

## **Clearing the Heart Therapy** ***JFH/GZ Problem Pattern Processing***

**Journaling From The Heart(JFH) and Trauma Pattern Processing :**  
**To Ground Zero and Back with New Structure Generated from your Ushai or Essential Qualities**  
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JFH is a practice inspired by the clearing of the heart practices of Andean Shamanism. There are stone temples which the qero and Kichwa shamans use to this day in the high Andes which have a cave of the Heart in them which is used for just this kind of clearing out of some wound based pattern in the heart that keeps you from being fully alive and flowing with love into the world. So JFH/GZ was constructed and adapted to our modern cultural context to help us for processing and clearing ourselves of some problem pattern in your living, something that keeps getting in the way of what you want, and keeps you living from the heart in some areas of your life. JFH is a tool for addressing a disjuncture between how you want to be, and how you are actually behaving in some sector of your life. This version of JFH is combined with a methodology of processing a wounding or trauma based pattern, and is essentially a powerful uncovering method. Individuals suffering from childhood trauma and who have post-traumatic stress symptoms should only use the method in the context of therapy with a duly qualified and seasoned psychotherapist. In order to use this method you will need to know how to form a felt sense, as described by Gendlin and use the 'feeling tones' or IGS developed experientially in Heart Theory I. Some brief discussions of a felt-sense will be discussed here, but you can go to [www.focusing.org](http://www.focusing.org) or purchase the focusing Manual if you feel you need more information.

### **JFH and Ground Zero**

JFH first of all is a method of process journaling. It is a way of writing in your journal that helps you to get to the traumatic root of a problem pattern, and to replace that pattern with something coming from your own healthy core. A process journal is a place for a form of inner work called 'processing' which means going through a set of moves or steps to bring something to closure, or completion, or to make finished and ready for use,.... As such it is not the kind of passive journaling where you just report facts or vent feelings, or write creatively and ever go round and round in circles forming ruts that go nowhere. Process journaling helps you go somewhere, do something different, get something done...in short it helps you effectively process something. JFH, or *Journaling From the Heart* is a process journaling method whereby you go to the Edge of knowing and unknowing about your pattern, a bodily felt zone between conscious and unconscious experiencing. You begin with a bodily felt-sense of the problem pattern, you write out fresh and accurate descriptions of the pattern in all its details, and as you write find new details coming to the surface of your knowing. As these details of which you were previously unaware come into view, you move towards a complete statement of the pattern. From there and using your felt-sense you search across time and memory for other instances of this pattern, essentially finding your way back to its origins. When all instances have been laid out, you have approached what Kye Nelson has called "Ground Zero", that place of devastation in which you can carefully study all the trauma details which gave rise to the pattern and its effects on your life and on others. You can identify exactly what damage was done, how the problem pattern resulted and evolved over time, and became the intricately stubborn pattern it is today. You are at Ground Zero, but you need yet to go one step deeper and find your unmolested, pre-trauma wholeness, the healthy core that was yours before the trauma and problem patterns resulted. From there you draw resources and courage for looking at Ground Zero close up, and for accurately assessing the damage in your life and relationships. You eventually draw forth from it a new vision for your life based on that healthy core of your being, and using this vision for re-writing a new plan, for creating a new pattern to replace the old problem pattern. The new pattern has your core of wholeness in it. That is the gist of it. Before we lay out the 14 step process and its intricacy, it might be helpful to group the steps into four basic phases, so you get yet

another handle on the structure of this process. Using the Hero archetypal pattern, we can organize the 14 steps into four phases.

### **JFH & Ground Zero Processing**

I discovered how to process trauma through an 'intrapsychic' descent down the rabbit hole, into the unknown. Other than tools for a careful intrapsychic self-examination, I had hardly any guidance about how to do it. I resolved to be rigorously open and phenomenological in my description of each step of the process, and observe carefully how I operated with the material. I also drew on several known resources. I knew there was wisdom in the way Alice (in Wonderland) was able to be amused and curious as she was plunging down the rabbit hole. This was a supportive suggestion, as if saying to myself, *"Do not indulge your fear, but be curious like Alice and learn about the amazing mysteries down there."* You may recall that towards the end of the tale Alice is under attack and by telling the queen who is trying to chop off her head: "Who care what you think. You are nothing but a pack of cards!" This is essentially a necessary attitude when in the pure realm of psychic images and affects to remind oneself of one's creative power. We can give power or take it back to various problem patterns and their images, perspectives, and feelings. We need to find a middle place to exist when submerged in psychic material, neither dissociating from it, nor identifying with it, but realize a third possibility, that we are neither and that we are the witness and dialogue partner of whatever is showing up in our experiencing.

