that I'm writing, I remember one of my childhood dreamlike fantasies about a comfortable, safe cave where I take care of 'my people'. The symbol of a cave has many meanings, one of its meanings is the inner space, my inner home, and I care about my parts, creating a quiet nourishing environment for everyone inside. This is my other challenge, an inescapable task that I solve all my life.

Another example of inner work is the following illustration - a work related to emotional discomfort from a feeling of emptiness. I remember listening to music, African motifs. I wanted to dance, feel the Spirit of this music. My movements were rooted, knees half bent. This dance was hardly graceful, but I felt connected to the ground. I turned to the body to understand what part of it was responding to the dance. I felt the lower part of my belly. Then I asked myself: 'With what place on earth are these energies associated?' I saw an African desert scorched by the sun. Lifeless land, drought-cracked soil, burning bright sun. There was a severe force in that image. In that meditation-dance, I wanted to receive a message from the Spirit of the place. I felt that despite the severity of the climate, people here do not just survive, they are full of will to live, they are filled with life! And the message was that despite the severity and lack of fertility, I must be alive and bring life!

The same evening I met with my therapist online. I told Ayako about my meditation. She brought me back to this image. I stood up, felt grounded in my legs, my calves. The body rocked slightly, but I felt the movement of life inside my body. Then I saw an image of a tree. It stood in the middle of the bare desert, lonely stunted tree. I shapeshifted into it. It was pleasant to feel that my roots were very deep in the ground. They needed to be very long to get water from the bowels of the earth. I felt calm, peaceful, confident. Ayako asked how this tree related to people. I really wanted to give something, but at first I was confused and said in surprise: 'My God, but what can I give? After all, I have no fruits!' And then I realized that I could give shadow. Tired travelers could stop by the tree, sit in its shade, leaning on it and having rest and relaxation. Ayako said this was my style - to make contact in the way not to be catchy, but to give peace and relaxation to others. She asked me how I could bring this into the group work. I proceeded through the senses and said that first of all it was a pleasant feeling of rootedness, confidence and strength, and, once rooted, you can be in contact with yourself and with the group, and feel the needs and desires. So did I bring to life in the consensus reality the fruits of therapy and inner work.

2.8. And again symptom work and dream work

I deliberately chose for this work a few repetitive topics, with which I have met in my life at various times, every time on a new level.

As for the tumor symptoms, I managed to control their growth for many years, but the life situation became extremely aggravated with my mother's illness in 2013, and after about six months I found a significant tumor increase in my lower abdomen. All doctors insisted on the surgery. I remember working with this topic in therapy at the beginning of 2014, and my therapist asked what

was the most worrying me in the symptom. Most of all, I was worried about its rapid intensive growth. The phrase slipped out of my mouth: 'As if a terrifying monster is slumbering inside of me.' We began to explore the image of the monster to reach the dream level. In the movement channel, I expressed how the tumor grew inside of me, taking up more space. I began to stretch in the image of the monster. Throughout the body, in my arms' muscles, everywhere did I feel strength. My back, shoulders, arms, legs were all well grounded. It had not yet fully awakened. It could be very dangerous. Its energy was crude, unrefined, it was seizing, taking without any emotions. I showed with my hands that I grabbed something, captured it. Ayako asked me what I wanted to take. I did not know. We concluded that this was not about the content, but about **the right** to 'take'. Again and again I came across with the theme of 'giving myself the right' - the right to own something, to have my 'home', new space, better life. Then we went deeper, to the level of Essence. The place that was associated with the quality of this energy was harsh mountains with sun-burnt yellow-brown stones. In its atmosphere there was no room for nuances, everything there was either true or false. No room for pity or sympathy. This rough energy supported the strong, those who set themselves real tasks, who was ready to bravely take up a serious challenge. I heard the sound of the wind, saw steep cliffs with red-hot stones, felt the strength, ground, truth. That energy contained wisdom yet it is a stern wisdom, without pity.

I asked myself a question how that could actually relate to my life? And I realized that with this energy I would not talk or do something just to be polite or make a favorable impression, would not feel pity for myself.

The result of the session was this: the discovered energy could be brought into life not only through what I did, but also through how I treated myself - there should be no pity towards myself. Empathy, care for myself - yes, but not pity, which rendered me feeble. Being the 'victim of the circumstances'

had been quite familiar to me. I could feel pity for myself, washing strength and energy out of me, blaming the circumstances of life for my failures. It was very important to know the quality of the energy of this weakening process from the inside, 'to the taste', so as not to let myself go on and on about it.

