

Title: "Several Different Kinds of Internal Parts"

February 16, 2026

Greetings all,

Just a quick note to let you know about a new essay about internal parts. (Accessed from the "Special Subjects/Advanced Topics" section of the Resources page of our IA website:

<https://www.immanuelapproach.com/special-subjectsadvanced-topics/>)

I have included the first page and outline (with intros for each outline section), below, as an appetizer.

Blessings,

Dr. Lehman/Karl

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Dissociated Parts, Traumatic-Implicit-Memory Child-Ego-State Parts, Conflicted Self-State Parts, Mental Construct Parts, and Pseudo Parts

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I think it is helpful to recognize dissociated internal parts, traumatic-implicit-memory child-ego-state internal parts, conflicted self-state internal parts, and mental construct internal parts as being four qualitatively different phenomena. It is also important to be aware of several phenomena that are often considered to be internal parts by the internal family systems (IFS) community, but that are *not* actually distinct parts separate from the person's true/core self.

Immanuel Approach good news (Jesus knows all this stuff): If you find yourself feeling intimidated, confused, or overwhelmed by the complexity with respect to internal parts, remember the Immanuel Approach good news that Jesus knows everything, and is *not* intimidated, confused, or overwhelmed. With the Immanuel Approach, we help the recipient establish an interactive connection with Jesus and then coach them to engage with Jesus as the therapist. To the extent that they have a good connection with Jesus, He brings all of the needed expertise.

Good news practical considerations: If you find yourself feeling intimidated, confused, or overwhelmed by the complexity with respect to internal parts, you can also take a break and look at the "Good news practical considerations" section at the end of this essay.

I. Traumatic-implicit-memory, child-ego-state internal parts: With these *non-dissociative* internal parts, the person has traumatic-implicit-memory packages that carry enough child-ego-state that the person feels like they are at least partly blended with their child-self from the time of the original experience when these memories get triggered forward.

II. Dissociated internal parts: Dissociation is a form of disconnection that a person's mind sometimes uses to protect him from overwhelming pain. The mildest and most common form of dissociation involves disconnection from just the painful emotions, so that the person's ability to feel the painful emotions will be dramatically reduced even though his ability to recall the rest of the content from the memory will be unaffected. Sometimes dissociation will also include amnesic barriers, so that the person has difficulty with bringing other components of the memory into conscious awareness as well. In the most intense forms of dissociation, the person has no normal conscious memory of any content from the overwhelmingly painful experience. When a person encounters pain that is particularly overwhelming, and especially when this first happens in early childhood, a part of his mind can be split off, disconnected, or *dissociated* from the rest of his normal consciousness; and the overwhelming pain is then carried in this separate compartment, or dissociated part. Carrying the pain in this separate, dissociated part, or dissociated internal part, enables the person to carry the pain without being overwhelmed or incapacitated. That is, the rest of the person's mind can continue to function fairly normally, since it cannot feel the pain that is disconnected, compartmentalized, and carried by the dissociated part.⁴

III. Conflicted self-states for different tasks/roles: Sometimes we develop specialized self-states (or specialized selves) to deal with certain specific situations because we feel unable to deal with these situations from within our usual core selves. The key here is that these situations need to be dealt with, but we believe that in order to succeed/survive, we need to be and act in ways that are not entirely compatible with who we want our core selves to be. So we somehow create specialized self-states to be and act in ways that we don't want to own or live in as our baseline. These specialized self-states will, of course, *not* be fully consistent, coherent, and integrated with our true selves/core selves. And since the whole point is to avoid owning the thoughts, behaviors, etc required to "get the job done," we will try to keep the whole process out of conscious awareness as much as possible. We call the specialized self-states forward when they are needed, we send them back as soon as possible, and we try not to think about the whole uncomfortable arrangement in between.

IV. Mental construct internal parts: Sometimes our minds will generate a mental-construct internal part for a very specific purpose.

V. Combination packages: The different internal parts phenomena described above can also mix together to produce a variety of combination packages. For example:

VI. Pseudo parts (phenomena that are *not* internal parts): There are a number of common phenomena that are sometimes mistaken for internal parts: Shifting back and forth between relational mode and non-relational mode, feeling ambivalence regarding a decision, shifting into different *non-conflicted* self-states for different tasks/roles, and internalized others.

A. Shifting back and forth between relational mode and non-relational mode:

B. Ambivalence about a decision:

⁴Note that a person can experience dissociative disconnection, and especially dissociative disconnection from just the painful emotions, without having internal parts as part of the dissociative package. Furthermore, even if a person does have dissociated internal parts, he may not have *severe* dissociative phenomena. For example, a person may have dissociated internal parts but *not* have Dissociative Identity Disorder (DID).

C. Shifting into different (non-conflicted) self-states for different roles:

D. Internalized others:

VI. Good-news practical considerations: When we struggle with feeling intimidated, confused, or overwhelmed by the complexity of internal-parts phenomena, and by the humbling reality that there are many aspects of this phenomena that we do not yet fully understand, it is important to remember again that Jesus has complete and total understanding of all internal-parts phenomena. Jesus is not the least bit intimidated, confused, or overwhelmed by the complexity. And in proportion to the strength of the recipient's connection with Jesus, He can bring the needed expertise.

A. Help every internal part to engage directly with Jesus:

B. Basic, universal principles, tools, and interventions:

C. Direct-eye-contact technique:

D. Internal Family Systems (IFS) principles and tools:

E. Get Jesus in the middle of any work with internal family systems:

F. Progressively increasing coherence and integration is the ideal: