

Chapter 7 | Blockage Removal: Emotional Connection Between Soul and Body

Sam Soleyn

January 17, 2020

We have been speaking about how the baby in the womb could be affected by the emotions of the mother. When the baby in the womb is affected by the emotions of the mother, these emotions in the soul of the baby, of the child yet in the womb, become the base emotions, the foundational emotions of that person. In fact, they are the default emotions. Which is why, commonly, people do not understand why they have always seemed to have been a certain way. We have spoken about that before, so I will not address it further, except to say that these emotions are affected primarily by discussions that took place within the environment in which the child was being carried in the womb. In other words, when the mother is in some measure of distress, whether by her own doings, or by interaction with the father, or by the context of family dynamics, even generational family dynamics, these are the things that feed into and create the circumstances of distress that are passed on by the mother into the soul of the child, which in turn stir emotions within the soul of the child. These emotions become the default setting of the child.

So I want to move on from generational rootings, generational circumstances—things that have followed the family from generations. When you are discovering the emotions that affected the child from the womb, look very closely at both sides of the person's generations. Look at the mother's generations and look at the father's generations, because in them you will begin to see things that appear to be recurring themes throughout the generations. And you will see that sometimes the same issues that the person you are dealing with, or if you are the person being helped in blockage removal, that there are other family members who have been similarly affected.

For example, if there are suicides in a family, and you are dealing with someone who is (or you yourself are) being attacked with suicidal thoughts, it would be helpful to look back into the family to determine whether or not there are these roots within the family that have manifested themselves in other people within the family. So, you may have grandfathers who committed suicide, you may have uncles who have committed suicide, you may even have people in your generation who committed suicide. That tells you that, from the womb, this enemy had been seeking opportunity and waiting his time, biding his time to stir up the emotion of helplessness and hopelessness within your person, taking full advantage of any situation that stresses or distresses you to that point of desperation. A person who has these things in his or her family line, such a person is going to be

susceptible to this form of demonic attack by the stirring of the emotions of helplessness or hopelessness. Sometimes, even when the issue at hand could be relatively easily understood or deconstructed, if you are dealing with a spirit of suicide, for example, you will find that there is a default setting to isolate. The emotions of the person will likely isolate. They will not want to come out—they would not want to get out of bed, they would not want to get out of the house, they would not want anybody over, they would not want to talk to anybody about anything.

Again, I do not want to go too far down that trail of dealing with a specific generational susceptibility. I am simply saying, using suicide as an example, if the presenting problem at the moment that you are discussing this issue with someone, if the presenting problem is one of hopelessness, despair, etc., look for whether or not in either side of the family there have been issues of suicide. The likelihood is, if you find that, that is a generational issue that very likely was stirred up in the mother, whether by the father or through the circumstances that were happening at the time. There may have been discussions of abortion, there may have been discussions relating to the child being unwanted, and the like. In short, a spirit of death and a spirit of suicide could have entered from the womb, obviously, without the child or the person you are dealing with as an adult ever detecting it. Just always being under the cloud, always being under a shadow, always having to fight off depression, always having some sense of hopelessness or despair, but without any idea as to how it comes.

Such an emotion may be triggered by a variety of things. One could be just stresses and pressures, as we have talked about, at the present time: stresses in marriage, stresses at work, stresses in boyfriend/girlfriend relationships, if there are those stresses relating to economics, stresses, oddly enough, created by having gone through a medical operation where anesthesia was used and the person was sedated. In that condition, you are highly susceptible to being invaded by a demonic spirit. To wrap up the piece on generational curses or susceptibilities that come upon the person from the womb, look up and down both sides of the parents' family dynamic. What you are looking for are the very things that the person you are helping (or that you yourself are dealing with) is facing at the present moment in time.

Now I want to move on from that to the next stage in blockage removal. First stage being in the enquiry, to recap briefly, you have the person fast and pray before they meet with you. Usually, a 24-hour fast is sufficient. The reason for fasting and prayer is, as we have indicated, the human being has a soul and a spirit housed within a body. Normally, the soul is in control and the appetites of the soul are the things that the enemy uses to trigger these emotional happenings that are subsequently exploited. So if you are going to actually find out the scheme of the enemy that is being deployed at that time against the person, the person needs to calm his soul, which is to say, deny the primacy of the demand of the emotions over all of what the person is interested in. The soul will dominate, and the emotions of the soul will demand satisfaction; they will demand address. So, the first thing you do has to do with submitting to God. You remember the Scripture that says, “Submit to God. Resist the devil, and he will flee from you” (cf. James 4:7). Before you even come to the event of a blockage removal, it needs to be preceded by a time when you have submitted to God. Fasting and prayer, Jesus said, are prerequisites for discovering the schemes of the enemy that may be hidden in the generational channel that flows right into the soul of the child, even in the womb.¹ So, fasting actually quiets the soul.

At the same time, whenever the soul is quieted, the spirit automatically rises to preeminence. God designed the spirit, as we said, to rule over the soul. And the spirit is actually that aspect of being that signals to the soul that it needs to be quiet. Fasting is an intentional act that quiets the soul. When the soul is quieted, you will begin to see and hear things that you cannot see and you cannot hear in the hub of your daily activities. The Spirit of God is able to place thoughts within your spirit, sometimes of things you have not thought about in years, sometimes things you have not thought about at all. But you can always tell that they are the thoughts of God, because there is no anxious disturbance of your person by way of incredulity. In other words, it is like you have always known that that was true about you; or when you hear it, it resonates in your person and there is no doubting within you that that is true. You may not know any more than that, you may have no specifics about that, but there is an awareness that is created in your spirit by the Holy Spirit that begins to make sense to you, begins to form in you. So whenever you are in an environment in which you have intentionally decided to fast and pray, anticipate that God will speak to your spirit.

The Spirit of God does not speak to your soul. *Your* spirit speaks to *your* soul. But the Spirit of God bears testament and testimony to your spirit. So when the soul has been intentionally debased, your spirit's frequencies are released. Your awareness of things from the viewpoint of God is greatly heightened and greatly activated. That is the time when you will hear things that may not have had a clear and obvious register in you beforehand. So, write down what you have heard. However odd or ill-placed or uncertain you may be about it, write that down. Because when I do blockage removals, that is typically where I start.

I start with what people have found while they were fasting and praying, and I trace it back to things they tell me about the narrative of their lives as far as they can remember. Now typically, their memory becomes very unreliable after about the age of six, seven—or five is about a mile-marker beyond which things begin to be fuzzy. Although, sometimes people have vivid memories of a particular thing that happened prior to that time. But normally, the clarity of memory is unreliable prior to the age of five. So the gap in between the point at which they can remember and the womb is often what you are interested in. Because in that time, whether starting in the womb or shortly thereafter, things have been said or done with reference to the child that the soul's emotions have recorded, but the soul's mind has no clarity about that. It eludes the soul's mind. So often people will have this sense of things, but they will not have clarity as to what it is.

I will give you a couple of examples. I was working with someone recently who always felt unworthy, just completely unworthy. The person could tell me events beginning at the age of five or six, but none of those things, by themselves, appeared to be causal to this profound sense of unworthiness that was locked up in them. So I asked the person, who happened to be a woman, if she knew anything about events that might have occurred in the womb. She said, obviously she did not know, but it was told her that there was a level of distress in the time of her birth. She was breached in the birth canal and, apparently, she had relieved herself in that configuration. And she understood from the doctors that she was ingesting her own waste—very distressing to say the least. When we found that, she immediately broke down and started to weep, because she realized that she had an awareness, even as a fetus or a child in the process of being born, of her environment, and was also in a state of distress because of the breach birth. In fact, they had to

take her out of the womb through a Caesarean section. That had marked her in her own mind as being so unworthy because she had to ingest her own waste.

Now, later on, beginning about the age of five, she experienced rejection from her father, who left the family at the time she was about five years of age. When we went back to talk about the family dynamics, from the time she was conceived to the time her father left, it was clear that an affair had already taken place. The father was already being unfaithful to the mother; the mother was in distress over that; the child was in the womb in the environment of her mother's distress; the periodic absence of the father subsequent to the birth of the child; outside of her ability to remember—all these things were influences upon her soul, confirming to her the experience in the womb of that terrible condition I described. It all worked together and interlaced together to form a picture, before she was able to have conscience memory of it or to retain the conscience memory of it, that she was not wanted and that she was damaged beyond repair. So when the father left at the age of five, all of that emotion was wrapped together to form an identity of her being unworthy and unwanted.

Needless to say, the primary problem that we had to deal with was the spirit of being unwanted—the spirit of an unwanted child—and one of being unworthy. Even beyond unwanted, the base emotion was being unworthy. So some of the manifestations of that in her life were such things as living in anticipation of her husband leaving her. Because who would want someone who ingested their own filth? Who would want someone whose father left at the age of five? Who would want someone whose emotions from the womb were the cursings, the screamings, the arguments, the fights that she, even in the womb, understood to be her fault, as children do? When curses originate from family lines, and events happen in the womb, and outside of the womb other events happen that confirm this, then a person positions himself or herself going forward in life anticipating that the emotions they have felt and with which they are so thoroughly familiar are the reality, and that the things they fear will eventually happen. So, they live in anticipation of these things actually happening. This is how the entrapment of the enemy works, taking advantage of generational iniquities.

There comes a point in this process, then, where the person ratifies these things that have happened. The ratification usually is something that they did themselves, or a point at which they took a stand and they made a vow (as Michael Barrett, my good friend, would say, and he is accurate). So, things can happen—and in the next broadcast I want to focus on ratification by these two measures—things you actually do that cause you to agree with this picture of yourself that you have entertained from the womb that has been supported by recurring issues that confirm that: the departure of a father, fights with a mother, being rejected by friends, and so on. So as between the things that occur in the womb and that time where you do not remember anything—and I have tagged, say, the age of five for that—and then subsequent to that, up to perhaps teenage years, there is a pattern of behavior and a pattern of experiences that reinforces these base emotions in your life. Because in a sense, because the soul is the interpretive model for the things taken in through the five senses, as we said earlier on, the thing that you do, your default is to go to these emotions as the way of interpreting the events that have occurred within your conscious memory.

Now, by the time you reach the point of ratification, where you either do something that indicates that you firmly believe that view of yourself that has been formed all along the route from the womb to now, or you make a declaration, a vow, that says, “I will never...” or “This is what I believe reality is.” From up to that point, where all these things that have been happening to the point where you ratify it, the view that prevails in your mind of yourself is not an accurate view. In fact, you have really never known who you were, even from the womb. Now there are ways to mitigate this; but I want to define the issue first, before we talk about mitigation. One of the principles along the path of defining it is to recognize what the problem is all the way from the womb, and then to recognize the point at which, the thing I will discuss in the next segment, ratification, that act of ratification or that positioning of ratification, occurred.

So to recap very briefly this session: This session is how a false image of yourself is formed. It may begin with a generational activity, or some inference or conversation or happening that highlights the struggles of a generation that precedes the person being in the womb. The second stage is where that emotion that captures the distress of the families is passed to the child in the womb. The third stage is where things subsequent to the womb and up to the age of five continue to resurrect that emotion and to confirm it. Then, about the age of five, where you begin to

remember things, slowly walking toward accepting that view of yourself. You can easily see from that, that persons have no clear indication as to who they actually are, because their view of themselves is formed in a continuous lie that has been repeated over and over again in the most vulnerable stages of a person's existence, from the womb to the teenage years.

I will talk about ratification, where you come to a level of maturity, where you ratify it and where your enemy traps you in that ratification.

Endnotes:

1. See Mark 9:29 NKJV: "So He said to them, 'This kind can come out by nothing but prayer and fasting.'"