

Working With Disappointment And Offense By the Psycho-catalytic Method

ANDREI ERMOSHIN

Abstract

The offense is a combined experience. It has traumatic and reactive components. The somato-psychological studies according to the author's methodology give some new keys to the comprehending of its phenomenology. The traumatic component shows itself as *a hole* in some zone of the organism which contains some *heaviness* coming there from outside. The reactive component manifests itself as an energy mobilization, in the situation, when the person is wounded and has to resist in front of aggression. One of its manifestations is *a lump* in the throat. Both components of the experience has tendency to fix in the psychosomatic contour of a person. The fixed trauma and fixed tension are the factors of risk in all spheres of life of the human being and they must be psychotherapeutically treated. Psychocatalysis of the body sensation is an effective method of the resolving of this problem. It is shown in the article all the algorithm of the work.

Key words: Disappointment, Offense, Psychic Trauma, Somato-Psychological Research, Psychocatalysis of Sensations

Zusammenfassung

Arbeiten mit Enttäuschung und Straftat durch die psychokatalytischen Methode

Die Straftat (das Vergehen) ist eine kombinierte Erfahrung. Sie hat traumatische und reaktive Teile. Die somato-psychologischen Studien, der Methodologie des Autors folgend, geben einige neue Schlüssel zum Verstehen dieser Phänomenologie. Der reaktive Teil zeigt sich selber als eine Lücke, welche eine, von außen kommende Schwere, in einigen Zonen des Organismus, beinhaltet. Der reaktive Teil manifestiert sich als eine Energiebefreiung, in der Situation, wo die Person verletzt ist und einer Aggression widerstehen muss. Eine der Manifestationen ist ein Klos im Hals. Beide Teile der Erfahrung haben die Tendenz, sich in der psychosomatischen Kontur der Person festzusetzen. Die fixierten Trauma und Spannungen, sind die Risikofaktoren in allen Lebenssphären des Menschen. Diese müssen psychotherapeutisch behandelt werden. Psychokatalyse der körperlichen Wahrnehmungen, ist eine diesbezüglich eine effektive Problemlösungsmethode. Alle Algorithmen dieser Arbeit sind in diesem Artikel aufgezeigt.

Schlüsselwörter: Enttäuschung, Straftat, psychisches Trauma, Somato-Psychologische Forschung, Psychokatalyse der Wahrnehmungen

Résumé

Travailler sur les désappointements et les vexations par une méthode psycho-catalytique

La vexation est une expérience combinant des composantes traumatiques et réactives. Les études somato-psychologiques effectuées avec la méthodologie développée par l'auteur fournissent quelques nouvelles clés permettant de saisir leur phénoménologie. La composante réactive s'avère correspondre à un *vide* dans une zone donnée de l'organisme, vide qui contient une sorte de *lourdeur* venue de l'extérieur. Elle se manifeste en tant que mobilisation d'énergie dans la situation blessante pour la personne, la contraignant à résister à une agression. L'une de ses manifestations est une *boule* dans la gorge. Les deux composantes

de l'expérience tendent à se fixer au niveau du fonctionnement psychosomatique de la personne. Une fois fixés, traumatisme et tension deviennent un facteur de risque dans toutes les sphères existentielles et doivent être traités par une psychothérapie. La psycho-catalyse des sensations somatiques constitue une méthode efficace pour résoudre le problème. L'article présente toutes les modalités de ce travail.

Mots-clés: Désappointement, vexation, traumatisme psychique, recherche en somato-psychologie, psycho-catalyse des sensations

Резюме

Работа с разочарованием и обидой психо-каталитическим методом.

Обида – это жизненный опыт, сочетающий в себе травматический и реактивный компоненты. Сомато-психологическое исследование, проведенное в соответствии с методологией автора, дает новые ключи к пониманию феноменологии обиды. Травматический компонент проявляет себя «дырой» в определенной зоне организма, содержащей в себе некоторую тяжесть, приходящую извне. Реактивный компонент проявляется в мобилизации энергии в ситуации, когда человек ранен и должен противостоять агрессии. Одним из таких проявлений является ком в горле. Оба компонента имеют тенденцию закрепляться в психо-соматическом контуре человека. Фиксированная травма и фиксированное напряжение являются факторами риска для всех сфер жизни человека и должны быть психотерапевтически проработаны. Психокатализ телесных ощущений является эффективным методом разрешения этой проблемы. В статье описан весь алгоритм работы указанным методом.