It helps to know that the psyche means us well and tries to help us. From C.G. Jung, the great depth psychologist and from some indigenous shamanic teachers I had learned to trust the implicit wisdom and creative tendencies of the psyche, and the body/mind, and from the Taoists I learned to trust Nature. This trust/assumption was a major resource in helping me maintain courage as I plunged downward into the unknown. I also had knowledge of the 'focusing on a felt sense' method, and of a method called TAE all of which gave me a way to hold onto a thread, a pattern and trace its development across the time and memory in my life, and I knew how to ask for the details. Other discoveries of method just came as I did it, and later formulated what I had done, my adventure. After the processing period was complete, I set it down into the steps I had passed through to get a sense of the sequences, as carefully as I could. Then I noticed it had a familiar archetypal pattern, what is known as the "Hero's Descent and Return with the Boon".

In his book *the Hero With A Thousand Faces* [Princeton: Bollingen Series, 1948] Joseph Campbell outlines a three stage process of 1) Separation from the known, everyday World, 2) Descent and Penetration to some Source of Power, and 3) a Life-enhancing Return. Campbell puts it like this:

A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man. [Ibid, p. 30]

Campbell's study came after an intense five year period of studying world mythology, and ethnology and noticing the pattern of this mytheme across cultures. He discovered a deep process of transformation patterning implicit in this mytheme, and laid it out nicely for us. His discovery is a "self-instancing" of the very process he sought and returned with, to share to us. It was his Boon, his life-enhancing discovery. It helped him and it can help us. It can help to understand this hero-structure because it essentially supports and adds safety and hope and courage to the process of going into the unknown, encountering disturbing forces (painful memories, traumas, negative patterns forming from them, hard to look at ugly beasts like the

realizations of how devastating this is, and how our own pain has been passed on to others). To look at all this and to seek a way to change it is a heroic theme requiring faith, courage, and perseverance.

### **A Four Stage Process**

The JFE/Ground Zero Processing while having 14 steps, more or less, can be simplified into four basic phases:

**Phase 1.** You select your problem pattern or complex that you want to process and dissolve. This is some pattern of thinking, feeling, or behavior that is in the way of something specific that you want. In this stage you find all the pieces, the details that go into its pattern, and look at it closely. You articulate the crux of this pattern, and using a felt-sense track its evolution and origins more or less backwards to the original instance of it. You see how the pattern got thickened with details over time, as new traumatic events occurred... The felt sense works like Ariadne's thread guiding you through the labyrinth of the unknown and unclear and inwardly sensed, but not yet said. The mere act of examining this pattern up close begins to alter its influence, but further steps can greatly reduce its influence.

**Phase 2.** Once you have gotten all the details of the pattern and have tracked it to its original occurrence, you are ready to study it up close, and with great empathy for the devastating effects it has had on your life and others. You are almost at Ground Zero where you can make changes, but one more step is needed. At each occurrence of the trauma which gave rise to or contributed to the pattern, there was a part of you given up, a part of your original wholeness, your core of health. 'Given up' or simply 'lost' split off. Perhaps it was trust, or the capacity to love, or to hold your sexuality and your loving together, or perhaps it was belief in yourself, in your right to be...it could have been any of many things, or several of them at once. Your vitality has since been zapped and you have been less able to live from your heart. The problem pattern (or, 'complex,' if you like) replaced the part's original wholeness here. This is the bad news, what shaman's call 'soul loss' occurred. In this step you carefully identify the parts of your core health that you gave up. This is also the heroic phase of beginning to recover what was lost or left behind. You are going to need these parts, to know they are still there, so you can have the hope courage to look at all the devastation, the Ground Zero experience of studying carefully how these traumatic incidents changed your life, how you gave up something, what effects this had on your living, on your relationships, on other people. You will also need access to your unmolested pre-trauma wholeness to do the next stage: creating a new pattern with your healthy parts recovered and put in it. This where the good news comes in.

**Phase 3:** From your healthy core you make a list of the details of the effects of each of your traumatic occurrences. You muster the Hero's courage to own the damage to yourself, and then again to own the damage that you have unwittingly perhaps, passed onto others. This is the hardest part, owning the damage to yourself AND to others. This is also a phase of great self-empathy, it is emotionally taxing because so painful to look at all of this in truth. Yet there is cause for rejoicing, here. You're doing this is a sign of major change. Your defenses against the painful truth are finally being dismantled and you are mustering courage to be radically honest with yourself. You have gone all the way to the bottom of the rabbit hole and are now ready to make a profound change in your life. Thus, after making a list of damage details, you tap your original wholeness, your pre-trauma healthy core, and create a new pattern, complete with healthy details for each problem detail. You list these new details. Thus in this phase you have penetrated to the core, to your "source of Power" as Campbell calls it, this is the real boon, which will change and bless your life and the others whom you love. You are creating a new pattern which brings the core of your wholeness and health along with it. You may wind this

phase up with a celebration, or a ceremony to mark its significance.

