SEX : SELF : SPIRIT

BY DAVID ENGLAND

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ABSTRACT

The first part of this article provides a comprehensive, contemporary account of the Shamanic Energy Map, a dynamic model of the personality. All the activity that goes on within a person is held within the body. At the same time, we can differentiate between: what we are feeling and sensing; the condition of our body; our thoughts; and our overall sense of vitality and spirit. It is these differences in the way we *experience* ourselves that the Energy Map helps us to elucidate.

The second part of the article seeks a deeper understanding of the Psychosynthesis conception of 'Self' by bringing together Assagioli's Egg Diagram and the Shamanic Energy Map. The synthesis of the Egg Diagram and the Energy Map realises a dynamic model of the whole human personality and offers a reframing of the Psychosynthesis understanding of 'Self'.

PURPOSE

Guggisberg Nocelli describes (2017, p141) how "Assagioli strongly supported the theoretical and pragmatic value of synthesis," in particular, "synthesis in therapeutic approaches." It has been my professional purpose in recent years to synthesise Shamanic Psychology and Psychosynthesis Psychotherapy, both in my writing and in the development of my psychotherapy practice. The reason for this endeavour is what I see as an affinity between these two therapeutic approaches: ancient Shamanic Psychology and contemporary Psychosynthesis Psychology. Both are psychospiritual, not least because both acknowledge an immanent personal self in relation to a transcendent Higher Self.

I have sought to fulfil my purpose of marrying Shamanic and Psychosynthesis Psychology by writing my book, *Soulfulness* (England, 2017), in which I show how Shamanic and Contemporary Psychology can be integrated in psychotherapeutic practice, in particular by: the inclusion of some powerful psychological models based on the Shamanic Medicine Wheel; employing a present-day application of the technique of the shamanic journey as a way of communicating in consciousness with the unconscious mind. This article seeks to further the same purpose.

THE SHAMANIC ENERGY MAP

THE MEDICINE WHEEL

The Shamanic Energy Map is an application of the Shamanic Medicine Wheel, where *"Medicine" means wholeness and energy for life*.

The teachings of the Medicine Wheel were closely guarded by Native Americans since ancient times—possibly the Mayan civilisation, 2500 years ago—until Harley SwiftDeer Reagan (1941–2013) was mandated by the *Twisted Hairs Metis Medicine Societies Council of Elders* to translate the teachings into English, to make them more widely available. SwiftDeer's resulting book *Shamanic Wheels and Keys*, published in 1980, is now in its fifth edition.

The Energy Map is a way of mapping how the elements of our personality—Feelings, Body, Mind, Spirit and Sexuality—employ our available life energy. When the energy used by the elements of personality is in balance, forming a harmonious union, this represents a bio-psycho-synthesis of our whole being.

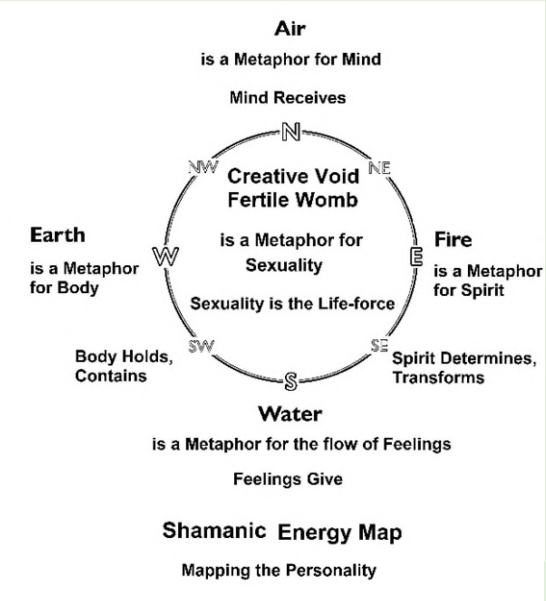
THE ENERGY MAP

FEELINGS, BODY, MIND, SPIRIT IN METAPHOR

The elements of Water, Earth, Air, and Fire, at the cardinal directions of the Medicine Wheel, are metaphors for the elements of personality, Feelings, Body, Mind, and Spirit respectively. At the centre of the Medicine Wheel, The Creative Void or Fertile Womb is a metaphor for Sexuality.

