

HEAL YOUR FAMILY PAST

A thesis on the application of the method of analytical-work onto the memories of the family past to promote psychological healing and healthy relationships.

BY OSCAR NAJARRO CACERES

DISCLAIMER

This book is for educational and informational purposes only. It is intended to provide readers with insights into the method of analytical work and self-reflective practices based on the author's independent studies and personal experiences.

This book does not constitute therapy, counseling, or professional mental health treatment. The author is not a licensed therapist or mental health professional. Any application of the ideas and methods presented is done at the reader's discretion and responsibility. Readers experiencing emotional distress or mental health challenges are encouraged to seek support from a licensed mental health professional.

CONTENTS

PREFACE	1
INTRODUCTION	1
STUDY OF THE THEORETICAL FRAMEWORK	9
EMOTIONAL LETTER WRITING	19
APPLICATION OF ANALYTICAL WORK	26
EMANCIPATION AND FILING SUIT	41
INTEGRATION OF LESSONS	48
CONCLUSION	52
APPENDIX 1: COMMON QUESTIONS	54
APPENDIX 2: LETTER TEMPLATE	57

PREFACE

This book is the result of my experiences with a program I undertook to overcome my struggles with mental health. The *Heal Your Family Past* program marked a pivotal moment in my life. It came to me after enduring some of the darkest times, following a decade-long depression that culminated in feelings of loneliness, isolation, manic episodes, existential dread, and the realization that my life was in disarray. Before this, I wasn't even aware that healing was possible for the ugly symptoms and repetitive dysfunctional cycles that haunted me. Here, my healing journey truly began.

During those days, I was completely lost. All my pretensions of being able to handle my problems on my own had crumbled. My mind teetered dangerously close to madness; the pain and despair were nearly unbearable. Moreover, I didn't trust the mental health care system in the U.S., which, in my opinion, focuses on symptom management rather than true healing. It often disregards the financial, time, and environmental constraints of those who need care the most. This system, burdened by bureaucracy and conflicts of interest, often lacks the genuine care and human touch essential for transformation.

I knew there had to be another solution, and luckily, I found it. The solution that truly healed me was not my own invention but was taught to me by my mentor, to whom I owe immense gratitude. I'm incredibly thankful for his guidance, instruction, and support throughout the process. He instilled confidence in me, in the

program, and in its method (the method of analytical work). I am particularly grateful that he did not dismiss me as a "lost case." Seeing my suffering and the complexity of my issues, he chose not to turn a blind eye but felt compelled to teach and guide me. Through his instruction, he was able to change my life. Isn't that what it's all about — offering a helping hand to those in need without expecting anything in return? I asked for help, and he offered it. For that, I am infinitely grateful.

It's hard to describe this program as anything other than miraculous. In just under six months, meeting with my mentor only about once a month, I experienced a profound transformation. My decade-long depression was gone (yes, gone!). I felt as though a heavy burden had been lifted. What had once been chaos was replaced by incredible mental clarity, as if a veil had been lifted from my eyes. My thoughts became swift and composed.

I fundamentally changed on the inside. I was no longer attracted to dysfunctional relationships and could clearly see "red flags" when they appeared. I also became acutely aware of my own dysfunctional traits, which explained why I had been so unlucky in romantic matters. I gained new insights into myself, my relationships, and the world. My consciousness expanded. What impressed me most was the speed at which these changes occurred and the permanence of the results. Four years have passed, and I haven't had to resort to any other methods to cope with the symptoms — they are gone.

As a result of these experiences, I felt inspired to write this book to help others who suffer from similar symptoms and dysfunctional patterns. I also wanted to address the limitations of the current

mental health care system. In creating this book, I have made every effort to present the process accurately, organizing it in a cohesive and simple way that anyone can understand. I relied heavily on my memory, notes, and studies in philosophy and psychology to present what you're about to read.

The goal of this book is to provide an understanding of unconscious processes and serve as a tool for navigating the ups and downs of healing wounds rooted in the family past.

Is This Program Right for You?

This program may be beneficial if:

- You frequently experience the negative emotions associated with a “broken heart” in romantic relationships and want to better manage those emotions.
- You feel isolated and lonely and want to work on yourself to attract a committed and loving partner with whom you can build a beautiful future.
- You are healing from a “toxic” relationship and genuinely want to break repetitive cycles of abuse and neglect to experience genuine love.
- You want to raise children in a loving culture and ensure that old dysfunctional patterns aren’t passed down to the next generation.

- You want to heal your relationship with your mother and father, genuinely forgive them for past wrongdoings, and include them in your life in healthy ways.
- You want to acquire practical knowledge about love, family, the workings of the unconscious mind, and the method of analytical work.
- You want to grow into higher levels of responsibility and maturity — in other words, into psychological health.

Many of these motivations mirror my own reasons for completing the program. Ultimately, they all lead to one overarching goal: expanding consciousness and achieving psychological union (of opposites).

I'd like to conclude with something my mentor said:

“The antithesis to love is hate. But hate cannot exist by itself; it has no positive existence. In other words, such a thing as pure hate does not exist. Hate is, in reality, the absence of love, and it will always be present where there's also love. That's what makes the whole thing so confusing. This process of analysis will separate the hate from the love, the ‘chaff from the wheat,’ and, as is natural, hate will simply disappear.”

My best wishes to you as you embark on this journey.

Oscar N.

INTRODUCTION

Love is something every human being naturally pursues. This aim is sometimes distorted, and thus, prevented from reaching its target: psychological union of opposites.

Where psychological union (of opposites) is lacking, there exists a combination of mental pathology and dysfunctional patterns of behavior as its symptoms. These two are both a form of mental illness. The difference is that pathology is more acute and dramatically impairs the person's ability to function in society, while dysfunctional behavior is more manageable and, sometimes, socially accepted, but it nevertheless remains a burden to both the individual and society and will inevitably end in some painful experience — an experience originally determined by that behavior, but experienced by the sufferers as fate, aka., as an event coming from the outside. Also, if the person is unable to continue coping with the demands of the dysfunctional pattern, there's a possibility of developing an actual pathology that may be, at the moment, in a latent state, and may break out in the future.

These mental distortions are both an obstacle to the attainment of psychological union, aka., genuine love, and the source of so much unnecessary pain and suffering. Their root-cause lies in the unconscious past. The removal of these obstacles (symptoms) and their suffering is only possible by the removal of their cause that, lying in the unconscious, cannot be dealt with properly, except by making it fully conscious. In this, this program consists of. Then, we refer to that person that suffers from these causes as described above, and that initiates the study and work of this program, as the patient.

Both pursuits, the removal of obstacles — aka., pathology and fate that cause pain — and the pursuit of genuine love (that becomes possible after such removal of obstacles), require knowledge, intention and effort, and are not random, nor do they come through grace only. As far as this program goes, the desire of the patient to alleviate that pain and suffering (whose root is in the unconscious past) is absolutely necessary to begin with this program. The patient's desire (and the knowledge) of genuine love, on the other hand, is not. This latter desire may not be, presently, in the conscious life of the patient, being blurred by the obstacles of love and union, and by the pain and the suffering that appear as urgent and self-evident, especially during the early stages of this program. Nevertheless, from this point, we start the healing journey.

Moreover, we expect the appearance, or increase, in the desire (and the knowledge) of genuine love in the patient as a result of him or her going through this program, and we consider this event as a sign of progress. Ultimately, we believe that minimizing suffering is not enough (suffering can never be zero for as long as we live), and that it is only through a genuine experience of love that wholesome healing is secured. Only in this way, we can prevent symptoms from reappearing, or simply morphing into yet other symptoms (illness or dysfunctional patterns). We leave this quest for love, however, in its specifics, entirely up to the individual (once the obstacles have been eliminated or strongly attenuated).

The Problem This Program Addresses

This program, Heal Your Family Past, deals with a very specific problem: the problem of breaking away from dysfunctional family and generational patterns, and of removing or alleviating any form of mental suffering whose genesis lies in the patient's unconscious, irrational and

painful family past. It could also be said that through this program, we attempt to solve the conflicts and paradoxes inherent in the Oedipus complex (or Electra complex for the feminine sex) of which psychologists often talk about. Although we share a similar theoretical framework with psychoanalysis and other healing practices, we differ from them in our process and methodology.

Overview Of The Process

The way in which this program achieves these results — aka., alleviation of pain and suffering by the removal of symptoms: both pathology and dysfunctional behavior — is through a systematic process that consists of the following steps to which an entire chapter is dedicated:

- 1) **Step 1: Study Of The Theoretical Framework:** Education, we believe, has incredible therapeutic value. This step explores how childhood experiences influence behavior, the workings of the unconscious mind, the genesis of dysfunctional patterns, and other key concepts. Education continues as we make progress through the program.
- 2) **Step 2: Emotional Letter Writing:** Here, we begin with the practical aspect of the program. In this step, the family history of the patient is recollected from his or her memory, no matter how distant in time, irrelevant or obscure (unconscious) this old past may seem, so that this past could be suffered again, so to say, and processed emotionally. This part of the process is best achieved under the form of writing a letter directed to the patient's parents (or guardians or influential adults). We refer to this initial letter as the Emotional Letter which contains *the unconscious wound of the past*.