**Phase 4:** This is the stage of actual “return with the boon”...you are returning from the unknown realms to the known realms. You will face challenges and tests, but you have a new plan and a new pattern, and a new resolve. As you begin living it daily, you will occasionally be triggered, and you will put your pattern into practice. Sometimes you will be caught off guard and fall off the wagon, but you will get right back on. In time the new pattern becomes strong and the old withers from disuse. Essentially you return with this boon and put it into daily practice. It becomes part of your daily practice and on a daily basis changes your life in little steps, that in time adds up to a larger pattern of change easily recognizable by yourself and the others who know you well.

**Comment:**

This four phase process is aimed at profound levels of transformation not through erasing a problem pattern (or complex), but through creating and using a better pattern, one created by your own recovered core of wholeness. The influence of the old problem pattern weakens progressively and increasingly through use of the new one in its place. We don't repair the old pattern or make it better. It is like a worn-out organism, incapable of giving you the kind of energy for radical change needed. During my own processing and discovering of this methodology, I recalled the supportive words of another mythological scholar, the late Mircea Eliade, those words supported me, along with the supportive and helpfully suggestive words of my processing partner Kye Nelson, in the exploration and use of the pre-trauma wholeness to create a new pattern from there.

*“One doesn't repair a worn out organism, it must be remade; the patient needs to be born again, he needs, as it were, to recover the whole energy and potency that a being has at the moment of its birth.”*

-Mircea Eliade. ‘The Yogi and the Psychoanalyst’,  
*Myths, Dreams, and Mysteries*,  
New York :Harper Colophon, p 49

Each restatement of the pattern of JHF/GZ, here, is aiming at helping you get a clear sense of it before you begin, a kind of road map. For JFH/Ground Zero Processing we will use Campbell's hero-journey pattern to re-iterate the process of moving through steps by chunking it into groupings, called phases of the processing. The purpose of all these ways of presenting the structure of this kind of processing is to help you digest the plan, like having brief road maps to remind you of where you've been thus far, and where you shall be heading.

**Phase I Descent** (Into the Unknown through the Known)

**Steps 1-7**

Going into the problem pattern and exploring it, getting all the detail of the pattern, and time and memory looking for other instances where it occurred /and or was added to in your past.

**Phase II Penetration to the Source of Power** (pre-trauma Core of Health)

**Steps 8-11**

Accessing your pre-trauma wholeness, your ‘core of health’ which you had before the trauma, and which you lost, or lost part of, as a result of the trauma. Re-claiming or re-identifying with this healthy core and from its vantage point studying carefully. From its vantage point studying the

trauma and its damaging effects on your life and others,. Identifying the triggers that activating this old pattern. Now you have thoroughly taken in and studied your own Ground Zero, you have looked honestly and courageously at your own inner devastation. Congratulations are in order, for this is an achievement.

### **Phase III Taking Hold of the Boon** (using your healthy core to Create a New Pattern)

#### **Steps 12-13**

Using the resources of your pre-trauma wholeness, that original core of health that is yours, become it and design from its vantage point a new pattern, complete with a list of the details that go with this pattern. This pattern will replace the old problem pattern. So you must also identify the old triggers, and build into this pattern a plan for dealing with these triggers as they may become 'triggered.' You make any new resolutions that are needed, including resolve to get right back on the wagon when you fall off.

### **Phase IV Life Enhancing Return** (Initiating the New Pattern)

#### **Step 14**

Share your new plan with someone you love and trust deeply. You may want to have a ceremony to celebrate and mark your achievement and your 'life-enhancing return'. You may also wish to make amends with someone you feel you hurt with the old pattern. You are free celebrating this transition back to your everyday life anyway you choose.

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Now we shall lay out in steps or movements, the process of Journaling from the Heart. This is a very powerful uncovering method. Even if you do not have post-traumatic stress or dissociative disorder symptoms, It is important to have a therapist or trusted support person or focusing partner to share each step of the process with. Because you will be going deeply into your own wounds and looking at them for a sustained period of time, it is good to be able to remind yourself of your own healthy and positive qualities. It is a good idea to review this with your therapist or make a list of them, before you begin the descent down the as yet unknown depths and mysteries of rabbit hole. You will also need a good processing partner if you do not have a therapist. **[See my [A Little Psychology of the Heart](#) web site for this document on "Processing Partners"]**

If you are not ready to go all the way down the rabbit hole, this method should not be used until you are ready.