All the activity that goes on within a person is held within the Body, be it biological, biochemical, electrical, or neurological. The Body is a container for these diverse energies.

At the same time, we can differentiate between: what we are feeling and sensing; the condition of our body; our thoughts; and our overall sense of vitality and spirit. It is these differences in the way we *experience* ourselves that the Energy Map helps us to elucidate.



FEELINGS : FEELINGS GIVE

What we feel and sense only exist in the present and can change from moment to moment. Hence, the metaphor of Feelings flowing like water. Feelings—our inner and outer senses—are signals giving us information about: what is happening within us, like sadness over a past love; what is happening around us, maybe the apprehension and fear of aggression; our attitude to what we are doing, perhaps shame when lying.

As signals, Feelings are a call to action: to relinquish an obsession with a past love; to fight or fly from aggression; to reconsider present behaviour.

For our hunter-gatherer ancestor, these signals were essential to their survival, providing them with an instantaneous picture both of the dangers around them and the signs of their prey. Feelings remain an essential part of our survival mechanism.

This capacity for our inner and outer senses, without conscious thought, to synthesise an instantaneous picture of a situation, and then to understand its meaning spontaneously, we call intuition.

BODY : BODY HOLDS, CONTAINS

The Body holds all the diverse energies active within it. The Body serves to contain whatever we are feeling by giving expression to such feelings: in grief we wail and weep; in joy we laugh, smile, and weep in a different way; we show love for another by putting our arms around them. When our Feelings signal a call for action, the Body makes physiological changes in readiness, such as increased heartbeat, respiration, and the levels of adrenalin in the bloodstream.

There is an instantaneous, intimate connection between Body and Feelings; bodily senses can be a source of gentle through to exquisite pleasure, or a source of mild through to intense pain, with a complementary responsive or reactive impact on the Body.

There are times when the body's capacity to contain breaks down; overwhelming anxiety can be manifested in the body as a panic attack; profound anger can be manifested in the body as uncontrollable rage.

MIND : MIND RECEIVES

Mind is free as air to go wherever the currents of thought carry it. The only limit to mind is mind itself, the thorn hedges of convention, dogma, and repression.

Where Feelings have the capacity to synthesise an instantaneous picture of a situation, the Mind has the capacity to analyse the information it receives and to draw conclusions. The Mind is a receiver into consciousness of the signals from Feelings, intuition, and the state of the Body. It receives this information, analyses it, and formulates options about how to respond.

SPIRIT : SPIRIT DETERMINES, TRANSFORMS

Our Spirit is a transforming fire, using the knowledge our Mind has formulated to respond to situations, and to make life choices, great and small, that determine our way in the world and our relationship with the world. Spirit on the Energy Map reflects a person's growing capacity to be self-reflective, making choices, exercising will, creating change, being self-determined.

A DYNAMIC MODEL

The determining and the transforming wrought by our human Spirit affect how we experience being alive and how we feel about our self, and so the Wheel goes around and around as we grow, becoming more self-reflective, more self-determined. The Energy Map is a dynamic model.

The Energy Map is not a theoretical construct; it can reveal what is happening when a person's energy is out of balance, when there is disharmony and fragmentation rather than synthesis. Here are two examples: (i) When a person is grieving, their feelings can be all over the place—sadness, numbness, anger, fear, etc—their diet may be affected, their mind preoccupied and confused, and they are likely to be dispirited and not in a fit state to make decisions. (ii) When a person is overwhelmed by feelings that the body cannot contain, this is manifested in the body as a panic attack, the person loses their capacity to think clearly, they become dispirited and incapable of making informed choices.

SEXUALITY : SEXUALITY IS THE LIFE-FORCE

SEXUALITY : LIFE-FORCE : ENERGY FOR LIFE

At the centre of the Medicine Wheel is Sexuality. Sexuality originated with the evolution of the first self-reproducing organism 3.5 billion years ago, the common ancestor from which all life on Earth has descended. Sexuality is the life-force that has created and sustains every species of life on the planet, each with its own system of sexual reproduction.

Sexuality is the creative life-force that supplies energy for life, that vitality differentiating a living being from a lifeless corpse. We experience life-force simply by knowing we are alive.

