

**SECRETS BEHIND GROWTH: SYMBOLIC DEATH AND REBIRTH IN
CRISES: EXPLORING AN ORPHANAGE'S INDIVIDUAL, RELATIONSHIP,
AND ORGANIZATIONAL PROCESSES**

A Final Project Submitted in Partial Fulfillment
of the Requirements for the Diploma Program

by

Hiroshi Fujihira

Process Work Institute

Portland, Oregon

January, 2023

Copyright

©

Hiroshi Fujihira

2023

All Rights Reserved

Abstract

Secrets Behind Growth: Symbolic Death and Rebirth in Crises:

Exploring an Orphanage's Individual, Relationship, and Organizational Processes

by

Hiroshi Fujihira

To explore an orphanage's essential dreaming, its individual, relationship, and organizational processes were examined. Processes studied were the author's life myth, psychotherapy sessions of an abused child, and field dynamics that enhanced its children's and staff members' mutual growth. The symbolic death and rebirth circular process is illustrated through these. The aftereffects of World War II and nuclear energy were shared themes among them. Even though the physical war had ended about 75 years ago, the aftereffects seemed to be still present, at least in the author's inner experience such as impressive night dreams. At the same time, recovery and reconciliation could happen by noticing and working on these subtle aftereffects. The paper shows that applying Processwork's viewpoints of horizontal levels—namely the individual, relationship, and organizational levels—and vertical levels—which are Consensus Reality, Dreamland, and Essence levels—could reveal the field's essential dreaming. It also explores the idea that shamanic wisdom can find positive meanings and chances of growth beneath abuses in families, wars between countries, and global crises such as nuclear accidents.

Acknowledgments

I joyfully appreciate my Study Committee. Dawn Menken and Aleksandr Peikrishvili were always warm and playful, believed in, and encouraged my nature so much. I warmly appreciate my Final Project Advisor. Ingrid Rose always respected my ideas, showed genuine interest, and helped my project deepen. I genuinely appreciate my therapists. Ayako Fujisaki, Stephen Schuitevoerder, and Gary Reiss always stood by me and helped me go through challenging moments to cultivate my wholeness.

I express my gratitude to Arnold and Amy Mindell, who have created and developed Processwork. I also express my appreciation to Hellene Gronda, all the PWI faculty members, Kanae Kuwahara, Ken Matsumura, Hiroko Sano, and all the Japan Process Work Center faculty members. All of your dedication and love allowed me to walk my path of personal development. I express a huge thank you to Advanced Certificate One Cohort, PWI, and JPWC community members. You made me feel at home during my learning journey. The time spent with you is my eternal treasure. I appreciate Susan Newton's brilliant editing work that polished this thesis.

I sincerely express my gratitude to all the children and staff members of the orphanage who spent precious time with me. Your patience and care made me grow into who I am today. I wholeheartedly appreciate everyone in my family of origin. I pray for your peace of mind, my parents, big brother, grandparents, and unborn three siblings. I express my gratitude to my wife and son. I appreciate your being and walking this life path with me. I'm proud of us for loving and supporting each other.

Table of Contents

Abstract.....	iii
Acknowledgments.....	iv
Introduction: Encountering an Inner Child: A Lost Child.....	1
Wandering Around Somewhere Ruined.....	1
Chapter 1: Overview of the Project: Symbolic Death and Rebirth in Crises.....	4
Purpose of the Project.....	4
Method of the Project.....	4
Overview of Processwork.....	5
History of Processwork.....	5
Concepts of Processwork.....	6
An Orphanage’s Situation.....	8
Child Abuse and Social Care.....	8
About the Orphanage.....	9
The Great East Japan Earthquake.....	9
Chapter 2: Symbolic Death and Rebirth in the Author’s Life Myth: Transforming the Self, Family, and World Images.....	11
Author’s Life Myth: Symbolic Death and Rebirth at Critical Moments.....	11
Physical Death and Rebirth at Birth.....	11
Psychological Death and Rebirth in Middle Teens.....	12
Social Death and Rebirth in Mid-30s.....	12
Working on Life Myth With the Wisdom of Processwork.....	13
My Birth, as a Miraculous Moment, in September 2015.....	13
Three of the Unborn Siblings, in October 2017.....	13

Suffocating Family Members in Dreamland, in January 2018.....	14
Young Queen, King, and Baby Prince in a Dream, in January 2018	14
The Truth Behind the Family’s Struggle, in February 2018.....	15
Umbilical Cord Shapeshifted Into a Snake and Awakened Me, March 2018	15
A Shining Butterfly Flew Out From the Top of My Head, in January 2019	16
A Baby Somewhere Dark Inside Myself, in January 2019.....	17
An Inexpressible Torment of a Mother in Dreamland, in January 2019 ..	17
Suffering and Relief of the Parents’ Generation, in June 2019	18
Traveling Beyond the Edge of the Universe, Witnessing Tremendous Energy Inside Nuclei, and Countless Big Bangs, in June 2019.....	19
Existing Nonlocally in the Sky, the Ocean, and at a Volcano, in January 2020	20
Death Is Existing Nonlocally in the Universe, in March 2020.....	21
Love to My Family of Origin Emerging From My Heart During the COVID-19 Quarantine, From March to April 2020	21
A Field Hospital in Dreamland During the COVID-19 Quarantine, From March to April 2020.....	22
Reflecting on the Author’s Life Myth With the Wisdom of Processwork	23
Reflection #1: Symbolic Death and Rebirth of the Identity	23
Reflection #2: Symbolic Death and Rebirth of the Family Image, a Royal Family With Human Suffering and Dignity.....	24
Reflection #3: Symbolic Death and Rebirth of My Worldview, a Shamanic Journey to the World of Photons and Galaxies	26
Reflection.....	26
Chapter 3: Relationship’s Symbolic Death and Rebirth in Psychotherapy: Transforming From Abuse Into Mutual Growth	28

Psychotherapy Sessions With an Abused Child as the Relationship Process.....	28
Description of the Therapeutic Work	29
B’s History: How B Was Evacuated From His Family of Origin	29
How the Therapy Sessions Began.....	29
Therapeutic Work #1 (Sessions #1 to 11): Switching Roles Between Abuser and Abused	30
Therapeutic Work #2 (Sessions #12 to 21): Peak of the Abusive Relationship and Removal of the Cause of Pain.....	30
Therapeutic Work #3 (Sessions #22 to 26): The Abusive Relationship Died and a Collaborative Relationship Was Born	31
Therapeutic Work #4 (Sessions #27 to 32): Emotions About Being Abused Were Expressed Symbolically, and a Sense of Reality and Discipline Were Born. Also, Social Activism?	32
Therapeutic Work #5 (Sessions #33 to 43): Relationship Between Growing Child and Nurturing Adult Was Constellated.....	32
Therapeutic Work #6 (Sessions #44 to 46): Accepting the History of Being Abused and Imagining the Orphanage’s History as a More Substantial Home	33
Therapeutic Work #7 (Sessions #47 to 68): Starting to Accept His Limitations and Discipline Himself	33
Therapeutic Work #8 (Sessions 69 to 81): Nurturing the Sense of Trust and Belonging Through High School Life.....	34
Therapeutic Work #9 (Sessions #82 to 90): Love to His Family and Suffering of Living With a Developmental Disability	34
Therapeutic Work #10 (Sessions #91 to 93): “All Lives Are Needed.” Integrating Light and Dark.....	35
Reflection on the Therapy Sessions as a Relationship Process	36
Transformation of the Relationship: Circular Process of Symbolic Death and Rebirth	36

Critical Point in the Relationship Process: Noticing the Victim’s Emotional Hurt and the Attacker’s Hurting Attitude.....	37
Recovery and Growth Out of the Abuse: Going Fluidly Between the Relationship’s Polarity.....	38
Orphanage as an Extended Home That Held the Recovery and Growth..	39
Bible as the Orphanage’s Shared Myth	39
Reflecton	40
Chapter 4: Symbolic Death and Rebirth in the Organization’s Crises: Living Spirits of the Establishment and Christianity	42
Orphanage as an Extended Home	42
Established as a Home for War Orphans	42
Trusting Each Other, Growing Together	43
Sharing Voices of the Children and Staff Members	44
An Interview With a Child: Feeling at Home.....	44
An Interview With a Staff Member: Joy of Being With Children.....	45
Interview With Another Staff Member: Appreciation for Children and Neighbors.....	45
Nonlocal Presence of an Extended Family Beyond Time and Place.....	46
Organization’s Symbolic Death and Rebirth Process: Roles and Their Interactions in the Crisis	47
Role of the Perpetrator	47
Crisis Moment #1: A Child in the Perpetrator Role	47
Crisis Moment #2: Staff Members in the Perpetrator’s Role	48
Crisis Moment #3: Owning the Perpetrators and Staying With Suffering	49
Crisis Moment #4: Inner and Outer Dialogues Between Perpetrators and Victims	50

Reflection #1: Starting Dialogues Between Victims and Perpetrators	51
Reflection #2: Critical Moment in the Organizational Process: Christianity as the Field's Wisdom.....	53
Chapter 5: Multistate Consciousness, Enriching Transformation: History and the Universe, Here and Now.....	55
Exploring the Secret of Transformation Guided by Inner Wisdom.....	55
Co-Transformation Among Three Vertical Levels: Circular Process of Death and Rebirth.....	55
Co-Transformation Among Three Horizontal Levels: Self, Family, and World..	56
Multilayered Quality of Time: Coexistence of the Past, Present, and Future.....	57
World War II and the Nuclear Accident: Haunting Energy Behind Three Processes.....	58
Innerwork: Facing the Inner Perpetrators: "Who Did Start the War?"	58
Facing the Inner Perpetrators: "Who Did Push the Nuclear Accident's Button?"	60
Facing the Inner Perpetrators: Relationship Transformation With Nature.....	61
Potential Transformation: Killing, War, Nuclear Power, and Big Bang in Dreamland.....	62
Conclusion: Dialogue With Inner Wisdom: Being at Home, Wherever You Are.....	64
References	67
Appendix A: Symbolic Death and Rebirth Diagramed	69

Introduction: Encountering an Inner Child: A Lost Child

Wandering Around Somewhere Ruined

When I was about 10 years old, I watched an animation movie on television with my big brother. It was “Nausicaä of the Valley of the Wind,” directed by Hayao Miyazaki (1984). In the story, it was about 1000 years after the apocalyptic war that destroyed a highly industrialized civilization. A forest of gigantic fungi that emitted deadly poisonous gases and were home to giant insects covered the polluted land. Dominant countries fought each other and even used some of the fungi and insects as weapons. The heroine was a young queen of a small remote country who discovered that the fungi were purifying the pollution. Her mentor was a wise older man who traveled around the world, going deeply through various paths inside the fungi forest. The story impressed me very much, and I have admired elders who sought the secrets of the world.

I majored in biology at university, partly because admiration for the wise older man was still alive in my heart. When I had to decide on my career, I needed to think about my path more seriously. In several years, I started receiving training in counseling. I was an introverted, shy man who liked being by myself. Why did such a person like me want to become a counselor? Following the advice of one of the faculty, I repeatedly asked that question to myself. Then I gradually began to notice that I had gotten emotional wounds since my teenage years. Although I had thought that “that wasn’t so serious,” it was apparent. I could not help but admit that my unseen wounds should be treated. I resolved to start healing my wounds, and with the help of my recovery, supporting others who had survived similar crises.

Fortunately, one of my senior psychotherapists introduced me to an orphanage. Many children were forced to evacuate from their families of origin because of physical, psychological, and sexual abuse. The children lived there with the staff members who took parental roles. Although the relationships were not based on blood and not permanent, the staff members tried their best to build trusting relationships and live as good enough families. I felt grateful for how lucky I was to come to a place like this. I encountered the children whom I had wanted to meet.

After I had had psychotherapy sessions with the children and cooperated with the staff members to support the children to grow for about 15 years, I saw an inner image. There was a child whose whole body was burnt severely and wandering about on a ruined land. There was no sign of life as though it was in the aftermath of a nuclear explosion. The child slept by the roadside at night and groaned with his body and soul's intense pain. It was a terrible and heartbreaking scene to witness. I realized that the child was a part of me who had been injured seriously and was wandering about after losing his home. At that time, I also realized that I needed to develop my skills as a psychotherapist. Because many of the children I was working with had extremely traumatic experiences in their families of origin, I often felt insufficient and powerless.

In 2011, the Great East Japan Earthquake and the severe accident at the Fukushima No. 1 nuclear power plant occurred. Not only my beliefs and values but also those of Japanese society were shaken from the bottom as a result of these events and their aftermath. The children's home was located about 80 kilometers from the power plant. Even though it sustained a limited amount of physical damage, it had begun to suffer from insufficient human resources and budget.

Shortly after the incident, I came to know Processwork and began my learning. I expected that Processwork would support me to work with my urgent needs. The first one was to heal my internal wound. The second one was to develop my skills as a therapist. The third one was to rebuild my internal and societal values. I have received training at Japan Process Work Center for about 3 years and the Process Work Institute in Portland for over 2 years. This thesis is my experiential final project as a compilation of my learning.