Observing for several years secondary processes associated with enormous strength, power, fury, I got to know them in therapy and in life, learned to bring their energies into the consensus reality, when appropriate. If you do not learn to manage your own power, it can become your dangerous enemy, destroying yourself and your life. Assessing the events of recent years, I see how valuable and necessary it has been to explore these processes and integrate them.

In September 2014, I had a surgery to remove myoma. In the hospital a couple of days after the operation, I had an extraordinary dream, which made a strong impression on me. *At the beginning of the dream, I am a spider. I am a spider woman crawling on all fours and weaving cobwebs.* Probably, after the operation, I felt something like that: helpless, cramped, ridiculously moving and disfigured. *I crouch at the level of other people's feet and, spinning a web, removing from some of them what is no longer needed by them, while adding to others what they lack. I know that I so treat people. I'm invisible to them, they do not know about it. Then in the dream I no longer have a feeling of disgust for myself, and begin not just crouching on fours, but gradually straightening up, rising and dancing! Now I'm a woman. My shoulders and arms get straightened, I move in a beautiful dance. The dance fascinates me. I move spontaneously, deriving extraordinary pleasure from my own body, its flexibility and agility. This is not a usual dance. I continue to weave. But now, in the dance, I weave the picturesque carpet, the destinies of people. This is a mystical experience. Two beautiful women join my dance, now we dance together. This is a female mystery. We influence the destinies of people, weaving bright threads*

into the fabric of their lives, and they somehow influence our destinies too. Everything here is interrelated.

Working on the dream, entering its atmosphere, the atmosphere of mystical dance, I felt stability, rootedness, flexibility, joy, ease and freedom. The most important experience was feeling like a particle of the whole: I weave someone's destinies, and they weave mine, everything is connected with everything, and this gives a feeling of extraordinary stability. This deep experience was connected with the Essence level, it helped me to recover from the surgery.

So, after going through a serious test, a complicated operation, burdened with postoperative consequences, in the dreaming and Essence reality I met with very strong and deep resources. My nature supported me on a different level.

In the same hospital I was soon to face another challenge: I had gastroscopy, and the doctor discovered polyps in my stomach. Immediately after returning home, I decided to work in therapy with this theme. I did not have a sensory feeling of the new symptom: no sensations, no images before. I learned about it from the doctor. It was an extremely unpleasant episode of that period. The doctor was not just irritated, he was a wicked person. While I was sitting in the queue at the reception, I always heard his unpleasant voice, rude words, which he addressed in turn to patients, colleagues, his assistant. When it was my turn and I saw him, I found something gray: gray hair, gray skin, yellow-gray teeth. He looked very untidy. He told me something unpleasant, provoking me to dispute. When I said I had a healthy stomach, he smirked and replied it had never happened so that he hadn't found something. Having made the diagnosis, he seemed to triumph.

Also before this session, I found on the Internet that one of the Latin translations of the word 'polyp' meant 'predator'. The doctor was also a wicked and dangerous predator for me. Ayako suggested that I take on the role of predator and shapeshift into it (I had to find the energies of the secondary process in this figure), and she got into the role of me, the carefree. I imagined that I was sitting in ambush, hiding, and then making a sharp attack with the sound. I could be dangerous. When we amplified this image, in response to: 'Who can live so?', an image of a tigress appeared. In this image I enjoyed my own power, my body's springiness. We played, I grabbed prey, tore it to pieces (nothing personal, I'm a predator) and, licking my lips, I enjoyed eating it. The secondary process for me was connected with picking up the **power** of a predator. At that time there were people in my life with whom I felt used, and I was not always able to defend my boundaries. It took some time before I gained the necessary power of the predator and gave way to my claws. I defended myself abruptly and irrevocably in the consensus reality.

One of the main tasks of life is to find my place, for me first of all give myself the right to my own well-deserved place. This also applies to looking for my vocation, the ability to enjoy the work you do, as well as the ability to defend yourself and your territory, to feel comfortable in your inner home, to admit, without false modesty and arrogance, the ability to influence people and the quality of relationships.