The metaphor for Sexuality is a creative void, a fertile womb; Sexuality is the vital energy that seemingly can form something wonderful out of nothing: a fertilised egg, a pollinated seed, an inspired thought.

SUN : OUR ULTIMATE SOURCE OF ENERGY FOR LIFE

Sexuality is “The force that through the green fuse drives the flower” (Dylan Thomas, 1937). By photosynthesis, the flower converts electro-magnetic light energy into chemical energy. Light energy, when combined with carbon dioxide and water, creates the carbohydrate molecules used to form the vegetative parts of the flower, petals and sepals, enclosing the sexual organs, the carpels and stamens that effect reproduction. *Sexuality is the directionality driving the flower’s reproduction.*

To energise our body’s cells we eat plants and inhale oxygen, the products and by-product of photosynthesis. Thus, the sun is our ultimate source of energy, energy that moves into a myriad configurations to synthesise and sustain our living being. Thus, *Sexuality, the creative life-force, is energy for life, real energy infusing our whole being*: the complex functioning of our body; the physiological processes that give us the experience of feeling from our inner and outer senses; the brain functions that give us the experience of thinking.

SEXUALITY IN REPRODUCTION

Sexuality is the directionality driving human reproduction. The sexual impulse can be so fervent that it can pervade the Feelings (South on the Energy Map) with such a craving for bodily release (West) that it overpowers rational thought (North). Yet, in the midst of chaos, we need to attain some balance—if indeed we can—because important choices (East) need to be made, not out of craving, but from love, commitment, and will.

SEXUALITY IN NURTURE

Sexuality is the directionality driving reproduction. However, in humans, sexuality’s role extends to the nurture of the neonate, through the relationship with their mother[1]. Nurture is essential for the dependent infant to survive; it is by their mother’s milk, her loving gaze, her gentle touch, that their survival is assured.

[1] Or caregiver, throughout.

A human infant is a sexual being from the moment of conception, and a relational sexual being from the moment they are placed in their mother's arms: savouring the breast, touching skin upon skin, cooing contentment, seeing their own being reflected in mother's face, the infant enjoys symbiotic union with mother.

The Primal Wound : Adaptation

If indeed the mother's loving gaze and gentle touch is always their experience. Born with feelings, the infant's feelings synthesise moment by moment a picture of their world, when it is loving and gentle, when it is brusque and neglectful.

"It is an irony that even the best of mothers suffer lapses, moments of inattention, times of sadness, grief, pain, sickness, anger, or preoccupation – just being human. At those times, the holding and mirroring of their infant may become peremptory or lacking. With an infant's finely tuned sensibility – an infant for whom the only time is now – each lapse is a wound to soul." (England, 2017 p218)

This is the "primal wound" (Firman & Gila, 1997) suffered in their first year of life. To survive as well as they can, the infant adapts, finds a best fit, to the insufficient relationship with mother.

The adapted self carries the primal wound into later life.

SEXUALITY IN RELATIONSHIP

Sexuality can sustain the union between people, supplying the energy of mutual love that is the glue of any lasting friendship or partnership.

In a committed sexual union, the sexual impulse may evolve into feelings of desire to have children and into sustained energy to nourish the children throughout their childhood. Such sustained energy entails a determination to remain committed to the family unit. Determination, the choice to sustain commitment, whatever the odds, is a function of Spirit (East). Love is an act of will.

Healing the Adapted Self : 1. The Demands of Intimacy

With adaptation, however, the ensuing relationship between infant and mother creates a template for subsequent relationships in adult life. In any relationship, both adapted selves bring in their primal wounds. The template includes an adult analogue of seeing themselves mirrored in their mother's face, namely seeing themselves mirrored in their partner's face, a huge responsibility to place on one another, and a recipe for disappointment, turmoil, breakdown, or tragedy.

In his book *The Mystery of Human Relationship* (1998 Chapter 10), Nathan Schwartz-Salant writes, "By its nature, the `dark' couple underlying the `conscious' couple is strange and usually unpleasant." When one person projects, out of the `dark', the hurtful words and actions of their adapted child, the other suffers, out of the `dark', the feelings of hurt and pain of their adapted child. Insight comes when a person recognises that what is projected, out of the `dark', by the other is not personal but belongs to them, whilst the hurt and pain they suffer themselves is their own. With this insight, the person can learn to rid themselves of suffering by fully experiencing their own hurt and pain; in this regard, Arthur Janov offers these wise words, "Feeling is the antithesis of pain … the more pain one feels, the less pain one suffers." (Quoted by Pete Walker, 2013 Chapter 11.)