Chapter 1: Overview of the Project: Symbolic Death and Rebirth in Crises

Purpose of the Project

After working at the orphanage for about 15 years, I saw an astonishing internal image. Although I was a psychologist in terms of social role, I noticed that a part of me was a child who had lost his home and was injured emotionally nearly to death. I asked internal questions repeatedly without knowing to whom: “How would the body’s, the mind’s, and also the soul’s hurt be recovered? How could he go back home?” I worked on this Final Project, hoping that the answers would be found to the lost and injured child’s questions.

The orphanage encouraged children and staff members who lived and worked there to grow and mature. This project reveals how the orphanage’s field enhanced their growth and illustrates the field’s secrets behind their development. In this way, I express my gratitude to the orphanage and its people that gave me rare chances to develop. The above questions’ answers are shown by exploring the field’s essential dreaming.

I am more than happy to share the project with all of the people who support outer and inner children to grow, such as family members, citizens, volunteers, professionals, and so forth. I offer it to share with people who lost their native lands or homes and those who support them. I hope that my personal questions are meaningful for many people who live in various places and diverse situations.

Method of the Project

The orphanage is presented as a case. Processwork’s skills and theories are utilized to reveal the field’s essential dreaming. Not only the field’s horizontal levels—individual, relationship, and organization—but also reality’s vertical levels—Consensus

Reality, Dreamland, and Essence—are utilized. The author's life's crisis moments are presented as the individual process. The psychotherapy sessions with an abused child are presented as the relationship process. The organizational process is presented to show how the orphanage community worked as an extended home and how they helped the children and staff members grow, especially in crises. What the three processes shared and how they related to each other are explored and diagramed (see Appendix A).

Although the project has limitations as a qualitative case study, I believe that it may contribute to developing related areas. I suggest these may include support for children, homeless people, and refugees.

Overview of Processwork

The project was developed by utilizing the concepts and skills of Processwork. Following are a summarized history and presentation of concepts of Processwork (Diamond & Jones, 2004/2012; Arnold Mindell, 1993, 2002, 2012).

History of Processwork

In the 1970s, Arnold Mindell, then a Jungian analyst, found shared patterns between night dreams and an individual's body symptoms. Moreover, he also found shared patterns among two persons' relationships and within group dynamics. He began to work with relationships, families, organizations, local communities, and international conflicts. Mindell's discoveries developed into Processwork, a method for psychotherapy and conflict resolution based on Jungian psychology. It has helped many people in diverse situations worldwide, such as personal and family growth, and creating constructive dialogues in local communities, including war zones. In daily lives, body symptoms and relationship conflicts are usually seen as negative and problematic.

Processwork believes and reveals that individuals' and groups' essential nature and unexpected ways of mutual growth are realized by working on negative issues, such as body symptoms and conflicts. In Processwork, disturbance is seen to be meaningful as when it is unfolded, it brings new awareness. Actually, they are subtle signals in which unknown and enriching qualities are just starting to emerge. Processwork has demonstrated this through its skills and metaskills (Amy Mindell, 1995), which are the facilitators' beliefs and attitudes.

Concepts of Processwork

What follows are key concepts in Processwork. They are very briefly defined.

Signals: Pieces of information that come from the dreaming process.

Channels: Channels are like paths through which signals appear. The channels are visual, audio, movement, proprioceptive, relationship, and world.

Primary process: Qualities that are perceived as part of one's self, familiar and known.

Secondary process: Qualities that are marginalized and that are not perceived as part of one's self, unfamiliar and unknown.

Edge: A boundary that separates the primary process from the secondary process. An edge forms from past experiences and social values, and protects the integrity of the primary process.

Unfolding: Unfolding is an approach used to identify the channel from within which the secondary signals appear and to support them to emerge fully.

Consensus Reality: The more objective side of reality that is agreed as "real" by a group of people.

Dreamland: The more subjective side of reality that makes a person sense it as real, although it is hard to share it with others, such as emotions and night dreams.

Essence or Dreaming: “A dream-like reality that permeates everything. Mindell called this the ‘Dreaming’ or ‘the sentient essence level of reality’” (Diamond & Jones, 2004/2012, chap. 1). “Acknowledging the influence of ancient indigenous traditions and contemporary physicists, Mindell explained the Dreaming as a sentient reality beneath the threshold of awareness, an unbroken wholeness out of which signals, dreams, and all other experiential phenomena arise” (Diamond & Jones, 2004/2012, chap. 1).

Role: Roles are found when people are influenced by the field and moved like certain characters in a play. Polarities are often made by opposite roles, such as perpetrators and victims. Identifying roles helps people understand the field dynamics. It also allows facilitators to differentiate the field’s energy from the individuals’ qualities and make interventions fluidly.

Ghost Role: Ghost roles are essential roles mentioned but not represented by people in the field. When someone represents them, it often transforms dynamics and relationships in the field.

Rank: People’s various privileges and gifts that make them more or less powerful and confident than others in the group. Ranks are categorized as social, contextual, psychological, and spiritual.

Constellation: When someone is found to be in specific situations or relationships not by one’s will or decisions but by the natural flow of the process, it can be said that

the pattern is constellated. Recognizing being in constellated patterns enables individuals to live with more initiative and in more integrated ways.

Life myth: “Jung originally coined the term ‘life myth’ to describe a patterning for life-long personal development” (Diamond & Jones, 2004/2012, chap. 8).

Mindell sees a life myth as a form of “psychological inheritance,” which includes tendencies related to parents, ancestors, cultural context, and historical background. A person can work with a life myth consciously and creatively, instead of being unconsciously propelled by it. (Diamond & Jones, 2004/2012, chap. 8)

Fractal: In a Processwork context, fractal means self-similarity; the more massive part and the smaller part share the same patterns. For example, by observing a phenomenon from a fractal viewpoint, the shared way conflicts occur would be found on the social, group, and relationship levels. It enables application of a solution on the group level also to the social and relationship levels.

Shaman: In the Processwork context, a shaman is someone who discovers insights and wisdom in altered states of consciousness and utilizes them to bring healing and wholeness to the people and communities.

An Orphanage’s Situation

The project explored how children and staff members had grown together. The following are about the orphanage’s situation and the Great East Japan Earthquake as prompting its major crisis.

Child Abuse and Social Care

Children who are found to be abused severely in their families of origin are sheltered in Child Guidance Centers and placed in social care such as Foster Homes and Child Care Institutions. These days in Japan, children who are forced to evacuate from

their families of origin, mainly because of child abuse, live mostly in Child Care Institutions that are temporary alternative homes for them (Ministry of Health, Labour, & Welfare, 2020). Child care workers take parental roles and raise them. (The organization that was explored in this project was a Child Care Institution when it was named more formally. In this paper, it is called the orphanage in a more casual way.)

Children are seriously damaged by child abuse. Their presence and basic trust are shaken from their foundation. They often have massive difficulties in their physical, psychological, and social development. They need long-term intensive support to rebuild trustworthy relationships with their parental figures and to be nurtured healthily (Ministry of Health, Labour, & Welfare, 2007).

About the Orphanage

About 30 children and 20 staff members live in five group homes. About six children and two staff members live together in each group home. Many children have lived there more than several years. Several staff members have lived and worked there more than 30 years. The orphanage has been trying its best to provide a family-like environment for children since its establishment, despite its limited resources. It has four group homes inside its site and one in the local area. In each group home, the staff members who are parental figures live with the children and nurture them. The author is a psychotherapist who provides individual psychotherapy sessions for the children and consultations for the staff members.

The Great East Japan Earthquake

The magnitude nine earthquake off the Pacific coast of the northeast part of Japan occurred on March 11, 2011. The shock with a maximum seismic intensity of seven and

tsunami over 10 meters brought devastating destruction throughout Japan's northeast area. Fukushima No. 1 nuclear power plant lost all power supply. Three of its reactor buildings' blowup released a tremendous amount of radioactive substances into the air. About 11,000 residents were forced to evacuate from the polluted area. The number of earthquake deaths was 15,899 (National Police Agency, 2021); missing persons were 2,526 (National Police Agency, 2021); earthquake-related deaths were 3,740 (Reconstruction Agency, 2021), and evacuated were 40,988 as of June, 2021 (Reconstruction Agency, 2021).

The orphanage was about 80 kilometers from the nuclear power plant. Even though its group homes' physical damages were not critical, it suffered a lot later from insufficient human and material resources. One of the factors that prevented people from working in the region was the unknown effects of radioactive contamination. At the same time, thanks to domestic and overseas support and donations, the group homes were rebuilt so that the children could live safely.

Chapter 2: Symbolic Death and Rebirth in the Author's Life Myth: Transforming the Self, Family, and World Images

Author's Life Myth: Symbolic Death and Rebirth at Critical Moments

In this chapter, the author's life myth is examined as the individual process.

Symbolic death and rebirth have manifested repeatedly at several critical moments in my life. Firstly, the author's inner experiences such as body symptoms and night dreams and their unfolded meanings are presented. These experiences enhanced my inner child's and family's healing and transformation. I believe they are powerful examples that show how Processwork's skills and wisdom support personal development.

Physical Death and Rebirth at Birth

After my big brother was born, three of my older siblings died before birth. When I was born, I got suffocated with the umbilical cord and became in an almost death-like state without breathing. Then I was resuscitated and started breathing again. When I heard about the unborn older siblings, I thought I might also be unborn. It made me feel scared as if I opened a door that should not be opened. It felt as though death's breathing touched my skin.

People can discover their essential life themes and personal power by working on their childhood dreams. Processwork provides unique concepts and skills that help people work on their childhood dreams and enrich their lives (Arnold Mindell, 1993). For example, people can befriend and utilize dreams' potential energies by unfolding their characters, energies, and things, by creating how dreams' stories evolve, and so forth. I have worked on my birth experience repeatedly, as that was like my childhood dream.

Psychological Death and Rebirth in Middle Teens

When I was a child, I lived with my parents and big brother in a small house. I thought my family was a typical Japanese middle-class one. My parents worked hard to nurture the children. Playing with my friends was fun and made me feel happy. When I was about 10-years-old, my father went into a hospital and had surgery. When I was in my middle teens, he passed away because of the disease. Since just before his death, my family had plunged into a severe crisis.

After about 10 years of survival, I realized that I had almost died psychologically at that time. Since then, it had become challenging for me to feel any feelings and to connect with others. I have been trying to resuscitate the dead part of my emotions while I worked as a psychotherapist. Learning Processwork has been a vital part of my healing.

Social Death and Rebirth in Mid-30s

When I was in my mid-30s, the Great East Japan Earthquake and the Fukushima No. 1 nuclear power plant's severe accident occurred. Over 10-meter-tall tsunami struck the North East area of Japan along the Pacific coast. Almost 16,000 people died because of the disaster. The nuclear accident caused a fatal amount of radioactive leakage. The orphanage was located about 80 kilometers from the nuclear power plant. Fortunately, there were no injuries and a limited amount of physical damage to the group homes. The children and staff members could almost continue their daily routine during and after the disaster.

My beliefs and values that were nurtured in Japanese society collapsed during the crisis. The disaster caused physical destruction in Consensus Reality and also shook the existing social values in Dreamland. People living in Japan inevitably needed to admit

how they had ignored their industrialized way of living's fragility and risks. Even though it was a tragedy, there also was a silver lining for me. A sense of crisis encouraged me to discover Processwork.

Working on Life Myth With the Wisdom of Processwork

Processwork's skills and wisdom have supported me to work on the symbolic death and rebirth in my life. The following were impressive moments in my training.

My Birth, as a Miraculous Moment, in September 2015

About 10 participants of a Japan Processwork Center workshop worked on my birth moment. Each one took a role, such as my family members, including three unborn siblings, umbilical cord, life, death, and so forth. All of the roles were people, things, and energies that were related to my birth. Each one was moved by the field spontaneously. I witnessed how I was born due to the miraculous interaction of energies between life and death. The sense of awe brought tears to my eyes. It was one of the significant moments when I shared my deeply hidden inner experiences with others. The learning community's holding and understanding helped me believe that my experience was valuable and that I deserved to be loved.

Three of the Unborn Siblings, in October 2017

After my big brother was born, three siblings passed away before their birth. A small statue of Kannon, Goddess of Mercy, was placed for them in my family's cemetery.

In October 2017, I landed in Portland for the first time. While a tram brought me downtown, I felt nostalgic as if I came home. Autumn trees stood firmly and shed their colorful leaves on the streets.

When I worked as a client, I shapeshifted into one of the autumn leaves and fell softly onto the floor. The leaf was appreciating every moment and loving every being, such as the sky, light, people, cars, roads, and so forth. It happened in just less than 10 seconds, while the leaf was falling from the tree. Before this experience, I had been feeling pity and was sad for my unborn siblings. Then I realized that life was full of love no matter how short it lasted, and that it existed everywhere and looked over everything even after its death in physical existence.

