

Transcendental Sun Vibrational Healing

Part II: The Esoteric Modalities

Any technology which is sufficiently advanced is indistinguishable from magic.

—Robert Heinlein

The two *Transcendental Sun* modalities offered in this document provide an expanded experience of healing. Each of the modalities focuses on a different dimension of the self. The first is *Miasm Therapy*, which focuses on removing one's ancestral predisposition to disease and suffering. The second, *Overcoming One's Fate*, *clears deep psycho-spiritual limitations that manifest as *"fate."

Miasm Therapy

Miasms¹ are the underlying causes of the *true* chronic diseases, those not caused by toxins.² They are ancestrally-generated, life-altering, parasitic influences that predispose us to how disease, pain, and suffering will manifest in our body-minds. Miasms are embedded in our energetic fabric and exist independent of and within living systems. Miasms play a primary role in shaping temperament and behavior patterns; anatomy and physiology; and they underlie the various life scenarios we tend to create and recreate.

Dr. Samuel Hahnemann, the discoverer of miasms, observed that the best diet, most robust constitution, and healthiest lifestyle are not enough to rectify the chronic disorder engendered by miasms.

Miasm Therapy neutralizes these ancestral influences at their core, by directly

¹ The use of the word "miasms," as it is currently used in the healing arts, was coined by Samuel Hahnemann, M.D. (1755-1853), the founder of *homeopathy. It is used little outside of homeopathic circles.

Not all homeopaths believe miasms exist. Hahnemann, one of the greatest medical minds of all time, ranked miasms as his greatest discovery. Some homeopathic practitioners acknowledge only three miasms, while others list five, seven, or more. Additional miasms, beyond the original three, can be understood as the combined influences of the individual miasms present or as 'symptom pictures' that lie in-between those of the three originals. However, when the causative core elements of the three original miasms are neutralized, all miasmatic influences are neutralized.

² Note: Diseases caused by toxins are significantly harder to heal as long as one's miasms remain active.

extinguishing their causes—their life-force components. Dr. Samuel Hahnemann, the originator of *homeopathy, considered removing cause as “the most sublime” method of cure.³

By removing these obfuscating, disease-making influences from one’s system, Miasm Therapy returns vitality, restores psycho-biological homeostasis, ensures autonomy and integrity to the mind, and prevents future disease and misery.

For further information about miasms and Miasm Therapy go to creation-designs.com/miasm.pdf.

³ “*Causam tolle* 'remove the cause' (Latin) one of the three methods of cure outlined by Hahnemann, and the one he called 'the most sublime'. The other two were based on the Law of Contraries (allopathy) and the Law of Similars (homeopathy).” *Yasgur's Homeopathic Dictionary*, fourth edition, pg. 43. Note: Homeopathy is often applied in ways that do not address cause. This can engender *suppression.

Overcoming One's Fate

[Fate] breaks the pride and will of the ego into pieces. Because she is unchangeable, we ourselves are changed. She is stronger than the ego's desires and determination, stronger than the intellect's reason, stronger than duty and principles and good intentions; stronger even than one's faith... [Fate's] wisdom is to be found in despair and depression, powerlessness and death. Her secret is the thing which guides and supports the individual when he can no longer support himself, and which holds him fast to his own unique pattern of development.—Liz Greene

Fate is defined here as a period of adversity that one brings upon himself via sustained repetition of actions that are out of alignment with natural/Cosmic law. Destiny, on the other hand, is one's life purpose, which requires one to be in harmony with the Cosmos in order for it to manifest.⁴ The two are like opposite sides of the same coin—destiny representing the life-positive side and fate the corrective and limiting side.

Fates⁵ are frequently painful, frustrating, disorienting, confusing, and frightening. They are rarely overcome without sacrifice or loss or some confrontation with what seems brutal and 'unfair' in life. They are fail-safe mechanisms that ensure that when needed, Cosmic Harmony can be restored.

The purpose of such adversity—fate's purpose—is to make one relinquish certain false ideas and beliefs and to reduce one to an attitude of openness and humility, in order to free the hold of the *ego. How long this takes depends on the rigidity and the strength of one's attachment to the erroneous ideas and beliefs, and the degree of one's arrogance.⁶

Fates manifest through unconscious urges and tendencies, which are significantly

⁴ When one is fulfilling his destiny he is in harmony with the Cosmos and receives all the help he needs to fulfill and express his unique individual purpose, which includes manifesting the abilities and gifts that are part of that purpose.

⁵ I speak of "a fate" and "fates" in addition to "fate" because functionally fate can afflict one as separate, distinct tribulations that begin at different times in life. Each fate can affect one or more of the following: one's love relationships, friendships, family, career or money, health, identity, and more.