- 3) **Step 3: Application Of Analytical Work:** Next, this past is organized and apprehended logically, with method, a method that we call Analytical Work. It is through the right application of this method that we convert the Emotional Letter into something new, into what we call the Accountability Letter which now contains *the conscious moral conflict of the past*.
- 4) **Step 4: Emancipation And Filing Suit:** Then, we suggest the patient may use this Accountability Letter to help him or her solve the conscious moral conflict of the past by delivering it to his or her parents. This final letter exposes the parents to all the old memories and inquiries, and helps to reframe the relationship and future conversations with them. We expect that these future conversations open up the possibility to clarify facts and underlying motivations behind past events and behaviors, experience cathartic moments (of emotional affect or abreaction), discover new resolutions to the problems of the past, and, hopefully, genuine forgiveness at last.
- 5) **Step 5: Integration Of Lessons:** Finally, we end this book with further recommendations to foster recovery of the wound-in-healing into a healthy scar. We recommend, of course, the framework of romantic love and family, and the assistance one can provide to other people that also need help.

That is, in short, how this program works, and even when opportunities to alleviate suffering can be found at every step of the process, each step being therapeutic in itself, it is our method of Analytical Work that provides the patient with permanent and irreversible results. We recommend the patient to reach, at least, this step.

On The Analytical Work Method

We define the method of Analytical Work as the method that, through the knowledge of the differentiation between (genuine) love and not-love — aka., hate, abuse, neglect, abandonment, exploitation, etc. — isolates all non-loving events of the pasts (“the shaft from the wheat”) in order to process them analytically: by describing and categorizing those events in the type of evil and suffering they produced, by “calling them by their name,” so to say, and, by doing so, the patient apprehends their irrationality. We meticulously apply this analysis to the entire contents of the family past until no further analysis is possible. Because doing this is not an easy task, especially for someone who is experiencing mental suffering and enhanced emotional turmoil (as the patient will likely be), the support and guidance of a bona-fide analyst is required.

At this point in the process — once most memories have been processed through our analytical method — the patient would have experienced an expansion of consciousness, an increase of “vision,” that results from an apprehension of the truth about his or her family past, and since the cause of pain, aka., the unconscious wound of the past, would have been removed (from the unconscious and into the conscious side of the mind), most of the pathological symptomatology and dysfunctional behaviors and attractions that depended on it (being unconscious) would greatly diminish or simply disappear. This is not, of course, the end of it, but it is certainly the end of much of the pain and suffering in the patient. What is left to the individual is the solution of the moral conflict and the pursuit of love, truth and freedom once the obstacles have been removed. For what it is, it is our method of Analytical Work that makes this program so unique.

The Role Of The Analyst

We define a bona-fide analyst as that person that serves as a neutral, dispassionate, third person that successfully applies the method of analytical work to the contents of the patient's family past, that educates the patient on the method and on the workings of the psyche or the mind, and that has a sincere interest in the patient's timely healing.

An analyst in the method of analytical work would not only have knowledge in line with the teachings of this program, but also the experience of going through analysis himself or herself. This experience of undergoing analysis, as described in this program, is non-negotiable (for someone who wants to become an analytical worker). It is only through such an experience that a person integrates “gnosis” (that results from an expansion of consciousness) that will bring the neutrality, dispassion and third person point of reference so much needed for this.

From this, we also say that a good analyst, by wanting his or her patient's timely healing, would necessarily want to make his or her patient an analyst also, to make him or her independent and able to perform those tasks associated with the application of Analytical Work to the contents of his or her own writings. In turn, the patient that, upon the completion of this program would have become an analyst, would also be able to help other people, his family members, friends or even strangers. In the end, that is our hope and ambition: that through this lineage of analysts — of “wounded healers” — healing of the whole world may be possible, slowly but surely, one person at a time.

To the degree that a patient learns to apply the method of Analytical Work to his or her writings, either by himself or herself, or through working with a bona-fide analyst, to that degree such a patient can make

less use, or completely dispense, of a personal bona-fide analyst that accompanies him or her in the process. This can be accomplished, in theory. In practice, however, it is good advice to work with an analyst that is versed in the subject, that has experience in going through the process himself or herself, and that has the patient's best interest in mind. This booklet serves, in turn, as a bona-fide analyst itself, and it was written for the purpose of fulfilling some of the roles of the analyst, of education and guidance.

At the same time, we also recommend the patient to use this booklet and follow its process as much as possible. Depending on multiple factors, such as amount of effort, time, knowledge of the subject, etc., a patient would reach results sooner or later. We estimate that something between 2 to 9 months, or what is 2 to 10 meetings with a personal analyst, would easily suffice. This booklet, as it is, being a bona-fide analyst itself, is designed to save the patient 2 to 3 meetings, if not all meetings, with a personal analyst. All the theory, the instructions and examples are systematically presented to the reader here for his or her benefit.

The Path Ahead

We will spend more time explaining steps 1 to 3, which are the bulk of this book, and end in a tangible outcome: the completion of an Accountability Letter dedicated to parents (or guardians or influential adults) whose contents have been analyzed with our method. Completion of these 3 steps makes someone an analyst.

Steps 4 and 5 are an expansion on the program, a follow-up, so to say. They are the logical next steps upon the completion of the letter. These steps are short in the number of pages they occupy, but their successful completion can take weeks, months or even years. At this point, we leave to the patient the continuation of his own treatment not without

providing general advice on this new stage. Also, at this point, the appearance, or increase, in the patient's desire for genuine love (and the knowledge of it) would make this pursuit a realistic possibility, and we commend it at this stage. In here, the previous obstacles would have been removed, leaving the path open for this new pursuit. Again, we leave this pursuit up to the individual.

The completion of these last two steps would make someone a better analyst, an analyst of a higher order.

Hence this book commences.

STEP 1:

STUDY OF THE THEORETICAL FRAMEWORK

GENERAL INSTRUCTIONS

Patient: Read the essay On The Family And The Workings Of The Psyche below. It is prudent that you come back to this step every once in a while, to refresh on the theory. Every time you read this, you should be questioning our assumptions, and, honestly and with all transparency, assess whether they make sense — a logical sense.

Mentor analyst: Throughout the meetings with the patient, explain and reinforce some of the teachings presented in this step. Estimated meetings for this step: 1. At the end of the meeting, instruct the patient to start writing a letter about his or her past family history dedicated to his or her parents (step 2).

GNOSIS: ON THE FAMILY AND THE WORKINGS OF THE PSYCHE

On Family

We will define the family as: a man and a woman that love each other, and that have children as a result of their love. A family is an “autonomous psychological entity.” By this, we are trying to say that the family does not need anything else from the outside to supply for its psychological needs although it still needs a living space and a society to supply for the physical needs of its members by means of labor and trade. A man, by and for himself, or a woman, by and for herself —

much the less a child — is not a complete nor autonomous psychological entity. In society, this psychological autonomy, this completeness of the union (of opposites), manifests externally as genuine love of the romantic kind that all religions recognize as marriage. If man and woman are united within, in the primeval Eden of the psyche, why shouldn't they be united without?

A love that is fruitless (aka., does not manifest) is not love. As far as the individual is alone in society¹, that person is incomplete and needs to supply for his or her psychological needs from the outside constantly. Life becomes a burden; conflict arises, either within the psyche in the form of neurosis, or without in the form of drama. Then, we say that such a person has not yet developed his or her ability to love, and needs to compensate for this lack. The outbreak of these symptoms can be mild or severe, or it can occur during a lifetime or in future generations, depending on how difficult compensating becomes at any given moment. We will not lose hope, however, because love can be learned and applied in life for as long as the person lives.

That being said, we conclude that there is no healthy man without the love he receives from a woman, and there is no healthy woman without the love she receives from a man². Of course, there are no healthy children without the love they receive from both their parents and

¹ Although it has been assumed that a human being is a social or political animal, among other qualities such as being capable of reasoning, etc., we cannot deny the fact that other humans, contemporary and ancient, live and have lived outside of society or at the very limits of it. Such humans have done so for many reasons, economical and/or religious. Some of them, saints, ascetics, renunciates, etc., motivated by an exacerbated religious yearning have attained psychological union (of opposites) via religious experience. We assume that one does not need to exit society to achieve this union (of opposites), but that it can be achieved within society. This union, within society, can only be accomplished within the framework of family (romantic love, marriage) and creative work. Ours is like a refined version to Freud's "love and work."

² Notice I refer here to love, of the romantic kind, and not to material resources.

without the love they, father and mother, give to each other. By extrapolation, there is no healthy society without families that love.

On Love

But the question arises: what is love? This question is unanswerable. There's no clear definition of what love is, nor should it be attempted here. This we will define: what love is not³. Specifically, love is not any of the following:

- **Sadomasochism.** Love is not based on power-dynamics like in sadomasochism (the sadist “feels” an enlargement of the personality by inflicting pain, physical or psychological, on the masochist that “feels” contained and safe within the sadist’s domain). A power-dynamic that respects the dignity and autonomy of the individual is the result of love. Love is outside and opposite of authoritarianism⁴.
- **Conformism.** Love is not based on the pursuit of “lower” pleasures nor their repression; to the contrary, basic “lower” pleasures are enhanced by love while pain and suffering are eased in turn. In this respect, love is the greatest of pleasures, the “highest” pleasure there is.

³ The following explanation is in line with the idea of love (or what love is not) according to Eric Fromm. See his book *The Art of Loving*.

⁴ As Carl Jung quotes: “where love rules, there is no will to power, and where power predominates, love is lacking.”

