

# BEING HERE WHEN I NEED ME

An inner journey

*Vivian King*

**An extract**



*Inner Way*

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## PROLOGUE

I know what it feels like when I'm not 'here for me'. I know what it's like to give myself away in bits and pieces until I feel like a Nobody. It's a very hollow feeling and I wander around looking for 'something' or 'someone' to fill the void. Fortunately, I also know what it's like when *I am* here for me, and that's why I have written this book.

*Being Here When I Need Me* is about self-exploration and self-discovery. In our rapidly changing world, it is no longer an indulgence to focus on self-development; rather it is a necessity for survival. This is not just another book on individualism or self-absorption. Nor is it a book to fuel narcissism. Instead of sanctioning selfishness or social passivity, *Being Here When I Need Me* calls you back home to yourself so you will have the stamina to focus on important family, community and world situations. It speaks to the sense of powerlessness, loss of purpose and feelings of emptiness that many feel because of social alienation, the fleeting rewards of material possessions and the lack of connection with the sacred. When you are here for yourself, you will no longer be dependent on material things or on other people to satisfy your innermost desires. You will be free to relate to others without losing your sense of self. This book will connect you with what is profoundly meaningful and holy, filling the inner void with peace. A peaceful inner world is the backdrop for a peaceful outer world.

*Being Here When I Need Me* is really the title of my own inner journey. Intrigued with why people do the things they do, I look back over my life to reflect on why all my work is focused on evoking the self. In a sense, it is what I am compelled by my soul to do. Although my personal story has unique elements, most likely you will recognize aspects of yourself in the following synopsis of my journey.

I had the good fortune of growing up on a farm in what I thought was the most beautiful place in the world – Kansas. I was seen, loved and trusted by my down-to-earth Christian parents who provided the fertile soil for my growth. They were true gardeners of my spirit. They nurtured my four brothers and me and watched us blossom without trying to change our colors or patterns. They trusted our unfolding.

My parents expressed love openly. I never questioned their faithfulness or loyalty. I felt safe and secure and sensed from an early age that somehow my family experience was unusual. I believed I was the luckiest girl in the world because I belonged to our family and lived on our farm. I loved our land with its golden wheat fields and its rich, aromatic alfalfa pastures. It seemed like the cottonwood trees – majestic sentinels lining the banks of the Arkansas River – sang to *me*. I was a nature sprite, climbing trees and going barefoot as long as the season permitted. I walked through soft grass, sticker patches, cow pies and clods of earth turned over by the plow. The land, the farm, the animals and the family were all an organic part of life.

In contentment and gratitude I wanted to give back to the world the good fortune I had been given. I sensed that my purpose in life was to bring love and healing to those suffering from a lack of love.

In college I trained as a nurse. During my second year I married a theology student who was tall, dark and handsome. When we first met, my 'Prince' told me about his unhappy childhood. His mother had suffered from chronic depression, his parents were divorced and he and his sisters and brother were placed in a foster home. He had grown up with very little emotional support and, in my innocence, I believed I could give this man the love he lacked.

During the following years I experienced a subtle sense of disillusionment and confusion for the first time in my life. I didn't really enjoy nurse's training, but I struggled valiantly to fit into the medical structure. I wasn't really happy in

my marriage, either, but I tried hard to convince my husband that I loved him.

My sense of disillusionment deepened when as a nurse I realized I was merely 'binding wounds'. Instead of getting to the heart of the problems people were experiencing, I was treating only the physical aspect of disease. I wasn't addressing the cause of illness or integrating the components of healing in a holistic way.

Attempting to get closer to the heart of what causes human suffering, I worked as a psychiatric nurse where I learned to identify, understand and treat mental and emotional illnesses. Yet, while I was gaining a certain amount of psychological sophistication regarding pathology, I was experiencing a sense of loss, a subtle depression of spirit. This existential dilemma was compounded by the discontent of my marriage. As my husband struggled to become alive, I fought a feeling of deadness.

Why, I asked, with my psychological and theological tools and philosophical orientation to life, was my spirit numbed? An inner voice kept saying, 'I am just not myself. I'm not here for me.' I knew my intentions for healing were good, and my love was consistent and powerful, but good intentions and love were not enough. There was something missing and in this state of distress I earnestly began my search for truth and clarity.

Like Dorothy in Baum's *Wizard of Oz*, I was on the yellow brick road with my straw man (seeking intelligence), my tin man (seeking love) and my lion (seeking courage or will). We were searching for the Wizard who would help us find the answers we were looking for.

Along the road I took a workshop introducing Psychosynthesis, a transpersonal psychology developed by an Italian psychiatrist, Dr Roberto Assagioli. His work was brought to the United States in the early 1970s and was taught in private homes around the country. I recognized the importance of this approach immediately.

In a moment of *déjà vu*, I exclaimed, "My self is always with me. *I can stand by my self.*" Seeing my dispirited self standing by my spirited Self, I was overjoyed. It further occurred to me that even if everyone I knew deserted me, my spirit Self would never leave or betray me. Laughter welled up as I 'clicked my heels' and exclaimed, "I found it." I had found the Wizard who was my inner Self and not an external authority.