Ключевые слова: разочарование, обида, психическая травма, сомато-психологическое исследование, психо-катализ ощущений

Introduction

A client will often present (or describe) offenses against a person, offenses towards an organization, or offenses at life as a whole, in the consulting room of a psychotherapist. These sorts of experiences are also familiar to many people who are not seeking help from a psychotherapist.

The dictionary definition of offense is: *any untruth towards a person who has to experience it; everything that outrages, dishonors and blames, causes pain, results in loss or defamation.* (Dal', 1994) Unjust trial is an offense; a quarrel or beatings are an offense; a mockery, a bad response from somebody; deprivation of somebody's property, their belongings, profits, and so forth, are all forms of offense.

The dictionary explanation is also: **a resentful person** – inclined to offenses so that quite often offenses to others; **a touchy person** – inclined to perceive everything in terms of offenses, to get offended, or outraged. (Dal', 1994)

Two polar classes of offense experiences can therefore be identified. On the one hand, there is the question about the size of the offense, whether real and intentional damage to the dignity of some person

not inclined by himself/herself to offend. On the other hand, we can consider an extreme (reactive) readiness to be offended, 'to take offense', that is so high that it's almost a significant cause for the onset of huge feelings of offense. Accordingly, in the first case, there is a greater significance that the offense has a situational factor; in the second, there is more of a personal significance.

Often offenses are understood **only as a reaction** to offenses of dignity, seeing only the final scene of the piece. But, besides that, this particular moment has a prologue; its own plot, a culmination, denouement and epilogue. The full content of it is not exhausted by the final event. In the total state in which a client comes for a counseling to a psychologist, or for a treatment to a psychotherapist, all his or her history is kept in a reduced mode: his/her psyche holds the line of events and the body supports the according energetic contour. The composition of this contour includes more than just a reaction to an experienced outrage of dignity. It contains the outrage itself.

The author puts forward thesis: *'the offense, as experience, is a particular variant of trauma and also a response to it'*. Previously I have described possibilities of somato-psychological research relying on a human possibility to introspection, to the awareness of perception contours corresponding to that or other experiences (Ermoshin, 1999). It was namely this approach that gave some additional keys to understanding of the specificity of experience under the study and showed that offense that could seem appear as a monolithic, mono-structured experience, indeed passes some phases in its evolution and includes in itself several components. It also can be in the composition of conglomeration of feelings.

Phenomenology

In the author's opinion, it is important first to distinguish between a **traumatic** component in offense and a **reactive** one: pain and indignation, disappointment and annoyance. In the most typical cases, an offended person experiences: 1) a pain in the chest into which his/her emotional burden ("pain") collapses, 2) an annoyance in the throat where a 'lump' seemingly emerges. This lump, as a rule, includes being fraught with aggressive energy, accusing statements and strong opinions. Why does the lump seemingly stay in the throat and doesn't go away or go outside?

The third component of the experience defines it: a) the lack of force, typical in an asthenic personality, normally needed for an expression of annoyance in the face of the strong suppressing field of an enemy; b) fear acquired in the previous attempts "to give feedback" resulting in the build-up of additional pain; c) understanding of irrelevance of expression of own emotions in the given concrete situation. So, the expression of annoyance is blocked as being potentially dangerous, from the point of

view of any further emergence of additional difficulties in their life. It corresponds both to the sensation of a *partition* in the throat hampering a free outcome of the accumulated “negative energy” or the perception of *pressure* from inside the neck by something. In some cases it corresponds to another such configuration of perceptions: some charge on the level of the throat is sealed in a *capsule* – again with the purpose not to permit expression of anything dangerous in the sense of an escalation of any conflicts of opinion. In some cases it feels as if a “filter” is located in the throat. Around the outside of the neck, one can feel a “collar” as a “**defensive**” or “**secondary formation**” in order to ensure that the neck is not burst open by the ‘lump’ of unexpressed feelings. As a result, we can observe the following *configuration of perceptions*:

