

Module 12. Video Number 1

Radical Self-Empowerment

Welcome to Module #12 which is where we now turn to the topic of Radical Self-Empowerment which, as you will recall from the earlier video on this subject in Module #2, includes both Radical Self-Forgiveness and Radical Self-Acceptance. Now, you've done a great job in getting to this final hurdle. So, let's get it all done so that we can get you qualified and out there doing the work.

Now, we decided early on to leave this topic to the latter end of the course because, as I pointed out in the second video of the second module, the Essence of Self-Empowerment, more or less everything we will have said in all the previous modules up to this point will have direct application to Radical Self-Empowerment. Leaving it to the end means we don't have to repeat everything again, other than to shift our focus from being a victim to that of being a perpetrator. Also, rather than judging others, we are now are judging ourselves.

As you would expect, we have a worksheet that is specific to Radical Self-Forgiveness and Radical Self-Acceptance, but when we go through it step-by-step in the next video, just like we did with the Radical Forgiveness worksheet, you will see a number of similarities. The 3-Letters Process is also exactly the same except in as much as we write the three letters to ourselves rather than someone else, and it is the same thing with the 13 Steps.

But the overall dynamic where we, as actors in this game of life in which we create countless opportunities to experience separation for each other prior to our awakening, remains more or less the same. We simply swap roles according to the circumstances.

This is nowhere better demonstrated than when we are discussing, as we did in Module #9, Video 2, the topic of projection. Remember that? If you spot it, you got it? What you see in another person is what you hate in yourself? Right? That you 're looking in the mirror?

Of course, but what we now know is that this doesn't happen by accident. In order to heal your self-hatred, you put out a call to someone to come into your life who exhibits an aspect of your subconscious self-loathing so that you can project that onto him or her. You then become all self-righteous and judgmental of that person and imagine that you've gotten rid of that part of your shadow.

But you haven't really. It's still there, that is until you recognize that this person is mirroring for you that part of you that you have denied, repressed, and projected onto him or her. In recognizing that, you realize this person has come into your life to help you heal that part of you and that he or she is a healing angel for you. In forgiving that person you forgive — which means to accept yourself. That's what I mean when I say, "All forgiveness is self-forgiveness."

So , when you come into somebody's life, and you act in a way that is unacceptable to that person, you are acting as their healing angel.

That said though, we do have a bit of a conundrum with self-forgiveness that we need to resolve. And that is that the term forgiveness seems to imply that there has to be one who forgives as well as one being forgiven. It requires a subject (*the forgiver*) and an object (*the forgiven*) for it to make sense.

When we are forgiving others, that condition is met so there's no problem. But that's not the case with self-forgiveness. The one who forgives (the subject) and the one being forgiven (the object) are one and the same.

And, logically, that is quite a problem. Subject and object can only exist in relationship to each other, so it is impossible for them to be the same thing.

When we talk about forgiving ourselves, the question then becomes — who is doing the forgiving and who is being forgiven? And to whom, or to what, are we appealing when we ask ourselves for forgiveness?

Now, this is not just an interesting philosophical question. It has much to do with the practicalities of self-forgiveness, for it looks as though, in acting as both the forgiver and the forgiven, we are trying to be prosecutor, judge, jury, witness, and defendant all in the same case.

Also, unless we know who is talking to whom inside our heads, it will be difficult to have a reasonable conversation and impossible to find any common ground in the argument. That means we have to come up with a reasonable definition of self.

The moment we begin to attempt a definition of self, what becomes clear is that we are not a singular self at all. We are, in fact, a whole community of selves. And the multitude of selves don't always agree with each other. They may have different agendas which mean that at any moment they will be arguing different and even opposing cases. The internal conflict going on inside our heads can be overwhelming.