**Step 0.** Before you begin, take a deep breath and get a felt-sense of all that's good about you. Holding this felt sense constant, write from 'there' and make of list of all the healthy and valuable qualities about yourself. Keep this list handy to remind yourself at times when you are so steeped in looking at your own woundedness or damage pattern that you need a reminder of your fine and healthy and valuable qualities. You need go no farther in this processing than you feel ready. You can always take a break and return further/ It does help if this processing is done over several days, of a couples hours each. For most it is recommended that it be done in a therapeutic relationship, or in a focusing partnership, or processing partnership. See the web site article on this.

### **Phase I Descent** (Into the Unknown through the Known)

1. **Select the problem pattern**, or that way of acting or behaving that is getting in the way of being the kind of person you want to be, or gets in the way of living from your heart in some specific way.
2. **Get a felt-sense of this pattern**, and holding it constant write a couple of paragraphs about this pattern from there. As you write, begin with what you know about the pattern, but keep open as new pieces and details will probably pop in as you are writing, so that you begin with what you know, but new things come in as you write. You are truly writing from the Edge of what you know about the pattern, and what you do not know. Hence new details will come as you write freshly from the felt-sense of this pattern. After all the details of the pattern have come into view, the felt-sense indicates this in some bodily way, such that you feel, "Yes, this is the whole of it".

**Comment:** Throughout this process you will be continually using the felt-sense, as a thread to follow, and, along with the IGS as an indicator or feedback mechanism letting you know if you are on track or off track, finished with a step, or "not quite yet, feels like there's something else, it's like there something about a..."

3. **Underline any key words**, or words that seem to stick out. These will become details you will want to look at, go into more closely.
4. **Write a fresh sentence that says the crux** of this pattern that you are tracking.
5. **Tracking Instances.** Use your felt-sense of the problem pattern like Ariadne's thread to guide you each step of the way. Search through time and memory for instances of this pattern. It helps to ask questions like this: "What is another example of this pattern?" "When did it occur before?" These instances are important because much of your self-knowing will be in that, and much of the detail you most need to know about in order to replace this pattern with something much better.
6. **Write down the instances, a), b)...c).** Give yourself as many pages to write freely about each instance that comes. Keep yourself open for flashes that will come too. A 'flash' is another instance you weren't aware of until it just flashed in your mind, or it is a detail of an instance, or a connection between instances or details (helping you connect the dots). Flashes can come at any time, so it is good to keep a small note pad in your pocket to capture them, because they are easy to lose again. **Underline key words in each instance.** These are words that for some reason seem highly significant, or are charged with meaning, and which can bring something you hadn't noticed about the pattern, some detail or piece not previously seen. As such details come, your consciousness is increasing. So be delighted and encouraged even when they are painful!
7. **Now lift out the underlined words** (important details) from all the instances and look at these important details of your pattern. You may also be able to see a time line and how the pattern formed and got elaborated over time, with each painful or traumatic incident that gave rise to them adds to the 'thickness' or intricacy of the pattern. **Notice and write down what details hold across all or most of the instances.** Again, your awareness is increasing as you are studying your pattern ever more closely.

**If you have gotten all the major instances of your problem pattern, as indicated by your felt-sense, then you are ready for a new kind of step.**

## **Phase II Penetration to the Source of Power** (pre-trauma Core of Health)

### **Introductory Comment:**

It was important to have gotten all the major instances of the pattern, including the original trauma or wounding. From there you can see how the whole thing started and got elaborated. When you have the major instances and the origins, you have arrived at Ground Zero, or well, almost. To really be able to take it all in and study it carefully, it is really important to go a level deeper and find your unmolested or unmarred self, your pre-trauma wholeness, the healthy core that pre-existed the original trauma, and still pre-existed in some form subsequent traumas. **In this next step you shall temporarily interrupt the on the problem pattern to retrieve the resources we lost because of the traumatic events. We return to our pre-trauma core of health and look for what we left behind.** This is a shamanic like journey to retrieve lost soul parts that you need to come fully on line in your living. It does help to look at each of your key words, or underlined words, that reflect the details of your problem pattern, and also hint at what was lost. They imply the loss, so you can track your loss if you begin with each problem pattern detail and ask yourself what quality or healthy characteristic was lost, given up, or cut off from your living, from that point forward.

8. Using your felt-sense and your memory, **construct a list of your pre-trauma wholeness, and pre-pattern healthy core.** This list will include any quality, way of thinking, feeling, willing, or loving that you know was originally solid and good. **Welcome these facets of your original wholeness as you recover them, and resolve to begin living them again.** This will become your base of hope and courage for looking at all the devastation and the results on your own life, and on the lives of others, where you passed your pain on. But more than courage, it offers hope, for it is out this unmolested core of health or wholeness that you will use to make a change in your life, and generate a pattern that has this healthy core in it. In essence you will be giving up a pattern that took you away from that healthy core and so lacks it, and will create a new pattern from that health and puts it into a new pattern.