1. The traumatic part of the contour leads to:
 - «*the hole*» in the chest
 - *dirt* in the collapse
2. The reactive part of the contour leads to:
 - a *lump* in the throat
 - a partition above the lump or a *capsule* inside which a lump is sealed
 - the sensation of a *collar*

In the compounded aspect of this contour, a non-overwhelming trauma combines with a degree of unexpressed indignation. Both are fixed “irreparable” states, and, as a result of no spontaneous movement, people most often look for help from a psychotherapist. It is clear that this is not the only contour of perceptions that can emerge among people in the situation of discrepancy of their reality with their expectations. There are many variations of contours depending on the summation of factors interacting with the different phases of the realization of their experience.

Phases

The first phase: This is manifest as having a degree of confidence: the expectation of understanding and benevolent behavior from a communication partner; an energetic fullness in the chest that leads to a degree of light in the soul; movements towards the partner (the phase of ‘good but unrealistic’ expectations, or the “illusion” phase). The associated gesture is: outstretched arms; sounds of delight – an “Oh!”

The second phase: This precedes expectations that are not confirmed; their fraud is a “shock; this leads to disillusionment, a collapse and the accompanying darkness and heaviness; a perception of a soul in

pain (the phase of disappointment and traumatising). Gesture: arms are folded, the head is inclined, the attention goes inside. Sound: an “Ah!”

The third phase: This is a defensive reaction to the pain; a reaction to the offender (*the phase of reaction, offense in essence*). The accompanying gesture, “bared teeth”, “shown claws”, and maybe someone offering a degree of received input (image of a sniffing cat, enraged bull, or a boxer with pulled out fists. Sound: growling. “I will give you what for!”).

“Growling” often is delayed in the throat, teeth being stuck, arms are hidden back or into pockets. “Bad”, evil ideas are repressed: reactions can be public or depressed.

Prophylaxis

Personal qualities that are able to prevent disappointments and offenses could be the following: a human living by the principle, ‘If you find – don’t be glad, if you lose – don’t grieve’. A human hoping for the best but who doesn’t expel the worst, living “in two halves” – till age and till evening – will remain free from disappointment and offense with a good probability. Presence of the intellectual schizoid radical in the constitutional-genetic constitution facilitates the shaping of such a philosophy. Physiologically, these are often bony people with dried-up, elongated noses.

A human with a great inborn self-esteem even given the experience of some loss of this esteem will, with a good probability, keep their self-reliance and will perceive a problem distantly, will try to “work on an enemy’s territory” do not letting his/her experience inside. People of a hypersthenic constitution – stocky, thickset, broad – tend to be more self-confident.

A human with a good reserve of energy, who can actively respond to any attempt of encroachment upon his/her world, will quickly drive any aggressor away. However, a reactive explosiveness is more typical for epileptoids, and irascibility more typical for organics. Epileptoids are noted for strong hair, strong chin and, unfortunately for those who wounded them, as rather unforgiving. Their physiology, as it is known, belongs to an athletoid one.

Astheno-cycloids (and people with a Christian upbringing) are usually characterized with a degree of charity and inclination to forgiving. Thus, the second part of their experience connected with response could be graded.

People who have grown up in ‘Spartan’ conditions or in not so happy families seem more ready to ‘dirty tricks’ in their forms of communication, whereas natives of successful families with some mutual confidence carry a lesser possibility of being mistaken by any communication partner.

Variations

When we look at patients' descriptions of how they experience trauma and disappointment, we find an integrating description of a **traumatic experience** is a '*collapse in which the dirt is kept*'. Differences in perceptions may concern the following parameters:

- 1) Location of the collapse (the entrance doors for the dirt)
- 2) Character of "the hole"
- 3) Specificity of contents (the dirt, the stone etc.)

