



Therapy

The Black Hole Syndrome

Coming Home & The 'Black Hole Syndrome

Clive Digby-Jones writes on the work of Eileen Watkins Seymour - First Published In 'Paths of Wisdom' July 1997
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"Who wants peace anyway" was the response of one member of the audience when, in the mid 80's, Eileen spoke to the Ethical Society, in Red Lion Square, about how to help a person to recover the lost parts of themselves, to help them to come home and be fully expressed through their physicality, to achieve, 'peace' or as we now describe it, 'authentic excellence'. Proud of her ability to struggle and to overcome life's disabilities, the lady walked or rather hobbled out. The truth is, 'walking out' on herself, or out of herself, is probably what she had achieved a long time ago.

Introduction

What follows, is a brief description of the process that we, as humans, seem to adopt to protect ourselves in times of stress or threat, particularly at a young age when we do not have the ability to understand or cope with the situation. Our ability to split our consciousness, to escape, to fragment and end up with sub-personalities is well documented. What is less well understood is the process of 'implosion' and separation and how energy or consciousness is both stored as memory or thought form and is also used to hide and project these memories and thoughts, and what the effects of this energetic investment are on the person, on their behaviours and physical condition, on their performance, and, most importantly, how common this process is, triggered initially by something as apparently innocuous as a sharp rebuke or the first day at

school.

The 'Black Hole Syndrome

A major part of this protective process, was named as 'The Black Hole Syndrome' by Eileen in the early 80's, because of the presence of inner 'black holes' found when the client described their inner landscape . The 'black hole' had similar properties to that of its counterpart in outer space, a point she tried to make to Steven Hawking in 1988, and often correlated to physical symptoms, behaviours and loss of power or self. A PhD dissertation by Dr. Gregory Hitter in 1995 reported on Eileen's work and points to the further corroboration of the presence of inner 'black holes' by Professor J.S.Grotstein in 'Nothingness, meaninglessness, chaos and the black hole, published in Contemporary Psychoanalysis (1990). Dr. Richard Bandler, the co-developer of Neuro Linguistic Programming (NLP), in a recent lecture, has described how to 'let light into inner black holes', and the term 'black hole' is beginning to appear more frequently in NLP and the fields of personal development and psychology. That this understanding is growing, is encouraging, yet the missing and most important piece, is how to help the person release themselves from the inside out; how to have the individual explore their own black holes and release their trapped energy; how to understand the dimensions and layers of energy or consciousness, and how they behave; how to respectfully communicate and undo the feat of energetic engineering to achieve release and ongoing freedom to expand in all areas of life.

To illustrate the process of separation and the recovery, I will use a case study of a more extreme example of splitting and separation, but the principles seem to be universal and, therefore, of interest to all who wish to rediscover themselves, to operate fully in the world with all of their higher, inner and outer consciousness, to release physical symptoms, or to help others do so. This is, in my view, one of the most elegant, deep and relatively fast ways of helping a person to release themselves permanently. You will, no doubt, recognise how other approaches touch or penetrate these realms and whether they are successful not just in focusing awareness but in fully releasing the dimensions of being, of consciousness, and to have this evidenced in practical terms, material success, improved relationships, health, etc.

A Universal Condition?

Ask a person to imagine someone who is fully actualised, fully expressing themselves and with their energy expanded and radiating, and call it '10', and then ask how near to '10' are you right now, people seem able to answer '4', '6', '8' or even 'not yet on the scale,

I am a minus'. When asked where the rest is and what it is doing, people answer 'lost', 'hidden', 'missing' or 'protecting me', 'being protected', 'somewhere distant' or 'I don't know, but I know it's there', etc. As they are speaking, unconsciously, they may be touching a part of their body, showing a 'doorway' to a lost part of themselves, an entry point to an inner journey to find their lost or hidden 'essence', to recover their 'consciousness', their 'life force', or bits of their fragmented 'soul'. These and many other terms are used by people to describe an incredible inner journey to recover lost parts of themselves, to come home.

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When in the late 70's, Eileen was introduced to Neuro Linguistic Programming (NLP), while taking her Masters Degree in Humanistic Psychology, she was attempting to write a thesis on the 'Healthy Personality' but all she could find were descriptions of pathology. No-one appeared to be describing what it means to be healthy. There was plenty written about symptoms, on split personality, on 'schizoid phenomena'. She attended a Virginia Satir's 'parts party' and through her Transactional Analysis training, she learned how to help people to rationalise their 'bits' and effect some kind of reconciliation, working more in harmony, or at least an understanding of why we do what we do. NLP training had not been available in Europe, so she co-founded the first UK training centre and brought over some of the early pioneers. NLP recognised the existence of 'parts' and it helped the practitioner to explore the pictures, sounds and feelings that the person was storing as memory. What Eileen discovered, using that excellent technology and other approaches, was the way that people split, where they go and what they do when they get there, and the effects of this. Most importantly, she discovered how to help the person to release themselves and to reunify themselves.

Using the techniques learned, and holding the wonder about the possibility of a universal structure to both dis-ease/disease and to the healthy human being, Eileen helped people probe their inner workings. However, where NLP understood that people could leave parts of themselves stuck back in time, there was no clear understanding of the mechanism for hiding or escaping from the threats of the outer world. The 'Black Hole Syndrome' (EWS 1984) explains this and encompasses one facet of the approach, previously called Wholistic NLP, and now named The Ravenscroft Approach.