⁶ "Fate is the part of the Cosmic Harmonics that ensures the continuation of harmony . . . Fate comes to an end when it has fulfilled its purposes. It can be reached in different ways: (1) by bringing the person to the state of burnout, in which he sees how his mistaken ideas have led to a dead-end; (2) when he has of his own accord sought its causes and rid himself of them, or (3) when the fate has run its full course of time. In this latter case, the person may not have corrected his viewpoint, but the fate has run out its time, like a prison sentence." (From **I CHING Oracle of the Cosmic Way*, pages 563–564, by Carol K. Anthony and Hanna Moog.)

based on one's *karma.⁷ Therefore, the specific karma underlying a fate must be rectified in order to overcome it. The *transcendence programs* are excellent tools for accomplishing this.⁸

Additionally, our identification with the designs of the “collective ego”⁹—the totality of untrue ideas and beliefs about Nature, the Cosmos, human nature, and Man's place in the whole, engenders fates. The views of the collective ego are communicated via the *collective unconscious, of which mainstream culture is an extension. The following are examples of such beliefs: Human beings are the center of the Cosmos and superior to everything else; Humans are born inherently deficient—sinful and guilty; Man's animal nature is the source of evil; Nature and human nature need to be controlled.

The *transcendence programs* utilized to convey this modality can target and remove fates directly.¹⁰ An added benefit of this treatment dynamic is that the mistaken views of the ego that are attached to one's fates can fall away without being separately addressed.

Fates are slow-moving and typically last anywhere from a few years to several decades. Their onset is often so gradual that we may not recognize them for a long time.

The influence of a fate is meant to be rectifying and constructive. However, our resistance to overcoming it may become so depleting that the fate can't be transformed. In these cases, the person has become so identified with the fate that he develops a deep aversion to overcoming it. This is a Catch 22. Rectifying a fate is a

⁷ Although Christian literature does not use the Sanskrit word *karma*, the King James version of *The Bible* gives a succinct definition of it in Galatians 6:7: “Whatsoever a man soweth, that shall he also reap.”

⁸ Certain karmas cannot necessarily be fully rectified in a single lifetime, no matter how effective the tools being used. In those cases, even significant mitigation of the karma can be life altering and reduce the load of one's suffering tremendously.

⁹ “The collective ego is the parent of the personal ego The individual ego is that composite of self-images and their supporting rationales that a person develops in the course of his childhood conditioning. The child is told that he needs to develop an ego (self-image), which is then referred to as his ‘self’ or his ‘character,’ in order to get along in the world. The ego is thus based on inferiority instilled in the child by asserting that he is ‘insufficient in and of himself to cope with life,’ and that there is no help for him other than what he can get from the institutions of the collective ego.” From **I CHING The Oracle of the Cosmic Way*, pages 562–563, by Carol K. Anthony and Hanna Moog.

¹⁰ This is accomplished by enabling you to dis-identify with the influences that are causing or perpetuating them.

deep process of letting go. Therefore, attempts to overcome it by force of will cannot succeed. Transcendence is the deepest form of letting go/releasing/moving beyond.

First and foremost, the *Overcoming One's Fate* process significantly reduces the amount of time required to move through and mitigate the suffering that occurs during the time a fate is active. Full benefits are only experienced once a fate has been fully overcome. Without the benefit of the *Overcoming One's Fate programs*, it can typically take several years to two or more decades to overcome a fate, depending on the magnitude of the fate and one's ability to let go.

From the beginning of the *Overcoming One's Fate* process, one usually feels a sense of increasing relief, as though an undefinable load is lifting away or the knot in one's gut is dissipating. As the process moves forward and sufficient dosage is accrued, long-standing fixations, chronically disturbing emotions, and physical maladies specifically related to one's fate fall away.¹¹ The hallmark of the *transcendence programs*, regardless of the disturbance being addressed, is the progressive and graceful reduction of difficulties and limitations one has manifested.

To summarize: Overcoming a fate is a process of learning humility and of transcending the hold that one's fate-engendering past actions are exerting. By removing the unconscious, unresolved, foundational **causative influences* underlying one's fate, the *programs* of this modality progressively reduce the conditions and limitations manifesting as fate, while at the same time greatly reducing the amount of time required to move through and overcome it. This leaves one more at ease and in-synch with his true nature and can greatly increase one's life force.

¹¹ Until the fates we've manifested are overcome, we are bound to the fixations which helped form them and the maladies they've produced. It is fate's matrix-like quality which accomplishes this. Generally, as the force of a fate diminishes, so do the fixations and limitations associated with it. However, oftentimes, some of these elements do not remit until *after* the underlying fate is overcome (during the *after-action* phase). Note: Many long-standing patterns of limitation associated with a fate are also manifestations or symptoms of what Jungian psychologists call the *midlife crisis*.

