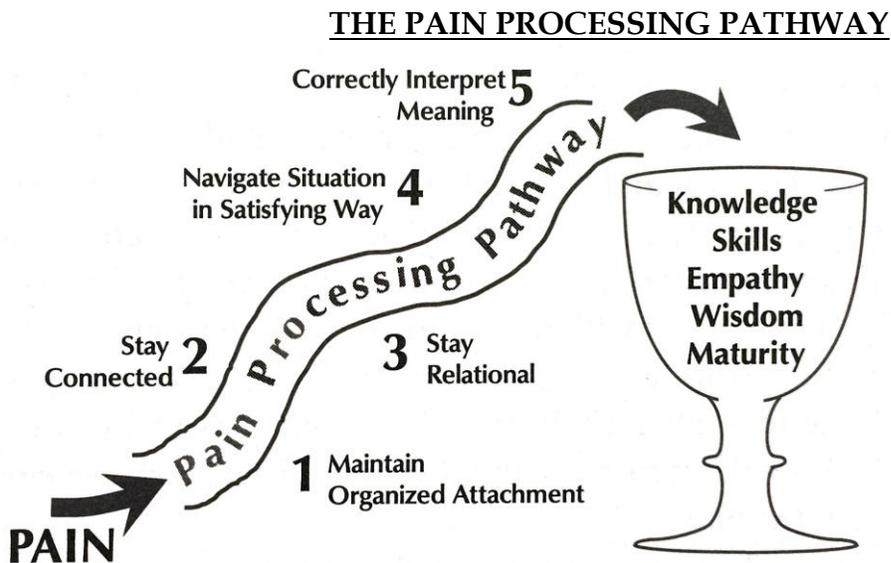


Some Key Terms: Immanuel Prayer & the Pain Processing Pathway

From *Out Smarting Yourself/ Immanuel Approach to Intimacy*- Dr.Karl Lehman



See Glossary pg2 for more descriptions of brain area involved at each step.

When we encounter pain, our brain-mind-spirit system always tries to process the painful experience. There is a **very deliberate pathway that this pain processing attempt will follow**, and there are specific processing tasks that we must complete as we travel along this pathway, such as maintaining organized attachment, staying connected, staying relational, navigating the situation in a satisfying way, and correctly interpreting the meaning of the experience. When we are able to successfully complete this processing journey, we get through the painful experience without being traumatized - we emotionally and cognitively 'metabolize' the experience in a healthy way, and instead of having any toxic power in our lives, the adequately processed painful experience contributes to our knowledge, skills, empathy, wisdom, and maturity. Unfortunately, various problems and /or limitations can block successful processing: and when we are *not* able to complete the processing journey, then the painful experience becomes a traumatic experience, and the memories for these traumatic experiences carry unresolved toxic content.¹

Trauma:

Anytime the brain becomes overwhelmed leaving painful experiences not fully processed.² Painful experiences come from two areas:

- Trauma A - refers to the Absence of good things.

¹ Dr. Karl Lehman, *Outsmarting Yourself: Catching Your Past Invading the Present and What To Do About It* (This Joy! Books, 2011), pg. 6, 291, 353; Dr. Karl Lehman, *The Immanuel Approach for Emotional Healing & for Life* (Evanston: Immanuel Publishing, 2016), pg. 11, 717.

² Lehman, *The Immanuel Approach*, pg. 721; Lehman, *Out Smarting Yourself*, pg. 51.

- Trauma B – refers to the Bad things that happen.

Steps in Pain Processing Pathway

Step 1

BASAL GANGLIA CT THALAMUS

Attachment

(Security)

Task: Maintain Organized Attachment

Negative Result – Dismissive, Distracted and/or Disorganized Attachment

Step 2

AMYGDALA

Fight, Flight, Freeze

(Survival)

Task: Stay Connected

Negative Result - Disassociation

Step 3

RIGHT - SIDED CINGULATE CORTEX

Relational Circuits

(Joy)

Task: Stay Relational

Negative Result – Non-relational mode

Step 4

RIGHT - SIDED PREFRONTAL CORTEX

Maturity Skills

(Satisfaction)

Task: Navigate Situation in Satisfying Way

Negative Result – Feeling of Inadequacy

Step 5

LEFT - SIDED PREFRONTAL CORTEX

Explanation

(Information)

Task: Correctly Interpret Meaning

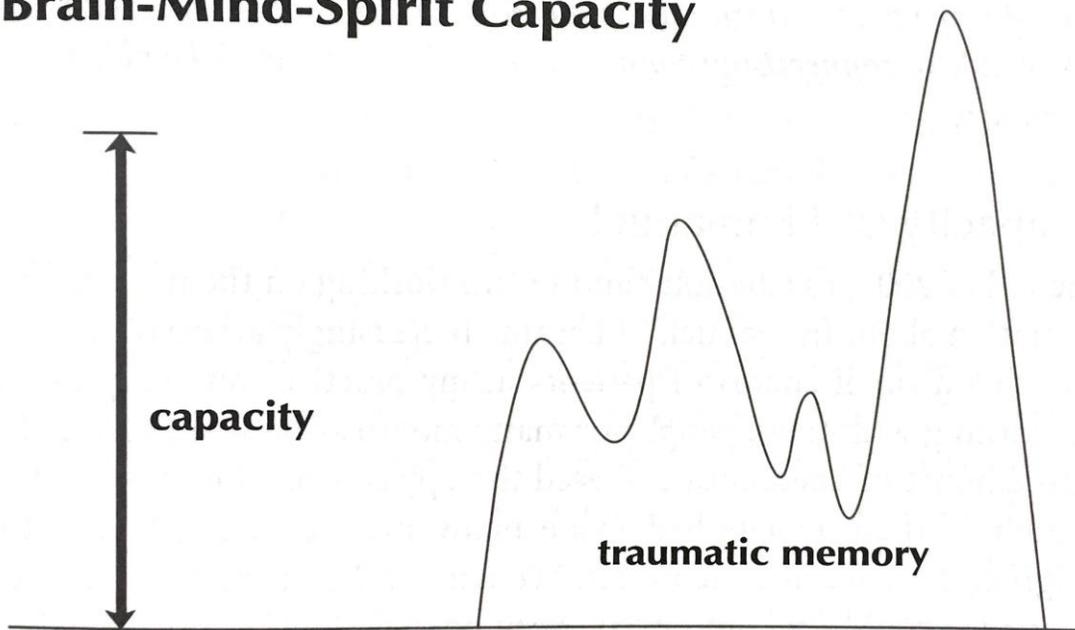
Negative Result – Lies

Capacity:

When we refer to the **capacity** of a physical system, we're referring to how much it can hold or how much it can carry. For example, the capacity of a bucket refers to how much liquid it can hold before overflowing, the capacity of a bridge refers to how much weight it can carry before it collapses, and the capacity of an electrical circuit refers to how much current it can handle before blowing a fuse or burning out components. When we refer to **capacity in the context of emotional healing**, we're referring to the capacity of the person's biological, psychological, and spiritual intensity a person can handle before some part of his combined brain-mind-spirit system 'blows a fuse,' and causes the person to

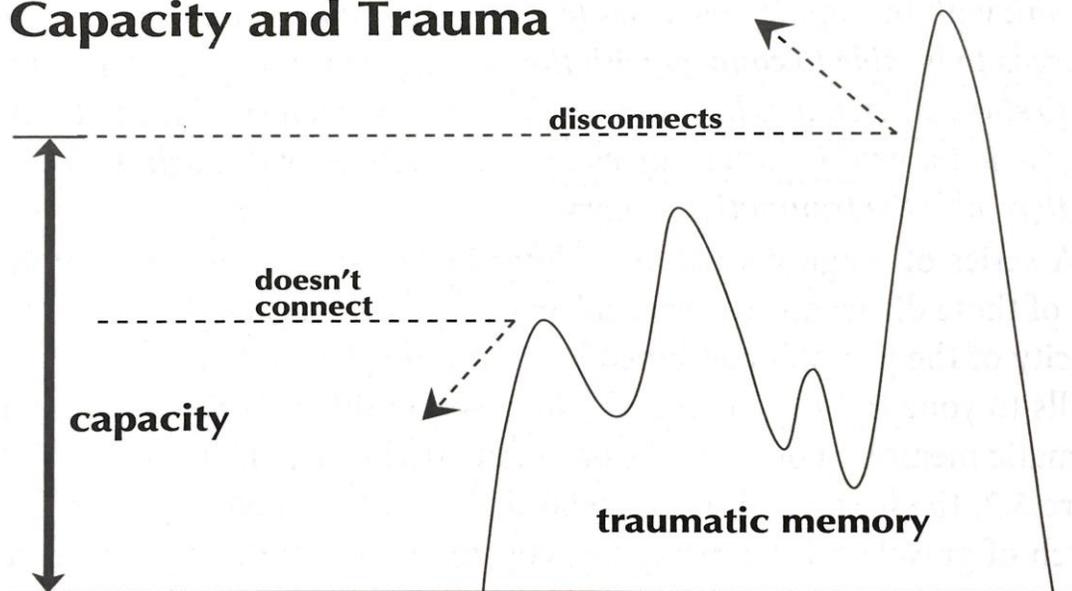
malfunction and/or disconnect in some way.³

Brain-Mind-Spirit Capacity



This image shows a measure of a person's capacity to various personal trauma.

Capacity and Trauma



This image shows what is happening when someone encounters traumatic memory without enough *capacity*. The result is the person will remain stuck or blocked from fully processing that traumatic memory, regardless of their willingness or desire for healing.

³ Lehman, *The Immanuel Approach*, pg 42-45, 710.

