

Chapter 13

AURA AND CHAKRA PATTERNS OF THE MAJOR CHARACTER STRUCTURES

Character structure is a term that many body psychotherapists use to describe certain physical and psychological types of people. After much observation and study, Wilhelm Reich concluded that most of the people he treated could be fitted into five major categories. He found that people with similar childhood experiences and child/parent relations had similar bodies. He also found that people with similar bodies had similar basic psychological dynamics. These dynamics were dependent not only on types of child/parent relations, but also on the age at which the child first experiences life so traumatically that it begins to block its feelings and therefore the flow of energy and to develop the defense system that will become habitual. A trauma experienced in the womb will be energetically blocked or defended against very differently than one experienced in the oral stage of growth, in toilet training or in latency. This is only natural because the individual and his field are so different at different stages of life. (See Chapter 8.)

In this section, I will give some basic descriptions of each character structure, including etiology, body forms and their auric configurations. I will also discuss the nature of the higher self and personal life task of each structure as far as that can be done. Each person's higher self

and life task is unique, but some generalizations can be made.

The higher self of a person is seen as the divine spark within, or the Godself within each individual, the place where we are already one with God. There is a divine spark in every cell of our physical and spiritual being which contains this inner divine consciousness.

The life task is seen in two forms. First, on the personal level, there is a personal task, which has the purpose of learning to express a new part of one's identity. The parts of the soul that are not one with God help form the specific incarnation in order to learn how to be one with the creator and still remain individuated. The world task is a gift that each soul comes into this physical life to give to the world. Many times it is the same as the life's work that comes naturally early on. An artist brings his art, a physician the gift of healing, a musician his music, a mother her nurturing and love, etc. At other times the person has to strive, through many changes of work, to step into what she can finally realize is her life's work. The power and clarity with which the life task is taken on depends a great deal on accomplishing the personal task of learning.

The individual's body is the crystallization in the physical world of the energy fields that sur-

round and are part of each person. These energy fields contain the task of each soul. The character structure can then be seen as the crystallization of the basic problems or personal task a person has elected to incarnate and to solve. The problem (task) is crystallized in the body and held there so that the individual can easily see and work with it. By studying our character structure as it relates to our bodies, we can find the key to heal ourselves and find our personal and world task.

The basic malady I have found in all the people I have ever worked with is self-hatred. Self-hatred is, in my opinion, the basic inner illness in all of us, but just how that self-hatred and nonacceptance of the self manifests is shown in the different character structures. As we work to understand our dynamics on a daily level, we can learn to accept ourselves through this process. We can go through years of living by God's will (the God within), by the truth, and by love—these are all steps to self-realization—but until we can love unconditionally we are not yet home. This means starting with the self. Can we love ourselves unconditionally even though we see our shortcomings? Can we forgive ourselves when we make a mess of things? Can we, after making a mess, get right up and say, "Well, I'll have to learn from that one." "I am a woman/man of God." "I realign myself with the light and keep going through whatever it takes to find my way back to my Godself inside and home." So with that in mind, let us turn to the character structures, knowing that to address the deeper issues that relate to why each of us is a certain type or combination of types of character structure in the first place, will probably take a lifetime.

Working together Drs. Al Lowan and John Pierrakos originally categorized the major aspects of the character structures on the physical and personality levels. To these John Pierrakos added the spiritual and energetic aspects. He changed the meaning of the character structures by adding the spiritual dimension of human-kind to the purely biological and disease elements that Reich had developed. As part of this work, Pierrakos related chakra function to the character structures. I carried that work further

and developed the general auric patterns of each character structure, as shown in Figs. 13-5 through 13-8 and the energetic defense systems given in Chapter 12.

Figures 13-1, 13-2 and 13-3 give tables showing the major characteristics of each structure. These tables were compiled by the bioenergetic training class given by Dr. Jim Cox in 1972 and by the core energetic training class given by Dr. John Pierrakos in 1975, in which I was studying. I have added the energy field information from my own work.

The Schizoid Structure

The first character structure (first in the sense that the major cutoff of life energy flow took place earliest) is called the schizoid structure. In this case, the first traumatic experience took place before or at birth, or within the first few days of life. The trauma is usually centered around some hostility received directly from a parent, such as anger in a parent, a parent not wanting the child or trauma during the birthing process—such as the mother becoming emotionally disconnected from the child and the child feeling abandoned. The range of such events is great; a slight disconnection between mother and child for one child could be very traumatic, whereas it may not have the slightest effect on another. This is related to the nature of the incoming soul and what task it has chosen for itself in this lifetime.

The natural energetic defense used against this trauma at this stage of life is simply to draw back into the spirit world from which the soul is coming. The defense is developed and used for this type of character structure, until it is very easy for the person simply to withdraw into someplace "away," which is into the spirit world. (See Figure 12-3.) This defense becomes habitual, and the person uses it in any situation in which he feels threatened. To compensate for his defense of flying away he tries to hold himself together on the personality level. His basic fault is fear—fear that he has no right to exist. In interacting with others, be they the therapist or friends, he will speak in a depersonalized lan-

Figure 13-1
MAJOR ASPECTS OF EACH CHARACTER STRUCTURE
PERSONALITY MAKEUP

	<u>SCHIZOID</u>	<u>ORAL</u>	<u>PSYCHOPATHIC</u>	<u>MASOCHISTIC</u>	<u>RIGID</u>
ARREST OF DEVELOPMENT	Before or at Birth	Babyhood Feeding	Early Childhood	Autonomy Stage	Puberty Genital
TRAUMA	Hostile Mother	Abandonment	Seduction Betrayal	Control Forced Feeding & Evacuation	Sexual Denial Betrayal of Heart
PATTERN	Hold Together	Hold On	Hold Up	Hold In	Hold Back
SEXUALITY	Sex to Feel Life Force, Fantasy	Sex for Closeness & Contact	Hostile/Fragile Homosexual Fantasy	Impotence Strong Interest in Pornography	Sex with Contempt
FAULT	Fear	Greed	Untruthfulness	Hatred	Pride
DEMANDS THE RIGHT TO	Be/Exist	Be Nurtured & Fulfilled	Be Supported & Encouraged	Be Independent	Have Feelings (Love/Sex)
PRESENTING COMPLAINT	Fear/Anxiety	Passivity (Fatigue)	Feelings of Defeat	Tension	No Feelings
NEGATIVE INTENT	"I will be split."	"I'll make you give it." "I won't need."	"My will be done."	"I love negativity."	"I won't surrender."
DEVICES BEHIND NEGATIVE INTENT	Unity vs. Splitting	Need vs. Abandonment	Will vs. Surrender	Freedom vs. Submission	Sex vs. Love
NEEDS TO	Strengthen Boundaries	Own Needs & Stand on Own Two Feet	Trust	Be Assertive Be Free Open Spiritual Connections	Connect Heart to Genitals

guage, in absolutes, and tend to intellectualize. This only brings on more experience of being separate from life and not truly existing.

When he presents himself for therapy, the presenting complaint will be a great deal of fear and anxiety. In working in therapy, the issue will be that to feel that he exists, he must feel unity, but to survive he believes he must split. Thus he has a negative intent to split. This creates the double bind: "To exist means to die." To resolve this problem in therapy, he needs to strengthen the boundaries that define who he is and to feel his strength in the physical world.

In the therapeutic process, after the client stops trying to be a nice guy to the therapist and begins to work, the first layer of personality encountered will be the blaming part, sometimes called the mask, which says, "I'll reject you before you reject me." After the work of digging deeper into the personality has been done, base emotions sometimes called the lower self or

shadow self will say, "You don't exist either." Then, when resolution begins, the more highly-developed part of the personality, sometimes called the higher power or higher self of the personality, emerges to say, "I'm real."