Glossary

causative influences: The underpinnings of disorder, dis-ease, and limitation. These include impurities, suppressed feelings, malefic ancestral influences, false beliefs, and core delusions.

collective ego: The totality of untrue ideas and beliefs about Nature, the Cosmos, human nature, and Man's place in the whole. The views of the collective ego are communicated via the *collective unconscious, of which mainstream culture is an extension.

collective unconscious: "That part of the psyche which retains and transmits the common psychological inheritance of mankind. The collective unconscious is not individual but is common to all mankind and even perhaps to all animals. It is instinctive. For example, the turtle knows where the water is at birth and goes straight toward it.

"The collective unconscious consists of mythological motifs or primordial (pre-dating mankind) images. Myths are its exponents. The whole of mythology could be taken as a sort of projection of the collective unconscious." (From *The Portable Jung*, edited by Joseph Campbell)

Cosmos: "(from the Greek) means 'the whole universe in its harmonious order.' It is a system of Harmonic Principles . . . the Cosmos as a whole consists of two parts: the invisible Cosmic Consciousness and its expression in form, which is the visible world of Nature." (From *Healing Yourself the Cosmic Way* by Carol K. Anthony and Hanna Moog)

ego: "In religious or spiritual contexts, the ego refers to the psychological principle of individuation, whereby a person experiences himself or herself as an individual apart from all beings. This egoic existence is thought to lie at the root of all human experience of suffering, and thus the ego is considered to be the principal stumbling block on the spiritual path." (From *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein)

"The ego is a form of concentration, of distraction. In the case of the ego, the distraction is not a particular thought, but the separate self-sense that all contraction generates. The ego is an activity, not an entity. The ego is the activity of avoidance,

the avoidance of relationship.” (From the glossary of *The Method of the Siddhas* by Da Free John)

“The psychoanalytic term “ego” refers to the functional self, which is the site, organizer, and coordinator of the functions of perception, memory, mobility, and so on. There is also a concept in depth psychology and ego psychology that coincides with the ego of spiritual literature. It is called the ‘ego-identity,’ the sense of self or sense of identity. This is the main concern of ego developmental theory and the most important outcome of ego development.” (From *The Void* by A.H. Almaas, pg. 9)

Enneagram: “The Enneagram is an ancient system of human development based on nine personality types and how they interact with one another. Each type is defined by a mental and emotional concern. . . . No type is better than another, and each is effective, but they differ radically in their point of view. The outer study of the system highlights what the nine types think and feel, how they relate to one another, and what can help them flourish and grow [their personality manifestations]. This level offers fundamental insight into ourselves and our relationships. But the Enneagram’s deeper power lies in the ways that type is linked to aspects of the human essence. Our essence is the permanent element of being. An awareness of essence has also been called higher consciousness or spiritual attainment.” (From an essay by Helen Palmer in *Who am I: Personality Types for Self-Discovery*, edited by Robert Frager, pg. 233)

fate: Fate is a cause-and-effect reaction we induce by willfully, arrogantly and blindly placing the motives or designs of the **“collective ego”* above Cosmic Law (which governs the unity and interdependence of all things). It is a slow moving, often lengthy, period of personal adversity aimed at teaching one humility and to more fully accept one’s place in the Cosmos.

homeopathy: “A therapeutic medical science which holistically treats illness and inherent constitutional problems by applying the “like cures like” principle and using minute quantities of specially prepared substances; these substances can be from the plant, animal or mineral kingdoms. It is based upon the teachings of Dr. Samuel Hahnemann (1755-1843).” (Excerpted from *Yasgur’s Homeopathic Dictionary* by Jay Yasgur)

I Ching: The *I Ching*, or *Book of Changes*, is a book of profound and practical wisdom, a Scripture,¹² an oracle¹³ (a tool for personal guidance) and a manual for self-cultivation.

“The *I Ching* is the essence of Chinese philosophy. Conceived some 6,000 years ago by Fu Xi, a legendary sage, it is the *magnum opus* of Oriental metaphysics. Without the principles of yin and yang of the *I Ching*, one cannot even envisage Oriental philosophy. Accepted as the most reliable method of prognostication, the *I Ching* has been used by tens of thousands of people in the Orient as an oracular method regarding every conceivable subject in human life. Now, it has been transplanted in the West and has begun producing some significant results. (From the Forward to *The Medical I Ching: Oracle of the Healer Within* by Miki Shima)

According to Professor Alan W. Anderson, “the *I Ching* is essentially a manual or handbook for self-cultivation. Self-cultivation is an activity in which vision and practice reciprocally reinforce each other and in such manner that self-awakening and self-rule are intrinsic to the activity.¹⁴ This is the activity proper to and incumbent upon the *chun-tzu*, the superior or free man—free, that is from self-bondage. The aim of self-cultivation is a psychical and spiritual rebirth during the passage of one’s present lifetime; psychical in so far as one’s conscious relation to

¹² According to Allan W. Anderson, noted professor of Comparative Religion and Philosophy, *I Ching* scholar, and practicing Christian: “The *I Ching* . . . is a Scripture and as such commands in the serious reader a profound and unique respect. Scripture is categorically different from any other form of literature. That is to say, it properly bears an authority that is not embodied in other forms of literature.” From *Reflections on the I Ching* by Allan W. Anderson, pg. 129.