Suffocating Family Members in Dreamland, in January 2018

When I was working as a client, I followed my arms' movements. My arms were trying to squeeze something tightly. When I closed my eyes, I witnessed an internal image in which I was suffocating my family members with my hands. After I returned to the normal state of consciousness, I felt scared to realize that I did not hesitate to kill them if I decided to do so. The fact that the image came up to me spontaneously shocked me strongly. Later, I gradually realized that it was a critical moment in a symbolic death and rebirth, which enabled me to attain more independence and initiative. It was a moment of role-switching. The dream revealed my potential power that could drive out the inner "suffocating" figures who had prevented my life from growing.

Young Queen, King, and Baby Prince in a Dream, in January 2018

One night, I saw a dream. A brown-skinned woman and man in their 20s and a baby about 2-years-old were relaxing in a large bed covered by pure white sheets. They seemed like the royal family of Tibet. The exquisite quality of their presence was awe-inspiring. It appeared that they were radiating lights of confidence and fulfillment.

The dream impressed me so much. The dream's family presented a way of being that I desperately wanted to embody. Because I did not know how to get there, I felt hopeless about feeling confident about myself. Although it still felt far, far away, witnessing and feeling their energy gave me a sense of hope that I could connect with them someday.

The Truth Behind the Family's Struggle, in February 2018

I worked as a client in one of the family therapy classes at PWI. The faculty member facilitated my family's conflict scene. When my father passed away, there were conflicts between the three of us. The other participants helped the process by taking my family members' roles.

Taking my brother's role made me realize that he was exploring the truth behind the conflict in my family. He was asking, "Do you believe in each other? If not, can you start genuine communication by voicing the truth in your heart?" He was a reformer or a revolutionary who bravely started facing the other family members by showing his real self. A voice of pain and suffering came out through my father's illness. Then there appeared the role of Kannon, Goddess of Mercy, who pours unconditional love.

Witnessing all of these truths hidden behind the family's conflict was eye-opening for me. Since the family's crisis, I had lived with an inner boy who felt scared and had lost the way to connect with others, including his family members. Witnessing the family members' courage and struggles made me feel closer to them and proud of them.

Umbilical Cord Shapeshifted Into a Snake and Awakened Me, March 2018

I worked on my birth experience in a class about childhood dreams. During the work, the umbilical cord that was around my neck shapeshifted into a snake. It told me,

“If you don’t notice how much you are loved, I will suffocate you to death.” It was stunning, and another eye-opener for me.

My primary process had thought that the suffocation and temporary state of apparent death were as though punishments by the world. I had believed that the world rejected me. Snakes have many symbolic meanings such as life force, wisdom, death and rebirth, and so forth. The snake in Dreamland made me realize that I kept sleeping in my negative beliefs and kept myself in a death-like state. It encouraged me to wake up and be born genuinely.

A Shining Butterfly Flew Out From the Top of My Head, in January 2019

When I was working as a client, an image organically popped up from my body. In the dream-like scene, I was standing on stage outside, and about 20 people were watching. It seemed that I was going to be hanged in front of the spectators. It was shocking, partly because I could not recall any related memory. It reminded me of the concept of past lives.

Several days later, I worked on the image. I got particularly interested in the rope that was going to suffocate my neck. I shapeshifted into it. As the rope, I started choking my neck tighter and tighter. Then, a shiny blue-white butterfly flew from the top of my head. I intuitively understood that my physical body was dying, and my soul came out. The rope, snake, and umbilical cord quite possibly arose from the same dreaming source. With clear presence, they support others to travel from known to unknown and help their essential qualities become visible.

I was deeply moved and thought it would be wonderful to transform myself exquisitely like that. The rope’s quality of determination impressed me so much because I

had been afraid of changing something by genuinely reaching out to others. It would also be wonderful to support others' transformation with confidence, even though the process seemed like a death sentence at first.

A Baby Somewhere Dark Inside Myself, in January 2019

I worked on heaviness and tiredness around my eyes. I closed my eyes and put my hands over them to take care of them. Then I saw an image in which a baby was crying at the bottom of darkness. He was far away and looked like he was lying in a bottomless well. Suddenly, a voice spoke above and warned me that, "If you don't listen to the baby inside you, I will make you blind." The baby looked to be just several months old. I was astonished to see him.

Although he did not send me a verbal message, how he was crying on the bottom of somewhere dark was very impressive. My intuition told me that just remembering he was there and listening to his voice would be important. Encountering him gave me hope that I could connect with him. Mysteriously, when I did inner work and had time to connect with the inner crying child, it helped me connect with my emotions and with others and feel confident.

An Inexpressible Torment of a Mother in Dreamland, in January 2019

When I was talking about the relationship with my mother, my head felt very firmly fastened. My therapist said that we got into an extreme state of consciousness. I got an intuition that "my mother wanted me to live, and she also wanted me to die at the same time." Then I felt as if fog was lifted in my head, and as if I got awakened. To be clear, it was not necessarily about my biological mother. I understood that it was more about corrective motherhood, a mother role in Dreamland. She wanted me to live and

wanted me to die simultaneously due to the archetypal mother's nature and the accumulated history she carried.

The depth of suffering was beyond imagining. How would it feel if parents genuinely loved children, and at the same time, a part of them secretly wanted to kill their loved ones? It must be unacceptable to express or even admit such a dilemma in society and inside their hearts. Holding the internal conflict could make them feel scared and afraid of being hung in public because their thought was far beyond usual ethics. Later, I realized that the internal conflict had been inside myself. One part trying to nurture me and another trying to squash me had always been fighting in Dreamland.

It reminded me of one of the archetypes that were introduced by Jung (Jung et al., 1964). In my understanding, the Great Mother archetype represents Mother Nature's superpower and holds all lives' birth and death. From the Jungian perspective, Kawai (1996, p. 23) suggested that

Izanami, a great goddess in Japanese mythology, gave birth to the land of Japan, but afterward she became the deity of the land of death; her image is that of the Great Mother who has two sides, positive and negative.

I have been learning and inspired so much by his writings while walking on my life path. Although it is very tough to bear, it reminds me that life and death always co-exist like both sides of a coin.

Suffering and Relief of the Parents' Generation, in June 2019

In one of my night dreams, there appeared a woman in her 70s who lived by herself. She had been rejected repeatedly by society. One morning, after work, she came back to her small room. She was thinking, "Why do I have to live with such emotional pain? What I only want is to be relieved of my suffering. Sometimes I was too protective

for myself. Unfortunately, I didn't have other options." She had mixed feelings, such as sadness, regret, and acceptance. When she opened the closet, a ghost-like girl who was a 5-year-old version of herself came into her through her forehead. About 70 years ago, amidst an air raid bombing during World War II, as a 5-year-old girl, she was running around to survive. Then her soul floated out through her forehead. It seemed that, after about 70 years, her soul came back to her out of the blue. The next day, she calmly passed away.

I had the impression that the older woman in the dream was a symbol of my parents' generation. The dream showed the age's suffering and relief, including my parents. Somehow it relieved part of my emotional pain that might have been shared along my lineage and enabled me to cultivate compassion for my parents, who were just other human beings in another generation. The soul retrieval in the dream could also relate to myself who lost part of his soul in the midst of his family's crisis. It seemed that I have already experienced small soul retrieval moments in which powerful emotions arouse inside myself. The dream nurtured a welcoming attitude that said, "I'm looking forward to more of those moments."

Traveling Beyond the Edge of the Universe, Witnessing Tremendous Energy Inside Nuclei, and Countless Big Bangs, in June 2019

When I was working on my body experience, a high-pitched sound in my ears, I got an image and body sensation in which I was free-falling for 100 or 200 meters in the total darkness. I hit bottom and lay down there. My body was filled with small particles of light, and they started trembling. All of a sudden, they flew out through my forehead, just like a laser beam. Showing expansive energy, they kept flying at the speed of light in

outer space. Then, I witnessed countless explosions. Each of them seemed like nuclei that contained tremendous energy inside. As I was seeing, my body sensations made me realize how mighty it was. Each of the explosions also seemed like creation of a galaxy. Another intuition or message came to me that each of them could be the Big Bang that was the birth of each universe. It made me realize that countless universes, other than the one I had belonged to, could be born in every moment.

Later, I developed a question, “Was that about the outer universe of outer space? Or the inner universe inside myself?” Of course, I totally do not know how to deal with the question. If I try to assume being as logical as I can, the memory of the Big Bang that was contained in each particle might reveal itself. At the same time, the idea that countless universes are born in every moment, at least in Dreamland, fascinates me so much. It seems like magnificent creative energy is embodied deep in my body. Excitement happening in myself seems to show the right direction. It seems like very secondary energy against my primary identity that was powerlessness or hopelessness. This hypothesis sounds right to me personally. It makes me hopeful and optimistic. Yes, I believe countless universes are born in each moment, at least in Dreamland. I believe that each living and nonliving being is the manifestation of tremendous creative energy.

Existing Nonlocally in the Sky, the Ocean, and at a Volcano, in January 2020

I worked on one of my night dreams. In the dream, I was going straight up into the sky at an enormous speed. The sky was getting closer and closer to me. It felt like I was melting into the air. The momentum took me to outer space. After a moment, I started flying back to the Earth that looked far away like a tiny ball. In the next moment, I found myself in the deep ocean. It felt slow, cumbersome, and meditative there,

surrounded by the deep-blue water. Then I found myself at small rivers of lava near a volcano. It was as if the dream's viewpoint moved instantaneously among aspects of wild nature. There was a sense of existing nonlocally at any place on the Earth, calmly and indeed, simply present.

Death Is Existing Nonlocally in the Universe, in March 2020

One night, I was meditating in my room. It was part of the training to embody an ancient Japanese healing method. During the meditation, my upper body, especially my neck, began to move. Several times, I felt my throat got suffocated and almost could not breathe. The third suffocation brought death and took me somewhere unknown. When I opened my eyes, there existed a night sky full of stars. It felt like I was floating in outer space and just seeing without a physical body. The experience was telling me intuitively that "Death isn't something negative. It is a kind of transition in which your soul leaves the body and begins to exist nonlocally amongst the universe."

I meditated regularly as part of the training to heal the trauma that occurred around my birth experience. It was surprising that my neck started moving spontaneously and got suffocated. Although being born in a half-dead state had felt like a punishment for me, this experience transformed it into a special gift. After this, a baby with healthy skin, not burnt, running around joyfully, started living in my heart. I had not seen him for a long time, and it was as though it felt like the first time in my life.

Love to My Family of Origin Emerging From My Heart During the COVID-19

Quarantine, From March to April 2020

Several impressive night dreams came to me during the quarantine. In the first dream, my mother talked to my big brother in his younger years and tried to make him

understand something she thought necessary. His face and posture told me that he was staying in peace. What touched my heart was that his presence was showing that he loved such a moment. In the second dream, a stranger man was coming closer and trying to stab me. Involuntarily, I stabbed him back and, finding my thumb cut off, screamed, “Mom!” After I woke up, I found that if I kept shouting in the dream, I would have said, “Mom, please don’t die!” In the third dream, I was crying and crying after my father had passed away. The tears were pouring out of my eyes like waterfalls. Because I knew the exact phone number that enabled me to talk to him, I pushed them just hoping to hear his voice. These dreams seemed to show how seriously I had been longing for a connection with my family members. The pure love and longing to connect were part of my nature that had waited to be developed for a long time.

A Field Hospital in Dreamland During the COVID-19 Quarantine, From March to April 2020

In another dream, I was watching inside a room. It seemed like a part of an old ruined building. There remained just the decaying concrete floor and pillars. About six people who were burnt over their whole bodies rested on the floor. The decaying room seemed to be used as a field hospital. When I heard them groaning, I felt terrified and woke up.

Even after I woke up, I was worried that the dream’s intensity could get me into extreme states of consciousness. I recalled photographs and video recordings of field hospitals in Japan during World War II. I also remembered the orphanage. It was home for the children who were abused in their families of origin. Surviving through the abuse

could be as harsh as being burnt psychologically. The image of a field hospital seemed to make one of the essential aspects of the orphanage visible.

In these dreams and excerpts from my personal work, I share my inner experience. This way, I hope to show the potential power of awareness that digests and integrates the impact of shocking social events.

Reflecting on the Author's Life Myth With the Wisdom of Processwork

In this section, I present my reflections on the above life experiences and demonstrate how they come together as a life myth. The following are the reflections on the author's individual process with the wisdom of Processwork. Aspects of my life myth are addressed, and more questions emerge.

Reflection #1: Symbolic Death and Rebirth of the Identity

Being identified with a victim role, my primary process had thought that I suffered from physical death at birth, psychological death in my early teens, and social death in my 30s. I recognized those deaths as something like curses or punishments. It seemed to me that the power of curses prevented the dead parts from resuscitating. It was a viewpoint of the victim role.