People with schizoid characters can leave their bodies easily and do so quite regularly. On the body level, the result is a body that appears to be a combination of pieces, not firmly held together or integrated. These people are usually tall and thin, but in some cases can have heavy bodies. The tension in the body tends to be in rings around the body. Joints are usually weak, and the body is usually uncoordinated, with cold hands and feet. The person is usually hyperactive and ungrounded. There is a main energy block at the neck, near the base of the skull, which usually looks dark gray blue. There is usually energy squirting out the skull base. Many times there is twisting in the spine, caused by a habitual twisting away from mate-

Figure 13-2
MAJOR ASPECTS OF EACH CHARACTER STRUCTURE
PHYSICAL AND ENERGETIC SYSTEM

	<u>SCHIZOID</u>	<u>ORAL</u>	<u>PSYCHOPATHIC</u>	<u>MASOCHISTIC</u>	<u>RIGID</u>
PHYSICAL BUILD	Elongation Right/Left Imbalances	Thin Collapsed Chest	Inflated Chest Top Heavy	Head Forward Heavy	Rigid Back Pelvis Tipped Back
BODY TENSION	"Ring" Tension Uncoordinated Weak Joints	Flaccid Smooth Muscles Hold	Top Half Compacted Lower Half Spastic	Compressed	Spastic Plate Armor Mesh Armor
BODY CIRCULATION	Cold Hands/Feet	Cold Chest	Cold Legs/Pelvis	Cold Buttocks	Cold Pelvis
ENERGY LEVELS	Hyperactive Ungrounded	Hypoactive Low Energy	Hyperactivity Followed by Collapse	Hypoactive (Internalized Energy)	Hyperactive (High Energy)
ENERGY LOCATION	Frozen at the Core	In the Head Generally Depleted	Upper Half of Body	Boiling Inside	On Periphery Withheld from the Core
PRIMARY FUNCTIONING CHAKRAS	7th 6th Front 3rd Front 2nd Rear Asymmetrical	7th 6th Front 2nd Front Aspect	7th 6th 4th Rear Aspect	6th Front 3rd Front	Will Centers 6th Front
PSYCHODYNAMICS OF OPEN CHAKRAS	Spiritual Mental Will	Spiritual Mental Love	Mental Will	Mental Feeling Will	Will Mental
ENERGETIC DEFENSE SYSTEM	Withdrawal "Porcupine" Beside Himself	Oral Sucking Verbal Denial Hysteria	"Hook" Mental "Grasp" Hysteria	Silent Brooding "Tentacles"	Power/Will Display Boundary Containment

rial reality as the person partially flies out of the body. The body has weak, thin wrists, ankles and calves and usually is not connected to the ground. One shoulder may be larger than the other (even without playing tennis). Many times the head is held to one side and there is a vague look in the eyes, as if the person is partly somewhere else. He is. He may be sometimes referred to as "flaky." Many of these people started masturbating early in childhood, finding that a way to connect to the life force was through their sexuality. It helped them feel "alive" when they could not connect to others around them.

What the person with a schizoid character has avoided through the use of his defense system is his inner terror, the terror of annihilation.

Of course he could not deal with it as a baby because he was completely dependent upon those whom he found terrifying, or by whom he had felt completely abandoned in his greatest hour of need the birthing process. As a baby the schizoid character felt direct hostility from at least one of his parents, the people he depended on for survival. This experience initiated his existential terror.

The schizoid character can find release from his inner terror of annihilation when he, as an adult, realizes that his terror is now more related to his inner rage than to anything else. This rage comes from continuing to experience the world as a very cold, hostile place where isolation is forced upon anyone who wants to survive. A part of the schizoid being fully believes this to

Figure 13-3
MAJOR ASPECTS OF EACH CHARACTER STRUCTURE
INTERPERSONAL RELATIONS

	<u>SCHIZOID</u>	<u>ORAL</u>	<u>PSYCHOPATHIC</u>	<u>MASOCHISTIC</u>	<u>RIGID</u>
EVOKES	Intellectualization	Mothering	Submission	Teasing	Competition
COUNTER	Withdrawal into	Passivity	Exertion	Guilt	Withdrawal into
TRANSFERENCE	Away	Neediness	of Control	Shame	a Holding Back
REACTION		Dependency		Holding	
COMMUNICATES	Absolutes	Questions	Dictates	Whining Disgust	Qualifiers
IN					
LANGUAGE	Depersonalized	Indirect	Direct Manipulation ("You should.")	Indirect Manipulation (Polite Expressions)	Seductive
DOUBLE BIND	"To exist means to die."	"If I ask, it's not love; if I don't ask, I won't get it."	"I have to be right or I die."	"If I get angry, I'll be humiliated; if I don't, I'll be humiliated."	"Either choice is wrong."
MASK STATEMENT	"I'll reject you before you reject me."	"I don't need you." "I won't ask."	"I'm right; you're wrong."	"I'll kill (hurt) myself before you do."	"Yes, but. . ."
LOWER SELF STATEMENT	"You don't exist either."	"Take care of me."	"I will control you."	"I will spite and provoke you."	"I won't love you."
HIGHER SELF STATEMENT	"I'm real."	"I'm satisfied, fulfilled."	"I give in."	"I'm free."	"I commit." "I love."

be the essence of material reality. Under this rage is the great pain of knowing that what he needs is loving, warm connection and nourishment from other humans; but in many cases he has not been able to create that in his life.

His terror is that his own rage will cause him to blow apart into pieces that will scatter into the universe. The key for him is to face his own rage little by little without flying away in defense. If he can stand on the ground and allow the terror and rage to come out, he will release the inner pain and the longing for connection with others and make a place for self-love to come in. Self-love takes practice. We all need it no matter what combination of character structures we may be. Self-love comes from living in ways that do not betray oneself. It comes from living according to one's inner truth, whatever that may be. It comes from not betraying oneself. It can be practiced through simple self-love exercises given in the final section.

The Energy Field of the Schizoid Structure

The schizoid structure is characterized mainly by energy-field discontinuities like imbalances and breaks. The main energy of the person is held deep within the core of the person and is usually frozen there until therapy and healing work is done to free it. Figure 13-4 shows the thin and breaking line of the etheric body of this structure with energy leaks at the joints. Its color is usually very light blue. The next layer and mental bodies are seen to be either tightly held and frozen at times or, at other times, moving around randomly without a balanced energy between front and back, right and left. The field is usually brighter with more energy on one side and on the back of the head. The spiritual bodies of the schizoid are usually strong and bright with many brilliant colors on the sixth layer of the aura, or celestial body. The oval

form, or ketheric template layer, is usually very bright in appearance, with a color more of silver than gold. It usually has diffuse boundaries and is not fully inflated with a narrowing of the egg shape at the feet, where there is sometimes weakness.

The aura's imbalance, which is found primarily in the lower three bodies, extends to the chakras in the schizoid person who has not begun process work; many chakras are counterclockwise. This means that they send more energy out than they take in. The disturbed chakras correspond to qualities in the character structure that need transformation. Chakras that are clockwise (open) are usually asymmetrical, meaning that those chakras are also not functioning in a balanced manner even though they are "open." More energy will flow through one part of the chakra than another part. This imbalance is usually lateral; that is, there may be more energy flowing through the right side of the chakra than the left side. The person would therefore tend to be more active or possibly even more aggressive than receptive in the area of life governed by that chakra. This asymmetry has been described in Chapter 10 in terms of active/receptive splitting. A diagonal or elliptical figure measured by the pendulum indicates an asymmetrical chakra that appears to clairvoyant vision as shown in Figure 13-4.

The chakras that are usually open are the rear sexual center (second), the solar plexus (third), the forehead (sixth) and the crown (seventh). The sixth and seventh centers are associated with mental and nonphysical spirituality to which the person is usually very oriented in his life. He also functions through will (second chakra). These chakra configurations are variable and change during a person's transformational work. As the individual opens more to being in the third dimension and living in the physical, more of the chakras open. Many times the rear sex center is not open in the beginning of the work.

The lower part of Figure 13-4 shows the relative degree of bright energy active in the brain area. The brightest, most active place is the occipital or rear area, and the least is the frontal area. The second most active chakra is the third

eye and third ventricle area of the brain, which are connected by a bridge of brightness between the two. Then come the side lobes, which are associated with language. There are large general areas of the brain that appear to have low activity.

The low energy in the frontal area can be seen by the blank, "gone" look often seen in the schizoid. He usually directs his energy up the spine and out the back of the head in the occipital region, creating the energy bulge towards the back of the head. This is a way of avoiding here-and-now contact in the physical plane.