The '**entrance doors**' for such heaviness could be:

- 1) front chest wall in the area of middle sternum
- 2) mouth
- 3) eyes
- 4) ears
- 5) other zones

The most frequently "the hole areas" are the immediate chest wall, the place from which a "ray of good feelings" was originally emanated towards the offender. In the cases when a patient describes a sensation that he/she was "swallowing" the offense, he/she could imagine their mouth as the 'entrance doors'. If the disappointment was experienced as a heaviness and this was coming into their organism with unpleasant visual perceptions, then his/her eyes are realized as the mediators of their darkness and heaviness into their body. In the author's practice, this happened in one case of a patient suffering from blepharospasm (it means the spasm of eyelids). Before her eyes closed protectively, they swallowed (what she experienced as) 'black energy'.

Those who perceived 'negative information' as coming in through their ears realize their ears as the 'entrance doors' of an intrusive alien 'filling' and, in the process of therapy, as the possible exit. It also must not be ruled out that the fontanel (at the top of the head) may become a zone through which a traumatizing agent can enter the body, as it happens sometimes in the case of various phobias. However, all these listed ways, except «the hole» in the chest, are not characteristic specifically for the trauma of disappointment. They can also be perceived as 'entrance doors' for other psychological traumas, such as grief, phobia etc.

These 'areas of the hole' can also be perceived as a **cavity** formed in the 'inner space' of the person's "psychological body". This 'cavity' formed as a result of a collapse may have an inner perception of suffering bearing an 'appearance' or inner feeling of a sack or pot, a pit, a pipe or well, or can have some other feeling, and the 'depth' of the collapse can feel to be some meters. We can also be interested in *what* is at the bottom of the cavity. The **Filling** can be one big stone, cobble, granite, or a set

of little stones; some patients report a feeling of soot, dirt, or sand; or something like a swamp slush, silt, oil, or some other dark liquid, or a ‘rubbishy’ feeling like cigarette ends or broken glass.

Differential diagnoses

Sensations in the chest behind the sternum (retro-sternal) of heaviness of a psychogenic nature must be differentiated from similar sensations during ischemic heart diseases, sensations during an infection of the respiratory tract or digestive tract (especially the gullet), with sensations of a vertebro-genic nature associated with neurological disorders.

Perceptions of a lump in the throat of a psychogenic nature must be differentiated from perceptions in this zone connected with remote consequences of having undergone pharyngitis, laryngitis, or tracheitis. Older people should also keep a watchfulness concerning possible tumor processes in that zone. Functional blocks of vertebro-impellent segments at the neck level also can provoke perceptions of a spasm on this level. Neurological disorders, in particular ischemia of nuclei of a wandering nerve on the level of the brain, can cause swallowing troubles and according perceptions of discomfort in the throat. Finally perceptions connected with a state of the thyroid also need to be taken into account. If there is a ‘dull’ compliance of feelings in the process of somato-psychotherapy, this may be an indirect sign of the necessity for a somatic or neurological check-up.

If the inner work doesn’t give the effect, it could mean that the symptom has not psychogenetic nature.

Therapy

Introduction

You can rarely find a person who would say that to be disappointed, or to live with being offended, is fine. Public opinion also does not favor offended people: there is a saying, “Offended people should carry water”. The harm of being offended has been demonstrated. It adversely affects all aspects of human life: somatic states, psyche, relationships and so on. Christianity tells us to forgive our enemies, to reconcile with them, or “to turn the other cheek”. There are whole systems based upon the idea of forgiveness. Forgiveness is important only because an unforgiving attitude destroys the person through eventually tormenting him/herself. But is it forgiving and humility enough to get rid of the destructive consequences of this experience? Analysis of the full composition of this experience shows that it is not.

The aim of this article is to show the full composition of work needed for the disappointed or offended state to be worked through. Most of the concrete psychotherapeutic techniques needed to work

with every aspect of this state have already been described by the author in several other articles and books, where a reader can find more detailed, step-by-step description of these methods. The author hopes that a few practical examples of work described below will give you, the reader, an immediate notion about how somato-psychological and psycho-catalytic research of disappointment and offense states is carried out.