¹³ “The *I Ching* does not give you subjective answers to your questions. Nor does it make decisions for you. . . . Rather, its use gives you the inspiration to make your own decisions. It inspires you to view a matter differently. What it does is assist your development. . . . “[Effective use of the *I Ching* can also enable one] to respond to or change future events. If a problem is not sensed and positively corrected before it occurs, then the event, in effect, is predestined and one must suffer unnecessarily.” From *The Book of Changes and the Unchanging Truth* by Hua-Ching Ni, pg. 191-193.

Note: “The oracular perspective has never, since the end of the middle ages, been well known and encouraged by the powers that be. In our time, it is uncritically and vehemently assailed by religious fundamentalism and secular scientism.” From *Self-Transformation and the Oracular* by Allan W. Anderson, pg. xv.

¹⁴ “The highest function an oracular statement can serve is to present an image of [one’s] attachment and self-identification, possible or actual or both. Such a revelation does not chart a project, dazzle with a desirable possibility or promise disaster or reward. Rather, it discloses where [one is] still not perfectly released into spiritual freedom from experience.” From *Self-Transformation and the Oracular* by Allan W. Anderson, pg. xxiv.

himself is transformed, and spiritual in that his psyche becomes consciously attuned to the Tao.”¹⁵ (From *Reflections on the I Ching* by Allan W. Anderson)

“One abiding concern of every individual whose life grows out of a commitment to fulfill the requirements of self-cultivation, [is] ‘How do I make adequate passage from birth to and through death?’ The highest and greatest capacity of the Oracle lies in its ability to provide counsel on how one may come to perform timely action that is fittingly related to the situation at hand. It is the realization of timely action that transforms one’s apprehension of life and awakens one to the interplay of fate and destiny.” (From the Forward to *Reflections on the I Ching* by Allan W. Anderson, quoting Howard R. Mueller, Ph.D.)

“The system of hexagrams which we call the *Book of Changes* or *I Ching* was one of the first great successes in ancient man’s attempts to find the laws which regulate all phenomena. Most significant was the discovery that the laws of Nature are also the laws of humanity and that since Nature and humanity are one, harmony is the key to life. This conclusion was drawn after long internal and external searching which revealed the balanced way of life as the fundamental path. (From the Introduction to *The Book of Changes and the Unchanging Truth* by Hua-Ching Ni)

karma: “Action which entails consequences or re-actions. Thus, *karma* is destiny, tendency, the quality of existence and experience which is determined by prior actions or conditions. Latent tendencies, or patterns of action and reaction, condition, and experience that originate prior to and apart from the conscious mind.” (From *The Method of the Siddhas* by Da Free John)

program: In this context, *program* has a meaning that is similar to the term “computer program.” In this case, though, a *program* is a language-based information template that is conveyed to a *program* recipient.

soul: 1) “From the perspective of self-realization, the soul is simply our consciousness, free from the occlusive veil of past experience. She can experience herself directly, without any intermediary. She is thus dispensing, not only with the veil of past experience but, also, with the self-reflective act. She experiences herself

¹⁵ “Attunement to the Tao requires a serious and continuing self-examination of the course of one’s passage as subject to the ‘will of heaven,’ destiny, and an abiding awareness of Tao as the perfect immanent principle of being.”¹⁵ From *Self-Transformation and the Oracular* by Allan W. Anderson.

by simply being. She knows herself to be a presence, a self-aware medium in which the awareness is simply of presence itself. She is. She is presence, pure and simple. She is aware that she is presence because presence is indistinguishable from awareness. (From *The Point of Existence* by A.H. Almaas, pg. 23)

2. “Individualized Spirit. The soul is the true and immortal nature of man, and of all living forms of life; it is cloaked only temporarily in the garments of causal, astral, and physical bodies. The nature of the soul is Spirit: ever-existing, ever-conscious, ever-new Joy.” (From the Self-Realization Fellowship Glossary)

transcendence programs: The vibrational healing **programs* used to convey the *Transcendental Sun* modalities. They enable one to transcend identification with whatever is being targeted for healing/transformation.

true self: “That which constitutes a person’s true nature. In its natural state, the true self is in harmony with the Cosmos. It is completely endowed by the Cosmos with everything the person needs to live his life in a body in peace, harmony, and joy.” (From *I Ching, The Oracle of the Cosmic Way* by Carol K. Anthony and Hanna Moog, pg.574)

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