Now you can return to the problem pattern and its details. You will be looking at Ground zero and studying it up close, and examining the damage it has caused your life, and those others you have touched with the traumatic effects. You have retrieved the resources you need from your pre-trauma core of health and wholeness. This will help you make the carefully study of Ground Zero, giving you hope, courage to face it, and the resourcefulness to create a new pattern with the core of your health in it.

9. **Make a list of the damages.** A trauma gives rise to a response, which becomes a pattern or adds to an already formed problem pattern. At this point you can **make a damage list of all the details or pieces of the problem pattern.** For example, these details will be such things as beliefs, actions, loss of trust, clingy behavior, manipulation, paralysis of will, sex split off from loving, hopelessness, rage, paranoid thinking, repeated self-statements such as "I'll never trust a man" or "my mother hated me" or ....etc... "After that terrible experience with Bill, I never again wanted to...." An example of damage to others: "After my will became paralyzed with Dad, I never again was able to own my own voice when my wife wanted me to do something I did not. This led to me covering anger that eventually seethed, built up and damaged our marriage."

10. **Examining the damage to others.** Also look carefully at how this problem pattern and these details caused you to pass on your suffering to others. Identify who they were and how you hurt them. This takes courage and is a sign of major growth when this step has been accomplished. It is often the part hardest to do, is admit how we passed on this suffering to others. To admit it and look it in the eye is a sign of major healing taking place. Add these pieces to your list a pattern details.
11. **Find all the triggers.** Make a list of situations which trigger the old pattern. List the triggers. Underline the major triggers. A major trigger is of the kind that is mostly likely to recur in the future, often repeatedly.

### **Phase III Taking Hold of the Boon** (using your healthy core to Create a New Pattern)

#### **Introductory Comment:**

Now you have thoroughly studied and taken in *Ground Zero*, and are ready to make the most decisive step in your living. The whole sequence of steps has implicitly been aiming at an Invitation towards creating a new pattern of living. **Now you will begin to create a new pattern based in your healthy core, to replace the old troubling pattern.**

12. Holding to your felt-sense of your pre-trauma wholeness, your core of health, and using all your implicit creativity and the feeling tones of your IGS, **generate a list of alternate details, that is, of alternate behaviors, attitudes, actions that come from your healthy core rather than from the traumata and the pattern and details they had generated. Also create a healthy response plan for each trigger you identified above (step...). Write a constructive plan for dealing with each trigger on a flash card for future review and practice. For example: If my paralyzed will gets triggered, I will earnestly process it immediately or soon as I can with my wife." Also write flash card affirmations that bring specific core of health resource along in your daily living. For example: "I am reclaiming my body and my sexuality with loving, and without shame."**
13. **Create the Written Plan for enactment of New Pattern.** Using this list (from step 13), your felt-sense of...and the IGS, **write freshly a few pages that articulate a new pattern** that brings your healthy core along with it, a new and healthy pattern to replace the old problem pattern. **Include a plan for using the new pattern which situations arise that would trigger it, and for getting back on the wagon if and when you fall.** It often helps to choose some symbols or rituals to help remind you to keep implementing and enacting the new pattern. This step is essential, because most likely you will be caught off guard sometimes, and challenged, and probably will fall off from time to time. This step enables you to prepare for this, and know to not blame yourself but get back on the wagon of your new pattern.

### **Phase IV Life Enhancing Return** (Initiating the New Pattern)

14. **This step is the 'on going one, for you implement the new plan daily.** It is good to review your new plan and pattern as often as possible, to help reinforce it. It is also important to share it with friends. It could really help if you had a little ceremony and invited those



closest to you to share your process and new resolution with. If there are people you can make amends with, you may want to consider doing that as well. Time to celebrate a significant achievement!

**Review flash card affirmations and plans daily until the new pattern has become solid** in your life. You can include them with spiritual practices such as process journaling, meditation, yoga, direct inquiry, contemplative prayer and so on. For a little aesthetic flare you can put your flash cards in a ceramic business card holder to keep on your meditation altar, or a leather card holder to keep with you.

## **PROCESSING PARTNERSHIP with another person is Important !!!**

*JFH/GZ is set up so you can do much of the work in your journal at home, or between therapeutic sessions. But it must not be done alone. You need support...someone who knows what you are doing and knows how to support you, clarify, and hold your process as you do it, at certain points. So here are a few pointers for you and your therapist or processing partner.*

A Processing Partnership is essential to JFH/GZ processing of problem patterns and traumatic systems. It can be comprised of you and your therapist, and you and a partner who understands how to focus on a felt sense, and who is familiar with the procedures of JFH/GZ. With such a partner who is not your therapist, you can take turns doing this kind of processing, but only one person can go through the 15 step procedure at a time.