As I was working on my birth experience with Processwork's skills and wisdom, my identity was renewed. The possibility was opened that three of my unborn siblings loved everything, even though my primary process recognized their lives as short. In Dreamland, the umbilical cord could turn into the snake and also into the hanging rope. They suffocated me to death so that I could recognize how I had been loved and that the mysterious soul had been deep inside my body. They showed me that death could be shapeshifting into pure awareness without a physical body and existing nonlocally on the

Earth and in the universe. These insights taught me that the experiences recognized as curses by my primary process could be relief or grace. They broadened my awareness and changed my identity drastically. The hope was born inside me that symbolic, also physical, death might be a starting point of a renewed next life.

Reflection #2: Symbolic Death and Rebirth of the Family Image, a Royal Family With Human Suffering and Dignity

My inner family image had transformed in the following way. In my earlier experience when I followed the suffocating hands' movement, surprisingly, I noticed I was trying to suffocate my family members in Dreamland. Later in one of my night dreams, there came the young royal couple and a baby. It seemed that the royal family that radiated confidence and dignity was born after killing my family of origin members in Dreamland. I realized that my brother was a reformer or even a revolutionary who tried to explore the family's truth.

The night dream taught me that my parents' generation suffered so much because part of their souls could have been lost or killed during World War II. After the war, they were forced to live by holding in painful emotions such as agony, grief, resentment, and so forth. It was said that hoping for a loved one's both life and death was humanity's collective experience. After I had realized that I could even become a "killer" against my inner oppressors in Dreamland, my family members' more profound aims and sufferings came up. I believe that the division between the "oppressor" and "oppressed" roles was so huge in my family history that the impact of role-switching became dramatic. My family image seemed to be transformed and was reborn on a deeper level. Every family,

including my family of origin, could be the royal family that holds love, dignity, and human suffering, and that deserves admiration.

Exploring my family history revealed that the aftermath of World War II had been relevant as their generational experience in the background. While I had gotten the insight, my inner baby was born in Dreamland. Even though my primary identity had resisted admitting it, I realized that I had genuinely loved my family members. Accepting love was so powerful as to renew my identity, which would be one of the baby's birth effects. Exploring the roots of my family's suffering had made me connect with the shared history of society as an extended family. It was as though a door of an extended home was opened, and my inner sense of family and home was broadened. It could be possible that people could be invited to a collective human home as a result of cultivating their family histories. People could be truly healed as a result of healing their histories (Reiss, 2018).

While the symbolic death made me feel like a victim suffering, it also awakened my renewed identity. It was not just the visit of death but also the beginning of rebirth and the chance to realize love. Rumi (2009) advised that when something unexpected happened to you, you must celebrate it. Thinking like this evoked a sense of awe. What kind of power had brought the symbolic deaths to me and created my destiny? Which was indeed alive, and which was dead? As the victim, who thought that the suffering brought me death? Or myself, who had gone through symbolic death and realized genuine love? Which was dead, and which was alive? One whose physical body was active and whose awareness was sleeping? Or another who did not have a physical body but had an awakened awareness? Another question comes to me, "What if they came

together and coexisted?" I am becoming sure that my being is a multilayered existence beyond limited time and space, in other words, the inner universe.

Reflection #3: Symbolic Death and Rebirth of My Worldview, a Shamanic Journey to the World of Photons and Galaxies

Processwork skills enabled me to experience various roles fluidly, such as dying, being killed, killing, photons, nonlocal awareness, and so forth. Switching among these roles helped me to become less identified just as the victim. My self-recognition was broadened, and the sense of homelessness decreased. There came a feeling that the Earth and the universe could be a collective home where I was allowed to live as one of the tremendous number of lives. A part of me had started feeling settled and relaxed at home. The shamanic journey left me with ever-lasting impressions, where I witnessed the explosion of countless numbers of atoms or galaxies or maybe universes, and the manifestation of nuclear energy. Nuclear explosions in Consensus Reality, such as nuclear accidents or weapons, must be avoided by gathering the best human knowledge and making our best effort. At the same time, it might be possible that experiencing part of atomic energy or the Big Bang in Dreamland explosively expands people's awareness. A sense of belonging and a feeling of joy and gratitude could be born inside themselves.

Reflection

The symbolic death at my life's turning points gave me rare chances to expand my awareness with Processwork's wisdom. There seemed to be three dimensions: the individual and family, the society and history, and the universe and beyond. Nonlocally existing awareness reminded me of prebirth or postdeath status in various spiritual traditions such as Tibetan Buddhism (Sogyal Rinpoche, 1992). Although my birth

experience could be a so-called near-death experience, according to Tibetan Buddhism, near-death experiences and actual death are entirely different (Sogyal Rinpoche, 1992). Could awareness exist before birth or after death? If so, where do they travel beyond time and space that human beings can recognize? Various spiritual traditions all over the world may have their answers. Right now, I only have questions without answers. I discuss more about what experiencing the countless universes could mean to me in Chapter 5 and Conclusion.

Chapter 3: Relationship's Symbolic Death and Rebirth in Psychotherapy: Transforming From Abuse Into Mutual Growth

Psychotherapy Sessions With an Abused Child as the Relationship Process

This chapter's primary purpose is to reveal the symbolic death and rebirth process behind my client's recovery and maturity. For the most part, this chapter is drawn from my thesis, *Recovery and Growth From Child Abuse*, submitted to Japan Process Work Center (Fujihira, 2017).

In this section, I reflect on several relevant moments in the individual psychotherapy sessions with an abused child to discuss the relationship level and its importance to my overall final project. The therapeutic relationship itself has gone through the symbolic death and rebirth process. The client was a young boy who is called "B" in the following, and the author was the therapist, who is called "T." The 6 years of 93 psychotherapy sessions with B are reflected upon from the Processwork perspective. He had 50-minute therapy sessions twice a month with T while he was 12 to 15-years-old and once a month until 18-years-old. It was shockingly impressive how severe the abuse was felt to be that he expressed through dramatized play using animal dolls and toys in the sessions. After that, their relationship transformed in a more empathetic and collaborative manner. He had started maturing in a healthier way as an adolescent boy. It was thought that missing aspects of his experiences such as holding emotional hurt, owning power, and influencing each other, were gradually fulfilled through the relationship with T. One of the fundamental beliefs of the foster home was the mutual growth of children and staff members. How interacting with B impacted the author is also focused on.

The orphanage was the more extensive structure that held the psychotherapy process. The author was also a small part of it, where the staff members lived with the children and raised them. How the orphanage community's protection and the staff members' constant support enhanced B's recovery is also discussed.

Description of the Therapeutic Work

B's History: How B Was Evacuated From His Family of Origin

His mother was unable to nurture him stably because of her mental disorder. Physical violence from his father got worse. He was evacuated to the local Child Guidance Center and soon sent to the foster home.

How the Therapy Sessions Began

For about 2 years before the start, B had kept telling T that he wanted to start his therapy sessions. B was sensitive and accurate enough so that he had a keen insight into his inner psychology. He needed a chance where he could heal his trauma and grow further. T did not receive his words seriously. It could be said that T had neglected B's needs in a subtle manner for about 2 years. B kept insisting on his demand for psychotherapy. T was touched and moved by his integrity. It could be said that B's genuine commitment had made the constellated relationship between being neglected and neglecting roles start changing. After the sessions started, T realized how insightful B had been and how legitimate his needs were.

Psychotherapy started when B was 12-years-old. The 50-minute sessions were conducted twice a month in the foster home's session room. Their purposes at the beginning were to support him in expressing and verbalizing his aggression and emotions.

Therapeutic Work #1 (Sessions #1 to 11): Switching Roles Between Abuser and Abused

B dramatized the abuse that he had experienced in his family of origin intensely by playing with animal family dolls. B made the child doll stab its father doll and set fire to its toy house. The parent dolls died. Although the child doll was invited to move to another house, he was forced to go back to the original one. B started a war that created a huge panic. In playing the role of the child doll, T almost lost his mind and just tried to survive. It could be said that B was accurate in showing how severe the original abuse's impact was. T was trying to contain the intensity so that the process would reveal its next way.

Therapeutic Work #2 (Sessions #12 to 21): Peak of the Abusive Relationship and Removal of the Cause of Pain

The expression of abuse seemed to hit its peak, and the process revealed its next aspects. B got more identified with the abuser role and attacked T severely. The child doll stabbed the father doll repeatedly. The father doll was treated brutally at a hospital and screamed because of extreme pain. It seemed that intense anger and hatred made the abuser take revenge on the parents. B expressed the confused family situation again and again. Another doctor came and turned out to be irresponsible. Rage exploded in the field.

B made the doctor role remove the cause of the pain from the victim's body and put a thick dressing on it. It reminded T of shamanic doctors' treatment in which they removed the physical cause of disease such as stones and nails. It could be said that it highlighted a critical moment when the abuse hit its peak and the cure process began.

Therapeutic Work #3 (Sessions #22 to 26): The Abusive Relationship Died and a Collaborative Relationship Was Born

The child fired the father's body and tore the bandage off from it. The father fell as his body was running matter. The mother was run over by an ambulance. After she was taken to a hospital, a drip tube was plucked brutally from her body. Now in the abused role, T was unable to respond and felt like losing consciousness. B asked, "Has he already died?" It seemed that the abused role had died at this moment. I share these details partly because all seemed meaningful and partly because it was difficult to summarize my experiences in the "abused" roles. I believe that the accumulated therapeutics details would reveal how intense, confusing and painful it is to be in the "abused" role.

The father recovered because the child fed him. B realized that the mother doll was still lying down on the bed in the hospital. He said, "The mom has not been here." His words sounded insightful. T had the impression that B was also mentioning the absence of the mother role in his family of origin. Later, out of role play, it was assumed that he successfully internalized a functioning mother's role to a certain degree mainly from the long-term relationship with a female staff member in his group-home. Also later in the therapy, his therapeutic expressions such as his drawings and favorite songs showed his efforts to build healthy functioning role models in different genders.

Their collaborative relationship emerged. B and T collaborated equally and cocreated their play. B put T's toy house next to his and visited T's to spend time together. They seeded the field, and a big tree grew. They enjoyed a hot spring together. They worked together and defeated a monster. He said, "We secured peace." I believe

that T's inner relationship experience has grown like "the big tree" while the relationship between B and T grew.

Therapeutic Work #4 (Sessions #27 to 32): Emotions About Being Abused Were Expressed Symbolically, and a Sense of Reality and Discipline Were Born. Also, Social Activism?

B drew a boy who was protesting against unfairness in society with tears. He also brought another boy who was fighting for justice. He played with animal family dolls who showed a wild but disciplined family daily routine. When the family's field started getting chaotic, a police officer role appeared and gave it order.

Therapeutic Work #5 (Sessions #33 to 43): Relationship Between Growing Child and Nurturing Adult Was Constellated

B had started expressing his emotions verbally. At the same time, he began to guide T by taking roles that had power and wisdom. The constellated relationship between a growing child and a nurturing parent started supporting B's healthy development. During the New Year holidays, there were no sessions for about a month. B came late and tried to finish the restarted session a bit earlier. T thought that B might feel abandoned during the break and told him, "You might be feeling anger after the long break. Talking about your feelings could help." In the following sessions, he said he was feeling excited while playing cards. He felt frustrated when he missed a magic trick. He drew several animated characters with various facial expressions such as anger, innocence, and so forth. He taught T how to win a board game.

B moved up to the last year of middle school. T told B that T wanted to help B think about what B would do after his graduation. B played with toy knights who battled

each other to improve their sword skills. He also made another toy climb the highest mountain and express the joy of accomplishment. He showed his willingness for personal development in a nonverbal way. He expressed the images of male and female law models and protective home through drawings and crafts.

Therapeutic Work #6 (Sessions #44 to 46): Accepting the History of Being Abused and Imagining the Orphanage's History as a More Substantial Home

B picked up a toy sword and said, "I wanted this one to be real." He talked about the famous historical tragedy in his hometown. It was said that a group of teenage soldiers was forced to kill themselves in the nationwide civil war about 150 years ago. He said that just one of them survived. It sounded like he also was talking about himself as a survivor of severe abuse.

B asked T how old the orphanage was. When he learned that it was about 60 years old, he said, "It has such a history." As he felt the orphanage's long history and continuity as his home, he also felt his integrity with that unique history, different from his hometown, which supported his confidence. While listening to one of his favorite pop songs, he asked, "What would society be like 50,000 years in the future?"

Imagining the history and future of his "extended home" and visiting there in Dreamland were powerful and impressive experiences also for T. It could help B's sense of self expand and grow.

Therapeutic Work #7 (Sessions #47 to 68): Starting to Accept His Limitations and Discipline Himself

B competed with T by playing games that had realistic rules, such as chess. When he lost, he said, "I admit I didn't play well. I learned something. How can I improve?" It

seemed that he accepted his limitations and kept trying to grow. He drew a robot from his favorite animated story and said, “Though it isn’t powerful enough, it’s fighting with the best effort.” He made a craft item and said, “This looks like my best.” It seemed that he disciplined himself and made his will visible by crafting the item.