The energetic defense systems primarily used by the schizoid are the porcupine, withdrawal, and being beside oneself, as described in Chapter 12, Figure 12-3. Of course a person with any structure can use the various defenses at various times.

The Higher Self and Life Task of the Schizoid Character

In the personal growth process, it is always important to be very honest with the self as to the self's shortcomings, to work on them to transform them. But it is not healthy to dwell on the negativities of the self for very long. One must always balance the attention to these parts that need transforming with attention to finding the nature of the higher self, supporting it, enhancing it and allowing it to come forth. After all, that is what transformation is all about, isn't it?

People who are or have some schizoid character in their personality makeup are usually very spiritual people. They have a deep sense of the profound purposes of life. Many times they seek to bring the spiritual reality into the mundane lives of those around them. They are very creative people, with many talents and many creative ideas, who could be compared to a beautiful mansion with many rooms, each room tastefully and richly decorated in a different style, culture or period. Each room is elegant in its own right because the schizoid has had many lifetimes in which he has developed this wide range of talents (decorated rooms). The problem

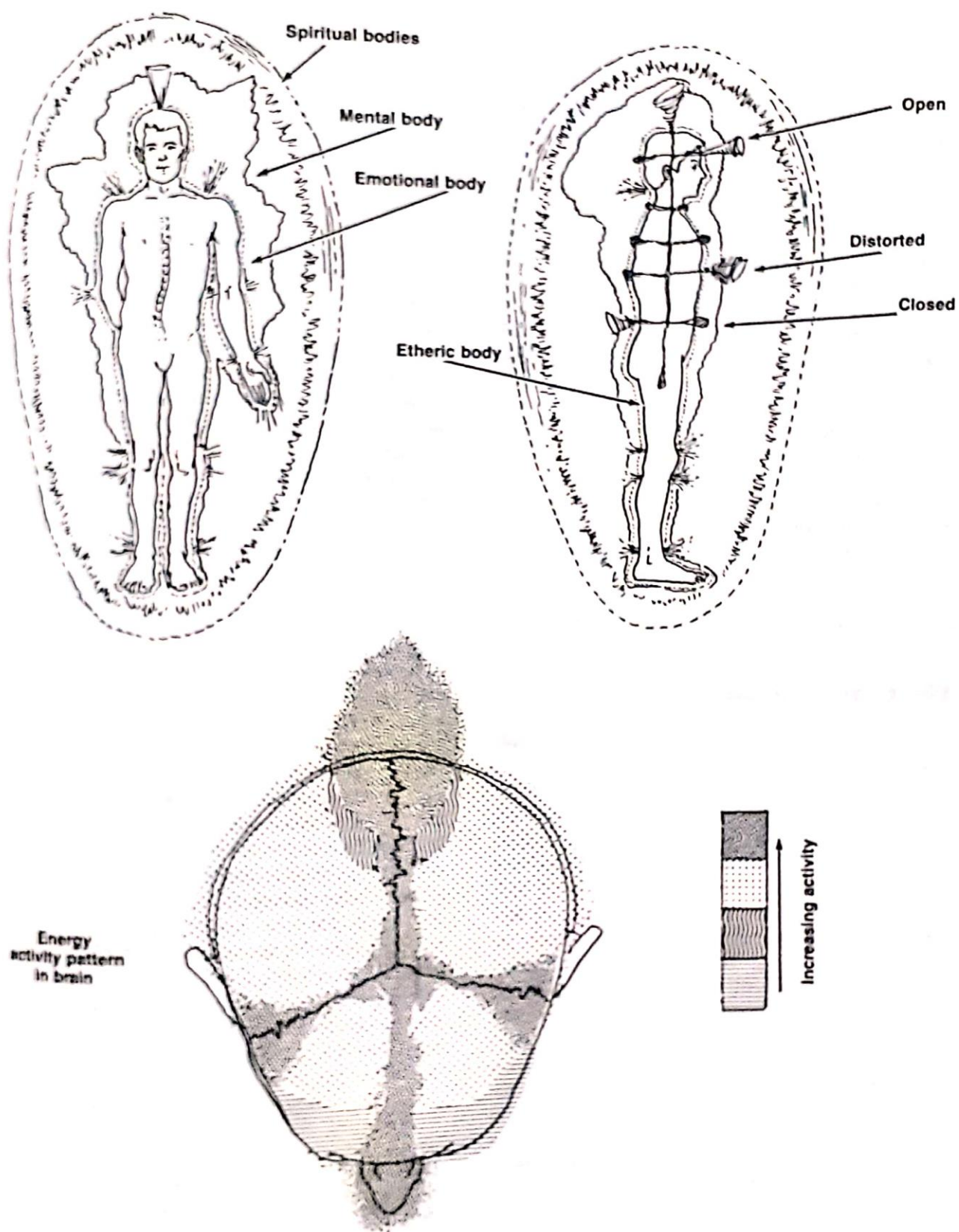


Figure 13-4: The Aura of the Schizoid Character (Diagnostic Views)

is that the rooms do not have doorways between each other. To get from one room to the other, the schizoid must climb out a window and down a ladder and up another ladder and into the window of the next room. This is very inconvenient. The schizoid needs to integrate his being, to build doorways between the beautiful rooms so that he has easier access to all the parts of his being.

In general, one might say that the personal task of the schizoid character is related to facing his inner terror and rage, which blocks his ability to materialize his tremendous creativity. His terror and rage actually keep the parts of his person separate because he fears the powerful coming together of all his creative talents. His task is also related to materializing, or making manifest, his spirituality in the material world. This may be done through expressing the spiritual reality through his creativity, e.g., writing, inventions, helping people, etc. These tasks are very individual and must not be generalized.

The Oral Structure

The oral character is created when normal development is arrested during the oral stage of growth. The cause is abandonment. In childhood he experienced the loss of his mother, either by death, illness or withdrawal. The mother gave to the child, but not enough. Many times she "pretended" to give—or gave in spite of herself. The child compensated for the loss by becoming "independent" too early, many times by talking and walking very early. Thus, he becomes confused about receptivity and is afraid to ask for what he really needs because deep inside he is sure it will not be given. His feelings of needing to be taken care of result in dependency, tendency to cling, grabbiness and decreased aggressiveness. He compensates by independent behavior that collapses under stress. His receptivity then becomes a spiteful passivity, and aggression becomes greed.

The person with an oral structure is basically deprived, feels empty and hollow and doesn't want to take responsibility. The body is undevel-

oped with long, thin, flaccid muscles and slumps in weakness. The person does not look adult and mature, has a cold depressed chest and shallow breathing, and his eyes may suck your energy. Psychodynamically, the personality holds on and clings to others against the fear of being abandoned. He is not able to be alone and experiences an exaggerated need for the warmth and support of others. He tries to get it from the "outside" in order to compensate for the tremendous feeling of inner emptiness. He suppresses his intense feelings of longing and aggression. His rage over the abandonment is held in. Sexuality is used to get closeness and contact.

The oral person has experienced many disappointments in life, many rejections of his attempts to reach out. He thus becomes bitter and feels that whatever he gets is never enough. He cannot be satisfied because he is trying to satisfy an inner longing which he denies by compensating with something else. On the personality level, he demands to be nurtured and fulfilled. In interacting with others, he will speak in indirect questions that evoke mothering from another. But this does not fill him because he is an adult, not a child.

His presenting complaint when entering therapy is passivity and fatigue. In working in therapy the issue will be to find nourishment in his life. But to get his needs met, he believes he must risk abandonment by or pretense from another. Thus his negative intent will be "I'll make you give it to me" or "I won't need." This in turn creates the double bind, "If I ask, it's not love; if I don't ask, I won't get it." To resolve this problem in therapy, he needs to find and own his needs and to learn to live his life in such a way that his needs get met. He needs to learn to stand on his own two feet.

In the therapeutic process, the first layer of personality encountered will be the mask. It says, "I don't need you" or "I won't ask." After the work of digging deeper into the personality is done, the lower self or shadow self will say, "Take care of me." Then, when resolution begins, the higher self of the personality emerges to say, "I'm satisfied and fulfilled."

