

An Overview of *The Re-Creation of the Self*

by Jon Eisman

The Re-Creation of the Self (R-CS) model of human dynamics is a comprehensive, synergistic collection of several more specific models. Each describes some aspect of human experience, behavior or interaction. All of these models operate at the same time - describing, defining, generating, assisting, conflicting and evolving each other. They apply to all human situations, whether you are meditating, tying your shoes or painting the ceiling of the Sistine Chapel. One participant in an R-CS training called them “an instruction manual in how to be a human being...”

R-CS begins with the fact that we *Incarnate* into separate human form from the unity of the greater existing whole, which we refer to as the Divine. Without attempting to define the Divine precisely, R-CS holds it as being creative, expansive, and basically loving, connective and harmonious. By Incarnating, we move from a diffuse world of wholeness into one of specifics and *duality*.

This duality engenders two defining qualities for us. First, because of the variety of forms that are present, this is a world organized around *experience*: our lives are based on the ongoing engagement with and perceptions of the diversity of events. Ultimately this means that what will determine the quality of our lives is the quality of experiences that we are having.

Secondly, since we are simultaneously Divine and yet in human form, we hold impulses to manifest both of these natures. We have within us two basic drives: to connect and share (*the Divine Imperative*); and, simultaneously, to separate and maintain boundaries (*the Human Imperative*).

As a reservoir for these impulses, we have innate structures of consciousness, that serve as “headquarters” for each: *the Jewel*, which seeks only to radiate Divine lovingness and

connection, and the Self, from which we continuously and inevitably engage in experiences and relationships. Our perception of reality is defined by the kind and quality of experiences we are having. To the degree that we create our experiences, we can have a different or better reality by shifting the experience we are creating.

The most pure and primal form of Self is a unique-to-each-of-us sense of beingness called the *Organic Self*. The Organic Self is the incarnation of the Divine spirit or consciousness into human form. It is at once our bridge to the world of formless spirit, and the most basic and genuine expression of our humanity. It is who, on the personal level, we actually are, and also an impulse towards who we wish to become. We are born with this Organic Self, and it is our incarnate mission to manifest this Self fully, while in harmonious relationships with the world and others around us.

It is important to note that the Organic Self is not a fixed entity, not, if you will, a psychological “object”. Rather, it is an ongoing, evolving process of fluid consciousness. That is to say, the Self is not a thing, like a kidney, but a river of sustained experiential states.

The Organic Self has an innate sense of values which guide its manifestation. This intrinsic information is called *Core Knowledge*, and includes such notions as the rightness of freedom, the assumption that expansion of Self is a good thing, and an entitlement to sustenance and pleasure. Core Knowledge is a built-in Bill of Rights that each of us is born with. At our most primal level, each of us expects to live by this knowledge and to be treated according to its vision.

Although the Organic Self is the essence of who we truly are, it is immature as an incarnate entity, and thus must develop over time into a fully

human, psychological being, or personality. The Organic Self is the blueprint from which human experiences of all kinds build, over time, a psychological Self, or state of Selfhood. Though we are all born with Core Knowledge, we must acquire throughout our lifetimes the wisdom and empowerment that comes from human experience and learning. R-CS calls this evolved state of Selfhood the *Big I*.

This synthesis of Divine origination, incarnate spirit, physical form and psychological development creates both the richness and the confusion of being human. R-CS invites us to embody fully all of these *realms* at once: to be Divine; to be Divine in human form; to be fully and solely human; to be fully animal; and to recognize the elemental physicality of ourselves and our environment. All of these are true and equal expressions of ourselves. Each must be honored on its own terms, and held with celebration, compassion and respect when compared to the others.

Because the incarnate world is founded on experience, the Organic Self's primary mission is to recognize and pursue whatever possible experience might next be most self-relevant and fulfilling. Moment by moment, then, we generate an *Organic Wish* for the next meaningful (on some level) encounter. Our purpose is to recognize this Wish, and to participate in the world so as to accomplish its goals, whether they be eating lunch or building an empire. Once accomplished, we then notice and pursue our next Wish, and so on. In our complexity, we generate both immediate wishes (eat, sleep, scratch an itch...) and long term wishes (raise a child, build a house, learn piano...). Similar to Maslow's description, these wishes maintain a hierarchy of priority, relative to the security and manifestation of the Organic Self. While driving home, if I become overly tired, my wish for safety will override my desire to get back sooner, and I will pull into a rest stop. R-CS would define "mental health" as the on-going, unambivalent pursuit of one's Organic Wishes.