I want to say that finding your place is always a psychologically difficult process. Sometimes you just want to join the majority, arrange your life according to the known, generally accepted rules, but no. My choice is to live by my own rules and to find my own place.

2.9. An important encounter

I want to address another significant event in my life, which surely left its mark. In June 2015, on Facebook, I encountered an announcement by American process-oriented psychologist Bill Say. At that time, Bill was writing a book about the life myth, and for the book he needed additional material. So he asked those willing to share their stories and offered a meeting on Skype. I responded, among others. We talked about early memories, dreams, symptoms, addictions, relationships, etc. Toward the end of our meeting, Bill asked me to tell my dream, my most daring desire. I closed my eyes, entered a meditative state, relaxed inside. I saw an image of a seaside house. My close friend and I walk slowly along the sandy beach, hand in hand. I felt love and peace. In my dream, there was also room for creativity, social contacts, traveling and new discoveries. Bill asked me to be at sea and go deep into the fantasy. I smiled, listening to the sound of the wash. He repeated: 'Be in real contact with yourself.' In my mind arose the question: 'Who am I?'. I am a woman of flesh and blood, dressed in a burgundy dress, stepping along the seashore and feeling the warm sand with my feet, and my hand touches the warm hand of my close friend. But also I am something more. I am the Spirit collecting the experience of my life. I felt both parts at the same time and told Bill about it. Having said this, I was more and more identified with my own Spirit. An image of the scales came about. On one scale were my potencies, talents, strength and love, on the other - my traumas. Bill accompanied this trip with the words: 'Just be yourself. Be with all your strength, love, talents and traumas. Love your traumas'. This phrase resonated with me specially. I was even more identified with the Spirit. I was strength, incredible power, which will withstand everything; I was love as well as pain and compassion. That was very intense experience, my energy increased tenfold.

The session time was running out. At the beginning of it I told Bill my dream I had at the age of 14, which I described in this paper. At the end of the session, we addressed to this dream again. He said that being myself for me means to go with my head held high, not kneeling down with my head bowed. It also means to be compassionate to people who do not see the sun.

CONCLUSION

As I now understand, for me, discovering 'myself' and 'my place' is discovering roads that lead me to uniting with my soul, to learning my unique nature, to collecting different parts of mine and integrating them into the whole as well as moving forward in accordance with the call of my soul. As Gabrielle Roth writes in her book 'Maps to Ecstasy: A Healing Journey for the Untamed Spirit', 'Our soul, our genuine 'Self' is the most mysterious, significant and magical dimension of our being. It is not a separate reality, as viewed by traditional Western teachings, but a binding energy that unites our body, heart and mind. It's not a ghost somehow trapped in the physical machine of our body, but the very essence of our existence' (23).

It is not enough to find your place, your 'home', it is also important to warm it, embrace it, make it yours, tidy it up. At the beginning of chapter two, I mentioned a feeling of homelessness that was familiar to me. I remember one episode of my life. About ten years ago I took part in an international seminar exploring the functioning of mind, held in Montenegro. One of the participants, then working in the Serbian government, helped organize the seminar. Once she called me by name and said a phrase I remembered forever: 'Lena, remember, this world is yours!' For me it meant then feeling at home wherever I was, in any part of our small world at the level of consensus reality. This woman became a teacher for me. Sometimes I remember this episode while working

with clients, and if appropriate, I share this memory, as if inviting them to feel that this world belongs to them. Through symptom work, dream work, and inner work, I enter the role of someone who explores the world, learns to feel at home anywhere in the world. This is my secondary process. Now I invite people to explore their new lands.

Today I would also add that it's important to feel at home inside, every minute of your life. Many of the dreams I had, (some of them were described in this paper) were connected not with discovering my place, but with setting it to rights, fitting it up, regaining my 'Home'. For me this is more about the dreaming and Essence reality, when parts of me co-exist in harmony with each other, I hear them and I am able to satisfy the needs and desires coming from the depth: in beauty, in knowledge, in self-expression, in intimacy.

To take your place, embrace it also means for me to be myself, to give up other people's meanings about myself, everything superficial, unreal, to reconsider the rules by which I live, the Edges. To do all this, you need the courage to express your opinion and feelings, at times different from the majority, to say 'No' sometimes, to make your own choices and take responsibility for them. This gives a sense of freedom. Its nature is dual: it can be frightening if you are not prepared to manage it adultly, but it is also attractive and calling.