The Energy Field of the Oral Structure

The Oral Character (Figure 13-5) tends to have a depleted field, which is calm and quiet. The main energy is located in the head. The etheric is held tightly near the skin and is also light blue in color. The emotional body is also held in, with not much color, and has a generally depleted quality. The mental body is bright and usually yellowish. The higher levels of the aura are not very bright. The outer egg form (seventh layer) is not entirely inflated, not bright, with a silvery-golden glow more to the silvery side and depleted around the feet area.

The chakras may be mostly closed or de-energized in an oral person who has not done much process work. He will most likely have the crown and the forehead center open, which accounts for his mental and spiritual clarity. If he has done personal growth work, he may have his front sexual center open as well. Thus he is interested in sex and has some sexual feelings.

The configuration of activity in his energy field in the head is shown at the bottom of the page, Figure 13-5. This shows that most of the energy is located in the frontal and side lobes of the brain, and the least energy at the rear in the occipital regions. Thus the oral character is centered on intellectual and verbal activity and not on physical activity.

The defense mechanisms primarily used by the oral are those of verbal denial, oral sucking and possible verbal arrows used to get attention, rather than to provoke rage—that is, unlike the way the verbal arrows are used by the person with a masochistic structure as stated in Chapter 12.

The Life Task and High Self of the Oral Structure

The oral character needs to learn trust in the abundance of the universe and reverse the process of grabbing. He needs to give. He needs to give up the role of the victim and to acknowl-

edge what he does get. He needs to face his fear of being alone, go deep into the void within and find it teaming with life. When he owns his own needs and stands on his own two feet, then he will be able to say, "I have it," and allow the core energy to open up and flow.

The inner landscape of an oral character is like a fine musical instrument, like a Stradivarius. He needs to finely tune his instrument and compose his own symphony. When he plays his unique melody in the symphony of life, he will be fulfilled.

When the higher self is released, the oral characters can make good use of his intelligence in creative work in the arts or sciences. He will be a natural teacher, because he is very interested in so many things, and can always connect what he knows with love direct from the heart.

The Displaced or Psychopathic Structure

In his early childhood, the person with a displaced structure experienced a covertly seductive parent of the opposite sex. The parent wanted something from the child. The psychopath was in a triangle with the parents and found it hard to get support from the parent of the same sex. He sided with the parent of the opposite sex, could not get what he needed, felt betrayed and then compensated by manipulating that parent.

His response to that situation was to try to control others anyway he could. To do this he must hold himself up, and even lie if need be. He demands to be supported and encouraged. But in interacting with others he will dictate direct manipulation like, "You should . . ." to evoke submission. This does not lead to support.

In its negative aspect, the person with this structure has a tremendous drive for power and need to dominate others. He has two ways of getting this control: by bullying and overpowering or by undermining through seduction. Many times his sexuality is hostile with a lot of

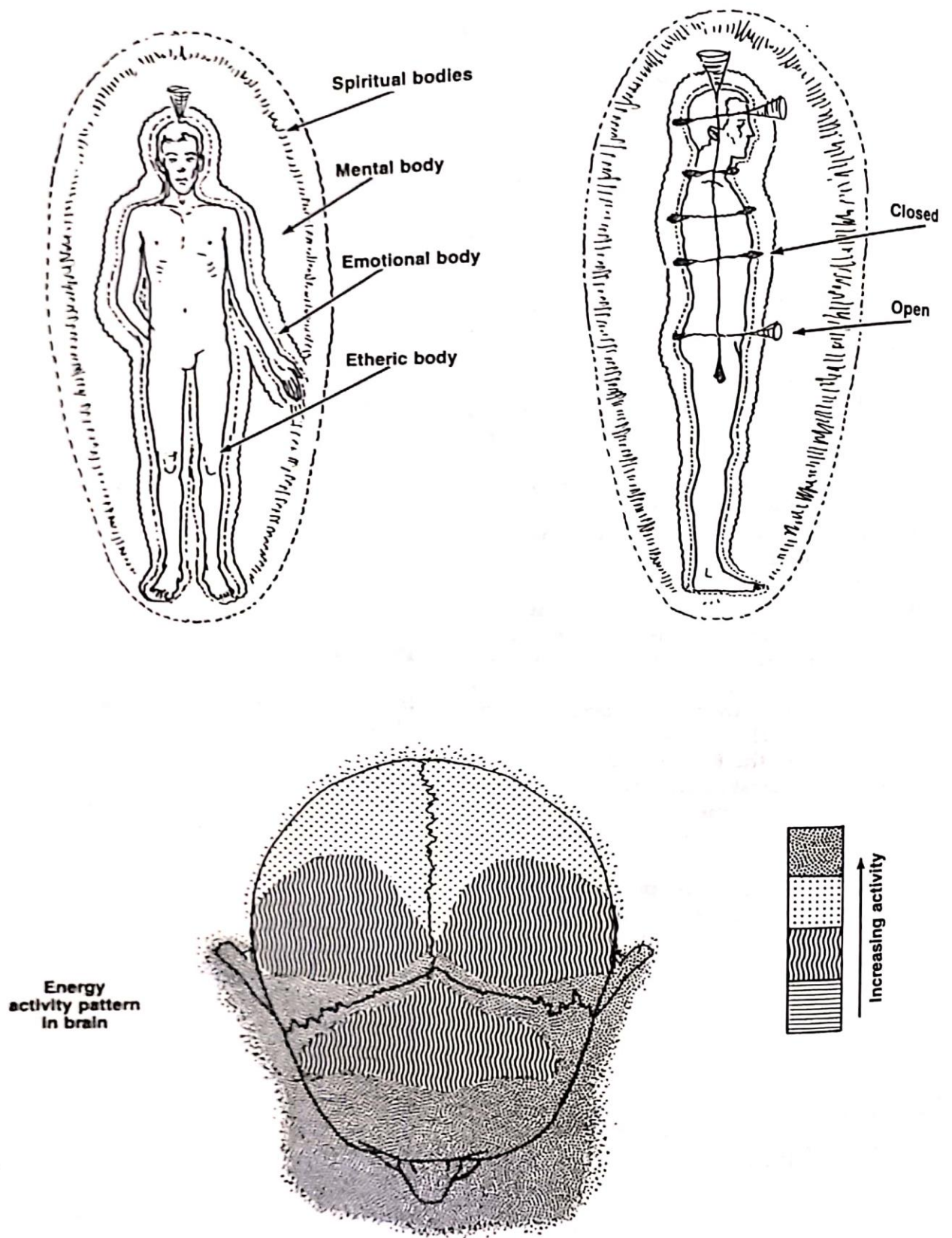


Figure 13-5: The Aura of the Oral Character
(Diagnostic Views)

fantasy. He has invested in an ideal picture he has of himself and has strong feelings of superiority and contempt, which covers deep inferiority feelings.

His presenting complaint when entering therapy are feelings of defeat. He wants to win. But to be supported means to surrender, and that, he believes, means defeat. Thus his negative intent is, "My will be done." This creates the double bind of, "I have to be right or I die." To resolve this problem in therapy, he needs to learn to trust.

In the therapeutic process, the first layer of personality encountered will be the mask. It says, "I'm right; you're wrong." After digging deeper into the personality, the lower self or shadow self will say, "I will control you." When resolution begins, the higher self of the personality emerges to say, "I give in."

The upper half of the body seems blown up, and there is a lack of flow between the upper and lower half of the body. His pelvis is undercharged, cold and tightly held. There is severe tension in the shoulders, base of skull and eyes; his legs are weak, and he is not grounded.

The psychopathic structure holds up against fear of failure and defeat. He is torn between his dependency on people and his need to control them. He fears being controlled and used and is afraid to be put in the position of victim, which is totally humiliating to him. Sexuality is used in power play; pleasure is secondary to his conquest. He tries not to express his needs by making others need him.

The Energy Field of the Psychopathic Structure

The main energy is located in the upper half of the body. His energy level is first hyperactive and then collapses. The person with a displaced structure (Figure 13-6) has a general field that is depleted at the bottom in all auric levels and energized at the top; thus the egg shape is distorted in this way also. The etheric decreases in fullness toward the feet and is generally of a darker blue color and stronger tone than that of the schizoid and the oral. The emotional body

also is fuller at the top. The mental body protrudes toward the front of the body more than towards the back, whereas the emotional body may appear to have a bulge at the will center located between the shoulder blades, which is usually greatly enlarged. The higher auric layers are also stronger and brighter on the upper half.