The one who is processing a problem pattern and related trauma is termed the Processor. The one who listens to and offers reflective listening and support is termed the Listener.

While you can do some of the processing alone by journaling from the Edge, you cannot succeed well if you are not sharing each step with a partner who performs the reflective listening and supportive role.

The listener doesn't need to be your best friend. In fact it is better, usually, if it is someone who knows how to focus, do reflective listening, and be supportive of you. If your best friend is skilled at this, then he or she may be able to be your processing partner.

JFH/GZ processing can be done in various formats: over the phone, via live email exchanges, face to face, and with a therapist in regularly scheduled sessions.

By reflective listening we mean that the Listener listens actively and carefully to what is being said by the processor, writing it down and underlining key words and expressions, (or if exchanging emails, or performed by a therapist or focusing partner) marking key words and expressions, which are then periodically shared (reflected back) to the listener. Reflective listening also means that the Listener suspends or sets aside his or her own reactions, interpretations and speculations, while offering back the special words and phrases that seem key or alive in what the Processor just said or wrote.

There is no need for the Listener to try to make logical sense of the words and phrases, the role is to simply reflective them back so the Processor can see/hear them again, and deepen into them, or modify them, or reject them and replace them with more exact formulations of what is coming to them with a felt-sense at the Edge of their knowing and unknowing about the problem pattern and its details they are processing. Unfinished sentences, sudden shifts of direction, words that seem dangling with dots after them like this...to create an open space for more to come, or which suggest the word is tentative are common.

The Listener looking at an email or written notes of the Processor's expressions, looks for key words and expressions. If doing this by phone, or face to face, other nuances of expression appear, such as the shifts in tone quality when certain words are uttered. These she be pointed out, underlined, and reflected back to the Processor. This helps increase awareness, and invites the Processor to burrow into them more deeply, if they wish. Pay special attention to incongruities, to *umhs*, and *ahs*, and *ughs* and a feel of groping...all can be reflected back. The effect is echo like, or mirrored back when we reflect for the Processor. This intensifies them and invites deeper consideration of them for the Processor who otherwise is often unaware of just these (nonverbal) intonations, exclamations, and intensities of expression.

Now there are other permissible kinds of statements that ar3 not reflective listening. If you use them, you must clarify to the Processor that you are not reflecting, but speculating, or wonderings. These kinds of statements can be important to the processing. So let's name the types of non-reflective statements, all of which are put in [brackets] if exchanging emails:

**Procedural Statements.** [It seems we've moved to step 8] or ["I have a question, did you mean...?" ] or ["I am not clear could you restate that again?" ]

**Empathic/Supportive Personal Reactions.** These reactions can be helpful to the processor when they are dealing with painful or frightening material that is hard to look at or face. So it is very good to use your intuition and felt-sense and know when to offer a supportive phrase, like this: [Know that I am here with you, and am holding that little girl in my heart right now] or ["Ouch, it was outrageous that you were treated with such lack of respect"]  
Again always remember to put in brackets.

**Speculations, Interpretations.** Occasionally it helps if you see a connection, or suddenly see something the processor might not, to offer your speculation, but please be careful and avoid imposing your views. Leave the Processor free to reject, modify, or replace what you say from their own more exact experiencing of it. It helps to put your speculation into a question form, which frees the processor from feeling you are imposing it. Again, always place it in brackets like these [...]

If in doubt about whether you should offer a speculation or supportive reaction, just ask the Processor. At any time you can ask a procedural question. They are necessary at times for the listener to properly perform the role in JFH/GZ

**NOTE ON SAFE USE:** JFH/GZ can safely and significantly help most people, with most kinds of problems. It is important to assess whether or not you can safely use it. You and your therapist should carefully read the [JFH/GZ FAQs Who Can Use?](#) printed below to determine if it is safe and right for you.

## **FAQS**

### **Frequently Asked Questions About JFH/GZ Therapeutic Benefits and Contraindications**

**Q: What is the theoretical Basis of JFH/GZ?**

**A:** JFH/GZ does not need a theory in terms of its use and effectiveness in helping bring about profound life changes. It did emerge in the course of developing practices for 'A Little

Psychology of the Heart'. The purpose of this psychological theory is to help you find your center, your core of being and live from it, bring more of yourself on line, so you can live a life that you truly want, and not a life you do not want. Living from the heart can bring great joy and meaning to your life, and help you endure and work through obstacles that get in the way. Most of us have somehow lost connection with this center along the way. Pathology, or problem patterns are simply what gets in the way of heart-centered living. From this perspective, JFE/GZ is a way of processing any problem pattern that is in the way of heart-center living, in the way of what you want for your life, and work, and relationships.