We might think of some of them as ‘archetypal subpersonalities,’ all of which have their own way of being and acting. Our cast might include the critical parent, the professor, the princess, the clown, the snoop, the boss, the damsel-in-distress, the white knight, the snob, and so on. At any appropriate moment, any one of those archetypal selves can arise and become dominant.

For example, when we are feeling emotionally vulnerable, the joker is likely to come out strongly in our defense. Making a joke is a great way to deflect the perceived attack and to avoid feeling emotions. If we like to take care of others, our white knight will swoop in on any situation where there is a damsel in distress. The princess is likely to show up in situations that trigger her subconscious memories of being treated as a princess by her father.

But, there are other selves that were born of our need to survive our early upbringing. These are called, ‘survival personalities.’ This term was coined by Roberto Assagioli, an Italian psychiatrist who, in the early 1900’s, founded the spiritually oriented therapeutic system known as Psychosynthesis. (*And, as a modality Psychosynthesis is very much in line with Radical Forgiveness.*) He showed that we have within us not just a singular inner child, as has been popularly represented, but a whole host of subpersonalities.

Most of these subpersonalities were created as a way to manage or survive our primal wounds, or compensate for our perceived deficiencies — the basis of our injured sense of self. Clearly, this has tremendous implications for self-acceptance as well as self-forgiveness. More so perhaps.

The woundings that can cause someone to create survival subpersonalities can range from severe physical and sexual abuse to simply not being recognized for who they are. People raised in seemingly healthy families can also be deeply wounded simply because love was consistently withheld for some reason or used as a form of discipline. Wounding can be very subtle and imperceptible to people outside the family.

Assagioli showed that in order for these people get beyond these wounds and to expand into the fullness of their potential, they needed to make an *empathic connection* with each sub-personality. That way each one could reveal itself, be understood, and then accepted.

This is very similar to the inner-child work that was very popular during the 80’s, where it was recognized that whenever we get triggered, we regress to the wounded child within and act from that level of consciousness, rather from our adult awareness.

The process of Radical Self-Acceptance takes it further into the spiritual realm in that once we recognize the underlying reason for the original wounding and bring it to a place of Radical Forgiveness, the energy attached to the wound begins to dissipate. Once that happens we can establish a new and more empowered connection with that part of ourselves.

It is for this reason that I created a meditation called, A Wake for the Inner Child. In my opinion people used the inner-child not only as a defensive sub-personality but an entity upon which to project their own self-hatred and thereby ensure its continuance forever. By killing off the whining inner-child we

signal to ourselves that we have seen the perfection in the situation and no longer have a need to keep nurturing this wounded part of ourselves indefinitely. Its job is done. It needs to be gone.

So back to the question, who is forgiving who? This is a big problem for traditional self-forgiveness precisely because, as we have discovered, the self to which one appeals for forgiveness is not just one self but a whole multitude of selves. And, the two that have by far the most votes in this question are the Inner Judge and the Inner Critical Parent. These two characters are never going to forgive you. Their whole reason for existence is to find every way possible to declare you wrong, guilty, criminal, beyond redemption, and unforgivable. I'm sure those voices in your head are very familiar to you. And, that's why it is so difficult to forgive ourselves.

So what to do? Well, the answer actually is quite simple, of course. We make our appeal not to our human self, or ego, but to our Spiritual Self - our Higher Self if you will. The part of you that knows the truth and is able to see the perfection in what you did, not TO someone but FOR them, with love and sacrifice. Your Spiritual Intelligence in other words. And, how do we do that?

You should know by now. WE DO A WORKSHEET. And just like with Radical Forgiveness, the transformation won't happen for you if you just try to do it in your head. You have to use the worksheet because that's how we connect with our Spiritual Intelligence.

So, let's get into it right now and let me take you through a Radical Empowerment worksheet in the next video. Again, I think you should download a copy if you haven't already and have it available as we go through it. You might think of something you did in the past you weren't proud of, and perhaps still feel some guilt or some shame about, and use that as an exercise.

So, we'll see you in the next video.