The chakra configuration in a psychopathic structure generally shows open will centers at the shoulder and neck base, with the will centers between the shoulder blades extremely large and overused, open frontal center and crown center, with most of the others closed, especially the feeling centers. The rear sexual center may be partially open. Thus he functions primarily through mental and will energy.

The energy activity in the brain is strong and bright in the frontal lobes. This energy activity decreases towards the back of the head and is very still and usually rather dark in the occipital region. This indicates the person is interested primarily in intellectual pursuits and not in body activity other than in a way that serves the active will. The intellect is also used to serve the will.

It is from these powerful frontal lobes that the psychopath sends out energy arches that reach toward another's head to hold him in the mental grasp type of defense. He also engages in some verbal denial. He may explode into a volcanic rage similar to that used in the hysterical defense system, but in a controlled, balanced energy form that does not contain that same kind of chaos.

The Life Task and Higher Self of the Psychopathic Character

The psychopath needs to find true surrender by gradually deflating and letting go of his upper half and his tendency to control others and by giving in to his deeper being and sexual feelings. With this, he can satisfy his deep longing to be in reality, make contact with friends and feel like a human being.

The inner landscape of the psychopathic character is full of fantasy and adventures of honor. Here those who win are the ones with

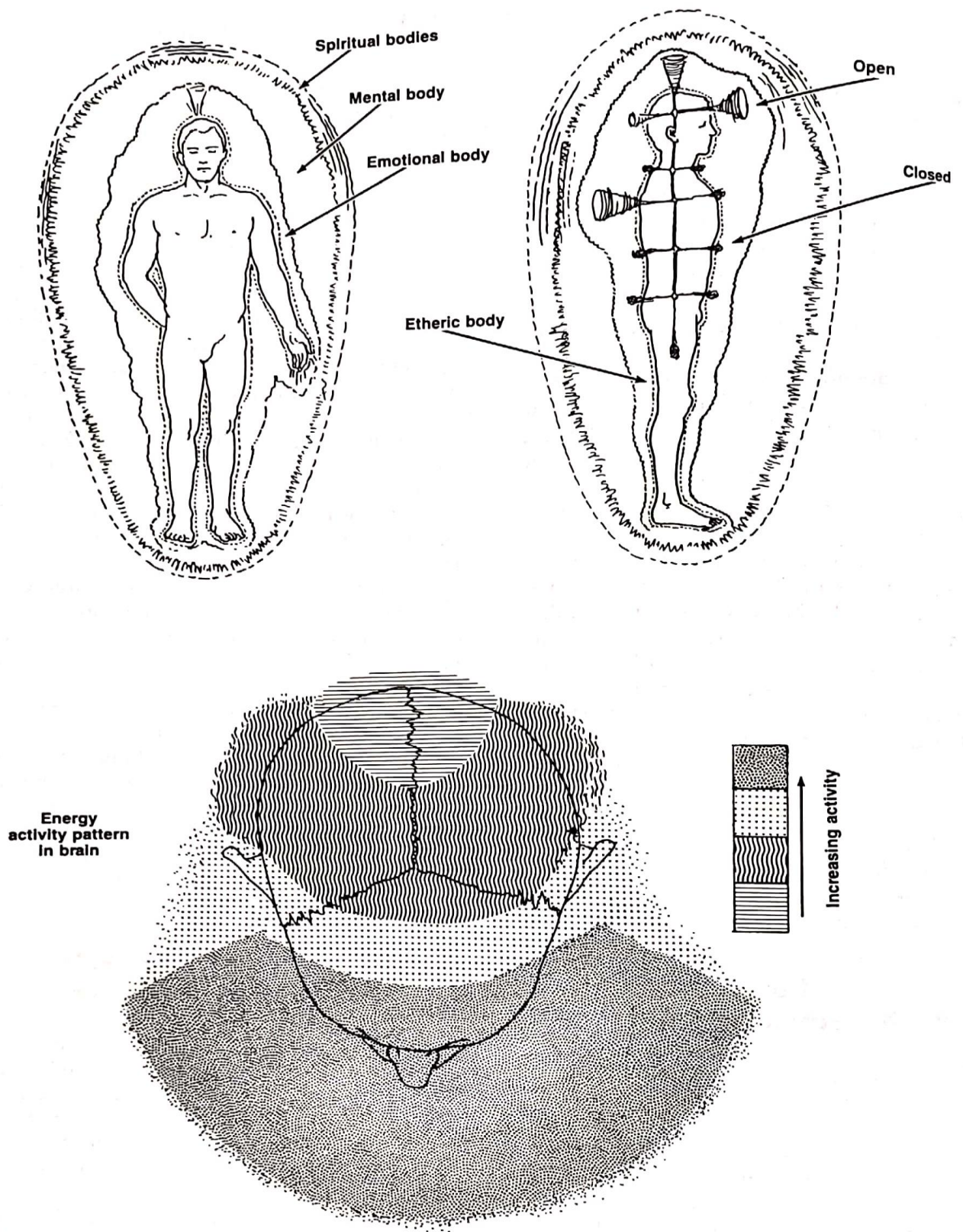


Figure 13-6: The Aura of the Psychopathic Character
(Diagnostic Views)

the most truth and honesty. The world revolves around noble values, which are upheld through perseverance and valor. How he longs to bring this into the physical environment of his real world. He will someday.

When his higher self energies are released, he is very honest and has a lot of integrity. His highly developed intellect can be put to use to solve disagreements by helping others find their truth. Through his honesty, he can lead others to their honesty. He is very good in managing complicated projects and has a big heart full of love.

The Masochistic Structure

In childhood, the love the masochistic personality was given was conditional. His mother was dominating and sacrificing—even to the extent of controlling his eating and excretory functions. The child was made to feel guilty for any self-assertion or attempt to declare his freedom. All his attempts to resist the tremendous pressure put on him were crushed; he now feels trapped, defeated and humiliated. His response to this situation was to hold in his feelings and his creativity. In fact he tried to hold everything in. This lead to anger and hatred. He demands to be independent, but when he interacts with others, he uses polite expressions delivered with whining disgust to indirectly manipulate others. This evokes teasing from others. The teasing then allows him to become angry. He already was angry, but now he has been given the right to express it. Thus he is caught in a cycle that keeps him dependent.

On the negative side, this person is one who suffers, whines and complains, remains submissive on the outside, but will never really submit. Within are blocked strong feelings of spite, negativity, hostility, superiority and fear that he will explode into violent rage. He may be impotent and have a strong interest in pornography. A woman is likely to be nonorgasmic and feel her sexuality is unclean.

His presenting complaint when entering therapy is tension. He wants release from his tension, but unconsciously believes that releas-

ing it and accepting what is inside leads to submission and humiliation. Thus his unconscious negative intent is to remain blocked and to "love negativity." This leads to the double bind of "If I get angry, I'll be humiliated; if I don't, I'll be humiliated." To resolve this problem in therapy, he needs to become assertive, be free and to open his spiritual connectedness.

In the therapeutic process the first layer of personality encountered will be the mask that says, "I'll kill (hurt) myself before you kill (hurt) me." After some therapy work is done exploring this inner landscape, the lower self will become conscious. It says, "I will spite and provoke you." This will eventually release the higher self which resolves the situation with, "I'm free."

Physically he is heavy and compacted with overdeveloped muscles and shortening of the neck and waist. He carries strong tensions in the neck, jaw, throat and pelvis, which is tucked under. His buttocks are cold. His energy is choked in the throat area, and his head thrusts forward.

Psychodynamically, he holds in and gets stuck in a morass in which he whines, complains, holds back feelings and provokes. If his provocation is successful he will have an excuse to explode. He is not conscious of his provocation and thinks he is trying to please.