In Psychosynthesis I was supported in establishing my inner authority and in acknowledging my own truth. Now I was able to integrate my love for psychology, theology and healing. I began to discern the processes within the medical, psychological and religious institutions that had 'educated' me away from my own truth. In a sense, I had unconsciously given myself away bit by bit to my husband, the doctors, the psychiatrists and the theologians (authorities in our society).

I realized that being in medicine didn't guarantee that one was healing, being in psychology didn't necessarily mean that one was integrated and being in theology didn't assure that one was spiritual. These disciplines could offer information and guidance but they were not the real experience. They could point the way but they were not *the way*. I realized that I had to learn to 'be here when I need me'.

Feeling self-empowered, I obtained a Master's Degree in Counseling Psychology. Through my studies and personal therapy, new realizations and discoveries highlighted old patterns and ways of thinking that no longer worked. For example, I realized that it was not my task to fill the empty wells of others with my love, but to lovingly support others in finding ways to nourish themselves. The illusions of my marriage became clear in this new mirror of my self, and our relationship dissolved.

With entrepreneurial zest, I established a Psychosynthesis Education and Counseling Center in the Los Angeles area and directed a three-year program in personal, interperson-



al and transpersonal synthesis. Working as a psychotherapist in private practice, I guided others to their Self in the most direct way that I knew.

While I was developing curricula for workshops and classes, I kept wishing someone would write a book to facilitate my teaching. One day when I was complaining to a friend that there was no one I knew writing the kind of text that I needed, the person casually suggested that perhaps it was *my* task to write the book.

I protested that I was not a writer and that I was not \_\_\_\_\_, but I couldn't find the word. The next day it came to me. I had wanted to say I couldn't write because I was not *articulate!* I found this incident very funny and thought it proved my point, but the idea of writing the book was planted in my mind.

I realized that I was not required to write like a 'professional writer', but like me – Vivian – so I began to keep notes and to record my lectures and exercises. To provide myself with structure, I developed the material further in a PhD dissertation. Little did I realize at the time that Marilyn Barry, a woman who was taking my classes and transcribing my notes, would later create her own publishing company and publish this book!

On my journey I have discovered that the Royal Road is not about finding my Self once and for all. Instead, it is an eternal quest to discover new dimensions of who I am. *Being Here When I Need Me* can encourage and support you in discovering new dimensions of yourself as well.

The book is composed of seven major sections. The first section illustrates some of the circumstances and conditions that may have separated us from our real self and created the experience of emptiness deep inside. The usual response is to look outside ourselves for fulfillment, but the real draw is toward an inner quest to know the truth of who we are. The second section suggests that this quest is an inner adven-

ture, a journey into the realms of consciousness and energy. The reader is given preparation and orientation, along with tools for the sacred quest. The third section leads the 'traveler' (self) in exploring dimensions of consciousness which include the field of awareness (meadow), the subconscious (forest), the superconscious (mountaintop, sky), and the collective unconscious. In the forest, travelers find their sub-personalities (inner child and inhabitants). Although we are one Self, we have a different experience of the Self at each level. Readers are encouraged to discern this essential difference through exercises, imagery and meditations.

The fourth section moves the traveler to the discovery that the One we are looking for is already present. The one Self is experienced and explored from different levels of awareness – personal, transpersonal, transcendental and Universal. An intimate relationship with the Self is encouraged and nurtured. The fifth section explores the energy of the Self and its relationship to consciousness. The energy fields (physical, emotional, mental, transpersonal and universal) are explained and exercises are designed to demonstrate the principles. The traveler is led to investigate the quantum self and to discover three energies (intelligence, love, will) that hold the key to integration, healing and manifestation.

The sixth section offers a psychoenergetic model for healing on all levels of the personality. Since our Self (inner physician) is already whole, illness represents aspects of the Self that are fragmented and are trying to find their way home. Healing includes recognizing dissonant patterns of behavior, coming into resonance with the underlying feelings, and taking responsibility for changing the old pattern, thus replacing it with a new energetic template. This is the process we call transformation.

The seventh section encourages creativity and manifestation. When we are healthy and productive, we can live life as it should be. A model of creativity and the stages of manifestation are offered. As the traveler learns to gain mastery

of the personality, he or she creates life consciously and is able to meet real needs. Then the traveler can have what is really intrinsically important and can influence the world in a positive direction.

I suggest you use this book as a companion in investigation rather than an authority. Throughout the pages, I offer theoretical explanations and progressive exercises which can assist you in testing the theories. Entertain the ideas that are presented as though they are your guests. If you feel at home with them, ask them to stay; if you don't, simply allow them to leave.

