

# Mind Control & Psychic Abuse

whenever we fall back into this habit, we get disconnected from the source.

Getting rid of this habit isn't easy because it's always unconscious at first. The key to letting it go is to bring it fully into consciousness, and we do that by seeing that our particular style of controlling others is one we learned in childhood to get attention, to get the energy moving our way, and we're stuck there. This style is something we repeat over and over again... our unconscious control drama.



I call it a drama because it is one familiar scene, like a scene in a movie, for which we write the script as youths. Then we repeat this scene over and over in our daily lives without being aware of it. All we know is that the same kind of events happen to us repeatedly. The problem is if we are repeating one particular scene over and over, then the other scenes of our real life movie, the high adventure marked by coincidences, can't go forward. We stop the movie when we repeat this one drama in order to manipulate for energy.

"A perfect example of how a control drama interferes [is] how you were so aloof you didn't allow an important coincidence to take place. Everyone plays a drama of [some] kind. At least now you know how yours works.

Your way of controlling people and situations... in order to get energy coming your way, is to create this drama in your mind during which you withdraw and look mysterious and secretive. You tell yourself that you're being cautious but what you're really doing is hoping someone will be pulled into this drama and will try to figure out what's going on with you. When someone does, you remain vague, forcing them to struggle and dig and try to discern your true feelings.

The first step in the process of getting clear, for (p127) each of us, is to bring our particular control drama into full consciousness. Nothing can proceed until we really look at ourselves and discover what we are doing to manipulate for energy.

The next step [is that] each of us must go back into our past, back into our early family life, and see how this habit was formed. Seeing its inception keeps our way of controlling in consciousness. Remember, most of our family members were operating in a drama themselves, trying to pull energy out of us as children. This is why we had to form a control drama in the first place. We had to have a strategy to win energy back. It is always in relation to our family members that we develop our particular dramas. However, once we recognize the energy dynamics in our families, we can go past these control strategies and see what was really happening.

Each person must reinterpret his family experience from an evolutionary point of view, from a spiritual point of view, and discover who he really is. Once we do that, our control drama falls away and our real lives take off.

[You] begin... by first understanding how your drama was formed.

Tell me about your father. Well, he was always critical. I could never do anything right.

How did he criticize you? He asked questions, then found something wrong with the answers.

And what happened to your energy? I guess I felt drained so I tried to keep from telling him anything.

You mean you got vague and distant, trying to say things in a way that would get his attention but not reveal enough to give him something to criticize. He was an interrogator and you dodged around him with your aloofness.

An interrogator is another kind of drama. People who use this means of gaining energy set up a drama of asking questions and probing into another person's world with the specific purpose of finding something wrong. Once they do, then they criticize this aspect of the other's life. If this strategy succeeds then the person being criticized is pulled into the drama. They suddenly find themselves becoming self-conscious around the interrogator and paying attention to what the interrogator is doing and thinking about, so as to not do something wrong that the interrogator would notice. The psychic deference gives the interrogator the energy he desires.

Think about the times you have been around someone like this. When you get caught up in this drama, don't you tend to act a certain way so that the person won't criticize you? He pulls you off your own path and drains your energy because you judge yourself by what he might be thinking.

Let me explain the classifications spoken of in the Manuscript... Everyone manipulates for energy either aggressively, directly forcing people to pay attention to them, or passively, playing on people's sympathy or curiosity to gain attention.

For instance, if someone threatens you, either verbally or physically, then you are forced, for fear of something bad happening to you, to pay attention to him and so to give him energy. The person threatening you would be pulling you into the most aggressive kind of drama, what the Sixth Insight calls the intimidator.

If, on the other hand, someone tells you all the horrible things that are (p129) already happening to them, implying perhaps that you are responsible, and that, if you refuse to help, these horrible things are going to continue, then this person is seeking to control at the most passive level, with what the Manuscript calls a poor me drama. Think about this for a moment. Haven't you ever been around someone who makes you feel guilty when you're in their presence, even though you know there is no reason to feel this way?

It's because you have entered the drama world of a poor me. Everything they say and do puts you in a place where you have to defend against the idea that you're not doing enough for this person. That's why you feel guilty just being around them.

Anyone's drama can be examined... according to where it falls on this spectrum from aggressive to passive. If a person is subtle in their aggression, finding fault and slowly undermining your world in order to get your energy, then, as we say in your father, this person would be an interrogator. Less passive than the poor me would be your aloofness drama. So the order of dramas goes this way: intimidator, interrogator, aloof, and poor me.