The Energy Field of the Masochistic Structure

His main energy is internalized. He is hypoactive and yet boiling inside. The masochistic structure's field (Figure 13-7) is fully inflated. The etheric body is dense, thick, coarse and shaded to the gray colors rather than the blue. The emotional body is full, multicolored and fairly evenly distributed, as is the etheric body. The mental body is large and bright even on the lower part of the body. The intellect and emotions are more integrated. The celestial body is bright all around the body with colors of mauve, maroon and blue. The egg is fully inflated and has a dark golden color. The egg is a bit overweight toward the bottom and forms more of an oval shape than an egg. Its outer edge is

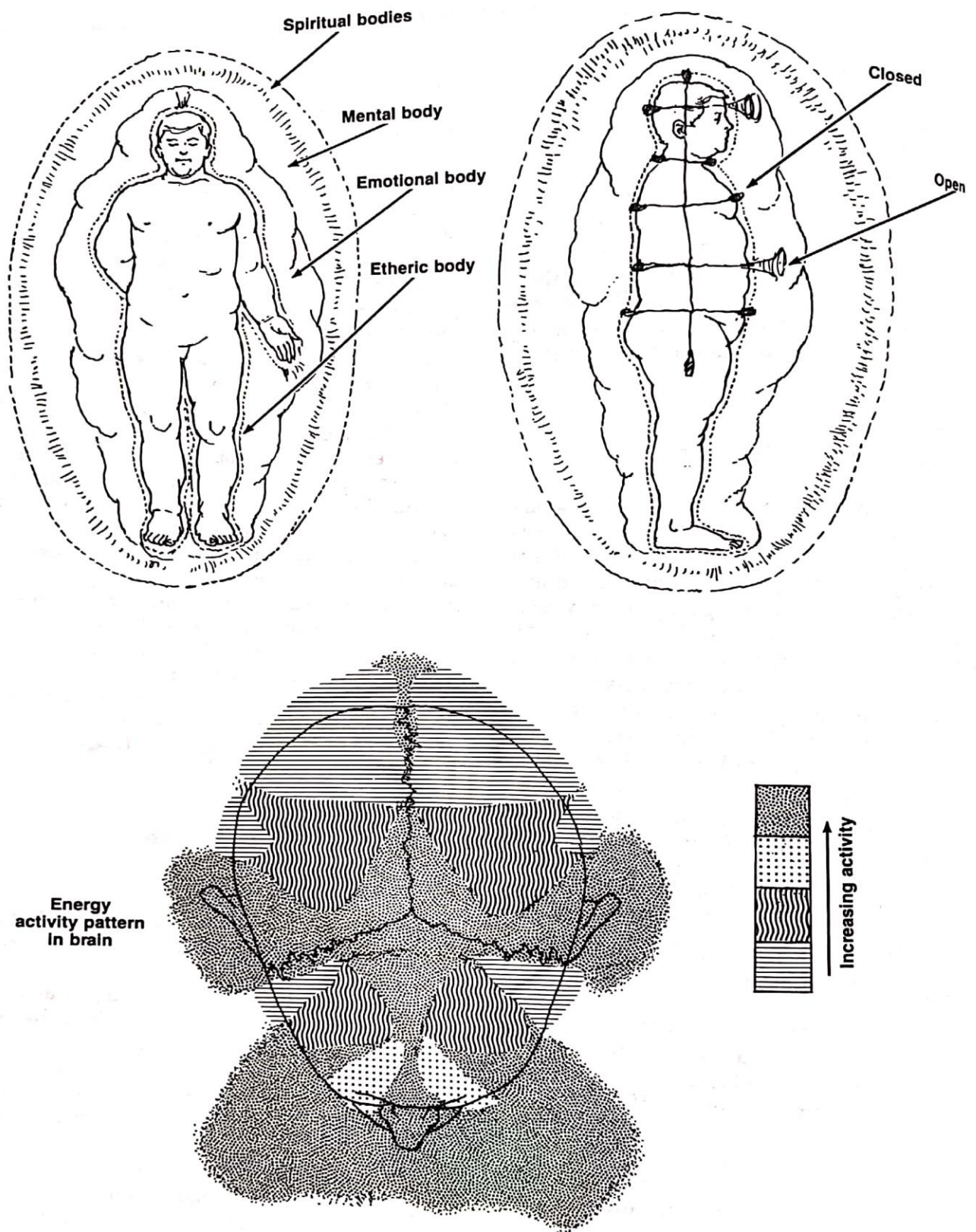


Figure 13-7: The Aura of the Masochistic Character
(Diagnostic Views)

strongly defined with somewhat too much tension and thickness.

The chakras that are usually open in a masochist before starting core process work are the forehead, the solar plexus and, possibly, a partially opened rear sexual center. He thus functions in the mental, emotional and will aspects of the personality. The energy activity pattern of the brain shows activity in the frontal, parietal and ventricle areas, with some of this activity extending to a small central area in the occiput, which is surrounded by a less active area. Defense systems commonly employed by the masochist are the tentacles, silent obvious brooding and verbal arrows.

The Life Task and Higher Self of the Masochistic Character

The masochist needs to free himself from humiliation by freeing his aggression. He needs to express himself actively in whatever way suits his fancy whenever he wants to.

The inner landscape of a masochistic character is like filigreed silver and gold. His creative force expresses itself in delicate intricate designs, each of personal distinction and taste. Each nuance is important. When he brings this highly developed creativity out, the world will be awed.

His higher self energies are full of caring for others. He is a natural negotiator. His heart is big. He is very supportive and has a lot to give, both in energy and understanding. He is full of deep compassion and at the same time has a great capacity for fun and joy. He is capable of creative playfulness and lightness. He will bring out all these gifts and excel in whatever he wants to do.

The Rigid Structure

In childhood, the person with a rigid character structure experienced rejection by the parent of the opposite sex. The child experienced this as a betrayal of love because erotic pleasure, sexual-

ity and love are all the same to the child. To compensate for this rejection, the child decided to control all the feelings involved—pain, rage and good feelings—by holding them back. To surrender is a scary thing for this person, because it means releasing all these feelings again. Thus he will not reach out for his needs directly, but will manipulate to get what he wants. Pride is associated with feelings of love. The rejection of sexual love hurts his pride.

Psychodynamically, the rigid person holds back feelings and actions in order not to look foolish. He tends to be worldly, with a lot of ambition and competitive aggression. He says, "I'm superior, and I know everything." Inside is a deep terror of betrayal; vulnerability is to be avoided at all costs. He is afraid of being hurt.

He holds his head high and backbone straight with pride. He has a high degree of outer control and a strong identification with physical reality. This strong ego position is used as an excuse to avoid letting go. This person fears the involuntary processes within the human being that are not determined by the ego. The inner self of the individual is walled off from the outpouring and inpouring of feelings. He will have sex with contempt, not love.

In holding back his feelings, he only creates more pride. He demands love and sexual feelings from others, but when he interacts with them, he seductively uses qualifiers to remain uncommitted. This leads to competition, not love. His pride is then hurt, and he becomes more competitive. He is in a vicious cycle that does not get him what he wants.

His presenting complaint in therapy (if he comes at all) is that he has no feelings. He wants to surrender to feelings, but he believes they will only hurt, so his negative intent is, "I won't surrender." He chooses sex over love but that doesn't satisfy him. This leads to the double bind of "Either choice is wrong." To surrender will hurt; to remain in pride will not allow feelings. To resolve this problem in therapy, he needs to connect his heart to his genitals.

In the therapeutic process, the mask will say, "Yes, but . . ." After some time, the lower self or shadow self will emerge into the conscious. It will say, "I won't love you." Then as feelings be-

gin to flow as a result of bodywork, the higher self will resolve the situation by stating, "I commit, I love."

The body is harmoniously proportioned, highly energized and integrated. It can have two types of blocks—plate armor, like steel plates on the body, or mesh armor, like a suit of chain mesh over the body. The pelvis is tipped back and cold.

The Energy Field of the Rigid Structure

The main energy is held on the periphery and away from the core. He is hyperactive. The person with a rigid structure (Figure 13-8) is characterized by his balance and integration, shown in the aura by a strong bright aura that is for the most part evenly distributed over and throughout the body. The etheric field is strong, wide and even, with a bluish-gray color and medium coarseness. The emotional body displays a calm balance and is evenly distributed. It may not be as colorful as some of the other structures if the person has not worked to open his feelings. It may be larger in the back of the person, since all the centers are open there. The mental body is developed and bright. The celestial body may not be very bright if the person has not opened much to unconditional love or his spirituality. The causal or ketheric template egg is strong, resilient, very well shaped and brightly colored—golden-silvery with a predominance of gold.