The fuel for accomplishing our Wishes is *Aliveness*. Aliveness is the portion of the infinite, Divine life force that we are each individually able to channel. When the Organic Self recognizes it's current Wish, holds the

Intention of achieving it, and uses its Aliveness to *Participate* according to that Intention, we feel Empowered and whole.

Invariably, when we feel dissatisfied with our lives, there is some aberration in either our channeling of Aliveness, our holding of our Organically informed Intention, or the way in which we are Participating to achieve that Intention (or some combination of these...).

As vehicles for experiencing the world, the Organic Self has *seven "bodies"*: Cognitive; Sensational; Emotional; Energetic; Spiritual; Generative; and Erotic. These bodies both create our experiences and serve as a place for the experiences to happen. They may be briefly described as follows:

Cognitive Body:	thinking, knowing, imaging, wondering, analyzing, etc.
Sensational Body:	all the senses; movement; physical sensations; tensions, etc.
Emotional Body:	our feelings and moods
Energetic Body:	the flow of energy; "vibes";
Generative Body:	experiences of pure creativity
Erotic Body:	merged and/or expanded experiences of loving unity and beauty
Spiritual Body:	experiences of Divine Presence

In addition to various kinds of experiences, the Organic Self has access to various states of consciousness. Each State has its own vision of what's real and how things work. The most obvious example is our dreaming state compared to our waking state. Other states of consciousness include meditative states; emotional immersion states such as "blind rage" or "unbridled joy"; and trance states (more on these later...).

Similarly, though the Self remains itself, it also has the ability to experience any moment from different perspectives. It can see the world from

the vantage point of “I” (what’s going on with me); or “You” (what another is experiencing); or “We” (what’s going on with both of us at once). In each of these perspectives we are actually engaged in a distinct state of consciousness that views reality through its own filter. This ability to *Locate* in different perspectives can happen in both mature and immature ways. For example, setting healthy boundaries is a mature expression of *I-consciousness*; while selfishness, being based on feeling somehow deficient, represents an immature sense of Self, or *i-consciousness* (noted by the lower case letter “i”). Similarly, charity reflects a mature *You-consciousness* state, while codependency does not.

We-consciousness contains within it both I- and You- Consciousness. In *We-consciousness*, a person is able to *Locate* in both oneself and the other at the same time while still maintaining individual boundaries, and is willing to pursue the Wishes of both simultaneously. This is a state that brings harmony to relationships, for it seeks the full manifestation of all parties involved. Gandhi was in *We-consciousness* when he pursued his own wish of national independence for India while uncompromisingly refusing to do any harm to the British.

Although we do have choice about *Locating* in space, R-CS holds that we have no choice about time: it is always *Right Now*. Granted, we have the ability to perceive other time zones - to remember the past or imagine the future. However, such remembering or imagining actually takes place in the present. The Self can only manifest its Wish in the present, and thus to dwell on any other time (except as a reference) is actually a betrayal of ourselves.

Of course, rarely does anyone live their life purely from their Wish. Stuckness happens when, for a variety of reasons, the Organic Self gets impassably blocked in its pursuit of its Wish. The unstoppable force of the Organic Self meets the immovable objects of limiting human experiences.

Because the mission of the Self is to manifest itself, such stalemated situations are painful. If the stalemate persists or is strong enough - if the Self is unable to succeed - we experience

ourselves as a failure, and begin to perceive ourselves as wounded and needing to contract, rather than feeling whole and wishing to expand.

To resolve this stalemated situation, the Organic Self (retaining the original ability to fragment consciousness, as the Divine did when the Self incarnated) divides its consciousness into various perceived parts, each holding some aspect of the perceived reality, and representing some aspect of the conflict. These fragmented states of consciousness are held as neural patterns, creating habitual and limited trance states. R-CS calls these Self-generated trances *Self-states*.

Each Self-state, or *little i*, is a distinct state of consciousness, and has its own strategic purpose and agenda, its own vision of reality, and its own strategically directed wish. Those that represent our woundedness are called *Hurt Selves*, while those that defend against our pain are *Strategic Selves*. They generate *Hurt* and *Strategic Wishes* (for example, to wallow in our suffering and to distract ourselves from our pain). They are still manifestations of the Organic Self - for at the core, that is all that exists. However, to resolve the impossible situation, the Organic Self, able to shift consciousness, werewolves itself into these other, more limited Self-states.