**Q: What are the benefits of JFH/GZ?**

**A:** They are too many to list here. But they include the ability to rapidly analyze a problem pattern (what is sometimes called a *pathological* or *autonomous 'complex'*), taking it a part and examining its detail, seeing clearly your pain in these details, and the problems in living this pattern of details as brought to your way of living. I have seen many people experience amazing changes after doing only the first several steps. It appears that getting conscious of the problem pattern in such vivid detail gives your immediate leverage. You see it better, you can tell when it is triggered, and you then have a choice...and most people seem to want to do something different. Here is a brief list of some noted significant benefits:

**JFH/GZ rapidly increases consciousness, self-knowledge, insight into your functioning, self-empathy and your resourcefulness for making profound changes:**

- Rapid access to a trauma or series of traumas and the after effects which become a problem pattern or pathological complex (something in the way of what you want).
- Rapid recovery of the pattern and its details, and instances of its occurrence from the present backwards. Often an enormous amount of information, detail, and clues can be uncovered within a 2 hour sessions of JFH. Some individuals can reach the 7<sup>th</sup> step in this time frame.
- As an uncovering method, it tends not to evoke defenses, presumably because one is tracking a pattern, not asking to go into a painful memory. Not having strong defensiveness emerge seems to be a real asset which allows the processing to continue pretty rapidly.
- Clients who are stuck in therapy and who just do the first several steps in an hour long session, can uncover material supplied for months of therapy in terms of further exploration, processing, and working through. [In the sense it is not necessary to do all 14 steps to benefit from JFH/GZ. The questions or instruction in each step can simply infuse a therapy process with new life by supplying a plethora and richness of material, of connections and insights not previously known or taken seriously if they were known.
- Consciousness is rapidly, even dramatically increased.
- Memory or recall of important details of your life history can be rapidly recovered.
- One aspect of increasing consciousness is the discovery of how your defenses against the truth of your own pain developed. You come to see clearly how they developed and *why*, and how they work in your life presently.
- Another aspect of increased consciousness is an increase in awareness of trauma effects, leading to beneficial results: 1) better understanding of how you work, and 2) since you are more aware of the pattern and its details you are less likely to act out (use the old pattern automatically) because now you are aware of what is occurring as it occurs.
- Marshaling of self-empathy is another development of this process, and this is used ultimately to help you create a new pattern and better plan for living than the programming of your old problem pattern has provided. This differs from behavioral and 7-step plans in so far as you actually create your own new pattern, and design your own

plan for dealing with triggers of the old problem pattern. Nothing is imposed, your new pattern and plan comes from your own deepest inner source of wholeness and creativity, from your own center, and based on your own experiencing and newly acquired self-knowledge.

- You discover your beautiful core of health, the wholeness that existed prior to traumatic splitting off or repressing. You reclaim it to create your new pattern and plan of living, such that you bring your core of wholeness into your living once again. This is the kind of soul recovery at which indigenous shamans aim.

**Q: Can I do JFH/GZ alone with my own journal?**

**A:** Only if you are in a supportive psychotherapy relationship in which your therapist agrees and understands JFH/GZ and its contraindications and limitations. You can also do it with a processing partner if you have both received instruction in how to do reflective listening without intruding, and how to mirror back (without interpreting) the words and tonalities used in expression. Psychotherapy and face to face process partnerships are presently the safest format. The reason is you need human support, and you need to share your processing at key steps and have it accurately heard during each phase of the processing, and know you are being supported as you do this powerful work. Individuals who are in therapy or in such a processing partnership can work alone for periods of time, and usually should do so, to integrate what has come up, to catch flashes of insight, memory, or connections, but then this should be shared with your process partner or therapist. If you have any questions about whether JFH/GZ is right for you, or if you are a psychotherapist, for your client, then contact me via email [admin@crownsnestshamanism.com](mailto:admin@crownsnestshamanism.com) to set up a time to discuss and assess your situation.

**Q: Who should not use JFH/GZ processing methodology?**

**A:** JFE/GZ processing appears to work for most people, including people suffering from depression, grief, marital problems, mid-life crisis, and various traumas including post-traumatic stress disorder (if their symptom pattern has been stabilized), highly defensive therapy clients and so on. However there are individuals who should not use it as it is currently sequenced and formulated, or who should only use parts of it, or not at all.

Anyone with a life history of self-blaming, self-shaming or self-hatred and who has not sufficiently replaced this pattern with sufficiently levels of self-empathy need a modified approach. Often these individuals have not learned to stop harsh self-criticism and self-blaming tendencies. Since JFH/GZ takes you, as does AA 12 Step models into a careful examination of your own damage to self and others, these individuals will not possess the skills needed to do the steps that require this. These individuals tend to have trouble with AA Steps 4&5 and JFH/GZ Steps 10-13. It makes make them worse. Modifications of JFH/GZ for this kind of person are in the works. Currently it is recommended that they not go beyond JFE Steps 9m but this in itself can help them greatly by generating many new kinds of awareness that can facilitate therapeutic work. It is suggested that therapeutic efforts for these clients hone in on the self-blame, self-shaming patterns and seek to reduce those first, and develop the capacity to tolerate looking at damage to self and other, tolerate disavowed truths, memories, and affects. Affect tolerance and emotional management are pre-requisite steps and must have been successful used before the kinds of individuals can safely benefit from JFH Steps 10 onward.