- **Destructiveness.** Lastly, destructiveness — aka., “malign” destructiveness, necrophilia in its broadest sense⁵ — is the result of a complete lack of love which precipitates the individual to death (self-inflicted or by others); whereas, love, by providing meaning and purpose to the sufferings of life, makes life so very enjoyable and so worth living it.

For us, love is not a “feeling” but a continuous and productive action. Love manifests externally as continuous care, respect, responsibility and knowledge⁶ (of oneself and the loved one).

In the family, for example, this continuity of life is reflected; the species is also preserved. This, however, requires more than just sexual union — after all, even animals do this — psychological union, between consciousness and unconsciousness, between the four aspects of the personality (feeling and thinking, sensation and intuition⁷), between masculine and feminine, etc., is also required. This union, this experience of genuine romantic love, culminates, necessarily, in monogamy and the institution of marriage and the procreation of

⁵ See *The Nature of Human Destructiveness* by Eric Fromm. In his thesis, malign destructiveness is the result of resentment toward a life badly lived, a life that lacks genuine love, meaning and enjoyment. The mentally ill individual is deceived in his pursuit of psychological union by regressing to an earlier stage than the different infantile stages of psychosexual development, and an even earlier stage than the union experienced in the mother's womb. This regression takes the individual to the stage of being yet unborn and non-existent, of being inert, and dead. Of course, all of this is unconscious.

⁶ In line with Eric Fromm's idea of love. Love is an action that requires practice, and that is supported by the four pillars of care, responsibility, respect and knowledge: caring for the growth (both biological and psychological) of the loved one, responding to the needs (psychological and material) of the loved one, respecting the dignity of the loved one, and knowing the loved one as much as oneself. These tasks never truly end.

⁷ I'm referring here to the 4 Jungian aspects of the personality: intuition and feeling corresponding to the feminine, and sensing and thinking corresponding to the masculine.

children within a family. This conclusion has been reached by all advanced religions.

In our view, love is rational and logical because it enhances vitality. Through love, we can really reach our highest potential as human beings.

On Hate

On the other hand, hate, abuse, neglect, possessiveness, exploitation and destructiveness are irrational, illogical, since they thwart and destroy life — they do not make sense and cannot be explained. We will refer to these tendencies as irrational drives.

The nucleus of these irrational drives is hate, to a higher or lesser degree. Hate cannot exist on its own because it has no positive existence (it is the antithesis of existence, of life, in other words, pure hate does not exist, neither does non-existence). When the potentiality to love is not developed, this lack of love will leave a vacuum to be filled, necessarily, by hate; hate is the result of the lack of genuine love. This hate, then, mixes in with whatever loving qualities exist, generating all the different forms of irrational drives.

On Irrational Drives And Character

These irrational drives are meant to compensate for the lack of genuine love and appear as if they are love (camouflage as if love). As an example, some of the compensation mechanisms could include: material over-indulgence, overprotection, toxic selflessness, rationalizations and excuses (ex: *“I do it for your own good,”* *“my goal is that you learn discipline,”* *“all the sacrifices I make are for you”*), etc. Sometimes, even the most evident forms of abuse and neglect are rationalized and

masked as love. Moreover, all of this mixing and camouflaging is, for the mind, a difficult task to decipher.

When these irrational drives become so ingrained and so frequent in the personality, when a person usually behaves irrationally, to his or her own detriment and other's, we say that such a person has an irrational character (ex: a hateful character, a possessive character, an abusive or authoritarian character, a neglectful and distant character, etc.). When the opposite occurs, when love is the main drive in life, when a person usually behaves in a vital, productive and expansive way, we say that such a person has a rational character, a loving character. This character, whether rational or irrational, is formed in the child between the ages 0 to 7, and later, it will influence his or her decisions, which in turn become behavior, which in turn become destiny (if rational) or fate (if irrational) which is somewhat predictable.

Character is not to be confused with temperament. The difference being that the latter is, so it seems, fixed and determined by genetics and cannot be changed (ex.: melancholic, phlegmatic, choleric and sanguine temperaments) while the former is the product of the upbringing which shaped the dynamics of the psyche at a young age and, though not without great efforts, it can be changed.

For all the types of irrational characters, life is nothing but a constant struggle of meeting the needs of the adapted ego to compensate for the lost love. In order to satisfy these demands of the ego, one seeks "lower" pleasures, power, destructiveness, etc., but no matter how much of it one gets, it is never enough. This cycle that never ends, culminates in dysfunctional individuals that make living in society unsustainable (entire societies have risen with loving characters and fallen with irrational characters that are never satiated). No matter how much of the external world one gets to fulfill one's psychological needs, a person with an irrational character will remain unable to love, genuinely, and,

for that sake, be loved while remaining unconscious of the causes of his behavior and the reasons behind his failure in relationships, love matters and other areas of life. Only through love, one can fulfill the entirety of his or her psychological needs and be satiated at last.

When a person shares similar character traits within a social group or a genealogy in a family, we say that this person — who has grown in such a family and in such an environment — has learned or inherited from his parents a culture, a psychological makeup, so to say, that he is deemed to repeat in relationships with others, especially in those relationships of the romantic kind where the patterns of that culture become more evident. Unless efforts are made to change a culture of hate into a loving one, this culture of hate will be passed down into future generations in a cycle that never ends. Therefore, the way that a family loves or does not love — and in what ways it needs to compensate for it — is inherited by the children.

Notice that most people fail in their relationships because they are not able to recognize these patterns inherited through the culture they received from their parents (and country). All chaotic and unhappy relationships are nothing but grand-schemed obsession neurosis in which two people that grew up in similar — “familiar” — hostile cultures (hostile to life, to genuine love) are fated to repeat the same patterns over and over again while remaining unconscious of the reasons behind them. It is easy to say that women — or men — “always” behave in a certain dysfunctional way, or that relationships in general are meant to be chaotic, unstable or fated to failure, but this is none other than a self-deceptive rationalization.

In general, it is not easy to realize that one keeps attracting the same type of romantic partners (or none at all), due to not understanding the reason this happens in the first place, or the reason why a relationship

could be so conflictive and, in the long run, unfulfilled, unhappy and fated to failure.

For the mind (the conscious mind), it is easy to remain unconscious of what the conflict is really trying to communicate, and to repeat the patterns while the unconscious mind suffers in its attempts to find genuine love and break in the barrier that the conscious mind has placed. The more one neglects this desire for genuine love, the more one's mental health will suffer, the more one will also suffer unexpected drama in life (our definition of fate, though predictable by the character trait, always comes as unexpected to the individual).

On The Role Of Consciousness In Clearing The Unconscious

The way to break free from a dysfunctional culture, to break with irrational patterns, is by becoming aware of the unconscious motivations that drive dysfunctional behavior, by enlarging our consciousness, so to say. This process of expansion of the conscious mind is anything but easy. In fact, we suffer as the conscious mind expands, but just temporarily, since the unconscious is released and cleared in turn. Once the unconscious mind is released and cleared (no more drama or neurosis).

Analogy: Healing Process Of A Wound

I like to make the analogy between the steps in this guide and the treatment of a wound in the body. When one gets wounded and the wound is not so deep, the body doesn't have any major difficulties in healing itself — after all, it is in the body's nature to heal itself. However, when the wound is deep or when cleanliness and repose are lacking, the healing process becomes more complicated. The body still

keeps trying to heal itself, but the depth of the wound and the influence of the environment may get in the way of this healing.

Likewise, the psyche or the mind is just like any other organ or limb of the body: it tries to heal itself. So, when a deep emotional wound is not treated, it rots and contaminates the rest of the mind until a very serious mental illness develops. Therefore, the first step in the healing process is that of disinfecting and cleaning the wound from all dead matter — a painful process, indeed. It is only then, after being cleaned, that we can close the wound and let it heal and develop into a healthy scar.

Analogy: Legal Proceedings

The next analogy I like to use is the judicial processing of an alleged crime. Treating the emotional wound is quite different from the treatment of the perpetrator of the wound, who may otherwise continue wounding others without being aware of it⁸. That being said, the goal is to bring light to the specific events that caused the hurt, and to question whether they actually happened or whether they should've happened.⁹ In this way, the light of consciousness makes both the victim and perpetrator aware of the past (and present) wrongdoing. This process gives the opportunity to place very concrete boundaries against abuse and neglect, were it to happen again, and which would otherwise keep occurring and haunting the patient and his or her family for generations.

Ultimately, we come to understand that the unconscious motivations behind a family's irrational behaviors is the result of an ancient chain of victims who have abused and have been abused in turn. A lineage of

⁸ A person injures others only because he or she is unaware of it, ignorance is, as taught by ancient thinkers, the only evil there is.

⁹ In legalistic terms, we try to determine the *matter of fact* of a crime, which is done via the testimony of witnesses or proof of evidence, and the *matter of law* that, after determining the deed really happened, the proceed to interpret the books of law to assess the name of the crime and its just treatment.

people who had to learn the language of abuse and neglect themselves in order to compensate for the lack of genuine love.

This path of awareness leads, eventually, to forgiveness — the highest form of justice there is. How could you forgive your parents or any other person if you don't have anything concrete in your awareness which to forgive?

On This Program, At A Glance

The concept behind this program is incredibly simple — writing a letter to your parents — but it is really not that easy in practice. As learned from the previous analogies, an analyst needs both the clarity and neutrality of a judge and the dexterity and attention to detail of a surgeon. For the patient, it will require the courage to go through very uncomfortable memories and emotions, and the patience to do the work of writing and editing that could take weeks or even months. For that reason, going through the journey with the support and expertise of a competent analyst is crucial for a successful “surgery” and “legal case.”