Tony came to see me, labelled 'sociopathic', having been sectioned for violent behaviour, and having largely dropped out of society, he saved enough money from his menial job to undertake therapy. Sitting well away from me, he talked about his life, being "separated from my family" in Europe at an early age and becoming more and more "angry in myself" and "disruptive on the outside". He remembered little of his early years. While he was talking, he frequently touched his right temple, as he was describing fits of anger and the headaches from which he suffered. His overall appearance was of a powerful coiled spring.

Asking where he experienced the headaches, he consciously pointed to his right temple. I asked him to imagine that he could look inside his head (learned from people demonstrating that they can 'sense-see' their inner holding patterns). He looked into his right hemisphere and saw darkness, the darkness was palpable, and he learned that he could communicate with it. It explained that it was there to protect him and to keep him out. When asked what it was made of, it described itself as his "protector", and of being "collapsed or compressed light". As he acknowledged its existence and its positively intended job, it lightened to reveal the entrance to a tunnel. He looked into the tunnel and experienced journeying through it. As he travelled he felt the sensation of travelling into his head, down his neck, around his shoulder, across his chest and down to his abdomen. Each ridge of the tunnel was "formed by one of life's experiences" and he had flashes of memory, pictures, sounds and of the associated feelings.

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As he neared his abdomen he saw "light at the end of the tunnel" and as he approached it he had the experience of coming out of his body and rising several feet above and looking down on himself. From his position in the chair, he was now able to describe a "golden light hovering" above him. Asked if he had just created this or it had been there for some time, it answered that it had been there from his birth and proceeded to show him the incident from its vantage point. It explained that the separation between it and him had occurred in the womb. The pressure of his mother's feelings of dread in the political situation in middle Europe relayed themselves to the energy system of the foetus, he described going through his own "big bang" and of "imploding". He "went in on himself" and simultaneously, part of him was "ejected", "floating", a "survival mechanism, should the body die". This "observer" was then able to describe the birth and the moment after birth when the doctor, over tired and slightly intoxicated, cut the babies stomach as he cut the umbilical cord. He was shown the events that followed and heard the conversations in his native tongue. He was then able to see the two later

occasions at age 2 and 4 when he stopped breathing and nearly died. He saw people that he had never met and because many of his family were no longer alive, he had initially no means of verifying these events.

The observer, literally his "higher self" had been trying to "communicate its feelings" to him of "loneliness and frustration", of "judgement", the last two being feelings that he felt constantly.

He had not known where the voice came from that he heard, nor the strong feelings. He knew that when he meditated, he reached a "place of peace" where he "no longer felt pain" and he wanted "more and more to leave my body and be there". Through dialoguing with this disembodied energy, he learned that by keeping the energy outside, he was maintaining the pain and was denying himself good feelings. The positive intention of this was "to help myself learn". The irony of this was not lost on him, as his 'sociopathic' condition removed him from any possibility of interacting and learning. It was at this point that he made a conscious and now possible, choice to change. This had literally been impossible for him before.

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The "God" that he had been praying to was this voice and disembodied energy, and, as he learned later, the permanent "state of grace" that he was seeking was not by vacating his body but was achieved by bringing the energy back from the "negative universe" into his body. The "divine essence" was "waiting for me to find it and bring it home, so that I can experience life to the full".

As he had learned to do earlier, he thanked the golden light and looked further into it. It gave way to blackness, like the "night sky, with stars". he was attracted to one star and as he focused on it, and as he looked further in he saw a "pure translucent brilliant light". He communicated with it and learned that it was "the source of your essence" and that it had been waiting to be found. He learned that he needed to invite it to return. He saw it travel first through the centre of the star, then through the middle of the blackness, through the middle of the gold, both of which dissolved into the light, and then down to his navel where it entered the tunnel. He described the sense of a "sleeve being turned inside out and of the dark walls of the tunnel dissolving back into the light". On the outside, it was evident that something was going on as he was trembling and suffused with colour in his normally sallow cheeks. The tunnel dissolved fully and he described "a light going on" in his right brain, he discovered more light in the left brain, these

merged and then he experienced a "shower of energy" passing through his body. From my vantage point I literally saw him uncoil his body and his cheeks fill out, the scowl disappeared and a calm look took its place. His temperature appeared to cool and he sat in apparent amazement, then leapt to his feet to hug the first human that he had touched in 30 years.

Seeing him some time later, he was jauntily dressed and had been back to his homeland where he had tracked down his remaining family and pieced together the story of his life which confirmed what he had already discovered. By 'coming home' into his physicality, he was able to 'go home' in the outer world. While this is a dramatic account of the escape from the world and then the re-entry, this kind of journey, often taken calmly and peacefully, but with no less dramatic results, takes place daily in the office, when people are looking for parts of themselves locked up in inner configurations of energy and outer dimensions of their inner universe.

Some of the phrases that people use, like 'she is a walking black hole', 'he sucks my energy', 'they are a drain on me', are correct descriptions of the inter-relationship with another person. Many well-meaning people are surrounding or sending their light or energy to keep feeding the other person where what is needed is to help them out of their own black hole. Sometimes the form of holding is not a black space, but is coloured or an image of a person or place, or just about anything. What is always the same is the structure of protective layers leading into the hidden essence of pure light. In our experience, the recovery process of all the fragments varies in length of time and the greater or lesser need to understand the interwoven protective structure and the reasons that the person held the structure in place. From the follow-up feedback some months later, the end result seems to be a condition of "being" or "wholeness", in which one can act in unison with ones conscious wishes and intent, with spontaneity and sense of well-being not previously experienced or imagined. Or to put it another way, "I feel good all the time, even when I have difficult things to deal with" "It's (like I have come home)".

"I feel good all the time, even when I have difficult things to deal with" "It's like I have come home"

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