Compound of the work

The working-through of offense pre-supposes a number of goals to be looked at over a series of therapy sessions:

- 1) Some de-traumatization
- 2) Solutions to the question of the accumulated energy of indignation and what to do with it
- 3) The utilization of the life experience in the formation of a 'wiser' position of the organism in respect to types of situations that seem to generate the problem
- 4) Modeling of a new behavior according to the above wisdom
- 5) The working-out of habits around this new behavior
- 6) Adjustment and maintenance of these results over time

When considering the physiological imagery mentioned earlier, de-traumatization supposes the 'drying up' and 'throwing out' of the 'dirt', 'stones', 'broken glass', 'cigarette ends' and so on from the feelings of «the hole» in the chest, or in some other part of the organism, and the recovery of some normal level of tension in the (often collapsed) 'membrane of life' frequently found in the zone of the front surface of the person's thorax, or another part of the body that feels exposed to the 'punching' or the 'heaviness' (reversing of the sack, filling in the bottom of the well or pit) of that capacity of dissociation or alienation into which one's body can feel plunged at the moment of experiencing the trauma of disappointment and offense. This can also involve letting the offender's image go free and searching for a new application of any liberated energy. It needs only to be noted that, during the working-through of experiences years after their origin, the first step (*drying up and throwing out*) can have its particular specificity.

Within the context of the imagery, in the place of "the 'entrance wound hole' there can be placed a 'black rubber tap', 'metallic disk' or other suitable formations for the purpose of 'closing' it up. Accordingly, a 'tap' can 'open' and then, from the inner space, will 'pour out' (hopefully) all the useless, alien stuff that burdens it. The 'disk' may 'melt' or 'disintegrate' and, after that, any reminders or residue can come out through (perhaps) the left shoulder as 'filings'. The 'lip' of the 'tube' can rise up and 'soot' or 'dust' from the bottom of the 'cavity' may come out as a 'black smoke', and so on.

Solutions around the question of accumulated energy (like that of indignation) suppose a comprehension of any of their spontaneously arisen reactions, plus an evaluation from the point of view of functionality or dis-functionality, and then a form of benefit – harm analysis. The person needs to assess cognitively the various relative aspects (beauty v. ugliness), and base their subsequent decisions in respect to these prior to mustering all their psycho-somatic ‘strength’ and determination to realize a sense of inviolability; to disperse their pent-up energy, and to focus their experience; i.e. to calm down, return to a state of responsibility, and only after that to look for effective and acceptable forms of sending feedback to their ‘offender’ or the person who seriously disappointed them. This last decision is considered a very real one, though it is not always possible.

Details of work with experiences of anger may be found in the book “Things in the body: psychotherapeutic method of work with perceptions” (Ermoshin A., 1999) and in a large variety of other publications. It is perhaps necessary to note that quite often, after a successful process of de-traumatization, reactive symptoms can dissolve spontaneously.

Utilization of life experiences and the forming of a ‘wise’ position for the organism in respect to different types of situations that might seem to generate the problem pre-supposes a number of points:

- 1) The discovery in the ‘space’ of knowledge and experience about strategies of more mature behavior that provide a degree of prophylaxis against seduction by a man or woman and the subsequent disappointment in him/her.
- 2) The ‘transmission’ or ‘recording’ of this knowledge to and into the body imagery
- 3) A ‘heart-feeling’ about the new position – a state of wisdom.

Knowledge about any proper (new) behavior is often formulated in the imagery as a ‘clean white city’ which can be entered in to and absorbed into yourself; this image may be located in the forehead in the form of a ‘white substance’ which can be absorbed throughout the body, thus, every cell of the body can incorporate it, and so on. Commonly, the essence of this new knowledge is simple: “People are different; their particularities and peculiarities deserve study before making any final conclusion about them. Different people deserve a different attitude towards them.” The modeling of any new behavior according to this ‘wisdom’ supposes a degree of waiting against the background of a sense of re-established peace and energetic fullness of ‘emergence’ from the depths of Self for an answer: how to behave nowadays,

taking into account the available experience and any newly available resource of vitality (viz: maturity, or being truly adult).