The chakras of the rigid character that are probably open before beginning process work are the rear will and sexual chakras and the mental chakras. He thus lives primarily by his mind and will. The crown and solar plexus may or may not be open. As the person starts process work and opening to his feelings, the front feeling centers begin to open.

The brain activity pattern shows a lot of activity on the sides and the central rear portion of the brain. In some cases the frontal lobes are just as active, depending on the area of life the person has decided to concentrate on. If it has

been intellectual pursuits, then this area will also be as bright and active; if not, it will usually be the second most active area. If the person has pursued development in the arts, like painting or music or other creative forms, I find the side lobes brighter. I find that as people work in their process, grow and become more enlightened, the activity patterns of the brain become more balanced with activity at the side, frontal and occipital area. The bridges begin to build directly through the head to form a cross when observed from the top. When a person begins to develop his spirituality and have spiritual experiences, say in meditation, I find more activity growing in the central brain area.

Energetic defense systems most used by the rigid person are power-will display, boundary containment and sometimes hysteria (shown in Figure 12-3).

The Life Task and Higher Self of the Rigid Character

The rigid character needs to open the feeling centers and allow his feelings to flow and be seen by others. He needs to share his feelings, whatever they are. This will allow energies to flow into and out of the core of his being and release the uniqueness of the Higher Self.

The inner landscape of the rigid character holds adventure, passion and love. There are mountains to climb, causes to champion and loves to be romanced. Like Icarus, he will fly to the sun. Like Moses, he will lead his people to the promised land. He will inspire others with his love and passion for life. He will then be a natural leader in most any profession he desires. He will be capable of deep contact with others and the universe. He will be able to play in the universe and enjoy life fully.

It is very helpful to keep the general character structure of your patient in mind when giving a healing. This will help you as a healer to approach the healing specifically for each person and to make the healing most efficient. Just approaching the healing in terms of each patient's relationship to boundaries is very helpful.

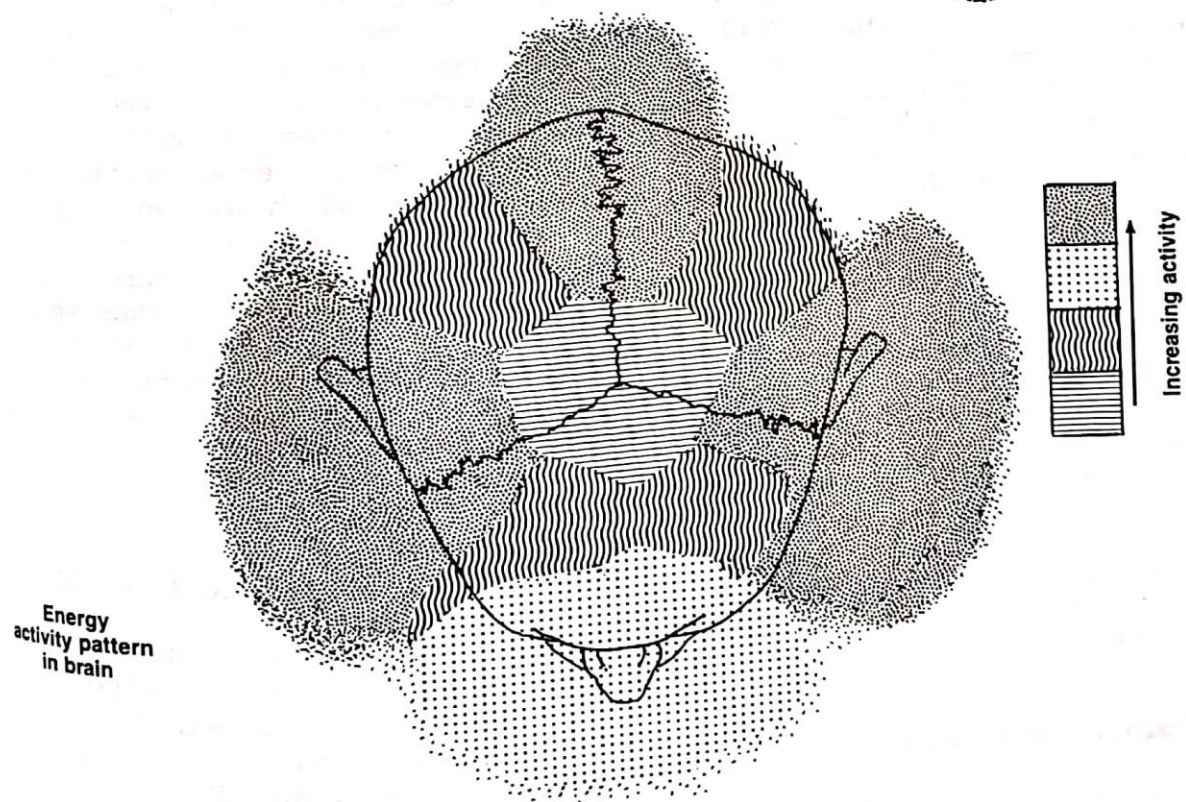
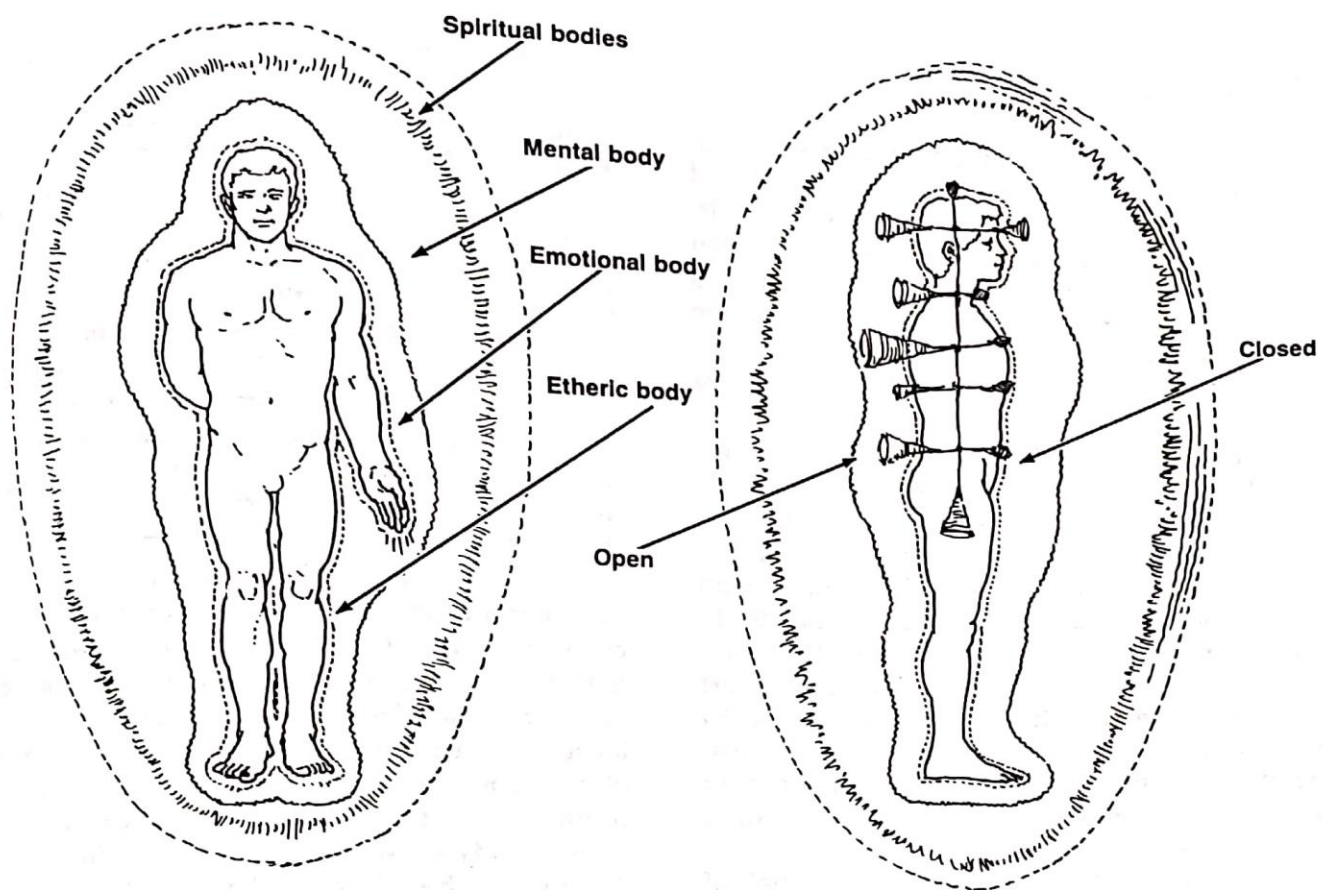