STEP 2:

EMOTIONAL LETTER WRITING

PRELIMINARY CONSIDERATIONS

Patient: This is a work of introspection. It requires the right space, with no distractions, for an enough amount of time. Allow yourself a few hours a day, some days of the week to be dedicated to the tasks in this program and to the meetings with your bona-fide analyst. If possible, settle down on a routine on which you will be working on these tasks. Without this logistical step, little progress can be achieved.

GENERAL INSTRUCTIONS

Patient: Write one letter dedicated to both your parents¹⁰. Write your life story to them, in whatever way it comes to you. Do not let strong emotions stop you, but allow their full expression in writing. Do not share any of these writings with anyone except your analyst (not even to your parents, at least not yet in this step). For further instructions, read the essay below On The Unconscious Wound Of The Emotional Brain.

Mentor analyst: Encourage and provide emotional support when needed. If the patient is serious about alleviating the pain of his or her symptoms, he or she will need little encouragement. Do not share the analizand's writings with no one else. Meetings are not necessary for this step. Patient should be writing until he has more than a handful of pages written. This step of writing continues on an on-going basis until there's no more story to write about.

¹⁰ You may use our Letter Template in our Appendix on page 58.

GNOSIS: ON THE UNCONSCIOUS WOUND OF THE EMOTIONAL BRAIN.

If healing is to be secured, continuous communication and coordination between conscious and unconscious processes in the brain are necessary. This open dialog between opposite aspects of the mind starts here with an exercise of journaling.

The Science Behind Writing And Emotions

The activity of writing, by itself, activates the left, “logical,” hemisphere of the brain. This task requires the motor coordination of the hand, an effort in generating ideas about the topic of inquiry, the assortment of those presented ideas, etc. When this writing is charged with emotion, like in poetry, songs, works of literature, letters, journals or diaries, etc., the right, “emotional,” hemisphere of the brain is also activated. In short, by expressing emotions in writing, just like with any other forms of expression, this connection (or dialog) between the two brains is established, though this union may be somewhat primitive at first.

The Emotional Letter To Parents

Since the goal of the present journaling exercise is to generate a document that represents, in the best way possible, the emotional wound in the unconscious,¹¹ and because of the great influence of parents in a child’s upbringing, it is natural that the patient should write about his or her family past and the emotions associated with that past. To facilitate

¹¹ For our purposes, the unconscious we often refer to is always personal, made out of the experiences from childhood (whose core is the Oedipus complex). For this program, the notion of a collective unconscious is not necessary.

this process of uncovering the emotional wound in the patient's unconscious, the document's format should be that of a letter the patient dedicates to his or her parents with an emphasis on the negative experiences and emotions while avoiding, or greatly limiting, positive experiences and emotions. We refer to this letter as the Emotional Letter which contains something very specific: it contains the unconscious emotional wound of the past and its associated memories.

At the end of this exercise, we expect to exhaust all memories (associated with the family past) and to express fully these (negative) emotions — that we call the “wound” (of the family past) — on the paper. Their full expression (or ab-reaction) is incredibly therapeutic, and writing them down manifests them into something tangible that can be worked on at a later stage.

PRAXIS: ON WRITING AND OPENING THE WOUND.

To the patient:

In this initial step, you are going to allow your unconscious mind to pour all of its contents into the paper. You will be working on the right side of your brain, your emotional brain. You are going to open the wound that was inflicted on you, and this process can be quite uncomfortable or even downright painful.

Start from the beginning, from your first childhood memories and what other people have told you about your birth and your first years on this planet. Inquire whether such stories are true. Inquire about the circumstances that led to your birth, the place you were born, the expectations and emotional tone around your birth. Inquire about what your mother experienced during her pregnancy and her giving birth to you. Do likewise with your father and ask him questions. You will be

surprised by how much these events before and during your birth affect you even to these days.

Keep writing about your childhood memories, one by one, as you remember them, preferably in chronological order. Focus rigorously on their faults towards you as you remember them. Describe the act or acts that hurt you, and do it meticulously, one by one. You don't need to rush to finish this letter. You will spend at least 2-4 weeks, if not more, writing the initial document draft and before meeting with your analyst for further instructions.

Be thorough and do not leave any details behind. Continue with your experiences at school, church or neighborhood, and describe the challenges you faced in those places. Describe your environment growing up and emphasize any negative experiences. Keep writing about the events that occurred between you and your parents. Keep asking questions.

You may write your emotions related to all your past experiences. You may also write the emotions you're feeling in the moment as you are writing your letter. Write freely and with no restrictions. Discharge your emotions on the paper.

Write down with as much detail as possible every single event, isolated or repeated, in the best way you can. Let your pen (or keyboard) be loose and write what comes to your mind just as it comes. Don't be surprised if, sooner or later, words and sentences start coming out easily, charged with much emotion. Just keep writing without interrupting that process. Do not repress the words you really want to express. Allow yourself to let your mind flow with words in whatever way they come.

It is your unconscious mind who is speaking now. You are opening the wound, and it hurts. Be bold and courageous, and keep writing. Allow

yourself to cry, be angry and be sad. Write the way you're feeling too. Keep asking questions.

And so, keep writing until you go through every stage of your life as transparently and honestly as possible. Write about your experiences at university, at work and with your romantic relationships (or lack of). Talk about the challenges you faced and the ones you are facing now. Describe the result of your parent's upbringing. Keep writing until you reach your present-day experiences of today.

In the end, if you don't have more than 10 pages, you are probably selling yourself short. For the purposes of this program, the more pages, the better. You need to express yourself fully, without reservations.

Further Recommendations for the Patient

- Before you start writing, make sure you're in a place with no distractions. You don't want to be interrupted as you're working on important matters.
- You will face some mental resistances, and you might consider quitting this process entirely, slowing it down or diminishing its importance. You need to overcome such resistances. You are writing with complete honesty with what you feel, what you want to express and what you remember. Everything will make so much more sense after the end of the following step, on Analytical Work. For now, be patient, and suffer the emotions of such a painful, irrational and unconscious family past.
- Support your journey with other practices aimed at calming down or help you manage your emotions. Anything from yoga, meditation, singing, being in nature, sports, hobbies, etc. It is also important that you have daily routines and responsibilities that tie

you down to reality. If you need to ration your writing exercise to stay emotionally balanced, do so. We are not in a rush.

- You may experience heightened dream activity during sleep (lucid dreaming, nightmares, family themes, etc). Do not be surprised when this happens. It may be useful to record your dreams and complement your treatment with some *dream-work*¹². Dreams (oneiric activity) are a by-product of the psyche, and they are valuable material to study and track your process.
- Try to be as objective and transparent as possible. Our goal is to write everything there's in memory, as it is, until it is exhausted.
- Try to avoid writing down those positive experiences of your past (of which you surely have many). This is not our goal here. This letter focuses on the negative experiences in your past life, especially as a child, and your relationship with your parents. You can also write about the things that your parents did to other people, like siblings, other family members, or even strangers, if any.
- Try to use as many questions as possible in your writing. These are the questions that your mind, your unconscious mind, has been trying to answer all of your life. Questions reach and activate the unconscious mind much faster than statements, affirmations or

¹² In line with the Freudian and/or Jungian practice of interpretation of dream. Dreams are, so to say, like an X-ray image (or succession of images) of the psyche. As such, much about the psyche can be discovered. In general, a patient will experience enhanced dream activity, especially dreams in which family members appear and family themes are played out again. If a personal analyst is also versed in dream-analysis, dream-interpretation may help increase the patient's interest in the workings of his or her psyche by pointing at the correlations between the possible meaning of his or her dreams and the process of healing that is currently underway. More dreams and more affect (or emotion) in dreaming is a sign this program is working just as it should.

commands. Your mind will be thankful that you're writing them down, making them tangible. You always have the right to question your parents, who were entrusted with your care, about why something happened the way it happened, or whether something happened in the first place.

- Please encourage any form of artistic expression such as poetry, art or video. The more tangible the art, the better. Just don't let it distract you from writing. Writing this letter is our main goal.

STEP 3:

APPLICATION OF ANALYTICAL WORK

PRELIMINARY CONSIDERATIONS

Patient: By now, you may have discovered that 1) there's emotion linked to your mother, to your father and to your family past, 2) these emotions are way deeper and more touching than most other emotions of day to day life (the reason behind this is that most of the usual day-to-day emotions and patterns of behavior only served as a distraction from, and compensation for, the wound of your family past uncovered in the Emotional Letter), and 3) these emotions of your family past cannot be ignored anymore without repercussions (it is the avoidance of these ancestral emotions that caused your painful symptoms in the first place).

Before continuing to this step, you should have written on paper as many memories and emotions as possible, and have a document of, at least, 10 pages. Anything less than 10 pages is insufficient, so experience tells. Your Emotional Letter does not have to be complete, but greatly advanced to more than 10 pages, at least. Once this is done, arrange a meeting with your analyst and allow him to process your Emotional Letter under the lenses of the method of Analytical Work. The result of this is a letter we refer to as the Accountability Letter.

As you progress in analyzing your past, new memories and emotions may appear. This previous step 1 does not truly end and goes hand in hand with step 2 to be explained next.

GENERAL INSTRUCTIONS

Patient: Let your analyst perform the first few rounds of analysis (Analytical Work) on some of the contents of your letter. Learn from this process, or from this book, and keep applying this method of Analytical Work to the entirety of your letter, multiple times, until further analysis cannot be done. Keep on asking more questions in your letter. Keep writing new memories and emotions as they come.