In a “patient-therapist” dialogue, there is a necessary adjustment of insights from the knowledge we have about behavioral strategies recommended by modern psychology, in particular, about methods of supplying the patient with positive feedback, about abstention from judgments (“*You are so and so...*”) and recommendations (“*You better go there and there...*”), and the possible usefulness of ‘I’-statements (“*I feel, I want, I hope...*”), and so on.

Working over the habits of any new behavior pre-supposes the testing of a new position in intermediate training or real communication, the discussion of the results of their experience and the inclusion of any necessary additions and corrections into the person’s behavioral repertory. There may be some adjustment and maintenance of these results in further meetings and it may be appropriate here to use various reinforcement techniques.

Clinical Cases: 1. Larisa

Larisa was 15 years old. It was her mother who brought her into my reception. They live together. The father had abandoned them three years previously. At that time Larisa was mostly lying motionlessly for hours listening to the music of a depressive singer, but this period had already passed.

The girl asserts that some of her beloved animals had died a year ago: a dog and a cat both in one day. It had been very difficult to experience it, but it was also overcome in due course.

Her concern now was terrible repetitious dreams: in these dreams Larisa gives a tool to some man (a syringe, knife or something of that kind) and he kills another man.

- “A revenge on somebody?” – I ask.
- “I am already quits with those who ever dare to offend me ” - answers Larisa.
- “But the pain remained? ” – I define it more exactly. Larisa agrees to check internally if the experiences connected with the old trauma have remained. She closes her eyes.
- “Scissors in the stomach, rusty, fully opened ...”
- “A nice bargain? ” – I ask. Through the revived pain Larisa smiles and makes it clear that she considers the question purely a rhetorical one.
- “In that case, allow your eyes to remain closed, and observe what is happening to the scissors, through what and where are they leaving? ”
- “Directly through my back...” - for some time Larisa remains concentrated. – “Standing under the shower, two wounds – through the belly, through the back – are irrigated...”

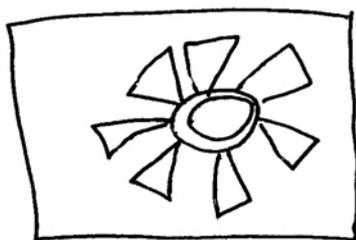
Soon she opens her cleared up eyes and begins to tell her story. Two of her female friends had kicked her for “carrying off their fellows”. As soon as her female friends had introduced their fellows to Larissa, the

last one had turned aside and begin to look only at Larisa. Larisa maintains that there was no effort from her side to attract them. Moreover, she “doesn’t need them”, but this doesn’t change the facts of the matter: her female friends felt they had lost their admirers. Larisa attempted to convince her female friends: “If you are not able to retain your fellows, there will always be a girl who is more attractive than you are...” Actually, Larisa had become a test of fidelity for these fellows to their girl-friends, they now even had to bless her for it... But her female friends did not express that they liked the possibility of this valuable service: they acted in a very different way. Having gained some status in their community, Larisa, as she already said, was now “quits” with her female friends. They were not beaten, but felt compelled to leave the ‘territory’ of friendship.

In the conclusion of the work, we once again addressed Larisa with her sensations. What she perceived was an equal filling within her organism – peace. When we met Larisa again a week later, she noted that her bad dreams had disappeared completely. About her mood, she said:

- Many strive to surpass the time. In a river someone is swimming carried down by the flow. Someone is standing and the water is flowing around him. The one who is standing notices that the Sun is shining, the one who is swimming is all involved in this swimming. For someone the purport of life is to “make anyone out”, for someone else life is already fine because you can live, you can enjoy life.

Larisa apparently ascribed herself to the second kind of people and wonders at how people can be absorbed in so small feelings. She recalled that two days before the first meeting, there was an episode



15.

Pic. 1

when she wanted to commit suicide but a telephone call from a friend distracted her. Now she sees this intention as an incredible stupidity.

Then she made the test “Constructive drawing of a person”: it was the Sun in the picture (Pic.1). If the Sun could be a person, then it could be 15 years old, as old as Larisa. “And what sensations in the body correlate with the image of the Sun?” “The lips: warm sensations” she replied.