Therapeutic Work #8 (Sessions #69 to 81): Nurturing the Sense of Trust and Belonging Through High School Life

B started his high school life and acted vigorously in a sports team. He appreciated support and guidance from the senior players and made up his mind to pass what he received on to the junior players. B said that he wanted to improve his play and that, “I want to become a player who can pass a ball to his teammates with trust.” He also said, “Thanks to the senior players’ guidance, I can play well now and want to surpass them.” He volunteered to support the school community as a member of the student council. B told T that he wanted to see his father, whom he did not see for a long time, and that, “I want to let him know what I have done.” T said to B, “If I were your father, I would be so very touched.” B was looking at T and listening to what was said. I believe that the therapeutic relationship, as well as B’s inner sense of relationship, was deepened.

Therapeutic Work #9 (Sessions #82 to 90): Love to His Family and Suffering of Living With a Developmental Disability

When B was in 11th grade, one day his family members visited him. He learned that his older brother might risk his life in a job that served society. He expressed how deeply he cared about his brother. He said, “I cannot do the job like my brother. His life, as well as mine, shouldn’t be risked. He is the only one for me. I want him to care enough about his life.” B also expressed how he had suffered living with a disability. He told me,

“I’m not good at speaking. Sometimes I don’t know what to say when people ask me something. It had been painful to notice the difference between others and myself. I know I would live with this.” I told him that his mild intellectual disability had not affected our conversations and relationship. He smiled and said, “I knew I have been growing. I should keep improving little by little.”

Therapeutic Work #10 (Sessions #91 to 93): “All Lives Are Needed.” Integrating Light and Dark

B had loved drawing since he was little. He got to 12th grade and drew his inner images over and over again. His drawings seemed to integrate complex factors such as light, dark, power, will, and so forth. In one of his pictures, a muscular man stood with a knife and a rifle. On his back, a pair of wings looked like an angel’s or a devil’s. B painted the man’s face black. With a black helmet, the man looked like a fighter who came through a lot of battles. It reminded me of Darth Vader from Star Wars. A muscular bird flew with sharp eyes, a massive beak and claws, a pair of twisted horns, and a poisonous tail in another picture. Its body was black, and just its wings were white. He said that its horns would generate electricity and light at night. Its body markings were red, and its poisonous needles were purple. It looked like a king of birds.

In the therapy sessions, he sometimes had expressed his admiration for having a traditional Japanese sword. In his hometown, Samurai chivalry, a traditional Japanese warrior’s spiritual path, was still alive as the community’s shared value. He said that he wanted to have a sword not for harming others but just protecting them. He said,

Everyone was born because they were needed. If I had the sword, I would use it for justice. And evils are also necessary, in my opinion. Not everyone is happy. If there were just good people, it wouldn’t be interesting. I think there should be bad ones as well.

Reflection on the Therapy Sessions as a Relationship Process

Transformation of the Relationship: Circular Process of Symbolic Death and Rebirth

In B's family of origin, his mother was absent both physically and psychologically. His father acted violently. B had been abused as the victim in the family, where the abusive relationships were firmly constellated.

When the therapy sessions started, he had been living at the orphanage for about 5 years. In the beginning times at the orphanage, B seemed to tend to neglect his emotional needs because of internalizing the unhealthy mothering in his family of origin. He has become mature enough to ask for therapy because of his healthy attachment to his female parental figure. He has already started to live his secondary aspect, which was meeting his relational and emotional needs healthily.

In the therapeutic work, B attacked his parents harshly. He switched role from abused to attacking. His attack got more and more intense, and when it hit the peak, the attacked died. It seemed that B needed the attacker's energy and that it began to support him more healthily. He needed to stand up against the outer and inner abusive figures.

When B noticed that his mother got hospitalized and was absent because of his attack in the therapeutic work, it sounded like he also realized her physical and psychological absence in his family of origin. It seemed that it was the moment of his internal mother's symbolic death. After a while, the relationship between B and T gradually transformed into a collaborative one. It could be the moment of the internal nurturing relationship's symbolic death and rebirth for him. When B realized his mother's absence in the therapeutic work, it seemed like a meaningful coincidence that

was one of the therapy's turning points. Then B started expressing various feelings about being abused, such as sadness and anger, symbolically by drawing and telling stories.

It was suspected that the therapy's 1-month holiday break could evoke in him how it felt to be abandoned in his family of origin. His emotional pain was noticed at least partly this time. It became apparent that an emotionally hurting relationship was subtly constellated in the therapy as well. B had started expressing his emotions verbally and nonverbally. Gradually, the relationship was transformed into a nurturing one between the growing child and the nurturing adult. B had started embodying the nurturing relationship so that he could become not just growing but also guiding. B had begun developing in Consensus Reality as well. He talked about his determination to grow and his leadership in his high school. It seemed that he started accepting the whole inner and outer experience of his survival through the abuse. He tried to allow his weakness and limitations and to show perseverance. Sometimes B took the growing role, and T took the paternal role who confronted B. At other times, B took the guiding and teaching role who showed profound wisdom and who evoked a sense of awe in T. The therapeutic relationship itself has gone through a symbolic death and rebirth process. The "abusive" relationship died and the "nurturing" relationship was born.

Critical Point in the Relationship Process: Noticing the Victim's Emotional Hurt and the Attacker's Hurting Attitude

As B kept attacking the parents intensely in the therapeutic work, the attack hit its peak. B noticed that T in the victim role was losing consciousness and almost dying. Then the quality of the relationship was transformed from abusive to collaborative. B and T played together and helped each other get trained and defeat an evil monster. When the

1-month break pushed B into the abandoned role, T noticed B's emotional pain and T's subtle hurting attitude. Then the relationship was transformed again into the one between growing and nurturing. The relationship was renewed when T noticed he was hurting B, and B was enduring it. Recognizing the other as a unique presence with emotions and the power to relate seemed to change the relationship's quality.

Recovery and Growth Out of the Abuse: Going Fluidly Between the Relationship's Polarity

B was the abused in his family of origin. B had experienced various roles in therapy, such as the abandoned child, revenging, the collaborative friend, the growing child, and guiding, as well as multiple roles between the polarities such as abused and abusing and growing and nurturing. B's social rank as a child living in the orphanage was less powerful in Consensus Reality. In therapy as the guiding one, B sometimes showed genuine wisdom.

After the abuse, recovery and growth were thought to become fluid among the opposite roles and one can use one's power in constructive ways. From Processwork's perspective, B's relationship needs were met each time gradually either B or T took the ghost roles such as abusing, abused, friends, nurturing, guiding, and so forth. It was thought to be the therapy's mechanism that supported B's development, and that made the relationship embody the sense of trust and awe. It was possible that the wise someone was initially constellated and foresaw the truth and big picture when B asked for the therapy.

Orphanage as an Extended Home That Held the Recovery and Growth

While B lived in one of the orphanage's group homes, the therapy sessions were conducted twice a month. B spent most of his time in the orphanage and at the local schools. The orphanage community worked as the container that continued to support his recovery and growth. B embodied his positive experiences in the group home as an ideal family image. On his recovery path, he found himself as a member of the community and a part of its history. He expressed his gratitude towards his group home's parents.

Because of its structural limitations, the orphanage could not provide permanent parental relationships such as foster care and adoption that were essential for their healthy development. The staff members had dedicated themselves to becoming the children's parents so that the fundamental needs of children who lost their functioning family and home would be fulfilled. Because the orphanage community had held the whole process as a large home, not just children's but also staff members' and therapists' recovery and growth were thought to be realized.

Bible as the Orphanage's Shared Myth

The orphanage was established in 1946 by a Christian Pastor and his family, who devoted themselves to saving war orphans. Devoting themselves to support orphans as an extended family had been one of the orphanage's fundamental values since its establishment.

In Bible stories, the most abandoned and marginalized people were most likely to be saved and help others be saved. "Blessed are the poor in spirit, For theirs is the kingdom of heaven. Blessed are those who mourn, For they shall be comforted" (Matthew, 5:3-4 NKJV).

This fundamental Bible message seemed present as the orphanage's shared myth. While reading the Bible at the orphanage, sometimes I recognized myself as a marginalized person like ancient people who had been forced to live outside a town because of diseases, disabilities, and discrimination. People who were saved by Christ and devoted themselves to saving others seemed to show a transformation of their opposite roles. B's transformation was impressive enough to recall this image or role transformation inspired by Bible stories. Although B was abused and abandoned in his family of origin, sometimes on his recovery path, he was teaching, guiding, and nurturing.

Reflection

The relationship's transformation between B and myself described in this chapter is thought to represent the field dynamics that enhanced the mutual growth between the children and staff members. B's relationships were troubled in the beginning and transformed in relationship with T, and also in relationship to his view of the orphanage's staff and community. As the relationships between the children and staff members developed, they began to recognize each other as neighbors who lived and grew together. It could be said that the orphanage's essential dreaming showed how people learned to trust each other and to cultivate a love for their neighbors. With an abused child (or anyone) we are working with inner psychology, meaning inner parents and child, and the relationship channel between client and therapist may be an essential part of this development.

In this chapter, symbolic death and rebirth was found and described in the relationship level between T and B and also in the relationship of B with his family of

origin. A part of the secret that enhanced the mutual growth of the children and staff members in the community of the orphanage was also revealed, and is further explored in the following chapters.

Chapter 4: Symbolic Death and Rebirth in the Organization's Crises: Living Spirits of the Establishment and Christianity

Orphanage as an Extended Home

Fortunately, I had been able to work at the orphanage for about 20 years. Sometimes I heard that children and staff members who shared each group home were called family members intimately and playfully. The orphanage that had five group homes was like an extended home for the children and staff members who lived there. As one of the community members, I was given a place where I felt at home and grew. One of the main reasons I had started learning Processwork was that I wanted to offer the community something as best I could in return as my expression of gratitude. The staff members and people who had supported the community seemed to want to give something the best they could do. This attitude seemed to be shared in the community and fascinated me very much. It seemed to be one of the community's fundamental beliefs that had been present since its establishment.

Established as a Home for War Orphans

On August 15, 1945, World War II officially ended in Japan. More than 120,000 children were left as war orphans without their families and homes. A minister and a member of the Christian church were deeply sorrowed to witness the orphans' suffering. They thought and discussed it strenuously so that they could find a way to save the orphans. With about 20 orphans and his family, the church member evacuated to a small town about 200 kilometers north of Tokyo. They cultivated wasteland, built plain homes, and started living as a large family. The orphanage was established in this way in October 1945. Since its establishment, the spirit of Christianity and children should be raised in a

family were its basic principles. Staff members had been trying their best to create family environments and build trustful relationships with each child. Even though their relationships were not based on blood, they lived together like authentic families so that the children were able to develop trust with others and thrive.

Trusting Each Other, Growing Together

Preparing and having daily meals together had been valued and was the center of their lives. The staff members had made every meal from scratch with seasonal ingredients. The children had supported by offering what they could do. Before every meal, they prayed together to God. While having meals, they talked about daily things as pleasant family households. The staff members also did gardening so that seasonal flowers and plants would enrich the group homes. The children loved to keep and play with animals, such as dogs, cats, fishes, turtles, small insects, and so forth.

They enjoyed annual events so that they could experience Japanese traditional culture that appreciated the sense of seasons. Christmas had been the most precious time of the year for the community. On Christmas Eve, people who supported the children throughout the year were invited to Christmas Service. Christmas Pageant was played in which all of the children and staff members engaged. The staff members prepared Christmas presents for each child, hoping that she or he would feel loved.

The staff members supported the children in recovering their sense of trust and nurturing their unique nature by sharing their daily moments. An increasing number of children had been hurt by some kinds of abuse in their families of origin. The staff members continued to get training to improve their skills and knowledge as professionals and provide the best nurturing environment.

Sharing Voices of the Children and Staff Members

A lot of people cared about and prayed for the children in the orphanage. They were neighbors in the local town, teachers in the local area, domestic and overseas volunteers and interns, people who donated various things, people who kept praying for the children, and so forth. I interviewed a child and two staff members so that their voices would be shared with people supporting the orphanage from near and far via its SNS blog posts. I offer their voices here because they can show how the orphanage's field helps not only children but also staff members get healed and mature. Before going deeper into the organization's symbolic death and rebirth process, I believe that it is helpful to understand how the community actually lives. In the following interviews, the announcer's voice is mine.

An Interview With a Child: Feeling at Home

Hello, everyone! I hope you are well. This winter is much warmer than usual in Japan. Children in A are generally healthy, playing outside and going to school. We want to share the voice of a child.

Before I started living here, I was worried about coming. Surprisingly, house parents and children welcomed me so warmly. Their kindness made me think that "I can live here." I found that the house parents respected each child's personality. They told me how to behave when I wasn't doing so. I thought, "they do so for the sake of me." I realized that being connected with people made my heart feel warmer. Because I learned how important it is to be kind to others, I want to be one who can do that.