These *Hurt* and *Strategic Selves* and *Wishes*, while originally created to support the Organic Self in its stuck situation, are by design focused on a single isolated aspect of being - such as protection from pain, or insuring that a certain emotion gets (or doesn't get) expressed. Appropriating *Aliveness* to fuel their *Wishes*, our *Hurt* and *Strategic Selves* function in pursuit of their own limited, narrowly defined purposes (to surrender to inadequacy or to prevent wounding from happening again), usually without regard for the needs of the rest of the Self. If reinforced repeatedly, they will, over time, become habitual expressions of the Self, and will arise in any situation that is *perceived* as related, whether warranted or not. For example, crushing criticism in our childhood may engender neural patterns that cause us years later to cringe and defend whenever someone merely offers feedback.

To avoid the stuck experience of pain and inadequate feelings, the Organic Self will also similarly create two other self-states. First, it will

contain whatever Wish or Wishes led to the stuckness by imprisoning that desire. This *Spirit in Exile* holds the original Wish, but dares not let it express itself. At the same time, since such Wishes are fueled by the need to expand and be pursued, a fourth self-state, *the Survivor*, is also created. The Survivor's purpose is to insist on the Organic Self being returned to safety and primacy, regardless of the consequences. Like the other little i's, these states produce their own agenda and perceptions of reality.

When any or all of this happens, we experience ourselves as fragmented. We are unsure how to live or what to do, because we have so many viewpoints, each experienced as "real". The Self comes to be ruled by an *Inner Committee* of selves, and the overall effect is intermittent confusion and disharmony. For example, at a party we may be torn between the excitement of approaching new people and feeling a shyness that keeps us aloof.

The Inner Committee typically develops in childhood, and the Self is created in a way that feels chaotic. Such chaos can manifest both in life-defining situations, such as deciding whether to stay in a relationship, or to take a career risk; as well as in everyday events like choosing what to do on Saturday night.

Harmony can be restored within us by re-empowering the Organic Self to direct our functioning. This Re-Creation of the Self happens through awareness of the limitations in how the Self has been operating, and by support for the viability of the Organic Self in its undivided form as master of the person's Wish and Aliveness. As with the story of Robin Hood, only by the return of the true Monarch are the land and its people restored to a state of well-being.

As a method of psychotherapy, R-CS assists the client in recognizing the presence and inherent discomfort of all fragmented states, and gently guiding the client to shift his or her state of consciousness from fragmented back to Organic. The experiential content of the fragmented states (story, thoughts, emotions, beliefs, etc.) is viewed as a product of those states - and therefore illusory. Less emphasis is therefore placed on resolving historical impacts

and their seemingly important psychological issues, and more focus is directed towards the instant adjustment of consciousness and the repatterning of neural pathways. An essential aspect of this process is the recognition that the client is *innately* whole, and that the expansive consciousness of wholeness is invariably already present within the client.

This basic contention that empowerment and harmony result from the honoring of the Organic Self is the foundation of all R-CS applications. From parenting to athletic performance, from marriage counseling to spiritual pursuit, the full embodiment of the Organic Self in its Bodies and in synergy with all the other models will invariably result in the expansion and satisfaction of the person.

These models (including several others not described in this brief overview) provide a series of maps for evaluating the sources of our pain and conflict, and for returning to our natural wholeness. In the moment that anyone shifts from the illusion of a fragmented self into the full, innate present experience of Organic embodiment, she or he returns to her or his natural state, and experiences wholeness. R-CS sees change happening not primarily by exploring the content of our fragmented experiences, but by shifting deliberately into a preferred state of consciousness, and thus expansive feeling-state.

As a method of personal growth, R-CS encourages clients to find and live from their Organic Selves; to pursue their Wishes; to embody fully all of their bodies; to choose I and You and We consciousness appropriately; to live in the Now; to honor their humanness and Spirit; and so on. R-CS provides both a map to chart disharmony, and guidelines for transformation to wholeness.

As stated before, our human mission in this world is to manifest fully and continually our Organic Selves, in the context of the relationships we form with the world and others. The separateness of the various parts of the Self is a mirror for the way in which the Cosmos has divided itself into infinite parts. As we gradually re-embody the wholeness of the human Self, we become a container for - and available to embrace - our next evolutionary step, the pursuit

and embodiment of our spiritual beingness beyond form, and a return to awareness of the undivided spiritual wholeness of Divinity.