Mentor analyst: Continue encouraging and providing emotional support when needed. Assist the patient with the first few rounds of Analytical Work as described in this step during your meetings. Correct grammar, punctuation and ask the patient to fill in any gaps or explain any incongruencies in his or her story. Allow the patient-student to learn from you, to take work home and to practice this method of Analytical Work himself in the entirety of the letter. In the end, it is the patient who is expected to do most of the work (3/4ths or more). Estimated number of meetings is 3 or 4 in this step; they are spread out in multiple weeks or months. In every meeting, review, correct and refine your patient's work until no further analysis can be done.

GNOSIS: ON ANALYTICAL WORK.

If the previous journaling exercise was done correctly, what we have in the end is an Emotional Letter that represents the contents of the unconscious wound — all negative or confused emotions and their

memory-images.¹³ This “wound” is what needs to be healed, and that’s why we isolate it.

This wound has been present in the unconscious mind of the patient, and it has influenced him or her in his choice of relationships, career, hobbies and, basically, his or her entire lifestyle. This wound represents the emotional conflict the patient has tried to solve — in a more or less unconscious way — but that has unequivocally failed since it has no logical solution. In the process (of repressing the wound), he may have developed pathological symptoms that no matter how much he or she tries to alleviate, they keep recurring. He or she has also wandered through life into “familiar” situations that, in the end, cause more suffering than joy, and no matter how hard he or she tries to avoid or escape them, these situations attract him or her terribly, precipitating the patient into his or her fate. These unconscious dysfunctional attractions appear as if they’ll bring the happiness the patient has long wished for, but which promises would remain unfulfilled, because impossible. These cycles occur for as long as the pursuit of love and happiness remains unconscious.

Not everything is lost, however, for what follows next, in this step, is that we proceed to answer, in the best way we can, the cries of the emotional brain of the patient with the clarity of the logical brain, by shining forth, so to say, the light of consciousness into his or her painful and still unconscious past. We do this through our method of Analytical Work.

¹³ It is important to reflect on the fact that these emotions are not simply emotions that float in the air, so to say, but that are attached to, or paired with, actual events (real or psychological) that occurred in the past. In other words, we can explain that these negative emotions have a *raison d'être*, that there's a real cause that generated them, and that their appearance is not random. Just like we cannot fully separate our unconscious mind from its conscious counterpart (without running the risk of a neurosis), in the same way, we cannot fully separate the happenings of our inner world from those in the outer world.

Definition Of Analytical Work

We refer to Analytical Work as the method applied on a written document that, through the knowledge of the differentiation between (genuine) love and not-love — aka., hate, abuse, neglect, abandonment, exploitation, etc. — the practitioner is able to:

- 1) isolate all non-loving from loving events (of the pasts), leaving aside “the shaft from the wheat,” so to say.
- 2) identify, define, describe and categorize those non-loving events objectively, in the best way possible, for the type of evil and suffering they produced; and
- 3) apprehend these non-loving events as inherently irrational.

By applying this method, we end up explaining every single event in the patient’s Emotional Letter in the most exacting way possible; in other words, in a way that approximates, as close as possible, to objective reality for events, and subjective reality for the patient’s emotions. This analysis should be meticulous and thorough until no further analysis is possible. The end result is a new and refined letter we call the Accountability Letter that contains the conscious moral conflict of the past.

This process has the effect of dispelling so much of the confusion, and bringing so much clarity and understanding. Not only that, the patient would also clearly apprehend that the nature of the emotional problem of “not-love” is utterly irrational, and, for that reason, has no logical explanation or solution¹⁴. Therefore, by noticing in what way today’s dysfunctional patterns resemble “familiar” experiences of the past, the

¹⁴ As we have explained earlier in this book, “not-love,” or what is the same, hate, is irrational since it thwarts, or even destroys, life and its growth. And just like the problem of the squaring of a circle, it has no logical solution (neither does it exist).

patient will now know that, no matter how many times they repeat, finding happiness, love or a logical solution to them is impossible: these patterns are a dead end, indeed.

Perhaps, this whole process of analysis can be further explained with the following analogies:

Just like we say: *“Look! This is the problem of the squaring of a circle! It cannot be solved; it is illogical and absurd,”* in the same way, we can also say: *“Look! This is the problem of verbal abuse against a minor! It cannot be solved; it is illogical and absurd! Loving (and rational) mothers and fathers do not do that to their children.”*

Or, just like we say: *“Look! There’s fire; it is known we cannot extinguish fire with fire,”* in the same way, also: *“Look! I’m suffering verbal abuse from my partner, or friend, or family member, or co-worker, or whomever. I know that fighting abuse with more abuse is a dead end. I know this is not genuine love. I must not fall in it.”*

What This Analysis Takes

This process of analysis can be anything but easy. It requires the most strict objectivity, and the most meticulous attention to detail. It requires a clear and neutral mind, free from distractions and agitating emotions, capable of maintaining that level of mental effort for prolonged periods of time. While the patient can, through different calming practices¹⁵ and continuous mental effort, guided by the teachings of this book, perform on himself or herself a “mental surgery” as this process entails, it is highly recommended that the patient studies and practices this method of analysis under the guidance of a bona-fide personal analyst.

¹⁵ Such as yoga, breathing exercises, meditation and the like.

This is hard to do, especially for the patient who is likely very emotionally moved by the previous journaling exercise alone. Nevertheless, the patient must learn, from this book or from his or her personal analyst, the application of Analytical Work that will not only further open up the wound, bringing more uncomfortable memories and emotions he or she is to write into the paper, but also challenge him intellectually. It is this conscious effort that will, in time, give birth to a new state of mind of greater awareness.

Worthy Results

All this much work is so worth it. At the end, the patient would have accomplished something quite unique: he or she would have been able to fully unite (tie in, marry) both unconscious and conscious minds. The communication we established between the two brains during our journaling exercise reaches its fruit here. We have not only heard the cries of the unconscious, but we have also responded to them consciously. The wound would have been removed from the unconscious, and it would have become fully conscious. This simultaneous increment of consciousness in the patient and the removal of the wound from the unconscious is what irreversibly heals his or her pathological symptoms, once and for all, while greatly increasing his or her immunity to previous attractions that motivated his or her repetitive patterns of dysfunctional behavior¹⁶.

What follows is a detailed explanation of this work of analysis.

¹⁶ As far as we know, experience tells that these attractions will likely remain, but be of a conscious nature rather than unconscious (the patient being now fully conscious of the consequences). Falling into dysfunctional behavior remains a possibility since the patient has free agency. Of course, the patient will know, and will have to deal with, the consequences of such behavior.

PRAXIS: ON FILING A CASE WITH THE COURT OF CONSCIENCE.

To the patient:

The following instructions contain the steps to be implemented in your letter dedicated to your parents:

1. Remove poems or art works from the contents of your letter.

Art is ambiguous by nature. It tries to express a multitude of emotions and ideas into one single piece. It becomes, then, a blend of things. Creating art may have helped you in awakening your emotions on the previous stage (step 2), but now, we are trying to do the opposite. We are trying to be objective and punctual in clarifying and differentiating those emotions and other contents of your letter via Analytical Work. Instead, you can try to explain those emotions and thoughts present in your art into your letter in the most objective and punctual manner possible, in case they may not have been expressed already.

2. Remove experiences and emotions that are purely positive.

If an experience or emotion is purely positive, and it does not have a trace of a negative quality, you have to remove it from your letter. Leave, for now, those experiences that have a “bitter-sweet” quality, since these, more especially, have to undergo further analysis.

We are not trying, of course, to deny the positive experiences of your family past. All families have loving, positive experiences. However, we do not want to contribute to the confusion between genuine love and “not-love.” We are trying to isolate the wound of the unconscious mind in order to treat it.

3. Remove insults and threats from your letter.

Rather, express the underlying emotion or attitude behind them. Be truthful to yourself and others by expressing what the insult really means.

Example (sorry my French): “*Fuck you, dad! I will never forgive you!*” Instead say: “*This makes me so angry, so frustrated. Please tell me how can I forgive you, dad?*”

Another example: “*I still remember your ugly face when you screamed at me!*” Instead say: “*I still remember your facial gestures full of hate when you screamed at me and abused me verbally. I felt afraid as a kid, but now, as I remember this, I feel disgusted and very sad.*” (less ambiguous).

Another example: “*How could you be so dumb, so stupid? Our family sucks!*” Instead say: “*How could you be so reckless, so uninterested and uncaring? I feel sad that our family is unable to care and to love.*”

4. Remove excuses, rationalizations and words of gratitude and praise altogether.

You do not want to cooperate with the confusion. You are doing Analytical Work, and this part is where you separate the bad from the good — this letter is all about the bad¹⁷.

¹⁷ You may, perhaps many months or years later, follow up with your parents with another letter of forgiveness and about the good, but as of now, this is the wrong timing — since your unconscious mind does not know the difference between the two yet... that's why you are doing this.

