



# CAROLINE MYSS:



## Leaving the Wounded Relationship Tribe

In order to better understand the complexity of human relationships, it is helpful to understand the workings of the tribal mind. All of us are born into a “tribal mentality” of various forms. These include our family unit, religious background, country of origin, ethnicity, etc. The tribal mentality involves our spirit in specific thought forms held by the group; it effectively marinates an individual in the tribe’s beliefs, ensuring that all believe the same. The structure of reality – what is and is not possible for the members of the group – is thus agreed upon and maintained. While the tribal mentality has definite benefits in terms of establishing common ground and ensuring group survival, it is not a conscious agreement. At a certain stage in our evolution, both personally and collectively, the tribal mentality must be challenged.

As a species, we have become incredibly dishonorable. We don’t think twice about breaking vows or promises. We can’t even keep our word to ourselves anymore. I’m hoping that people will begin to recognize the need for a personal honor code independent of the tribe. We need to learn how to treat everyone – regardless of tribal affiliation – with absolute honor.

Every one of us is plugged into the tribal mind. We finance the belief patterns of the tribe by directing a percentage of our life force into maintaining our affiliation with the tribe. What that means from an energetic point of view is that our individual energetic circuits go

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into prolonging the life force of the tribe to which we belong. This involves an implicit agreement to think like the tribe thinks, to evaluate situations and people the way the tribe does, and to believe in right and wrong according to tribal values and tribal ambitions. As long as the tribal mentality remains unexamined and transparent to awareness, we unwittingly subject others to our tribal laws.

When we are plugged into tribal thought forms, we can easily believe in nonsensical prejudices held by the tribe. Examples of this in our world are obvious. Tribal mentality allows us to hold a position or attitude about an entire group of people: “All fat people are lazy,” or “all Irish are drunks,” for example. A tribal thought form may have no truth to it whatsoever, but individuals hold to such beliefs because that perspective is what the tribe has agreed to believe. Innocent children, born into the hatred and prejudice of their parents and ancestors, grow up inside a tribal mentality that sponsors the endless march toward war. People grow up hating other people — people they have never seen — based on group affiliation. This is the shadow side of the tribe.

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Inevitably, some among us come to a point where we want to break out of the tribal mentality. This is inevitable because the nature of consciousness pushes us to evolve. At some point, the individual wants to explore, develop, and manage his or her own consciousness without the limitations of the tribal mind. It is easy to spot these mavericks when they start to question and unplug from tribal mentality — they hang out on the periphery looking bored and restless, or whimsical and dreamy. Others will act out the agitated hot-head as they challenge tribal ways.

What often triggers the dark night of the soul for an individual is just this tribal revolution. We get to the point where we think, “I want to make decisions on my own. I want to manage my own perceptions, my own emotions, and my own choices.” But the assumption of the tribal mind is that everybody loves being part of the tribe. And in many ways, we do. Knowing where and to whom we “belong” is crucial to our self-concept and sense of safety in the world. When we begin the real deep journey of questioning, “What do I believe?” and start to individuate from the tribe, we often enter a dark night of the soul. It is, by necessity, a passage we take alone.

It's one thing to reject what we don't want to believe anymore. But that doesn't necessarily mean we automatically and always know what we do believe. All we know as we enter the dark night is that we can't go back — even when the tribe is the only world we've ever known. At this inevitable point in our development, the tribe doesn't

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feel right anymore. It no longer offers us comfort, and that previously comforting feeling of familiarity begins to feel like a trap.

This dark night passage pushes us to look at our false gods—the belief patterns we’ve become invested in and to which we have given our spirit and life force. For example, think about all of the superstitions or attitudes held within the thought forms of society at large that find us trembling and afraid of God. The whole notion that “God will punish you if you misbehave” can be seen as a widespread tribal thought form. Most of our notions about God, including the idea that God is a biological figure who looks like us, are patterns of belief that come into question as we pass through the dark night.

In the tribe, we evolve by growing within the context of group perceptions at the group’s speed. We adopt and outgrow many mythologies until we finally take a stand and say, “God, I want you not through a group; I want direct contact. I don’t want a diluted, toilet-water version of you in which I’ve agreed to experience you through the evolution and slow motion of a family, the slow motion of my job, and the slow motion of church once a week. As a tribal member, I’ve kept you at bay and I’ve agreed to let my life evolve at a certain speed.”

If you want more direct contact, a more direct line to God, ask for it. God will say, “Okay fine, you’ll get that. But here’s the thing – we’re going to change the world you came from and you’ll have to leave that world behind.” That is the dark night of the soul. It begins with a decent into what I call ‘necessary madness.’

It happened to me in the spring of 1982 while I was living in Chicago. At that point in my life, I very much wanted a husband and children and to live that sort of ordinary life. I had started a successful newsletter and thought for sure my dream was about to come true. Working from home and writing about human consciousness, I thought I’d hit pay dirt. I had everything I wanted. I remember walking down the street with a dear friend, and saying, “I never thought I could be this happy.”

Then, in the blink of an eye, my life disintegrated. The same dear friend died of a heart attack. I lost a cousin. My magazine went belly up. Although incredibly difficult, the dark night helped me develop a relationship with life that is characterized by spiritual endurance.

By August that year, I was in serious trouble. I would spend days at a time, literally lying in bed all day long, thinking, “Exactly why do

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I get up? If I get up, what'll I do?" Finally, I'd force myself to get out of bed. Then, I would find myself sitting on the floor, going through stacks of paper and moving them from one side of the room to the other, as if some solution to the madness I was in could be found in those papers.

At last, it dawned on me that I had to make choices. Complaining about this situation didn't change anything. I had to go into action. An opportunity arose to start a book publishing company with two new friends, but that required moving to New Hampshire. I remember thinking, "New Hampshire? Is that a state? Where is it?" This is how removed my European tribe mentality was from New England. Realizing I had to do something, I left Chicago and started my life anew.

Once I relocated, I started doing intuitive readings for people. By 1984, I had become well known in the area as a medical intuitive. Then I met Norm Shealy, a respected brain surgeon who had trained at Harvard. Norm put my intuitive abilities through a rigorous test over the next several years. Between 1984 until 1992, we did intuitive readings in a medical setting much like a residency.

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Medical intuitive training should include a residency program like the one Norm Shealy put me through. I feel very strongly that we will have this in the future because this is such an essential skill. We have to have people who can read energy. Machines can't pick up a memory pattern. Professional medical intuitives, skilled at reading the human energy system, will be a great asset to the medical team of the future. But energetic medicine is not for people who hold deeply to tribal fears.

As long as a person is part of the tribal mind, he or she will heal at the tribal speed. If the tribe decides cancer cannot be healed and he is plugged into that perception—he has agreed to experience the illness and its outcome along the lines of the tribal view. If the tribe says, "Very few people heal," then he is plugged into the perception that says, "Healing is not the norm. Healing is very rare." If this man is plugged into a tribal belief system and decides to try energetic medicine, he won't get help. His energetic body is connected to a tribal belief pattern that says, "You need chemical medicine, and maybe you'll make it, but most people don't." As long as he remains plugged into that perception, he will need all the chemical and medical help he can get.

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We each have three versions of reality to choose from. We can choose what I call the “toilet-water” version in the first column; this version relates to the first three chakras—survival, sexuality, and power—and largely relates to the tribal mind. Or we can choose the “cologne version” in column two, which relates to chakras four through seven—the heart, the center of communication, the third eye, and the crown center—all of which relate to individuation. Finally, we can choose the perfume version in column three, involving chakras eight through ten. These have to do with unity consciousness and the evolution of awareness into higher forms of thought. Whichever version we choose, it comes down to the question: which version of truth do you want? In the toilet-water version, we agree to experience God and everything at the toilet-water level, consistent with tribal mentality at a pre-determined speed.

The twisting of truth and small lies that occurs in the tribal mind is no small matter. It is the societal mechanism by which the individual loses real power. People are accustomed to thinking about how they lose energy when they are hurt, but not about how we lose our energy through dishonorable acts, through telling and living lies, and distorting facts.