The house parents of this group home are like "present parents" for me. It is like my present house. For me, a home is a place where I can relax and be myself. I feel like I'm happy now. Though I often struggle in my life, I feel settled here. When I raise my kids, I want to make the best use of my learning and pass on kindness. I want my kids to live happy lives.

The real voice from the children like this is very touching and encouraging for the staff members. Thank you again. We appreciate your remembering and supporting us.

An Interview With a Staff Member: Joy of Being With Children

Hello, everyone. We are sharing a story from a staff member who lives with children in our group homes.

Sometimes, I spend time together with all the children in the house. At the end of last summer vacation, we played cards and board games and ate lots of snacks. It was like having a home party. Usually, we spend time individually though it's so good to have fun together on special occasions. Somebody in the house does something funny almost every day. A girl didn't notice that a sock on her left foot didn't match her right foot. A boy found a frog, and we started chasing it. It makes me feel happy to share these tiny moments with them.

It's challenging for them to start living by themselves after leaving our houses. Sometimes they get hopeless at keeping going. Even in difficult times like this, I found something positive when they visited me and shared their struggles. Some of them could communicate their difficulties to me more clearly than before. Some of them could ask for help from me. I was surprised to notice that they got matured one step further. Even though they were in difficult moments, I felt glad and fulfilled. I was telling myself that "I'm sure they challenged so hard. They grew a lot."

In the orphanage, we believe in growing together. Thank you for remembering and supporting us.

Interview With Another Staff Member: Appreciation for Children and Neighbors

In the orphanage, staff members and children were preparing for Christmas. We share some words of staff members.

People in our neighborhood are always so kind to us. Some of them visit our house and give us vegetables and fruit. The other day, one of our neighbors gave us plenty of rice. Another one generously gave us a huge box of apples and said, "Enjoy eating them!" Almost every morning, a woman who lives close to us waits outside and says "Hello" to our children. The connection with the neighbors helps us so much.

We have started practicing for the Christmas pageant. The elementary school children in our house play the role of shepherds. Sometimes they sing the shepherds' songs while they take a bath. Our theme for this Christmas is, "What can we do to express our appreciation?" When I think about myself as a parental role in this house, I have many things to say "Thank you" to the children, coworkers, and neighbors. I appreciate the children's everyday support, like helping to set meals, speaking thanks for what I do, and having a good time with me.

We feel grateful for your remembering and supporting us. I hope all of you enjoy the end of this year.

Nonlocal Presence of an Extended Family Beyond Time and Place

While living as a family, trust had grown in the child's heart and would be passed on to the future family that they would create with their partners. As the parental figures, the staff members took care of them and helped them thrive. This family was supported warmly by its neighbors and the local community. It could be said that family dreaming was present nonlocally in the child's heart, the group home, and the neighbors. The family dreaming seemed to be present from the orphanage's establishment to current days and would be passed on even to the children's future families.

Becoming a part of the family dreaming was a precious experience and powerful enough to change one's life. It made people realize that some kinds of power and will could exist beyond individual human beings. Since its establishment, people in the orphanage had lived and appreciated their daily lives by praying to God. Today, people all around the globe live their daily lives and pray in their unique ways. Imagining this makes me think that all beings on this planet would be one extended family.

Some of the staff members used to say that an orphanage is a place where not only children but also staff members grow together. I believe that some aspects of the secret, how the field holds the mutual growth process, were shown above. The organization's death and rebirth process, which is explored in the following, had manifested in a fruitful field.

Organization's Symbolic Death and Rebirth Process: Roles and Their Interactions in the Crisis

In general, while living in the orphanage, the children continued to fill themselves with positive experiences and became less affected by the abuse in their families of origin. The re-growing process would take a long time. Sometimes it was inevitable for children to conduct some kinds of inappropriate behaviors because of the aftereffect of abuse. These were critical moments both for the children and staff members as their parental figures. How to face the crises could decide whether they would turn to positive or negative directions later. It was possible that the children might feel confused and overwhelmed by uncontrollable forces beyond their expectations.

The staff members could be thrown into challenging situations where they would be required to stand between the children as perpetrators and someone who got hurt by the children's acts. While hoping to support the children, they also could become overwhelmed by various emotions and face their limitations as parental figures. Several roles and their interactions in the crises are examined in the following. An imaginary situation is presented based on the author's innerwork for confidentiality's sake. Although it is imaginary, I believe it reveals the essence of my learning from the orphanage's children and elders.

Role of the Perpetrator

Crisis Moment #1: A Child in the Perpetrator Role

(The child is called C in the following.) C was doing well at the group home and school. C was willing to support the staff members and was motivated both towards

studying and club activity. C's staff members were glad to see C grow and were also thinking about how to help C more.

One day, they learned that C had engaged in inappropriate behaviors against society's moral standards. (Again, the content of the behaviors is kept confidential to protect the community. Please think about any behaviors that hurt teenagers themselves and others close to them.) The staff members and also C could not help but admit that C should be seen as the perpetrator for the acts. The staff members listened carefully to what and why C had done such behaviors. At the same time, they kept in touch with and apologized to the people involved as victims. Though C reflected and regretted what C had done, C also looked confused without knowing how to bear responsibility. When C engaged in the act, it was assumed that C's primary awareness tried to fulfill C's emotional needs in the recovery process from the abuse. Simultaneously, C's secondary awareness re-created a painful abusive pattern against the victim role.

Crisis Moment #2: Staff Members in the Perpetrator's Role

The staff members' group, including C's group home's parental figures, discussed how to support C in taking responsibility and growing through this crisis. In my mind, and also in the group, there were several roles.

In a disciplinary role, the first voice was saying, "C should take responsibility. We should be strict enough to discipline him and should not be too protective." It was from disciplining parents or victims to C as the perpetrator.

In a protective role, the second voice said, "We agree that C should be responsible for what he had done. Though we are in a crisis, please keep respecting him as one of our

family members.” It was from protecting parents, including C’s parental figures, to C as a family member.

In a responsible role, a third voice stated, “The staff members, as C’s parental figures, should take responsibility.” It was speaking from those direct and indirect victims who were the victims’ family members and the people involved, and was directed to the staff members as the indirect perpetrators. It criticized the staff members for not raising C appropriately enough.

Crisis Moment #3: Owning the Perpetrators and Staying With Suffering

As C’s parental roles, the staff members were inevitably put into a difficult situation. On which position should the staff members have stood? Were they victims? Even though they had done their best in nurturing C, they were asked to take responsibility for C’s inappropriate act. Although it was apparent that they did their best, should they be seen as indirect perpetrators who could not prevent the accident? How about C? While the staff members’ primary awareness was as C’s caretakers, they might be seen as the indirect perpetrators who could not discipline C well enough. Even though he was nurtured well enough, was C the perpetrator who betrayed the staff members’ trust? Was C the victim who was recovering from the family of origin’s abuse? The crisis was getting uncertain and ambiguous, where both C and the staff members could be perpetrators and victims simultaneously. These aspects seemed secondary for them as the primary trusting family members.

The staff members had started imagining again what C experienced in the family of origin. C was inevitably forced into being a victim of abuse. C could not help but experience interactions between victims and perpetrators there. In general, it was

sometimes inevitable for abused children to behave in inappropriate ways on their way to re-trusting others, especially in adolescence. Their parents, who abused them, were often victims in childhood. The staff members reflected thoughtfully, not just on C's behavior but also on the family history that led C into it. The staff members' group, including C's parental figures, held this challenging process that brought up uncomfortable emotions such as sadness, anger, misery, and so forth.

When the staff members owned the emotional pain and possibility of being perpetrators, the relationship between C and the staff members transformed in the same way as in the relationship process in Chapter 3. From Processwork's structural viewpoint, it seemed that while the staff members became more identified with the perpetrator's awareness, C became more identified with the victim's awareness. Role switching seemed to happen. Another view is that the intent to only see a victim, a perpetrator or responsible one – is limiting. All of those roles are present. This furthers the wisdom when we notice we have switched roles. There is no longer a need to only have a one-world and absolute view.

From the Processwork phase viewpoint (Arnold Mindel, 2017), it could be described as follows. From phase 1 to 2: C's act raised conflict among the good enough nurturing relationship. From phase 2 to 3: C and the staff members started switching roles when the staff members owned the perpetrator role. When the emotional pain beneath the abusive relationship was heard and owned, a phase 4 state arose.

Crisis Moment #4: Inner and Outer Dialogues Between Perpetrators and Victims

The staff members also reflected on how they had interacted with C. Although they had done their best for sure, the depth of C's emotions and burden of C's family

history might have been far beyond their imagination. They had believed that they were good enough parents since they met C. On the other hand, they sometimes might have abandoned C's needs in very subtle ways because it was impossible to understand C completely. If C was *both* the victim and perpetrator, this might be a more accurate perspective for the staff members.

In the staff members' group discussion and individual reflections, the dialogues between the victims and perpetrators became deep enough so that the insights came. The staff members let part of their natural expectations of being good parents who raised good children go. They realized that the crisis helped deepen their way of seeing C and themselves. They might feel surprised, fulfilled, and perhaps even grateful for the unique arrangement.

As they spoke with C, and realized the changes in how C was now more able to take different roles and points of view, as they could too, they felt sure that C's relationship with them was different and also refreshed from the one that was present before the crisis. Their relationships with C became more equal and that allowed for mutual understanding and learning. Although they would need to repair their relationships with the victims, they felt grounded and less anxious. Somehow, they felt confident that with their new relationship with C, together they could deal with the situation. This is an example that could be true in most cases, and in working with this population of orphans, there is a fluidity of roles.

Reflection #1: Starting Dialogues Between Victims and Perpetrators

Like the individual and relationship processes, the death and rebirth circular process was found in the organization's crisis. Firstly, before the crisis, C and the staff

members were a good child and good parents in Consensus Reality. The staff members, who had higher social rank, were in nurturing roles, and C, who had lower social rank, was in a being nurtured role. Secondly, the good child and good parents' relationship started dying because of C's perpetrating behavior. The opposite roles were switched in Dreamland. It could be stated that C killed the good parents symbolically by the perpetrating behavior and became the one who was affecting others. As the larger family, the whole staff members' supported C's parental figures. C's behavior made it challenging for the staff members' group to identify with good parents and good family roles. The organization was thrown into crisis.

While good parents and the good family were dying symbolically, the dialogues between victims and perpetrators deepened inside the group, each staff member, and C. The organization's increased conversations both in Consensus Reality and Dreamland renewed its relationships and its field's qualities. The staff members' group sacrificed part of its natural expectation of being good parents and started facing C in more sincere ways. The relationship between the staff members and C became more fluid and equal. Although there remained social rank differences, sometimes it would be possible that C would teach valuable lessons to the staff members.

Thanks to the crisis, the whole organization was reborn and grew, as the feeling of trust in the field was deepened. The conversations amongst the staff and C shifted individual perspectives, and this in turn allowed for other options to be available to the group and organization. It could be said that C's inappropriate behavior had nurtured the staff members' group and the whole organization. When I asked myself who created the whole process, a sense of awe arose.

The orphanage's elders had sometimes mentioned that "the most challenging children could be the best teachers." I recall Bible verses that were shared at each staff member's welcoming ceremony.

So, He spoke this parable to them, saying: "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance." (Luke, 15:3-7 NKJV)

I have been incredibly fortunate that I could learn the essence of this teaching in the orphanage community. Through my experience, I am sure that the community's core belief has been genuinely held.

Reflection #2: Critical Moment in the Organizational Process: Christianity as the Field's Wisdom

When the staff members noticed their subtle perpetrator-ness, it seemed that they trusted the process beyond their intention and control, including C's inappropriate behavior and sacrificed part of themselves as good parents. It reminded me of an essential teaching from the Bible of offering the best of what you could do to help society's most marginalized people. In my understanding, it is part of Christianity's values to sacrifice one's current self for the sake of the greater mission and transform yourself. Christianity had been alive in the orphanage's field since its establishment and had helped its children and staff members overcome crises.

Like the relationship process, when the staff members stayed in the suffering of letting their good parent identity go and noticed their subtle perpetrator-ness, the whole organization had started transforming and growing. C's parents had behaved abusively

and could not own their perpetrator-ness in C's family of origin. However, C was not forced to only own the perpetrator role in the organizational process. Because the parental figures noticed their inner perpetrators as ghost roles, the whole process progressed, and C's victim aspect was highlighted. The group's staff members contained the victim role's emotions, such as sadness and anger. It seemed that the perpetrator's affecting ability was reborn positively as a relational power in the process in Essence.

Again, it was the same dynamics as in the relationship process. It could be said that C killed the good parents symbolically by socially inappropriate behavior and that a growing mutual relationship based on trust was born. The whole process seemed genuinely amazing. I believe that each of the children and staff members has contributed to and facilitated the process. One of the community's traditions is to play the Christmas pageant in which each of the children and staff members takes a role. I believe it symbolically represents how the community works. Every process seemed to be facilitated by the community, field, and everyone's collaboration.