Remove examples such as the following: “*Although you punished me for my own good, and I appreciate your discipline that has helped me in my adult life, I still feel it was too tough on me.*” Or edit it as: “*Your punishments, your abuses, were so hard and overwhelming for me.*”

Another example: “*I appreciate you, father, for providing for the family even though I hardly saw you. I felt sad about that day you missed my soccer game.*” Remove it completely. An absent father may compensate for his emotional negligence by becoming a workaholic and overcompensating with material gifts. Keep in mind that it may also not be the case, so I will leave it to the discretion of the writer. You may write instead: “*I felt sad that you didn't show up to my game. You also were not present with me, emotionally, as I was growing up. I never felt your paternal care, words of encouragement or direction. It is so sad that you became a workaholic to avoid being with me. You fulfilled your duties at work but failed to fulfill your duties as a father towards me. You were an emotionally absent father towards me.*”

Example: “*I know you were having a bad day, mother, and maybe I behaved wrongly that you exploded with fury that day.*” Remove the excuses and rationalizations, the entire statement if necessary. Or you may write: “*Your day was a difficult one, you may say, but that is not an excuse to completely lose control of yourself and discharge all your fury on me. The verbal and emotional abuse you inflicted on me, a minor, was unjustified.*”

5. Define the irrational problem of the past as it is.

Being as objective as possible, you need to be able to define the actions, the character of the actor and the results those actions had on you in a very punctual and specific way. It is as if you are listing all of the

wrongdoings inflicted on you by your parents, as evidence of charges they allegedly committed. It is as if you're bringing your parents to court. That's why we call our letter the Accountability Letter.

When describing event by event, paragraph by paragraph in your letter, you can make use of the following table for reference:

TABLE 1: ON ABUSE AND NEGLECT CATEGORIES

<i>GENERAL CATEGOR Y</i>	<i>SUB- CATEGOR Y</i>	<i>DEFINITION</i>	<i>EXAMPLES</i>
<i>DOMESTI C VIOLENCE OR ABUSE</i>	Physical abuse	Non Accidental physical injury to a child	Punching, beating, kicking, biting, shaking, throwing, stabbing, choking, hitting (with a hand, stick, strap, or other object), burning, or otherwise causing physical harm.
	Emotional abuse	Pattern of behavior that impairs a child's emotional development or sense of self-worth.	Constant criticism, threats, shaming or rejection as well as withholding love, support or guidance.

	Sexual abuse	Employment, use, persuasion, inducement, enticement, or coercion of any child to engage in any sexually explicit conduct or simulation of such conduct	Rape, molestation, prostitution, fondling a child's genitals, indecent exposure, and exploitation through prostitution or the production of pornographic materials.
NEGLECT	Physical neglect	Failure to use available information and resources to provide and care for a child's basic needs.	Nutritional neglect, medical neglect, educational neglect, substance use, lack of appropriate supervision.
	Emotional neglect	Inattention to a child's emotional needs.	Dismissing or postponing love, care or communication.
	Abandonment	A child is considered to be abandoned when the parent's identity or whereabouts are unknown.	Failure to maintain contact with the child or provide reasonable support for a specified period of time.

Also, based on all the incidents that you have recorded in your letter, in the facts, you may safely describe the person who wronged you by his or her character traits, and his or her habits, in the following way: by character traits such as authoritarian (punitive, abusive, sadist), conformist (negligent, reckless, absent), destructive, possessive (controlling), etc.; and by habits such as being an alcoholic, drug addict, workaholic, compulsive, neurotic, hysterical, etc.

You may benefit by reading the description to those terms, and you may include those definitions in your letter in order to make yourself better understood. I wouldn't discount familiarizing yourself with terminology in the fields of psychology and/or criminal and civil law, among other fields. You may use any term that best describes the situation, the action, the motivations, the outcomes and the person.

You will do this process with every single one of your paragraphs and sentences and, yes, the letter will get bigger, but so much the better. As you are doing that, you can also keep adding more material and more charges against your parents in your Accountability Letter, and they need to be listed, one by one, objectively, in a chronological order.

I know it is a lot of work but it needs to be done.

Example: "*Father, you punished me severely with beatings because I didn't do my homework. The name for that action is physical abuse or child's abuse.*" Don't forget to keep asking questions, so you may edit it as: "*Why would you abuse your son whom you are supposed to love? Is that how your father treated you in your past? Perhaps are you, in reality, punishing your father when you punish me like that? I'm looking for answers.*"

Another hypothetical example of an extreme case of physical abuse: "*Father, that day you punished me with beatings, you caused me a black contusion (a contused wound) that lasted 3-4 days. That is called*

physical child's abuse or assault, and it is punished under the law. This is not the only time you showed such compulsive-aggressive behavior." Note how in the edition below, the action, its outcome and the implications are very well described. Don't forget to ask questions (very important): "*Why would you do that to your child whom you're supposed to love? Why would you discharge all your anger on me and compromise not only my physical integrity but also risk you having problems with the law? Where does this compulsive aggression come from? How do you know you can control it? What are you angry at? Are you angry at me?*"

Example: "*I remember how much you argued about everything, especially when you, father, were drunk. I remember that time you hit my mother.*" Edit: "*I remember how much you argued with each other, sometimes just for the sake of arguing and abusing each other verbally. I remember that instance when you hit my mother. You, father, were an alcoholic that couldn't control himself on multiple occasions. That one event was a clear example of domestic violence with serious implications under the law. Why did you try to forget all the time while drunk? Don't you love my mother, your wife, to mistreat her like that? Why do you break all the rules you imposed on me while not leading by example? Mother, why did you give us a father like that?*"

Example: "*Mother, you never allowed me to have any fun as a kid. You only wanted me to study and be a good kid. I never had any girlfriends, and my classmates made fun of me.*" You can add to that: "*You overprotected me and alienated me from life. This explains my antisocial behavior in my life. You thwarted my development as a man. To you, the end justifies the means, and no matter how boring and restrictive my studies were, you barely left me room to be myself and to grow. My father was absent and never discussed with me what it means*

to be a free man. Today, I have problems in my social life and finding a girlfriend. I'm only attracted to authoritarian women, like yourself, that abuse me. I'm clearly suffering from an Oedipus complex towards the mother that I need to fix.

6. Resolve ambiguities.

Avoid ambiguous phrases like “*a little this*” (ex: “*a little angry*,” “*a little too much*,” “*a little wrong*”) and words like “*maybe*”, “*perhaps*”, etc. If you’re not sure about an event, ask the question. Probabilities and uncertainties don’t count, but facts do. Also, fill in any gaps in your story. At the end of the day, you want to have as clear of a description of the action, the actor and the consequences of those actions in the best way you can.

7. Keep asking questions.

You deserve an explanation, after all, for all the wrongdoings inflicted upon you by your parents. Ask more questions to clarify the past.

8. Repeat this whole process multiple times.

Do this work of editing as meticulously as you can. Review and edit your document 10 times if needed. I know it can become tedious, but the more you think about your letter and the analysis, the better you will start feeling. You will notice how things become much clearer in your mind, and the emotional tone you initially had will be reduced dramatically.

As you’re completing this process, slowly but steadily, you will gain new insights about your past and more clarity in your mind which will

free you from the old patterns. From now on, you will have a better idea on how to place clear limits and healthy boundaries in your relationships. You will also avoid falling into “the repetition of the same illogical patterns,” not only because you now can easily identify them, but mostly because you will naturally divest your psychic energy away from them; in other words, they will lose the attractiveness they originally had and which underlying motivations were unconscious to you — your mind will not seek them nor attempt to solve them anymore.

Once you’re done, you are going to feel incredibly clear-headed, light and unburdened. You will have gained moral stature (against your parents) as you’re approaching the moment you emancipate yourself psychologically from your mom and your dad (in the following step 4).

Now you need to get ready for the following step.

STEP 4:

EMANCIPATION AND FILING SUIT

PRELIMINARY CONSIDERATIONS

Patient: You have just crafted and perfected the most important document you could have in your hands: the Accountability Letter. If you haven't done so yet, conclude the letter with a summary and a request for answers to your parents.

By now, any pathological symptoms related to the wound of the family past are mostly gone, and the promise of this program (of permanently alleviating the pain and suffering of the unconscious wound) is fulfilled¹⁸. You may think there's no more to do now that any illness caused by the wound has ceased; but what follows now is the treatment of the conflict in real life now that it is fully conscious.

GENERAL INSTRUCTIONS

Patient: Deliver your Accountability Letter that contains the moral conflict of your family past to your parents.

¹⁸ We say the promise is fulfilled since the wound of the family past is no more in the unconscious. Since the wound being unconscious was the root cause of pathology and much of the dysfunctional behavior, the illness has no longer any support and simply disappears. However, the wound still exists and needs to be dealt with in consciousness. It has now become a moral problem. Being freed from pathology, the patient has now the freedom to... to do what exactly? To behave functionally rather than dysfunctionally, in a loving manner rather than unloving one, in a conscious way rather than unconscious one.

Mentor analyst: Explain to the patient why sending this letter is in his or her best interest. Estimated number of meetings is 1.

GNOSIS: ON EMANCIPATION AND MATURITY

If the patient is to grow and develop towards maturity, productivity, awareness and love, he or she has to cut off the “psychological umbilical cord” to his or her parents. This is what we call emancipation.

Up until now, the patient, who has experienced a painful childhood, has been trying to find a mother and/or a father (substitute) in all his or her relationships, especially in romantic relationships, but also in the relationships to other people, to work and career and even to his or her “idea of God.” Because of this, we say that the patient was like a child, psychologically dependent on “mother and father” for his or her love needs. This dependency has, effectively and repetitively, pulled him or her back into what is “familiar,” into people and circumstances that resembled his or her family past.