Moreover, when a person fully experiences their pain, the pain then has meaning, it becomes a gift offered to the other, and it serves to deepen their relationship.

Nathan Schwartz-Salant goes on to enlarge on his above statement, before setting out the healing power that a relationship can have:

> "Individuals who have achieved considerable spiritual integration while on a solitary path may nevertheless discover themselves to be quite childish or extremely defensive when they enter a relationship with another person. Because they experience a relationship as dangerous and threatening, they no longer feel safe enough or separate enough as a self to risk encountering the depths and powers of their inner spiritual life. … While a relationship based on compromise may protect individuals from dangerous states of mind and can sometimes appear adequate enough to serve their purposes, over time such a relationship steals away resolve and enthusiasm and encourages cowardice in the face of one's own depths and in the face of life itself.
>
> "All people need a partner in the effort to individuate if this integrative path is to include love, aggression, and bodily life, along with a spiritual focus of values and goals. Rarely, if ever, can a person enter the path of creating and transforming a self without the fire and challenge of an ongoing relationship. As the path of a relationship leads through new creations of experience and aspirations, it becomes more than a rendition of past history. Any deep relationship has its elements of heaven and hell; but when it is a process characterized by a stability of trust and meaning, hard won through many trials of betrayal and failure to meet the demands of intimacy, a resilient container is created which better enables each partner to live through the turmoil, tragedies, joys, and difficulties of life. When partners know and experience each other through chaos and destructiveness as well as through beauty and growth, they create a container which encourages and supports the process of individuation and which becomes each person's most sacred possession."

A Universal Love Story : Making Love

Having sex is often portrayed on screen as desperate scrambling, tearing off clothes, swift penetration. An exception is the film *Blue is the Warmest Colour,* which includes an enchanting seven minute scene of passionate lovemaking. The film won a Palme d'Or at the 2013 Cannes Film Festival for director Abdellatif Kechiche and for starring actors Adèle Exarchopoulos and Léa Seydoux. Steven Spielberg, President of the Jury panel, described the film as a universal love story, and explaining the reasons for the Jury panel's choice in awarding the Palme d'Or[2] he said:

> This film is a great love story, and the fact that it is a great love story made all of us feel that we were privileged—not like flies on the wall—but privileged to have been invited to see this story of deep love and deep heartbreak evolve from the beginning in a wonderful way that time stood still, because the director didn't put any constraints on the storytelling, he let the scenes play as long as they'd play in real life, and we were absolutely spellbound by the brilliance of the performances of those two amazing young actresses and especially the way

[2] Steven Spielberg's statement: https://www.youtube.com/watch?v=tJgCf0IhPAc

Interview with Adèle Exarchopoulos: https://www.youtube.com/watch?v=ScJCA3GnaP0

> the director observed his players, the way he just let the characters breath. The spaces were as important as what they said, *was* what they were saying, and we all found it was a profound love story.

Making love is a symphony of all the senses, a reprising of symbiotic union, scenting and savouring of warm flesh, touching of skin upon skin, moaning and sighing, talking and laughing, looking, lingering on naked flesh: “Full nakedness! All joys are due to thee, as souls unbodied, bodies uncloth’d must be, to taste whole joys.” (John Donne, 1950, *To His Mistress Going to Bed*)

Sexuality in Creativity

Sexuality, energy for life, is expressed not only through reproduction, nurture, and relationship, but also in all forms of creative endeavour, from the toddler’s impulse to scribble on walls—sometimes going on to make a career of it—and the child’s enjoyment of drawing and painting, building with bricks, beating a drum, tending their own garden patch, to a myriad of creative undertakings in literature, music, art, architecture, as well as in social and humanitarian action.

In a committed sexual union, the sexual impulse may evolve into feelings of desire to join together in some creative or humanitarian undertaking.