Details of work with the test may be found in the book “Geometry of the experiences: the constructive drawing of a person in the psychotherapy practice” (Ermoshin A., 2008)

Discussion

The case of Larisa shows that revenge (even if effective) doesn't cure pain. It relieves the secondary reactions: of anger, for example. Even the last reaction is also relative. The girl's dreams showed that revengeful thoughts also didn't leave her after her realization about the real effect upon the former offenders. Remaining pain revives a desire to avenge. The necessity for *detraumization* remains in force. Those 'scissors' have to be eliminated out from the stomach. Fortunately for Larisa, her organism liberated itself from a useless object, thanks to her drawings that brought healing attention to the area of trauma.

Some more about Larisa herself and her case: Larisa, as it seems, is an easy susceptible person. The trauma received by her was a real one: it was undeserved but appropriate. As a beautiful girl, she evoked indignation when in the company of less beautiful girls; she unwillingly caused damage to their well-being (happiness). She compelled them to experience the pain of loss of their beloved boy-friends (fellows), and an awareness of their losing position compared to Larisa's position. In which connection, Larisa's vantage point is determined - not by some particular work - but simply by her luck: she was born beautiful. Just through her existence, Larisa brought problems into the lives of less attractive girls.

It is perhaps obvious that less successful girls had a choice in responding to the challenge sent them. It showed up their lesser advantage compared to another girl. One of variants of responding this way could be to form a habit of keeping one's fellow close beside one, due to compensatory stirring up of abilities of all kinds. An awareness of their "defectiveness" could have become for them a move in their development. But apparently they were too lazy; they gambled on a more primitive method of "problem solving": to beat up their rival unmercifully. There could have been several reasons for the beating: one was simply to vent their anger against the source of the pain experienced by them; perhaps, it was an attempt for preventive measures against similar "actions" from the side of her female friend; and it could have been a way of undermining of her vitality, including changing her appearance in the worse possible way.

Perhaps, they felt themselves winners for a short time period, but their success was ephemeral, as Larisa herself, still mechanically perceiving them as her friends, tried to convince them: "A girl more beautiful than you could always appear." But, in the person of her former friend, they acquired an enemy already ready to damage them deliberately. They had paid for their inclination towards "simple" problem solving. The result for them became an expulsion from their territory.

Pythagoras once engraved on his finger ring this aphorism: “Short-term failure is better than short-term success”. Larisa’s failure was a short-term one. Now she felt herself the queen of her own territory. “I am popular and nobody can knock me” – she noted. As the study of the shape (contour) of her sensations showed, all these gains did not automatically deliver her from experiencing the consequences of her past. Specifically they resonated in her nightmarish dreams and instances of bad moods up to the point of suicide intent. “If there were tablets, I would have eaten plenty of them in order to get asleep and not to feel pain”. During subsequent supervision meetings, Larisa never returned to that theme. She became more interested in her relationship with a different boy.

Gene

Gene, she was a woman, a little over 30, painfully vulnerable, and her nature was accented proper pride. It can be said that she was abundantly serious. In her appearance, she was round with plump cheeks harmonizing with her tapering nose. She had a firm chin. Her eyebrows were distinguished with a readiness to frown. She was a good woman, diligent, faithful but nobody could size her up. “I am so good! But they offend me; no one would feel sorry for me...” One could say that she was successful in her career, as everything seemed well enough. The problem was of another kind: as it seemed to her, she was not perceived seriously. It was very difficult for her to sustain this. As a result: her mood was bad; there was no striving for life; she experienced loneliness.

What was happening with her internal sensations? She felt there was a dark cylinder, collapsed into her chest; her decision was “to let it go out”. When the cylinder fell out, bones were also discovered in her chest. They also had to be extracted. When her chest space cleared, and the chest wall firmed up, another problem arose: a wish for revenge for the pain endured. She felt an impulse to stab, to sting her offender, passing all through her body, coming out through the crown of her head – an arrow-ended and bright red spike or spear. Gene felt that powerful energy was enclosed in this wish. She felt herself to be a scorpion, even though Scorpio was not her sign of the zodiac.

