



## **Judy: Infant, Primary Caregiver Absence-Wound (Immanuel Approach, Intermediate-Advanced)**

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This DVD will be encouraging and educational for any viewer, but it will be much more valuable if you have first read *The Immanuel Approach: For Emotional Healing and for Life* (Store page of [www.immanuelapproach.com](http://www.immanuelapproach.com) provides links for ordering). If time constraints preclude reading the whole book, I would encourage you to at least read chapters 2, 3, 4, and 14. This session demonstrates basic principles, techniques, and process.

**Original session, debriefing immediately following the session, and two-month follow-up interview:** This DVD presents the original session (February 7, 2019), portions of the debriefing that immediately followed the session, and portions of the follow-up interviews that took place two months and three months later (April 4 and May 2, 2019).

Contents of Video Tape	Location on the tape	Length of the segment
Introductory comments	Minute 0	4 minutes
Opening prayer	Minute 3:54	2 minutes
Core of session/emotional healing work	Minute 5:42	54 minutes
Closing prayer	Minute 59:31	3 minutes
Debriefing immediately following session	Minute 1:02:24	17 minutes
Follow-up (two months later)	Minute 1:19:28	3 minutes
Follow-up (three months later)	Minute 1:34:39	4 minutes

### **Chapters:**

1. Start/Introductory Comments 0:00
2. Opening Prayer 3:55
3. Positive Memory with Huge Splinter 5:43
4. "I Want My Mom!" 7:34
5. Engage Directly with Jesus 12:53
6. Receiving from Jesus 19:23
7. Guardian Lie Fear 25:19
8. Mom Grateful for Healing 32:30
9. To Judy Through Jesus 35:28
10. Love from Whole Trinity 40:30
11. Judy's Heavenly Family 42:08
12. Super Grounded and Secure 45:08
13. Check Back with Infant Part 50:24
14. "Darkness" Leaves 54:02
15. Joy-Building with Jesus 57:12

16. Closing Prayer 59:31
17. Post-Session Debriefing 1:02:24
18. Jesus, the One Exception 1:07:25
19. Judy's Family of God 1:17:09
20. Two-Month Follow-up 1:19:28
21. Three-Month Follow-up 1:34:36

**Session summary:** In this 2019 session, we see a perfect example of the blockage that usually prevents healing for infant, primary caregiver absence-wounds – the infant in the memory insists that she will only receive the love she needs from her primary caregiver, and therefore refuses to allow anyone else to fill the absence-wound hole. This session also provides a beautiful example of one of the most important, simplest, and most effective Immanuel Approach tools – I coach Judy to engage directly with Jesus regarding the problem. As I repeatedly, persistently coach Judy to talk directly to Jesus about her desire to receive the love she needs from her mom, and as I coach her to ask Jesus for help, Jesus implements several beautiful, masterful interventions that resolve this blockage. He coaxes her by reminding her of a previous session in which another, different child part was able to receive beautiful comfort and healing from God; He enables Judy to see her mother's true heart, longing for Judy to let Jesus give her the love she needs; and He offers her infant internal part a "test drive" option, in which she can try the option of receiving from Jesus for just a moment. When Judy's infant internal part finally decides to allow Jesus to fill her absence wound hole, she receives profound, beautiful healing.

**Initial positive memory with splinter:** This session provides a dramatic example of an initial positive memory with a splinter. In fact, the "splinter" in the initial positive memory turns out to be the trauma that we work with for the rest of the session. This session particularly provides an example of how positive God memories can have splinters – the positive memory was for a previous healing experience that included a beautiful interaction with God; but as is common, the "positive" God-memory still included pieces of trauma that had not yet been resolved. As I explain in the debriefing, if this had been a group exercise or a session with a beginner facilitator, it would have been important to validate the pain, reassure Judy that we would come right back, but then take a "time out" from the painful memory to find a splinter-free positive memory that could serve as a safety net (should this be needed later in the session).

**Guardian-lie fear being identified and resolved:** Between 25:19 and 30:41, we identify and resolve the guardian lie, "It's not safe to let myself receive from Jesus – if I let myself receive from Jesus and then He leaves, it will be even worse than before."

**The easiest possible way to deal with demonic infection:** This session includes an example of the easiest possible way to deal with demonic infection (time on tape: 54:02 to 55:10). As Judy's infant internal part receives from Jesus, and then interacts with Jesus to build an increasingly strong connection, Judy reports that the increasing connection with Jesus just "pushes the darkness out." The darkness "flees" as the connection with Jesus increases.