One of the ways I see this playing out is in the phenomenon I call woundology.

For a large segment of the population, the language of wounds has become the first language of intimacy. Prior to the current therapeutic age—which is only about forty years old—the first language of intimacy involved the sharing of personal and family data. Where our family came from, what our family values, any family secrets we keep—a mad aunt or uncle—these were the details that comprised intimate sharing. Divorce and financial information was also considered very intimate. A person never talked about their inner life and emotions, only about the details of what was going on in their external lives. People didn’t show or share feelings because they didn’t have individual feelings as such; the heart was a tribal instrument. The journey involved mourning if the tribe was in grief, or celebration if the tribe had a piece of good news. The tribe determined the content of a person’s heart and its pulsation.

The therapeutic age has brought about a very different situation. Now, we not only share our feelings openly and willingly, we have begun to define ourselves by our wounds. Let me give an example of how the woundology phenomenon plays itself out.

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I was in an Indian restaurant in Scotland talking with two men friends when the woman friend I was to meet for dinner walked up and greeted the three of us. After I had introduced her, another man walked over and asked if she was free on June 8th as he thought she might like to attend a lecture on that date. All he wanted to know was if she might be free June 8th, a question that required little more than a 'yes' or a 'no' answer. Instead, she began an elaborate discussion about June 8th. "Did you say June 8th? No, no. Any other day would be fine, but not June 8th. That's the day my incest survivor group meets

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and I have to be there because we never let each other down." She went on and on for at least a full minute.

Later, I asked her, "Do you realize that in a brief introduction, you told two men whom you have never met before that 1) you had experienced incest, 2) you were still in therapy about it, 3) you were angry about it, 4) you were angry at men, and 5) you needed to determine the course of the conversation - all within less than a minute?"

She replied, "Well, I am a victim of incest."

To which I replied, "I know that. Why did you have to let them know that?"

From here, her woundology and tribal mentality took over. I had asked her a conscious question from what I have called the 'cologne water' column involving her feelings, communication, intuition and higher mind. But she was operating from a tribal mentality. The group mind within the incest survivor community has a belief about how to heal this particular wound. The tribe says, "You need a group." The tribe says, "You have a right to be angry." People get together in support group tribes and function much like ethnic, national, or family tribes. Tribal mentality would not allow her to reflect and say, "You're absolutely right. I've been processing this for eighteen years and I think that's long enough." Or, "I'm going to take a look at what this taught me, and move on to a whole new life."

Instead, she did what the tribal mind dictates, refusing to be challenged in the way "we" think and the way "we" have decided the incest wound gets healed. As the one who offered the challenge, I was excluded from the tribe. That was the first time it struck me that I could not be sure people wanted to heal. Sometimes belonging to a group is more important than striking out alone in the direction of healing.

The tendency toward tribalism can keep us stuck in negative cycles in our intimate relationships, and can really play havoc when a

relationship is ripe for transition or has come to an end. Long before we discover the freedom that comes with letting go and forgiveness, we learn the tribal mentality that would have us do vengeance. Tribal mentality teaches a righteous stance: an eye for an eye, and a tooth for a tooth. When we feel violated, the first thought is vengeance, rather than forgiveness. Tribal mentality has gender-specific undercurrents – women do vengeance differently than men. Either way, the tribal mentality that holds “breaking up is painful” or “betrayal warrants retaliation” rules the day. Any mediator who oversees divorce and child custody proceedings could site the hundred thousand ways this thought form plays itself out.

And yet, we have hope because tribal mentality is currently going through a vast transformation as consciousness expands. We have now cracked a code that proves we are designed for enlightenment both spiritually, and biologically. There are seven levels of evolution through perceptions of power that all human beings are designed to pass through. I have spoken of this in depth in my book, *Anatomy of the Spirit*.