This force that pulled the patient back into the past was none other than the internal force of the unconscious wound, but which the patient experienced as external, as fate, as tragedy, as illness, as anything else except for the dynamics of an unresolved Oedipus complex¹⁹. This, just like everything else in nature, happens for a reason. The reason why the patient’s past had to be repeated, perhaps multiple times in multiple relationships, was that his or her unresolved emotions of the unconscious wound could be repeated, witnessed and hopefully solved. Of course, solving them rarely happens, except through a rigorous process of introspection that will, first, bring clarity, deliver this wound from the unconscious into the realm of consciousness. Again, this a

¹⁹ In this mostly unconscious state, the only things conscious to the patient are, at best, the initial attraction towards the mother or father substitutes and, lastly, the painful emotions and tragic consequences of dysfunctional behavior.

person can seldom do without help from the outside in the form of a bona-fide analyst, for example.

With the help of our Analytical Work method, this conflict is not unconscious anymore (in the form of the unconscious wound), but has risen to the level of consciousness. This conflict at the level of consciousness, we say, is of a moral quality since it prompts the patient to act in a very specific way: a conscious way that seeks genuine love and rejects “not-love.” This active search for love and rejection of “not-love,” in turn, requires moral effort. Therefore, we believe that the next logical effort in this healing process is the dealing of the moral problem in real life, in the confrontation and struggle of the patient against his or her parents. The patient must, then, deliver this Accountability Letter to them.

Analogy: Legal Proceedings of the Mind

Let us review what we have accomplished so far while we make the following analogy between this program and the legal process of a law case²⁰. We are doing something very similar here, and on multiple levels.

During step 2, the unconscious mind gave expression to its wound as in filing a complaint; this complaint has been registered and delivered to the conscious mind, in the form of a written document to be answered (the Emotional Letter); to this the conscious mind can either cooperate to heal the unconscious wound (by delivering it to itself, to consciousness, via Anal) or not at all. If the process is stopped short here, there’s a tacit trial and a decision made by that law (of nature) that

²⁰ Filing a lawsuit comprises multiple steps: filing a complaint by the plaintiff, serving the complaint and answering the complaint by the defendant, a process of discovery for answers in the form of evidence, etc., and, finally, trial, where a decision is made in court and by the court.

governs the dynamics of the psyche which punishment comes in the form of pathology and tragedy (of which the patient is aware of), or else, if cooperation between the minds is achieved, it is decided that consciousness be made responsible for this wound (via Analytical Work). At the same time, there can occur a deeper process of discovery for new evidence in the form of more past memories which both brains share, and that explain the emotional wound (the Emotional Letter is expanded with these new memories).

So now, in step 3, consciousness is tasked with taking charge in carrying this wound. This is accomplished by a process of analysis whose goal is converting the emotional wound of the unconscious into a moral wound in consciousness, or in other words, of translating the murky emotional conflict into an intelligible and luminous moral one, as expressed in the Accountability Letter. This ends up removing the wound in the unconscious and healing pathological symptoms caused by this unconscious wound. Because this analysis is difficult for an inexperienced consciousness, instruction and guidance from this book, or from a personal analyst, are needed.

Since the conflict still remains a conflict (though now in consciousness), we say that what naturally follows is a second level of legal proceedings — that begins at the end of step 3 — where the moral conflict is registered in a new document (the Accountability Letter born from the Emotional Letter after countless editions via Analytical Work) as in filing another complaint; this complaint is delivered to the consciousness of the patient's parents that now have to answer to it — this is exactly what we do here in this step 4. Here, they can either cooperate or not at all. If there's cooperation, a new discovery process of recollecting evidence, in the form of more memories coming from the patient's parents, and their testimonies, occurs; this leads to a resolution in the form of retribution and forgiveness — stage 5. The

whole process of retrieving information from the unconscious into consciousness is initiated anew but in the brain of the parents. If the process, however, is stopped short here at the end of step 3, either by the patient or by the non-cooperation of the parents, there's a tacit trial and a decision made by that law (of nature) that governs the dynamics of relationships, which punishment comes in the form of enmity (against parents) and separation (from parents).

We never know what the patient's parents will do once they receive this Accountability Letter displaying their past wrongdoings towards their child. As far as the patient is concerned, he or she has performed his or her duty to self-heal and to better his or her relationship to his or her parents, or even heal them as well.

We hope the parents cooperate and we suggest the patient meets his or her parents after delivering the letter as if scheduling a trial meeting. We suggest the patient carries the conversation guided by the Accountability Letter, in the best way he or she can maneuver it, carefully reading the letter in front of his or her parents, stopping at every question in the letter and waiting for an answer, just like it's done in court.

We understand this is morally challenging, and we wish the patient the best outcome for his or her benefit.

PRAXIS: ON DELIVERING A LETTER TO MOTHER AND FATHER

This letter, the Emotional Letter, after being edited multiple times with our analytic method, does not contain the emotional wound of the unconscious mind anymore (this wound has been healed). In turn, we now have the Accountability Letter that contains the conscious moral conflict that the patient needs to resolve with his or her parents.

Therefore, the instruction is clear to the patient: deliver this letter to your parents.

Recommendations

Here are some recommendations to the patient on how to deliver his or her letter and what follows next:

- Make it presentable.**

Edit your letter in a way that looks professional, legible and clean. Buy a folder or a cover, perhaps one that is extra sturdy for better looks. You may make it into a book in case it is a long one (50 pages is considered average).

- Make a formal and effective delivery.**

You may mail it or give it to them in person, one copy of the letter each, but don't forget to make out of the event something remarkable. Don't just hand it to them without any special ceremony. Whatever you do, do your best to give them the impression that what they are receiving is of the utmost importance — because it is.

- Inform them you're sending an important document and instruct them to read it.**

Instruct your parents to reply to you only after reading it completely, not before. Remark your instructions in the body of the letter as well as in the package.

- **Schedule a meeting with them to have a conversation.**

Set a time and a place to discuss your letter with them. The purpose of this conversation is to clarify what is written in the letter, to seek answers to questions and to hear their explanation of their dysfunctional behavior as explained in the letter. Try to get clear and specific answers to every one of your questions: questions about your birth, your parent's relationship, your parent's parents, their motivations, the events of abuse, negligence, etc.

- **Place healthy limits against dysfunctional behavior and promote healthy behavior.**

Make it clear to them that this is the beginning of a new relationship with them (if they want to participate) and that healing starts now.

- **Direct the conversation with your parents using the Accountability Letter.**

Read it to them, again, stop at every question and wait for an answer, and, overall, observe the way they react. You may discover something new about your parents and about yourself. It is redundant to mention that the conversation with your parents will be challenging, if it ever happens. Whatever emotions and resistances you all go through as a family, you need to live them.

STAGE 5:

INTEGRATION OF LESSONS

PRELIMINARY CONSIDERATIONS

Patient: As we approach the end of this program, you will enter into a new chapter in your life. You may have already noticed that you're growing into a responsible adult who is able to question his or her parents and to see them as equals, as human beings that can also commit mistakes and that also suffer much in life. Whatever the outcome of this process is — whether your parents responded positively to your letter or not — they won't see you or treat you as before, as a child.

GENERAL INSTRUCTIONS

Patient: Pursue love. Reject dysfunctional behavior. Let time heal you.

Mentor analyst: Your job is done, so no meetings are necessary. Your patient is an analytical worker just like you are. The student-mentor relationship has reached its end.

GNOSIS: ON THE SCAR LEFT BEHIND BY THE HEALED WOUND.

We just performed a meticulous operation on the patient's wounded psyche. Our work won't be complete unless the patient knows how to properly take care of the sealed wound that is in the process of healing.

The wound will need time to heal. This can take months or even years. It all depends on how quickly and effectively the patient can engage in

the pursuit of love: self love and romantic love. Also, the patient will have to make the space and the time to mourn his or her past, the little child of the past that did not receive genuine love and that suffered much in life. The world will never see that version of the patient in which he received genuine love from the beginning. It died many years ago.

As the wound heals, just like all wounds, it will leave a scar. Just like all scars, this scar will sometimes be irritable. It will feel like a vulnerable point. This means that the patient will, sometimes more than others, be tempted and triggered by people, situations and behaviors that resemble his or her family past, but with one key difference: now he or she is fully conscious of the consequences. Now he can act morally fully knowing the difference between “good and evil.” Of course, the patient has free agency; he or she can do whatever he or she wants. But at this point, our influence ends. Our purpose is fulfilled.

What we hope happens next is that, throughout the years, the patient is able to work out the past with his or her parents, that the patient is able to find clarity in his or her parent’s defense testimony against their charges in the letter. Perhaps some charges could be explained away easily while others, as it usually happens, can only be explained by an understanding of the parent’s family past (their own story of abuse, neglect, abandonment, etc.). We hope that the patient is able to perceive in his or her parent’s attitude genuine regret and sorrow about the past, realizing that the emotional wound goes far deeper into the past, and that it can, perhaps, be traced back to multiple generations into the past. Only in this way — seeing the emotional expression of his or her parents’ wounds — can the patient forgive genuinely. Forgiveness closes this step 5.

On The Pursuit Of Love

On a different front, we hope the patient²¹ seeks, finds and maintains love within a committed relationship to start a family now that he or she is now free from unconscious attachments, cutting off the repetitive cycles of abuse and neglect of the past. Let him or her raise healthy and loving children, in body and mind.