It should be noted that these characteristics can show up in a variety of mental disorders and diagnostic patterns, such as addictions, PTSD, chronic depression and dysthymia, but need not show up there.

**Q: Can individuals suffering from PTSD benefit from JFH/GZ?**

**A:** Yes, they have done so. But only individuals who have been working on their PTSD symptoms in therapy for quite some time and have achieved successful completion of the phase of symptom stability. To understand how and exactly where JFH can help with PTSD suffers, you need to be clear about the general phases of treatment. These phases can be represented as four in number:

- 1) **Stabilization of the symptom picture**, such that the individual is no longer having frequent and random intrusive memories, flash backs, an affect storms and has little or no skill in managing them successfully when they do occur. Some methods of responding to them effectively when they occur must have been established, such as 'channel switching' when the mind is stuck fruitlessly in recalling painful memories, or the person is caught acting out in rages. Until this stage of symptom stability and self-calming methods has been achieved, JFH/GZ should not be used. Many self-calming resources, plans for dealing with triggers, establishment of good therapeutic relationship and support system all must be well in place.
- 2) **Cognitive/affective processing** of the contents that have emerged in the symptom picture. *JFH/GZ can be used here.*
- 3) **Facilitating correction or repair of damage to the self, and encouraging self-development.** This phase seeks to develop what was arrested by the traumatic events, those parts of the person that were split off or dissociated, or simply not developed, are now given a chance to come on line. The person coming more into their own with new sureness and able to stand their ground is a goal of this phase. *JFH/GZ can be most useful here also.*
- 4) **Reducing biological and psychological vulnerability to the old PTSD pattern of stress response.** JFH Step 14 can be helpful in for far as triggers are planned for, and flash cards with affirmations may be used on a daily basis. OTHER RESOURCES INCLUDE< BUT ARE NOT LIMITED TO PSYCHOPHARMACOLOGY (anti-anxiety medication), bio-feedback, Meditation and Centering prayer, NLP 'future pacing', and so on.

**In short JFH/GZ can be very helpful to individuals suffering from PTSD at stages 2 & 3, and also 4.**

Helpful tip: With PTSD suffers I have found it useful to institute an agreement to use 'channel switching' if after a JFH/GZ processing session the individual finds themselves fruitlessly cycling over the same memory and generating disturbing affects. The instituted agreement is to get their mind deliberately onto something else, such as gardening, watching a movie, doing the dishing, balancing the check book.

**Q: What about using JFH/GZ for individuals who cannot remember significant portions of their childhood. Is JFH/GZ safe for them?**

**A:** It is important to know that missing memory for periods of time can suggest trauma such as incest or other major trauma. JFH/GZ can help uncover this, but one cannot predict at all what one will find. Therefore, such individuals who wish to use JFH/GZ should be in regular psychotherapy with a therapist who is familiar with this methodology and who is willing to support it. If in doubt, you may contact me to evaluate the situation.

**Q: What kinds of diagnostic patterns contraindicate JFH/GZ in its present form, in addition to those already discussed?**

**A:** Any psychotic disorders, such as Schizophrenia or Bi-polar I & II in active phases. Individuals suffering Dissociative Identity Disorder [DID] Suicidal patients (it may be used with them once they are beyond suicidal phase, if they are not of the lifelong self-blaming type, and if they have not achieved phase I symptom picture stability if they suffer from PTSD.

**Please note:** JFH/GZ is a new trauma processing methodology. It appears very safe for a large portion of the population. There may be other contraindications and probably are, that have not been detected yet. This Faq's page will be update as we find new contraindications, and new benefits or modifications of the methodology.

If you have your own question to add to this FAQ's page, I welcome it and you may email it to me at [admin@crownsnestshamanism.com](mailto:admin@crownsnestshamanism.com)

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These steps are not to be taken too literally, some of them may blend with others, and some individuals may sequence slightly differently. It is likely that some individuals will spontaneously create new sub steps as they begin using this methodology on themselves. The felt-sense is used like a thread to follow something back over time, or like the 'affect-bridge' used in clinical hypnosis, but no hypnotic trance or induction is needed here. Although states of consciousness normally fluctuate, individual processes in a fully aware state of consciousness with JFH/GZ and goes as far as they decide they are ready for with any step...