Connection / Interactive Connection

I am experiencing an interactive connection with the Lord when I perceive his presence in some way, and it feels true that we are having a living, real-time, mutual, contingent *interaction*. When I am experiencing an interactive connection, it feels true that the Lord sees, hears, and understands the emotions and thoughts I am experiencing and communicating, and it also feels true that he is offering contingent responses to my emotions and thoughts.⁴ For a human being to have connection we need the safe environment of knowing that we are loved. In this trust establishing environment it is true that we function at our best. It is after all what we are designed for. This environment of love is what it is to experience being *securely attached*.

Secure Attachment

Secure attachment is established by repeated experiences of having your primary caregivers be available when you need them, repeated experiences of having your primary caregivers attune to you (see you, understand you, share your emotions, join with you in your experience, and be glad to be with you.)⁵ In other words:

- When I look for you I find you
- When I find you, you are always happy to be with me.
- And you have the solution to my problem.⁶

In a relationship with a secure attachment, you feel seen, understood, felt, loved, connected, and relationally safe.

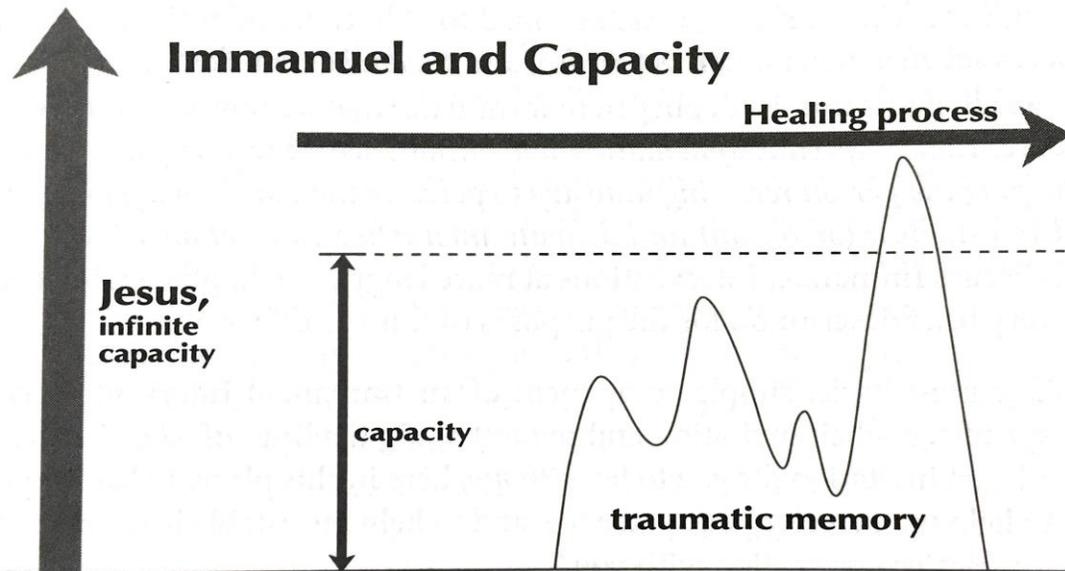
⁴ Lehman, *The Immanuel Approach*, pg. 714.

⁵ Lehman, *Immanuel Approach to Intimacy*, pg. 708.

⁶ Patricia Velotta, *Immanuel A Practicum*, (Libertyville, IL: This Joy! Books), 2011.

Science and Faith Agree

Why Intimacy with Jesus is the only satisfying answer to unresolved pain.



If some part of traumatic memory exceeds a person's capacity identifying and resolving other clutter and blockages won't fix the problem. He won't be able to connect/stay connected, and therefore won't be able to resolve the memory.⁷

In the context of the brain-mind-spirit system, capacity is not about the measure of a person's desire or will, rather it is about the individual's strength to complete the task required.⁸ The distinction of the *Immanuel Approach to Intimacy (IP)* from other inner healing prayer sources and psychotherapy interventions is understood when we consider the simple and yet profound **revelation of capacity**. Dr Karl Lehman describes this revelation moment in this way: "Eventually I got to a place of profound, humble, powerlessness, and in the middle of a day in which I was working with several of these people (those who remained stuck regardless of the clinical/prayerful efforts) I spontaneously prayed something along the lines of, 'Lord I'm stumped. I know you *can* heal these people, and I know you *want* to heal these people, but we don't know how to move forward. Please show us what to do.' Within seconds of finishing this prayer, a completely new thought came quietly but very clearly into my mind: I should turn away from focusing on the traumatic memories-I should take a 'timeout' from my repeated attempts to help these people push into the traumatic memories and instead, I should focus on helping them establish a connection with Jesus, and then help them spend time *just being with him.*" By shifting off of trauma memory work directly and on to relationship building with Jesus, each person with unique and even complex needs can be attended to.

⁷ Lehman, *The Immanuel Approach*, pg. 40-41.

⁸ Lehman, *The Immanuel Approach*, pg. 37-43.