The Wounded Healer

Also, if it is not too much for us to ask, we hope that the patient helps others heal through this method. We hope he helps his or her parents heal, his or her siblings, extended family and more. In this way, the whole world could be healed, one person at a time.

PRAXIS: ON BECOMING A WOUNDED HEALER.

To the patient:

The fastest way to wholesome healing is by helping others heal. If the world we live in is to heal someday, it will have to be done by one person, one family and one community at a time. At this point of the program, you are already an analyst yourself who can help others. Now, you are also learning a new language: the language of love.

You don't have to search too far, you already have the most proximate people to you, your parents and siblings, who need your help — you may have realized, become aware of, that your parents were also victims of their parents or other adults; that they are as unconscious of

²¹ If the patient is a man, before he seeks a loving partner, he must go through a rite of passage into manhood, if he hasn't done this already. This can be anything that tests him as a man, it can be a solo hike into the mountain, a trip, a martial training, etc. This, however, is another topic different from what this book treats.

the reasons behind their dysfunctional and irrational patterns just as you were before this analysis. If helping them through analysis will benefit their psychological well-being, why not do it?

This may be the end of this program, but it is also the beginning of a new journey dedicated to the service and healing of others, the forgiveness of past grievances and the building of strong relationships, strong families and healthier children.

It has been our pleasure to guide you through this journey.

May you be healed and heal others.

CONCLUSION

Although we recognize that there's plenty to say about the theory of the psyche (theory that can be found online or at bookstores), we have preferred to make this book as a practical guide. We understand that no amount of theory, alone, could help an individual heal, but only his or her own experiences with his or her unconscious mind. Psychological and spiritual growth, at the end of the day, is an experiential process.

When it comes down to processes, everybody's free to try any methods, any spiritual practices whatsoever they are and integrate them into their lives. We encourage the reader to try anything else that has a therapeutic value, as long as it works for him or her. As to our program, Healing Your Family Past, we believe that it is one of the fastest and more comprehensive programs for psychological healing available. Our goal is to cure the patient, as quickly and efficiently as possible, from the emotional wound of his or her family past, to solve the conflicts of his or her Oedipus complex. For this reason, this program has a beginning and an end. What could take years, even a lifetime (or lifetimes), is here accomplished in just a few months.

Although this program is very effective and efficient in its cure and can, in theory, be utilized by anybody to achieve great benefits, we believe that it is not a good fit for everybody. The reason for this is, of course, that this process is emotionally and intellectually intense, can be quite tedious, and goes against the current values of the (post-)modern world. Therefore, we focused on those most likely to use our program: the pathologically ill and the chronically dysfunctional. Were it not because of suffering, who would be willing to work directly on their attitude and their relationship to their parents?

Of course, this program can also be utilized by anybody else who is not ill or terribly dysfunctional, perhaps someone seeking to expand consciousness and explore their childhood past for spiritual growth. This wouldn't make us happier.

But does it all end there? Is it enough to heal one's past? Of course not. By mental health, we understand not only the absence of pathology, but also the constant balancing out of conscious and unconscious processes — this is what we understand by union of opposites, or what is the same, love. This program is a great place to start. Beyond and outside this program, this balancing will require daily practice accompanied with concrete changes in environment, lifestyle, etc.

We believe that one of those important changes is the conscious building of a healthy romantic relationship into a loving family. A wife represents that unconscious side of the husband, and vice versa. Of course, constant communication between the two parts will be necessary, and great spiritual growth can come from maturely solving conflicts within the relationship. Not to mention that building a great relationship and family is one of those truly revolutionary acts against the powers-that-be — having the responsibilities, the love and the care of a loving family withdraws one's attention from the propaganda machine that feeds off people's unconscious and dysfunctional ways of compensating for the lack of genuine love in their lives. Living and, yes, dying, for a family and for love is truly radical.

But this comes, of course, only through experiencing it. At the end of the day, we do not know that which we do not know.

APPENDIX 1: COMMON QUESTIONS

What if my parents refuse to read it or talk about it?

You cannot force them. They most likely have strong resistances and are afraid of going back to the past. However, you can explain to them that the topic is of great importance to everybody in the family, and that you all need to learn how to love if you ever want to be happy. I would insist a few more times, at least.

If they don't want to cooperate, just continue with your journey, but don't leave the window closed. Be there for them whenever they want to talk about it. It may be just a matter of time.

Leave very clear, though, that you do not expect any type of unhealthy behavior towards yourself, and that you wouldn't settle for any kind of dysfunctional relationship. You have to establish your limits. If your limits are not respected, you may keep yourself "at a safe distance."

Keep reminding them about the letter and the issue occasionally.

How long does the process take?

It can take days, weeks, months or even years. The writing of the letter and its analysis and editing could take a few weeks or a few months, depending on how many negative experiences you have to write about, how much pent-up emotion you need to let out and how much dedication you bestow in working in the letter's analysis. Expect, on average, anything between 6-12 months.

What happens if I'm living in a toxic environment?

If the environment is toxic and impedes your healing process, you should remove yourself from such a place. You should be able to create the space and the time for these tasks.

Can I do the whole process all by myself?

Yes. However, having a person who has done the entire process before, a bona-fide analyst, will help you a lot. Remember, you're learning a new language. Would you rather learn Cantonese alone, from zero, while in China? Or would you rather have someone that knows both languages help you learn the new one? Having another person can help you see the problem from a different perspective, someone with more clarity and neutrality as it is required for this program.

What if my parents are dead?

Write the letter anyways. Then, imagine you're having a conversation with them as you go question by question. You can also go talk to them at their resting place.

If possible, talk to your extended family. Maybe they have some of the answers you're seeking. I wouldn't be surprised if they also need help.

Can I date or have romantic relationships while I'm doing this?

If you're single, generally, no. The reason is that for the first weeks or months of your writing and editing, you will be a fireball of emotions. You may not be emotionally available for anybody else but yourself. I recommend you remain single until you have done most of the healing. Learning how to be alone can also be a masterclass in the art of loving (yourself).

If you're dating somebody already, and if you're trying to save the relationship, make sure that the other person is willing to support you in your journey and, ideally, go through the same journey with his or her respective family past. You both can also write a letter like this to each other, pointing at the "faults" you have committed against each other "in all neutrality," based on the facts. You should be able to communicate your emotions, listen to your partner's and take them seriously if you want to be happily together.

Is this only for people with the heart broken or in toxic relationships?

No, but they are the ones who will benefit the most. If a person has already had the luck of growing up in a more or less healthy or functional family, that person is, likely, already enjoying the fruits of that upbringing. Perhaps he or she may only need to write a few paragraphs or pages to solidify the relationship with his or her family even more.

APPENDIX 2: LETTER TEMPLATE

{Stage 0}

A LETTER FROM (“Your Name”) TO MY MOTHER AND MY FATHER.

INTRODUCTION.

This letter deals with my life and the life of my siblings, the life of those who have been abused and neglected, and the search for a new life by becoming aware of our family's punitive (and/or neglectful, etc.) and unreasonable past.

In this letter, I will turn my attention to the past, my past, our past as a family. I will try, to some degree, to solve some of the problems I'm facing now, in my adult life, but which causes can be traced to my childhood. I have no option but to go to the root of the problems to address them. My goal is the healing of any wounds that have been inflicted upon me.

This letter is dedicated to all of you who were influential in my life, in my development, and especially to you, mother, and to you, father. No matter what you may think about my attempt to heal, I'm intent on writing this letter. I'm intent on analyzing our troubled past and finding the responsible parties of such evil. The truth may hurt, but it will set us free!

MY SYMPTOMS AND INTENTIONS.

(Paste here your reasons/intentions as explained in Stage 0).

{End of Stage 0}

{Stage 1 and 2}

FIRST MEMORIES (AGE 0 TO 7).

(Disclose your first memories. Inquire about your birth, your first months, your parent's relationship. Expand on painful memories, any irrational fears, any unrealized desires. Ask the why of some events. Go memory by memory, event by event.)

MEMORIES FROM AGES 7 TO 14.

(Expand on those memories, emotions, events. Explain your daily life at home, at school, at church, your relationship with other kids, your siblings, your parents. You may describe your parents and their relationship with you, themselves, others, their work, their money, their beliefs and ideas, their bodies, their spirituality. Just write.)

MEMORIES FROM AGES 14 TO 21.

(Write about your life at school/university, your romantic relationships or lack of them. All the changes you went through from puberty to adulthood. Write more).

MEMORIES FROM AGES 21 TO PRESENT.

(Briefly describe your life after this age. You may expand and be detailed if you want—and I would recommend it—though it is not as necessary, especially if there are things you may be ashamed of and you would rather conceal. What is important is that you link some of your behaviors, events and character traits to your past and your development. Link back to your motivations and the suffering that prompted you to write this letter. Where did you fail as an adult? Why

did your romantic relationships fail? Why did you feel bad? How did your relationship with your parents evolve? etc.)

{End of Stage 1 and 2}

{Stage 3}

SUMMARY.

(Summarize your problems and your past. Describe the character of your parents with a few descriptive words. Provide examples of unreasonable family pasts in your extended family.)

With this, I conclude this letter. The conflict and the abuse will end here. I will not tolerate any of that unreasonable behavior against me, neither I will be content nor remain silent with such behavior against my siblings nor anybody else.

In this letter, I make evident my desire to pursue truth, freedom and genuine love. My question to you, mother and father, is: do you want to join me to break the chain of our painful past?

I will wait for your replies.

(YOUR NAME GOES HERE).

{End Stage 3}