Some people use more than one in different circumstances, but most of us have one dominant control drama that we tend to repeat, depending on which one worked well on the members of our early family.

If you are a child and someone is draining your energy by threatening you with bodily harm then being aloof doesn't work. You can't get them to give you energy by playing coy. They don't give a damn what's going on inside you. They're coming on too strong. So you're forced to become more passive and to try the poor me approach, appealing to the mercy of this person, guilt tripping them about the harm they are doing.

If this doesn't work, then, as a child you endure until you are big enough to explode against the violence and fight aggression with aggression.

How does the interrogator develop?

What would you do if you were a child and your family members were either not there or ignored you because they were preoccupied with their careers or something? Playing aloof would not get their attention; they wouldn't notice. Wouldn't you have to resort to probing and prying and finally finding something wrong in these aloof people in order to force attention and energy? This is what an interrogator does.

Aloof people create interrogators [and] interrogators make people aloof. And intimidators create the poor me approach, or if this fails, another intimidator.

That's how control dramas perpetuate themselves. But remember, there is a tendency to see these dramas in others but to think that we ourselves are free from such devices. Each of us must transcend this illusion before we can go on. Almost all of us tend to be stuck, at least some of the time, in a drama and we have to step back and look at ourselves long enough to discover what it is.

Once we see our drama, what happens next [is] we are truly free to become more than the unconscious act we play. As I said before, we can find a higher meaning for our lives, a spiritual reason we were born to our particular families. We can begin to get clear about who we really are.

The process of finding your true spiritual identity involves looking at your whole life as one long story, trying to find a higher meaning. Begin by asking yourself this question: Why was I born to this particular family? What might have been the purpose for that?

What did your father stand for? Has he been able to do this? Have you thought about why? What about your mother? Can you see what her life represented? So where did that leave you?

Didn't they both want your allegiance? Wasn't that why they were interrogating you, to make sure you weren't siding with the values of the other? Didn't they both want you to think their way was the best?

We are not merely the physical creation of our



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par- ents; we are also the spiritual creation. You were born to these two people and their lives had an irrevocable effect on who you are. To discover your real self, you must admit that the real you began in a position between their truths. That's why you were born there: to take a higher perspective on what they stood for. Your path is about discovering a truth that is a higher synthesis of what these two people believed.

The Sixth Insight is my special insight. My truth is helping others grasp this insight. And I'm effective because I've gone through the process myself. I was an interrogator.

My father was a poor me and my mother was aloof. They completely ignored me. The only way I could get any attention energy was to pry into what they were doing and then point out something wrong with it.

My father stood for accomplishment. He was very goal oriented. He planned his time to the minute and judged himself according to how much he got done. My mother was very intuitive and mystical. She believed that each of us received spiritual guidance and that life was about following this direction.

Because of my father I was sensitized to the idea that life was about accomplishment: having something important to do and getting it done. But at the same time my mother was there to tell me life was about inner direction, an intuitive guidance of some sort. I realized that my life was a synthesis of both viewpoints. I was trying to discover how we are guided inwardly toward the mission only we can do, knowing it is of supreme importance to pursue this mission if we are to feel happy and fulfilled.

And you can see why I was excited about the Sixth Insight. As soon as I read it I knew that my work was to help people get clear so that they could develop this sense of purpose.

Wil's drama was to be aloof, like yours. Also, as in your case, each of his parents was an interrogator and each had a strong philosophy they wanted Wil to adopt. Wil's father was a German novelist who argued that the ultimate destiny of the human race was to perfect itself. His father never advocated anything but the purest of humanitarian principles, but the Nazis used his basic idea of perfection to help legitimize their murderous liquidation of inferior races.

His father championed the Western idea of working for progress and perfection and his mother held the Eastern belief that life was only about reaching inner peace, nothing else.

These two people had prepared Wil to work on integrating the main philosophical differences between Eastern and Western culture, although he didn't know it at first. He first became an engineer dedicated to progress and then a simple guide who sought peace by bringing people to the beautiful, inwardly moving places in this country.

But searching out the Manuscript awakened all this in him. The insights spoke directly to his main question. They reveal that the thought of both East and West can indeed be integrated into a higher truth. They show us that the West is correct in maintaining that life is about progress, about evolving toward something higher. Yet the East is also correct in emphasizing that we must let go of control with the ego. We can't progress by using logic alone. We have to attain a fuller consciousness, an inner connection with God because only then can our evolution toward something better be guided by a higher part of ourselves.

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