Roberto Assagioli (1965 p273) writes about the transformation and redirection of sexual energy—its “transmutation” and “sublimation”—into humanitarian service:

> The love-energy derived from sexual sublimation can and does expand beyond love of one individual. It extends in concentric circles or spheres, encompassing ever larger groups of human beings. In the form of compassion it is poured upon those who suffer; then it undergoes a further transmutation and becomes a motive power for social and philanthropic action. Sublimated love-energy can also be expressed as comradeship and friendship for those with whom we have a common basis of understanding, aims and activity. Finally, it can reach out further until it radiates as brotherly love upon all human beings and upon all living creatures.

Love is not simply a feeling, love is an act of will: this same principle applies not only to a sexual partnership, and their work together, but to the sustaining of any creative endeavour.

Thus, far beyond the awareness of being alive, we experience sexuality not only in our sexual desire, but also in our relationship with others and our creative impulse: in our whole experience of having energy for life in our relationship with ourself and with the wider world.

Spirit : The Unfolding of Our Sexuality

The Wounded Self

To survive as well as we can, our infant self adapts, finds a best fit, to the insufficiencies of the relationship with mother, conforming to behaviour, and to a way of being, that we feel to be ok and supressing much of our true nature that we feel to be not-ok. Moreover, this adaptation is reinforced as we remain in the same family environment throughout childhood.

Adaptation means that we dispossess ourself of much of our latent sexual energy that otherwise might have flowed later in life into the expression of creative gifts, talents, values, intuitions, insights, “ethical imperatives and urges to humanitarian and heroic action” (Assagioli, 1965, p17).

This is how our wounded, adapted self carries our primal wound into adult life, restricting the flow of our sexual energy and potential, distorting our relationships, depriving us of a full life.

THE HEALING AND UNFOLDING SELF

Healing the Adapted Self : 2. The Stirring of Soul

Nevertheless, those dispossessed, latent, sexual energies don't stay quiet, but urge to be reinstated; we may start to feel uncomfortable, unsettled in ourselves. Maybe by an upheaval in our life, such as the loss of a close relative or friend. Maybe we begin to feel a sense of unreality, or that we are flawed, or that our life is without meaning, or is not worth living, or that our enjoyable life has turned to dust and ashes. This stirring of soul—by soul I mean our lived experience of being alive—may be the start of a spiritual crisis, vividly described by James Hillman (1983):

> "Soul makes the ego feel uncomfortable, uncertain, lost. Lostness is a sign of soul. You couldn't have soul or be a soul if you couldn't feel that you have lost it. The person in the strong ego doesn't feel he's lost anything. When whatever sustains ego cracks from inside, falls apart, so that we feel lost, weak, inferior, that is the sense of soul and the stuff from which soul is made."

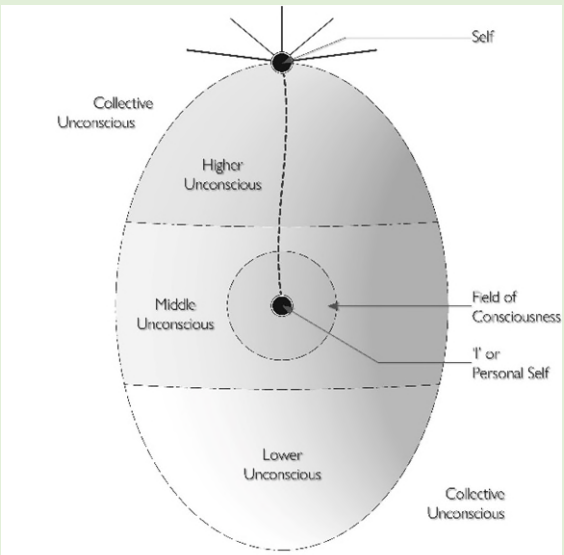
Growing in Spirit, Expanding Our Soul

Like a snake shedding its skin to allow for growth, we let go some of the restrictions on the flow of our latent sexual energy, in order to grow spiritually—to grow in Spirit—to expand our soul so that we can live a more fulfilling life, and we begin the process of healing our primal wound. This is the beginning of a lifelong process of healing; Spirit unfolds as it is filled with the sexual energy we need to lead a fulfilled and fulfilling life, free to express our creative gifts, talents, values, intuitions, insights, ethical imperatives and urges to humanitarian and heroic action.