Recognizing and defining ourselves, we acquire individuality, distinguish ourselves as separate units from the diffuse collectivity. But only in this way can we really meet with the Other and unite as two free beings. Mindfulness, love, interest lead to connectedness on a new level. Through the Meeting with the strangeness of the Other, we meet with new parts of ourselves. I use the term 'Other' in a broad sense, meaning any meeting: with a new place, person, idea, phenomenon, which is able change us. We are transformed

through moments of connectedness, unity and become bigger than before, realizing the gifts received.

Process-oriented psychology has a powerful potential for understanding the nature of existence. In order to better understand your design, honestly look into the depths of the unconscious and for a moment connect with the sentient level, the level of the soul, we can use various life events, themes that we live, be it our relationships, conflicts, diseases, dreams, addictions, etc.

In this paper, I mainly addressed my childhood fantasies and memories, dreams, bodily symptoms, and inner work.

I explored only some of the polar processes chosen for the final project, namely: 'give - take', 'softness - firmness', 'seriousness - playfulness', 'low self-worth - arrogance', 'stiffness, tension - relaxation,' 'love - aggression, destruction.' Step by step getting acquainted with the secondary processes, I gradually brought to life their energies and watched my life change.

Finishing the final project, I bring closure to the period of my life I call the five-year crisis. In the last five years in my life and in the life of my family there have been really many difficult events, extremely difficult challenges, including serious illnesses that threatened the lives of my family and myself, death of my niece's daughter and in a few years of my mother, my serious surgery, break up of long-term relationships with my boyfriend, and many other troubles.

The aftermath still makes it felt from time to time. But I do not experience hard feelings as much as I did before. I don't feel so when I look at my 'lost' life, at what never happened. Now I **accept** my fate with respect and gratitude. Previously, there was a conscious or unconscious motive in my inner work or work as a client, saying: 'I will realize, change, and my life will change.' This reminds me of a well-known saying that many ask the Lord to

change the circumstances of their lives, but not many think that these circumstances are given that we might change. Now I am prepared to accept my life as it is, even if at its core it won't change for the better. But this attitude gives me freedom, peace, releases a lot of energy for creative expression. I came to more understanding of different aspects of life, human manifestations. Now I feel even more sympathy and love, being more steady at the same time. I often notice that the pace of life has become slower. This gives my body a sense of relaxation, and I am much more involved in 'here and now' than before.

There is still a lot of work ahead. I have big plans, desires, hopes. The point I find myself at today - accepting life as it is - is very important to me. This makes it possible not to lose today's energy in the past, not to leave it in the might-have-been, this is the feeling of home - the ability to stay in the present. But another task I am embracing, is to confidently give myself the right for a better place in life. I notice I give myself the right for Big dreams, listen to the voice of intuition, which has become a little louder and a bit more recognizable, and I continue exploring new lands.

During these years, I often came from different perspectives to the topic of exploring 'new territories'. One of the conclusions of those works repeatedly appeared before me in the form of '**Give myself the right** to a worthy place in life and domesticate this place' Thanks to the work done, now I'm more aware of and more clearly define my desires and needs and give them more room. I invest more energy and activity in understanding and satisfying my needs. The object of satisfaction has become more differentiated and precise. Sometimes this is the need in self-actualization, sometimes the need in beauty or in communication with 'my people'. And then I seek these 'new lands' and give myself the right to them.

I began chapter two with the address to my childhood memories. One of the first memories describes my journey to school at the age of three. If we view

it topographically, my little town isolated from the big life, my house is a point on the symbolic map. In my psychological space, it can represent the tendency to isolation, loneliness, a secure existence in the habitual, but also the capacity to dive into the depths of the psyche, when left alone. Here is my childhood's Home. The process of going to school on this map is a vector in the direction of development, gaining new experience and knowledge, moving away from security to novelty and challenges of life, gaining freedom in movement. This is the way to new energies, people, learning through relationships, etc.

How surprising it is to notice after years the connection of the first childhood memories with the subjective meaning of the recurrent dreams and body symptoms. This connection is now more than obvious!

The movement is not completed, I have passed part of my journey and continue it. I hope that fascinating adventures full of interesting encounters, including ones with new aspects of myself, creative self-expression, and joy of existence, are still ahead.

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