Figure 13-8: The Aura of the Rigid Character
(Diagnostic Views)

The person with a schizoid character structure will need to have his boundaries identified and strengthened. He also will need to have his spiritual reality confirmed. High Sense Perception helps a lot with this. The schizoid's aura also needs to be charged up, and he needs to be taught how to hold a charge. The energy leaks need to be stopped. The oral character's aura needs to be charged up and the chakras need to be opened. The boundary needs to be strengthened. The person needs to be taught how it feels to be open, so that he can learn to keep the chakras open through exercise and meditation. The oral person needs a lot of touching. The person with displaced character structure needs to charge the lower half of his field, open the lower chakras and learn to live more through the heart rather than the will. It is very important to be very tender with sexual issues with the displaced character structure. The second chakra must be dealt with with care, understanding and acceptance. The healer must be very sensitive and careful when touching the lower half of the body. The person with a masochistic energy field needs to learn to move and release all the energy he has blocked. His boundaries must be respected above all. Never touch without permission. The more of the healing he can do for himself, the faster and better he will heal. His healing will always be related to creativity, which is hidden inside and needs to be brought out and expressed. The rigid character's aura needs softening. This person needs to open the heart chakra and connect to love and other feelings. The second layer of the aura needs to be activated and its activity brought to consciousness. This must be done slowly by the healer, allowing feelings to be experienced for short periods at a time. The deeper core energies of the personality need to be reached through laying-on of hands. It is important for the healer to lovingly accept the personality when her hands are on the body.

Beyond Character Structure

As each person works on himself psychodynamically, physically and spiritually, the aura

changes. The aura becomes balanced, the chakras open more and more. Images and misconceptions about reality within our negative belief system clear away, creating more lightness, less stagnation and higher vibrations in the energy field. The field becomes more resilient and fluid. Creativity increases as the efficiency of the energy-metabolizing system grows. The field expands and deeper changes begin to occur.

Many people begin to have a beautiful golden-silvery point of light in the center of the head that grows into a brilliant ball of light. As the person develops, this ball grows larger and extends beyond the body. It seems to be the seed kernel that brings light to and develops the celestial body into a brighter more advanced organ, which begins to perceive and thus to interact with reality beyond the physical world. The location of this light seems to be in the root area of the crown and third eye chakras, where the pituitary and pineal glands are located. As the mental body grows brighter, sensitivities to reality beyond the physical develop. One's way of life changes to a natural flow of energy exchange and transformation with the universe. We begin to see ourselves as a unique aspect of the universe, completely integrated with the whole. Our energy system is seen as an energy transformation system, which takes in energy from the environment, breaks it down, transforms it and then resynthesizes it and sends it out into the universe in a higher spiritual state. Thus, we are each living transformation systems. Since the energy we transform has consciousness, we are transforming consciousness. We are truly spiritualizing matter.

Character Structure and Life Task

Each character structure is a model of a transformation system gone awry. First we block the energy. It becomes clogged and slowed down within our energy systems. We do that by living according to our negative beliefs. We really are out of reality a lot of the time because we live and react to the universe as we think it is, not as it really is. But this does not work for long. We

create pain in our lives by doing this. Sooner or later we hear the message that we are doing something wrong. We change ourselves and our energy systems to alleviate the pain. We unclog our systems and transform the energy. In doing this we not only help to clear away our personal negative beliefs, but we also affect those around us in a positive way. We thus transform energy.

When we begin releasing our blocks, we do our personal task. This frees our energy so that we can do what we have always wanted to do in life: that deep longing we have had since childhood, that secret dream, that is one's life task. That which you have wanted to do more than anything in your life is your life task. It is what you came here to do. By clearing away your personal blocks, you pave the way to accomplish your deepest longing. Let your longing lead you. Follow it. It will bring you happiness.

You have designed your body and your energy system as a tool to perform your life task. It is made up of a combination of energy-consciousness that best suits what you have been incarnated to do. No one else has that combination, and no one else wants to do precisely what you want to do. You are unique. When you block the flow of energy in your energy system that you created for your task, you also block your task. The general patterns of blocking that people do is called character structures and defense systems. These are all ways by which you habitually separate yourself from what you came to do on the world task level. They are also direct manifestations of what you don't know about life that you have come here to learn. Therefore you have your lesson crystallized into your body and your energy system. You have built and fashioned your schoolroom according to your own specifications. You live inside it.

As you will learn, energy blocks lead eventually to physical disorder. Conversely, these disorders can be traced to your character structure or the way you block your creative energies. Therefore whatever your illness may be, it is directly related to your life task. Your illness is directly related, through your energy system, to your deepest longing. You are sick because you are not following your deepest longing. So I ask

again, what is it that you most long to do with your life—more than anything else in the world? Find how you stop yourself. Clear away those blocks. Do what you wish to do, and you will get well.

Exercises to Find Your Character Structure

Observe yourself in a mirror. Which body type does your body look like? Read over each table and each character structure. Then answer questions 7–10.

Chapter 13 Review

1. Describe the general HEF configuration of each of the five major character structures.
2. Describe the highest qualities of each of the main character structures.
3. According to auric vision, which areas of the brain are most active in each different character structure?

Food For Thought

4. What is the life task of each character structure?
5. How is character structure related to life task?
6. How is illness related to a person's life task?
7. Proportionately list each character structure that makes up your personality/body self.

For example:

- 50% Schizoid
- 20% Oral
- 15% Displaced
- 5% Masochistic
- 10% Rigid

8. Go through Figure 13-1. Find your personality traits for each item listed.
9. Go through Figure 13-2. Find your physical and energetic traits for each item listed.
10. Go through Figure 13-3. Find how you relate with other people from your character structure for each item listed.

11. From the answers to the preceding three items, what could your personal task be? Your world task?
12. If you have any physical disorders, relate

- them to question 11 above.
13. Now do items 7-12 for each of your patients.

FIGURE 15-1 DEFENSIVE ASPECTS OF THE CHARACTER STRUCTURES

	Schizoid	Oral	Psychopathic	Masochistic	Rigid
Main issue	Existential terror	Nurturance	Betrayal	Invasion and theft	Authenticity; denial of real self
Fear	Living in human body as an individual	Not enough of anything	Letting go and trusting	Being controlled; loss of self	Imperfection
Experienced	Direct aggression	Lack of nurturance; abandonment	Was used and betrayed	Invaded; humiliated	Denial of psychological and spiritual reality
Defensive action	Leaves body	Sucks life	Controls others	Demands and resists at same time	Acts appropriately rather than authentically
Results of defensive action	Weaker body	Inability to metabolize own energy	Aggression and betrayal drawn to self	Dependence; inability to differentiate between self and other	Inability to experience self; world is false
Relationship to core essence	Can experience unitive essence; is afraid of individuated essence	Experiences individuated essence as not enough	Is afraid that essence is bad or evil	Individuated essence is not differentiated from others	Does not experience individuated essence—it doesn't exist
Human need	To individuate; to surrender to being human	To nurture self; to know self is enough	To trust others; to make mistakes and still be safe	To be free to feel and express self	To put self into life; to feel real self
Spiritual need	To experience individuated essence	To experience individuated essence as infinite source within	To recognize and honor core essence and higher will of others	To recognize self's core essence as self's own and claim God within self	To experience unitive and individual core essence in self
Time distortion	Experiences universal time; is unable to experience linear time or be in the now in the physical world	Never has enough time	Rushes into the future	Experiences the unfoldment of time as stopped	Experiences the constant rigid, mechanical movement of time forward