THE REFRAMING OF 'SELF'

THE EGG DIAGRAM MODEL OF THE PSYCHE

In Assagioli's model of the psyche, The Egg Diagram: our infant woundings are repressed into the Lower Unconscious; our talents and creativity, when dishonoured, are repressed into the Higher Unconscious; and we are left to scrabble around in what is left in the Middle. In time, as consciousness grows, we transcend the survival treadmill of ego; we gain a sense of our personal self, our 'I', and with it an increasing capacity for self-reflection, our freedom to make choices, and our power of self-determination.



The Egg Diagram

Firman and Gila (1997) describe Self as "a deeper source of being beyond the conscious

personality". The personal self is a projection of this deeper source of being onto the screen of our conscious personality. Self, the unseen projector, is the enduring source of all we are, our experience of being alive, our sense of being ourselves.

THE I-SELF DIALOGUE

In his poem "We are transmitters", D. H. Lawrence (1950) wrote, "As we live, we are transmitters of life/And when we fail to transmit life, life fails to flow through us." To transmit life, to "ripple with life through the days", we need to receive life, and *the source of life energy is Self*, an abiding presence in our life conveying invitations for us to follow a particular life-path or to realise an aspect of our self-expression and creativity hidden away in our Higher Unconscious.

We may receive such promptings of Self as a call or a sense of vocation or a sudden insight. With our personal will, we are free to respond and to receive the willing energy to fulfil the calling. Equally, we can use our free will to reflect upon the call and to engage in a dialogue between Self and personal self. Hence, Firman and Gila (1997) assert that Self is not an "It" but a "Thou". This is a profound statement warranting sustained reflection. Self is a Thou, not a theoretical concept; it has real existence, real being, a real presence in our lives, and through sustained I-Self dialogue we can realise a life-path and creative expression *congruent with our personality*. We have a personal relationship with our Self, a committed love relationship that deepens as our spiritual journey unfolds. Our personal self grows as we synthesise more and more. Our experience of being alive expands as the Lower and Higher Unconscious boundaries are drawn back. Our personal self is free to flower.

THE SPIRITUAL JOURNEY AND THE I–SELF RELATIONSHIP

Assagioli has a metaphor for the spiritual journey (1965, p. 200), in which the "conscious personal centre" shifts closer to Self, penetrating into the Higher Unconscious, the realm of "higher intuitions and inspirations" and "latent .. spiritual energies (pp. 17–18)". Thus, each of us has latent qualities, unacknowledged creative potential, talents, values, intuitions, insights, "ethical imperatives and urges to humanitarian and heroic action". Each of us is on a path running between narcissism and Self-realisation. We can choose to move along the path because we are guided and shown the direction by Self and because energy for life and will to travel are supplied to us through the I–Self relationship. Along the way, we can synthesise more and more of our latent energies.

Petra Guggisberg Nocelli—in her excellent, comprehensive book about psychosynthesis, *The Way of Psychosynthesis* (2017)—presents the personal self and the Higher Self (p. 245) as immanent and transcendent aspects respectively of the one Self, with a profoundly insightful quotation from Assagioli: "Speaking of a personal self and of a higher 'I' (the Self) must not induce us to believe that there are two separate and independent selves. .. The 'I' in reality and in essence is ONE. What we call "ordinary" self is that part of the "higher Self" that the wakeful consciousness can accept, assimilate and implement at any given moment. It is therefore something contingent and changeable, a variable quantity. It is a reflection that can become ever more clear and vivid and that one day might come to unify with its Source."

THE VICISSITUDES OF THE SPIRITUAL JOURNEY

Writing about the vicissitudes of the spiritual journey, Assagioli (1965, p. 39) says, “Spiritual development is a long and arduous journey, an adventure through strange lands full of surprises, joy and beauty, difficulties and even dangers.” The I-Self I-Thou relationship is a love relationship, and like in any love relationship, differences and tensions arise. Self doesn’t seem always to respect personality; it can lead our personal self in surprising, seemingly undesirable, difficult, even dangerous, ways that our “wakeful consciousness” struggles to “accept, assimilate and implement”.