The imagery of this *contour* was as follows: “It is useless.” She decided to let her energy become free. The spike or spear began to crumble and to sink back into her body. A sphere generated on the level of her body which burst and her extremities became exuded in sensations. There was a primeval state of a free disposal of her forces, a state of peace... From that state, there began to arise an image of the new behavior, more harmonious, civilized, and mature. Gene decided (being closer to peace) to study this in

order to “get feedback”. She also tried to prove herself right, she “showed her fangs and claws”, and struggled for herself, proving that she was a ‘Person’.

I curiously asked her how she perceived that she was a Person. “This feels like a *small ball* in the chest.” Gene recalled, when still in a kindergarten, she strove to prove something to the teachers and other children. She defended her self-respect. Yet she still felt guilty, and she was even put in the corner for this. Later, she was often told: “Well! Why are you so impulsive!”

- “Where do you feel the knowledge about the proper behavior?” – I asked Gene more exactly.
- “In the head; in a semicircle in the middle” – she answers.
- “Could it be worth while to let your personal core and then, may be, every cell of your body become acquainted with this knowledge?” – I ask. Gene finds this reasonable. She observes how her knowledge accumulation about proper behavior flows down through her as through a sand-glass and reaches her personal core. The core becomes orange-colored and larger.
- “If it possesses the knowledge how to express itself in a proper way, may be, now it is able to live more freely?”
- “It looks like an orange; orange energy” – specifies Gene thinking over her answer.
- “This energy must stay in the shape of the core or can spread along all body?”
- “It can spread” – understands Gene and observes the process. With her exhalation, she gives a signal that this process is also completed.
- “Would you let form an image of how you can express yourself when it is necessary?” – I say as we proceed to the next stage. Gene maintains her concentration for some time. To consolidate the same situation somehow in a new way, I continue to pose the problem.
- “I feel possibility to describe my feelings. I can simply be...”
- “Behavior that corresponds to the concepts of maturity, wisdom” – I support her.

Throughout the subsequent period in her life, her aim was to get used to be ‘cultural’ and ‘well-behaved’ without experiencing her previous tension. She coped well with this.

Boris

Boris, 38, projected onto his usual affect some feelings that he had towards his elder brother since childhood (age difference was 11 years): love, adoration and confidence. He began to use these to realize his business plans. An interesting detail in this story is that an emblem of the firm headed by Boris’s friend was a statue with a rider on a horse.

After some time passed, Boris began to feel some imbalance of the feelings and relationships that he had utilized, and experienced this as a heaviness situated in his chest. Whilst making my inquiries about sensations, it became clear that the firm’s symbol of this heavy sculpture was embodied in his usual self by the «the hole» in his chest.

The first image that he made after his realization how this affect had brought him into such a state of affairs was that he let the sculpture fall back out of his chest. He imagined putting this metal artifact into his pocket where it weighed it down rather strongly. Boris wanted to investigate how to deal with this further calmly at his leisure. 'The sack' in which it was located in his chest was 'turned out' and the sense of wholeness and 'turgor' (normal rigidity) of chest wall was restored. After some tranquil reflection in a state of recovery, he felt himself free, sobered up, and he got rid of illusions concerning the man whom he had accepted as his 'elder brother'. The next actions of Boris were notable for his coldness and pragmatism. He kept in touch with his brother but increasingly without the excessive enthusiasm from his side. Gradually they became estranged. Subsequently, he tried to restrain his disposition towards other people. However, the readiness of his spirit to make friends and to suppose reciprocity from a commercial partner, unfortunately got him down later. Periodically he had to re-examine himself with the intent of 'cooling' of his own feelings.

Author:

Andrei Ermoshin is the director of a scientific-practical centre "Soul's Health" in Moscow and is a holder of The European Certificate of Psychotherapy. He can be contacted at:

Address: 143000 Russia, Moscow district, Odintsovo, Chikina – 2 – 117.

Tel.: +7 495 5 999 444 (home); +7 916 1407253 (mob.)

E-mail: erm@list.ru

Web-site: www.somato.info www.somato.narod.ru

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