Group and organizational processes also have relevance to our own lives. It inspired me to reflect on my history. The process brought me an image that C's victim aspect, like a miscarried fetus somewhere dark, was found and given a memorial service and that a renewed one was born. In the author's individual process, three older siblings were miscarried and went somewhere before their births. As shown in the family constellation work, they were present in my family of origin's field in Dreamland, and on my family grave as a small statue of the Kannon. Mysteriously, it felt as though the organization's process of learning could offer rebirth to my miscarried sibling's lives. It made me hope that I could live their lives here and now in my life.

**Chapter 5: Multistate Consciousness, Enriching Transformation:
History and the Universe, Here and Now**

Exploring the Secret of Transformation Guided by Inner Wisdom

In Chapters 2 to 4, individual, relationship, and organizational processes were explored. It was found that the symbolic death and rebirth among reality's vertical levels led to the developments that were realized in Consensus Reality. World War II and nuclear energy were found as shared themes. As I wrote in the Introduction, I have admired the wise older man in the animated film (Miyazaki, 1984). As if being guided by him, the secret of transformation behind the orphanage's processes is explored next.

Co-Transformation Among Three Vertical Levels: Circular Process of Death and Rebirth

It was found that the individual, relationship, and organizational processes seemed to share the death and rebirth circular process in general. The pattern went through the three vertical levels, namely, Consensus Reality, Dreamland, and Essence. Firstly, each of the processes got stuck in Consensus Reality. The lack of fluidity was apparent because the more dominant figures affected the less dominant figures in one-sided ways. Secondly, the opposite roles were switched to each other in Dreamland. Being affected in Consensus Reality became affecting in Dreamland. Thirdly, both roles died, and fourthly, they were reborn in Essence. After the affecting's power hit its peak and being affected died symbolically, both roles were reborn and thus renewed. Although what had happened in Essence was unknowable, the result was the rebirth of renewed roles. Fifthly, the renewed roles grew in Dreamland. The interaction of both roles and also the fields' energy was renewed. Sixthly, their mutual growth was realized in Consensus

Reality. Both roles had begun interacting in more balanced and fluid ways. The death and rebirth circular processes reminded me of the Yin / Yang symbol that represents how Taoists view the processes of nature (Arnold Mindell, 2012, 2017, 2019a; Amy & Arnold Mindell, 2020; see also Appendix A). As shown in the 4 phases model (Arnold Mindell 2017), the Yin / Yang symbol seems to represent nature's essential wisdom and helps people connect with it deep inside themselves.

Co-Transformation Among Three Horizontal Levels: Self, Family, and World

There were remarkable similarities between the abused child's and the author's processes. The similarities were becoming the victim role in Consensus Reality, switching to the opposite role and killing the oppressor in Dreamland, realizing themselves as parts of their communities by reflecting on history, and discovering a love for their families. The relationship process made me realize that the boy and I were comrades, and that sometimes, his process was my guide. It made me become more trusting and offer a sense of awe to the creator of the process.

In the organizational process, the community was the extended home where each child and staff member belonged. They appreciated everyday meals as gifts from nature. They nurtured rich emotional relationships with animals and plants and also with neighbors in the local community. Since the orphanage's establishment, family dreaming seemed to have existed in Dreamland, supported by Christianity. Family dreaming has been living for a long time within human history. Recognizing the big picture made me notice that I was holding life and that I was one of the countless lives. It brought me a sense of joy and gratitude for the countless lives, which was also like one collective life. The feeling of awe for my little life, which was vast and complex like the universe, also

arose inside me. The co-transformation took place in an entangled manner among horizontal levels: individual, relationship, and organizational, and perhaps also beyond to the Earth and the universe.

Multilayered Quality of Time: Coexistence of the Past, Present, and Future

Each of the three horizontal processes had traveled beyond Consensus Reality's time and place limitations. Experiencing pasts and futures and going from atoms to the universe in Dreamland led to the transformations in Consensus Reality.

In the author's process, one night's dream helped change my family image by making me realize how World War II had affected my parents' generation. For me, the symbolic death of social identity brought by the earthquake encouraged self-exploration. In the abused child's recovery process, there were moments when he lived history and future, such as the past civil war in his hometown, the orphanage's history as his extended home, and how future civilization would look. In the organizational process, the rescue of war orphans encouraged the pastor and church members to establish the orphanage. The aftereffects of the earthquake and the nuclear accident were still present after about 10 years.

Life myth is a concept that unique patterns and themes might appear in a person's life and help the person become more mature and integrated (Diamond & Jones, 2004/2012; Arnold Mindell, 2012, 2017). As with individuals, relationships and organizations are also based on their life myths, or in other words, dreaming or Processmind from the Processwork perspective (Arnold Mindell, 2012).

Working on each process inevitably required exploring the society and history that had held the process and its underlying myth. Experiencing the past and future as if it

was happening right now transformed the present. It felt like the past, present, and future existed simultaneously with the viewpoint of multilayered reality: Consensus Reality, Dreamland, and Essence.

World War II and the Nuclear Accident: Haunting Energy Behind Three Processes

While working on this project, I sensed that the aftereffects of World War II and the nuclear accident were haunting the three processes. There seemed to be shared destructive energy that attempted to destroy my own and the abused child's families of origin, as well as the orphanage community. My passion has been keen to resolve this world secret. The elders in the movie "Nausicaä of the Valley of the Wind" have encouraged me so much. "Where does the energy come from? What is it trying to do?" These life-long questions are explored in the following sections. My genuine aim is to attain wisdom about the energy so that it could be befriended and manifest itself in more constructive ways.

Innerwork: Facing the Inner Perpetrators: "Who Did Start the War?"

Exploring the three processes made me notice that World War II had affected my family of origin and that somehow the war was still going on. In my inner image, I was wandering about the ruined land like a hungry ghost. It looked similar to burnt-out ruins after the nuclear explosion. The destruction brought by World War II and the one brought to my family of origin after my father's death seemed fractal for me. A question came to me, "Who did start the war?" Perhaps because I am addressing my own life myth, I have made a sacred resolution to explore the destructive energy's origin.

Fujisaki (2003) studied the aftereffects of World War II on the Japanese postwar generation. She found that they tended to identify with victims not perpetrators. I noticed

that I, and maybe a lot of mainstream Japanese people, had the same tendency. I also vaguely noticed there had been an inner perpetrator in Dreamland outside of my identity. For example, “it” sometimes tried to destroy my emotional connections with others in subtle ways. When I identified with my victim aspect, I moaned why those kinds of destruction repeatedly occurred, and ignored my side as the perpetrator.

With the help of my learning from the abused children, I present a piece of innerwork on the aftereffects of World War II. There seemed to be two types of voices about why and what Japanese people had done mainly to the colonized countries during World War II.

One voice said, “Japanese army did extreme harm to many Asian countries by ravaging their lands and killing their people. Japanese people must acknowledge the severe aftermath continuing today, apologize for them sincerely, and compensate for the damage.” The voice focused mainly on the relationship between the people of colonized countries and the Japanese as perpetrators.

The other voice said, “Japanese people, including the army, contributed to the countries’ development and sacrificed their precious lives. Japanese must acknowledge the ancestors’ contributions and show gratitude to them.” This voice focused mainly on the relationship between the Japanese war generations and postwar generations.

The former view considered what the war generations had done was bad in general and the latter recognized it as good in general. The two opinions had been divided for a long time and had seen each other, almost as the enemy.

With the help of learning from the organizational process, I would say that the people who engaged in the war could have wanted to make the world a better place, even

though the consequences of their acts were horrible on the whole. Some parts of them might be victims who had minimal options but to begin the war, even though, at least, parts of their intentions were good. Simultaneously, Japanese people, including myself, should admit that the partly good intentions generated tragic consequences. On the other hand, it is very edgy to say; I would not deny it entirely that the Japanese war generation had done some good acts in the colonized countries. There could have been something positive, regardless of how much or how little they were.

After the innerwork, I owned my marginalized inner perpetrators and stopped projecting them onto others, such as the Japanese war generation. I face the ancestors who started the war and create dialogues with them. I hope that my closed inner eyes would open and that the inner perpetrator would be reborn as a potential ally. Essentially, I am bringing in the world channel in the form of WW II and history to give some context as to why the orphanage was created, as well as accentuating the notion of life myth in the lives of B, C, myself, and the orphanage. It is my tiny step to quench my urgent thirst for connecting with the ancestors and receiving wisdom.

Facing the Inner Perpetrators: “Who Did Push the Nuclear Accident’s Button?”

I had a weird question about the nuclear accident, “Who pushed the accident’s button?” From Processwork’s perspective, it could be said that a part of me experienced it as a victim, and another part pushed the button as perpetrator in Dreamland. When I watched the aired news, I had a strange intuition: “I pushed the button to explode that.”

The day before the earthquake occurred, I exploded a little bit. For a few years, I was a member of a team that worked on a project. It was very fulfilling and taught me a lot to be part of the team. At the same time, I got exhausted. The day before the

earthquake, I told the group that I could not keep doing it. The team members understood me. Although I communicated well this time, I usually tended to stretch my patience until it reached its limit and then exploded. Even though I had needed to ask for help, I just maintained the status quo. The next day to my personal and important relief, the earthquake occurred. I knew that the accumulated geological energy caused the quake, and I felt surprised by the fractal or the coincidence between nature's gigantic process and my little experience. When I watched the news, I had another strange sense that the explosion and collapse were also happening inside me.

All of these experiences encouraged me to dream about reality more fluidly. Somehow it sounded real to me, "I was a person who allowed the accident to happen," or "I was one of them at least." Acknowledging this made me feel terrified, just like when I visited the field hospital in the night dream. It felt as if I heard a lot of groaning and screaming because of so much pain. Even though it is challenging, I should own my inner perpetrator and keep listening to the victims' voices. It could open my ears to world pains and create a sense of mission that encourages me to do something for a better society.

Again, this is another tiny step to quench my urgent thirst for exploring the meaning beneath the nuclear accident. The roles of victim and perpetrator, seen in both war and earthquakes as well as personal psychology, need to be explored and focused on because their interaction may reveal a process of death and rebirth.

Facing the Inner Perpetrators: Relationship Transformation With Nature

This section is drawn from my thesis submitted to Japan Process Work Center (Fujihira, 2017). In the abused child's recovery and growth process, noticing both his power and the other who endured the pain was critical for the relationship transformation.

With the help of the fractal principle, the process' wisdom would possibly indicate how to face the aftereffect of the earthquake and nuclear accident. The following was a story that could encourage, at least, myself.

When thinking about the relationship between nature and human beings, the natural environment has been abused by human activity. Human society, as a whole, continues to abandon natural lives. The earthquake and nuclear accident were considered as moments of role switching. Human beings needed to perceive the roles more fluidly. Various roles were noticed, such as nature as perpetrator and also as victim, and human beings as perpetrators. Human beings finally realized how they had been abusing and destroying the natural environment. The destructive quality of human civilization and the dying aspect of nature became more visible. Then an insight arose that nature would not nurture human beings infinitely. The relationship with nature became transformed into a more collaborative one. Human beings would feel that they were being nurtured and guided by nature. They would start living with nature more humbly by recognizing their weaknesses and limitations.

Potential Transformation: Killing, War, Nuclear Power, and Big Bang in Dreamland

In the symbolic death and rebirth processes, the one who was oppressed in Consensus Reality became the one who had power in Dreamland after role switching. Then it killed the other symbolically in Dreamland. The opposite roles died and were reborn in Essence, and they grew in Dreamland and Consensus Reality. Although killing oppressors must not happen physically in Consensus Reality, it could later lead to fruitful transformation when it happened in Dreamland. After killing the oppressor in the family

in Dreamland, the one who was oppressed grew beyond the family's limitations and achieved a broadened identity in society. With the help of the fractal principle, it could be said that wars in Dreamland could initiate productive transformation processes.

Obviously, wars must not occur physically in Consensus Reality because they could be attempts to kill other countries. On the other hand, when they happen in Dreamland, they could help people become more international beings beyond their nations' limitations (Arnold Mindell, 1989/2019b).

Furthermore, nuclear explosions and accidents in Consensus Reality could be attempts to kill the Earth because they severely damage the ecosystem, including human beings. On the other hand, when they occur in Dreamland, they might transform people's awareness into universal ones beyond the Earth's limitations. Although it sounds crazy, if the Big Bang was experienced in Dreamland, it might broaden people's awareness beyond the universe's boundaries. I imagine that when people look at flowers or stars and feel awe, an explosion of energy could happen inside themselves in Dreamland. It could be one manifestation of the universe's creativity and could be like the inner manifestation of nuclear power or the Big Bang that expands their awareness or limitations of identity. It could help them feel peace of mind, gratefulness, or a sense of eternity, and realize that the universe was their shared home. I hope imagining like this invites people to inner exploration that could transform their consciousness.