Many of you reading this paper will bear witness to the reality of the I-Self relationship in your existential experience of living; the struggles, the pains of spiritual awakening, but also the adventure of a life ever more fruitful, more abundant, more fulfilled, and with more meaning and more zest for life. For you, as for me, the journey of life towards an albeit unreachable Self-realisation is an existential reality.

SYNTHESIS : THE EGG DIAGRAM AND THE ENERGY MAP

BIO-PSYCHOSYNTHESIS

Petra Guggisberg Nocelli (2017, p149) explains the abbreviation of “bio-psychosynthesis” to “psychosynthesis”, quoting Assagioli from a 1967 report to an international conference: “Practically speaking, it's often easier to use the word psychosynthesis, but remember that it must include the body, the "bio", and so it will always be bio-psychosynthesis."

I am heartened to learn that the real name for psychosynthesis is bio-psychosynthesis, because the Energy Map is pure bio-psychosynthesis

SELF AND ‘I’ : A DYNAMIC RELATIONSHIP

These are two profound insights from Assagioli about the dynamic relationship of Self and ‘I’:

> “Self and personal self are ‘ONE’, personal self being what the ‘wakeful consciousness can accept, assimilate and implement at any given moment, .. a reflection that can become ever more clear and vivid and that one day might come to unify with its Source.” (Nocelli, 2017, p. 245)

> “Self as understood by Assagioli .. provides not only the source of personal being but a directionality for individual unfoldment and meaningful engagement with the world.” (Firman and Gila, 1997, p. 43)

Self and Sexuality : ‘I’ and Spirit

‘I’ on the Egg Diagram is comparable with Spirit on the Energy Map, both having a growing capacity to be self-reflective, make choices, exercise will, create change, be self-determined.

Self on the Egg Diagram is comparable with Sexuality on the Energy Map, both being the source of life energy—real energy, infusing our whole being—and providing a directionality for individual unfoldment and meaningful engagement with the world. It seems like Assagioli is reaching for a similar comparison when he writes of, “The love-energy derived from sexual sublimation.” (Page 7 above)

The Energy Map elucidates this unfolding and meaningful engagement with the world. Whilst Feelings, Body, and Mind are elements of our personality, Spirit is the totality of who we are at *any given moment*, everything we express in our emotions, our physical presence, our thoughts and ideas, our choices, our values, even our vicissitudes, how we experience ourself in all of these aspects, and express in our engagement with the world. Everything, that is, that our wakeful consciousness can accept and assimilate of our Sexuality, and can implement in our life, for in that moment we may be poor in spirit or rich in spirit, on our own unfolding path of life.

SYNTHESIS

The Energy Map is a way of mapping how we use, or misuse, our sun-sourced sexual energy. Misuse is a consequence of the way we adapt to being misused, principally to the primal wound suffered in our first year of life.

We may repress or become fixated on Feelings. We may abuse or fail to care for our Body. We may have a rigidity of thought. All of this distorts how we see ourself and express ourself in the world. At the moment of conception, Sexuality forms us as a unique being, manifest at our birth—at least prior to our primal wounding. This is our true nature, and directionality for individual unfoldment means remembering and realigning with our true nature and thereby growing in Spirit.

We grow in Spirit when we choose to respond to our impulses to uncover our latent qualities, unacknowledged creative potential, talents, values, intuitions, insights, ethical imperatives and urges to humanitarian and heroic action. The Wheel of the Energy Map goes around as we grow in Spirit, synthesising more and more of our latent energies. We attend more to our flow of Feelings and how we feel about ourself. We have more care for the health and fitness of our Body. Our Mind is more free to think our own thoughts and formulate our own ideas. Our Spirit expresses who we are with an increasing radiance; we transmit our life energy in our engagement with the world.

Life is an interplay between Spirit—intent on the gathering of our true nature—and Sexuality. Just as Spirit is comparable with 'I', and Self is comparable with Sexuality, so the I-Self relationship on the Egg Diagram is comparable with the interplay between Spirit and Sexuality on the Energy Map.

The synthesis of the Egg Diagram and the Energy Map yields a model of the human personality that is dynamic and vital, down to earth and embodied, comprehensive and practical, as well as being an effective psychotherapeutic medium.

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