**Lasting positive changes:** At the two-month and three-month follow-up interviews, Judy reports that the positive changes observed during the session have all remained. When she goes to the memory of being in the crib wanting her mother, the resistance to receiving love and comfort from Jesus is no longer present, and she cannot find any of the intense, excruciating attachment pain that had always previously been present in this memory. Also, she reports it has continued to feel true that her mother *wanted* to give her the love she needed, but was just unable to do this (as opposed to her previous subjective perception that her mother had not wanted to give her what she needed).

**Deleted material:** Toward the end of the session, a number of brief comments were deleted. (My assessment was that the deleted comments were unnecessary and distracting.) Nothing has been deleted from the healing work in the middle of the session.<sup>1</sup>

**Opening and closing prayers:** Many people have asked about the opening and closing prayers I routinely use at the beginning and end of our emotional healing sessions (and that are hard to get from the DVDs because I go through them so quickly). The essays, “Opening Prayers and Commands: Prayer for the Facilitator, Dealing with the Demonic, and General Introductory Prayer,” and “Closing Prayer and Commands” provide explanations regarding a number of specific points, and then also provide both longer and abbreviated “sample” opening and closing prayers.<sup>2</sup> If you look at the condensed versions of the sample prayers you will notice that they are very close to the opening and closing prayers I actually use in most of our live ministry sessions.<sup>3</sup>

**“I can’t understand (Dr. Lehman talks too fast),” and subtitles:** If you haven’t already noticed this, I sometimes talk too fast and am difficult to understand. As one way to help with this problem, I have tried to insert subtitles at the points where I am most difficult to understand. Unfortunately, subtitles are a LOT of work, so I have only placed subtitles at the points at which the problem is most severe. For those of you who have trouble understanding me at places where there are not subtitles, it is helpful to make sure to eliminate as much background noise as possible (for example, air conditioners, fans, TV or radio playing in the background). I know this can make a dramatic difference because when I am going through the sound track looking for the places that require subtitles, I will often initially think, “this piece is terrible – I can’t understand this sentence at all,” but then when I turn off the air conditioner (right next to my desk) the previously unintelligible sentence “miraculously” becomes perfectly understandable.

I would also like to respond to a possible/probable point of confusion. My prediction is that many viewers will have the following thought (or something like it), “Why did he bother to make subtitles for that piece – it’s just fine. I wish he had taken the time to make subtitles for this other piece instead.” Part of the explanation is that I will make some bad judgment calls regarding which places need subtitles, but another part of the explanation has to do with how we process auditory input. Our brains have levels of auditory processing that include analysis, such as figuring out what the garbled words were probably supposed to be based on the context of the statement. And this means that understanding spoken words involves more than just “do our ears work?” or “Is the sound quality good enough?”

Most of this analysis processing happens quickly and invisibly, so that we are not consciously aware of it, and when our unconscious analysis processing comes up with a guess that fits all of the clues (including what the garbled words sort of sounded like), the whole thing clicks into place and we understand what was said. However, an interesting aspect of the subjective experience is that it

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<sup>1</sup>In case you are wondering why I bother to comment on material that has been deleted: When I view live sessions for education/training purposes (as opposed to viewing sessions for inspiration and encouragement), I want to know whether I am seeing the complete, unedited session, or whether material has been removed. If any material has been removed, I find it valuable to have at least summary information regarding what has been deleted.

<sup>2</sup>Both of these essays are available as free downloads from either the “Getting Started” or “Resources” pages of our Immanuel approach website, [www.immanuelapproach.com](http://www.immanuelapproach.com).

<sup>3</sup>Pastor Patti Velotta’s book, *Immanuel: A Practicum*, also presents discussion of the opening and closing prayers, along with sample prayers.

just feels like we can hear it. Actually, the first time we hear it there is a slight delay – just for a few moments it seems garbled or difficult to understand, and then suddenly we realize, “Oh, *that’s* what he was trying to say – now I can catch it.” But then if we listen to it again we just “hear” it right away – when we know what the speaker is saying, our subjective experience is that our ears work better and/or that the presenter is speaking more clearly. And this works the same with subtitles – if we can read the subtitle and know what is being said, our unconscious analysis auditory processing causes us to feel like the presenter is actually speaking more clearly. And I absolutely know this is true because I have spent many, many hours working on these subtitles, and there are passages I listen to ten times without being able to understand them, but once I finally figure it out, the next time I listen to it I wonder, “why did I make a subtitle for that piece – I can hear it just fine.” And when I go back to earlier teaching DVDs that have subtitles, when I read the subtitles, and therefore know what is being said, I often have the subjective experience that my comment was perfectly understandable – “Why did I bother to make a subtitle for that comment?”