Conclusion: Dialogue With Inner Wisdom:

Being at Home, Wherever You Are

What brought me to this learning journey was my emotional pain and its aftereffect that was difficulty in getting intimate with people. One of my essential motivations was to heal my emotional wounds. Sometimes I kidded myself secretly, “If learning overseas would not heal it, I might have to go to outer space.” Later, I happened to travel to outer space in Dreamland. After all of my journeys, I am still sitting with my pain. Although I believe it is getting better, and I can more readily connect with others, the aftereffect stays with me. Does the damaged part recover? Will this be a result of my journey?

While working on the project, my son was born. As this project concludes, I want to share two short night dreams. In one of them, I reconciled with an orphan with whom I had been in a conflict for a long time. I met him in front of my family of origin's house. There was a Buddhist temple next to it, and I washed my hands there. In another dream, I met an old friend in a shelter for homeless people. After staying several days, I was getting ready to leave. I told him I have a new family member, and that my son was born. With these dreams, I imagine I'm the orphan, the homeless, and a member of a new family simultaneously.

Maybe a part of me is still wandering as a wounded child. I have a subtle sense that I am everyone, every being, and everything. As a great yoga master has taught us, I am helping myself by supporting others (Swami Vivekananda, 2020). An old Japanese saying teaches us that, uniquely integrating Buddhism and animism, everything has the wisdom of Buddha inside itself (Yasurakaan, 2022). Murakami (2010) noted “That

something as insignificant as an eyelid had its place in the workings of the universe” (p. 395). The love of the universe does not abandon tiny things. As Carl Sagan (n.d.) has said, “We are all made of starstuff.” We all are pieces of stars and children of the Big Bang. I find myself on the way to a collective home from where maybe everything, including myself, came. From Kawai’s (2020) discussion about the fairy tale “The Handless Maiden,” I learned that hardships help people to find a spiritual connection.

As my inner wisdom has taught me some of the world’s secrets through this project, its imaginal message would be as follows. It begins to speak in my imagination.

Congratulations! Amazingly, you came here. I am proud of you. I will tell you the world’s secrets that I discovered. Maybe you already found some of them. Firstly, when individuals, relationships, and organizations grow, symbolic death and rebirth happen among reality’s vertical levels. When they develop, symbolic death comes first, and then they will be reborn. In this context, symbolic death is a propitious sign.

Secondly, metaphorically speaking, the past, present, and future exist in a parallel manner when you see them with the wisdom of multilayered reality. Because of this, your experience of the past and future changes right now, at least in Dreamland.

Thirdly, a home does not consist only of material structures such as floors, walls, and roofs. People who share a home, mainly family members, are essential parts. Furthermore, your native land and nation, the Earth, stars in the sky, and the universe, all are parts of your extended home. In this context, you never lose your home while living. At the same time, a stable living environment in Consensus Reality is important.

Lastly, I imagine like this. The ultimate home where all lives go back to is the countless explosion of light like the Big Bang, which you might have seen. All physical and nonphysical existence, including your body and soul, came from and would go back there. If you experienced the magnificent explosions of light while alive, your awareness would expand. Maybe it is a common experience among many spiritual traditions around the world. Each of the practices is a precious way that leads people there, the gigantic shared home. I just have dreamed about the last secret. I and also you are traveling like this on the way home. At the same time, here is our home, where we are now. I am always with you. We are friends, comrades, and family members.

What I can notice physically is just some part of reality. Recognizing this relieves and eases my heart. It was not because I was so shameful or not good enough that my

family members have been dead physically or mentally. I have been traveling guided by a magnificent will, and at the same time, always at home. My family of origin and ancestors, including my unborn three siblings, live as a family somewhere protected by the world. Some people would say, "that is heaven." For me, at least for now, it is a precious one of the countless universes.

I live in this universe, that universe, and maybe other universes simultaneously. I have found my home like this, and come back to my family. I am feeling the love here: "Welcome home. We were waiting for you." I will be at home, and at the same time, continue traveling. I will keep internal dialogues with inner perpetrators and do something constructive with their renewed power. By doing so, I will express my gratitude to my extended, gigantic home: the Earth and the universe.

References

- Bible Study Tools. (2023, January). *New King James Version*.
<https://www.biblestudytools.com/nkjv/>
- Diamond, Julie, & Jones, Lee Spark. (2012). *A path made by walking: Process Work in practice*. Lao Tse Press. (Original work published 2004)
- Fujihira, Hiroshi. (2017). *Recovery and growth from child abuse – A child as a wise being who gives guidance and nurture*. Submitted to Japan Process Work Center as final thesis of Diploma Program Phase One.
- Fujisaki, Ayako. (2003). *Inherited memory: A qualitative study of how World War II influences the Japanese postwar generation* [Unpublished diploma thesis]. Process Work Institute, Portland, OR.
- Kawai, Hayao. (1996). *The Japanese psyche: Major motifs in the fairy tales of Japan* (English edition). Spring.
- Menken, Dawn. (2013). *Raising parents, raising kids: Hands-on wisdom for the next generation*. Belly Song Press
- Mindell, Amy. (1995). *Metaskills: The spiritual art of therapy*. New Falcon.
- Mindell, Amy, & Mindell, Arnold. (2020, September 12). *Processwork from Jung to Einstein* [Seminar online]. Process Work Institute, Portland, OR.
- Mindell, Arnold. (1988). *City shadows: Psychological interventions in psychiatry*. Lao Tse Press.
- Mindell, Arnold. (1993). *The shaman's body: A new shamanism for transforming health, relationships, and the community*. HarperOne.
- Mindell, Arnold. (2002). *The deep democracy of open forums: Practical steps to conflict prevention and resolution for the family, workplace, and world*. Hampton Roads.
- Mindell, Arnold. (2012). *Processmind: A user's guide to connecting with the mind of God*. Quest Books.
- Mindell, Arnold. (2017). *Conflict: Phases, forums, and solutions: For our dreams and body, relationships, organizations, governments, and planet*. CreateSpace Independent Publishing Platform.
- Mindell, Arnold. (2019a). *The leader's 2nd training: For your life and our world*. Gatekeeper Press.

- Mindell, Arnold. (2019b). *The year 1: Global process work: Community creation from global problems, tensions, and myths*. Gatekeeper Press. (Original work published 1989)
- Ministry of Health, Labour, & Welfare. (2007). Data.
https://www.mhlw.go.jp/seisakunitsuite/bunya/kodomo/kodomo_kosodate/dv/dl/130823-01c.pdf
- Ministry of Health, Labour, & Welfare. (2020). Data.
<https://www.mhlw.go.jp/content/11923000/000595122.pdf>
- Miyazaki, Hayao (Writer & Director). (1984). *Nausicaä of the valley of the wind* [Animated Film]. Tokuma Shoten.
- Murakami, Haruki. (2010). *Hard-boiled wonderland and the end of the world* (English edition). Vintage.
- National Police Agency. (2021). Earthquake 2011.
<https://www.npa.go.jp/news/other/earthquake2011/pdf/higaijokyo.pdf>
- Reconstruction Agency. (2021, January). Kouhou.
https://www.reconstruction.go.jp/topics/main-cat2/sub-cat2-1/20210330_kouhou1.pdf
- Reconstruction Agency. (2021, June). Kanrenshi teiseikasyo.
https://www.reconstruction.go.jp/topics/main-cat2/sub-cat2-6/20210630_kanrenshi_teiseikasyo.pdf
- Reiss, Gary. (2014). *Families that dream together*. CreateSpace Independent Publishing Platform.
- Reiss, Gary. (2018). *Healing history: Breaking the cycle of personal and historical trauma*. Changing Worlds.
- Rumi, Jalāl al-Dīn Muḥammad. (2004). *The essential Rumi*. HarperOne.
- Sagan, Carl. (n.d.). Quote. <https://www.azquotes.com/quote/380622>
- Sogyal Rinpoche. (1992). *The Tibetan book of living and dying*. HarperOne.
- Swami Vivekananda. (2020). *Karma yoga: The yoga of action* (English edition). Independently published.
- Yasurakaan. (2022). Shingon Buddhism.
<https://yasurakaan.com/shingonshyu/sansensoumoku/>

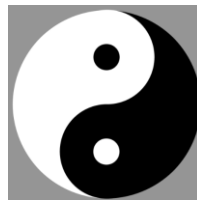
Appendix A: Symbolic Death and Rebirth Diagrammed

Symbolic Death and Rebirth Shared Among the Individual, Relationship, and Organization's Processes

Consensus Reality: Flowing → Consensus Reality: Stuck



Dreamland: Growing



Dreamland: Dying



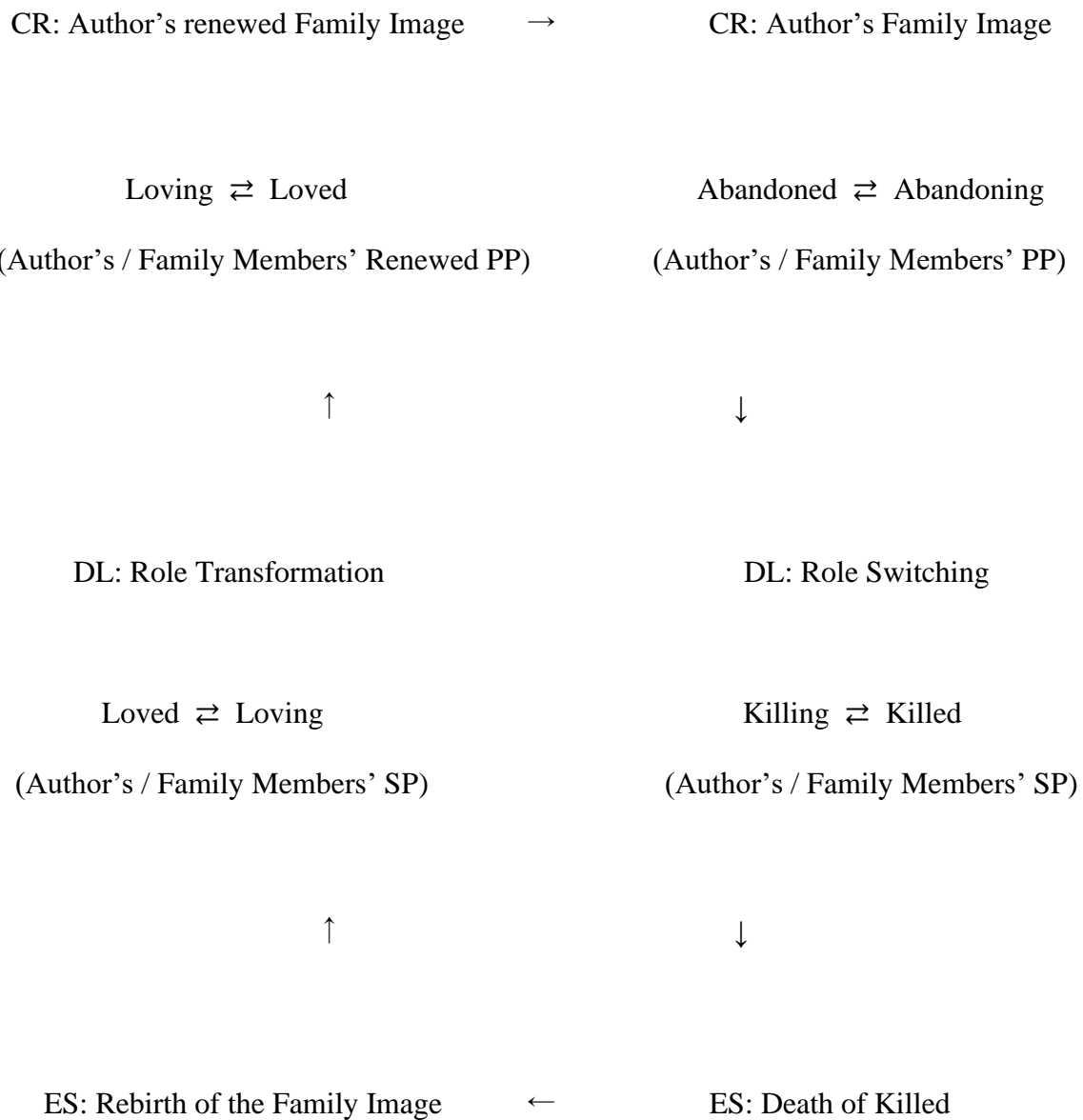
Essence: Rebirth



Essence: Death

Symbolic Death and Rebirth in the Individual Process

Abandoned → Killing → Loved → Loving



(Note. PP = primary process, and SP = secondary processes)

Symbolic Death and Rebirth in the Relationship Process

Abused → Attacking → Befriending → Guiding

CR: Child's Relationships → CR: Child's Family of Origin

Guiding ⇌ Guided

(Child's / Therapist's renewed PP)

Abused ⇌ Abusing

(Child's / Parents' PP)

↑

↓

DL: Role Transformation

DL: Role Switching

Guiding ⇌ Guided

(Child's / Therapist's SP)

Attacking ⇌ Attacked

(Child's / Parents' SP)

↑

↓

ES: Rebirth of the Relationship

←

ES: Death of Attacked

(Note. PP = primary process, and SP = secondary processes)