*Being Here When I Need Me* can impact your life on various levels. On the most basic level, you may merely find it *informational*. It can help you remember what you already know or give you new data. On a deeper level, the writing may be *inspirational*. It can encourage you to trust yourself more fully and provide the motivation for psychological and spiritual development. On the deepest level it can be *transformational*. Exercises and meditations related to the themes of the book can help you change patterns of behavior which are no longer useful and create new templates for living. As one woman said of her experience with the material over a period of time, "It is as though the tectonic plates of my soul have shifted."

This book is written in progressive segments so you can travel at your own pace and have time to assimilate what you are learning. In working with the exercises, find a tranquil place to relax and allow time to experience each with your whole body, heart and mind. There is no 'right way' to do the exercises. Each person's experience is different. You may wish to ask a friend to guide you in the visualizations or you may want to tape them and replay them to yourself. Use the ideas to generate new applications for yourself and others. Consider the activities to be a springboard for creativity.

As you proceed through the material, a certain degree of

bewilderment may indicate that your old ways are crumbling and that personal integration is under way. If a sense of disorientation persists, please seek assistance from a guide or therapist. Since none of us is aware of our blind spots, personal therapy can be very beneficial. Even the healthiest person can gain from the objectivity of another.

It is also important to mention that you can read this book without endangering your faith. By strengthening your sense of Self, you will be more free to choose the focus of your spirituality, enabling your spirit to shine brightly. You can release old forms of religion that bind you, see more clearly the *true essence* of your particular theology and increase your faith. If you are non-religious, the self will guide you to what is meaningful.

My genuine desire is that you will discover as directly and elegantly as possible the secrets embedded in the height, depth and center of yourself – secrets that will bring you into states of inner knowing, inner love, inner power and inner peace. The purpose of *Being Here When I Need Me* is to encourage you to have the freedom to be who you already are!

Vivian King  
Santa Fe, New Mexico  
1998

## Twenty-Eight

## DEVELOPING INTIMACY

You may be wondering how to go about developing a closer relationship with your Self. Perhaps the following ideas can stimulate your imagination.

The first important step is to start communicating. Simply talk to your Self as you go about your daily routine. And begin listening more attentively to the inner voice as it subtly guides you throughout the day. Your Self speaks through your thoughts and intuitions, and through your feelings, longings and desires.

Take time to be silent and to meditate. In reality, the goal of meditation is to establish communication and intimacy between the personality and Self. In their book *Active Meditation* Robert Leichtman and Carl Japikse point out that meditation is a dynamic process that involves three basic steps:

1. Contacting Self
2. Transferring some quality, energy or idea
3. Using the energy to transform the life of the personality.

Another way to develop intimacy is to exchange gifts. Be generous in giving to your Self and keep your eyes open for items with special meaning. You may wish to create a special place in your home to keep gifts such as cards, poems, evocative words, crystals/gems/rocks, a candle or any item that has special meaning in your relationship.

Recognize when you are given gifts from your Self and accept 'miracles' as gifts. Expect more miracles and more gifts as you learn to accept graciously. If you want something, ask for it. Your Self wants you to live in abundance and to live joyfully. Think of generosity, graciousness and gratitude as the G-spots of the soul.

Be tender and gentle with your Self. Be sensitive to the

energy moving through you. Be vulnerable and share your secrets, your pain and suffering, your disappointments and joys. Your Self doesn't have weaknesses to share with you, but has feelings, desires, dreams and hopes for you that it will share. Become worthy of your partner's trust by keeping the commitments that you make to your Self.

One effective way to communicate is to write letters. By putting your thoughts on paper you can clarify what is happening in your life. Try writing a letter to your Beloved Self as a way to deepen the relationship. Then imagine being the Self writing back to the personal self.

### TO SELF, WITH LOVE

#### **Letter to my transpersonal Self**

Write a love letter to your soul, or write a letter speaking candidly about a concern you have. Ask for guidance. Sign your name and 'send' it to your Self.

#### **Letter to my personal Self**

Imagine that you are the wise, loving, powerful Self receiving the above letter. You may pretend you are reading it on top of a cloud or from a high place with a larger view. From this perspective, be objective, compassionate and responsive to the self who wrote to you. Address your self by name and write a letter in return. Sign your transpersonal name and 'send' it to your self.

As the personal self, when you receive the Self's letter, carefully discern the contents in light of three essential questions:

- Is it wise?
- Is it loving?
- Is it empowering?

If the three criteria are not met, consider that the one who wrote may be an authority figure dressed up as the Self. For example, one man wrote to his Self to ask about quitting his job so he could spend more time doing what he really want-

ed to do – which was to paint and sculpt. His ‘higher Self’ instructed him to continue his job because it gave him financial security. He felt discouraged with the response.

When I asked him who, in his life, would give him similar advice, he said it sounded like his father who was always concerned about his financial welfare. I suggested that he tell his father to step out of his higher Self’s clothing. This he did and his father stepped out from behind his imperial mask.

The man then wrote another letter to his real Self including the problems he had with his father’s strong influence. His Self wrote back offering suggestions on ways to listen to his heart and to depend on his Self for love and approval instead of expecting it from his father. His Self also gave suggestions on ways to make a comfortable transition from his old job to his artistic work.