As a medical intuitive, I interpret energetic information. The human body transmits energy that forms an energetic system around the body. This energy contains data, including a complete biographical profile. By reading the energetic biography, we can see how a person has invested his or her energy – into what thought forms, into what relationships, and into what memories. Each of these energy investments pays a dividend. That dividend, whether positive or negative, plays a role in the development of cell tissue. What I have done as a medical intuitive is map out what investments result in what diseases; I am able to help people by reading where they are losing their energy. Then I teach them how to evaluate and monitor their own energy field.

Although each case presents unique factors, getting your energy back requires making different choices than the ones that caused the loss of energy. This is just as true for challenges to our physical health as it is for challenges in relationship. Either way, healing revolves around this crucial question: “Do you want to make different choices?” And the answer to that, quite often, is “No.” What I have realized is that being healthy isn’t as appealing to people as I first imagined. Quite frankly, in many cases, it’s not appealing at all. What is appealing is being out of pain. And often, old patterns are difficult to relinquish because – in the short run – they do relieve the pain. Change

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is terrifying because short-term pain relief must be given up, but healing requires learning to tolerate the pain that comes with change. Fortunately, the edgy pain that comes with new behavior – with making the choices that will change your life – is often short-lived.

Thought alone, or action without thought, doesn't heal. We need the chemistry of conscious thought and direct action combined. I introduce people to the fact that they have circuits of energy coming into the top of their head and that this energy equals their life force. Every thought or attitude we have – whether consciously chosen or unconsciously adopted through the tribal mind – does in fact, invest our vital life-force circuits into that thought or attitude. This is true whether the thought form is one of betrayal and vengeance, or understanding and forgiveness.

The tribe operates by first, second and third chakra vocabulary. Betrayal is a second chakra issue. The first, second and third chakras record the actual physical event we consider a betrayal. Chakras four through seven record our interpretation of that event and its impact.

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Chakras eight through ten record the meaning of that event. So what we have are three distinct versions of the same event. The first involves human reasoning, human law and order, human logic, and human facts that we can see, hear, taste, smell or feel. There aren't any energetic facts at this level. The second level expands to include a fuller spectrum of who we are – embracing emotion, heart and intuition – but it means we have to give up reasoning from our five senses. What has to fail us at the second level is the tribal experience. Human justice, human reasoning has to fail. This involves a Judas experience, some form of betrayal of this system.

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At the third level, everything is interpreted symbolically. From this level, we see that a betrayal experience is necessary in order to let go of the tribal mind and individuate. What betrays us is this form of tribal consciousness. It's not about any one person betraying another. From this perspective, the people in our lives chose their roles and their relationship to us before we're born. One signs up to be a betrayer; another to be a lover; another to be a friend. All are only players who have agreed to play a certain role in our life. What becomes important at the symbolic level is the theme of the play, the theme being that, in order to let go of the tribal mind, we must have a betrayal experience. From that point of view, it matters little who betrays us. From the perspective of higher consciousness – not the body, nor the personality, but the higher self – it doesn't matter what form the betrayal takes.

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The Judas experience teaches us that all is fair. Even though an event may not register as human fair—it's divine fair. This is how we learn to go higher, we learn to trust God's divine plan. A major event often triggers this betrayal experience. It could be the loss of all our money, or the failure of a marriage. I had my company stolen from me. I consider that a big experience, a form of rape. It took me years to get over that betrayal. But I'm over it. I figure I would rather leave this planet loving that person again. Today, we can actually talk, and we've agreed to meet in New York and laugh our heads off because we made it through a very rough journey and have come full circle.

What form betrayal takes does not matter. What matters is that a whole system of consciousness—the tribal mentality around vengeance—no longer holds us enthralled. We no longer have faith in those patterns of thought. Through this transformation we learn a whole new level of trust. We break the habit of telling tribal lies, we become worthy of trust and honor. Honor plays a vital role in a strong and healthy person. The positive side of the tribal mentality is that the tribe also has a higher-order honor code that teaches how to respect the earth, the land, and other people's rights.

When we start to see the events of our lives symbolically instead of literally, the illusion of the physical facts gives way to a larger truth. The journey is an incredible solo flight through the middle path, through our interior. Herein lies the secret of energetic healing.